

**MINUTES**  
of the  
**FORTY-SECOND GENERAL ASSEMBLY**  
of the  
**PRESBYTERIAN CHURCH**  
**IN AMERICA**

Part I  
DIRECTORY  
OF GENERAL ASSEMBLY  
COMMITTEES AND AGENCIES

Part II  
JOURNAL

Part III  
APPENDICES

Part IV  
CORRECTIONS TO  
PREVIOUS MINUTES

Part V  
REFERENCES AND INDEX

**June 17-19, 2014**  
**Houston, Texas**

**FORTY-SECOND GENERAL ASSEMBLY ACTIONS  
SENT DOWN TO PRESBYTERIES**

Proposed Amendments to *BCO*:  
*BCO* 5-2; 8-6; 18-7; 43-3, 43-8; 43-9

**THE NEXT MEETING OF THE GENERAL ASSEMBLY:**

Tuesday, June 9, through Friday, June 12, 2015  
Chattanooga, Tennessee

FUTURE GENERAL ASSEMBLY:  
June 20-24, 2016 Mobile, Alabama

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Lawrenceville, Georgia

2014

# MINUTES OF THE FORTY-SECOND GENERAL ASSEMBLY PRESBYTERIAN CHURCH IN AMERICA

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**\*Note – re:** Recommendations in Reports of Committees of Commissioners

Underlining in CoC Recommendations indicates that the Committee of Commissioners added or changed the wording from the original Permanent Committee or Agency Recommendation. (Exception: where the original Permanent Committee or Agency Report has proposed a change in the *BCO* or *RAO*, that change is also indicated by underlining.)

## SUCCESSION OF MODERATORS

ASSEMBLY	YEAR	NAME	PLACE OF ASSEMBLY
1 <sup>st</sup>	1973	RE W. Jack Williamson	Birmingham, AL
2 <sup>nd</sup>	1974	TE Erskine L. Jackson	Macon, GA
3 <sup>rd</sup>	1975	RE Leon F. Hendrick	Jackson, MS
4 <sup>th</sup>	1976	TE William A. McIlwaine	Greenville, SC
5 <sup>th</sup>	1977	RE John T. Clark	Smyrna, GA
6 <sup>th</sup>	1978	TE G. Aiken Taylor	Grand Rapids, MI
7 <sup>th</sup>	1979	RE William F. Joseph Jr.	Charlotte, NC
8 <sup>th</sup>	1980	TE Paul G. Settle	Savannah, GA
9 <sup>th</sup>	1981	RE Kenneth L. Ryskamp	Fort Lauderdale, FL
10 <sup>th</sup>	1982	TE R. Laird Harris	Grand Rapids, MI
11 <sup>th</sup>	1983	RE L. B. Austin III	Norfolk, VA
12 <sup>th</sup>	1984	TE James M. Baird Jr.	Baton Rouge, LA
13 <sup>th</sup>	1985	RE Richard C. Chewning	St. Louis, MO
14 <sup>th</sup>	1986	TE Frank M. Barker Jr.	Philadelphia, PA
15 <sup>th</sup>	1987	RE Gerald Sovereign	Grand Rapids, MI
16 <sup>th</sup>	1988	TE D. James Kennedy	Knoxville, TN
17 <sup>th</sup>	1989	RE John B. White, Jr.	La Mirada, CA
18 <sup>th</sup>	1990	TE Cortez A. Cooper Jr.	Atlanta, GA
19 <sup>th</sup>	1991	RE Mark Belz	Birmingham, AL
20 <sup>th</sup>	1992	TE W. Wilson Benton Jr.	Roanoke, VA
21 <sup>st</sup>	1993	RE G. Richard Hostetter	Columbia, SC
22 <sup>nd</sup>	1994	TE William S. Barker II	Atlanta, GA
23 <sup>rd</sup>	1995	RE Frank A. Brock	Dallas, TX
24 <sup>th</sup>	1996	TE Charles A. McGowan	Fort Lauderdale, FL
25 <sup>th</sup>	1997	RE Samuel J. Duncan	Colorado Springs, CO
26 <sup>th</sup>	1998	TE Kennedy Smartt	St. Louis, MO
		TE Donald B. Patterson (Honorary)	
27 <sup>th</sup>	1999	RE Thomas F. Leopard	Louisville, KY
28 <sup>th</sup>	2000	TE Morton H. Smith	Tampa, FL
29 <sup>th</sup>	2001	RE Stephen M. Fox	Dallas, TX
30 <sup>th</sup>	2002	TE Joseph F. "Skip" Ryan	Birmingham, AL
31 <sup>st</sup>	2003	RE Joel Belz	Charlotte, NC
32 <sup>nd</sup>	2004	TE J. Ligon Duncan III	Pittsburgh, PA
33 <sup>rd</sup>	2005	RE Howard Q. Davis Jr.	Chattanooga, TN
34 <sup>th</sup>	2006	TE Dominic A. Aquila	Atlanta, GA
35 <sup>th</sup>	2007	RE E. J. Nusbaum	Memphis, TN
36 <sup>th</sup>	2008	TE Paul D. Kooistra	Dallas, TX
37 <sup>th</sup>	2009	RE Bradford L. "Brad" Bradley	Orlando, FL
38 <sup>th</sup>	2010	TE Harry L. Reeder III	Nashville, TN
39 <sup>th</sup>	2011	RE Daniel A. Carrell	Virginia Beach, VA
40 <sup>th</sup>	2012	TE Michael F. Ross	Louisville, KY
41 <sup>st</sup>	2013	RE Bruce Terrell	Greenville, SC
42 <sup>nd</sup>	2014	TE Bryan S. Chapell	Houston, TX

## SUCCESSION OF STATED CLERKS

### YEARS

1973 - 1988

1988 - 1998

1998 -

### NAME

TE Morton H. Smith

TE Paul R. Gilchrist

TE L. Roy Taylor Jr.

# **PART I**

## **DIRECTORY OF GENERAL ASSEMBLY COMMITTEES AND AGENCIES 2014-2015**

### **I. OFFICERS OF THE GENERAL ASSEMBLY**

#### **Moderator**

TE Bryan S. Chapell  
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#### **Stated Clerk**

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## II. MINISTRIES OF THE GENERAL ASSEMBLY

### **Administration**

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### **Committee on Discipleship Ministries**

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### **Covenant Theological Seminary**

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### **Mission to North America**

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### **PCA Foundation, Inc.**

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### **Reformed University Ministries**

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[www.ridgehaven.org](http://www.ridgehaven.org)



DIRECTORY

**III. PERMANENT COMMITTEES  
(2014-2015)**

**ADMINISTRATIVE COMMITTEE**

**CH AIRMAN:** RE Danny McDaniel   **VICE CHAIRMAN:** TE Jerry Schriver  
**SECRETARY:** TE Robert Brunson

**Class of 2018**

TE Rod Mays, Calvary  
RE Brad Bradley, North Texas  
RE Tim Persons, Chesapeake

**Class of 2017**

TE Robert Brunson, Suncoast Florida  
RE Jon A. Ford, Central Indiana

**Class of 2016**

TE Jerry Schriver, Metro Atlanta  
TE Rodney W. Whited, North Florida  
RE Pat Hodge, Calvary

**Class of 2015**

TE David W. Hall, NW Georgia  
RE Danny McDaniel, Houston Metro  
RE William Mitchell, Ascension

**Alternates**

TE Timothy LeCroy, Missouri  
RE W. Todd Carlisle, Evangel

**Chairman of Committee or Board, or Designate**

TE David L. Stewart, Northern New England  
Committee on Discipleship Ministries  
RE Mark Griggs, Tennessee Valley  
Covenant College

TE Doug Domin, Northern New England  
Mission to North America  
RE Miles Gresham, Evangel  
Covenant Theological Seminary

TE Patrick Womack, Western Carolina  
Mission to the World  
RE Daniel M. Wykoff, GA Foothills  
PCA Foundation

RE Scott Magnuson, Pittsburgh  
Reformed University Ministries  
TE Jonathan Medlock, Northern California  
PCA Retirement & Benefits, Inc.

To Be Appointed  
Ridge Haven

MINUTES OF THE GENERAL ASSEMBLY

**COMMITTEE ON DISCIPLESHIP MINISTRIES**

**CHAIRMAN:** TE David Stewart      **VICE CHAIRMAN:** RE Gary White

**SECRETARY:** RE William Stanway

**Class of 2019**

TE W. Scott Barber, Providence      RE John Kwasny, Mississippi Valley  
TE James Edward Norton, Covenant

**Class of 2018**

TE Marvin Padgett, Nashville      RE Charles Gibson, Evangel  
RE Kenneth Kneip, North Texas

**Class of 2017**

TE Ronald N. Gleason, South Coast      RE Donald Guthrie, Missouri  
TE David L. Stewart, N. New England

**Class of 2016**

TE Don K. Clements, Blue Ridge      RE William Stanway, Grace  
RE Gary White, SE Alabama

**Class of 2015**

TE L. William Hesterberg, Illiana      RE Marshall Rowe, Tennessee Valley  
TE Winston Maddox, Southwest

**Alternates**

TE Robert S. Rienstra, Metro Atlanta      RE Steve Manley, Calvary

**COMMITTEE ON MISSION TO NORTH AMERICA**

**CHAIRMAN:** TE Doug Domin      **VICE CHAIRMAN:** RE Frank Griffith

**SECRETARY:** RE Eugene Betts

**Class of 2019**

TE Irwyn I. Ince Jr., Chesapeake      RE Ken Safford, Calvary  
RE William A. Thomas, North Texas

**Class of 2018**

TE Douglass Swagerty, Southwest      RE John (Jack) B. Ewing Jr., Suncoast FL  
TE Doug Domin, N. New England

**Class of 2017**

TE Matthew Bohling, Pacific Northwest      RE Frank Griffith, Calvary  
RE Kenneth Pennell, Grace

**Class of 2016**

TE Hunter T. Brewer, MS Valley      RE Eugene Betts, Savannah River  
TE Jason Mather, Pacific

**Class of 2015**

TE Murray Lee, Evangel      RE Cecil Patterson Jr., North Florida  
RE Robert Sawyer, S. New England

**Alternates**

TE Dave H. Schutter, Ohio      RE Paul Adams, Mississippi Valley

DIRECTORY

**COMMITTEE ON MISSION TO THE WORLD**

**CHAIRMAN:** TE Marvin J. Bates    **VICE CHAIRMAN:** TE Patrick J. Womack

**SECRETARY:** TE Troy Albee    **TREASURER:** RE Edward J. Lang

**Class of 2019**

TE Richard P. Wiman, Mississippi Valley

RE Michael K. Alston, Tennessee Valley  
RE Bashir Khan, Potomac

**Class of 2018**

TE William E. Dempsey, Mississippi Valley  
TE Patrick J. Womack, W. Carolina

RE Edwin T. McKibben, Metro Atlanta

**Class of 2017**

TE Troy Albee, S. New England

RE Daryl Brister, Houston Metro  
RE Keith R. Bucklen, Susquehanna Valley

**Class of 2016**

TE James O. Brown Jr., Heritage  
TE Bruce A. McDowell, Philadelphia

RE Jim Froehlich, Georgia Foothills

**Class of 2015**

TE Marvin J. Bates III, Rocky Mountain

RE David L. Franklin, North Texas  
RE Edward J. Lang, Chesapeake

**Alternates**

TE James E. Richter, Westminster

RE Hugh S. Potts Jr., Mississippi Valley

**COMMITTEE ON REFORMED UNIVERSITY MINISTRIES**

**CHAIRMAN:** RE Scott P. Magnuson    **VICE CHAIRMAN:** TE Edward W. Dunnington

**SECRETARY:** RE William H. Porter

**Class of 2019**

TE Bryan Counts, Rocky Mountain

RE Cornelius W. Barnes, MS Valley  
TE Walter G. Mahla, S. New England

**Class of 2018**

TE Jack Howell, James River  
TE David Osborne, Eastern Carolina

RE Will W. Huss Jr., Calvary

**Class of 2017**

TE William F. Joseph, Mississippi Valley

RE Mark Myhal, Fellowship  
RE William H. Porter, Rocky Mountain

**Class of 2016**

TE M. Marshall Brown, Pacific  
TE Edward W. Dunnington, Blue Ridge

RE Guice Slawson Jr., Southeast Alabama

**Class of 2015**

TE Martin "Mike" Biggs, North Texas

RE Scott P. Magnuson, Pittsburgh  
RE Mark Bakker, Calvary

**Alternates**

TE Clifton David Wilcox, Gulf Coast

RE Allen Powers, Warrior

MINUTES OF THE GENERAL ASSEMBLY

**IV. AGENCIES**

**BOARD OF TRUSTEES OF COVENANT COLLEGE**

**CHAIRMAN:** RE Richard T. Bowser    **VICE CHAIRMAN:** RE R. Craig Wood  
**SECRETARY:** TE Robert Rayburn    **TREASURER:** RE Timothy Pappas

**Class of 2018**

TE Ralph Kelley, Mississippi Valley	RE Richard T. Bowser, Eastern Carolina
TE Robert S. Rayburn, Pacific Northwest	RE David Lucas, Suncoast Florida
TE Kevin M. Smith, Tennessee Valley	RE Bryce Sullivan, Nashville
TE A. Craig Troxel, OPC	

**Class of 2017**

TE J. Render Caines, Tennessee Valley	RE William Borger, Rocky Mountain
TE Robert E. Davis, Blue Ridge	RE Gary A. Haluska, Northern Illinois
TE Dale Van Dyke, OPC	RE Rob Jenks, South Coast
	RE Robert F. Wilkinson, Missouri

**Class of 2016**

TE Eric R. Hausler, OPC	RE Joel Belz, Western Carolina
TE Lance E. Lewis, Philadelphia Metro West	RE Peter B. Polk, Chesapeake
TE Michael F. Ross, Central Carolina	RE Stephen E. Sligh, Southwest Florida
	RE Gordon Sluis, Mississippi Valley

**Class of 2015**

TE Julian C. Russell, North Texas	RE T. March Bell, Potomac
TE Stephen E. Smallman Jr., Chesapeake	RE Mark Griggs, Tennessee Valley
	RE Bradley M. Harris, Covenant
	RE Timothy Pappas, South Florida
	RE R. Craig Wood, Blue Ridge

DIRECTORY

**BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**

**CHAIRMAN:** RE Walter Turner    **VICE CHAIRMAN:** RE Miles Gresham

**SECRETARY:** RE Craig Stephenson    **TREASURER:** RE Samuel Graham

**Class of 2018**

TE Brian C. Habig, Calvary  
TE John K. Haralson Jr., Pacific Northwest  
RE Brewster Harrington, Rocky Mountain  
RE Robert B. Hayward Jr., Susq. Valley  
RE Paul R. Stoll, Chicago Metro  
RE Gif Thornton, Nashville

**Class of 2017**

TE William Boyd, Evangel  
TE Joseph V. Novenson, Tennessee Valley  
RE Mark Ensio, Southwest  
RE Edward S. Harris, Missouri  
RE Dwight Jones, Central Georgia  
RE Stephen Thompson, Rocky Mountain

**Class of 2016**

TE Robert K. Flayhart, Evangel  
TE David G. Sinclair Sr., Calvary  
RE William B. French, Missouri  
RE Carlo Hansen, Illiana  
RE Craig Stephenson, E. Carolina  
RE Walter Turner, Pittsburgh

**Class of 2015**

TE Christopher Harper, Siouxlands  
TE C. Scott Parsons, Tennessee Valley  
RE Wayne Copeland, Calvary  
RE Samuel Graham, Covenant  
RE Miles Gresham, Evangel  
RE Ron McNalley, North Texas

**BOARD OF DIRECTORS OF PCA FOUNDATION**

**CHAIRMAN:** TE David H. Clelland    **VICE CHAIRMAN:** RE John N. Albritton Jr.

**SECRETARY:** RE Russell Trapp

**Class of 2018**

RE John N. Albritton Jr., SE Alabama  
DE Chad W. Davis, Potomac

**Class of 2017**

TE David H. Clelland, North Texas  
RE Eric Halvorson, Pacific  
RE Robbin W. Morton, Central Georgia

**Class of 2016**

DE James Ewoldt, Missouri  
RE Russell Trapp, Providence

**Class of 2015**

DE John F. Schoone, Metro Atlanta  
RE William O. Stone, Mississippi Valley  
RE Daniel M. Wykoff, Georgia Foothills

MINUTES OF THE GENERAL ASSEMBLY

**BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC.**

**CHAIRMAN:** TE Jonathan B. Medlock    **VICE CHAIRMAN:** RE William Brockman

**SECRETARY:** RE John Mardirosian    **TREASURER:** RE Paul A Fullerton

**Class of 2018**

RE William H. Brockman, Potomac  
RE William L. Spitz, Central Carolina  
RE James W. Wert Jr., Metro Atlanta

**Class of 2017**

TE Eric B. Zellner, Covenant  
RE Paul A. Fullerton, S. New England  
RE M. Ross Walters, Calvary

**Class of 2016**

TE Jonathan B. Medlock, Northern California    RE John Mardirosian, New Jersey  
RE John E. Steiner, Southeast Alabama

**Class of 2015**

RE Bruce Jenkins, Rocky Mountain  
RE J. Kenneth McCarty, North Texas  
RE John A. Williamson, Evangel

**BOARD OF DIRECTORS OF RIDGE HAVEN**

**PRESIDENT:** RE Dan Neilson    **VICE PRESIDENT:** TE Andrew Silman

**Class of 2019**

TE R. Andrew Newell, Palmetto    RE Marvin C. Culbertson, North Texas

**Class of 2018**

RE Randy Berger, Eastern Carolina  
RE Pete Austin IV, Tennessee Valley

**Class of 2017**

TE David Sanders, Calvary  
TE J. Andrew White, Westminster

**Class of 2016**

RE Tom A. Cook Jr., Gulfstream  
RE Dan Neilson, Savannah River

**Class of 2015**

TE Benjamin Robertson, James River    RE Kim Conner, Calvary

**Advisory Members**

TE James C. Bland III, Houston Metro  
TE Stephen T. Estock, Missouri  
TE Paul D. Kooistra, Warrior  
TE Rod S. Mays, Calvary  
TE L. Roy Taylor Jr., Georgia Foothills

DIRECTORY

**V. SPECIAL COMMITTEES**

**THEOLOGICAL EXAMINING COMMITTEE**

**CHAIRMAN:** TE Clay Holland      **SECRETARY:** RE Charles Waldron

**Class of 2017**

TE Eric R. Dye, Palmetto      RE William Cranford, Fellowship

**Class of 2016**

TE Clay Holland, Houston Metro      RE Charles Waldron, Missouri

**Class of 2015**

TE Howard Griffith, Potomac      RE Phillip Shroyer, Grace

**Alternates**

TE Guy Prentiss Waters, Mississippi Valley      RE William Blake Temple, Providence

**COMMITTEE ON CONSTITUTIONAL BUSINESS**

**CHAIRMAN:** TE Larry Hoop      **SECRETARY:** RE Edward L. Wright

**Class of 2018**

TE Robert Browning, Covenant      RE Richard Dolan, Georgia Foothills

**Class of 2017**

TE Larry C. Hoop, Ohio Valley      RE Edward L. Wright, Chesapeake

**Class of 2016**

TE Arthur Sartorius, Siouxlans      RE Philip Temple, Calvary

**Class of 2015**

TE David H. Miner, Metropolitan New York      RE David Snoke, Pittsburgh

**Alternates**

TE Joshua Anderson, North Texas      RE Stephen W. Dowling, SE Alabama

**COMMITTEE ON INTERCHURCH RELATIONS**

**CHAIRMAN:** TE Paul R. Gilchrist      **VICE CHAIRMAN:** RE Patrick Shields

**SECRETARY:** RE Robert G. Sproul Jr.

**Class of 2017**

TE E. Bruce O'Neil, Chesapeake      RE James C. Richardson, Gulf Coast

**Class of 2016**

TE Paul R. Gilchrist, Tennessee Valley      RE Patrick J. Shields, Potomac

**Class of 2015**

TE Sang Yong Park, Korean Eastern      RE Robert G. Sproul Jr., Evangel

**Alternates**

TE Richard D. Phillips, Alternate      RE Paul Richardson, Nashville

**Ex-Officio Member**

TE L. Roy Taylor Jr., Georgia Foothills

**Advisory Member**

William Goodman, Georgia Foothills

MINUTES OF THE GENERAL ASSEMBLY

**VI. STANDING JUDICIAL COMMISSION**

**CHAIRMAN:** RE John B. White Jr.   **VICE CHAIRMAN:** RE E.C. Burnett  
**SECRETARY:** RE Sam Duncan   **ASST. SECRETARY:** RE Howie Donahoe

**Class of 2018**

TE Bryan S. Chapell, Illiana	RE Daniel Carrell, James River
TE Charles E. McGowan, Nashville	RE Bruce Terrell, Metropolitan NY
TE George W. Robertson, Savannah River	RE John B. White Jr., Metro Atlanta

**Class of 2017**

TE William S. Barker, Philadelphia	RE John R. Bise, Providence
TE Raymond D. Cannata, Southern Louisiana	RE E.J. Nusbaum, Rocky Mountain
TE Fred Greco, Houston Metro	RE John Pickering, Evangel

**Class of 2016**

TE Howell A. Burkhalter, Piedmont Triad	RE E. C. Burnett, Calvary
TE David F. Coffin Jr., Potomac	RE Frederick Neikirk, Ascension
TE Paul D. Kooistra, Warrior	RE R. Jackson Wilson, Georgia Foothills

**Class of 2015**

TE Grover Gunn, Mississippi Valley	RE Howie Donahoe, Pacific Northwest
TE William R. Lyle, Suncoast Florida	RE Samuel J. Duncan, Grace
TE Steven Meyerhoff, Chesapeake	RE D. W. Haigler Jr., Missouri

**Clerk of the Commission**

TE L. Roy Taylor, Georgia Foothills

**VII. AD-INTERIM COMMITTEES**

**There are no Ad-Interim Committees at this time.**



# **PART TWO JOURNAL**

## **MINUTES OF THE FORTY-SECOND GENERAL ASSEMBLY First Session - Tuesday Evening June 17, 2014**

### **42-1 Assembly Called to Order and Opening Worship**

The Forty-Second General Assembly of the Presbyterian Church in America gathered for the opening worship service at 7:30 p.m. on Tuesday, June 17, 2014, in the Grand Ballroom of the Hilton Americas Houston in Houston, Texas. Moderator RE Bruce W. Terrell called the Assembly to order for worship (see Order of Worship, Appendix X, p. 862).

Following worship, the Assembly recessed at 9:00 p.m. to reconvene at 9:20 p.m.

### **42-2 Declaration of Quorum and Enrollment**

The Moderator reconvened the Assembly at 9:20 p.m. for business, with prayer by TE Joseph V. (Joe) Novenson, including prayers for TE Christopher M. Sicks's wife who is having surgery in Virginia for brain tumors and for TE Todd Veleber's father, having surgery in Birmingham. The Moderator declared a quorum present, with 237 Ruling Elders and 813 Teaching Elders (1050 total) initially enrolled (see Attendance Report for final enrollment, Appendix S, p. 470).

### **42-3 Election of Moderator**

The Moderator opened the floor for nominations for Moderator of the Forty-second General Assembly. TE George W. Robertson placed in nomination TE Bryan S. Chapell. On motion, nominations were closed and TE Chapell was elected by acclamation.

Moderator Chapell assumed the chair, read from Psalm 112, acknowledged his fathers in the faith, thanked God for his wife, Kathleen Beth Chapell, and expressed his hopes in the Lord for this Assembly.

TE Marty W. Crawford, Chairman of the Administrative Committee, presented to the retiring Moderator a plaque in token of the Assembly's appreciation for his year of service as Moderator.

**42-4 Docket**

The third draft of the docket was declared **adopted** with the editorial correction of Wednesday's time for reconvening to 10:15.

**42-5 Election of Recording and Assistant Clerks**

On nomination by the Stated Clerk, TEs David R. Dively, Todd D. Gothard, Robert S. Hornick, and D. Steven Meyerhoff were elected recording clerks; RE William R. Stanway was elected timekeeper; Frank M. Barker III (Barker Productions) was elected seminar sound engineer; Initial Production Group was elected production engineers; TE Lawrence Roff was elected organist; TE James A. Smith was elected chairman of the floor clerks and RE Ric Springer vice chairman.

**42-6 Appointment of Assistant Parliamentarians**

RE Sam Duncan and RE John B. White Jr. were appointed assistant parliamentarians by the Moderator, upon recommendation by the Stated Clerk.

**42-7 Assembly Recessed**

The Assembly recessed at 9:37 p.m. with prayer by TE George Robertson, to reconvene at 10:30 a.m. Wednesday morning.

**Second Session - Wednesday Morning  
June 18, 2013**

**42-8 Assembly Reconvened**

The Assembly reconvened at 10:45 a.m. on June 18, 2014, with the singing of "In Christ Alone" and prayer by TE Leonard Bailey, who thanked God for the life and ministry of the late TE Terry O. Traylor and interceded for his family.

**42-9 Report of the Stated Clerk**

TE L. Roy Taylor, Stated Clerk, presented his report (Appendix A, p. 75). He reviewed the report, including the statistical portions.

Representatives of churches who had been particularized in the last year were recognized by the Assembly.

The Stated Clerk reported on the referral of Overtures and on Communications, which were received by the Assembly. He explained that motions and floor nominations must be submitted in writing. He also reminded the Assembly that Personal Resolutions are new business and thus

must be presented no later than the recess of the afternoon session. A two-thirds vote is required for them to be received.

The Clerk reported on the *BCO* Amendments Sent Down to Presbyteries for Voting (Appendix A, p. 90). **Items 1-2**, amending *BCO* 34-8, 37-6, and 43-10, having received concurrence of two-thirds of the presbyteries, were **adopted**.

#### **42-10 Appointment of Committee on Thanks**

The Moderator appointed TE Henry Lewis Smith and RE Melton Duncan to serve as the Committee on Thanks.

#### **42-11 Partial Report of Committee of Commissioners on Christian Education and Publications**

TE Robbie L. Hendrick, Chairman, prayed and presented a partial report (see 42-21, p. 26, for the for the CEP Informational and CoC reports). TE Hendrick yielded to TE Stephen T. Estock, Coordinator, who addressed the Assembly.

**Recommendation 12**, changing the name of the Committee on Christian Education and Publications (CEP- Program Committee [*RAO VI*]) to the Committee on Discipleship Ministries (CDM), was **adopted by required number (RAO XX)**.

**Recommendation 10**, thanking God for the ministry of Mrs. Jane (Thomas R.) Patete, retiring Coordinator of Women's Ministries, was **adopted**. TE Alan H. Johnson led the Assembly in a prayer of thanksgiving for Mrs. Patete's life and faithful service to the denomination (2002-2014).

#### **42-12 Report of Committee of Commissioners on Interchurch Relations and Fraternal Greetings**

TE Walter H. Henegar, Chairman, led the Assembly in prayer and presented the CoC report (below).

**Recommendations 1-2** were **adopted**.

TE Richard S. Lints, Chairman of the Permanent Committee, introduced the following men, who brought greetings: TE Glen Clary (Orthodox Presbyterian Church), Deacon Pierre Leguaut (L'Église réformée de Québec), Dr. Jerry O'Neill (Reformed Presbyterian Church, North America), TE Danny Ramirez [TE Larry Trotter translating] (National Presbyterian Church of Mexico), Dr. Jonathan Riches (Reformed Episcopal Church), and Dr. Ron Scates (World Reformed Fellowship).

**Recommendation 3** was **adopted**. The Chairman closed the report with prayer.

(For the full report of the Interchurch Relations Special Committee, see Appendix N, p. 319).

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS**

**I. Business Referred to the Committee**

- A. Spring 2014 Report of the Permanent Interchurch Relations Committee
- B. Meeting minutes from October 8, 2013, and April 10, 2014

**II. Statement of Major Issues Discussed**

- A. Delegates from other denominations addressed the Committee of Commissioners.
- B. Permanent Committee Report: Update on relationships with other denominations through North American Presbyterian and Reformed Council (NAPARC), National Association of Evangelicals (NAE), Common Ground Christian Network (CGCN), and World Reformed Fellowship (WRF).
- C. Meeting Minutes: one minor Exception of Form and one Notation were made.

**III. Recommendations**

- 1. That Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers be invited to address the Assembly briefly. *Adopted*
- 2. That visiting ministers be introduced to the Assembly (*BCO* 13-13). *Adopted*
- 3. That the Assembly approve changes to NAPARC Constitution and Bylaws. *Adopted*

**IV. Commissioners Present:**

**Presbytery**

Ascension  
Chesapeake  
Eastern Canada  
Evangel  
Fellowship  
Grace  
Heartland  
Metro Atlanta  
Metropolitan New York  
Mississippi Valley

**Commissioner**

TE Marc Miller  
TE Tom Wenger  
TE Kyle Hackmann  
TE Alan Carter  
TE Al Ward  
TE Tim Horn  
TE Nathan Curry  
TE Walter H. Henegar  
TE John Hanna  
RE Buz Lowry

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Missouri	TE Jason Polk
Northern Illinois	TE Daren Dietmeier
Northwest Georgia	TE Ted Lester
Ohio Valley	TE Larry C. Hoop
Pacific Northwest	TE Brian Douglas
Palmetto	TE Igou Hodges
Philadelphia	TE Glenn McDowell
Piedmont Triad	TE Kirk Blankenship
Pittsburgh	TE Robbie Schmidtberger
Potomac	RE Dick Osborne
Savannah River	TE Craig Rowe
Siouxlands	TE Kevin C. Carr
South Texas	TE Scott Floyd
Southwest	TE Tom Troxell
Susquehanna Valley	TE Dan Kiehl

Respectfully submitted,

/s/ TE Walter H. Henegar, Chairman

/s/ TE Brian S. Douglas, Secretary

**42-13 Assembly Recessed**

The Assembly recessed with prayer by RE Joel Belz at 11:52 a.m. to reconvene at 1:30 p.m.

**Third Session - Wednesday Afternoon  
June 18, 2014**

**42-14 Assembly Reconvened**

The Assembly reconvened at 1:30 p.m. with the singing of “It Is Well with My Soul” and prayer by TE Skip Gillikin.

**42-15 Committee on Review of Presbytery Records**

Stated Clerk Roy Taylor advised the Assembly of the various voting procedures that pertain to various sections of the Assembly’s work.

TE Skip Gillikin, Chairman, led the Assembly in prayer and presented the report and supplemental report (Appendix Q, p. 387).

**Recommendations VII.1-2**, proposing amendments to the *RAO*, were **adopted by required number (RAO XX)**. **Recommendations V.1-19** were **adopted**. **Recommendations VI, 1-5, 7-10, 12-81** were **adopted**.

**Recommendation 6** was taken up. RE Howie Donahoe reviewed the history of the exception of substance in question. A motion to **recommit** the recommendation to RPR for report to the 43<sup>rd</sup> General Assembly,

supported by both the Committee and minority of the committee, was **adopted**.

**Recommendation 11**, with section **e** being stricken because it had been previously handled, was **adopted**.

On a point of personal privilege, TE David Coffin raised a concern as to whether RPR, when proposing changes to the *RAO*, should operate under the same time requirements as presbyteries. *RAO* 11-6 requires overtures proposing changes to the *RAO* to be delivered to the Stated Clerk sixty (60) days prior to the opening of the General Assembly.

#### **42-16 Report of the Cooperative Ministries Committee**

RE Bruce Terrell led the Assembly in prayer and presented the report (Appendix M, p. 316). He highlighted the committee's focus on long-range strategic planning, especially in prioritizing five issues facing the PCA in the coming years (see report). TE Michael F. Ross led the Assembly in prayer.

The Assembly paused to sing "How Deep the Father's Love for Us."

#### **42-17 Report of the Ad-Interim Committee on Insider Movements**

TE David B. Garner led the Assembly in prayer, and presented the report (Appendix V, p. 593). The Stated Clerk addressed Overture 14 relative to the Ad-Interim Committee, and advised that the committee report should be acted upon first.

The Assembly proceeded to the Ad-Interim Committee report. On a parliamentary inquiry by TE Fred Greco, the Moderator **ruled** that members of the Overtures Committee could enter into debate on the floor.

The Chairman presented the committee report, reviewing the history of the committee's work beginning in 2012, and addressing the differences between the committee report and the minority report. He presented the committee's three recommendations.

Committee members TE Nabeel Jabbour and RE Tom Seelinger presented the minority report.

RE Seelinger asked the Stated Clerk whether, if the committee report's recommendations were adopted, Attachment 2 "Analysis of Minority Report 2013" and the "Minority Report 2013" would be included in the material distributed to presbyteries. The Stated Clerk answered that they would both be included.

RE Seelinger then offered the following **motion**: "That the Minority Report 2014 entitled "Realities on the Ground," dated March 19, 2014, be substituted in the place of both Attachment 2, "Analysis of Minority Report 2013", and the "Minority Report 2013."

After deliberation with the parliamentarians, the Moderator **ruled** the motion **out of order** because it would involve editing the references in the committee report, and only the committee's recommendations can be amended from the floor.

The Moderator explained that both the committee and the minority recommendations call for the report to be distributed to the presbyteries and churches. The key difference is found in what the committee report (majority) and the minority report recommend for study.

TE Paul Gilchrist raised a **point of order** that the minority could amend their recommendations to exclude certain parts of the committee report recommended for study. The Moderator ruled that the point was **not well taken**, referring back to his ruling that the minority could not edit out any portions of the committee report.

As a **point of order** TE Fred Greco asked if it were not the case that the proper wording is committee report, not majority report. The Moderator ruled the point **well taken**.

TE Bob Mathis made a parliamentary inquiry, "Are not the recommendations of the majority and the minority materially identical?" The Moderator answered that they were not.

Returning to presentation of the minority report, RE Tom Seelinger pointed out that the minority's import is to ask the Assembly to recommend both the majority and the minority 2014 reports for study. The minority signers, he said, do not support the 2013 minority report.

The minority recommendations were placed before the Assembly as a substitute for the committee recommendations.

On a parliamentary inquiry, the Moderator **ruled** that both reports could be recommitted to the Ad-Interim Committee. A **motion to recommit** the report of the Ad-Interim Committee on Insider Movements to consider only the excision of the obsolete minority report and related attachment, and report back to this Assembly, was **defeated**. During debate, the Moderator **ruled** that the effect of excision would not remove the material from the minutes of the previous Assembly.

The Moderator **ruled out of order** a motion to amend the committee report to excise Attachment 2 and the Minority Report 2013. Debate was closed on the issue. The **minority report** was **defeated**.

The committee report recommendations were again before the Assembly. A proposed amendment to insert an additional recommendation "that the churches, sessions and presbyteries ignore, without prejudice, the 2013 Minority Report and the analysis of said report" was **defeated**.

The **Committee Report Recommendations 1-3** were **adopted**.

TE Larry Doughan led the Assembly in prayer.

**42-18 Report of the Theological Examining Committee**

TE David Owen Filson, Chairman, led the Assembly in prayer and presented the report (Appendix R, p. 467), approving three candidates: RE Daniel M. Wykoff, for CFO of Covenant College; TE Thomas K. Cannon, for RUM National Coordinator; and RE Chet Lilly, for RBI Business Manager.

**42-19 Reformed University Ministries (RUM) Reports – Informational and Committee of Commissioners (CoC)**

TE Rod S. Mays, retiring Coordinator, introduced TE Thomas K. Cannon, incoming Coordinator, who addressed the Assembly. The Assembly viewed a Video Report, which included a tribute to TE Mays. TE Mays addressed the Assembly, expressing appreciation for those who had worked with him over 15 years of service with RUM. (For the RUM Permanent Committee Report, see Appendix K, p. 294).

TE Brian Salter, Chairman, presented the CoC report (below). **Recommendations 1-2, 4-6** were **adopted**. **Recommendation 3**, addressing the budget, was **deferred** to CoC on Administrative Committee. The Chairman closed the report with prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON REFORMED UNIVERSITY MINISTRIES**

**I. Business Referred to the Committee**

- A. Minutes of the Permanent Committee
- B. Budgets of the Permanent Committee
- C. Audit from Carr, Riggs & Ingram
- D. Recommendations of Permanent Committee

**II. Statement of Major Issues Discussed**

- A. TE Rod Mays presented a report on the work of RUM.
- B. Reviewed the minutes of the Permanent Committee.
- C. Reviewed the proposed budget of the Permanent Committee.
- D. Received the audit from Carr, Riggs & Ingram.
- E. Reviewed recommendations of the Permanent Committee.

**III. Recommendations**

1. That the General Assembly approve the minutes of the meeting of the Committee on Reformed University Ministries for October 1, 2013, and approve the minutes of the meeting of the Committee on Reformed University Ministries on March 4, 2014, with a notation and an exception of form.\* *Adopted*



2. That the General Assembly adopt the financial audit for Reformed University Ministries for the fiscal year ending December 31, 2013, by Carr, Riggs & Ingram, LLP. *Adopted*
3. That the General Assembly approve the 2015 budget of Reformed University Ministries. *Deferred to CoC on AC*
4. That the General Assembly receive as information Attachments 1, 2, 3 and 4 (of the Permanent Committee Report). *Adopted*
5. That the General Assembly elect TE Thomas K. Cannon as Coordinator of Reformed University Ministries for the 2014/2015 term. *Adopted*
6. That the General Assembly give thanks to God for the faithful service of TE Rod S. Mays as Coordinator of Reformed University Ministries from 1999-2014.\* *Adopted*

**\*Note:** underlined wording in CoC recommendations indicates an addition or a change from wording of the Permanent Committee recommendation.

#### IV. Commissioners Present:

##### **Presbytery**

Ascension  
Calvary  
Central Carolina  
Central Indiana  
Evangel  
Georgia Foothills  
Iowa  
Metro Atlanta  
Mississippi Valley  
Nashville  
New Jersey  
Northern California  
Ohio Valley  
Philadelphia  
Pittsburgh  
Rocky Mountain  
South Texas  
Southeast Alabama  
Tennessee Valley  
Tidewater

##### **Commissioner**

RE Steven Morley  
TE Richard M. Thomas  
RE Flynt Jones  
TE Pat Hickman  
TE Martin Wagner  
TE Charles Garland  
TE George Edema  
RE Bob Burgess  
TE Phillip Palmertree  
TE Tom Darnell  
TE Keith E. Graham  
TE Christopher Robins  
TE Mike Bowen  
TE Liam Golighter  
TE Allan Edwards  
TE Kevin Allen  
TE Greg Ward  
TE Samuel Jake McCall  
TE Brian Salter  
RE David Merick

Respectfully submitted,  
/s/ TE Brian Salter, Chairman

/s/ TE Martin Wagner, Secretary

## **42-20 Mission to the World Reports – Informational and Committee of Commissioners (CoC)**

TE Paul D. Kooistra, Coordinator, reflected on the work of MTW over his 20 years of service and asked for continuing prayer for the search committee as it seeks a new Coordinator for MTW. (For the MTW Permanent Committee Report, see Appendix H, p. 261).

TE Murray Lee, Chairman, presented the CoC report (below). **Recommendations 1-3, 6-9** were **adopted**. **Recommendation 5**, addressing the budget, was **deferred** to CoC on Administrative Committee. **Recommendation 3**, commending TE Kooistra for his leadership of MTW, was **adopted**, and TE Stephen Estock offered a prayer of gratitude to God for Dr. Kooistra's ministry.

### **REPORT OF THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD**

#### **I. Business Referred to the Committee**

- A. Review of CMTW minutes from March 13-14, 2013
- B. Review of CMTW minutes from September 25-26, 2013
- C. Review of Recommendations from 2014 Permanent Committee
- D. Review of finances for 2014

#### **II. Statement of Major Issues Discussed**

Each of the subcommittees reported back to the Committee as a whole.

- A. Review of CMTW minutes from March 13-14, 2013
- B. Review of CMTW minutes from September 25-26, 2013
- C. Review of Recommendations from 2014 Permanent Committee
- D. Review of finances for 2014

#### **III. Recommendations**

1. That the General Assembly urge churches to set aside the month of November 2014 as a month of prayer for global missions, asking God to send many more laborers into His harvest field. (Contact MTW to ask for copies of "30 Days of Prayer" to be sent to your church in the fall and to learn about other prayer resources MTW can provide). *Adopted*
2. That the General Assembly urge churches to set aside a portion of their giving for the suffering peoples of the world; to that end, be it

- recommended that a special offering for relief and mercy (MTW Compassion offering) be taken during 2014 and distributed by MTW. *Adopted*
3. That the General Assembly urge churches to set aside Sunday, November 9, 2014, as a day of prayer for the persecuted church worldwide. *Adopted*
  4. Having performed his annual evaluation and with gratitude to God, CMTW commends Dr. Paul Kooistra for the excellent leadership he has provided to MTW and recommends that Dr. Kooistra be re-elected as Coordinator of MTW, to serve until his successor is appointed by CMTW. *Adopted*
  5. That the proposed budget of MTW, as presented through the Administrative Committee, be approved. *Deferred to CoC on AC*
  6. That the minutes of the meeting of CMTW of March 13–14, 2013, be accepted. *Adopted*
  7. That the minutes of the meeting of CMTW of September 25–26, 2013, be accepted. *Adopted*
  8. Regarding MTW’s 2012 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December, 2012. They also noted per CMTW’s minutes that CMTW had accepted the audit. *Adopted*
  9. That **Overture 29** from Potomac Presbytery regarding “Erect Provisional Presbytery from Paraguay” (p. 829) **be referred to the MTW Permanent Committee** for further study during the coming year with the following grounds recorded as a part of the motion. The CMTW will bring a recommendation on Overture 29 to the 43<sup>rd</sup> General Assembly. *Adopted*

#### IV. Commissioners Present:

##### **Presbytery**

Calvary  
Central Georgia  
Central Indiana  
Chesapeake  
Chicago Metro  
Covenant  
Eastern Carolina  
Evangel  
Fellowship  
Great Lakes

##### **Commissioner**

TE Paul Lambert Sanders  
TE John Charles Kinser  
TE Gary R. Cox  
RE Walter A. Wicklein III  
TE Jeffrey Allen Schneider  
RE Shaun Sipe  
TE W. Eddie Brown Jr.  
TE Murray Lee  
RE Jefferson H. Wilson  
TE Elliot S. W. Pinegar

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Gulf Coast	TE William Tyson
Houston Metro	TE Todd Crusey
Iowa	TE Larry Doughan
Mississippi Valley	TE Robert Steven Hill
Missouri	RE Charlie Troxell
New York State	RE Keith Austin
North Florida	TE James D. Funyak
Northern California	TE John Douglas McNutt
Northwest Georgia	RE Andrew Goodwin
Philadelphia	TE Carroll Wynne
Pittsburgh	TE LeRoy Capper
Potomac	TE Thomas Robert Rubino
Rocky Mountain	TE Douglas Tharp
Savannah River	TE Peter Joseph Whitney
South Coast	TE Dennis Johnson
South Texas	RE Floyd Johnson
Southeast Alabama	TE Claude E. McRoberts III
Southern Louisiana	RE Scott Clement
Tennessee Valley	TE Hutch Garmany
Western Canada	TE Michael N. Hsu
Western Carolina	TE Craig A. Sheppard
Westminster	RE Steve Leutbecher

Respectfully submitted,

/s/ TE Murray Lee, Chairman

/s/ TE Douglas Tharp, Secretary

**42-21 Committee on Discipleship Ministries (Formerly Christian Education and Publications) Reports – Informational and Committee of Commissioners (CoC)**

TE Stephen Estock, Coordinator, led the Assembly in prayer and presented a report of the work of the Committee. He introduced RE E. Marvin Padgett Jr., who spoke about the work of Great Commission Publications. RE Padgett yielded to TE Mark L. Lowrey Jr., who addressed the GCP curriculum for children and youth. TE Estock spoke about the PCA Women's Ministry and showed the 2014 Love Gift video. (For the CEP Permanent Committee Report, see Appendix D, p. 192).

TE Robbie Hendrick, Chairman, led the Assembly in prayer and presented the CoC report (below). **Recommendations 1-2, 4-9, 11** were **adopted**. **Recommendation 3**, addressing the budget, was **deferred** to CoC on Administrative Committee. The chairman closed the report with prayer.

**Recommendations 10** and **12** were previously adopted (see CEP Partial Report, 42-11, p. 17).

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
CHRISTIAN EDUCATION AND PUBLICATIONS**

**I. Business Referred to the Committee**

- A. CEP Permanent Committee Report
- B. CEP Permanent Committee Minutes from September 12-13, 2013 and March 6-7, 2014, and May 20, 2014.
- C. CEP Permanent Committee Recommendations

**II. Statement of Major Issues Discussed**

- A. The 2013 Audit of CEP
- B. The 2015 Budget for CEP
- C. The Permanent Committees Recommendation for a name change from Committee of Christian Education and Publication (CEP) to Committee on Discipleship Ministries (CDM).

**III. Recommendations**

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for Christina Education and Publications in September 2013, March 2014 and May 2014.\* *Adopted*
2. That the General Assembly receive the 2013 Audit performed by Robin, Eskew, Smith, and Jordan, and approve the same firm for the 2014 Audit. *Adopted*
3. That the General Assembly approve the 2015 CEP budget as presented by the Administrative Committee. *Deferred to CoC on AC*
4. That the General Assembly give thanks to God and express appreciation to the churches and individuals who contributed to the 2013 Women's Love Gift given to Ridge Haven Conference Center (RH). *Adopted*
5. That the General Assembly encourage churches and individuals to contribute generously to the 2014 Women's Love Gift designated to benefit the PCA Women's Ministry through Christian Education and Publications (CEP). *Adopted*
6. That the General Assembly designate the 2015 Women's Love Gift to benefit the ministry of Reformed University Ministries (RUM). *Adopted*
7. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many resources available on the CEP

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website (pcep.org), as well as the many books and resources offered through the PCA Bookstore. *Adopted*

8. That the Assembly encourage individuals and local churches to utilize the excellent children's curricula (Show ME Jesus and Kids' Quest) and So What? youth Bible studies from Great Commission Publications (GCP), particularly the newly published children's curriculum of John Bunyan's *Pilgrim's Progress*. *Adopted*
9. That the General Assembly give thanks to TE George C. Fuller, RE Warren Jackson, and RE Mike Simpson for their faithful service as members of the permanent committee. *Adopted*
10. That the General Assembly give thanks to God for the fruitful ministry of Jane Patete, as she faithfully served the women of the PCA for many years, particularly as the Coordinator of Women's Ministry from 2002-2014 (see attachment to the CEP Report, Appendix D, p. 199). *Adopted*
11. That the General Assembly re-elect TE Stephen Estock to serve as the Coordinator for the Committee on Christian Education and Publications. *Adopted*
12. That the General Assembly change the name of the Committee on Christian Education and Publications (CEP- Program Committee [RAO VI]) to the Committee on Discipleship Ministries (CDM) and direct the Stated Clerk to make the necessary editorial amendments to the *Book of Church Order (BCO)* and the *Rules of Assembly Operations (RAO)* in accordance with the advice given by the Committee on Constitutional Business (cf. M41GA, 2013, pp.363-364). *Adopted*

**\*Note:** underlined wording in CoC recommendations indicates an addition or a change from wording of the Permanent Committee recommendation.

**IV. Commissioners Present:**

**Presbytery**

Ascension  
Blue Ridge  
Calvary  
Central Carolina  
Chesapeake  
Evangel  
Fellowship  
Grace  
Metro Atlanta

**Commissioner**

TE Jared Nelson  
TE Todd Pruitt  
RE Luther Marchant  
TE Richard H. Trott  
TE W. David Milligan  
TE Robbie Hendrick  
TE Aaron MatthewMorgan  
TE Joey McLeod  
TE Timothy Gwin

JOURNAL

Mississippi Valley  
North Texas  
Northern Illinois  
Ohio  
Ohio Valley  
Palmetto  
Pittsburgh  
Platte Valley  
Potomac  
South Texas  
Southwest Florida  
Western Carolina

RE Al Chestnut  
TE Daniel Smith  
TE David C. Thomas Jr.  
TE David Wallover  
RE Tom Hill  
TE Sean Sawyers  
RE Tom Marshall  
RE Wes Sterling  
RE Michael VanDerLinden  
RE Josh Simmons  
TE John K. Keen  
TE Michael A Moreau

Respectfully submitted:  
/s/ TE Robbie Hendrick  
Chairman

/s/ RE Michael VanDerLinden  
Secretary

**42-22 Ridge Haven Reports – Informational and Committee of Commissioners (CoC)**

RE Dan Nielsen, President of the Board, led the Assembly in prayer and presented an informational report on the work of Ridge Haven. (For the Ridge Haven Board of Directors Report, see Appendix L, p. 313).

TE James Archie Moore Jr., Chairman, led the Assembly in prayer and presented the CoC report (below).

**Recommendations 1, 4, and 6** were **adopted**. **Recommendations 2-3**, addressing the budget, were **deferred** to CoC on Administrative Committee. **Recommendation 5** was **defeated**.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
RIDGE HAVEN**

**I. Business Referred to the Committee**

The Committee of Commissioners for Ridge Haven met on July 17, 2014, at 9 a.m. TE Archie Moore convened the meeting with a meditation upon a Psalm and opened with prayer. After electing TE Moore as Chairman and TE Daniel Gilchrist as secretary, the Committee gave consideration to the following items:

- A. A review of the 2013 Minutes of the Board of Ridge Haven Conference and Retreat Center.
- B. A review of the Revised 2014 Budget, the 2015 Budget, and the 2012 Audit.

## II. Statement of Major Issues Discussed

- A. The Committee heard a report of our Lord's amazing faithfulness to grow his work at Ridge Haven in depth and breadth using very crooked sticks. RE Wallace Anderson, Executive Director, reported on repairs and improvements to the physical plant, greatly increased attendance at an increased number of conferences and retreats, generous financial gifts, and progress in establishing a healthier financial footing.
- B. By dividing into two sub-committees, the Committee reviewed and discussed the current year budget, the coming year budget, the most recent audit report, and the minutes of the 2013 Board meetings.

## III. Recommendations

1. That the 2012 audit dated June 26, 2013 performed by Robins, Eskew, Smith, and Jordan, be approved as received. *Adopted*
2. That the Revised 2014 Budget be received as approved by the Administrative Committee. *Deferred to CoC on AC*
3. That the 2015 Budget be received as approved by the Administrative Committee. *Adopted*
4. That the minutes of the Board of Directors of Ridge Haven Conference and Retreat Center be approved with notations: January 14-15, 2013; May 6-7, 2013; May 30, 2013; and September 16-17, 2013. *Adopted*
5. That the minutes of the Board of Directors of Ridge Haven Conference and Retreat Center be approved with exceptions of substance: May 6-7, 2013. *Defeated*
6. That the Committee commend the Board, Executive Director, and Staff of Ridge Haven for continuing their excellent work in behalf of the Kingdom of God. *Adopted*

## IV. Commissioners Present:

### Presbytery

Calvary  
Central Carolina  
Chicago Metro  
Evangel  
Grace  
Gulf Coast

### Commissioner

TE James Archie Moore, Jr.  
RE Steve Onxley  
TE Wes Neel  
TE Howard A. Eyrich  
RE Ken Pennell  
TE David Story



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Houston Metro	RE Stephen Mathis
Iowa	TE Brian Janssen
Mississippi Valley	TE Wiley P. Lowry
Nashville	TE Nathan William McCall
North Florida	TE Renfred E. Zepp
North Florida	RE Ben L. Harris
North Texas	RE Marvin C. Culbertson, Jr.
Ohio Valley	TE Donald Aven
Palmetto	TE R. Andrew Newell
Piedmont Triad	RE Paul D. Koeppel
Potomac	TE Jerry C. Mead
Savannah River	TE John Franks
Tennessee Valley	TE Daniel Scot Gilchrist
Warrior	TE James B. Richwine
Westminster	RE Frank McCollum

Respectfully submitted,

/s/ TE Archie Moore, Chairman

/s/ TE Daniel Gilchrist, Secretary

**42-23 Report of the Standing Judicial Commission (SJC)**

RE John White, Chairman, led the Assembly in prayer and presented the Report of the SJC (Appendix T, p. 499). The Chairman closed his report with prayer.

**42-24 Assembly Recessed**

The order of the day having arrived, after announcements by the Stated Clerk, the Assembly recessed at 5:00 p.m. for worship, to reconvene for business at 9:15 a.m. Thursday morning. RE Scott Barber closed the session with prayer.

**Fourth Session - Thursday Morning  
June 20, 2013**

**42-25 Assembly Reconvened**

The Assembly reconvened at 9:15 a.m. on June 19, 2014, with the singing of “Amazing Grace” and prayer by RE Cub Culbertson.

**42-26 Report of Committee on Constitutional Business**

TE Sean M. Lucas, Chairman, led the Assembly in prayer and presented the report (Appendix O, p. 342) as information.

On Parliamentary Inquiry from RE Jay Neikirk, the Moderator **ruled** that the advice given to Grace Presbytery in response to a non-judicial reference (p. 347) is “for information only and without binding authority,” and “cannot be used, apart from some formal process, to challenge anyone’s status in this or any other court” (RAO 8-2.b.2).

Chairman Lucas concluded the report in prayer.

**42-27 Covenant College Reports – Informational and Committee of Commissioners**

RE J. Derek Halvorson, President, led the Assembly in prayer and presented a verbal and video Informational Report of the College. (For the Covenant College Board of Trustees Report, see Appendix E, p. 201). TE Erik McDaniel, Chairman, led the Assembly in prayer and presented the CoC report (below).

**Recommendations 1-2, 4-7** were **adopted**. **Recommendation 3**, addressing the budget, was **deferred** to CoC on Administrative Committee. The Chairman closed the report with prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
COVENANT COLLEGE**

**I. Business Referred to the Committee**

- A. Proposed operative budget for fiscal year ending June 30, 2015.
- B. Covenant College Financial Report.
- C. Covenant College Board of Trustees Minutes from October 10-11, 2013; Minutes from March 20-21, 2014.
- D. Covenant College Executive Committee of the Board of Trustees Minutes from August 15, 2013, telephonic meeting, Minutes from October 10, 2013, Minutes from March 20, 2014.
- E. Report of Covenant College to the 42nd General Assembly.

**II. Statement of Major Issues Discussed**

- A. A Report from Covenant College President RE Derek Halvorson.
- B. The Minutes of the meetings of the Covenant College Board of Trustees and the Minutes of the meetings of the Covenant College Executive Committee of the Board of Trustees.
- C. Financial Statements.
- D. Recommendations of Covenant College Permanent Committee.

### III. Recommendations

1. That the General Assembly thank and praise God for the excellent work and faithfulness of the Board of Trustees, faculty, and staff of Covenant College in serving the Presbyterian Church in America by shaping students for lives of service in the Kingdom of God. *Adopted*
2. That the General Assembly encourage the congregations of the PCA to support the ministry of Covenant College through encouraging prospective students to attend, through contributing the Partnership Shares approved by the General Assembly, and through their prayers. *Adopted*
3. That the General Assembly approve the Budget for 2014–2015 as submitted through the Administrative Committee. *Deferred to CoC on AC*
4. That the General Assembly adopt “The Covenant College and Supporting Foundation Financial Report” dated June 30, 2013, and prepared by Capin Crouse LLP. *Adopted*
5. That the General Assembly approve the minutes of the meetings of the Board of Trustees for October 10–11, 2013, and March 20–21, 2014; with notations. *Adopted*
6. That the General Assembly receive as information the foregoing Annual Report, recognizing God’s gracious and abundant blessing and commending the College in its desire to continue pursuing excellence in higher education for the glory of God. *Adopted*
7. That the General Assembly encourage churches to set aside a day in the coming year to pray specifically for Covenant College in its mission and ministry. *Adopted*

### IV. Commissioners Present:

#### **Presbytery**

Central Georgia  
Chicago Metro  
Eastern Carolina  
Evangel  
Fellowship  
Georgia Foothills  
Grace  
Gulf Coast  
Iowa  
Metro Atlanta

#### **Commissioner**

TE Dean E. Conkel  
TE Luke Miedema  
TE David Osborne  
TE Erik McDaniel  
RE Randy Gieselmann  
TE Alan H. Johnson  
RE Matthew Wiggins  
TE Richard A. Fennig  
TE James Hakim  
RE Michael Vestal

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Mississippi Valley	TE Scott L. Reiber
Missouri	TE Jacob A. Bennett
New Jersey	TE Phillip E. Henry
North Florida	TE Benjamin Harris
North Texas	TE David M. Frierson
Northern Illinois	RE Fred Winterroth
Ohio Valley	TE Charles Hickey
Pacific Northwest	TE Nate Walker
Philadelphia Metro West	TE Dale T. Van Ness
Piedmont Triad	RE Dan Rhodes
Pittsburgh	TE P. Keith Larson
Platte Valley	TE Eric D. Olson
Potomac	TE John F. Armstrong Jr.
Siouxlands	TE John Mark Irwin
Southeast Alabama	RE William F. Joseph Jr.
Tennessee Valley	TE John Franklin Southworth Jr.
Western Carolina	RE Conley Brown

Respectfully submitted,

TE Erik McDaniel, Chairman

TE Benjamin Harris, Secretary

**42-28 Covenant Theological Seminary Reports – Informational and Committee of Commissioners**

TE Mark L. Dalbey, President, led the Assembly in prayer and presented a verbal and video Informational Report of the work of the Seminary. (For the Covenant Theological Seminary Board of Trustees Report, see Appendix F, p. 218).

TE Bart S. Moseman, Chairman, led the Assembly in prayer and presented the CoC report (below).

**Recommendations 1-7** were adopted. **Recommendation 8**, addressing the budget, was deferred to CoC on Administrative Committee. The Chairman closed the report with prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
COVENANT THEOLOGICAL SEMINARY**

**I. Business Referred to the Committee**

- A. Report of the Covenant Theological Seminary.
- B. The minutes of the following meetings of the Board of Trustees: April 26-27, 2013; June 28, 2013; September 27-28, 2013; and January 31-February 1, 2014.

- C. The minutes of the following meetings of the Executive Committee of the Board of Trustees: September 28, 2012; October 3, 2012; December 21, 2012; January 11, 2013; March 12, 2013; June 26, 2013; September 27, 2013; December 6, 2013; December 20, 2013; January 15, 2014; January 31, 2014; March 25, 2014.
- D. The Financial Audit of Covenant Theological Seminary for fiscal year 2013-2014.
- E. The proposed 2014-2015 Covenant Theological Seminary Budget.

## **II. Statement of Major Issues Discussed**

- A. TE Mark Dalbey, President of Covenant Theological Seminary, reported with a reflection on his first year since his inauguration as CTS President. It has been a good year as the seminary seeks to provide ministry training that is doxological, transformational, and kingdom missional. At the same time it has been a difficult year as the seminary has seen a decline in student enrollment and a budget shortfall. Dr. Dalbey described the Lord's work in this as bringing about healthy repentance and reminding us that we walk with a limp as we rely on His grace.

TE Dalbey explained a financial recovery plan including reductions in staffing and reallocation of some property resources. He also reviewed staff changes and curriculum changes and fielded questions from the Committee of Commissioners.

- B. Reviewed the Financial Audit for fiscal year 2013-2014 as performed by Capin Crouse LLC and the proposed budget for fiscal year 2014-2015.
- C. Reviewed and discussed the meeting minutes referred including five sets of Executive Committee minutes (September 28, 2012; October 3, 2012; December 21, 2012; January 11, 2013; March 12, 2013) that were yet unapproved at the time of their scheduled review by the 41<sup>st</sup> General Assembly.
- D. Reviewed and discussed the recommendations from the Covenant Theological Seminary GA Report.

## **III. Recommendations**

- 1. That the General Assembly give thanks to God for the ministry of Covenant Theological Seminary; for its faithfulness to the Scriptures, the Reformed faith, and the Great Commission; for its students, graduates, faculty, staff, and trustees; and for those who support the Seminary through their prayers and gifts. *Adopted*

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2. That the General Assembly encourage the congregations of the Presbyterian Church in America to support the ministry of Covenant Theological Seminary by contributing the Partnership Shares approved by the Assembly, and by recommending Covenant Seminary to prospective students. *Adopted*
3. That the General Assembly ask the Lord to bless Covenant Seminary's new President, Dr. Mark Dalbey, and grant him and the Seminary's leadership team, faculty, and Board of Trustees great wisdom and clear vision as they seek to lead the institution into a new era of ministerial fruitfulness. *Adopted*
4. That the General Assembly ask God to guide Covenant Seminary's ongoing efforts at recruiting new students, evaluating and strengthening our programs, and seeking to make the Seminary a greater resource for the church both locally and globally. *Adopted*
5. That the General Assembly pray for unity among the brethren of the PCA and ask the Lord to work in all our hearts to foster a deeper desire to engage with one another and the world in compassionate and gospel-centered ways, that we might bear strong witness to the truth and power of God's redeeming grace. *Adopted*
6. That the General Assembly approve the minutes of the meetings of the Seminary's Board of Trustees and Executive Committee of the Board of Trustees submitted for review as follows: *Board of Trustees Minutes* with exceptions of form for April 26-27, 2013; June 28, 2013; September 27-28, 2013; January 31-February 1, 2014; and *Executive Committee Minutes* with exceptions of form for September 28, 2012; October 3, 2012; December 21, 2012; January 11, 2013; March 12, 2013; June 26, 2013; September 27, 2013; December 6, 2013; December 20, 2013; January 15, 2014; January 31, 2014; March 25, 2014. An exception of substance was noted for the *Board Minutes*, September 27-28, 2013 (should have recorded and responded to the exception noted in CoC recommendation #5 of 41<sup>st</sup> GA per RAO 14-11.f-h). A response is required for the 43<sup>rd</sup> GA. *Adopted*
7. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2014, by Capin Crouse LLC, be received. *Adopted*
8. That the proposed 2014-15 budget of Covenant Theological Seminary be approved. *Deferred to CoC on AC*

**IV. Commissioners Present:**

**Presbytery**

Ascension  
Calvary  
Central Florida  
Central Georgia  
Covenant  
Evangel  
Grace  
Gulf Coast  
Heartland  
Heritage  
Houston Metro  
Houston Metro  
Illiana  
Metro Atlanta  
Metropolitan New York  
New York State  
North Florida  
North Texas  
Northern Illinois  
Pacific Northwest  
Palmetto  
Piedmont Triad  
Pittsburgh  
Potomac  
Savannah River  
Siouxlands  
South Texas  
Southern Louisiana  
Southern New England  
Southwest  
Southwest Florida  
Tennessee Valley  
Westminster  
Wisconsin

**Commissioner**

TE Larry R. Elenbaum  
RE Bill Johnson  
TE Josh Floyd  
RE Douglas Pohl  
TE Hunter Bailey  
TE Mark Cushman  
TE Guy Richard  
TE Joshua Sparkman  
TE Tony Felich  
TE Kevin Koslowsky  
TE Andrew Flatgard  
RE Andy Yung  
TE Curran D. Bishop  
TE Randy Schlichting  
TE Erik David Swanson  
TE Tom Kristoffersen  
RE John Tolson  
TE Colin Peters  
TE Steve Jones  
TE J. Kyle Parker  
TE W. Todd Weedman  
TE Austin Pfeiffer  
TE Matthew Koerber  
TE Larry Jon Yeager  
TE Geoffrey Thomas Gleason  
TE Bart Moseman  
TE Luke Evans  
TE Don Hulsey  
TE Tony Phelps  
TE Daniel J. Rose  
TE Jonathan Winfree  
TE Doyle Allen  
TE James Andrew Moehn  
TE Benjamin Sinnard

Respectfully submitted,  
/s/ TE Bart Moseman, Chairman

/s/ TE Colin Peters, Secretary

The Assembly paused to sing “Fairest Lord Jesus.”

**42-29 Special Order: Report of the Nominating Committee**

TE L. Jackson (Jack) Howell, Chairman, led the Assembly in prayer and presented the report (Appendix P, p. 349) and the supplemental report Appendix P, p. 380).

The Stated Clerk explained the voting procedures.

**Recommendation 1** was **adopted**, electing all uncontested nominees and two uncontested floor nominees. The **following nominees** were **elected**:

Administrative Committee, Class of 2018: TE Rod S. Mays

Administrative Committee, Alternate: TE Timothy R. LeCroy

Administrative Committee, Alternate: RE W. Todd Carlisle

Constitutional Business Committee, Alternate: TE Joshua Anderson

Committee on Interchurch Relations, Alternate: TE Richard D (Rick) Phillips

Committee on Interchurch Relations, Alternate: RE Paul Richardson

Committee on Mission to North America, Alternate: RE Paul Adams, Sr.

Committee on Mission to the World, Class of 2019: TE Richard P. Wiman

Board of Directors of Ridge Haven, Class of 2019: TE Roger Andrew Newell

Standing Judicial Commission, Class of 2018: TE George W. Robertson

Theological Examining Committee, Class of 2017: TE Eric R. Dye

Theological Examining Committee, Alternate: RE William Blake Temple

The Chairman closed the report in prayer.

**42-30 Standing Judicial Commission Oath of Office Administered and SJC Declared Judicial Commission of this Assembly**

The Moderator yielded the chair to former Moderator RE Sam Duncan, who administered the oath of office to all the newly elected or newly reelected members of the Standing Judicial Commission present, and the Assembly **declared** the Standing Judicial Commission to be the Judicial Commission of this Assembly in accordance with *BCO* 15-4.

The following members took their vows: Ruling Elders Dan Carrell and John White, and Teaching Elders Bryan Chapell, Charles McGowan, and George Robertson.

RE Duncan led the Assembly in prayer, and TE Chapell assumed the chair.

**42-31 Mission to North America Reports – Informational and Committee of Commissioners**

TE James C. Bland Jr., Coordinator, led the Assembly in prayer. He yielded to church planters TE Hutch Garmany and TE Alejandro (Alex) Villasana, who addressed the Assembly. A video on chaplain ministry was presented. (For the MNA Permanent Committee Report, see Appendix G, p. 233).



TE Stuart L. Kerns, Chairman, led the Assembly in prayer and presented the CoC report (below). **Recommendations 1-2, 4-17** were **adopted**. **Recommendation 3**, addressing the budget, was **deferred** to CoC on Administration. The Chairman closed the report with prayer.

## **REPORT OF THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA**

### **I. Business Referred to the Committee**

- A. MNA Permanent Committee Report
- B. MNA Permanent Committee Minutes (September 2013; March 2014)
- C. MNA Permanent Committee Recommendations
- D. Overtures referred to Committee: Overtures 1, 4, 10, 16, 25, 26, 27, 28
- E. MNA Permanent Committee Audit

### **II. Statement of Major Issues Discussed**

- A. MNA Permanent Committee Report
- B. MNA Permanent Committee Minutes (September 2013; March 2014)
- C. MNA Permanent Committee Recommendations
- D. Overtures referred to Committee: Overtures 1, 4, 10, 16, 25, 26, 27, 28
- E. MNA Permanent Committee Audit

### **III. Recommendations**

1. That having reviewed the work of the MNA Coordinator during 2013 according to the General Assembly guidelines, the MNA Committee commends TE James C. Bland, III, for his excellent leadership, with thanks to the Lord for the good results in MNA Ministry during 2013 and recommends his re-election as MNA Coordinator for another year. Attachment 3 provides a complete list of MNA staff; see Attachment 4 for the list of MNA Permanent Committee members. *Adopted*
2. That the General Assembly express thanks to God for the long and effective ministry of Bethany Christian Services in the area of pregnancy counseling and adoption, reaffirm its endorsement of Bethany for another year, and encourage continued support and participation by churches and presbyteries. See Attachment 5 for Bethany's Report. *Adopted*

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3. That the General Assembly adopt the 2015 MNA Budget and commend it to the churches for their support. *Deferred to CoC on AC*
4. That the General Assembly adopt the 2013 MNA Audit. *Adopted*
5. TE Chaplain (COL) Peter R. Sniffin, USA and TE Chaplain (LTC) James C. Pakala, USA, RET., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2018. *Adopted*
6. That **Overture 1** from Covenant Presbytery, "Transfer Certain Missouri Counties from Missouri Presbytery to Covenant Presbytery," (see p. 786) with the concurrence of Missouri presbytery, **be answered in the affirmative.** *Adopted*
7. That **Overture 4** from Missouri Presbytery, in concurrence with the expressed desire of Covenant Presbytery, "Transfer Certain Missouri Counties from Missouri Presbytery to Covenant Presbytery," (see p. 791) **be answered in the affirmative.** *Adopted*
8. That **Overture 2** from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly ("Amend BCO 5 ... Regarding Mission Churches"), **be answered by the following proposed substitute amendments to BCO 5; and further, that the amendments to Sections 5-3 through proposed 5-12 be answered in the negative.** *Adopted*

~~5-2. Ordinarily, mission churches are established by Presbyteries within their boundaries. The responsibility for initiation and oversight of a mission church lies with a Presbytery, exercised through its committee on Mission to North America, or by a Session, in cooperation with Presbytery's committee on Mission to North America. However,~~

~~a. if an independent gathering of believers desires to form a congregation of the Presbyterian Church in America, they shall submit to the appropriate Presbytery a written request to come under Presbytery oversight. Upon approval of said request, the gathering will be assigned a temporary government (BCO 5-3), which government shall take steps to oversee the election of a pastor according to BCO 5-9.f.(1). The Presbytery will follow BCO 13-8 when it applies.~~

a. Initiatives to which the Presbytery may respond in

establishing a mission church include, but are not limited to, the following:

- i. The Presbytery establishes a mission church at its own initiative.
- ii. The Presbytery responds to the initiative of a Session of a particular church.
- iii. The Presbytery responds to the petition of an independent gathering of believers who have expressed their desire to become a congregation by submitting to the Presbytery a written request.
- b. In the event an existing non-PCA church is interested in coming into the PCA, the Presbytery shall work with the church leadership to determine whether the church should come into the PCA as a mission church or seek Presbytery approval to be received under the provisions of BCO 13-8.
- c. Should it become necessary, the Presbytery may dissolve the mission church. Church members enrolled should be cared for according to the procedures of 13-10.
- b. d. If the mission church is located outside the bounds of a Presbytery, the responsibility may be exercised through the General Assembly's Committee on Mission to North America or Committee on Mission to the World, as the case may be, according to the Rules of Assembly Operations. In such a case the powers of the Presbytery in the following provisions shall be exercised by the General Assembly through its appropriate committee.

See Appendix G, Attachment 6, p. 253, for the original Overture 2 from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly.

9. That **Overture 3** from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly ("Amend BCO 8-6 regarding Commissioning an Evangelist"), **be answered by the following proposed substitute amendments to BCO 8-6.** *Adopted*

8-6. When a teaching elder is appointed to the work of an evangelist in foreign countries or where there are no

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other PCA churches within a reasonable distance, he is commissioned for a renewable term of twelve months to preach the Word, and administer the Sacraments, receive and dismiss members of mission churches, and to train potential officers, in foreign countries or the destitute parts of the Church. The Presbytery may by separate acts from that by which it commissioned him, entrust to the evangelist for a period of twelve months the power to organize churches, and, until there is a Session in the church so organized, to instruct, examine, ordain, and install ruling elders and deacons therein, and to receive or dismiss members. By separate actions the Presbytery may in extraordinary situations commission him to examine, ordain and install ruling elders and deacons and organize churches.

See Appendix G, Attachment 7, p. 259, for original Overture 3 from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly.

10. That **Overture 10** from Covenant Presbytery to “Redefine the Geographical Boundaries of the Presbytery of the Mississippi Valley to include Carroll County South of Hwy 430 in Mississippi” (see p. 804), with the concurrence of the Mississippi Valley Presbytery, **be answered in the affirmative.** *Adopted*
11. That **Overture 16** from Mississippi Valley Presbytery, to “Redefine the Geographical Boundaries of The Presbytery of the Mississippi Valley to include Carroll County South of Hwy 430 in Mississippi” (see p. 818), **be answered in the affirmative.** *Adopted*
12. That **Overture 25** from Korean Southeastern Presbytery, to “Expand the Boundaries of Korean Southeastern Presbytery” (see p. 825), **be answered in the affirmative.** *Adopted*
13. That **Overture 26** from Korean Southwest Presbytery, to “Divide Korean Southwest Presbytery into Two Presbyteries” forming Korean Southwest Orange County Presbytery (see p. 826), **be answered in the affirmative.** *Adopted*
14. That **Overture 28** from the Evangel presbytery, “Transfer Coosa County to Evangel Presbytery,” from the Geographic Bounds of Southeast Alabama Presbytery to the Geographic Bounds of the Evangel Presbytery (see p. 828), **be answered in affirmative with the concurrence of the Southeast Alabama Presbytery.** *Adopted*

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15. That **Overture 27** from Southeast Alabama Presbytery to “Transfer Coosa County to Evangel Presbytery” (see p. 827), **be answered in the affirmative.** *Adopted*
16. That the September 2013 minutes be approved without exception but with two notations.\* *Adopted*
17. That the March 2014 minutes be approved without exception, and no notations.\* *Adopted*

**\*Note:** underlined wording in CoC recommendations indicates an addition or a change from wording of the Permanent Committee recommendation.

**IV. Commissioners Present:**

**Presbytery**

Ascension  
Calvary  
Central Carolina  
Central Florida  
Central Georgia  
Chesapeake  
Evangel  
Metro Atlanta  
Metropolitan New York  
Mississippi Valley  
North Texas  
Northern Illinois  
Northern New England  
Ohio Valley  
Pacific Northwest  
Platte Valley  
Potomac  
Savannah River  
South Florida  
South Texas  
Southwest Florida  
Susquehanna Valley  
Tidewater  
Western Carolina  
Wisconsin

**Commissioner**

TE Jeff Kzehnder  
RE Ken Safford  
TE Matt Guzi  
TE Jonathan Culley  
RE Charles Duggan III  
TE Daniel Joseph Smith  
RE Roger Butts  
TE Robert S Rienstra  
TE Bijan Mirtolooi  
TE Fred Marsh  
TE Jeremy Fair  
TE David Keithley  
TE Doug Domin  
TE Matt Cadora  
TE John F. Jones IV  
TE Stuart L. Kerns  
TE William Evan Boyce  
TE Robert A. Wagner  
TE Paul C. Hurst  
TE Wade F. Coleman  
TE Drew Bennett  
TE Vincent L. Wood  
TE David Dickson  
TE Jonathan D. Inman  
TE Michael Wenzler

Respectfully submitted,  
/s/ TE Stuart Kerns, Chairman

/s/ TE Jonathan Culley, Secretary

**42-32 PCA Retirement & Benefits, Inc., Reports – Informational and Committee of Commissioners**

RE Gary D. Campbell, President, led the Assembly in prayer and presented the Informational Report, including a video presentation featuring “Investment Refresh,” RBI’s new initiative to provide professional assistance to PCA participants in managing investments for retirement. (For the RBI Board of Directors Report, see Appendix J, p. 287).

TE Craig Branson, Chairman, led in prayer and presented the CoC report (below). **Recommendations 1-3, 5-6** were **adopted**. **Recommendation 4**, addressing the budget, was **deferred** to CoC on Administrative Committee. The Chairman closed the report with prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
PCA RETIREMENT & BENEFITS, INC.**

**I. Business Referred to the Committee**

- A. Review of RBI Board of Directors minutes
- B. Review of Auditor’s report
- C. Review of the Proposed 2015 Budget
- D. Review of Recommendations

**II. Statement of Major Issues Discussed**

- A. RE Campbell gave an informational report and presentation of the work of RBI. He discussed significant events that have occurred at RBI and focus areas for RBI efforts and programs. Specific topics in the presentation included:
  - 1. Preparing baby boomers for retirement.
  - 2. Positively impacting TE’s families through the promotion of the PCA Call Package Guidelines.
  - 3. Reduced investment expenses & adjusted investment allocations in the PCA Target Funds:
    - Retirement plan investment assets have grown.
    - Transitioned two large cap funds to 75% morally screened index funds.
    - Adjusted investment allocations of the TF to reflect the return and risk profile of the PCA.
    - Added a diversified real asset growth product to the Target Funds.
    - Added a small cap allocation to the International Fund.
    - Improved downside protection of fixed income in Target Funds.

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4. Reimbursed unspent trustee fees.
5. Planned the roll out of PCA Investment Refresh program.
6. RE Campbell continued discussion with a detailed introduction of the purpose and parameters of the Investment Refresh program.
  - Provide optimal investment assistance to all PCA Retirement Plan participants.
  - Objective – materially improve the retirement outcomes for PCA employees.
  - Move PCA plan participants into an age appropriate PCA Target Retirement Fund.

RE Campbell also discussed budget/expense comparison and Retirement Plan total expense ratio.

RE Campbell opened up the floor for a question and answer session, during which he answered several commissioners' questions.

- B. RE Campbell introduced TE Bob Clarke, RBI's Director of Ministerial Relief, to discuss the PCA Ministerial Relief programs. TE Clarke began with an informational report and presentation. He discussed current annual costs to provide assistance to those in need within the PCA. He reviewed the current offerings and donations. Reviewed the PCA Retirement Readiness Survey results from 2011 and what future offerings and donations are needed to continue the proper support. Using distributed explanatory materials, he discussed the following programs/initiatives:

1. Wise Planning;
2. Compassionate Widowcare; and
3. The new ServantCare program being piloted in partnership with CCEF.

TE Clarke opened up the floor for a question and answer session. TE Clarke answered several commissioners' questions.

### III. Recommendations

1. That the General Assembly approve the minutes of the board meetings dated August 9, 2013, November 8, 2013, and March 7, 2014. *Adopted*
2. That the General Assembly adopt the 2013 audit report dated April 30, 2014, by Capin Crouse LLP. *Adopted*
3. That the General Assembly approve the use of Capin Crouse LLP to conduct the 2014 audit. *Adopted*

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4. That the General Assembly approve the 2015 budget with the understanding that it is a spending plan and will be adjusted as necessary by the Board of Directors to accommodate changing conditions during that fiscal year. *Deferred to CoC on AC*
5. That the General Assembly approve the 2015 Trustee Fee Agreements for the Retirement Plan Trust and the Health & Welfare Benefits Trust. *Adopted*
6. And, that the General Assembly urge member churches to participate in an annual Relief Ministry Offering or to budget regular benevolence giving to support relief activities through the Ministerial Relief Fund. *Adopted*

**IV. Commissioners Present:**

**Presbytery**

Calvary  
Central Carolina  
Covenant  
Evangel  
Great Lakes  
Gulf Coast  
Korean Northeastern  
Metro Atlanta  
Mississippi Valley  
Potomac  
South Florida  
South Texas  
Susquehanna Valley

**Commissioner**

TE Roger I. Sowder  
RE Timm Dazey  
RE Prentice L. House  
TE Gregory J. Poole  
TE Scott Shaw  
TE Joseph C. Grider  
TE Dukjin Kim  
RE Jimmy Locklear  
TE J. Scott Phillips  
RE Patrick Shields  
TE Craig L. Branson  
TE Ben Hailey  
TE Robert P. Eickelberg

Respectfully submitted:

/s/ TE Craig L. Branson, Chairman

/s/ RE Patrick Shields, Secretary

**42-33 PCA Foundation Reports – Informational and Committee of Commissioners**

RE Randel N. Stair, President, led the Assembly in prayer and presented the Informational Report of the Foundation. (For the Report of the PCAF Board of Trustees, see Appendix I, p. 283.)

TE E. Bruce O’Neil, Chairman, led in prayer and presented the CoC report (below). **Recommendations 1, 3-4** were **adopted**. **Recommendation 2**, addressing the budget, was **deferred** to CoC on Administrative Committee. The Chairman closed the report with prayer.



**REPORT OF THE COMMITTEE OF COMMISSIONERS ON  
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

**I. Business Referred to the Committee**

- A. PCAF Board of Directors Report
- B. PCAF Board of Directors Minutes dated August 2, 2013, and March 7, 2014
- C. 2013 Audit of PCAF by Capin Crouse, LLP
- D. Board of Directors recommendations

**II. Statement of Major Issues Discussed**

The committee reviewed the work of the staff, and the Board of the PCAF; this included the Board of Directors report, minutes, and the audit. It was noted that all documents were prepared excellently and that all was in good order.

- A. The work of the PCA Foundation as presented in the PCA Foundation Board Minutes and report
- B. The Recommendations of the PCA Foundation, Inc., Board
- C. Audited Financial Statements of the PCA Foundation

**III. Recommendations**

1. That the Financial Audit for the PCA Foundation for the calendar year that ended December 31, 2013, by Capin Crouse, LLP, be adopted. *Adopted*
2. That the proposed 2015 Budget of the PCA Foundation, Inc., be adopted. *Deferred to CoC on AC*
3. That the minutes of Board meetings of August 2, 2013, be approved with notation; and that March 7, 2014, be approved without exception or notation. *Adopted*
4. That the General Assembly commend President RE Randel Stair, the staff, and the Board of Directors of PCA Foundation, Inc., for their excellent work in their faithful service to the Lord Jesus Christ and the Presbyterian Church in America. *Adopted*

**\*Note:** underlined wording in CoC recommendations indicates an addition or a change from wording of the Permanent Board recommendation.

**IV. Commissioners Present:**

**Presbytery**  
Ascension  
Chesapeake

**Commissioner**  
TE Jeremy Coyer  
TE E. Bruce O'Neil

MINUTES OF THE GENERAL ASSEMBLY

Evangel	RE Douglas Haskew
Fellowship	TE David Sasser Hall
Grace	TE Brian Davis
Metro Atlanta	TE Stephen Maginas
Nashville	RE Jack Watkins
New York State	TE Kenneth McHeard
North Texas	TE Blake A. Altman
Potomac	RE Frederick Kuhl
Savannah River	TE Roland S. Barnes
Southern Louisiana	TE Joshua Martin
Piedmont Triad	TE Ben Milner

Respectfully submitted,  
TE Bruce O'Neil , Chairman

RE Frederick Kuhl, Secretary

**42-34 Administrative Committee Reports – Informational and Committee of Commissioners**

TE L. Roy Taylor, Stated Clerk, led the Assembly in prayer and presented the Informational Report of the Administrative Committee, which included a video presentation. (For the Report of the Permanent Committee on AC, see Appendix C, p. 102.)

TE Matthew R. Moore, Chairman, presented the CoC report (below). **Recommendations 1-32** were **adopted**. The Chairman closed the report with prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATIVE COMMITTEE**

**I. Business Referred to the Committee**

- A. Minutes of 2013-2014 meetings of the AC and Board of Directors
- B. Budgets for the permanent Committees and Agencies
- C. Overtures Referred to the AC

**II. Statement of Major Issues Discussed**

- A. Minutes of the 2013-2014 meetings of the AC and Board of Directors
  - 1. AC – June 18, 2013
  - 2. AC – October 11, 2013
  - 3. AC – April 24, 2014
  - 4. BD – June 18, 2013
  - 5. BD – October 11, 2013
  - 6. BD – April 24, 2014
- B. Budgets for the permanent Committees and Agencies
- C. Overtures related to the AC
- D. Recommendations of the AC Committee

### III. Recommendations

1. That the PCA Office Building Occupancy Cost charged to each ministry remain at \$12 per square foot for 2015.” *Adopted*
2. That, if the Assembly approves **Overture 22** (p. 823) – the establishment of an ad interim committee to study the third ordination vow, that the budget, not to exceed \$3,000.00, **be approved**, to be funded by contributions to the AC designated for that purpose. *Adopted*
3. That the 2015 Administrative Committee Operating Budget of \$2,500,000 (p. 117), with a Partnership Share of \$1,457,000 (p. 50), be approved. *Adopted*
4. That the 2015 PCA Building Operating Budget of \$304,884 (p. 124) be approved. The PCA Building does not participate in Partnership Shares *Adopted*
5. That the 2015 CEP Operating Budget of \$1,642,010 (p. 127), with a Partnership Share of \$771,910 (p. 50), be approved. *Adopted*
6. That the 2015 CC Operating Budget of \$30,093,917 (p. 135), with a Partnership Share of \$2,200,000 (p. 50), be approved. *Adopted*
7. That the 2015 CTS Operating Budget of \$10,124,420 (p. 141), with a Partnership Share of \$2,100,000 (p. 50), be approved. *Adopted*
8. That the 2015 MNA Operating Budget of \$11,157,090 (p. 147), with a Partnership Share of \$3,956,817 (p. 50), be approved. *Adopted*
9. That the 2015 MTW Operating Budget of \$62,656,400 (p. 153), with a Partnership Share of \$7,612,375 (p. 50), be approved. *Adopted*
10. That the 2015 PCAF Operating Budget of \$976,000 (p. 162) be approved. The PCAF does not participate in Partnership Shares. *Adopted*
11. That the 2015 RBI Operating Budget of \$2,696,878 (p. 169) be approved. RBI does not participate in Partnership Shares. *Adopted*
12. That the 2015 RUM Operating Budget of \$3,922,882 (p. 175), with a Partnership Share of \$3,808,882 (p. 50), be approved. *Adopted*
13. That the amended 2014 RH Operating Budget of \$1,821,000 (p. 186) be approved. *Adopted*
14. That the 2015 RH Operating Budget of \$2,076,000 (p. 187), with a Partnership Share of \$1,000,000 (p. 50), be approved. *Adopted*

MINUTES OF THE GENERAL ASSEMBLY

15. That the “2015 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries” shown below be approved.

**2015 Budgeted Partnership Shares and Ministry Asks  
of PCA Ministry Partners  
by the Participating General Assembly Ministries**

Participating Ministries of the PCA	2015 Total Expense Budget	2015 Partnership Share Fund			Ministry Asks  \$ Per Member
		P.S. Fund	% of Total	Per Capita Calculation	
AC <sup>1</sup>	\$2,400,000	\$1,457,000	6.36%	\$5.06	\$7
CEP	\$1,642,010	\$771,910	3.37%	\$2.68	\$7
CC	\$29,583,939	\$2,200,000	9.60%	\$7.64	\$9 <sup>2</sup>
CTS	\$9,873,933	\$2,100,000	9.17%	\$7.30	\$10
MNA	\$11,157,090	\$3,956,817	17.27%	\$13.75	\$26
MTW	\$59,675,100	\$7,612,375	33.23%	\$26.45	\$26
RUM	\$25,074,011 <sup>3</sup>	\$3,808,882	16.63%	\$13.23	\$14
RH	\$2,032,000	\$1,000,000	4.37%	\$3.47	\$4
<b>TOTALS</b>	<b>\$141,438,083</b>	<b>\$22,450,271</b>	<b>100.00%</b>	<b>\$79.58</b>	<b>\$103</b>

The total number of Communicant Members according to the PCA Administrative Committee was 287,817 as of December 31, 2013.

**GENERAL NOTE**

Gifts designated “spread per Partnership Shares” (or some equivalent) and the totally undesignated gifts (which amount to less than \$3,000 a year) will be spread according to the “Ministry Ask” column (by percentages of the total).

**SPECIFIC COMMITTEE AND AGENCY NOTES**

- 1) The PCA Administrative Committee requests that you contribute on the basis of 0.35% of total tithes and offerings (excepting contribution to capital campaigns for such efforts

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as new buildings). Please support us in this way if you are able to do so.

- 2) By giving \$10 per member, churches qualify for the Church Scholarship Promise program at Covenant College.
- 3) The portion of RUM's budget that General Assembly approves is \$3,922,882. The rest of this amount comes from budgets of churches and presbyteries that sponsor RUF works. *Adopted*

16. That the 2013 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee be adopted. *Adopted*
17. That the 2013 Audit performed by Robins, Eskew, Smith & Jordan on the PCA Building Fund be adopted. *Adopted*
18. That the General Assembly approve the firm of Robins, Eskew, Smith & Jordan, PC, as auditors for the Administrative Committee and the Committee on Christian Education and Publications for the calendar year ending December 31, 2014. *Adopted*
19. That the firm of Capin, Crouse, & Company as auditors for the Committee on Mission to the World and the Committee on Mission to North America for the calendar year ending December 31, 2014, be approved. *Adopted*
20. That the firm of Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Ministries for the calendar year ending December 31, 2014 be approved. *Adopted*
21. That the Assembly receive the charts below as the acceptable response to the GA requirement for an annual report on the cost of the AC's mandated responsibilities.

2013 Unfunded Mandates					
GENERAL ASSEMBLY COSTS					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Alloted to GA	Total Standard Fee
2009	1079	424,459	\$393	\$300	\$400
2010	1311	444,326	\$339	\$300	\$400
2011	1183	480,932	\$407	\$300	\$400
2012	1120	417,719	\$373	\$300	\$400
2013	1327	470,145	\$354	\$350	\$450

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<b>AC GENERAL ASSEMBLY RESPONSIBILITIES</b>			
		2013	Per
Description		Total <sup>2</sup>	Commissioner
Committee on Constitutional Business		\$3,541	\$3
General Assembly with Minutes <sup>1</sup>		\$500,145	\$377
Interchurch Relations Committee		\$9,602	\$7
Nominating Committee <sup>2</sup>		\$29,337	\$22
Standing Judicial Commission		\$189,428	\$143
Theological Examining Committee <sup>3</sup>		\$0	\$0
<b>TOTALS</b>		<b>\$732,053</b>	<b>\$552</b>
<sup>1</sup> Review of Presbytery Records is included in the General Assembly Total. In 2012, RPR cost \$44,246; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total".			
<sup>2</sup> The expense of the Nominating Committee is shared by the PCA Committees and Agencies.			
<sup>3</sup> The Theological Examining Committee did not incur any material expenses in 2012 or 2013 as per their report to the AC.			

*Adopted*

22. That the registration fee remain at \$450 for the 2015 General Assembly, with \$350 allocated to the GA expenses, \$25 for publication of the GA Minutes, and \$75 allocated to the Standing Committee cost center for the expenses of the Standing Judicial Commission. Honorably retired or emeritus elders would continue to pay 1/3 of the regular registration (\$150). Elders coming from churches with annual incomes below \$100,000, as per their 2014 statistics, may register for \$300. *Adopted*

23. That Assembly set the 2015 Committee and Agency financial support of the AC as listed below, with the notation that CEP and RH will have reduced contributions (RAO 5-4 a.). *Adopted*

(See chart on following page.)

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AC	
CEP	\$7,000
CC	\$11,500
CTS	\$11,500
MNA	\$11,500
MTW	\$11,500
PCAF	\$11,500
RBI	\$11,500
RH	\$7,000
RUM	\$11,500
	\$94,500

24. That the annual contribution request to churches for the support of the AC remain at 0.35% (35/100 of one percent) of their operating budgets (*RAO 5-4 b*). *Adopted*
25. That the Annual Administration Fee for Ministers for support of the AC remain at \$100 for 2015 (*RAO 5-4 c*). [Note: this is a request, not an assessment]. *Adopted*
26. That the General Assembly set the request to Presbyteries for Local Arrangements Committee assistance at \$500.00 for 2015 (*RAO 10.9*). *Adopted*
27. That the General Assembly accept the invitation of Gulf Coast Presbytery to host the Forty-fourth General Assembly in Mobile, Alabama, June 20-24, 2016. *Adopted*
28. That the Assembly commend the AC staff for their service and sacrifice: Dr. L. Roy Taylor, John W. Robertson, Richard Doster, Sherry Eschenberg, Wayne Herring, Robert Hornick, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Karen Cook, Anna Eubanks, Amy Hoxter, Monica Johnston, Peggy Little, Margie Mallow, and Billy Park. *Adopted*
29. That the Assembly extend the call of the Stated Clerk, Dr. L. Roy Taylor, for one year, based on his exemplary evaluation which was the result of feedback from the AC, which represents a wide spectrum of the denomination. The AC notes that Dr. Taylor has consistently received high scores on his evaluation throughout his tenure. *Adopted*
30. That, in answer to **Overture 52** from Southeast Alabama Presbytery, “Seal/Logo for PCA,” (p. 856) the AC **direct the PCA Historical Center** subcommittee to take the Southeast Alabama Seal/Logo into consideration in the Subcommittee’s recommending a PCA Logo **and that a report be made to the 43<sup>rd</sup> General Assembly**. *Adopted*
31. That the Assembly authorize the AC, if the way be clear, to implement electronic voting in elections and other motions at the 43<sup>rd</sup> General Assembly on a trial basis. *Adopted*

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32. That **Overture 2013-11** from Pacific Northwest Presbytery, requesting the AC to “Study Feasibility of a Largely Paperless General Assembly” (p. 860), **be answered by** requesting (1) that the AC continue its move toward facilitating enhanced digital participation at General Assembly by commissioners, and (2) that commissioners note the following findings of the Administrative Committee:
- a. The Administrative Committee notes that for the past five Assemblies, all the reports in the Commissioner Handbook, including on-site reports, have been available in searchable PDFs for commissioners to access, first at pcgagnet.org, and—beginning with the 41<sup>st</sup> Assembly—through ShareFile, as soon as the report is ready for publication.
  - b. The AC has studied, and is continuing to study, the many factors involved in moving to a largely paperless Assembly, including Wi-Fi accessibility for all Commissioners on the floor of the Assembly.
  - c. Past and current cost discussions with convention facilities regarding universal Wi-Fi usage have shown varied capabilities of facilities to handle multiple technological deliveries. It should be noted that:
    - (1) Where feasible, arrangements have been made for web access for commissioners over the past several years.
    - (2) Costs vary widely, often producing high quotations, one as high as \$100,000 to meet our internet and other technological needs.
    - (3) Cost disparity reflects multiple factors such as geographical location, technological capabilities and physical layout of venues, and contract stipulations.
    - (4) Wi-Fi access is only one cost element in providing a paperless Assembly. For example, every commissioner must have a digital device with the proper software, and must be adept in using the technology.
    - (5) Technological benefits, as important as they are, are one of many factors to be considered in selecting a General Assembly location and site.
    - (6) Brotherly love dictates our acknowledging that at this point in time many of our PCA brethren are not ready for or favorable to a paperless Assembly.
  - d. At this time, a largely paperless General Assembly is not feasible, but the Administrative Committee will continue to research and implement information-technology improvements. *Adopted*



#### IV. Commissioners Present:

##### Presbytery

Ascension  
Central Carolina  
Chesapeake  
Covenant  
Evangel  
Fellowship  
Grace  
Heartland  
James River  
Metro Atlanta  
Metropolitan New York  
Mississippi Valley  
North Texas  
Northern California  
Northwest Georgia  
Ohio  
Ohio Valley  
Pittsburgh  
Potomac  
South Texas  
Southeast Alabama  
Southern Louisiana  
Southwest Florida  
Tidewater  
Westminster

##### Commissioner

TE Stephen B. Tipton  
TE Stanley E. Layton  
TE Christopher David Donnelly  
TE Chad Watkins  
RE Matthew R. Moore  
TE Dieter Paulson  
RE Frank Aderholdt Jr.  
TE D. Timothy Rackley  
TE Eric Bonkovsky  
TE Matthew Armstrong  
TE Donald Friederichsen  
RE Alan Futvoye  
TE Ricky Dean Jones  
TE Brian Peterson  
TE Cliff Daniel  
TE James Kessler  
RE Shay Fout  
TE Jonathan Price  
TE David V. Silvernail Jr.  
TE George E. Lacy  
RE Gerald L. Whitaker  
TE Robert Todd Smith  
TE Robert Brubaker  
TE Jeffrey Daniel Ferguson  
TE Daniel J. Jarstfer

Respectfully submitted,

/s/ RE Matthew R. Moore, Chairman /s/ TE Christopher Donnelly, Secretary

#### 42-35 Report of Overtures Committee

RE James W. Wert, Chairman, led the Assembly in prayer and presented the report (see 42-38, p.57). On a **point of order** by TE David Coffin, the Moderator ruled that the point of order was **well taken** and therefore **Recommendations 2 and 5** were **out of order**, as requesting reaffirmations of previously adopted positions (*RONR* [11<sup>th</sup> ed.], p. 104, ll. 24-31). The ruling was challenged, and the Moderator's ruling was **sustained**.

**Recommendation 14** was ruled **out of order** as requesting reaffirmation of something acted upon previously.

In answer to a parliamentary inquiry by TE Lee Capper, the Moderator explained that in the Overtures report, recommendations included in an omnibus motion, i.e., a motion to approve recommendations “in gross” (*RONR* [11<sup>th</sup> ed.], p. 523, ll. 3-18), do not need unanimous approval.

The following recommendations, upon request, were withdrawn from the omnibus motion: 13, 15, 22, 32, and 43.

TE Fred Greco raised a **point of order** asking for clarification that if an item is pulled out of the omnibus, and another item proposes an answer with reference to it, the other item is also removed. The Moderator ruled the point of order **well taken**. The Moderator declared that Recommendations 3, 8, 11, 15, 17, and 20 were therefore also removed from the omnibus motion.

The omnibus **motion** was **passed, adopting Recommendations 6-7, 9, 12, 18-19, 21, 23-24, 30-31, 33-42, and 44-51**.

On a point of personal privilege related to the adoption of Overture 6 and related overtures on child protection, TE Mike Sloan led the Assembly in prayer for child protection efforts in the PCA, for the protection of our children, and especially for children who are victims of abuse.

**Recommendation 22** was **adopted**, answering Overture 22 in the negative.

[See 42-38, p. below, for continuation of report.]

#### **42-36 Recess**

The order of the day having arrived, the Assembly recessed at 12:00 p.m. with prayer by TE Lee Capper, to reconvene at 1:30 p.m.

### **Fifth Session – Thursday Afternoon June 20, 2013**

#### **42-37 Assembly Reconvened**

The Assembly reconvened at 1:30 p.m. with the singing of “Great is Thy Faithfulness” and prayer by TE Julian D. (Skip) Dusenbury.

#### **42-38 Report of Overtures Committee (continued from 42-35)**

After debate, **Recommendation 32** was **adopted**, answering Overture 32 in the negative.

Recommendation 13 was presented by Chairman Wert, who reviewed the deliberations of the committee on Overture 13 and the committee’s grounds for recommending that the overture be answered in the negative.

A Parliamentary Inquiry was made as to whether if the overture were defeated, since several other overtures touch the same subject of the Standing Judicial Commission, all other related overtures would likewise be defeated. The Moderator answered that they would be likewise defeated.

After debate, **Recommendation 13** was **adopted**, answering Overture 13 in the negative.

As an omnibus motion, **Recommendations 3, 8, 11, 15, 17, and 20** were **adopted** with reference to action on Overture 13.

**Recommendation 43** regarding Overture 43, on support for the Sanctity of Life and Marriage, was brought before the Assembly.

The Stated Clerk reviewed the rules that apply to Assembly procedures in the case of a minority report from the Overtures Committee (*RAO 15-8.g*).

Chairman Wert reviewed the committee's grounds for recommending that Overture 43 be answered in the negative.

A **minority report** was presented by TE Fred Greco and **moved as a substitute motion**. On inquiry, the Moderator ruled that the minority report was germane to the original overture. The question having been called, the **minority report as a substitute motion** was **adopted** 443-395. TE David Coffin led the Assembly in prayer. The **minority report as the main motion** was **adopted**.

The Chairman concluded the report with prayer.

## **REPORT OF THE OVERTURES COMMITTEE (OC)**

### **I. Business Referred to the Committee – 42 Overtures: 2-3, 5-9, 11-15, 17-24, 30-50.**

Ten other overtures were referred by the Stated Clerk to MNA (numbers 1, 4, 10, 16, and 25-28), AC (number 52), and MTW (number 29), and were not considered by OC. Two overtures referred to OC were also referred to other committees (number 14 to SCIM and number 22 to AC).

### **II. Statement of Major Issues Discussed**

Each overture was discussed and recommendations were made. If the OC did not recommend any amendment, then the Overture is not reprinted and we included only the Clerk's Summary Title. In the one instance where OC proposed amendments, the Presbytery's proposed action is reprinted, noting the changes proposed by OC.

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The full text of the Overtures is found in the Commissioner’s Handbook pages 33-126. OC Recommendation numbers in this report correspond to the Overture numbers. The OC would like to remind Commissioners that the “whereas” statements included with overtures are not in fact considered by the Assembly; rather only the action of the overture is before the body.

### III. Summary of Recommendations

2	Westminster - Same-Sex Marriage	Negative	80-3-1
3	Grace -Revise <i>BCO</i> 15-5. a & b	Reference to 13	67-15-1
5	Westminster - Concerning Our Present Need	Negative	89-3-1
6	GA Foothills - Child Protection in the PCA	Affirmative as amended	89-0-1
7	Metro Atlanta - GA Foothills Overture Commended	Reference to 6	89-0-1
8	SW Presbytery - Revise <i>BCO</i> Sections 15-5. a & b	Reference to 13	67-15-1
11	Calvary - Revise <i>BCO</i> Sections 15-5. a & b	Reference to 13	67-15-1
12	SW Florida - Endorse Overture 6	Reference to 6	89-0-1
13	SW Florida - Revise <i>BCO</i> 15-1 and 15-5.a & b	Negative	69-15-1
14	E. PA - Receive Rept of <i>Ad Int.</i> Comm.	Reference to <i>Ad Int.</i> Rept	62-13-2
15	Phila. Metro W - Amend <i>BCO</i> Sections 15-5. a & b	Reference to 13	67-15-1
17	MS Valley - Amend <i>BCO</i> Sections 15-5. a & b	Reference to 13	67-15-1
18	Ohio - In Support of Overture 6	Reference to 6	89-0-1
19	Nashville - Commend Overture 6	Reference to 6	89-0-1
20	Nashville - Commend Overture 3	Reference to 13	67-15-1
21	E. Canada - Commend Overture 6	Reference to 6	89-0-1
22	Philadelphia - Establish a study committee re. <i>BCO</i> 21-5	Negative	62-0-1
23	Iowa - Commend Overture 6	Reference to 6	89-0-1
24	N. Texas - Commend Overture 6	Reference to 6	89-0-1
30	Providence - Request answer Overture 6 Affirmative	Reference to 6	89-0-1
31	Catawba Valley - Add proof texts to Directory of Worship 59-3 re. Marriage	Negative	47-19-1
32	Fellowship - Warning re. Erroneous Views of Creation	Negative	48-19-1
33	Philadelphia - Answer Overture 6 in Affirmative	Reference to 6	89-0-1
34	Metro NY - Affirm Child Protection	Reference to 6	89-0-1
35	Chicago Metro - Affirm Overture 6	Reference to 6	89-0-1
36	James River - Affirm Overture 6	Reference to 6	89-0-1
37	James River - Amend <i>BCO</i> 43-3; 43-8; 43-9	Affirmative	74-3-1
38	W. Canada - Affirm Overture 6	Reference to 6	89-0-1
39	Westminster - Affirm Overture 6	Reference to 6	89-0-1
40	TE C. Keidel - Amend <i>BCO</i> 15-1,3	Returned to author w/o prejudice	72-8-1
41	E. Pennsylvania - Affirm Overture 6	Reference to 6	89-0-1
42	Rocky Mtn - Affirm (with Changes) Overture 6	Reference to 6	89-0-1
43	Sav. River - Support for sanctity of life and marriage	Negative	45-28-0
44	Sav. River - Affirm Overture 6	Reference to 6	89-0-1
45	Missouri - Affirm Overture 6	Reference to 6	89-0-1
46	S. New England - Affirm Overture 6	Reference to 6	89-0-1
47	TN Valley - Affirm Overture 6	Reference to 6	89-0-1
48	Heritage - Affirm Overture 6	Reference to 6	89-0-1
49	Pittsburgh - Amend <i>BCO</i> 18-7	Affirmative	72-4-0

- 50 Gulfstream - Affirm Overture 6
- 51 Blue Ridge - Affirm Overture 6

Reference to 6      89-0-1  
Reference to 6      89-0-1

#### IV. Recommendations

- 1. *Overture 1 was referred to MNA.*
- 2. That **Overture 2** (p. 787) be answered in the negative.      *Out of Order*

**GROUND:** The Overture seeks to re-affirm the position of the Presbyterian Church in America, and as such is not necessary and possibly out of order according to RRO 5.10.

- 3. That Overture 3 (p. 788) be answered with reference to Overture 13.      *Adopted*
- 4. *Overture 4 was referred to MNA*
- 5. That **Overture 5** (p. 792) be answered in the negative.      *Out of Order*

**GROUND:** The Overture seeks to re-affirm the position of the Presbyterian Church in America, and as such is not necessary and possibly out of order according to RRO 5.10.

- 6. That **Overture 6** (p. 798) be answered in affirmative as amended below.      *Adopted*  
[New wording indicated by underlining; deletions by ~~strike through~~.]

**Therefore, be it resolved** that we exhort all church leaders to become informed and to take an active stance toward preventing child sexual abuse in the church by screening staff and volunteers, training them in child protection, and actively maintaining child protection policies pertaining to our obligations to love our children and protect their rightful interests as God’s image-bearers from the devastating actions of abusers (Matthew 18:5-6; *WLC* 129-130); and

**Be it further resolved** that we remind all churches that the heinous crime of child sexual abuse must be reported to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, and that we must cooperate with those authorities as they “bear the sword” to punish those who do evil “in such an effectual manner as that no person be suffered . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever” (Romans 13:1-7; 1 Peter 2:13-14; *WCF* 23.3); and

**Be it further resolved** that we urge all church leaders to use their influence for the protection of children, by any and all godly means, including preaching and teaching against the heinous sin

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of child sexual abuse, warning anyone with knowledge of these sins to “take no part in the unfruitful works of darkness, but instead expose them” (Ephesians 5:11), and by supporting victims who often suffer in silence and shame without the vocal and compassionate support of the church; and

**Be it further resolved** that we direct the Permanent Committees and Agencies of the General Assembly of the Presbyterian Church in America to review their policies, procedures and practices in the area of child protection, including their response to child sexual abuse disclosures, their faithfulness in reporting child sexual abuse to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, their care for survivors of child sexual abuse, and their future plans to help educate the PCA on child sexual abuse, and all other areas of response consistent with Scripture and the Constitution of the PCA, and report ~~back~~ to the 43<sup>rd</sup> General Assembly through the Administrative Committee, after it has referred the matter to and received a report from the Cooperative Ministries Committee; and

**Be it finally resolved** that the 42<sup>nd</sup> General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus by loving our children as he loves our children, “for to such belongs the Kingdom of God” (Mark 10:14).

**GROUNDS:** The protection of covenant children is an important Biblical duty, especially in light of the reality of child sexual abuse in our time. The various Permanent Committees and Agencies of the General Assembly of the PCA would be well served to review their policies, procedures, and practices and to communicate with each other to produce a report that will bring about consistency and assist Presbyteries and Sessions in dealing with such matters. The General Assembly is reminded that the “whereas” clauses are the rationale of the presbytery bringing the overture. They are, therefore, not adopted by the General Assembly, are not amendable, and the Assembly should not be understood as endorsing every point, particularly in the 3rd whereas clause.

7. That **Overture 7** (p. 799) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
8. That **Overture 8** (p. 800) be answered with reference to Overture 13. *Adopted*
9. That **Overture 9** (p. 802) be answered in the negative. *Adopted*

**GROUND:** Despite recognized deficiencies in the present text of *RAO* 17-1, the overture, in attempting to clarify procedures of the Committee on Constitutional Business, would raise new questions about those procedures and potentially burden the CCB with a task that it cannot carry out. The overture itself mentions that the CCB expressed a desire not to become a “super-SJC.” The committee found that the need to make this point surfaced additional concerns that the CCB could indeed be expected to take on this status over time, even if unintentionally. The OC affirms that the proper role of CCB is reviewing procedure, and this overture potentially empowers CCB beyond that role.

10. *Overture 10* was referred to MNA.
11. That **Overture 11** (p. 805) be answered with reference to Overture 13. *Adopted*
12. That **Overture 12** (p. 808) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
13. That **Overture 13** (p. 809) be answered in the negative. *Adopted*

**GROUND:** While there could be some benefits from having all GA Commissioners read, and vote on, all SJC decisions, several problems outweigh any benefits. Some of these problems are outlined below.

1. **Delays** – These proposals would delay each and every Complaint and Appeal – even when the SJC is unanimous and the issues are non-controversial. In its report to the Houston GA this year, the SJC is reporting decisions in 10 cases and all were unanimous except one (and that one was 18-1). Despite that unanimity, each of those cases would be delayed if the proposed non-finality procedure were adopted. Unfortunately, none of the overtures this year propose a solution to this serious delay problem. (Non-finality is not as severe a problem at the Presbytery level since most Presbyteries meet three or four times a year, and could much more easily hold a called meeting.)

Each year in October and March the SJC has stated meetings where most decisions are finalized. But the non-finality sought by these Overtures could create as much as an eight-month delay on cases decided at the SJC’s October meeting. In addition, any SJC decisions finalized in May or June would need to wait almost a full year for a GA vote. (The SJC sometimes finalizes decisions at called meetings via web conferencing.) These delays would be unnecessary, and in some cases, they would be unjust– for the Complainant or Appellant, his church, his family, his Presbytery, etc.

2. **Insufficient Familiarity with the Case** - Even if an SJC Decision were comprehensively written, it would be challenging to expect every GA Commissioner to vote wisely on a Case without having read any of the Record, or the briefs of the parties, or even the Appeal or Complaint itself. The GA Commissioners would not have heard the debate during the SJC consideration of the Case. And in an SJC Decision for which a hearing was held before the full SJC, the GA Commissioners would not have heard the oral arguments of the parties or the questioning from the SJC to the parties. (For example, a full Hearing was held this year in March in Case 2012-08 Sartorius v. Siouxlands.)

While Overture 13 from SW Florida attempts to remedy this deficiency from the other Overtures, there is currently no mechanism whereby the PCA Clerk could distribute the entire Record of every Case, as well as the Briefs of all the parties to all GA Commissioners. And even if all this material could be posted on the Web, in some Cases the total would approach 800 pages.

Furthermore, in some Cases there is important material in the Record that comes from Executive Session minutes, and limiting this to the eyes of 24 men, vs. posting on the web, would seem prudent.

3. **No Debate Allowed** – When the members of the SJC debate a proposed decision in a judicial case, we assume “iron sharpens iron” (Proverbs 27:17). But with these Overtures, there would be no debate allowed. And though it might be beneficial, it would be highly impractical to allow debate on for every Case at GA (with an average of 1,200 Commissioners). Furthermore, there would be nothing to prevent inaccurate information about Cases circulating on the web prior to the GA vote, and neither the SJC nor the parties would have means to correct misstatements of facts, etc.
4. **Nature of Commissions** - Some of the rationale in the Overtures seem to make an assumption that the non-final judgment rendered by a Presbytery judicial commission (*BCO* 15-3) is preferable, or wiser, or more just, or more Presbyterian than the finality of an SJC judgment (*BCO* 15-5). But our Constitution doesn't implicitly favor one vs. the other. Neither does Scripture.

A commission is essentially just a small quorum of the body appointing it. *BCO* 13-4 allows a Presbytery to take action with a quorum of just 3 ministers + 3 ruling elders. *i* 14-5 says a GA could act if it has a quorum of 50+50 from at least 1/3 of the Presbyteries (i.e., from 27). The SJC is 12+12 from 24 Presbyteries. And when



the PCA formed in 1973, it seems final decisions in judicial cases could be rendered by as few as 10 men appointed by a GA, and that hearkened back to a similar procedure in the 1879 PCUS Book.

Indeed, every GA itself is just a small quorum of the ministers and ruling elders of the PCA. Historically, only about 20% of PCA ministers attend any given GA. (The average TE attendance for the last 5 years has been 875. We now have 4,416 ministers.) And for the last several years less than 50% of our churches have been represented by a ruling elder. (Average RE attendance is about 665 and we now have 1,808 churches and missions.) If quorums (i.e., commissions) are inherently problematic, perhaps all judicial decisions should be sent to each of our 81 Presbyteries, or perhaps to each of our 1,808 Sessions, for a vote before becoming final.

*BCO* 15-6 allows a single Assembly to appoint a commission of *three* men with authority to establish a national church in another country. If the constitution allows us to entrust three men to do *that*, perhaps we should be more comfortable entrusting 24 Assembly-elected judges to render appellate decisions on complaints and appeals.

14. That **Overture 14** (p. 813) be answered with reference to the General Assembly's action on the *Ad Interim* Committee Report on the Insider Movement. *Out of Order*

**GROUND:** Consideration of the matters related to the Ad Interim Study Committee is best handled through the Report of the Ad Interim Study Committee.

15. That **Overture 15** (p. 814) be answered with reference to Overture 13. *Adopted*
16. *Overture 16 was referred to MNA.*
17. That **Overture 17** (p. 819) be answered with reference to Overture 13. *Adopted*
18. That **Overture 18** (p. 822) be answered with reference to the Assembly's action on Overture 6. *Adopted*
19. That **Overture 19** (p. 822) be answered with reference to the Assembly's action on Overture 6. *Adopted*
20. That **Overture 20** (p. 823) be answered with reference to Overture 13. *Adopted*
21. That **Overture 21** (p. 823) be answered with reference to the Assembly's action on Overture 6. *Adopted*
22. That **Overture 22** (p. 823) be answered in the negative. *Adopted*

MINUTES OF THE GENERAL ASSEMBLY

**GROUNDS:** It is the opinion of the Overtures Committee that our constitutional documents and the scriptural testimony on this subject are sufficiently plain, and hence no such study committee is necessary.

23. That **Overture 23** (p. 824) be answered with reference to the Assembly's action on Overture 6. *Adopted*
24. That **Overture 24** (p. 825) be answered with reference to the Assembly's action on Overture 6. *Adopted*
25. *Overture 25 was referred to MNA.*
26. *Overture 26 was referred to MNA.*
27. *Overture 27 was referred to MNA.*
28. *Overture 28 was referred to MNA.*
29. *Overture 29 was referred to MTW.*
30. That **Overture 30** (p. 831) be answered with reference to the Assembly's action on Overture 6. *Adopted*
31. That **Overture 31** (p. 832) be answered in the negative. *Adopted*

**GROUNDS:** This proposal is unnecessary. Chapter 59 does not have full constitutional authority. The *Confession of Faith*, which does have full constitutional authority, is clear on this matter and its Biblical support. We should point those needing such clarification to the Confession.

32. That **Overture 32** (p. 833) be answered in the negative. *Adopted*

**GROUNDS:**

1. The General Assembly has consistently affirmed that the production of *in thesi* statements that attempt to limit the interpretation of our constitution is generally unwise because they weaken the integrity of our constitution (*M10GA*, p. 103, III. 25; *M22GA*, p. 233, 22-6). An *in thesi* statement in this instance may be misinterpreted as an amendment to our constitution.
2. This overture is unnecessary because the 28th General Assembly has already commended for study an extensive study committee report on this very issue (*M28GA* pp. 122-185). That General Assembly also adopted the following recommendation: "That since historically in Reformed theology there has been a diversity of views of the creation days among highly respected theologians, and, since the PCA has from its inception allowed a diversity, that the Assembly affirm that such diversity as covered in this report

is acceptable as long as the full historicity of the creation account is accepted,” (Report of the Study Committee on Creation, *M28GA*, p. 2364). That same report then defines what is meant by “historical” by asserting that, “[t]his does not decide ahead of time such things as whether the manner of description is free from ‘figurative elements’ (i.e. that the account demands what we have called a ‘literalistic interpretation’), or whether the account is complete in its detail, or whether things must be narrated in the order in which they occurred (unless the author himself tells us),” (*M28GA*, p. 186, 2). Because this body has already adopted a statement that addresses the issues raised in this overture, this overture is unnecessary.

33. That **Overture 33** (p. 836) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
34. That **Overture 34** (p. 836) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
35. That **Overture 35** (p. 837) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
36. That **Overture 36** (p. 838) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
37. That **Overture 37** (p. 838) be answered in the affirmative. *Adopted*

**FOUNDATIONS:** The proposed amendments to Chapter 43 of the *Book of Church Order* would serve to clarify the process of adjudicating in a higher court a complaint that has been denied in a lower court.

38. That **Overture 38** (p. 840) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
39. That **Overture 39** (p. 840) be answered with reference to the Assembly’s action on Overture 6. *Adopted*
40. That **Overture 40** (p. 845) be answered by returning to author without prejudice for further consideration and perfection. *Adopted*

**FOUNDATIONS:** The Overture seeks to make a significant and complicated change to the *Book of Church Order*, which would affect the operation of all presbyteries. The matter would benefit from further consideration and perfection, and submission through a presbytery.

41. That **Overture 41** (p. 849) be answered with reference to the Assembly’s action on Overture 6. *Adopted*

42. That **Overture 42** (p. 850) be answered with reference to the Assembly's action on Overture 6. *Adopted*
43. **Overture 43** (p. 850), reconsidered, be answered in the negative.  
*Minority Substitute Motion* (see pp. 70-71)  
*Adopted as Main Motion*

**GROUNDS:**

**Ground 1: This overture is not needed.** There is no lack of clarity regarding the PCA's stand for the sanctity of marriage or the sanctity of life, biblically or constitutionally (*WCF* 24.1). Furthermore, we do not need an overture such as this to pray for, or encourage, those who suffer unjustly.

**Ground 2: This overture is too broad in scope.** While much of the debate characterized this overture as an expression of support for the sanctity of life and marriage, (and the title unfortunately contributed to this confusion), in actuality this overture expresses unqualified support and commendation for all corporations, businesses, and individuals who have faced any negative consequences for any sort of stand with regard to the sanctity of life and marriage. It is unnecessarily broad in scope. While we want to encourage some and pray for all, it is not proper for us to issue such a broad statement. We do not want to express gratitude to everyone who has taken a stand for the sanctity of life and marriage, regardless of the type of stand they have chosen to take, and regardless of whether the stand they have chosen has possibly been sinful. While this is certainly not the intent behind this overture, it is in fact what it says. As 1 Peter 4:13-16 reminds us, not all the suffering that Christians endure is for righteousness sake, and thus it is inappropriate to issue such a broad statement.

**Ground 3: Some believe this overture fails to allow for the flexibility and careful pastoral nuance that is required for dealing well with these issues in our day.** This overture asks us to speak as a whole church about the consequences of particular political strategies swirling around in our culture right now and voice our support for actions leading to "fines, penalties, and ostracism." It must be pointed out however, that the "fines, penalties, and ostracism" mentioned in the overture are connected to particular actions taken by the people and organizations involved. If we want to weigh in on particular varieties of civil disobedience to combat cultural shifts then we would need more serious study, and a more carefully nuanced statement than this overture provides.

Furthermore, the sensitivity of this issue is best handled in a way that allows pastors and churches flexibility in how they speak to this

important issue in our day in their particular context. We must not bind the consciences of those ministering in various contexts (even different countries) to this broad statement that commends all types of civil disobedience that result in persecution.

**Ground 4: This overture can be used and received in potentially very unhelpful ways.** We must be wise whenever we speak as a church, and in particular about issues that are debated contentiously in our culture. Unfortunately, many in our world regard the Christian church, and in particular those churches which hold to a high view of scripture, as being anti-gay and homophobic. We must exercise great care when we speak to these issues publically so as not to be misinterpreted by the larger culture. It is vital that the world hear the gospel from us clearly, yet overtures like this one can add weight to the charge that we are more interested in condemning the culture than we are in reaching the culture with the love of Christ.

44. That **Overture 44** (p. 851) be answered with reference to the Assembly's action on Overture 6. *Adopted*
45. That **Overture 45** (p. 852) be answered with reference to the Assembly's action on Overture 6. *Adopted*
46. That **Overture 46** (p. 852) be answered with reference to the Assembly's action on Overture 6. *Adopted*
47. That **Overture 47** (p. 852) be answered with reference to the Assembly's action on Overture 6. *Adopted*
48. That **Overture 48** (p. 853) be answered with reference to the Assembly's action on Overture 6. *Adopted*
49. That **Overture 49** (p. 853) be answered in the affirmative. *Adopted*

**GROUNDS:** As we are charged to shepherd our candidates and interns, this amendment helps ensure that we do so and helps close some gaps in dealing with candidates who do not pursue vocational ministry.

50. That **Overture 50** (p. 855) be answered with reference to the Assembly's action on Overture 6. *Adopted*
51. That **Overture 51** (p. 856) be answered with reference to the Assembly's action on Overture 6. *Adopted*
52. *Overture 52 was referred to AC.*

MINUTES OF THE GENERAL ASSEMBLY

**IV. Commissioners Present: 61 TEs & 30 REs**

**Presbytery**

Ascension

Calvary

Catawba Valley  
Central Carolina

Central Florida  
Central Indiana  
Chesapeake

Chicago Metro  
Covenant

Eastern Carolina

Eastern Pennsylvania  
Evangel

Fellowship  
Georgia Foothills

Grace

Great Lakes  
Gulf Coast  
Gulfstream  
Heartland  
Houston Metro

Illiana  
Iowa  
James River

Korean Central  
Korean Northeastern  
Metro Atlanta

**Commissioner**

TE Walt Coppersmith

RE Jay Neikirk

TE Scotty Anderson

RE Mel Duncan

TE Kevin Burrell

TE Mark Upton

RE Forde Britt

TE Brad Bresson

TE Adam Brice

TE Arch Van Devender

RE Jesse Crutchley

TE Geoff Ziegler

TE Jeff Lancaster

RE Howard Q. Davis

TE Sam Brown

RE Richard Browser

TE Mark Herzer

TE Thomas Joseph

RE Jason Peevy

TE Michael Dixon

TE Mike Sloan

RE Richard Dolan

TE Sean Lucas

RE Sam Duncan

TE Jason Helopoulos

TE Robert Looper

TE Bernie van Eyk

TE Andrew Barnes

TE Fred Greco

RE Randy Prescott

RE Jerry Koerkenmeier

TE Ian Hand

TE Peter Rowan

RE Dan Carrell

TE Luke K. Kim

TE Hoochan Paul Lee

TE Chad Bailey

RE Jim Wert

JOURNAL

Metropolitan New York	TE William Reinmuth
Mississippi Valley	TE Caleb Cangelosi
	RE William Stone
Missouri	TE Tim LeCroy
Nashville	TE Kevin Twit
	RE Paul Richardson
New Jersey	TE Ted Trefsgar
	RE John Mardirosian
New York State	TE Larry Roff
North Florida	RE Herman Gunter
North Texas	TE David Clelland
	RE Bill Thomas
Northern California	TE Robert Crossland
Northwest Georgia	TE David Gilbert
Ohio	TE Rhett Dodson
Ohio Valley	TE Michael Craddock
	RE Ronald Whitley
Pacific Northwest	TE Eric Costa
Palmetto	RE Dean Ezell
Philadelphia	TE Will Spokes
Philadelphia Metro West	TE Chris Keidel
Piedmont Triad	TE Brian Deringer
Pittsburgh	RE Stan Jenkins
Platte Valley	TE Michael Gordon
Potomac	TE Julian Dusenbury
	RE Bob Mattes
Providence	TE William Spink
	RE John Bise
Rocky Mountain	TE Mark Bates
Savannah River	TE John Barrett
	RE Thomas Harley
Siouxlands	TE Arthur Sartorius
South Coast	TE Eric Landry
South Texas	TE Mike Singenstreu
Southeast Alabama	TE Patrick Curles
	RE Steve Dowling
Southern Louisiana	TE Steven Wright
	RE George DeBram
Southern New England	TE Matthew Kerr
Southwest	TE Mark Rowden
Southwest Florida	TE Stephen Casselli
	RE Don Bennett
Suncoast Florida	TE Jonathan Loerop

MINUTES OF THE GENERAL ASSEMBLY

Susquehanna Valley  
Tennessee Valley

Tidewater  
Western Canada

Western Carolina  
Westminster

Wisconsin

TE Jedidiah Slaboda  
TE C. N. Willborn  
RE Robert Berman  
TE Benjamin Lyon  
TE Bradley Jones  
RE Paul Mandry  
TE Chris Horne  
TE James Richter  
RE Kerry Belcher  
TE Chris Vogel

**There were no Commissioners from:**

Blue Ridge  
Central Georgia  
Eastern Canada  
Heritage  
Korean Capital  
Korean Eastern  
Korean Northwest  
Korean Southern

Korean Southeast  
Korean Southwest  
Northern Illinois  
Northern New England  
Pacific  
South Florida  
Warrior

Respectfully submitted,  
/s/ RE Jim Wert, Chairman  
JimWert@wertandassociates.com  
404.421.9378

/s/ RE Richard Dolan, Secretary  
RichardD@viantolutions.com  
678.640.0344

**OVERTURES COMMITTEE  
MINORITY REPORT FOR OVERTURE 43**

The Minority moves the following as a Substitute Motion:

That Overture 43 (p. 850) be answered with the following resolutions:

**Be it resolved** that the Presbyterian Church in America expresses its gratitude to the Lord for sustaining by His grace ministers of the gospel, chaplains, and Christians serving in the public sphere who are experiencing ostracism, penalties, and persecution for taking a Biblically faithful stand for the sanctity of human life and declining to participate in the cultural redefinition of marriage; and



**Be it further resolved** that the General Assembly pause and offer prayer to the Lord on behalf of such ministers of the gospel, chaplains, and Christians.

**Signatories**

TE Scott Anderson  
TE Chad Baile  
TE Andrew Barnes  
RE Kerry Belcher, Sr.  
RE Robert Berman  
TE Caleb Cangelosi  
RE Dan Carrell  
TE Walt Coppersmith  
RE Jesse Crutchley  
TE Michael Dixon  
TE Rhett Dodson  
RE Steve Dowling  
RE Melton Duncan  
TE Julian D. Dusenbury  
TE Fred Greco  
RE Herman Gunter IV  
TE Jason Helopoulos

TE Mark Herzer  
TE Thomas Joseph  
RE Jerry Koerkenmeier  
TE Rob Looper  
RE Paul Mandry  
RE John Mardirosian  
RE Bob Mattes  
RE Frederick (Jay) Neikirk  
RE Randall W. Prescott  
TE Larry Roff  
TE Mark Rowden  
TE Art Sartorius  
TE Ted Trefsgar  
TE Arch VanDevender  
RE Ronald Whitley  
TE Nick Willborn

**42-39 Report of the Committee on Thanks**

RE Melton L. Duncan, Secretary, led the Assembly in prayer and presented the report of the committee by reading the Resolution of Thanks (Appendix U, p. 590).

**42-40 Election of a Commission to Review the Minutes of the 2014 General Assembly**

TE L. Roy Taylor made a motion that the Assembly authorize the Moderator to appoint the following men serve as a commission to review the minutes of the 2014 General Assembly: Ruling Elders John B White Jr. and John Dunahoo, and Teaching Elders Charles Garland and L. Roy Taylor. The Moderator so appointed the commission without objection.

**42-41 Report of Attendance**

The Stated Clerk reported the final enrollment to be 867 Teaching Elders and 256 Ruling Elders, for a total of 1123. He also reported that 624 churches and 79 presbyteries were represented. (See Appendix S, p. 470, for the full Attendance Report.)

**42-42 Recess**

TE LeRoy H. (Lee) Ferguson led the Assembly in prayer for Pat Huffman, the wife of RE Walter Huffman, as she undergoes treatment for cancer, and for RE Ken Sande, giving thanks for his successful surgery for thyroid cancer.

The Assembly recessed at 3:25 p.m. to reconvene for worship at 4:30 p.m.

**42-43 Conclusion and Adjournment**

The Moderator adjourned the Assembly at 5:45 p.m., with the singing of Psalm 133 and the pronouncement of the Apostolic Benediction by the Moderator. The 43<sup>rd</sup> General Assembly will convene in Chattanooga, Tennessee, on June 9-12, 2015.

## PART III

### APPENDICES

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## MINUTES OF THE GENERAL ASSEMBLY

The Appendices include the Reports of the Permanent Committees and Agencies as originally submitted to the General Assembly. The recommendations in this section are those originally submitted by the Permanent Committees and Agencies and may not have been adopted by the Assembly. See the report of the Committee of Commissioners for each of the respective Committees and Agencies in Part II, Journal, to find the recommendations as they were adopted by the Assembly

Appendix W presents the Overtures as originally submitted by the presbyteries. See the Overtures Committee report and other Committee of Commissioner reports for Assembly action on these overtures, including any amendments.

The budgets, as approved by the Assembly, are found in Appendix C, Attachment 2, beginning on p. 117.

## APPENDIX A

### STATED CLERK'S REPORT TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA 2014

#### Interchurch Relations

- I serve on the Interchurch Relations Committee as part of my responsibilities (*RAO 3-2 j.*)
- I attended the annual meeting of the North American Presbyterian and Reformed Council in November 19-20, 2013, at Bonclarken Retreat Center, Flat Rock, NC.
- I continue to serve as the Chairman of the Board of Directors of the National Association of Evangelicals.
- I serve on the Board of Directors of the World Relief Commission of the National Association of Evangelicals by virtue of my being Chairman of the Board of Directors of the National Association of Evangelicals.

#### Lawsuit

Since the last General Assembly the PCA has been party to one suit, Austin Davis and wife, Catherine Davis; Daisy Davis; D.D. b/n/f Catherine Davis v. Covenant Presbyterian Church of Nashville; Nashville Presbytery, PCA; Presbyterian Church in America (A Corporation); Jim Bachmann; Joe Eades; John Avery; and Worrick Robinson. Davidson County, TN Circuit Court Docket No. 13C2510. Court of Appeals Docket M2013-02273-COA-R3-CV.

Austin Davis is a former member and former deacon of Covenant Presbyterian Church in Nashville, Tennessee. From at least 2002 forward, Mr. Davis was involved in several supposed controversies and had a number of alleged grievances with the leadership of Covenant Church. In 2006, he advised the Session of his resigning from the office of deacon and his and his family's resigning their membership in Covenant Church.

On June 19, 2013, Mr. Davis filed a suit against Covenant Church, Nashville Presbytery, the Presbyterian Church in America (A Corporation), and several individual leaders in the Covenant Church. On

## MINUTES OF THE GENERAL ASSEMBLY

August 8, 2013, Mr. Davis filed an amended suit alleging negligence; negligent hiring, training supervision, and retention; invasion of privacy; infliction of emotional distress; defamation and false light; malicious harassment; assault (two individuals); unfair trade practices; and civil conspiracy. Mr. Davis sought unspecified actual and punitive damages, attorney's fees, and a jury trial.

On September 19, a hearing was held by the circuit court. The judge granted a motion that all defendants be dismissed based on the plaintiff's failure to state a claim upon which relief can be granted. Mr. Davis filed an appeal October 9, 2013.

A hearing was held before a three-judge panel of the court of appeals on March 25, 2014. Our attorneys filed a motion that the Presbyterian Church in America be dismissed. We are awaiting the decision of the court, which we expect will be favorable to our motion that the PCA, a Corporation, be dismissed.

### **Docket**

I have prepared the docket and submitted it to the AC (*RAO 3-2 m.*).

### **Nominations**

Since the meeting of the Nominating Committee there has been a change in the ordination status of a nominee. Bruce Baugus of Mississippi Valley Presbytery was nominated by his Presbytery for consideration by the Nominating Committee for a position on the Interchurch Relations Committee. The Nominating Committee nominated him for a Ruling Elder Alternate on the IRC. Former RE Baugus is now a Teaching Elder, having been ordained as a minister subsequent to the Nominating Committee meeting. That leaves an open position for a Ruling Elder Alternate. *Commissioners may submit floor nominations for the vacant RE Alternate position on IRC.*

### **Resignations and Deaths**

I received resignations from members of General Assembly Committees or Agencies. I accepted the following resignations in behalf of the General Assembly in accordance with *RAO 8-4 k.* and reported those resignations to the Nominating Committee:

- TE Tom Cannon resigned from the RUM Committee Class of 2014. TE alternate Bryan Counts will fill the unexpired term (*BCO 14-1.11*).

## APPENDIX A

- RE Stephen M. Fox, CEP Class of 2015, Moderator of the 29<sup>th</sup> General Assembly, passed away. RE alternate Marshall Rowe will fill the unexpired term (*BCO* 14-1.11).
- RE Tom Harris resigned from the PCA-RBI Board, class of 2015. The board appointed RE Bruce Jenkins to fill the unexpired term subject to the approval of the General Assembly.
- RE Mark Miller resigned from the PCA-RBI Board, class of 2014.
- RE Donald Rickard resigned from MNA, class of 2017. RE alternate Ken Pennell will fill the unexpired term (*BCO* 14-1.11).
- TE H. Andrew Silman resigned from the RH board, class of 2016. The board has appointed RE Thomas A. Cook to fill the unexpired term subject to the approval of the General Assembly (RH Bylaws V. 3).
- TE Terry Traylor resigned from MNA, class of 2015, and subsequently passed away. TE alternate Murray Lee will fill the unexpired term.

### Official Correspondence

I was not directed by the Forty-first General Assembly to send any official communications.

### Reference of Overtures

As of the date of this writing I have received forty-one overtures. I have referred the overtures as listed below (*RAO* 3-2 g.; 11-5; 14-1). [Eleven additional overtures were received after the writing of the Stated Clerk's original report.]

- OVERTURE 1** from Covenant Presbytery (to MNA)  
“Transfer Certain Missouri Counties from Missouri Presbytery to Covenant Presbytery”
- OVERTURE 2** from Westminster Presbytery (to OC)  
“Concerning Same-sex Marriage”
- OVERTURE 3** from Grace Presbytery (to CCB, OC)  
“Revise *BCO* 15-5. a & b”
- OVERTURE 4** from Missouri Presbytery (to MNA)  
“Cede to Covenant Presbytery Sixteen Counties in the Southwest Portion of the State of Missouri”
- OVERTURE 5** from Westminster Presbytery (to OC)  
“Concerning Our Present Need”
- OVERTURE 6** from Georgia Foothills Presbytery (to OC)  
“Child Protection in the PCA”
- OVERTURE 7** from Metro Atlanta Presbytery (to OC)  
“Georgia Foothills Overture on Child Protection Commended”

MINUTES OF THE GENERAL ASSEMBLY

- OVERTURE 8** from Southwest Presbytery (to CCB, OC)  
“Revise *BCO* Sections 15-5. a and 15-5. b”
- OVERTURE 9** from Southwest Presbytery (to CCB, OC)  
“Revise *RAO* 17-1 to Allow CCB to Take Exception to SJC Case Decisions”
- OVERTURE 10** from Covenant Presbytery (to MNA)  
“Redefine the Geographical Boundaries of The Presbytery of the Mississippi Valley to include Carroll County South of Hwy 430 in Mississippi”
- OVERTURE 11** from Calvary Presbytery (to CCB, OC)  
“Amend *BCO* 15-5.a and 15-5.b and Direct CCB to Draft Proposed Amendments to the *RAO* and *OMSJC*”
- OVERTURE 12** from Southwest Florida Presbytery (to OC)  
“Endorse Overture 6, ‘Child protection in the PCA’”
- OVERTURE 13** from Southwest Florida Presbytery (to CCB, OC)  
“Revise *BCO* 15-1 and 15-5.a and b”  
[See Note on Overtures Web Page “Overtures to Amend *BCO* 15”]
- OVERTURE 14** from Eastern Pennsylvania Presbytery (to OC, SCIM)  
“Receive the Report of the Ad Interim Study Committee on Insider Movements and Dismiss the Committee on Insider Movements with Thanks”
- OVERTURE 15** from Philadelphia Metro West Presbytery (to CCB, OC)  
“Amend *BCO* 15-1 and 15-5.a and b”
- OVERTURE 16** from Mississippi Valley Presbytery (to MNA)  
“Redefine the Geographical Boundaries of The Presbytery of the Mississippi Valley to include Carroll County South of Highway 430 in Mississippi”
- OVERTURE 17** from Mississippi Valley Presbytery (to CCB, OC)  
“Amend *BCO* 15-5. a and b”
- OVERTURE 18** from Ohio Presbytery (to OC)  
“In Support of Overture 6 from Georgia Foothills Presbytery”
- OVERTURE 19** from Nashville Presbytery (to OC)  
“Commend Overture 6 regarding Child Protection”
- OVERTURE 20** from Nashville Presbytery (to CCB, OC)  
“Commend Overture 3 Regarding Amending *BCO* 15-5 a. and b”
- OVERTURE 21** from Eastern Canada Presbytery (to OC)  
“Commend Overture 6 Regarding Child Protection”
- OVERTURE 22** from Philadelphia Presbytery (to AC, OC)  
“Establish a Study Committee Regarding *BCO* 21-5, 3rd Ordination Vow”



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- OVERTURE 23** from Iowa Presbytery (to OC)  
“Commend Overture 6 concerning Child Protection”
- OVERTURE 24** from North Texas Presbytery (to OC)  
“Commend Overture 6 Regarding Child Protection”
- OVERTURE 25** from Korean Southeastern Presbytery (to MNA)  
“Expand Boundaries of Korean Southeastern Presbytery”
- OVERTURE 26** from Korean Southwest Presbytery (to MNA)  
“Divide Korean Southwest Presbytery into Two Presbyteries”
- OVERTURE 27** from Southeast Alabama Presbytery (to MNA)  
“Transfer Coosa County, Alabama, from Southeast Alabama Presbytery”
- OVERTURE 28** from Evangel Presbytery (to MNA)  
“Transfer Coosa County, Alabama, to Evangel Presbytery”
- OVERTURE 29** from Potomac Presbytery (to MTW)  
“Erect Provisional Presbytery for Paraguay”
- OVERTURE 30** from Providence Presbytery (to OC)  
“Request to Answer Overture 6 ‘Child Protection in the PCA’ in the Affirmative”
- OVERTURE 31** from Catawba Valley Presbytery (to CCB, OC)  
“Add Proof Texts Cited in the *Confession of Faith* 24.1 to The Directory of Worship 59-3 regarding Marriage”
- OVERTURE 32** from Fellowship Presbytery (to OC)  
“Issue Warning Regarding Erroneous Views of Creation”
- OVERTURE 33** from Philadelphia Presbytery (to OC)  
“Answer Child Protection Overture in the Affirmative”
- OVERTURE 34** from Metro New York Presbytery (to OC)  
“Affirm Child Protection”
- OVERTURE 35** from Chicago Metro Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 36** from James River Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 37** from James River Presbytery (to CCB, OC)  
“Amend *BCO* 43-3; 43-8; 43-9 Regarding Complaint Procedures”
- OVERTURE 38** from Western Canada Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 39** from Westminster Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA – with Supporting Documents”
- OVERTURE 40** from TE Christian L. Keidel of (to CCB, OC)  
Philadelphia Metro West Presbytery  
“Amend *BCO* 15-1 and 15-3 Regarding Presbytery Judicial Commission Decisions” [Note: Submitted under *RAO* 11-10]

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- OVERTURE 41** from Eastern Pennsylvania Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 42** from Rocky Mountain Presbytery (to OC)  
“Affirm (with Changes) Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 43** from Savannah River Presbytery (to OC)  
“Expression of Support for Sanctity of Life and Marriage”
- OVERTURE 44** from Savannah River Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 45** from Missouri Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 46** from Southern New England Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 47** from Tennessee Valley Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 48** from Heritage Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 49** from Pittsburgh Presbytery (to CCB, OC)  
“Amend *BCO* 18-7 Regarding Removal of Candidates and Interns”
- OVERTURE 50** from Gulfstream Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 51** from Blue Ridge Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”
- OVERTURE 52** from Southeast Alabama Presbytery (to AC)  
“Seal/Logo for PCA”

**Communications**

I have a communication from Dr. Leith Anderson, President of the National Association of Evangelicals which states.

Thank you for the kind invitation to represent the National Association of Evangelicals at the 42nd General Assembly of the Presbyterian Church in America. While it will not be possible for me to attend due to previous commitments, I send greetings to the Presbyterian Church in America on behalf of the National Association of Evangelicals, and I pray that the assembly is a great success and that it furthers sincere and robust engagement. May God bless and encourage all who gather in Houston.

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I have received a communication from Dr. Douw Breed of the Reformed Churches of South Africa which states,

The GKSA tries to send delegates every three years to the General Assemblies of churches with which we have ecumenical ties. It will therefore not be possible for us to attend the Assembly of the PCA this year. We assure you that our ties with PCA are very important to us. We pray that our Lord may bless your meeting and that He will guide you by his Word and Spirit.

I have received a communication from the Rt. Rev. Dr. Ray Sutton of the Reformed Episcopal Church which states,

I will not be able to attend the PCA General Assembly. I have asked, however, the Very Rev. Dr. Jonathan Riches, Academic Dean of the Reformed Episcopal Seminary in Philadelphia to attend in my place to represent the REC and the Anglican Church of North America. . . . Thank you again for this kind invitation. The REC has tremendous respect for the PCA and has always shared so much in common in faith and history.

### **Committee on Constitutional Business**

- Since the last General Assembly I have sought the advice of the CCB on one matter (*RAO* 8-2.b.1).
- I have received three non-judicial references to the CCB (*RAO* 8-2.b.2).
- I also referred to the CCB all proposed amendments to the *BCO* (*RAO* 11-5).

### **Presbytery Votes on the *Book of Church Order* Amendments.**

*BCO* 26-2 requires an affirmative vote of two-thirds of the Presbyteries as part of the amendment process. The two items originally sent down for vote by the Forty-first General Assembly require the affirmative vote of fifty-four Presbyteries, since we now have eighty-one Presbyteries.

- The 41<sup>st</sup> General Assembly gave initial approval to a proposed amendment to *BCO* 34-8 and 37-6 to “require a two-thirds majority vote to remove censure of deposition if imposed for scandalous conduct.”

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- The 41<sup>st</sup> General Assembly gave initial approval to a proposed amendment to *BCO* 43-10 to “require the higher court to accept a reference if the higher court has sustained a complaint against a non-indictment in a doctrinal case or case of public scandal.”

Both of the proposed *BCO* amendments initially approved by the 41<sup>st</sup> General Assembly have now received an affirmative vote of over 54 (2/3) of the presbyteries.

**Presbytery Votes on Amendments Sent Down by 41<sup>st</sup> General Assembly  
(as of May 23, 2014)**

	<b>Amend:</b>	<b>For</b>	<b>Against</b>
Item 1	<i>BCO</i> 34-8 and 37-6	67	3
Item 2	<i>BCO</i> 43-10	65	5

[For the complete record of the votes by presbyteries see Attachment, pp. 90-96.]

**Standing Judicial Commission**

I serve as clerk of the Standing Judicial Commission. The SJC is required to have an annual meeting in March and may have other meetings as the case load warrants. The SJC met for its annual meeting March 6-7, 2014, and had additional meetings, October 18, 2013, December 3, 2013, February 25, 2014, and April 23, 2014.

Though the intention for funding the SJC was that it would be funded through a portion of each General Assembly Commissioner Registration Fee, that has not proven to be sufficient. The Administrative Committee has been subsidizing the SJC for a number of years.

**Cooperative Ministries Committee**

The CMC was established as a result of the Strategic Planning Process. It is composed of the six most recent moderators of the General Assembly, the chairmen of the General Assembly Committees and Agencies, and the coordinators and presidents of the General Assembly Committees and Agencies. The CMC met January 21-22, 2014, for its annual meeting. As secretary of the CMC, I worked with the current

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moderator to prepare the agenda (*RAO 7-4.c*). Matters requiring Assembly action were referred to the appropriate Committees or Agencies (*RAO 7-3 c.*).

### Statistics

Our statistics give us some insights into the health of our churches and denomination. Our statistics are mixed, with some increases and some decreases. Our membership is a net gain of .82% per year. Some statistics for 2013 as compared with 2012 are:

- Churches and missions – 1,808, an increase of 21
- Total professions of faith – 9,237, a decrease of 8
- Ministers – 4,416, an increase of 95.
- Candidates for ministry – 366, a decrease of 202
- Licentiates – 88, a decrease of 40.
- Total membership (Communicants, ministers & non-communicants)– 367,033, an increase of 3,014
- Total Family Units – 139,364, an increase of 2,033
- Sunday School Attendance – 103,911, a decrease of 1,624
- Per capita Giving – \$2,654, an increase of \$74
- Per Capita Benevolences – \$464, an increase of \$24
- Total Reported Contributions – \$ 763,985,123 , an increase of \$26,817,256

### Churches Added or Lost to the Denomination

#### V. CHURCHES ADDED TO THE DENOMINATION IN 2013

Presbytery	Church	Location	Date Rec.	Source
Blue Ridge	Mercy	Forest, VA		Organized
Calvary	Blythewood	Blythewood, SC	05/05/13	Organized
C. Carolina	Faith Comm	Prague, Czech Rep	10/13/13	Organized
E. Canada	Providence Comm	St. Catherines, ON	01/26/13	Independency
E. Carolina	Trinity Park	Morrisville, NC	11/03/13	Organized
Evangel	Hope Comm	Jacksonville, AL	09/15/13	Organized
GA Foothills	ChristChurch	Suwanee, GA		Organized
James River	Crosswater	Chesapeake, VA	10/13/13	Organized
	Grace	Chesapeake, VA	05/12/13	Organized
Metro NYC	All Souls Comm	Nanuet, NY		Organized
NY State	First	Unionville, NY	05/21/13	PCUSA
N. Illinois	Grace Fellowship	Freeport, IL	06/09/13	Independency

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NW Georgia	Christ Covenant	Woodstock, GA	07/13	Organized
Ohio Valley	New City	Cincinnati, OH	02/17/13	Organized
Pacific	Grace Pasadena	Pasadena, CA	08/13	Organized
Palmetto	Blythewood	Blythewood, SC	05/05/13	Organized
Piedmont Triad	Christ Church	Greensboro, NC	08/18/13	Organized
Providence	Cornerstone	Huntsville, AL	05/19/13	Organized
S. New Engl	Covenant	Millers Falls, MA	01/19/13	Non-denom
SE Louisiana	St. Roch Comm	New Orleans, LA		Organized
Southwest	Las Tierras Comm	El Paso, TX	01/24/13	Organized

**VI. CHURCHES LOST FROM THE DENOMINATION IN 2013**

<b>Presbytery</b>	<b>Church</b>	<b>Address</b>	<b>Date</b>	<b>To</b>
Covenant	New Beginnings	Memphis, TN	05/28/13	Dissolved
E. PA	Evangelical	Levittown, PA	11/16/13	Dissolved
Evangel	First	Gadsden, AL	05/15/13	Independency
K. Southern	Korean Bethel	Dallas, TX	04/15/13	Dissolved
Metro NYC	Village	New York, NY	03/19/13	Dissolved
Ohio	Pleasant Valley	Clev-Parma, OH	05/13	Independency
Ohio Valley	Ch of the Coven't	Cincinnati, OH	08/03/13	OPC
Pacific NW	Agape	Auburn, WA		Withdrawn
Potomac	Covenant	Burtonsville, MD	03/16/13	Withdrawn
Southwest	Dove Mountain	Oro Valley, AZ	09/19/13	Dissolved
W. Canada	Mtnview Comm	Aggasiz, BC	12/04/13	Dissolved

**VII. MINISTERS ADDED TO THE DENOMINATION IN 2013**

<b>Presbytery</b>	<b>Name of Minister</b>	<b>Date Rec.</b>	<b>Source</b>
Blue Ridge	John Dowlen		Ordained
	Charles Nall		EPC
	Tag Tuck		Ordained
Calvary	Jason Cornwell	05/05/13	Ordained
	Matthew Icard	05/05/13	Ordained
C. Carolina	Wesley Ryan Andrews	03/24/13	Ordained
	Joe Arnold	06/02/13	Ordained
	Cody Mitchell Janicek	09/08/13	Ordained
	Heath McLaughen	10/06/13	Ordained
	Jason Piteo	09/29/13	Ordained
C. Georgia	Jeff Barkhouse	06/30/13	Ordained
	Joshua Garrett	09/22/13	Ordained
	Randy Saye	10/06/13	Ordained

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C. Indiana	Jeff Nottingham	11/09/13	Ordained
Chesapeake	Steven Dallwig		Ordained
	Daniel Passerelli		Ordained
	Erik Borggren	05/19/13	Ordained
Chicago Metro Covenant	Stephen Atkinson	02/24/13	EPC
	John Clayton	06/02/13	Ordained
	Nicholas Davelaar	07/14/13	CRC
	Bradford Green	08/04/13	Ordained
	Kenneth Hargis	07/21/13	Ordained
	E. Carolina	P. David Chu	
Bruce Clark		09/22/13	Ordained
Alexander R. Ford		08/11/13	Ordained
Cole McLaughlin			
Charles T. Pearson			
Timothy Hunter Price		05/25/13	Ordained
Crawford Michael Stevener		06/30/13	Ordained
Simon Stokes		10/18/13	Ordained
Evangel	Harrison Hatfield		
	Rick Hutchinson	03/10/13	Ordained
	Andy Wyatt		
Fellowship	Mark Ashbaugh	11/17/13	Ordained
	Michael Cosner		Ordained
GA Foothills	Daniel Henderson		Ordained
	Brady Nelson	02/10/13	Ordained
Great Lakes	Scott Shaw	10/13/13	Ordained
Gulf Coast	Andy Aikens	02/12/13	Ref Bapt
Houston Metro	Quique Autrey	04/19/13	Ordained
	Bojan Dragicevic		Ordained
	Juan Carlos Martinez	04/19/13	Ordained
	Curran Bishop	01/12/13	Ordained
Illiana James River	John Bourgeois	10/27/13	Ordained
	PD Mayfield	07/06/13	Ordained
	Ben Shear	02/10/13	Ordained
	Ambrose Winfree	11/03/13	Ordained
	Paul Jay Cha	04/09/13	Ordained
Korean SE	Jae Dok Hong	04/09/13	Ordained
	Young Su Jeong	04/09/13	Ordained
	Yong Ho Choi	04/15/13	KAPC
Korean S.	Jeongsu Jung	10/27/13	Ordained
	Jin Yong Song	10/23/13	Ordained
	Daniel Park	03/12/13	Ordained

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Metro Atlanta	James Brock		
	Dave Lindberg	02/17/13	Ordained
Metro NYC	Aaron Bjerke		Ordained
MS Valley	Ryan Biese		
	Wiley Lowry		
Missouri	Scott Chaplain		
	Craig Doctor		Ordained
	Matt Esswein		
	Tony Howard		
	Patrick Weston	08/04/13	Ordained
Nashville	Jesse York		
	David Burden	03/10/13	Ordained
	Cameron Clausing	08/25/13	Ordained
New River	Mark Kozak		
NY State	James Farinacci	12/04/13	CCCC
	Jonathan Hood	11/24/13	Ordained
North Texas	Lee Bridgeman		Ordained
	John Martin Buerger		Ordained
	Justin Hilliard	11/16/13	Ordained
	Brent Horan	12/15/13	Ordained
	Brian Tsui		Ordained
	Thomas Warmath		Ordained
N. New Engl	Nathan Snyder		Ordained
N. Illinois	Greg Grindinger	01/13/13	Ordained
NW Georgia	Wes Calton	08/13	Ordained
	Ross Ritter	01/13	OPC
Ohio	Edward Morris	02/17/13	Independency
	Tyson Turner	03/17/13	Ordained
Ohio Valley	Brian Ferry	11/03/13	Ordained
Pacific	Paul Ranheim	06/30/13	Ordained
	Drew Sokol	09/28/13	Ordained
	Jeff Tell	07/07/13	Ordained
Pacific NW	Brant Bosserman		
	Drew Burdette		
	Paul Choi		
	Brian Douglas		
	Daniel Robbins		
Palmetto	Charles G. Bowen	02/03/13	Ordained
	Joseph Garris	04/28/13	Ordained
	Andrew Halbert	04/28/13	Ordained
	Brandon Lutz	11/17/13	Ordained
	Erwin Threatt	08/04/13	Baptist



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Philadelphia	Enrique Leal	09/21/13	PC Colombia
Piedmont Triad	Austin Pfeiffer		Ordained
Pittsburgh	Robert Schmidtberger	08/18/13	Ordained
Potomac	Daniel Morgan Mayfield	03/03/13	Ordained
	Mike Samuel Park	09/17/13	KAPC
Providence	Stephen Hooks	02/12/13	Ordained
Rocky Mtn	Matt Holst		Ordained
	Byron Longenecker	06/02/13	Ordained
Savannah Riv	John Barrett	02/10/13	Ordained
	Soren Kornegay	09/25/13	Ordained
	Charlie McCoy Turner	08/18/13	Ordained
	Peter Whitney	08/25/13	Ordained
South Coast	Eric Pilson		Ordained
	Adriel Sanchez		Ordained
South Texas	Jahaziel Cantu	02/13/13	Ordained
	Boyan Dragicevic	11/17/13	Ordained
	George Lacy	02/10/13	Ordained
	Jeff Schrage		
SE Alabama	Jason Crenshaw	10/22/13	Ordained
	Robert Fossett	10/06/13	Ordained
	Caleb Galloway	06/09/13	Ordained
	Samuel Jake McCall	01/26/13	Ordained
	Brian Oaks	01/22/13	Ordained
SE Louisiana	Stuart Mills	02/17/13	Ordained
S. New Engl	Tim Chang	07/07/13	Ordained
	David Richter	03/07/13	Ordained
Southwest	Graydon A. Ewing	10/13/13	Ordained
	Luke T. Smith	10/13/13	Ordained
	Stephen P. Yates	10/27/13	Ordained
SW Florida	Brian March	10/13/13	Ordained
	James Nichols		Ordained
	Philip Woods		EPC
Susq. Valley	Jeff Cottone	04/28/13	Ordained
	David Viehman	03/10/13	Ordained
W. Carolina	Chris Horne	04/17/13	Ordained
	Brian Thomas	08/24/13	Ordained
Wisconsin	Michael Wenzler	08/18/13	Ordained

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**VIII. MINISTERS DISMISSED TO OTHER DENOMINATIONS IN 2013**

<b>Presbytery</b>	<b>Name of Minister</b>	<b>Date</b>	<b>To</b>
C. Carolina	Bruce Lax	11/26/13	PCUSA
C. Indiana	Scott Huber	05/10/13	OPC
Metro Atlanta	Richard Holmes		EPC
	John Tinnin	05/13	EPC
Great Lakes	Shawn Newsome	09/21/13	PC Australia
Missouri	David Veldhorst	10/15/13	OPC
N. California	S. Troy Wilson	02/22/13	EPC
Palmetto	William Larkin	04/25/13	ARP
	Erwin Threatt	10/24/13	ARP
Philadelphia	Steve Lutz		Baptist
Pittsburgh	Christ Malamisuro	10/19/13	OPC
Rocky Mtn	Kevin Carroll	04/18/13	RCUS
	Philip Strong	01/13	OPC
South Texas	Derek McCollum	04/27/13	EPC
Susq. Valley	Dale Buettner		RCA
TN Valley	Jeremy Jones		OPC
W. Canada	Frank Lanting		Independency

**IX. MINISTERS REMOVED FROM OFFICE IN 2013**

<b>Presbytery</b>	<b>Name of Minister</b>	<b>Date</b>	<b>Cause</b>
Calvary	Lehman Moseley		Demitted
Catawba Valley	Karl Koehler	05/28/13	Deposed
E. Canada	David Martinez		Divested
E. Carolina	Douglas Peterson	01/26/13	Demitted
	Bryan Wright	07/20/13	Removed
Houston Metro	John Hunt		Divested
Iowa	Randy Crane	11/09/13	Divested
Korean S.	Daewoong Kim	04/15/13	Name Erased
MS Valley	Redditt Andrews	11/05/13	Deposed
	Oswald Barnes	02/05/13	Excomm
	William Smith	11/05/13	Removed
Missouri	Charles Kuykendall	04/16/13	Divested
Nashville	E. Bryan Bond		Removed
	Roy Carter		
	Robert Cook		Withdrawn
New River	Greg Cook		Divested
North Texas	Elliott Greene	2/2/13	Deposed

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NW Georgia	Alan A. Lutz		
Pacific NW	James Bordwine		Withdrawn
	Michael Cara		Withdrawn
	Paul Choi		Withdrawn
	Jason Stellman		Withdrawn
Potomac	Jeremy Tuinstra	03/16/13	Name Erased
Savannah River	David J. Bradford	04/16/13	Demitted
Siouxlands	Michael Rico		Demitted
	Vernon Saxe		Demitted

**X. MINISTERS DECEASED IN 2013**

<b>Presbytery</b>	<b>Name of Minister</b>	<b>Date</b>
Ascension	Robert C. Peterson	09/04/13
	Warren West	08/06/13
Calvary	Reuben Johnson Wallace	01/06/13
C. Carolina	Richard Bodey	01/26/13
Chesapeake	Robert Louthan	
Chicago Metro	Rick Sutton	10/14/13
E. Carolina	J. Lewis Baker	05/22/13
GA Foothills	George Hutchinson	
Great Lakes	Timothy Monsma	02/08/13
Metro Atlanta	Harry Miller	11/16/13
New River	John Appleton	06/24/13
NY State	Roger Shafer	06/29/13
North Florida	Robert P. Warren	04/03/13
Pacific	Philip Ross Foxwell	09/29/13
Philadelphia	Terry Traylor	12/12/13
Pittsburgh	John Calvin Taylor	01/31/13
	William Voorhis	06/19/13
Potomac	Harry Grimes	05/04/13
Rocky Mtn	Richard Fite	06/22/13
Susq. Valley	Charles Cummings	01/31/13
TN Valley	Ben Haden	10/24/13
	Henry Stevens	
W. Carolina	Daniel Sulc	06/09/13

**Attachment**

**2013-2014**

**BCO AMENDMENTS SENT DOWN TO PRESBYTERIES  
BY THE 41<sup>st</sup> GENERAL ASSEMBLY  
FOR VOTING, and for ADVICE AND CONSENT**

[NOTE: Additions indicated by underlining; deletions by ~~strike-through~~.]

**ITEM 1 [to be voted on as a unit]:**

**Amend BCO 34-8 and 37-10 by adding a final sentence to each section as follows:**

34-8. A minister under indefinite suspension from his office or deposed for scandalous conduct shall not be restored, even on the deepest sorrow for his sin, until he shall exhibit for a considerable time such an eminently exemplary, humble and edifying life and testimony as shall heal the wound made by his scandal. A deposed minister shall in no case be restored until it shall appear that the general sentiment of the Church is strongly in his favor, and demands his restoration; and then only by the court inflicting the censure, or with that court's consent. The removal of deposition requires a three-fourths (3/4) vote of the court inflicting the censure, or a three-fourths (3/4) vote of the court to which the majority of the original court delegates that authority.

37-6. When a ruling elder or deacon has been absolved from the censure of deposition, he cannot be allowed to resume the exercise of his office in the church without re-election by the people. The removal of deposition requires a three-fourths (3/4) vote of the court inflicting the censure, or a three-fourths (3/4) vote of the court to which the majority of the original court delegates that authority.

## Rationale

1. This change is needed to avoid confusion. One Presbytery recently dealt with this confusion in a judicial case (2011-09 Jennings v. North Florida, *M40GA*, p. 565). In that case, Presbytery had voted 19-17 to restore a deposed minister, but on complaint, SJC reversed Presbytery's decision and ruled:

Hence, in this instance, a general sentiment that finds a strong favor, while not providing a quantifiable amount in the Presbytery, requires at the very least more than a mere majority, even though a majority vote prevails. NFP's vote of 19-17 to restore [the deposed minister] did not meet a reasonable test of the standard of "a strong favor."

But "strong favor" remains undefined and this confusion could occur in another case. For example, someone might argue that even 2/3 is not strong enough favor and North Florida might have been reversed even if the vote had been 24-12. So it would be wiser if some % were stipulated (even if GA decides to amend this Overture increasing it above 2/3). [Editorial Note: The 41<sup>st</sup> Assembly adopted the Overture Committee's revision from a 2/3 to a 3/4 required vote.]

2. It is difficult to accurately measure when "*the general sentiment of the Church is strongly in his favor.*" There are subjective words in that phrase. Furthermore, when the word "Church" is capitalized in the *BCO* it usually refers to the broader church – not just one church court. But that makes the subjective words even more difficult to evaluate.
3. In determining whether the general sentiment of the Church is strongly in his favor, there are several subjective matters in 34-8 requiring Presbytery evaluation.
  - a) Has the man led an "eminently" exemplary, humble and edifying life since the censure was imposed?
  - b) Has he done so for a "considerable" time?
  - c) Has the "wound" been "healed"?

Presumably, a Presbytery answers those questions when it votes on a single motion – i.e., the motion to restore. Any presbyter who believes

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there has been “considerable time” and an “exemplary life” and “healed wounds” etc., will likely vote in favor of restoration. And whether Presbytery believes those several subjectively measured things have occurred is ultimately decided the same way Presbytery decided to depose him - by a vote. The best way to ensure these exceptional restoration prerequisites are met is by requiring a specific, super-majority vote.

4. The *BCO* requires specific Presbytery super-majorities on many other important matters:

19-16 judging previous experience as the equivalent of a completed internship 3/4

21-4 omitting any part of an ordination exam 3/4

23-1 installing an assistant or associate pastor to succeed previous pastor 3/4

21.c.4 preaching an ordination sermon only before a committee 3/4

26-3 amending the Westminster Standards 3/4

26-2 amending the *BCO* 2/3

34-10 divesting a minister without censure 2/3

5. The revision does not alter the court’s freedom, by a simple majority, to delegate the restoration authority to another court. However, the new court will need a 3/4 vote for restoration if deposition was for scandalous conduct. The original court would communicate if the deposition was for scandalous conduct. Restoration from the indefinite suspension from office described in 34-8 will still only require a simple majority.
6. *BCO* 37-6 is amended for REs and deacons to match the provisions for ministers in *BCO* 34-8.

<p><b>For: 67    Against: 3</b></p>
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APPENDIX A

Item 1: BCO 34-8 and 37-6										
Presbytery	For	Against	Abstain	Passed	Presbytery	For	Against	Abstain	Passed	
1 Ascension	29	1	1	+	42 New River					
2 Blue Ridge	47	0	0	+	43 New York State	24	0	1	+	
3 Calvary	61	0	2	+	44 North Florida	24	0	0	+	
4 Catawba Valley					45 North Texas	54	22	1	+	
5 Central Carolina	7	32	2	-	46 Northern California	5	18	6	-	
6 Central Florida					47 Northern Illinois	20	0	0	+	
7 Central Georgia	0	32	0	-	48 Northern New England	21	2	0	+	
8 Central Indiana	20	0	0	+	49 Northwest Georgia	25	0	0	+	
9 Chesapeake	47	2	1	+	50 Ohio	24	0	0	+	
10 Chicago Metro					51 Ohio Valley	22	0	1	+	
11 Covenant	68	0	1	+	52 Pacific					
12 Eastern Canada	14	0	2	+	53 Pacific Northwest	29	0	0	+	
13 Eastern Carolina	28	0	3	+	54 Palmetto	86	0	0	+	
14 Eastern Pennsylvania	16	0	3	+	55 Philadelphia	23	1	11	+	
15 Evangel	43	2	7	+	56 Philadelphia Metro West	24	0	5	+	
16 Fellowship	43	0	0	+	57 Piedmont Triad	20	0	0	+	
17 Georgia Foothills	38	0	0	+	58 Pittsburgh	24	0	1	+	
18 Grace					59 Platte Valley	15	0	2	+	
19 Great Lakes	24	0	0	+	60 Potomac	51	1	0	+	
20 Gulf Coast	24	1	3	+	61 Providence	31	0	0	+	
21 Gulfstream	15	0	0	+	62 Rocky Mountain	37	0	0	+	
22 Heartland	19	4	1	+	63 Savannah River	30	0	0	+	
23 Heritage	29	0	2	+	64 Siouxlans	19	1	0	+	
24 Houston Metro					65 South Coast	24	0	1	+	
25 Illiana					66 South Florida	24	0	1	+	
26 Iowa	20	0	2	+	67 South Texas	34	0	0	+	
27 James River	27	4	3	+	68 Southeast Alabama	48	0	1	+	
28 Korean Capital	25	0	5	+	69 Southeast Louisiana					
29 Korean Central					70 Southern New England	45	0	1	+	
30 Korean Eastern	11	0	0	+	71 Southwest	23	1	0	+	
31 Korean Northeastern	11	0	1	+	72 Southwest Florida	34	6	1	+	
32 Korean Northwest	16	0	0	+	73 Suncoast Florida	13	0	0	+	
33 Korean Southeastern	30	1	1	+	74 Susquehanna Valley	44	3	0	+	
34 Korean Southern	20	1	0	+	75 Tennessee Valley	50	0	1	+	
35 Korean Southwest					76 Tidewater	41	3	2	+	
36 Metro Atlanta	44	4	0	+	77 Warrior	18	0	1	+	
37 Metropolitan New York	38	0	1	+	78 Western Canada	18	0	0	+	
38 Mississippi Valley	79	0	1	+	79 Western Carolina	37	0	0	+	
39 Missouri	49	0	0	+	80 Westminster	22	0	1	+	
40 Nashville	45	0	0	+	81 Wisconsin	19	0	0	+	
41 New Jersey	19	0	3	+						
Number of Presbyteries	81									
Number Reporting	70									
2/3 Approval Is	54									
<b>BCO 26-2. Amendments to the BCO: (except 26-3)</b>										
1. Approval by a majority of those present & voting at GA, then recommended to Presbyteries										
2. Advice and consent of 2/3 of Presbyteries										
3. Approval and enactment by a subsequent GA by a majority of those present & voting.										

**ITEM 2:**

**Amend *BCO* 43-10 by adding a sentence:**

43-10. The higher court has power, in its discretion, to annul the whole or any part of the action of a lower court against which complaint has been made, or to send the matter back to the lower court with instructions for a new hearing. If the higher court rules a lower court erred by not indicting someone, and the lower court References the matter back to the higher court, it shall accept the Reference if it is a doctrinal case or case of public scandal (see *BCO* 41-3).

**Rationale**

When a lower court declines to indict someone, against whom allegations have been made,

- a) and a Complaint is filed against that non-indictment decision,
- b) and the higher court sustains that Complaint and rules the lower court erred by not indicting,
- c) and if the lower court References the matter back to the higher court,
- d) and it is a doctrinal case or case of public scandal,
- e) the higher court should accede to the request and institute process (and must if the change is adopted).

Otherwise, it might be poor stewardship of the Lord's time and money to remand the matter to the lower court with instructions to institute process. This is especially true if the lower court has conducted a thorough inquiry into the allegations and/or the lower court is nearly unanimous in its decision.

The proposed revision does not affect the *BCO* 43-10 options available to the higher court when it sustains such a Complaint. It can still send the matter back to the lower court with instructions. But if the lower court is not willing or able to prosecute the case, and References it back to the higher court, the higher court shall accede to the reference if it is a doctrinal case or case of public scandal (*BCO* 41).

Currently, a Session or Presbytery already has the option to request the higher court to accept the Reference. But if a higher court declares the lower



APPENDIX A

court erred by not indicting, the higher court should not have the option of declining a subsequent Reference in the matter, and this change would remedy that.

In recent years, there have been some judicial cases, especially at the Presbytery level, for which this revision would have been helpful, would have saved time and money, and would probably have resolved the disputes much more quickly. Without this proposed change, some trials could be quite peculiar. There have been instances in the PCA where a Presbytery, by a large majority, declined to indict an accused minister after conducting a thorough *BCO* 31-2 investigation. Then, a Complaint was filed against the non-indictment and the SJC sustained the complaint, essentially instructing the Presbytery to indict and conduct a trial. (See Cases 2009-06 Bordwine v. Pacific Northwest and 2011-06 Sawyers v. Missouri). But this scenario could result in an awkward situation where a Presbytery might put a man on trial whom it does not believe should be put on trial. The Presbytery would be indicting a man, and going through the time and expense of a trial, when it does not believe sufficient reason exists for one. Furthermore, if there is an acquittal, any Complaint against the acquittal could result in an awkward appellate review. This change to 43-10 could provide a wise avenue to avoid that situation.

<p><b>For: 65      Against: 5</b></p>
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## MINUTES OF THE GENERAL ASSEMBLY

<b>Item 2: BCO 43-10</b>											
	Presbytery	For	Against	Abstain	Passed		Presbytery	For	Against	Abstain	Passed
	1 Ascension	29	0	2	+		42 New River				
	2 Blue Ridge	49	0	0	+		43 New York State	24	0	2	+
	3 Calvary	60	0	4	+		44 North Florida	25	0	0	+
	4 Catawba Valley						45 North Texas	79	1	0	+
	5 Central Carolina	39	1	3	+		46 Northern California	27	1	5	+
	6 Central Florida						47 Northern Illinois	20	0	0	+
	7 Central Georgia	0	32	0	-		48 Northern New England	22	0	1	+
	8 Central Indiana	18	0	0	+		49 Northwest Georgia	20	3	2	+
	9 Chesapeake	48	7	3	+		50 Ohio	24	0	0	+
	10 Chicago Metro						51 Ohio Valley	11	14	1	-
	11 Covenant	67	0	2	+		52 Pacific				
	12 Eastern Canada	17	0	0	+		53 Pacific Northwest	32	0	0	+
	13 Eastern Carolina	28	1	2	+		54 Palmetto	94	0	0	+
	14 Eastern Pennsylvania	16	2	1	+		55 Philadelphia	33	1	1	+
	15 Evangel	45	2	4	+		56 Philadelphia Metro West	25	0	4	+
	16 Fellowship	0	43	0	-		57 Piedmont Triad	18	0	2	+
	17 Georgia Foothills	39	0	0	+		58 Pittsburgh	26	0	1	+
	18 Grace						59 Platte Valley	16	0	2	+
	19 Great Lakes	24	0	0	+		60 Potomac	35	14	3	+
	20 Gulf Coast	28	0	0	+		61 Providence	31	0	0	+
	21 Gulfstream	15	0	0	+		62 Rocky Mountain	39	0	0	+
	22 Heartland	20	1	3	+		63 Savannah River	29	1	0	+
	23 Heritage	23	1	3	+		64 Siouxlands	15	5	0	+
	24 Houston Metro						65 South Coast	27	1	1	+
	25 Illiana						66 South Florida	25	0	1	+
	26 Iowa	12	9	2	+		67 South Texas	5	29	2	-
	27 James River	28	2	3	+		68 Southeast Alabama	49	0	0	+
	28 Korean Capital	24	1	5	+		69 Southeast Louisiana				
	29 Korean Central						70 Southern New England	39	1	1	+
	30 Korean Eastern	10	0	1	+		71 Southwest	23	1	2	+
	31 Korean Northeastern	12	0	0	+		72 Southwest Florida	35	1	1	+
	32 Korean Northwest	15	0	1	+		73 Suncoast Florida	12	1	0	+
	33 Korean Southeastern	30	1	0	+		74 Susquehanna Valley	42	7	0	+
	34 Korean Southern	19	1	1	+		75 Tennessee Valley	50	1	2	+
	35 Korean Southwest						76 Tidewater	43	0	3	+
	36 Metro Atlanta	2	54	2	-		77 Warrior	19	0	0	+
	37 Metropolitan New York	22	16	4	+		78 Western Canada	20	0	0	+
	38 Mississippi Valley	79	0	2	+		79 Western Carolina	35	2	1	+
	39 Missouri	46	5	1	+		80 Westminster	22	0	1	+
	40 Nashville	45	0	0	+		81 Wisconsin	16	0	3	+
	41 New Jersey	17	2	3	+						
	Number of Presbyteries	81									
	Number Reporting	70									
	2/3 Approval Is	54									
	<i>BCO 26-2. Amendments to the BCO: (except 26-3)</i>										
	1. Approval by a majority of those present & voting at GA, then recommended to Presbyteries										
	2. Advice and consent of 2/3 of Presbyteries										
	3. Approval and enactment by a subsequent GA by a majority of those present & voting.										

## APPENDIX B

### BOARD OF DIRECTORS Presbyterian Church in America Minutes, April 18, 2013

The Board of Directors of the Presbyterian Church in America (A Corporation) held a regular meeting on April 18, 2013, at the MTW Office Building in Lawrenceville, GA. President David Silvernail convened the meeting at 3:24 p.m. and RE Dan Wykoff opened the meeting with prayer.

The following men were in attendance:

TE John S. Batusic, Georgia Foothills	RE Miles Gresham, Evangel, <b>CTS</b>
TE Thomas K. Cannon, Evangel, <b>RUM</b>	RE William L. Hatcher, Sav. River
TE Marty Crawford, Evangel	RE Pat Hodge, Calvary
TE David Hall, Northwest Georgia	RE William Joseph, SE Alabama
TE Archie Moore, Calvary, <b>MTW</b>	RE Danny McDaniel, Houston Metro
TE David V. Silvernail Jr., Potomac	RE Mark Miller, Evangel, <b>RBI</b>
TE Richard O. Smith, C. Georgia, <b>RH</b>	RE William Mitchell, Ascension
TE Rod W. Whited, North Florida	RE Martin Moore, GA Foothills, <b>CC</b>
TE Thurman L. Williams, Chesapeake, <b>MNA</b>	RE Gary White, SE Alabama, <b>CEP</b>
	RE Dan Wykoff, GA Foothills, <b>PCAF</b>

Members Absent:

TE Jerry Schriver, Metro Atlanta

Staff present:

TE L. Roy Taylor, Stated Clerk  
TE John Robertson, Business Administrator  
TE Bob Hornick, Assistant to the Stated Clerk  
TE Wayne Herring, Church Relations Officer  
RE Richard Doster, *by Faith* Magazine Editor  
Ms. Angela Nantz, Operations Manager

Guests present:

TE Jim Bland, MNA Coordinator  
RE Gary Campbell, RBI Coordinator  
TE Stephen Estock, CEP Provisional Coordinator

A quorum was declared to be present.

The Minutes of the October 4, 2012, meeting were approved.

## MINUTES OF THE GENERAL ASSEMBLY

BD-04/13-2 that the corporate minutes reflect that the annual corporate filings have been accomplished where required in a timely manner in all states where the corporation is registered to conduct business.

The Presbyterian Church in America (A Corporation) is registered in the state of Delaware and is registered as a foreign corporation in Georgia, Missouri, Mississippi and Washington. The annual registrations in Delaware, Georgia, Missouri, and Washington have been completed. Mississippi requires no annual registration.

BD-04/13-3 that the AC Minutes reflect, as a Board of Directors, that the annual RPCES corporate filings have been accomplished in a timely manner where required.

### Delaware Corporations:

World Presbyterian Missions, Inc.  
National Presbyterian Missions, Inc.  
Christian Training, Inc.

### Michigan Corporation:

Board of Home Ministries

### Pennsylvania Corporation:

Reformed Presbyterian Church, Evangelical Synod

BD-04/13-4 **MSP** that the officers of the Presbyterian Church in America (A Corporation) are:

David Silvernail, President

L. Roy Taylor, Secretary and Treasurer

John W. Robertson, Assistant Secretary and Treasurer

Angela Nantz, Assistant Secretary and Treasurer

Sherry Eschenberg, Assistant Secretary and Treasurer

BD-04/13-5 Dr. Taylor gave a written report that the PCA continues to be involved in the McNeil lawsuit. Michael McNeil's brief in his appeal of his case against us and his former wife was due to be filed in January. He asked for a continuance until April 1. The Maryland Court of Special Appeals granted him a continuance until March 1. He failed to file a brief on March 1. Our attorney and the attorney representing Sarah McNeil have filed a motion to dismiss the case. We are awaiting a ruling of the court on that motion.

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The next meeting of the board will be June 18, 2013, in Greenville, SC, in conjunction with the 41<sup>st</sup> General Assembly.

President David Silvernail adjourned the meeting at 3:28 p.m. with prayer by RE William Mitchell.

Respectfully Submitted,  
/s/ TE David Silvernail  
President

/s/ TE L. Roy Taylor  
Secretary-Treasurer

**BOARD OF DIRECTORS**  
**Presbyterian Church in America**  
**Minutes, June 18, 2013**

The Board of Directors of the Presbyterian Church in America held a scheduled meeting on June 18, 2013 at the TD Convention Center in Greenville, SC. President David Silvernail called the meeting to order at 11:50 a.m. and TE Marty Crawford opened with prayer.

In attendance:

TE Marty Crawford, Evangel  
TE David Hall, Northwest Georgia  
TE Jerry Schriver, Metro Atlanta  
TE David V. Silvernail Jr., Potomac  
TE Richard O. Smith, C. Georgia, **RH**

RE Miles Gresham, Evangel, **CTS**  
RE William Hatcher, Savannah River  
RE Richard Heydt, Westminster, Advisory  
RE Pat Hodge, Calvary  
RE William Joseph, SE Alabama  
RE Danny McDaniel, Houston Metro  
RE Marty Moore, GA Foothills, **CC**  
RE Gary White, SE Alabama, **CEP**  
RE Dan Wykoff, GA Foothills, **PCAF**

Staff present:

TE L. Roy Taylor, Stated Clerk  
TE John Robertson, Business Administrator  
TE Bob Hornick, Presbytery Field Representative  
TE Wayne Herring, Church Relations Officer  
Ms. Angela Nantz, Operations Manager

A quorum was declared.

APPROVAL OF MINUTES

**BD-06/13-1 MSP** to approve the minutes of the April 18, 2013 meeting.

MINUTES OF THE GENERAL ASSEMBLY

Dr. Taylor updated the board about the current legal situation. At this point we believe we are out of all lawsuits. McNeil missed the deadline to file an appeal, and that was the only pending legal matter.  
MSP to adjourn.

The meeting was closed in prayer by RE Danny McDaniel at 11:52am.

Respectfully Submitted,

/s/ TE David Silvernail  
President

/s/ TE L. Roy Taylor  
Secretary/Treasurer

**BOARD OF DIRECTORS**  
**Presbyterian Church in America**  
**Minutes, October 11, 2013**

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on October 11, 2013, at the MTW Conference Room in Lawrenceville, GA. President TE Marty Crawford called the meeting to order at 2:46 p.m. TE Bob Brunson opened with prayer.

In attendance:

TE Jim Bachmann, Nashville, Alternate	RE Cliff Eckles, Savannah River, <b>RBI</b>
TE John Batusic, Georgia Foothills	RE Jon Ford, Central Indiana
TE Bob Brunson, Suncoast Florida	RE Miles Gresham, Evangel, <b>CTS</b>
TE Marty Crawford, Evangel	RE Frank Griffith, Calvary, <b>MNA</b>
TE William Dempsey, MS Valley, <b>MTW</b>	RE William Hatcher, Savannah River
TE David Hall, Northwest Georgia	RE Pat Hodge, Calvary
TE Jerry Schriver, Metro Atlanta	RE Danny McDaniel, Houston Metro
TE Richard O. Smith, C. Georgia, <b>RH</b>	RE Bill Mitchell, Ascension
TE Rodney W. Whited, North Florida	RE Gary White, SE Alabama, <b>CEP</b>
	RE David Woodard, Calvary, Alternate

The following men were excused:

RE Scott Magnuson, Pittsburgh, **RUM**;  
RE Martin Moore, Georgia Foothills, **CC**;  
RE Dan Wykoff, Tennessee Valley, **PCAF**.

Staff present:

TE L. Roy Taylor, Stated Clerk  
TE John Robertson, Business Administrator  
TE Bob Hornick, Assistant to the Stated Clerk

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TE Wayne Herring, Church Relations Officer  
TE Billy Park, Korean Relations Representative  
RE Richard Doster, *byFaith* Editor  
Ms. Angela Nantz, Operations Manager

Guests present:

TE James Bland, MNA Coordinator; TE Bob Clarke, RBI Relief Director; TE Stephen Estock, CEP Coordinator; RE Randy Stair, PCAF President, RE Dick Heydt, Westminster Presbytery.

A quorum was declared.

APPROVAL OF MINUTES

**BD-10/13-1 MSP** to approve the minutes of the June 18, 2013 meeting with corrections.

Dr. Taylor updated the board on the Davis case. We have been dismissed with prejudice. We now wait to hear if there is an appeal filed; Davis has 30 days to file the appeal.

MSP to adjourn.

The board adjourned at 2:51pm with prayer from TE Rod Whited.

Respectfully Submitted,

/s/ TE Marty Crawford  
President

/s/ TE L. Roy Taylor  
Secretary-Treasurer

## APPENDIX C

### REPORT OF THE ADMINISTRATIVE COMMITTEE TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### MEETINGS OF THE ADMINISTRATIVE COMMITTEE AND BOARD OF DIRECTORS OF THE PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

The Administrative Committee handles the ecclesiastical matters committed to it by the General Assembly (*BCO* 14-1.12; *RAO* 4-2; V). The Administrative Committee of the General Assembly also serves as the Board of Directors of the Presbyterian Church in America (A Corporation) [PCA “Corporate Bylaws,” Article II Section 2]. “The purpose of the corporation is to engage in any lawful act or activity for which corporations may be organized under the general Corporation Law of Delaware” (PCA Certificate of Incorporation). Matters requiring civil actions are handled by the PCA Board of Directors. The Board of Directors meets immediately following the meetings of the Administrative Committee to deal with civil actions and activities. The last stated meetings were:

June 18, 2013 – TD Convention Center, Greenville, SC  
October 11, 2013 – MTW Building, Lawrenceville, GA  
April 24, 2013 – MTW Building, Lawrenceville, GA

#### SUMMARY OF THE ACTIONS OF THE BOARD OF DIRECTORS

These actions of the Board of Directors are reported to the General Assembly. No action of the General Assembly is required.

1. All required corporate filings of the Presbyterian Church in America (A Corporation) have been filed in the relevant states. The Presbyterian Church in America (A Corporation) is a registered Delaware corporation. The Presbyterian Church in America (A Corporation) is currently registered as a foreign corporation in Georgia, Missouri, and Mississippi.
2. All required corporate filings of the corporations of the Reformed Presbyterian Church, Evangelical Synod (acquired in the “Joining and Receiving of 1982) have been filed in the relevant states. **Delaware Corporations:** World Presbyterian Missions, Inc.; National Presbyterian Missions, Inc.; Christian Training, Inc. **Michigan Corporation:** Board of Home Ministries. **Pennsylvania Corporation:** Reformed Presbyterian Church, Evangelical Synod.



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3. The current Officers of the Corporation (through the end of this Assembly) are: **President**, Rev. Marty W. Crawford; **Secretary and Treasurer**, Dr. L. Roy Taylor, (Stated Clerk); **Assistant Secretaries**, Rev. John Robertson (Business Administrator), Mrs. Sherry Eschenberg (Meeting Planner), and Miss Angela Nantz (Operations Manager); **Assistant Treasurers**, Rev. John Robertson (Business Administrator), Mrs. Sherry Eschenberg (Meeting Planner), and Miss Angela Nantz (Operations Manager), [RAO 3-2.o., PCA “Corporate Bylaws,” Article IV].
4. The Stated Clerk updated the Board of Directors regarding the status of the Davis lawsuit (Austin Davis and wife, Catherine Davis; Daisy Davis; D.D. b/n/f Catherine Davis v. Covenant Presbyterian Church of Nashville; Nashville Presbytery, PCA; Presbyterian Church in America (A Corporation); Jim Bachmann; Joe Eades; John Avery; and Worrick Robinson and Davidson County, TN Circuit Court Docket No. 13C2510, and Court of Appeals Docket M2013-02273-COA-R3-CV). See Stated Clerk’s Report to the General Assembly.

### PERSONNEL

- We appreciate the faithful and diligent service of all of the staff of the Office of the Stated Clerk and the Administrative Committee. The AC/SC staff presently includes L. Roy Taylor, John W. Robertson, Richard Doster, Sherry Eschenberg, Wayne Herring, Robert Hornick, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Karen Cook, Anna Eubanks, Amy Hoxter, Monica Johnston, Peggy Little, Margie Mallow, and Billy Park. Some work at least forty hours per week; others are part-time. Some work in the AC office suite; others work from other locations. Susan Cullen retired recently after working on the AC/SC staff for sixteen years, and Amy Hoxter has joined our staff. The PCA Historical Center and *byFaith* magazine operate under the AC/SC.
- The AC evaluated the job performance of the Stated Clerk (RAO 3.3.d) and recommends his re-election (RAO 4-9).

### OFFICERS FOR THE 2014-2015 ASSEMBLY YEAR

AC, at its spring meeting (RAO 4-16) elected the following as its officers for the 2014-2015 Assembly year commencing at the adjournment of the Forty-second General Assembly:

- Chairman – RE Danny McDaniel
- Vice Chairman – TE Jerry Schriver
- Secretary – TE Bob Brunson

## OVERTURES REFERRED TO THE AC

- **Overture 2013-11** from Pacific Northwest Presbytery, “Request AC to Study Feasibility of a Largely Paperless General Assembly” – The Forty-first General Assembly answered the overture in the affirmative. This year the AC staff has been studying the issues raised in the overture. Note that the AC has already made all reports in the Commissioner Handbook, including on-site documents, available online through ShareFile. The AC will continue to monitor technology costs and logistics for future possibilities.
- **Overture 22** from Philadelphia Presbytery, “Establish a Study Committee Regarding BCO 21-5, the Third Ordination Vow” – the AC recommends that, if the overture is approved, the requested budget “not to exceed \$3,000” be approved, to be funded by contributions to the AC designated for that purpose (RAO 9-2; 9-4).
- **Overture 52** from Southeast Alabama Presbytery, “Seal/Logo for PCA – the AC is directing the Historical Center subcommittee to consider the logo presented in the overture and report to the 43<sup>rd</sup> General Assembly.

## A BRIEF HISTORY OF THE ADMINISTRATIVE COMMITTEE AND OFFICE OF THE STATED CLERK 1973-2014

### The Early Years

Though this is numbered as the Forty-second General Assembly, it has now been forty years since the beginning of the PCA. At this Assembly we reflect on the last four decades of our denomination.

The PCA was formed in 1973 after a number of years of efforts for renewal and reformation in our previous denominational connection. Our founders’ experiences were similar to the experiences of evangelicals in all of the mainline Protestant denominations where there were: 1) Theological and Ethical Decline, 2) a Lack of Accountability and Discipline, and 3) an Abuse of Ecclesiastical Power.

PCA polity and structures established in our early years reflected our past denominational experiences, both pleasant and unpleasant. On the one hand, we wanted to perpetuate the best of our heritage as Presbyterian evangelicals. Hence, our goal was to be a denomination that would be “Faithful to the Scriptures, True to the Reformed Faith, and Obedient to the Great Commission.” At the same time, we wanted to prevent some of the abuses of the past. So preventive structures and policies were put into our *Book of*

*Church Order and Rules of Assembly Operations.* For example, local church property is owned by the local church and cannot be seized by the denomination (*BCO* 25-9; 25-10), and there could be no equalization of funds from one Committee or Agency to another (*RAO* 4-12). Numerous other examples could be cited.

In retrospect, some now believe that some of our reactions to the abuses of the past may have been too strong. For example, in the early years of the PCA the original four Committees of the General Assembly were located in four different cities and the Coordinators were not encouraged to meet together, even for prayer. Later, Coordinators were allowed to meet together for prayer and then to coordinate ministry. An office building was purchased in Atlanta, and the General Assembly Committees and several Agencies came under one roof. Still later a Cooperative Ministries Committee (CMC) was formed, composed of all Committee and Agency Chairmen, all Permanent Committee Coordinators, all Agency Presidents, and the current Moderator of the General Assembly, plus five immediately past moderators. The name of the body, the *Cooperative Ministries Committee* [emphasis added], reflects a growth in the thinking of the denomination, that developing ways to accomplish ministry together is not a bad thing. Serving cooperatively together, however, in no way minimizes our continuing commitment to a strong “grass-roots” structure.

### **Serving the PCA**

The Committee on Administration (as it was first named in 1973) was set up to be a service committee to the other General Assembly ministries and indeed to the entire PCA constituency (Presbyteries, local churches, ministers, elders, deacons, and church members). The mission of the Administrative Committee (its name since 1988) continues to be *to serve and connect* the Presbyterian Church in America.

- As a service committee, the AC coordinates arrangements and logistical support for the Standing Judicial Commission, ad interim Study Committees, the Interchurch Relations Committee, the Nominating Committee, the Committee on Review of Presbytery Records, the Committee on Constitutional Business, the Theological Examining Committee, and the Cooperative Ministries Committee.
- The AC serves churches and ministers through assistance in pastoral placement.
- The AC also serves as the Board of Directors of the Presbyterian Church in America (a Corporation) and handles the corporate and legal business of the General Assembly.

### **Funding for the AC**

- An unusual (almost unique) aspect of the structure of the PCA is that funding the necessary administrative and legal infrastructure of the denomination was set up as a separate funding request to churches. In most denominations and parachurch ministries, administrative costs are not made as separate asks. That has made funding the AC very challenging.
- In 2012, after decades of financial unpredictability for the AC, the General Assembly adopted a plan for Funding the AC whereby each local church would be asked to contribute a small percentage (0.035 of 1%) of their tithes and offerings, each Assembly Committee and Agency would contribute a fixed amount to AC operations, and each PCA minister would be asked to contribute \$100 annually to the AC. Since that plan has been in operation the funding of the AC has significantly improved.

### **Relationship of Administrative Committee and Office of the Stated Clerk**

- In 1973 The Committee on Administration (COA) and the Office of the Stated Clerk were separate entities, served by two different men (Dr. Dan Moore, COA Coordinator, and Dr. Morton Smith, Stated Clerk), with offices located in two different states. The business, financial, and legal matters were handled by the COA and the ecclesiastical affairs of the General Assembly were handled by the Office of the Stated Clerk.
- After about fifteen years of that arrangement and a study by an ad interim committee of the General Assembly, it was thought that it would be both more effective and economic to combine the COA and the Office of the Stated Clerk. The COA was renamed the Administrative Committee. The positions of Stated Clerk and Coordinator of Administration were combined. Dr. Paul Gilchrist, who became Stated Clerk in 1988, was the first to serve in that dual role.
- The two entities, now combined, are referred to as the Administrative Committee and Office of the Stated Clerk and abbreviated AC/SC.
- The Stated Clerk is, by virtue of his office, a member of the Interchurch Relations Committee which serves as a liaison between the PCA and other denominations and evangelical associations.

## **Ministry Over the Years**

- In 1973 the COA handled some financial matters through sub-committees. As financial services were expanded, two agencies were spun off from the COA to become what are now the PCA Foundation and PCA Retirement & Benefits, Inc.
- With the Joining and Receiving of the Reformed Presbyterian Church Evangelical Synod into the PCA, the RPCES archives became the PCA Historical Center, which is housed in the Covenant Theological Seminary Library. The PCA Historical Center not only provides physical access to the growing collection of PCA historical documents but also has developed convenient online access to PCA history for people anywhere in the world. (See Attachment 1, p. 113, for the report of the Historical Center.)
- In the earlier years of the PCA, a denominational magazine, “The Messenger,” was published by CEP. Later the magazine was phased out and the Assembly transferred the news office operation to the AC. The AC first developed an online magazine, PCANews.com. PCA News.com was developed into both an award-winning print magazine, *byFaith*, and an online magazine, *byfaithonline.com*. Distribution of *byFaith* magazine is now free to individuals and churches that request it.
- In short, over the past four decades the General Assembly has approved the AC/SC’s reducing its ministry by spinning off two financial-service agencies (PCAF and PCA RBI, Inc.) and expanding its ministry with the addition of the PCA Historical Center and *byFaith*, all the while maintaining its other Assembly-mandated responsibilities as the AC seeks to connect and serve the PCA.

## **FINANCIAL MATTERS**

- The AC is recommending to the General Assembly that all C&A budgets for 2015 be approved as presented (RAO 4-11). Budgets are approved annually. (See Attachment 2, p. 117, for the 2015 Proposed Budgets.) Approved budgets are spending ceilings.
- The AC evaluated the CAO compensation guidelines as required (BCO 14-1.13.). The Committees and Agencies state CAO compensation as separate line items in their respective proposed budgets presented to the Assembly.
- The AC reviewed the General Assembly Commissioner’s Registration fee as required (RAO 9-4) and is recommending no increase this year. *Commissioners should note that the General Assembly Registration fees do not fully cover all the costs associated*

## MINUTES OF THE GENERAL ASSEMBLY

*with the General Assembly, and that not all commissioners have paid the full fee. The CMC has recommended that the General Assembly Registration fees more realistically cover costs.*

- When the Standing Judicial Commission was established, the plan for funding the SJC was that it would be funded by a portion of General Assembly Registration Fees being reserved for SJC Operations. SJC costs have been exceeding Assembly Fee funding, and the AC has had to subsidize the costs of SJC Operations.
- The AC received and approved a recommendation from the Building Management Committee regarding the space cost fees for Committees and Agencies occupying the PCA Office Building. No increase is recommended.
- The AC approved auditors for the various Committees and Agencies as requested.
- “Certificate of Compliance” forms were signed by AC members and collected for the file (as part of the Conflict of Interest Policy, per *M21GA*, 1993, 21-64, p. 174ff).

### **DEVELOPMENT**

- The AC ended 2013 in the black for which we praise God and thank the PCA churches, General Assembly Committee and Agencies, Teaching Elders, and individual donors that support the ministry of the AC. About 45% of PCA churches contributed to the AC in 2013. Thirty-six percent of PCA Teaching Elders paid the “Annual Administration Fee for Ministers” in 2013.
- The Fortieth General Assembly in 1212 approved an AC Funding Plan under which the AC is now operating. Since the adoption of the AC Funding Plan, AC funding has improved.

### **IMPROVING GENERAL ASSEMBLY MEETINGS**

Over the 2012-2013 Assembly year, an AC subcommittee considered ways to increase Ruling Elder participation at the General Assembly and, in so doing, to improve the annual meeting of the Assembly. The Report of the Subcommittee to the Administrative Committee was included in the 2013 AC report for information and reflection. No action was proposed at the 2013 Assembly, but the AC invited feedback with suggestions from readers of the report. The Cooperative Ministries Committee is also studying the issue. The AC is deferring a recommendation on the issue until after the CMC has completed its study. It should be noted that some of the ideas of the subcommittee are being implemented in the docket of this Assembly.

### III. Recommendations

1. That the PCA Office Building Occupancy Cost charged to each ministry remain at \$12 per square foot for 2015.”
2. That, if the Assembly approves **Overture 22** – the establishment of an ad interim committee to study the third ordination vow, that the budget, not to exceed \$3,000.00, **be approved**, to be funded by contributions to the AC designated for that purpose.
3. That the 2015 Administrative Committee Operating Budget of \$2,500,000, with a Partnership Share of \$1,457,000, be approved.
4. That the 2015 PCA Building Operating Budget of \$304,884 be approved. The PCA Building does not participate in Partnership Shares.
5. That the 2015 CEP Operating Budget of \$1,642,010, with a Partnership Share of \$771,910, be approved.
6. That the 2015 CC Operating Budget of \$30,093,917, with a Partnership Share of \$2,200,000, be approved.
7. That the 2015 CTS Operating Budget of \$10,124,420, with a Partnership Share of \$2,100,000, be approved.
8. That the 2015 MNA Operating Budget of \$11,157,090, with a Partnership Share of \$3,956,817, be approved.
9. That the 2015 MTW Operating Budget of \$62,656,400, with a Partnership Share of \$7,612,375, be approved.
10. That the 2015 PCAF Operating Budget of \$976,000 be approved. The PCAF does not participate in Partnership Shares.
11. That the 2015 RBI Operating Budget of \$2,696,878 be approved. RBI does not participate in Partnership Shares.
12. That the 2015 RUM Operating Budget of \$3,922,882, with a Partnership Share of \$3,808,882, be approved.
13. That the amended 2014 RH Operating Budget of \$1,821,000 be approved.
14. That the 2015 RH Operating Budget of \$2,076,000, with a Partnership Share of \$1,000,000, be approved.
15. That the “2015 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries” shown below be approved.
16. That the 2013 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee be adopted.
17. That the 2013 Audit performed by Robins, Eskew, Smith & Jordan on the PCA Building Fund be adopted.
18. That the General Assembly the approve the firm of Robins, Eskew, Smith & Jordan, PC, as auditors for the Administrative Committee and the Committee on Christian Education and Publications for the calendar year ending December 31, 2014.

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19. That the firm of Capin, Crouse, & Company as auditors for the Committee on Mission to the World and the Committee on Mission to North America for the calendar year ending December 31, 2014, be approved.
20. That the firm of Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Ministries for the calendar year ending December 31, 2014 be approved.
21. That the Assembly receive the charts below as the acceptable response to the GA requirement for an annual report on the cost of the AC's mandated responsibilities.

<b>2013 Unfunded Mandates</b>					
<b>GENERAL ASSEMBLY COSTS</b>					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Allotted to GA	Total Standard Fee
2009	1079	424,459	\$393	\$300	\$400
2010	1311	444,326	\$339	\$300	\$400
2011	1183	480,932	\$407	\$300	\$400
2012	1120	417,719	\$373	\$300	\$400
2013	1327	470,145	\$354	\$350	\$450

**GENERAL ASSEMBLY RESPONSIBILITIES**

Description	2013	Per
	Total <sup>2</sup>	Commissioner
Committee on Constitutional Business	\$3,541	\$3
General Assembly with Minutes <sup>1</sup>	\$500,145	\$377
Interchurch Relations Committee	\$9,602	\$7
Nominating Committee <sup>2</sup>	\$29,337	\$22
Standing Judicial Commission	\$189,428	\$143
Theological Examining Committee <sup>3</sup>	\$0	\$0
<b>TOTALS</b>	<b>\$732,053</b>	<b>\$552</b>

<sup>1</sup> Review of Presbytery Records is included in the General Assembly Total. In 2012, RPR cost \$44,246; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total".

<sup>2</sup> The expense of the Nominating Committee is shared by the PCA Committees and Agencies.

<sup>3</sup> The Theological Examining Committee did not incur any material expenses in 2012 or 2013 as per their report to the AC.

22. That the registration fee remain at \$450 for the 2015 General Assembly, with \$350 allocated to the GA expenses, \$25 for publication of the GA



APPENDIX C

Minutes, and \$75 allocated to the Standing Committee cost center for the expenses of the Standing Judicial Commission. Honorably retired or emeritus elders would continue to pay 1/3 of the regular registration (\$150). Elders coming from churches with annual incomes below \$100,000, as per their 2014 statistics, may register for \$300.

23. That Assembly set the 2015 Committee and Agency financial support of the AC as listed below, with the notation that CEP and RH will have reduced contributions (*RAO 5-4 a.*).

AC	
CEP	\$7,000
CC	\$11,500
CTS	\$11,500
MNA	\$11,500
MTW	\$11,500
PCAF	\$11,500
RBI	\$11,500
RH	\$7,000
RUM	\$11,500
	\$94,500

24. That the annual contribution request to churches for the support of the AC remain at .35% (35/100 of one percent) of their operating budgets (*RAO 5-4 b.*).
25. That the Annual Administration Fee for Ministers for support of the AC remain at \$100 for 2015 (*RAO 5-4 c.*). [Note: this is a request, not an assessment].
26. That the General Assembly set the request to Presbyteries for Local Arrangements Committee assistance at \$500.00 for 2015 (*RAO 10.9*).
27. That the General Assembly accept the invitation of Gulf Coast Presbytery to host the Forty-fourth General Assembly in Mobile, Alabama, June 20-24, 2016.
28. That the Assembly commend the AC staff: Dr. L. Roy Taylor, John W. Robertson, Richard Doster, Sherry Eschenberg, Wayne Herring, Robert Hornick, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Karen Cook, Anna Eubanks, Amy Hoxter, Monica Johnston, Peggy Little, Margie Mallow, and Billy Park.
29. That the Assembly extend the call of the Stated Clerk, Dr. L. Roy Taylor, for one year, based on his exemplary evaluation which was the result of feedback from the AC, which represents a wide spectrum of the denomination. The AC notes that Dr. Taylor has consistently received high scores on his evaluation throughout his tenure.
30. That, in answer to **Overture 52** from Southeast Alabama Presbytery, “Seal/Logo for PCA,” the AC **direct the PCA Historical Center** subcommittee to take the Southeast Alabama Seal/Logo into

consideration in the Subcommittee's recommending a PCA Logo **and that a report be made to the 43<sup>rd</sup> General Assembly.** *Adopted*

31. That the Assembly authorize the AC, if the way be clear, to implement electronic voting in elections and other motions at the 43<sup>rd</sup> General Assembly on a trial basis. *Adopted*

32. That **Overture 2013-11**, requesting the AC to "Study Feasibility of a Largely Paperless General Assembly," **be answered by** requesting (1) that the AC continue its move toward facilitating enhanced digital participation at General Assembly by commissioners, and (2) that commissioners note the following findings of the Administrative Committee:

a. The Administrative Committee notes that for the past five Assemblies, all the reports in the Commissioner Handbook, including on-site reports, have been available in searchable PDFs for commissioners to access, first at pcaganet.org, and—beginning with the 41<sup>st</sup> Assembly—through ShareFile, as soon as the report is ready for publication.

b. The AC has studied, and is continuing to study, the many factors involved in moving to a largely paperless Assembly, including Wi-Fi accessibility for all Commissioners on the floor of the Assembly.

c. Past and current cost discussions with convention facilities regarding universal Wi-Fi usage have shown varied capabilities of facilities to handle multiple technological deliveries. It should be noted that:

(1) Where feasible, arrangements have been made for web access for commissioners over the past several years.

(2) Costs vary widely, often producing high quotations, one as high as \$100,000 to meet our internet and other technological needs.

(3) Cost disparity reflects multiple factors such as geographical location, technological capabilities and physical layout of venues, and contract stipulations.

(4) Wi-Fi access is only one cost element in providing a paperless Assembly. For example, every commissioner must have a digital device with the proper software, and must be adept in using the technology.

(5) Technological benefits, as important as they are, are one of many factors to be considered in selecting a General Assembly location and site.

(6) Brotherly love dictates our acknowledging that at this point in time many of our PCA brethren are not ready for or favorable to a paperless Assembly.

d. At this time, a largely paperless General Assembly is not feasible, but the Administrative Committee will continue to research and implement information-technology improvements. *Adopted*

## **Attachment 1**

### **Report of the PCA Historical Center to the PCA Administrative Committee January 2014**

As noted in last year's report, we are now just ten years away from the fiftieth anniversary of the founding of the PCA. As I said previously, I would urge anyone who is close to one of our surviving church fathers, to encourage these men to donate their papers to the Historical Center. I have found that it often takes the encouragement and support of friends for them to make the decision to donate their papers.

We also need men in our presbyteries who will help with the physical work of gathering up these materials, which can then be conveniently transferred to the Center during General Assembly, or perhaps shipped here. Aisquith Presbyterian Church in Baltimore served most graciously in this capacity, allowing the temporary storage of boxes which were in transit to the Historical Center. My thanks to Pastor Robert E. Bell and the congregation of Aisquith for their generous help in this regard.

This past year has been difficult in terms of family health. Since last May, my wife has fought one serious problem after another and in each instance we have seen God's grace and mercy wonderfully displayed. Thankfully, and again by God's grace, my own health has remained strong.

#### **Collection Development**

Materials continue to arrive at the PCA Historical Center at a rate of about one hundred cubic feet per year. I anticipate that we will reach maximum capacity in the existing facility within the next five years. Collections received at the Historical Center this past year include:

- Administrative Committee Records, 24.0 cu. ft.
- Standing Judicial Commission, 4.0 cu. ft.
- Review of Presbytery Records, 4.0 cu. ft.
- Tennessee Valley Presbytery (PCA), twelve cubic feet of records.
- Laverne Rayburn Manuscript Collection, 1.0 cu. ft.
- Maurice Gordon Dametz Manuscript Collection, donated by Thomas M. Graham, Ph.D., 4.0 cu. ft.
- Accrual to the William S. Barker Manuscript Collection, nine cu. ft.
- Accrual to the Vaugh Hathaway Manuscript Collection, 05. cu. ft.
- Accrual to the George P. Hutchinson Manuscript Collection, 23.0 cu. ft.

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Accrual to the David C. Jones Manuscript Collection, 0.5 cu. ft.  
Accrual to the Allan A. MacRae Manuscript Collection, 20 cu. ft.  
Accrual to the Francis A. Schaeffer Manuscript Collection [twenty-seven reel-to-reel tapes, produced by Trans World Radio, Monaco]  
Accrual to the Wesley P. Walters Manuscript Collection, including materials on ultra-dispensationalism.  
Accrual to the Barry G. Waugh Manuscript Collection, 0.25 cu. ft.

**Research Library**

The PCA Historical Center maintains a research library with a focus on all aspects of American Presbyterianism. The primary purpose of this collection is to provide context or backdrop for the manuscript collections and organizational records preserved at the Center. The research library currently has holdings of some 6,000 titles, of which over 1600 have been entered into an online public access catalog [<http://www.pcahistory.org/biblio/opac/index.php>]. In 2013, 332 new titles were added to this library.

**Patronage**

With our increasingly electronic culture, a large portion of the traffic to the PCA Historical Center comes by way of the Internet. To better utilize this resource, the Historical Center has maintained a web site since 1999 and since 2012 has also maintained two blogs.

**Web Site** [ <http://www.pcahistory.org> ]

Over the last several years the web site for the PCA Historical Center has shown an annual increase in traffic on the order of 20-25% per year, with about 400,000 pages viewed in 2013.

	<b>2013</b>	<b>2012</b>	<b>2011</b>
Unique visitors –	114,330	92,540	85,000
Number of visits –	146,711	129,887	115,654
Pages viewed –	396,275	314,148	278,000
Hits –	757,291	734,446	718,000
Bandwidth -	62.39 GB	53.75 GB	21.72 GB
	(545.7 KB/ Visit)	(433.91 KB/ Visit)	(393.76 KB/ Visit)

**Blogs**

The Historical Center hosts two blogs currently: *This Day in Presbyterian History* [[www.thisday.pcahistory.org](http://www.thisday.pcahistory.org) ] and *The Continuing Story*

[<http://continuing.wordpress.com>]. The former is a daily devotional and the latter blog offers more occasional postings on various aspects of American Presbyterian history. Emphasis has been on *This Day*, which seems to be filling a need, has been well received, and has shown an increase in readership over the past year, now reaching at least 500 people per day, on average. TE David T. Myers and I share the work of writing the posts for *This Day*.

### **Patron Requests and Visits**

On average, several people stop in at the Historical Center on a daily basis. About half the visitors are Covenant Seminary students. The economy has had an observable impact on the number of academic researchers visiting the Center in person, and so most of those in this category submit their requests by e-mail or phone instead. Notable on-site visits included research visits from Rev. Duane Otto, Rev. Mike Graham, and Rev. Kim Sin Yap, from Singapore. On average, I am fielding about three or four information requests per day, most coming in by e-mail.

### **Professional Development**

I continue to maintain my standing as a Certified Archivist, while also remaining active with two professional archival organizations--the Midwest Archives Conference and the Association of St. Louis Area Archivists, completing a term as Co-Chair for the latter organization this past October.

### **Upcoming General Assembly Exhibit**

Our exhibit at this year's Assembly, as it meets in Houston, will focus on the history of Presbyterianism in Texas. The Historical Center will also sponsor a pre-General Assembly conference on Presbyterian history, consisting of two panel discussions led respectively by Ligon Duncan and Carl Ellis for the first panel, and Nick Willborn for the second panel.

### **G. Aiken Taylor Essay Award for American Presbyterian Church History**

After a hiatus of a few years, a call for papers was extended this year, renewing this essay contest. The Subcommittee overseeing the work of the PCA Historical Center had previously voted to open this contest to seminary students from any of the NAPARC denominations, and this meant notifying some thirty seminaries of the contest. I am pleased to announce that the Taylor Award winner for 2012-2013 was Mr. David Irving, a student at Reformed Theological Seminary, Jackson, MS, for his paper "The Moral Government in the Theology of James Henley Thornwell."

## **Volunteers**

No seminary students are currently serving as volunteers in the Center, though a few have expressed interest.

## **Financial Contributions**

Total contributions received directly at the PCA Historical Center totaled \$5,642.79 for the year. These funds were used solely for the daily operations of the Center (phone, web hosting services, archival & office supplies, etc.)

## **Historical Center Sub-Committee Members:**

- Dr. David B. Calhoun, Professor Emeritus of Church History at Covenant Theological Seminary
- Dr. Will S. Barker, II, past President of Covenant Seminary and past Professor of Church History at Westminster Theological Seminary.
- Dr. Mike Honeycutt, current Professor of Church History at Covenant Theological Seminary.
- Rev. Henry Lewis Smith, pastor and Professor at the Birmingham Theological Seminary.
- Mr. David Cooper, Ruling Elder at First Presbyterian Church, Chattanooga, TN, and former Wire Editor at the Chattanooga Times Free Press.
- Miss Lannae Graham, former archivist at the Presbyterian Historical Foundation, Montreat, NC .
- Mr. Ed Harris, financial consultant and long-time Board member for Covenant Theological Seminary.
- Mrs. Shirley Duncan, previously co-owner of A Press, Greenville, SC, and now wonderfully enjoying retirement.
- Mr. Melton Duncan, Ruling Elder and Church Administrator at the Second Presbyterian Church, Greenville, SC. He is one of Shirley Duncan's sons, and serves as an alternate for Mrs. Duncan.

## **Ex-officio members of the Subcommittee:**

- Dr. L. Roy Taylor, Stated Clerk of the Presbyterian Church in America.
- Rev. John Robertson, Business Manager for the Stated Clerk's Office and for the Administrative Committee.

Respectfully submitted,  
RE Wayne Sparkman, Th.M., C.A.,  
Director of the PCA Historical Center

**Attachment 2**

**PROPOSED BUDGETS OF THE  
PCA COMMITTEES AND AGENCIES**

**ADMINISTRATIVE COMMITTEE  
2015 PROPOSED BUDGET**

**I. Economic Considerations and General Ministry Factors**

**Budget philosophy**

The budget is built primarily on the job description of the Stated Clerk in the *RAO*, which determines the services that are to be provided by the Office of the Stated Clerk to churches, presbyteries, Committees and Agencies, and to the General Assembly. The General Assembly has also placed the Historical Center and *byFaith* Magazine under the general oversight and in the budget of the AC.

**General Comments**

Many of the activities and responsibilities of the Administrative Committee are directly affected by the activity and growth of the PCA, which in turn are reflected in annual budget increases for many line items. The economic inflation rate also affects many budget items.

The budgets are presented in a format to comply with the standards for not-for-profit organizations adopted by the Financial Accounting Standards (FASB). The FASB standards provide a definition of “supporting activities” which they call “management and general.” Therefore, compensation for the stated Clerk and his staff is allocated according to the estimated time spent by each person in “program,” administration, and fund raising areas.

Obviously, the greatest question as budgets are being prepared in early 2014 for year end 2015 is will the current economy hold and grow. The bail-outs are being implemented and “throwing billions at the problem means soaring deficits and inflation later” (Kiplinger 2/13/2009). But, when will the inflation kick in? This is very difficult to pinpoint. Likewise will the employment situation across the U.S. improve?

The PCA Administrative Committee 2015 Budget is based on some optimism that modest growth will come. At the PCA Administrative

Committee, 2013 was operated on revenues of \$2,186,917 and expenditures of \$1,918,196; respectively this was \$1,791,912 and \$1,768,461 in 2012.

### **Economic Assumptions**

#### **A. Stated Clerk/Administration**

2.0% PCA Growth Rate (Pray 17% over 9 years)

1.1 % National Consumer Price Index (CPI) and inflation rate –  
3/28/14

1.1 % All City CPI; 1.2 South Region

15.0 % Health Insurance Premiums as per RBI research

-2.6 % Transportation, Atlanta – March 2013; South Region Cities –  
-2.5%

-2.5 % Transportation, National – March 2013

6.7% (or better) Unemployment as 2014 begins (as per BLS as of  
2/28/14; Kiplinger predicted on 3/28/14 a year end rate at 6.3%)

1.5% Inflation estimate for 2014 (Kiplinger 3/28/14)

The full time equivalent (FTE) employees budgeted for 2014 is 15.

#### **B. PCA Office Building**

**Rent will be at \$12.00 per square foot for 2015.**

The full time equivalent (FTE) employees budgeted at the beginning  
and end of the year will be 0.5.

**NOTE:** The international instability and the cost of energy along with the catastrophic acts of nature (God) are great unknowns in predicting future economies.

## **II. Major Changes in the Budget**

The main changes in the PCA Administrative Committee budgets for 2015 over 2014 are expected to be the income and expenses of the General Assembly.

## **III. Income Streams and Development Plans**

The PCA Administrative Committee staff is working to maintain or exceed the level of giving in 2014 that we received in 2013 and to have earned income which will match or exceed the 2013 financial performance.



#### **IV. Major Ministry Not Implemented in the Past Year**

Because of the economic downturn and its effect on income streams, several proposed ministry efforts were omitted from the PCA Administrative Committee plans from 2008 through 2011. We are gradually addressing these postponed ministries.

- A new PCA Digest Volume is underway having been delayed for several years during the “Great Recession”. Completion should occur in 2015.
- A proposal to prepare a new edition of the *Book of Church Order* is postponed at least until 2015 due based on staff load and an effort toward realistic expectations.

#### **Present & Future**

- The rebuilding of the PCA AC website was postponed for several years, but has now been accomplished. We are reviewing our logo and all of our communication in an effort to maximize our informational delivery and improve our communication quality.
- We are continuing our efforts to provide Korean translations of our more important documents.
- The effort to digitize the GA Minutes is basically complete and a complete set of the Minutes will soon be available on the Historical Center’s website.
- In 2014 and 2015 we have budgeted for the production of a Digest of Minutes for the years 1999 through 2013 or 2014 depending on the length of the project time.

#### **V. Notes to Line Items**

General Note: The net change in the AC Budget from 2014 to 2015 is \$196,860 or 9.01%.

Note 1: Contributions are budgeted to decrease in 2015 by \$83,645 or 5.54%. We expect the Earned Income to increase \$200,000 from 2014 to 2015, roughly \$700,000 up to \$900,000. This is based on the actuals for 2013 as they exceeded expectations and the reality that the 2015 GA in Chattanooga is expected to bring larger attendance than 2014 in Houston.

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Note 2: Salaries are budgeted to increase by \$107,804, including the possibility of increasing staff by one half-time equivalent employee, an estimated 15% in health costs and planned raises for 2015 should funds be available.

Note 3 Rent is expected to increase from 2014 to 2015. (Line 8)

Note 4: Mailing and Shipping is expected to increase by about \$7,200 across our ministry, or 8.9%. This is due to more magazines in circulation and some historical trends in this expense category. (Line 10)

Note 5: Telephone – From trends and technological improvements, we expect this amount to decrease from 2014 to 2015. However, convention sites continue to ask high amounts for internet service and this could mean our estimates are low. (Line 12)

Note 6: Printing expenses are up \$43,600 with the expectation of a new volume of the PCA Digest, but down due to a very favorable printing contract for the magazine. However, there is a growing demand for the magazine so print is up overall in that cost center. This appears to have been underestimated in 2014. (Line 18)

Note 7: Professional Services are estimated to increase steady over all of our ministries. Some factors, such as legal expenses, can make this expense swing radically.

APPENDIX C

ADMINISTRATIVE COMMITTEE						
PROPOSED 2015 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
<b>SUPPORT &amp; REVENUE</b>						
1 Contributions (1)	\$51,000	\$1,406,000	\$0		\$1,457,000	58.28%
2 Fees	\$893,000	\$0	\$0		\$893,000	35.72%
3 Interest	\$0	\$0	\$0		\$0	0.00%
4 Others	\$0	\$150,000	\$0	\$0	\$150,000	6.00%
<b>5 TOTAL REVENUES</b>	<b>\$944,000</b>	<b>\$1,556,000</b>	<b>\$0</b>	<b>\$0</b>	<b>\$2,500,000</b>	<b>100.00%</b>
<b>OPERATING EXPENSES</b>						
6a Coordinator Sal & Hsng	\$178,200	\$9,900	\$9,900	\$0	\$198,000	7.92%
6b Coordinator Benefits		\$0	\$0	\$0	\$0	0.00%
6c Staff Salary & Benefits	\$950,575	\$42,450	\$33,375	\$0	\$1,026,400	41.06%
6 Total Staff Salary & Benefits	\$1,128,775	\$52,350	\$43,275	\$0	\$1,224,400	48.98%
7 Travel	\$199,500	\$4,000	\$6,500	\$0	\$210,000	8.40%
8 Rent	\$56,600	\$3,000	\$1,700	\$0	\$61,300	2.45%
9 Janitor/Grounds	\$0	\$0	\$0	\$0	\$0	0.00%
10 Mail/Ship	\$84,500	\$3,000	\$200	\$0	\$87,700	3.51%
11 Office Supplies	\$16,200	\$5,000	\$500	\$0	\$21,700	0.87%
12 Telephone	\$14,700	\$4,000	\$300	\$0	\$19,000	0.76%
13 Maintenance	\$0	\$500	\$0	\$0	\$500	0.02%
14 Leased Equipment	\$89,100	\$1,000	\$400	\$0	\$90,500	3.62%
15 Dues/Subscription	\$27,500	\$9,000	\$0	\$0	\$36,500	1.46%
16 Insurance	\$51,600	\$3,000	\$700	\$0	\$55,300	2.21%
17 Interest	\$0	\$0	\$0	\$0	\$0	0.00%
18 Printing	\$184,900	\$1,600	\$2,000	\$0	\$188,500	7.54%
19 Staff Training/Develop.	\$400	\$500	\$0	\$0	\$900	0.04%
20 Promotion/Appeals	\$20,000	\$0	\$0	\$0	\$20,000	0.80%
21 Foundation	\$0	\$0	\$0	\$0	\$0	0.00%
22 Planning	\$0	\$0	\$0	\$0	\$0	0.00%
23 Professional Services	\$317,300	\$18,000	\$4,000	\$0	\$339,300	13.57%
24 Taxes	\$0	\$0	\$0	\$0	\$0	0.00%
25 Utilities	\$6,000	\$0	\$0	\$0	\$6,000	0.24%
26 Contingencies	\$15,500	\$3,000	\$1,000	\$0	\$19,500	0.78%
28 Depreciation	\$18,000	\$500	\$400	\$0	\$18,900	0.76%
<b>29 TOTAL OPERATING EXPENSES</b>	<b>\$2,230,575</b>	<b>\$108,450</b>	<b>\$60,975</b>	<b>\$0</b>	<b>\$2,400,000</b>	<b>95.24%</b>
<b>30 Operating Surplus/ Deficit</b>	<b>(\$1,286,575)</b>	<b>\$1,447,550</b>	<b>(\$60,975)</b>	<b>\$0</b>	<b>\$100,000</b>	<b>4.00%</b>
31 LESS Depreciation	18,000	500	400	0	18,900	0.76%
<b>32 NET OPERATING EXP.</b>	<b>\$2,212,575</b>	<b>\$107,950</b>	<b>\$60,575</b>	<b>\$0</b>	<b>\$2,381,100</b>	<b>100.00%</b>
<b>OTHER CAPITAL ITEMS:</b>						
33 Capital Expenditures	\$0	\$0	\$0	\$0	\$0	0.00%
<b>34 TOTAL CAPITAL EXPENDITURES</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>	<b>0.00%</b>
<b>26 TOTAL NET BUDGET</b>	<b>\$2,212,575</b>	<b>\$107,950</b>	<b>\$60,575</b>	<b>\$0</b>	<b>\$2,381,100</b>	<b>95.24%</b>
<b>36 SURPLUS/DEFICIT</b>	<b>(\$1,268,575)</b>	<b>\$1,448,050</b>	<b>(\$60,575)</b>	<b>\$0</b>	<b>\$118,900</b>	<b>4.76%</b>
(1) Partnership Shares --- (contributions required from churches to fulfill responsibilities)						

MINUTES OF THE GENERAL ASSEMBLY

ADMINISTRATIVE COMMITTEE							
BUDGETS COMPARISONS STATEMENT							
FOR PROPOSED 2015 BUDGET							
	2012	2013	2014	PROPOSED BUDGET		2014 TO 2015	
				2015	% OF	CHANGE IN BUDGET	
DESCRIPTION	BUDGET	BUDGET	BUDGET	PROPOSED	TOTALS	\$	%
<b>SUPPORT &amp; REVENUE</b>							
1 Contributions (1)	\$1,267,973	\$1,478,155	\$1,510,645	\$1,457,000	58.28%	(\$53,645)	-3.55%
2 Fees	\$835,000	\$734,500	\$690,750	\$893,000	35.72%	\$202,250	29.28%
3 Investments					0.00%	\$0	
4 Others	\$0		\$150,000	\$150,000	6.00%	\$0	
<b>TOTAL SUPPORT</b>							
5 & REVENUE	\$2,102,973	\$2,212,655	\$2,351,395	\$2,500,000	100.00%	\$148,605	6.32%
<b>OPERATING EXPENSES</b>							
6 News Office	\$407,395	\$388,405	\$364,040	\$409,840	16.39%	\$45,800	12.58%
7 Historical Center	\$114,348	\$119,260	\$116,710	\$121,120	4.84%	\$4,410	3.78%
8 Committees & Agencies	\$106,712	\$129,600	\$109,750	\$152,750	6.11%	\$43,000	39.18%
9 Churches & Presbyteries	\$324,430	\$394,700	\$397,040	\$441,900	17.68%	\$44,860	11.30%
10 Stats & Publications	\$254,325	\$261,540	\$272,720	\$289,590	11.58%	\$16,870	6.19%
11 Standing Comm.	\$275,950	\$273,200	\$294,300	\$287,850	11.51%	(\$6,450)	-2.19%
12 Gen. Assembly	\$474,600	\$489,950	\$492,720	\$527,525	21.10%	\$34,805	7.06%
<b>TOTAL</b>							
13 PROGRAMS	\$1,957,760	\$2,056,655	\$2,047,280	\$2,230,575	89.22%	\$183,295	8.95%
14 Management & General	\$88,940	\$97,390	\$93,910	\$108,450	4.34%		0.00%
15 Fund Raising	\$56,273	\$58,610	\$60,205	\$60,975	2.44%		0.00%
<b>TOTAL MGMT. &amp; FUND RAISING</b>							
16	\$145,213	\$156,000	\$154,115	\$169,425	6.78%	\$15,310	9.93%
<b>TOTAL OPERATING EXPENSES</b>							
17	\$2,102,973	\$2,212,655	\$2,201,395	\$2,400,000	96.00%	\$198,605	9.02%
18 OPERATING SURPLUS/(DEFICIT)	\$0	\$0	\$150,000	\$100,000	4.00%	(\$50,000)	
19 LESS Depreciation	\$28,788	\$24,100	\$17,155	\$19,500	0.78%	\$2,345	
<b>NET OPERATING EXPENSES</b>							
20	\$2,074,185	\$2,188,555	\$2,184,240	\$2,380,500	95.22%	\$196,260	8.99%
<b>OTHER CAPITAL ITEMS:</b>							
21 Capital Expenditures					0.00%		
22 Principal Loan Pmts					0.00%		
23 Building Loss/(Gain)					0.00%		
<b>TOTAL CAPITAL EXPENDITURES</b>							
24	\$0	\$0	\$0	\$0	\$0	\$0	
25 <b>TOTAL EXPENSES</b>	\$2,074,185	\$2,188,555	\$2,184,240	\$2,380,500	95.22%	\$196,260	8.99%
26 <b>NET SURPLUS/(DEFICIT)</b>							
EXCLUDING DEPRECIATION	\$28,788	\$24,100	\$167,155	\$119,500	\$0	(\$47,655)	(\$0)
27 Equity Transfer Profit/(Loss)							
28 <b>NET SURPLUS/(DEFICIT)</b>	\$28,788	\$24,100	\$167,155	\$119,500	4.78%	(\$47,655)	
(1) Partnership Share --- (contributions required from churches to fulfill responsibilities)							

APPENDIX C

<b>ADMINISTRATIVE COMMITTEE</b>					
<b>FIVE YEAR FINANCIAL HISTORY</b>					
<b>FOR PROPOSED 2015 BUDGET</b>					
	2009	2010	2011	2012	2013
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
<b>SUPPORT &amp; REVENUE</b>					
1 Contributions (1)	\$1,033,371	\$1,005,135	\$1,174,258	\$1,093,457	\$1,086,230
2 Fees	\$766,517	\$769,690	\$733,873	\$698,332	\$1,100,588
3 Investments	\$868	\$146	\$23	\$575	\$98
4 Others					
<b>TOTAL SUPPORT &amp;</b>					
<b>5 REVENUE</b>	<b>\$1,800,756</b>	<b>\$1,774,971</b>	<b>\$1,908,154</b>	<b>\$1,792,364</b>	<b>\$2,186,916</b>
<b>OPERATING EXPENSES</b>					
7 News Office	\$339,584	\$290,620	\$307,611	\$315,540	\$331,724
8 Historical Center	\$95,357	\$90,352	\$95,008	\$95,596	\$93,259
9 Committees & Agencies	\$86,227	\$87,916	\$98,673	\$87,211	\$90,405
10 Churches & Presbyteries	\$238,735	\$225,176	\$277,966	\$256,915	\$322,362
11 Stats & Publications	\$213,083	\$221,316	\$229,169	\$233,328	\$228,340
12 Standing Comm.	\$230,812	\$222,791	\$239,216	\$237,164	\$244,650
13 Gen. Assembly	\$424,459	\$440,447	\$480,932	\$408,518	\$468,780
<b>TOTAL</b>					
<b>14 PROGRAMS</b>	<b>\$1,628,257</b>	<b>\$1,578,618</b>	<b>\$1,728,575</b>	<b>\$1,634,272</b>	<b>\$1,779,520</b>
15 Management & General	\$91,558	\$95,287	\$88,736	\$83,302	\$96,607
16 Fund Raising	\$58,699	\$52,460	\$44,845	\$43,057	\$42,070
<b>TOTAL MGMT. &amp;</b>					
<b>17 FUND RAISING</b>	<b>\$150,257</b>	<b>\$147,747</b>	<b>\$133,581</b>	<b>\$126,359</b>	<b>\$138,677</b>
<b>TOTAL OPERATING</b>					
<b>18 EXPENSES</b>	<b>\$1,778,514</b>	<b>\$1,726,365</b>	<b>\$1,862,156</b>	<b>\$1,760,631</b>	<b>\$1,918,197</b>
<b>19 OPERATING SURPLUS/(DEFICIT)</b>	<b>\$22,242</b>	<b>\$48,606</b>	<b>\$45,998</b>	<b>\$31,733</b>	<b>\$268,719</b>
20 LESS Depreciation & Dispositions	\$33,534	\$28,777	\$14,001	\$11,148	\$18,053
<b>21 NET OPERATING EXPENSES</b>	<b>\$1,744,980</b>	<b>\$1,697,588</b>	<b>\$1,848,155</b>	<b>\$1,749,483</b>	<b>\$1,936,250</b>
<b>OTHER CAPITAL</b>					
<b>ITEMS:</b>					
22 Capital Expenditures					
23 Principal Loan Pmts					
24 Other Items - Dishonored Pledges				\$200	
<b>TOTAL CAPITAL</b>					
<b>25 EXPENDITURES</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>	<b>\$200</b>	<b>\$0</b>
<b>26 TOTAL EXPENSES W/O Depreciation</b>	<b>\$1,744,980</b>	<b>\$1,697,588</b>	<b>\$1,848,155</b>	<b>\$1,749,683</b>	<b>\$1,918,197</b>
<b>NET OPERATING SURPLUS/(DEFICIT)</b>					
<b>27 EXCLUDING DEPRECIATION</b>	<b>\$22,242</b>	<b>\$48,606</b>	<b>\$45,998</b>	<b>\$31,733</b>	<b>\$268,719</b>
28 Equity Transfer	\$11,338	\$6,547	\$1,500	\$8,030	\$17,492
<b>NET SURPLUS/(DEFICIT)</b>					
<b>29 EXCLUDING DEPRECIATION</b>	<b>\$33,580</b>	<b>\$55,153</b>	<b>\$47,498</b>	<b>\$39,763</b>	<b>\$286,211</b>

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING PROPOSED 2015 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
<b>SUPPORT &amp; REVENUE</b>						
1 Contributions	\$0	\$0	\$0	\$0	\$0	0.00%
2 Investments	0	0	0	0	0	0.00%
3 Interest	0	6,000	0	0	6,000	1.97%
4 Rent	0	298,884	0	0	298,884	98.03%
<b>5 TOTAL REVENUES</b>	<b>0</b>	<b>304,884</b>	<b>0</b>	<b>0</b>	<b>304,884</b>	<b>100.00%</b>
<b>OPERATING EXPENSES</b>						
6 Staff Salary & Benefits	0	43,100	0	0	43,100	14.14%
7 Travel	0	600	0	0	600	0.20%
8 Rent	0	0	0	0	0	0.00%
9 Janitor/Grounds	0	35,000	0	0	35,000	11.48%
10 Mail/Ship	0	350	0	0	350	0.11%
11 Office Supplies	0	200	0	0	200	0.07%
12 Telephone	0	500	0	0	500	0.16%
13 Maintenance	0	40,000	0	0	40,000	13.12%
14 Leased Equipment	0	0	0	0	0	0.00%
15 Dues/Subscription	0	0	0	0	0	0.00%
16 Insurance	0	25,000	0	0	25,000	8.20%
17 Interest	0	0	0	0	0	0.00%
18 Printing	0	0	0	0	0	0.00%
19 Staff Training/Develop.	0	0	0	0	0	0.00%
20 Promotion/Appeals	0	0	0	0	0	0.00%
21 Foundation	0	0	0	0	0	0.00%
22 Planning	0	0	0	0	0	0.00%
23 Professional Services	0	35,000	0	0	35,000	11.48%
24 Taxes	0	2,100	0	0	2,100	0.69%
25 Utilities	0	60,000	0	0	60,000	19.68%
26 Contingencies	0	5,000	0	0	5,000	1.64%
27 Depreciation	0	15,000	0	55,981	70,981	23.28%
<b>28 TOTAL OPERATING EXPENSES</b>	<b>\$0</b>	<b>\$261,850</b>	<b>\$0</b>	<b>\$55,981</b>	<b>\$317,831</b>	<b>104.25%</b>
<b>29 Operating Surplus/Deficit</b>	<b>\$0</b>	<b>\$43,034</b>	<b>\$0</b>	<b>(\$55,981)</b>	<b>(\$12,947)</b>	<b>-4.25%</b>
<b>30 LESS Depreciation</b>	<b>\$0</b>	<b>\$15,000</b>	<b>\$0</b>	<b>\$55,981</b>	<b>\$70,981</b>	<b>23.28%</b>
<b>31 NET OPERATING EXPENSES</b>	<b>\$0</b>	<b>\$246,850</b>	<b>\$0</b>	<b>\$0</b>	<b>\$246,850</b>	<b>80.97%</b>
<b>OTHER CAPITAL ITEMS:</b>						
32 Capital Expenditures	\$0	\$0	\$0	\$0	\$0	0.00%
32a Loss (Gain) on Investments	\$0	(\$6,000)	\$0	\$0	(\$6,000)	0.00%
33 Depreciation Reserve	\$0	\$0	\$0	\$0	\$0	0.00%
<b>34 TOTAL CAPITAL EXPENDITURE</b>	<b>\$0</b>	<b>(\$6,000)</b>	<b>\$0</b>	<b>\$0</b>	<b>(\$6,000)</b>	<b>-2.49%</b>
<b>35 TOTAL NET BUDGET</b>	<b>\$0</b>	<b>\$240,850</b>	<b>\$0</b>	<b>\$0</b>	<b>\$240,850</b>	<b>79.00%</b>
<b>36 SURPLUS/(DEFICIT)</b>	<b>\$0</b>	<b>\$64,034</b>	<b>\$0</b>	<b>\$0</b>	<b>\$64,034</b>	<b>21.00%</b>

APPENDIX C

PCA OFFICE BUILDING							
BUDGETS COMPARISON STATEMENT							
for PROPOSED 2015 BUDGET							
DESCRIPTION	2012	2013	2014	2015	%	2014 TO 2015	
	BUDGET	BUDGET	BUDGET	BUDGET	OF TOTALS	\$	%
<b>SUPPORT &amp; REV</b>							
1 Contributions	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
2 Fees	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
3 Investments	\$6,000	\$6,000	\$6,000	\$6,000	1.97%	\$0	0.00%
4 Rent	\$298,884	\$298,884	\$298,884	\$298,884	98.03%	\$0	0.00%
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>\$304,884</b>	<b>\$304,884</b>	<b>\$304,884</b>	<b>\$304,884</b>	<b>100.00%</b>	<b>\$0</b>	<b>0.00%</b>
<b>OPERATING EXP</b>							
6 Capital Fund	\$55,981	\$55,981	\$55,981	\$55,981	0.00%	\$0	0.00%
7 TOTAL PROG	\$55,981	\$55,981	\$55,981	\$55,981	18.36%	\$0	0.00%
8 Mgmt & Gen'l	\$256,200	\$253,050	\$253,050	\$261,850	85.89%	\$8,800	3.48%
9 Fund Raising	\$0	\$0	\$0	\$0	\$0	\$0	0.00%
10 TOTAL MGMT & FUND RAISING	\$256,200	\$253,050	\$253,050	\$261,850	85.89%	\$8,800	3.48%
11 TOTAL OPER EXPENSES	\$312,181	\$309,031	\$309,031	\$317,831	104.25%	\$8,800	2.85%
12 Operating Surplus/(Def)	(\$7,297)	(\$4,147)	(\$4,147)	(\$12,947)	-4.25%	(\$8,800)	0.00%
13 Depreciation	\$70,981	\$70,981	\$70,981	\$70,981	23.28%	\$0	0.00%
14 NET OPERATING EXPENSES	\$241,200	\$238,050	\$238,050	\$246,850	80.97%	\$8,800	3.70%
<b>CAPITAL ASSETS</b>							
15 Capital Additions							
16 TOTAL OPER & CAPITAL EXP	\$241,200	\$238,050	\$238,050	\$246,850	80.97%	\$8,800	3.70%
16 Loss (Gain) from Investments		(\$6,000)	(\$6,000)	(\$6,000)		\$0	0.00%
17 SURPLUS/(DEF)	\$63,684	\$72,834	\$72,834	\$64,034	21.00%	(\$8,800)	-12.08%

MINUTES OF THE GENERAL ASSEMBLY

<b>PCA OFFICE BUILDING FIVE YEAR FINANCIAL HISTORY for PROPOSED 2015 BUDGET</b>					
DESCRIPTION	2009 ACTUAL	2010 ACTUAL	2011 ACTUAL	2012 ACTUAL	2013 ACTUAL
<b>SUPPORT &amp; REVENUE</b>					
1 Contributions	\$1,950	\$2,225	\$400	\$25	\$100
2 Fees				\$20	\$2
3 Investments	\$63,438	\$40,267	\$1,763	\$49,438	\$118,431
4 Rent	\$298,884	\$298,884	\$298,884	\$298,884	\$298,884
<b>TOTAL SUPPORT &amp; 5 REVENUE</b>	<b>\$364,272</b>	<b>\$341,376</b>	<b>\$301,047</b>	<b>\$348,367</b>	<b>\$417,417</b>
<b>OPERATING EXPENSES</b>					
6 Capital Fund	\$56,712	\$56,712	\$56,712	\$56,756	\$55,732
<b>7 TOTAL PROGRAM</b>	<b>\$56,712</b>	<b>\$56,712</b>	<b>\$56,712</b>	<b>\$56,756</b>	<b>\$55,732</b>
8 Management & General	\$228,603	\$222,752	\$233,889	\$235,695	\$239,876
9 Fund Raising	\$0	\$16,320			
<b>10 TOTAL MGMT&amp; FUND RAISING</b>	<b>228,603</b>	<b>239,072</b>	<b>233,889</b>	<b>235,695</b>	<b>239,876</b>
<b>11 TOTAL OPERATING EXPENSES</b>	<b>285,315</b>	<b>295,784</b>	<b>290,601</b>	<b>292,451</b>	<b>295,608</b>
<b>12 OPERATING SURPLUS/(DEFICIT)</b>	<b>78,957</b>	<b>45,592</b>	<b>10,446</b>	<b>55,916</b>	<b>121,809</b>
13 Less Depreciation and Dispositions	73,536	69,394	69,531	65,824	64,888
<b>14 NET OPERATING EXPENSES</b>	<b>211,779</b>	<b>226,390</b>	<b>221,070</b>	<b>226,627</b>	<b>230,720</b>
<b>OTHER CAPITAL ITEMS</b>					
15 Other Items	**	**	**	**	**
<b>16 TOTAL OPERATING &amp; CAPITAL EXPENSES</b>	<b>211,779</b>	<b>226,390</b>	<b>221,070</b>	<b>226,627</b>	<b>230,720</b>
<b>17 NET OPERATING SURPLUS/(DEFICIT)</b>	<b>152,493</b>	<b>114,986</b>	<b>79,977</b>	<b>121,740</b>	<b>186,697</b>
**					
Equity Transfer	78,957	45,592	55,916	68,266	\$121,809
<b>Investments Include:</b>					
3 Realized Gain(Loss) on Investments	(3,768)	(1,754)	6,133	13,660	29,482
3 Unrealized Gain(Loss) on Investments	60,455	(10,165)	(11,360)	17,612	64,024
3 Investment Income	6,751	6,217	6,989	18,166	24,925



## **CHRISTIAN EDUCATION AND PUBLICATIONS 2015 Proposed Budget**

### **I. Economic Considerations and General Ministry Focus**

The attached budget represents the anticipated financial activities associated with the ministry to connect and equip those in the PCA who plan and conduct discipleship ministry in the denomination. The staff of CEP works to consult with and train practitioners in the local church, particularly through local, regional, and national training events. Participants include ministers of discipleship, Bible teachers, small group leaders, Sunday school teachers, and the staff and volunteers who work in ministries to children, youth, and adults. CEP also provides resources for those in the local church by posting helpful materials on the CEP website, by publishing the work of PCA members, by recommending resources that are available in the broader Church, and by operating the PCA Bookstore and resource lending library.

CEP has yet to recover from the decline in giving from PCA churches during and after the economic recession of 2008 (note the “Five Year Summary,” line 1). A number of supporting churches experienced a sharp decline in membership, which also greatly affected giving to denominational causes. In some cases, a change in local church leadership has resulted in a change in giving priorities, and the CEP Committee and staff must be diligent to communicate to the churches the value of partnering with CEP to further discipleship ministry in the PCA. Since only 29% of PCA churches partner with CEP, there is great potential to see more churches participate, thus bringing relief to the financial strain. In addition to the decline in church giving, individuals and churches continue to purchase books and other discipleship resources from Internet suppliers (e.g., Amazon) rather than at conferences or from the PCA Bookstore. CEP is prayerful and hopeful that PCA churches will join to support financially the ministry of discipleship throughout the denomination.

Underlying budget assumptions include: 1) general economic uncertainty; 2) the consumer price index or inflation rate could be as high as 3%; 3) the 2015 budget assumes a 0% salary increase for the existing staff over the 2014 budget—which included a 4% increase. (Note: staff salaries have not been increased in four years and due to continued giving shortfall, the most recent budgeted increase for 2014

has not yet been implemented.). 4) health insurance premiums are expected to increase 15% from the rates being paid in 2014. 5) Occupancy cost in the PCA Building will remain at \$12 per square foot. 6) CEP anticipates employing 10.75 FTE employees which is a reduction of .25 FTE's from the number budgeted for 2013. 7) CEP provides mailroom and technology services and now rents a significant portion of its floor space to Reformed University Ministries and an outside tenant. Consequently, CEP has removed these [fully reimbursed] services out of "Management and General" for greater clarity.

## **II. Major Changes in Budget**

The Proposed 2015 expense budget represents a total decrease of - \$32,490 or -1.94% from the 2014 Budget. This decrease represents realities that the giving trends for CEP are still in decline (though tapering) since 2008 and expenses have to be reduced further.

## **III. Income Streams**

CEP depends on contribution income, as well as revenue earned from sales and fees. CEP's primary source of gift income for the ministry is contributions from PCA churches. In light of the ministry responsibilities given to CEP by the General Assembly in the past, the "Ministry Ask" is set at \$7 per communicant member. If every PCA congregation was able to give at that level, CEP would be fully funded to accomplish what the Assembly has directed.

Since a majority of PCA congregations do not contribute to the ministry of CEP, and even those that do are unable to give the \$7 "Ministry Ask," the staff of CEP works to solicit donations from individuals, local church women's groups, and the PCA Foundation. In other words, the staff of CEP strives to "raise support" from PCA members in order to further the work of discipleship ministry. Additionally, the staff seeks to find creative ways to enhance revenue through sales of products, attendance at events, and the sale of advertising where possible. These revenues contribute little to the overall program cost (staff and office expenses) of CEP, but they do cover much of the out-of-pocket costs associated with delivering the training and resources. If the decline in church contributions continues, the staff and Permanent Committee will need to seek relief from the responsibilities mandated by the General Assembly,

as the resulting cuts in personnel make impractical the ministry of connecting and equipping those who serve in discipleship ministry.

#### **IV. Major Ministry Not Implemented in the Past Year**

In order to bring the scope of the ministry of CEP in line with the giving from PCA churches, the staff and permanent committee have focused on the areas of ministry to women, children, and resource development. Currently, the expenses of the PCA Bookstore match the revenue generated by the sales of books and resources; however, there are limited resources to enhance the ministry of the bookstore. The ministry to youth is limited to the work of a part-time coordinator, and the ministry to men and seniors relies on the work of unpaid consultants.

#### **V. Notes to Budget “line items”**

- **Contributions and Support** (Budget Comp., line 1) represents all donated funds by churches, individuals, and organizations. While the steep decline in church giving that started in 2008 continues (although tapering), it did take another \$17,000 (3.5%) dip in 2013. On the other hand, contributions from individuals increased by \$34,000, which raised CEP’s overall unrestricted contributions by 3.1%. Against this backdrop, CEP projects a \$65,910 increase over the 2014 budget. Much of this increase is proposed in Children’s Ministry (as CEP seeks to grow this ministry through staff-raised support) and the Women’s Ministry (as CEP will be recipient of the proceeds of the 2014 Love Gift).
- **Other Revenue** (Budget Comp., line 2) consists of book sales, conference fees, membership fees, subscriptions, advertising and reimbursements for postage and other services. The 2015 revenue projection is \$98,400 less than budgeted in 2014 due primarily to a significant revision of projected book sales. While sales were essentially flat from 2008 to 2011, the last two years have seen sales decline almost \$90,000. The prevalence of downloadable and online books, changes in purchasing patterns of churches and increased competition from religious and secular online retailers require a significant adjustment to the projection for sales for the coming year.
- **Seminars, Conferences and Consulting** (Budget Comp., line 3) include several general Christian education and leadership training events. This reduction is indicative of limited staff, lighter training schedule and a shift of more attention and training events to the

## MINUTES OF THE GENERAL ASSEMBLY

Women's Ministry and Children's Ministry. See also **Travel, Facilities and Events**, and **Honorariums** (Proposed, lines 19, 27, 29).

- The **Women's Ministry** (Budget Comp., line 4) represents the cost of related staff, the annual Women's Leadership Training Conference, women's program at General Assembly, and local seminars conducted in churches by the Women's Ministry Trainers. This increase of 21% represents costs associated with the new Women's Ministry Coordinator not being located in Lawrenceville and ministry opportunities made available to CEP via the 2014 Women's Love Gift.
- CEP continues, in a limited way, to help local churches that request assistance in developing **Men's Ministries** (Budget Comp., line 5). This area of ministry has languished due to lack of funding. CEP continues to refer needs and inquiries to Gary Yagel of Forging Bonds for Brotherhood. While CEP had to discontinue sending funds to this ministry in 2013, the staff's desire is to return this modest subsidy in 2015.
- **Youth Ministry** (Budget Comp., line 6) includes the costs associated with conducting the annual youth leadership conference (YXL) each summer held at Covenant College and promotion of two other regional YXL conferences. The reduction of \$11,600 primarily represents a reallocation of overhead expenses as CEP no longer maintains an office in the PCA Building for this ministry. Due to prolonged downturn of church giving, CEP has not been able to staff a full-time Youth Ministries staff person since 2009. CEP continues to offer leadership in this area through the continued relationship with TE Danny Mitchell.
- **Children's Ministry** (Budget Comp., line 7) is projected to increase as CEP is seeking to add an additional staff member (budgeted half-time) to assist in the production of resources for children's ministry workers. This staff person's salary, benefits and related expenses are contingent on additional designated support for this position being raised.
- **Seniors Ministry** (Budget Comp, line 8) represents the possibility of conducting one or two seminars in 2015. These events would be covered largely by registration fees.
- **Publications and Curriculum** (Budget Comp., line 9) includes the periodicals *Equip & Connect* (formerly *Equip to Disciple*) and *Staying Connected* (formerly *Equip Bulletin Supplement*). It also includes the costs associated with developing and producing other annual materials for various seasons such as Advent, Easter, Reformation Sunday, and PCA Fifty Days of Prayer, as well as several Bible study books. CEP desires to raise special designated

gifts for particular publication projects including both print and electronic. The increase represents a shift in staff assignments from general administrative functions to more intentional focused effort on website maintenance, email campaigns and various other curriculum production and communications.

- The decrease of budgeted expenses for the **Bookstore** (Budget Comp., line 10) reflects the projected decline in revenue noted above. **Inventory Purchases** (Proposed, 6) are likewise anticipated to be reduced by a comparable amount.
- Expenses to operate the **Multi-media Library** are based on number of church members and volume of activity. Memberships in the library continue to decline as many video resources have become more affordable for churches to buy and own. However, despite the decline, the memberships still cover the cost for CEP to provide the service.
- **Management and General** (Budget Comp., line 12) represents a significant change in the 2015 budget presentation. For fifteen plus years, CEP has provided mailroom and technology services to the other Committees and Agencies in the building. In 2013, CEP began leasing over 2,500 square feet of office space to RUM. Since these expenses now represent 8% of CEP's total budget and are 100% reimbursed to CEP, they have been separated so that the Management and General expenses associated with CEP are more fairly stated. This line item includes the **Audit Fees** (Proposed, line 26), and CEP's share of **Liability Insurance** (Proposed, line 17) as well as fees that are mandated to CEP by the General Assembly such as Nominating Committee and Administrative Committee fees. See **General Assembly Shared Expenses** (Proposed, line 25)
- **Depreciation** (Budget Comp., line 14) represents the anticipated annual depreciation on CEP assets such as computer equipment, copiers, postage equipment, etc. Lower capital expenditures in recent years lend a reduction in this item.
- **Fund Raising** (Budget Comp., line 15) represents the costs associated with contacting churches, presbyteries and individuals and informing them about the ministry of CEP and their potential role in supporting the ministry. The amount presented includes 20% of the CEP Coordinator and his associated expenses.
- The Coordinator, his assistant and related expenses are allocated to the various expense categories as follows: Training 15%, Fund Raising 20%, Administration 15%, Bookstore 5%, Women's Ministry 10%, Youth Ministry 5%, Children's Ministry 10%, and Publications and Curriculum 20%.

MINUTES OF THE GENERAL ASSEMBLY

Christian Education and Publications  
Proposed 2015 Budget

	<u>Total</u>	<u>Management</u>	<u>Fund</u>	<u>Capital</u>		<u>% of</u>
	<u>Programs</u>	<u>&amp; General</u>	<u>Raising</u>	<u>Assets</u>	<u>Totals</u>	<u>Totals</u>
<b>SUPPORT &amp; REVENUE</b>						
1 Contributions and Support	\$500,040	\$220,030	\$61,841	\$10,000	\$791,910	48.23%
2 Other Revenues	\$719,450	\$130,450	\$200	\$0	\$850,100	51.77%
<b>TOTAL SUPPORT AND REVENUE</b>	<b>\$1,219,490</b>	<b>\$350,480</b>	<b>\$62,041</b>	<b>\$10,000</b>	<b>\$1,642,010</b>	<b>100.00%</b>
<b>OPERATING EXPENSES</b>						
3 Coordinator Salary and Housing	\$77,350	\$17,850	\$23,800	\$0	\$119,000	7.25%
4 Coordinator Benefits	\$15,990	\$3,690	\$4,920	\$0	\$24,600	1.50%
5 Staff Salary and Benefits	\$437,023	\$171,248	\$2,869	\$0	\$611,140	37.22%
6 Inventory Purchases	\$348,000	\$0	\$0	\$0	\$348,000	21.19%
7 Supplies	\$1,854	\$566	\$80	\$0	\$2,500	0.15%
8 Telephone & Internet	\$2,982	\$1,824	\$294	\$0	\$5,100	0.31%
9 Computer Expense	\$9,599	\$2,437	\$344	\$0	\$12,380	0.75%
10 Printing	\$34,300	\$0	\$2,500	\$0	\$36,800	2.24%
11 Postage & Shipping Materials	\$73,515	\$35,215	\$3,020	\$0	\$111,750	6.81%
12 Miscellaneous	\$1,063	\$3,338	\$350	\$0	\$4,750	0.29%
13 Subscriptions, Books, Materials	\$265	\$115	\$20	\$0	\$400	0.02%
14 Equipment Rental/Maint.	\$1,971	\$4,913	\$16	\$0	\$6,900	0.42%
15 Depreciation	\$5,191	\$1,586	\$224	\$0	\$7,000	0.43%
16 Occupancy Cost	\$45,242	\$44,820	\$1,078	\$0	\$91,140	5.55%
17 Liability Insurance	\$0	\$17,600	\$0	\$0	\$17,600	1.07%
18 Consultants, Prof. Services, Reps	\$18,763	\$5,038	\$11,050	\$0	\$34,850	2.12%
19 Travel	\$26,600	\$1,300	\$4,600	\$0	\$32,500	1.98%
20 General Assembly Expense	\$10,830	\$380	\$540	\$0	\$11,750	0.72%
21 Staff Development / Book Allowa	\$645	\$145	\$60	\$0	\$850	0.05%
22 Graphics/Design	\$10,000	\$0	\$1,500	\$0	\$11,500	0.70%
23 Promotion and Advertising	\$4,700	\$0	\$500	\$0	\$5,200	0.32%
24 Video Acquisition and Production	\$7,500	\$0	\$0	\$0	\$7,500	0.46%
25 G.A. Shared Expenses	\$0	\$11,000	\$0	\$0	\$11,000	0.67%
26 Audit Fees	\$0	\$13,000	\$0	\$0	\$13,000	0.79%
27 Facilities, Events and Activities	\$72,000	\$0	\$4,500	\$0	\$76,500	4.66%
28 Committee Meetings	\$7,000	\$16,000	\$0	\$0	\$23,000	1.40%
29 Honorariums	\$11,500	\$0	\$0	\$0	\$11,500	0.70%
30 Vehicles	\$800	\$0	\$0	\$0	\$800	0.05%
31 Account Write-offs	\$0	\$0	\$0	\$0	\$0	0.00%
32 Extraordinary Expenses	\$0	\$0	\$0	\$0	\$0	0.00%
<b>TOTAL OPERATING EXPENSES</b>	<b>\$1,224,680</b>	<b>\$352,065</b>	<b>\$62,265</b>	<b>\$0</b>	<b>\$1,639,010</b>	<b>99.82%</b>
Surplus/(Deficit) from operations	(\$5,190)	(\$1,586)	(\$224)	\$10,000	\$3,000	
<b>LESS DEPRECIATION</b>	<b>(\$5,191)</b>	<b>(\$1,586)</b>	<b>(\$224)</b>	<b>\$0</b>	<b>(\$7,000)</b>	<b>-0.43%</b>
<b>TOTAL CASH OUTLAYS</b>	<b>\$1,219,490</b>	<b>\$350,480</b>	<b>\$62,041</b>	<b>\$0</b>	<b>\$1,632,010</b>	<b>99.39%</b>
<b>OTHER CAPITAL ITEMS</b>						
33 Capital Expenditures	\$0	\$0	\$0	\$10,000	\$10,000	0.61%
<b>TOTAL CAPITAL EXPENDITURE</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>	<b>\$10,000</b>	<b>\$10,000</b>	
<b>TOTAL NET BUDGET</b>	<b>\$1,219,490</b>	<b>\$350,480</b>	<b>\$62,041</b>	<b>\$10,000</b>	<b>\$1,642,010</b>	

APPENDIX C

Christian Education and Publications  
Budget Comparisons Statement  
for Proposed 2015 Budget

	Unaudited 2013 <u>Actual</u>	Approved 2013 <u>Budget</u>	Approved 2014 <u>Budget</u>	Proposed 2015 <u>Budget</u>	Budget % of Totals	2014 - 2015 Change in Budget in \$ in %	
<b>SUPPORT &amp; REVENUE</b>							
1 Contributions and Support	\$597,462	\$793,000	\$726,000	\$791,910	48.23%	\$65,910	9.1%
2 Other Revenues	\$817,562	\$988,500	\$948,500	\$850,100	51.77%	(\$98,400)	-10.4%
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>\$1,415,024</b>	<b>\$1,781,500</b>	<b>\$1,674,500</b>	<b>\$1,642,010</b>	<b>100.00%</b>	<b>(\$32,490)</b>	<b>-1.4%</b>
<b>OPERATING EXPENSES</b>							
<b>TRAINING</b>							
3 Seminars, Conferences, Consulting	\$61,588	\$128,026	\$110,309	\$69,672	4.25%	(\$40,637)	-36.8%
4 Women's Ministries	\$131,063	\$145,154	\$144,253	\$174,407	10.64%	\$30,153	20.9%
5 Men's Ministries	\$800	\$7,500	\$6,800	\$6,800	0.41%	\$0	0.0%
6 Youth Ministries	\$34,107	\$86,879	\$73,978	\$62,375	3.81%	(\$11,604)	-15.7%
7 Children's Ministries	\$113,836	\$113,504	\$111,503	\$147,593	9.01%	\$36,090	32.4%
8 Seniors Ministry	\$0	\$1,500	\$1,500	\$1,500	0.09%	\$0	0.0%
<b>RESOURCES</b>							
9 Publications and Curriculum	\$127,534	\$175,026	\$125,762	\$156,997	9.58%	\$31,235	24.8%
10 Bookstore	\$571,018	\$704,201	\$681,695	\$594,080	36.25%	(\$87,615)	-12.9%
11 Multi-media Library	\$8,574	\$25,400	\$17,700	\$11,257	0.69%	(\$6,443)	-36.4%
<b>Total Programs</b>	<b>\$1,048,522</b>	<b>\$1,387,191</b>	<b>\$1,273,500</b>	<b>\$1,224,680</b>	<b>74.72%</b>	<b>(\$48,820)</b>	<b>-3.5%</b>
12 Management & General	\$324,291	\$315,916	\$309,443	\$198,744	12.13%	(\$110,699)	-35.8%
13 Committee/Agency Services				\$130,321	7.95%	\$130,321	
14 CE Committee	\$14,219	\$15,000	\$18,000	\$16,000	0.98%	(\$2,000)	-11.1%
15 Depreciation	\$4,984	\$25,000	\$14,000	\$7,000	0.43%	(\$7,000)	-50.0%
16 Fund Raising	\$34,083	\$43,393	\$53,556	\$62,265	3.80%	\$8,709	16.3%
<b>Total Management / Fund Raising</b>	<b>\$377,577</b>	<b>\$399,309</b>	<b>\$394,999</b>	<b>\$414,330</b>	<b>25.28%</b>	<b>\$19,331</b>	<b>4.8%</b>
<b>TOTAL OPERATING EXPENSES</b>	<b>\$1,426,099</b>	<b>\$1,786,500</b>	<b>\$1,668,500</b>	<b>\$1,639,010</b>	<b>100.00%</b>	<b>(\$29,490)</b>	<b>-1.8%</b>
<b>Surplus/(Deficit) from Operations</b>	<b>(\$11,075)</b>	<b>(\$5,000)</b>	<b>\$6,000</b>	<b>\$3,000</b>		<b>(\$3,000)</b>	
<b>LESS DEPRECIATION</b>	<b>(\$4,984)</b>	<b>(\$25,000)</b>	<b>(\$14,000)</b>	<b>(\$7,000)</b>		<b>\$7,000</b>	
<b>TOTAL CASH OUTLAYS</b>	<b>\$1,421,114</b>	<b>\$1,761,500</b>	<b>\$1,654,500</b>	<b>\$1,632,010</b>		<b>(\$22,490)</b>	
<b>OTHER CAPITAL ITEMS</b>							
17 Capital Expenditures	\$7,642	\$20,000	\$20,000	\$10,000		(\$10,000)	-50.0%
<b>TOTAL CAPITAL ITEMS</b>	<b>\$7,642</b>	<b>\$20,000</b>	<b>\$20,000</b>	<b>\$10,000</b>	<b>0.00%</b>	<b>(\$10,000)</b>	<b>-50.0%</b>
<b>TOTAL NET BUDGET</b>	<b>\$1,428,757</b>	<b>\$1,781,500</b>	<b>\$1,674,500</b>	<b>\$1,642,010</b>		<b>(\$32,490)</b>	<b>-1.94%</b>

## MINUTES OF THE GENERAL ASSEMBLY

### Christian Education and Publications Five Year Summary for Proposed 2015 Budget

	<u>2009</u> <u>Actual</u>	<u>2010</u> <u>Actual</u>	<u>2011</u> <u>Actual</u>	<u>2012</u> <u>Actual</u>	<u>2013</u> <u>Actual</u>
<b>SUPPORT &amp; REVENUE</b>					
1 Contributions and Support	\$743,113	\$671,618	\$647,603	\$598,562	\$597,462
2 Other Revenues	\$928,685	\$973,155	\$1,233,535	\$908,621	\$817,562
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>\$1,671,799</b>	<b>\$1,644,773</b>	<b>\$1,881,138</b>	<b>\$1,507,183</b>	<b>\$1,415,024</b>
<b>OPERATING EXPENSES</b>					
<b>TRAINING</b>					
3 Seminars, Conferences, Consulting	\$130,813	\$113,588	\$79,876	\$80,777	\$61,588
4 Women's Ministries	\$149,784	\$141,984	\$393,260	\$126,029	\$131,063
5 Men's Ministries	\$10,290	\$7,983	\$6,150	\$6,300	\$800
6 Youth Ministries	\$128,098	\$96,901	\$90,298	\$77,032	\$34,107
7 Children's Ministries	\$111,633	\$134,779	\$109,479	\$109,745	\$113,836
8 Seniors Ministries	\$0	\$0	\$0	\$0	\$0
<b>RESOURCES</b>					
9 Publications and Curriculum	\$161,058	\$132,050	\$161,300	\$157,112	\$127,534
10 Bookstore	\$671,275	\$694,372	\$668,825	\$622,181	\$571,018
11 Video Lending Library	\$25,228	\$25,098	\$20,306	\$13,877	\$8,574
<b>Total Programs</b>	<b>\$1,388,180</b>	<b>\$1,346,756</b>	<b>\$1,529,494</b>	<b>\$1,193,054</b>	<b>\$1,048,522</b>
12 Management & General	\$271,154	\$275,392	\$288,119	\$308,634	\$324,291.26
13 CE Committee	\$9,850	\$10,813	\$13,825	\$16,188	\$14,219
14 Depreciation	\$29,072	\$24,620	\$18,289	\$4,078	\$4,984
15 Fund Raising	\$52,958	\$39,894	\$31,820	\$31,878	\$34,083
<b>Total Management / Fund Raising</b>	<b>\$363,035</b>	<b>\$350,718</b>	<b>\$352,052</b>	<b>\$360,778</b>	<b>\$377,577</b>
<b>TOTAL OPERATING EXPENSES</b>	<b>\$1,751,215</b>	<b>\$1,697,474</b>	<b>\$1,881,546</b>	<b>\$1,553,832</b>	<b>\$1,426,099</b>
<b>Surplus/(Deficit) from Operations</b>	<b>(\$79,416)</b>	<b>(\$52,702)</b>	<b>(\$408)</b>	<b>(\$46,649)</b>	<b>(\$11,075)</b>
<b>LESS DEPRECIATION</b>	<b>(\$29,072)</b>	<b>(\$24,620)</b>	<b>(\$18,289)</b>	<b>(\$4,078)</b>	<b>(\$4,984)</b>
<b>TOTAL CASH OUTLAYS</b>	<b>\$1,722,143</b>	<b>\$1,672,855</b>	<b>\$1,863,257</b>	<b>\$1,549,753</b>	<b>\$1,421,114</b>
<b>OTHER CAPITAL ITEMS</b>					
16 Capital Expenditures	\$3,105	\$3,105	\$3,633	\$9,754	\$7,642
<b>TOTAL CAPITAL ITEMS</b>	<b>\$3,105</b>	<b>\$0</b>	<b>\$3,633</b>	<b>\$9,754</b>	<b>\$7,642</b>
<b>TOTAL NET BUDGET</b>	<b>\$1,725,248</b>	<b>\$1,672,855</b>	<b>\$1,866,890</b>	<b>\$1,559,507</b>	<b>\$1,428,757</b>



**COVENANT COLLEGE  
PROPOSED BUDGET  
FISCAL YEAR ENDING JUNE 30, 2015**

**I. Economic Considerations and General Ministry Factors**

Covenant College operates as an institution of higher education in a highly competitive market. Since the College is largely dependent on tuition for its revenues, attracting qualified students is essential to sustainable operations. In recent years, the cost of higher education has come under increased scrutiny, and changing enrollment patterns have created challenges for accurately projecting student enrollment.

Despite these challenges, Covenant College has been able to maintain a relatively stable and sustainable business model. Two factors are especially important to the College's future: missional faithfulness and affordable net costs.

First, Covenant College remains faithful to its missional standards. Its professors subscribe to the Westminster Standards and faithfully embrace work in their scholarly disciplines. The entire college community, including the support staff, the residence life, the chapel program, as well as the academic program, embodies a commitment to the preeminence of Jesus Christ in all things. In addition, this missional faithfulness leads to seriousness about academic endeavors and a commitment to a rigorous program of study for every student. The College is passionate about Jesus, about learning, and about students. This faithfulness attracts dedicated and gifted students.

Second, the college strives for affordable net costs for families. The pricing structure of higher education is confusing and creates challenges during the admissions process. Typically there is a significant difference between the "sticker price" and the final bill that a student receives each semester. Students who complete the admissions process generally find an affordable net cost. Financial aid is awarded to nearly every student. Last year, the College awarded about \$13 million in financial aid. A student can estimate the cost of attendance by visiting the "net price calculator" on the college website.

**II. Major Changes to Budget**

The attached budget proposes a 3.5% increase in tuition and a 3.5% increase in room and board for the coming year. These increases allow the College to maintain its low student teacher ratio of 14:1 and to

provide high quality, residential programs. Covenant College is committed to sound financial planning and good stewardship of its resources.

The proposed 2015 FY budget includes primarily marginal increases in expenses. No significant changes in programs or operations are expected in the coming year. We plan to add three new faculty positions and two new staff positions.

The College has been blessed to have a stable financial position for many years. Covenant has adopted the practice of not spending all of the marginal increase from year to year until the revenue has been verified by fall enrollment in the traditional program. It is the goal of the College to have a 2% gain to net assets from the operating budget each year.

### **III. Income Streams**

Tuition and fees charged to students, gifts from donors (individuals and churches), fees for services, and gains from investing the college endowment and foundation constitute the four streams of income for the College.

The majority of College costs are paid by the students and their families, who are the direct beneficiaries. The College works with each family in an attempt to find an affordable path to attendance. The attraction and retention of students is essential to the financial health of the College.

Gifts from churches and individuals make up \$2.2 million dollars of the operating budget. Churches historically have given about \$1 million of that amount each year. Churches that participate in the Church Scholarship Promise program secure an award of 12.8% of annual tuition for their students.

The college provides other services for fees as well. Offering housing in its cottages, operating the college bookstore, and delivering conference services provide for a modest income stream which nets about \$250k each year.

Finally, the college endowment fund and the Covenant College Foundation provide modest resources directly to the annual operating budget of the college. In the 2014 fiscal year, a little more than \$1 million dollars came from these investments.

### **IV. Major Ministry Not Implemented in the Last Year**

There were no major ministry items not implemented in the last year.

## V. Accounting Format & Other Notes

The college uses the NACUBO (National Association of College and University Business Officers) definitions of revenue and expense categories. This insures that the college will be able to directly compare various ratios with other colleges and assess our effectiveness in accordance with our assessment systems. While the categories do not exactly parallel the definitions used by the Accounting and Financial Reporting Guide for Christian Ministries, there is some similarity. NACUBO categories including Instructional, Academic Support, Library, Student Services, Public Service, and Student Aid could be broadly considered "Program Services." Maintenance of Plant, Institutional Support, and Fund Raising could be considered "Supporting Activities."

Compensation for the College's President for the fiscal year ending June 30, 2015 totals \$275,465, which consists of consists of a salary of \$234,465 and benefits of \$41,000.

### Notes for Specific Budget Line Items

#### 1. Depreciation and Maintenance and Operation of Plant

Covenant accounts for depreciation and for the maintenance and operation of plant (M&O) as operating expenses. Under Generally Accepted Accounting Principles, at year end, the actual depreciation and M&O expenses are divided among the various expense categories rather than being displayed as separate figures. This means the budget sheets below will display depreciation and M&O as budget figures without any actual expense being displayed for prior years.

#### 2. Capital Gifts

Covenant accounts for capital gifts as revenue in the year an unconditional pledge is made as accounting rules dictate. Capital gifts are released to unrestricted revenue annually in an amount equal to the facility's depreciation cost.

#### 3. Correction in Accounting for Restricted Gifts

Prior to the fiscal year ending June 30, 2013, certain restricted gifts were classified as unrestricted. Upon review of our gift classification process, we changed our approach to be more in line with generally accepted accounting principles. These restricted gifts are reflected in unrestricted income in net assets released from restrictions insofar as donor restrictions were met in the same fiscal year.

MINUTES OF THE GENERAL ASSEMBLY

<b>Covenant College Proposed Budget for FYE June 30, 2015</b>	
	FYE 06/30/15 DRAFT
<b>Revenues:</b>	
Net tuition & fees	17,677,770
Gifts	2,200,000
Auxiliary services	7,402,102
Independent operations	1,228,500
Interest income	155,000
Other income	428,700
Net assets released from restrictions	1,001,845
<b>Total Revenues</b>	<b>\$ 30,093,917</b>
<b>Expenses:</b>	
Instruction	\$ 7,764,766
Academic Support	1,047,551
Student Services	5,120,762
Institutional Support	2,723,421
Library	695,053
Public Service	192,570
Maintenance of Plant	5,840,546
Auxiliary Services	3,437,011
Independent Operations	1,146,633
Fundraising	1,615,625
<b>Total Expenses</b>	<b>\$ 29,583,939</b>
<b>Change in Net Assets</b>	<b>\$ 509,978</b>

APPENDIX C

<b>Covenant College</b>			
Unrestricted Operating Budget Comparison			
	FYE 06/30/15 DRAFT	FYE 06/30/14 BUDGET	FYE 06/30/13 ACTUAL
<b>Revenues:</b>			
Net tuition & fees	17,677,770	17,205,689	16,081,076
Gifts	2,200,000	1,585,000	1,389,237
Auxiliary services	7,402,102	6,977,445	6,364,930
Independent operations	1,228,500	1,385,500	1,050,473
Net gains (losses) on investments		313,000	734,235
Interest income	155,000	130,000	123,087
Other income	428,700	468,580	371,390
Government and private grants	-	-	388,474
Net assets released from restrictions	1,001,845	1,482,251	3,167,694
<b>Total Revenues</b>	<b>\$ 30,093,917</b>	<b>\$ 29,547,465</b>	<b>\$ 29,670,596</b>
<b>Expenses:</b>			
Instruction	\$ 7,764,766	\$ 8,294,808	\$ 9,195,471
Academic Support	1,047,551	910,167	1,309,502
Student Services	5,120,762	4,613,958	6,310,250
Institutional Support	2,723,421	3,065,378	3,602,866
Scholarships	-	-	1,325,145
Library	695,053	605,051	826,057
Public Service	192,570	158,640	327,221
Maintenance of Plant	5,840,546	5,558,564	*
Auxiliary Services	3,437,011	3,408,958	3,247,513
Independent Operations	1,146,633	1,053,733	1,410,703
Fundraising	1,615,625	1,475,139	1,933,453
<b>Total Expenses</b>	<b>\$ 29,583,939</b>	<b>\$ 29,144,396</b>	<b>\$ 29,488,181</b>
<b>Change in Net Assets</b>	<b>\$ 509,978</b>	<b>\$ 403,069</b>	<b>\$ 182,415</b>
* Under generally accepted accounting principles, maintenance of plant and depreciation expenses are distributed proportionately to the other expense categories in published financial statements.			

MINUTES OF THE GENERAL ASSEMBLY

<b>Covenant College</b>					
Unrestricted Operating Budget Comparison					
	FYE 06/30/15 DRAFT	FYE 06/30/14 BUDGET	FYE 06/30/13 ACTUAL	FYE 06/30/12 ACTUAL	FYE 06/30/11 ACTUAL
<b>Revenues:</b>					
Net tuition & fees	17,677,770	17,205,689	16,081,076	15,224,532	14,874,484
Gifts	2,200,000	1,585,000	1,389,237	2,411,948	2,041,612
Auxiliary services	7,402,102	6,977,445	6,364,930	6,084,055	5,626,926
Independent operations	1,228,500	1,385,500	1,050,473	1,187,560	935,161
Net gains (losses) on investments		313,000	734,235	266,036	986,670
Interest income	155,000	130,000	123,087	233,598	236,187
Other income	428,700	468,580	371,390	182,478	367,739
Government and private grants	-	-	388,474	388,185	588,678
Net assets released from restrictions	1,001,845	1,482,251	3,167,694	2,753,207	2,743,373
<b>Total Revenues</b>	<b>\$ 30,093,917</b>	<b>\$ 29,547,465</b>	<b>\$ 29,670,596</b>	<b>\$ 28,731,599</b>	<b>\$ 28,400,830</b>
<b>Expenses:</b>					
Instruction	\$ 7,764,766	\$ 8,294,808	\$ 9,195,471	\$ 8,920,102	\$ 8,436,381
Academic Support	1,047,551	910,167	1,309,502	1,374,679	1,763,792
Student Services	5,120,762	4,613,958	6,310,250	5,885,814	5,353,763
Institutional Support	2,723,421	3,065,378	3,602,866	3,643,599	3,278,758
Scholarships	-	-	1,325,145	878,721	718,354
Library	695,053	605,051	826,057	899,422	829,118
Public Service	192,570	158,640	327,221	214,329	902,214
Maintenance of Plant	5,840,546	5,558,564	*	*	*
Auxiliary Services	3,437,011	3,408,958	3,247,513	3,549,595	3,574,477
Independent Operations	1,146,633	1,053,733	1,410,703	1,388,970	1,132,318
Fundraising	1,615,625	1,475,139	1,933,453	2,195,480	1,900,953
<b>Total Expenses</b>	<b>\$ 29,583,939</b>	<b>\$ 29,144,396</b>	<b>\$ 29,488,181</b>	<b>\$ 28,950,711</b>	<b>\$ 27,890,128</b>
<b>Change in Net Assets</b>	<b>\$ 509,978</b>	<b>\$ 403,069</b>	<b>\$ 182,415</b>	<b>\$ (219,112)</b>	<b>\$ 510,702</b>
* Under generally accepted accounting principles, maintenance of plant and depreciation expenses are distributed proportionately to the other expense categories in published financial statements.					

**COVENANT THEOLOGICAL SEMINARY  
PROPOSED BUDGET  
2014-2015**

**I. Economic Considerations and General Ministry Factors**

- a. Ministry Impact: Over 3,000 of Covenant Theological Seminary's alumni serve in all 50 states and 40 other countries. Covenant's free online courses continue to be downloaded from all over the world and now more easily accessible through our new website [www.covenantseminary.edu](http://www.covenantseminary.edu).
- b. Budget Summary: FY15 budget of \$10,124,420 in revenues and \$9,873,933 in expenses results in a net income of \$250,487. The revenue of \$10,124,420 reflects a decrease of \$815,580 compared to original FY14 budget of \$10,940,000. The FY15 budgeted expenses of \$9,873,933 reflect a decrease of \$1,066,068 compared to original budgeted expenses for FY14 of \$10,940,001.
- c. Credit Hours Sold: At 10,903 credit hours sold, the Seminary is projecting a decrease of 13.2% in FY15 from budgeted hours of 12,562 from FY 14. The budgeted hours are based on trends experienced during FY14 which did not align with budget.
- d. Tuition Costs: Tuition rate will stay at \$480 per credit hour for the fourth academic year in a row for MDiv and MA programs. However, with the 93 credit hour MDiv redesign, the total costs for the MDiv program will be at the median of Covenant's theological peer seminaries and below the median for aspirational peer seminaries. The tuition charge for a full-time student (taking 30 hours) will be \$14,400 before financial aid. For a full-time MDiv student with a call to ministry (and thus receiving a 50% scholarship), the total year cost is \$7,200.
- e. The endowment draw is budgeted at 5%.
- f. Faculty and full-time staff will not receive compensation increases. The retirement contribution for eligible staff and faculty to the 401(b) plan will be 3% of eligible compensation.

**II. Major Changes in Budget**

The budget includes the elimination of seven full time positions. These positions were eliminated in late FY14 in response to declining enrollment.

MINUTES OF THE GENERAL ASSEMBLY

One new position has been added. It is the Vice President of Strategic Academic Projects and Professor of Theology.

The budget does not currently include a Professor of Missiology, a Vice President for Advancement, a Vice President for Business Administration, or a Vice President of Academics.

In other personnel changes, as noted above, the retirement contribution has been reduced to 3% of eligible compensation.

Annual fund is budgeted at \$1,730,000 from the current year budget of \$1,800,000.

**III. Income Streams**

The Seminary's revenue sources are:

Tuition & Fees	53.9%
Covenant Fund	17.1%
Endowment*	7.3%
Restricted Gifts	8.4%
Auxiliary Enterprises	10.0%
<u>Student Aid &amp; Other</u>	<u>3.3%</u>
Total	100.0%

(\*Note that the Endowment line reflects only non-Student Aid endowment draw. Some of the Student Aid line is drawn directly from the endowment as well.)

The tuition projection is based on enrollment projections in line with FY14 forecasted and year to date actuals.

The "Covenant Fund" represents unrestricted fund-raising for current year expenses. The projection is based on current staffing and the amount of sustainable giving based on analysis of donor pool, donor demographics, and gift acceptance policy of only including gifts under \$50,000 into the annual Covenant Fund.

The Endowment Draw is currently 5.0% of a twelve-quarter rolling average of the endowment assets based on the fair market value as of June 30, 2013 (the most recent audited amount when budget was prepared).

Restricted Gifts are counted as revenue when the gifts are actually spent for their restricted purpose. The increase for next year primarily reflects



## APPENDIX C

a specific gift strategy for initiatives strategic for the Seminary (i.e. Francis Schaeffer Institute, City Ministry)

Auxiliary Enterprises income is primarily the rents from students living on campus.

### **IV. Major Ministry Not Implemented in the Past Year**

There was no planned ministry that was not implemented.

### **V. Notes to Budget “line items”**

- a. Budget Comparison – Revenue
  - i. Tuition & Fees – Tuition is budgeted down 14% from FY14 budget. This is based on lowered expectations for credit hours sold. There was no increase in fees for registration, student activities, and technology.
  - ii. Covenant Fund – Unrestricted annual fund has been revised downward compared to prior years to reflect the current donor portfolio and to exclude unrestricted gifts greater than \$50,000.
  - iii. Restricted Income – Increases to reflect specific Seminary strategic initiatives (i.e. planned giving officer, more Kern scholars, increased Founders scholarships, etc.)
  - iv. Endowment – Draw reflects improvement of 3 year rolling average of endowment value.
- b. Budget Comparison – Expenses
  - i. President/Trustees – Decrease in budget over current year forecast reflects that current year included costs related to the presidential inauguration in September 2013.
  - ii. VP Strategic Academic Projects – this is a new cost center which reflects the total costs related to the new VP.
  - iii. Instruction – Total instruction budget reflects cuts in library staffing, one full time faculty member, teaching assistants, adjunct and overload pay, and other instructional costs. Also there is no Professor of Missiology.
  - iv. Advancement – Increases the addition of another Major Gifts Officer to fulfill strategic advancement initiatives, partially offset by restricted gifts to cover the salary of the planned giving officer.

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY		
Proposed Budget for FY 15		
	<b>Board Approved</b>	
	<b>14-15</b>	
	<b>BUDGET</b>	<b>% of Total</b>
<b>REVENUES</b>		
<b>Education &amp; General</b>		
-Tuition	5,283,695	52.19%
-Fees	175,520	1.73%
- Endowment	737,405	7.28%
- Covenant Fund	1,730,000	17.09%
- Restricted Income	853,115	8.43%
- Student Aid	327,894	3.24%
<b>Educational &amp; General sub-total</b>	<b>9,107,629</b>	<b>89.96%</b>
<b>Total Auxiliary Enterprises</b>	<b>1,016,791</b>	<b>10.04%</b>
<b>Total Revenues</b>	<b>10,124,420</b>	<b>100.00%</b>
<b>EXPENSES</b>		
<b>Educational &amp; General</b>		
- President/Trustees	253,139	2.56%
- VP Strategic Academic Projects	127,519	1.29%
- Operations	181,859	1.84%
<b>President's Cabinet Sub-total</b>	<b>562,517</b>	<b>5.69%</b>
- Instruction	1,441,629	14.60%
- Instruction - D. Min.	109,354	1.11%
- Instruction - Th. M.	2,000	0.02%
- Instruction - ACCESS	91,073	0.92%
- Instruction - Counseling	318,997	3.23%
- Instruction - World Missions	63,296	0.64%
- Instruction - Schaeffer Inst.	192,164	1.95%
- Instruction - Center for Ministry	11,752	0.12%
- Instruction - Church Planting	90,509	0.92%
<b>Instruction Sub-total</b>	<b>2,320,774</b>	<b>23.51%</b>
- Library	341,504	3.46%
- Student Life	378,246	3.83%
- Enrollment Services	315,254	3.19%
- Student Aid - Admin.	61,456	0.62%
- Student Aid - Scholarships	2,090,980	21.18%
- Advancement/Development	578,990	5.86%
- Communications	370,179	3.75%
- Admissions	295,981	3.00%
- Alumni Relations	89,572	0.91%
- Business Office	377,760	3.83%
- Info.Tech. Services	436,348	4.42%
- Physical Plant	910,917	9.23%
<b>General Sub-total</b>	<b>6,247,186</b>	<b>63.27%</b>
<b>Total Educational and General</b>	<b>9,130,476</b>	<b>92.47%</b>
<b>Total Auxiliary Enterprises</b>	<b>743,457</b>	<b>7.53%</b>
<b>Total Expenses</b>	<b>9,873,933</b>	<b>100.00%</b>
<b>Net Revenues/(Expenses)</b>	<b>250,487</b>	
President's Salary	\$ 145,600	
Benefits	\$ 14,929	

APPENDIX C

<b>COVENANT THEOLOGICAL SEMINARY</b>					
<b>BUDGET COMPARISON FOR FY13 THROUGH FY15</b>					
<b>BUDGET - FY13-FY15</b>		<b>Original</b>	<b>Proposed</b>	<b>FY15B</b>	
	12-13	13-14	14-15	vs	
	ACTUAL	BUDGET	BUDGET	FY13A	
<b>REVENUES</b>					
<b>Education &amp; General</b>					
	Credit Hours Sold	11,983	12,562	10,903	-1,080
-Tuition	5,762,590	6,144,314	5,283,695	-478,895	
-Fees	137,894	175,040	175,520	37,626	
- Endowment	623,779	793,403	737,405	113,626	
- Covenant Fund	1,548,464	1,800,000	1,730,000	181,536	
- Quasi Draw	472,054		0	-472,054	
- Restricted Income	750,340	797,470	853,115	102,775	
- Student Aid	267,240	218,731	327,894	60,654	
<b>Educational &amp; General sub-total</b>	<b>9,562,361</b>	<b>9,928,958</b>	<b>9,107,629</b>	<b>-454,732</b>	
<b>Total Auxiliary Enterprises</b>	<b>1,033,558</b>	<b>1,011,042</b>	<b>1,016,791</b>	<b>-16,767</b>	
<b>Total Revenues</b>	<b>10,595,919</b>	<b>10,940,000</b>	<b>10,124,420</b>	<b>-471,499</b>	
<b>EXPENSES</b>					
<b>Educational &amp; General</b>					
- President/Trustees	304,167	262,508	253,139	-51,028	
-VP Strategic Acad/ (Chancellor FY12-FY13)	196,949	0	127,519	-69,430	
- Operations	367,024	316,320	181,859	-185,165	
<b>President's Cabinet Sub-total</b>	<b>868,140</b>	<b>578,828</b>	<b>562,517</b>	<b>-305,622</b>	
- Instruction	1,676,271	1,717,514	1,441,629	-234,642	
- Instruction - D. Min.	95,011	107,342	109,354	14,343	
- Instruction - Th. M.	2,004	2,000	2,000	-4	
- Instruction - ACCESS	53,195	90,299	91,073	37,878	
- Instruction - Counseling	334,720	334,413	318,997	-15,723	
- Instruction - World Missions	37,187	115,713	63,296	26,109	
- Instruction - Schaeffer Inst.	142,555	197,026	192,164	49,609	
- Instruction - Center for Ministry		87,050	11,752	11,752	
- Instruction - Center for Ministry (Restricted)	106,238		0	-106,238	
- Instruction - Church Planting	89,429	93,603	90,509	1,080	
<b>Instruction Sub-total</b>	<b>2,536,610</b>	<b>2,744,960</b>	<b>2,320,774</b>	<b>-215,836</b>	
- Library	454,738	443,146	341,504	-113,234	
- Student Life	346,867	361,286	378,246	31,379	
- Enrollment Services	329,258	341,867	315,254	-14,004	
- Student Aid - Admin.	105,593	114,786	61,456	-44,137	
- Student Aid - Scholarships	2,103,019	2,242,675	2,090,980	-12,039	
- Advancement/Development	532,126	551,902	578,990	46,864	
- Communications	418,335	405,021	370,179	-48,156	
- Communications Restricted		85,691	0	0	
- Admissions	408,237	437,863	295,981	-112,256	
- Alumni Relations	95,675	99,340	89,572	-6,103	
- Business Office	339,805	362,444	377,760	37,954	
- Info. Tech. Services	402,582	446,454	436,348	33,766	
- Physical Plant	988,469	1,025,217	910,917	-77,552	
<b>General Sub-total</b>	<b>6,524,704</b>	<b>6,917,692</b>	<b>6,247,186</b>	<b>-277,518</b>	
<b>Total Educational and General</b>	<b>9,929,454</b>	<b>10,241,479</b>	<b>9,130,476</b>	<b>-798,977</b>	
<b>Total Auxiliary Enterprises</b>	<b>663,717</b>	<b>698,522</b>	<b>743,457</b>	<b>79,740</b>	
<b>Total Expenses</b>	<b>10,593,171</b>	<b>10,940,001</b>	<b>9,873,933</b>	<b>-719,238</b>	
<b>Net Revenues/(Expenses)</b>	<b>2,748</b>	<b>(1)</b>	<b>250,487</b>	<b>247,739</b>	

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY					
BUDGET COMPARISON FOR FY14 AND FY15					
BUDGET - FY14-FY15	10-11	11-12	12-13	Approved 13-14	Proposed 14-15
	ACTUAL	ACTUAL	ACTUAL	BUDGET	BUDGET
<b>REVENUES</b>					
<b>Education &amp; General</b>					
Credit Hours Sold	14,530	12,562	11,983	12,562	10,903
-Tuition	6,653,674	6,144,314	5,762,590	6,144,314	5,283,695
-Fees	56,427	129,815	137,894	175,040	175,520
-Endowment	743,000	705,748	623,779	793,403	737,405
-Transfer In from Debt Service					
- Covenant Fund	1,996,237	1,747,030	1,548,464	1,800,000	1,730,000
- Gifts in Kind	12,598				
- Quasi Draw		200,000	472,054		
- Restricted Income	757,573	678,683	750,340	797,470	853,115
- Student Aid	256,634	216,677	267,240	218,731	327,894
<b>Educational &amp; General sub-total</b>	<b>10,476,143</b>	<b>9,822,267</b>	<b>9,562,361</b>	<b>9,928,958</b>	<b>9,107,629</b>
-----Interest/Dividends	2159	453	314	2000	
-----Interest/Dividends (CML)	6323	1160	183	3000	
-----Guest Housing	14,280	15,125	12,510	10,000	10,000
-----Facilities Rental	9,307	10,553	8,802	5,000	5,000
-----Concessions Income	18,955	315	0		
-----Misc	19,287	22,634	21,636	16,099	20,920
----- Student Housing-On Campus	596,278	614,324	650,538	639,508	638,047
----- Student Housing-Off Campus	0	345,163	339,575	335,435	342,824
<b>Total Auxiliary Enterprises</b>	<b>666,589</b>	<b>1,009,727</b>	<b>1,033,558</b>	<b>1,011,042</b>	<b>1,016,791</b>
<b>Total Revenues</b>	<b>11,142,732</b>	<b>10,831,994</b>	<b>10,595,919</b>	<b>10,940,000</b>	<b>10,124,420</b>
<b>EXPENSES</b>					
<b>Educational &amp; General</b>					
- President/Trustees	307,322	294,551	304,167	262,508	253,139
-VP Strategic Acad/ (Chancellor FY12-FY13)		33,709	196,949	0	127,519
- Operations	713,738	538,150	367,024	316,320	181,859
<b>President's Cabinet Sub-total</b>	<b>1,021,060</b>	<b>866,410</b>	<b>868,140</b>	<b>578,828</b>	<b>562,517</b>
- Instruction	1,700,569	1,730,239	1,676,271	1,717,514	1,441,629
- Instruction - Covenant Worldwide	0	0			
- Instruction - D. Min.	67,561	114,130	95,011	107,342	109,354
- Instruction - Th. M.	1,668	2,000	2,004	2,000	2,000
- Instruction - Evening	0	0			
- Instruction - ACCESS	15,098	15,116	53,195	90,299	91,073
- Instruction - Counseling	249,505	322,382	334,720	334,413	318,997
- Instruction - World Missions	125,170	28,068	37,187	115,713	63,296
- Instruction - Schaeffer Inst.	99,888	101,599	142,555	197,026	192,164
- Instruction - Center for Ministry	35,845	0		87,050	11,752
- Instruction - Center for Ministry (Restricted)	196,226	109,945	106,238		
- Instruction - Church Planting	90,201	90,250	89,429	93,603	90,509
<b>Instruction Sub-total</b>	<b>2,581,731</b>	<b>2,513,729</b>	<b>2,536,610</b>	<b>2,744,960</b>	<b>2,320,774</b>
- Library	438,506	436,296	454,738	443,146	341,504
- Student Life	287,850	341,070	346,867	361,286	378,246
- Family Nurture	0	0			
- Registrar's Office	418,538	447,303	329,258	341,867	315,254
- Student Aid - Admn.	0	0	105,593	114,786	61,456
- Student Aid - Scholarships	2,629,733	2,294,176	2,103,019	2,242,675.15	2,090,980
- Advancement/Development	475,120	389,660	532,126	551,902	578,990
- Advancement/Development Restricted	0	0			0
- Communications	556,760	393,890	418,335	405,021	370,179
- Communications Restricted	111,153	95,758		85,691	0
- Admissions	448,130	414,868	408,237	437,863	295,981
- Alumni Relations	130,582	88,262	95,675	99,340	89,572
- Audio/Visual Services	0	0			
- Business Office	334,273	341,205	339,805	362,444	377,760
- Info. Tech. Services	411,863	440,470	402,582	446,454	436,348
- Physical Plant	953,367	1,006,447	988,469	1,025,217	910,917
<b>General Sub-total</b>	<b>7,195,875</b>	<b>6,689,405</b>	<b>6,524,704</b>	<b>6,917,692</b>	<b>6,247,186</b>
<b>Total Educational and General</b>	<b>10,798,666</b>	<b>10,069,544</b>	<b>9,929,454</b>	<b>10,241,479</b>	<b>9,130,476</b>
<b>Total Auxiliary Enterprises</b>	<b>344,036</b>	<b>762,444</b>	<b>663,717</b>	<b>698,522</b>	<b>743,457</b>
<b>Total Expenses</b>	<b>11,142,702</b>	<b>10,831,988</b>	<b>10,593,171</b>	<b>10,940,001</b>	<b>9,873,933</b>
<b>Net Revenues/(Expenses)</b>	<b>30</b>	<b>6</b>	<b>2,748</b>	<b>(1)</b>	<b>250,487</b>

**MISSION TO NORTH AMERICA  
PROPOSED BUDGET  
2015**

**I. Economic Considerations and General Ministry Factors**

A. The Committee on Mission to North America (MNA) is a Permanent Committee of the Presbyterian Church in America, serving Presbyterian Church in America (PCA) churches and presbyteries under the nonprofit corporation of the PCA. MNA provides leadership and coordination of resources for church planting and outreach ministries at the denominational level for the United States and Canada. MNA carries out its ministry through the following programs:

- ✓ Church Planting –
  - African American Ministries
  - Church Planter Development/Recruitment
  - Church Planting Spouses Ministry
  - Church Renewal
  - Haitian American Ministries
  - Hispanic American Ministries
  - Korean Ministries
  - Leadership and Ministry Preparation (LAMP)
  - Midwest Church Planting Ministry
  - Native American/First Nations Ministries
  - Network of Portuguese Speaking Churches
  - Urban and Mercy Ministries
  - Western Region Church Planting Ministry
  - Southwest and South Central Church Planting Ministry
  
- ✓ Outreach Ministries –
  - Chaplain Ministries
  - Disaster Response
  - English as a Second Language (ESL)
  - Metanoia Prison Ministries
  - Ministry to State
  - MNA Second Career Ministries
  - MNA ShortTerm Missions
  - Special Needs Ministries

## MINUTES OF THE GENERAL ASSEMBLY

- ✓ Ministry to Constituency – MNA provides publications and referrals for established PCA churches to equip them for participation in church planting and outreach ministries.
- ✓ The PCA Five Million Fund (5MF) – The purpose of the 5MF, managed by MNA, is to make loans to PCA churches and mission churches to help them obtain land or to build first buildings they could not afford by any other means.

B. Budget estimates, overall, are guided by several factors to include cost of living increase, current economic conditions, as well as past history of actual expenses over a three (3) to five (5) year period of time.

### **II. Major Changes in Budget**

No major changes are reflected in the proposed 2015 budget.

### **III. Income Streams**

MNA's main income streams come through constituent donations, partnership share, and investment income.

### **IV. Major Ministry Not Implemented in the Past Year**

All budgeted ministries were implemented in the past year.

### **V. Notes to Budget Line Items**

- ◆ **Our Calling**  
MNA coordinates church planting and outreach ministries to serve PCA churches and presbyteries in North America in their mission to grow and multiply biblically healthy churches.
- ◆ Assumption for 2015 budget: We are submitting a 2015 proposed budget that is an increase of approximately 5.03% from the 2014 budget. Due to an increase in church planter project accounts, we believe this is a realistic Total Expense Budget for 2015.
- ◆ Per Capita Calculation: The 2015 Proposed *Total Expense Budget* of \$11,157,090 is adjusted down using the following formula:

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2015 Proposed Total Expense Budget	\$11,157,090
2015 Proposed Church Planters/ Missionaries Expense	<u>( 6,885,738)</u>
Subtotal	4,271,352
2015 Budgeted investment income	( 146,730)
2015 Budgeted conference revenue	<u>( 167,805)</u>
Total Net Partnership Share Fund	<u><u>\$ 3,956,817</u></u>

The *per capita* calculation of the *Partnership Share Fund* will be \$3,956,817 divided by the number of PCA members. The MNA Ministry Ask figure will remain at \$26 for 2015.

- ◆ An overall net increase of 3% in salaries and 5% in benefits is assumed. That is an aggregate of cost of living, merit increases and health insurance costs.
- ◆ Due to an evaluation of personnel needs, the total number of full-time equivalent staff budgeted for in the 2015 budget is 22.00 FTE, which remained the same as the 2014 budget. All positions are currently filled.
- ◆ The cost being charged by the Administrative Committee for office space remained the same at \$12 per square foot for 2012 and has remained the same for the 2015 budget projection.

## MINUTES OF THE GENERAL ASSEMBLY

### Mission to North America Proposed 2015 Budget

	Total Program	Total Administration/ General	Total Fund Raising	Total	% of Total
<b>Support and Revenue</b>					
Contributions	\$ 9,716,174	\$ 688,040	\$ 438,340	\$ 10,842,554	97.2%
Investment	-	146,730	-	146,730	1.3%
Conference Revenues	167,805	-	-	167,805	1.5%
<b>Total Support and Revenue</b>	<b>9,883,979</b>	<b>834,770</b>	<b>438,340</b>	<b>11,157,090</b>	<b>100%</b>
<b>Expenses</b>					
Coordinator Salary & Housing	-	83,497	83,497	166,995	1.5%
Coordinator Benefits	-	19,954	19,954	39,908	0.4%
Salaries	1,138,461	227,960	201,116	1,567,537	14.0%
Benefits	282,469	104,290	65,608	452,367	4.1%
Projects/Direct Support	7,612,111	-	-	7,612,111	68.2%
Travel	259,197	32,171	39,316	330,684	3.0%
Telephone	8,500	13,661	-	22,161	0.2%
Postage	13,869	9,116	17,758	40,743	0.4%
Materials/Supplies	66,359	17,436	3,428	87,222	0.8%
Office Space	-	33,781	-	33,781	0.3%
Scholarship/Training	114,271	37	-	114,308	1.0%
Missionary Ministry Programming	8,500	-	-	8,500	0.1%
Missionary Communication	-	-	-	-	0.0%
Ministry Development	191,725	52,752	-	244,477	2.2%
Ministry Publications	123,536	20,572	-	144,109	1.3%
Conferences/Meetings	50,203	-	-	50,203	0.4%
Insurance	-	13,144	-	13,144	0.1%
Equipment & Maintenance	-	41,855	2,662	44,518	0.4%
Consultants	2,278	21,482	-	23,760	0.2%
NAE Dues	1,500	3,263	-	4,763	0.0%
Audit/Legal Services	-	36,799	-	36,799	0.3%
General Assembly	6,000	60,674	-	66,674	0.6%
Committee Meeting	5,000	17,325	-	22,325	0.2%
Foundation	-	-	5,000	5,000	0.0%
Depreciation	-	40,000	-	40,000	0.4%
Capital Expenditures	-	25,000	-	25,000	0.2%
Depreciation	-	(40,000)	-	(40,000)	-0.4%
<b>Total Expenses</b>	<b>9,883,980</b>	<b>834,770</b>	<b>438,340</b>	<b>11,157,090</b>	<b>100%</b>
<b>Net of Revenue over Expenses</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$ -</b>	<b>-</b>



## APPENDIX C

### Mission to North America Budget Comparison Spreadsheet For Proposed 2015 Budget

	2013 Actual	2013 Budget	2014 Budget	Proposed 2015 Budget	% of Total	Change in Budget \$	%
<b>Support and Revenues</b>							
Individuals	\$ 347,511	\$ 152,331	\$ 156,139	\$ 163,946	1.47%	\$ 7,807	5.00%
Individuals - Designated for permanent staff	1,239,874	811,004	820,671	864,544	7.75%	43,874	5.35%
Individuals - Designated for church planters	3,826,807	3,089,619	3,232,275	3,393,889	30.42%	161,614	5.00%
Churches	1,382,313	1,646,704	1,729,039	1,815,491	16.27%	86,452	5.00%
Churches - Designated for permanent staff	830,468	752,075	763,356	801,524	7.18%	38,168	5.00%
Churches - Designated for church planters	2,730,634	3,178,472	3,325,570	3,491,849	31.30%	166,279	5.00%
Corporation/Foundation	611,472	282,368	296,486	311,310	2.79%	14,824	5.00%
Investment	(209,062)	133,089	139,743	146,730	1.32%	6,987	5.00%
Conference Revenues	215,019	152,204	159,815	167,805	1.50%	7,991	5.00%
<b>Total Support and Revenues</b>	<b>10,975,036</b>	<b>10,197,866</b>	<b>10,623,095</b>	<b>11,157,090</b>	<b>100.00%</b>	<b>533,995</b>	<b>5.03%</b>
<b>Expenses</b>							
<b>Program</b>							
Church Planters and Missionaries	6,557,441	6,268,091	6,557,846	6,885,738	61.72%	327,892	5.00%
Church Planting	1,634,771	1,513,677	1,576,861	1,653,704	14.82%	76,843	4.87%
Outreach Ministries	1,535,383	1,068,135	1,119,991	1,182,331	10.60%	62,340	5.57%
Ministry to Constituency	118,728	187,314	153,027	160,678	1.44%	7,651	5.00%
Five Million Fund	1,974	1,386	1,455	1,528	0.01%	73	5.00%
<b>Total Program</b>	<b>9,848,298</b>	<b>9,038,603</b>	<b>9,409,180</b>	<b>9,883,979</b>	<b>88.59%</b>	<b>474,799</b>	<b>5.05%</b>
<b>Support Services</b>							
Administrative & General	903,930	663,738	696,925	731,771	6.56%	34,846	5.00%
General Assembly	40,377	56,375	57,784	60,674	0.54%	2,890	5.00%
Committee Meetings	6,234	16,098	16,500	17,325	0.16%	825	5.00%
Development	396,887	393,053	412,705	433,340	3.88%	20,635	5.00%
PCA Foundation	-	5,000	5,000	5,000	0.04%	-	0.00%
<b>Total Support Services</b>	<b>1,347,428</b>	<b>1,134,263</b>	<b>1,188,915</b>	<b>1,248,111</b>	<b>11.19%</b>	<b>59,196</b>	<b>4.98%</b>
Capital Expenditures	-	25,000	25,000	25,000	0.22%	-	0.00%
Depreciation Expense	30,775	40,000	40,000	40,000	0.36%	-	0.00%
Depreciation Expense	-	(40,000)	(40,000)	(40,000)			
<b>Total Expenses</b>	<b>11,226,501</b>	<b>10,197,866</b>	<b>10,623,095</b>	<b>11,157,090</b>	<b>100.00%</b>	<b>533,995</b>	<b>5.03%</b>
<b>Net Revenue</b>	<b>\$ (251,465)</b>	<b>\$ 0</b>	<b>\$ -</b>	<b>\$ -</b>			
<b>Additional Information:</b>							
Coordinator Salary	\$ 122,546	\$ 157,408	\$ 162,131	\$ 166,995		4,864	3%
Coordinator Benefits	34,334	36,198	38,007	39,908		1,900	5%
<b>Total</b>	<b>\$ 156,880</b>	<b>\$ 193,606</b>	<b>\$ 200,138</b>	<b>\$ 206,903</b>		<b>6,764</b>	<b>3%</b>

MINUTES OF THE GENERAL ASSEMBLY

**MISSION TO NORTH AMERICA**  
**Five Year Financial History (Actual)**

	2009	2010	2011	2012	2013
<b>Support/Revenues</b>					
Individuals	\$ 3,466,611	\$ 4,062,829	\$ 4,065,025	\$ 5,200,411	\$ 5,414,192
Churches	4,914,312	4,881,149	4,385,732	4,450,169	4,943,415
Corporation/Foundation	314,302	573,232	787,639	691,519	611,472
Investment	108,572	184,316	302,551	173,252	(209,062)
Conference Revenues	140,163	158,432	168,156	160,781	215,019
<b>Total Support and Revenues</b>	<b>8,943,960</b>	<b>9,859,958</b>	<b>9,709,103</b>	<b>10,676,134</b>	<b>10,975,036</b>
<b>Expenses</b>					
<b>Program</b>					
Church Planting	7,341,081	6,811,923	7,180,401	6,552,951	8,192,212
Outreach Ministries	687,018	1,459,692	1,089,734	1,106,704	1,535,383
Ministry to Constituency	174,215	102,262	118,012	121,841	118,728
Five Million Fund	1,013	1,557	137	428	1,974
<b>Total Program</b>	<b>8,203,327</b>	<b>8,375,434</b>	<b>8,388,284</b>	<b>7,781,924</b>	<b>9,848,298</b>
<b>Support Services</b>					
Administrative and General	607,836	691,463	737,252	825,688	903,930
General Assembly	49,254	58,968	45,517	65,375	40,377
Committee Meetings	14,250	9,488	11,724	9,967	6,234
Development	280,472	260,382	383,466	393,650	396,887
<b>Total Support Services</b>	<b>951,811</b>	<b>1,020,301</b>	<b>1,177,959</b>	<b>1,294,680</b>	<b>1,347,428</b>
Depreciation Expense	32,292	33,318	23,972	36,119	30,775
<b>Total Expenses</b>	<b>9,187,430</b>	<b>9,429,053</b>	<b>9,590,215</b>	<b>9,112,723</b>	<b>11,226,501</b>
<b>Revenues Less Expenses</b>	<b>\$ (243,470)</b>	<b>\$ 430,905</b>	<b>\$ 118,888</b>	<b>\$ 1,563,411</b>	<b>\$ (251,465)</b>

NOTE regarding negative final outcomes: The deficit in any year is created by spending down the project and designated support accounts which had accumulated positive balances in previous years. Therefore, they indicate disbursement of actual cash rather than deficit spending.

**MISSION TO THE WORLD  
PROPOSED CONSOLIDATED BUDGET  
2015**

**I. Economic Considerations and General Ministry Focus:**

The 2015 budget is proposed from an analysis of key factors that influence the income and expenses of Mission to the World operating in a global context with a rapidly changing global economy. We start by reviewing the results of 2013 and extend these indicators into 2014 and 2015.

The year 2013 saw the US dollar value fluctuate up and down throughout the year initially gaining value against the Euro and later losing as the Euro zone debt crisis issue lost headlines. The dollar lost slightly against the Japanese Yen but was relatively stable in 2013. In mission work currency losses result in a negative financial impact in most parts of the world and constant fluctuation makes planning very difficult. The cost per missionary grew at a higher rate than the average US inflation rate in several countries outside Europe. The US economy continues in a gradual recovery mode as does the global economy. There has been some improvement in the real estate market and major credit problems in general which have resulted in a gradual improvement. The stock market was up for most of the year ending the year up 26% (DJIA) to 29% (S&P 500). We currently do not expect a similar performance during the next two years. The economic patterns of the last few years have significantly impacted MTW's historic growth patterns, but giving to our missionaries and field programs grew 3% in 2013.

Remembering that the entire program of Mission to the World is by the grace of God, we want to give God praise for a very positive year. In 2013 MTW saw slightly reduced but stable support from home churches and increased giving by individuals thereby fully supporting the missionaries and their ministries in the midst of the recovering economy.

**II. Major Changes in Budget:**

Changes in budget reflect a careful look at the recovering economy and a desire to be a good steward of the resources God gives us through His people. We carefully worked with each department to reach a balanced budget in the home office. Several minor adjustments and potential new investment income helped reach the proposed budget. The final outcome should allow us to continue to give full support to our missionaries while helping them advance ministry.

## MINUTES OF THE GENERAL ASSEMBLY

In 2015 we will seek greater engagement with national partners at a strategy level. We will continue the emphasis on partnerships with PCA churches, national partners and other agencies to advance church planting around the world. We will continue to open new ministries with an emphasis on church planting, mercy ministry and Business As Missions. 2013 showed a decrease of 21 long term missionaries over 2012 and 78 in short-term interns. We experienced a slight decrease in two-year missionaries and an increase in two-week participants. Our budget anticipates that we will restore positive growth to all areas and experience a slight increase in long term missionaries, a slight increase in two-year missionaries and a modest increase in interns and two-week numbers.

Major development efforts of the Partner Relations Department will continue to focus on raising endowment funds that will go to reduce the administrative factor and new major gifts to fund new programs and new initiatives. Our Church Resourcing Department has also set goals to continue to strengthen relationships with churches that are the major revenue source for MTW and an important factor in funding the home office through partnership shares. The Church Resourcing Department personnel have been personally visiting PCA congregations to support their missions programs. There was a major focus on the Global Missions Conference in 2013 and the department will refocus in 2014 and 2015 on the growth of local church missions programs. Their goal is to find ways to help churches further their international mission goals by providing MTW resources where needed, which should positively impact missions in 2015.

Plans for information technology in 2015 will focus on a new Missionary Support Requirement system to replace the current aging system which we can no longer support or modify. This will supplement a new expense reimbursement application that will merge with the new portal using SharePoint software being completed in 2014.

### **III. Income Streams:**

Projections have been made regarding the number of missionaries, home office staff, annual income and annual expenses. In making these projections the following assumptions have been used:

We anticipate that continued efforts to recruit missionaries in 2014 would show additional results during 2015.

APPENDIX C

Ministry Personnel Plans	2011	2012	2013	2014 plan	2015 plan
Long-term Missionaries	651	641	620	639	658
Two-year Missionaries	118	119	118	122	126
Intern Missionaries	371	354	276	290	305
Two-week Missionaries	4,688	4,748	4,810	4954	5103

We plan to hold home office staff even in 2015 to support the strategic initiative to control the growth of administrative fees. There will be some realignment to match the changing culture we live in and any additions will be directly related to new ministry that will generate needed income.

We have anticipated that the US dollar will most likely decline modestly in value against other major currencies during 2015. We expect other global economic factors to be unstable. With inflation projected to continue its slow growth in 2015 coupled with the drop in the dollar we anticipate some minor increases in ministry costs. We are anticipating that it will be necessary to take specific steps to keep income and expenses in balance.

Missionary, project, and home office expenses have grown from \$7.8 million in 1985 to \$55.0 million in 2013 and are projected to be \$59.7 million in 2015. Income projections have assumed a gradual increase reflecting the very generous support for missionaries from churches and individuals in a very volatile and stagnant US economy and in a gradually growing PCA denomination. We have projected the support requirements of missionaries, adjusted the numbers for inflation and balanced this with future income projections. For expense projections we modified the historic trends for salary adjustments, growth and currency value, resulting in a small per missionary unit increase for 2014. We have anticipated a continuing economic recovery in 2015 and used three percent growth for 2015.

Missionary support accounts with deficit balances continue to remain low. Total deficits for all missionaries have gone from \$400,000 in 1994 down to approximately \$40,000 in 2013 indicating the strong support of MTW ministry partners and proactive management.

Partnership share giving for the home office grew from \$240,000 in 1994 to a peak of \$1,551,200 in 2010 but has dropped down to \$1,277,200 in 2013. The major reductions were in 2011 and 2013. Partnership share giving in 2015 is projected to level off but decrease slightly. We have

assumed that good church relations and enhanced equipping of churches will help maintain the giving in future years.

Project and field income is calculated by reviewing our active special projects and collecting field ministry budgets from all teams and missionaries. We expect a slight increase in 2015 and no capital campaigns are currently scheduled. Our Ambassador Program continues to provide major funding for new fields, church planting, training nationals, and mercy ministry with level future giving projected for 2015.

Investment income projections assume that interest rates will continue to remain low over the next two years. In 2015, with the somewhat volatile stock market, we have planned for average endowment earnings being distributed to the general fund.

The 2015 proposed budget for short-term ministries is based on a summer program of 5,100 individuals, an internship program of 305 persons and a two-year missionary staff of 126 missionaries. All programs in the Global Support group are designed to generate sufficient income to offset expenses whenever these programs expand.

The medical insurance fund (MIF) had a somewhat above normal expense year in 2013 for the third year in a row, which was offset by the stop-loss insurance. We expect that medical costs will increase faster than inflation. In 2014, some adjustments were made to the plan to limit future costs and premiums were increased by 10%. The Medical Benefits Reserve showed a small increase above the planned balanced budget in 2013, resulting from a mid-year premium increase in 2013. We project an average premium increase for 2015.

The fixed monthly administrative assessment charge per long-term missionary unit has been reduced by the increased endowment distribution to the general fund and was increased by the CPI indexing approved in 2008. The net change is a reduction of 2.6%. Further decreases are dependent on future growth in the endowment. With controlled or specially funded costs in the home office, we expect to keep the general fund in balance.

#### **IV. Major Ministry Not Implemented in the Past Year:**

There were no major items from the 2013 GA budget that were not implemented during 2013.

## **V. Notes to Budget**

The following three tables show the consolidated income and expense budget proposed for 2015. The first table shows the 2015 budget broken down into major components. The second table presents a historical perspective showing 2013 and 2014 budgets approved at General Assembly, 2015 information and the changes in budget from 2014 to 2015. The third table shows a five-year history of income and expenses.

In addition to the income and expense budget, the capital expense budget is requested in the amount of \$143,000 for information technology, improved telecommunication and some office reconfigurations to maximize space utilization for efficient operation.

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO THE WORLD							
PROPOSED 2015 BUDGET							
	Consolidated Budget	Ministry		Fund	Designated		% of
	Functional Analysis	Program	Administration	Raising	Programs	Totals	Totals
<b>Income</b>							
	Missionary Contributions	43,189,500				43,189,500	68.9%
	Project and Field Contributions	9,667,900				9,667,900	15.4%
	Unrestricted Contributions		1,143,600			1,143,600	1.8%
	Investment Income		35,900		1,075,200	1,111,100	1.8%
	Endowment Income				2,400,800	2,400,800	3.8%
	Gift Annuity and DAF Income				4,374,600	4,374,600	7.0%
	Other Income				768,900	768,900	1.2%
	<b>Total Income</b>	<b>52,857,400</b>	<b>1,179,500</b>	<b>0</b>	<b>8,619,500</b>	<b>62,656,400</b>	<b>100.0%</b>
<b>Transfers</b>							
	<b>Total Transfers</b>	<b>(11,371,200)</b>	<b>6,092,800</b>	<b>0</b>	<b>5,278,400</b>	<b>0</b>	
<b>Total Income &amp; Transfers</b>		<b>41,486,200</b>	<b>7,272,300</b>	<b>0</b>	<b>13,897,900</b>	<b>62,656,400</b>	
<b>Expenses</b>							
	Staff Salary and Benefits		5,053,700	439,500		5,493,200	9.2%
	Staff Personnel Costs		213,200	18,500		231,700	0.4%
	Facilities and Vehicles		123,400	11,200	0	134,600	0.2%
	Communications		304,600	26,500	0	331,100	0.6%
	Fees, Dues, Insurance	537,000	195,800	17,000	(300,600)	449,200	0.8%
	Financial		117,700		230,200	347,900	0.6%
	IT/Electronic Communicat	0	190,400	16,500	0	206,900	0.3%
	Ministry and Nat'l Train		200		1,094,500	1,094,700	1.8%
	Office Operating		70,700		2,800	73,500	0.1%
	Postage/Shipping		70,300	5,800	2,100	78,200	0.1%
	Other Miscelanious Expenses	10,000	0		(10,000)	0	0.0%
	Seminars/Conferences	0	128,300	11,100	270,700	410,100	0.7%
	Travel, Entertain. Meals		435,500	37,800	384,900	858,200	1.4%
	Project and Field Expenses	10,189,900				10,189,900	17.1%
	Missionary Salary and Benefits	24,390,900		1,626,100		26,017,000	43.6%
	Missionary travel and preparation	3,957,000				3,957,000	6.6%
	Missionary associated costs	1,982,300		132,200		2,114,500	3.5%
	MIF Claims & Expenses				6,984,200	6,984,200	11.7%
	Depreciation				703,200	703,200	1.2%
	<b>Total Expenses</b>	<b>41,067,100</b>	<b>6,903,800</b>	<b>2,342,200</b>	<b>9,362,000</b>	<b>59,675,100</b>	<b>100%</b>
	Consolidated Excess or Deficit(1)	419,100	368,500	(2,342,200)	4,535,900	2,981,300	
	Less Special Restriction Income(2)					2,978,000	
	Operational Excess or (Deficit)[1 less 2]					3,300	



APPENDIX C

MISSION TO THE WORLD							
BUDGET COMPARISONS STATEMENT FOR PROPOSED 2015 BUDGET							
Consolidated Budget	2013	2013 GA	2014 GA	2015 GA	Budget	2014 TO 2015	
Budget Comparison	Actual	Approved Budget	Approved Budget	Proposed Budget	% of Totals	Change in Budget \$ Inc.	% Inc.
<b>Income</b>							
Missionary Contributions	40,483,892	41,133,100	42,915,000	43,189,500	68.9%	274,500	0.6%
Project and Field Contributions	9,796,085	10,285,400	8,897,000	9,667,900	15.4%	770,900	8.7%
Unrestricted Contributions	1,310,331	1,310,500	1,239,600	1,143,600	1.8%	(96,000)	-7.7%
Investment Income	1,596,101	1,235,300	1,338,800	1,111,100	1.8%	(227,700)	-17.0%
Endowment Income	8,033,071	217,800	1,016,200	2,400,800	3.8%	1,384,600	136.3%
Gift Annuity and DAF Income	4,974,558	2,961,700	3,711,800	4,374,600	7.0%	662,800	17.9%
Other Income	968,946	292,300	244,700	768,900	1.2%	524,200	214.2%
<b>Total Income</b>	<b>67,162,983</b>	<b>57,436,100</b>	<b>59,363,100</b>	<b>62,656,400</b>	<b>100.0%</b>	<b>3,293,300</b>	<b>5.5%</b>
<b>Expenses</b>							
Staff Salary and Benefits	5,280,504	5,646,100	5,646,100	5,493,200	9.2%	(152,900)	-2.7%
Staff Personnel Costs	211,128	276,000	240,400	231,700	0.4%	(8,700)	-3.6%
Facilities and Vehicles	142,518	135,400	144,500	134,600	0.2%	(9,900)	-6.9%
Communications	304,543	278,400	324,400	331,100	0.6%	6,700	2.1%
Fees, Dues, Insurance	416,438	535,400	621,300	449,200	0.8%	(172,100)	-27.7%
Financial	328,740	311,300	331,700	347,900	0.6%	16,200	4.9%
IT/Electronic Communicat	201,381	250,200	229,000	206,900	0.3%	(22,100)	-9.7%
Ministry and Nat'l Train	963,092	997,100	1,285,100	1,094,700	1.8%	(190,400)	-14.8%
Office Operating	72,726	79,900	76,400	73,500	0.1%	(2,900)	-3.8%
Postage/Shipping	68,187	128,100	98,300	78,200	0.1%	(20,100)	-20.4%
Other Miscellaneous Expenses	15,859	30,900	30,900	0	0.0%	(30,900)	-100.0%
Seminars/Conferences	360,032	430,300	171,200	410,100	0.7%	238,900	139.5%
Travel, Entertain. Meals	780,728	928,800	1,014,600	858,200	1.4%	(156,400)	-15.4%
Project and Field Expenses	9,247,889	11,549,100	8,614,400	10,189,900	17.1%	1,575,500	18.3%
Missionary Salary and Benefits	24,630,337	24,979,600	26,136,700	26,017,000	43.6%	(119,700)	-0.5%
Missionary travel and preparation	3,841,678	3,662,400	3,982,700	3,957,000	6.6%	(25,700)	-0.6%
Missionary associated costs	2,052,851	1,988,300	1,950,000	2,114,500	3.5%	164,500	8.4%
MIF Claims & Expenses	5,818,255	4,666,800	5,486,700	6,984,200	11.7%	1,497,500	27.3%
Depreciation	650,902	629,400	709,600	703,200	1.2%	(6,400)	-0.9%
<b>Total Expenses</b>	<b>55,387,785</b>	<b>57,503,500</b>	<b>57,094,000</b>	<b>59,675,100</b>	<b>100.0%</b>	<b>2,581,100</b>	<b>4.5%</b>
Consolidated Excess or Deficit(1)	11,775,198	(67,400)	2,269,100	2,981,300			
Special Restriction Income(2)	10,115,363	(74,700)	2,268,500	2,978,000			
Operational Excess/(Deficit)[1 less 2]	1,659,835	7,300	600	3,300			
Coordinator's 2014 salary is \$113,636., housing is \$36,000. and benefits projected at \$35,257.							
Coordinator's 2015 salary is projected to be \$118,125., housing at \$36,000. and benefits at \$36,315.							

MINUTES OF THE GENERAL ASSEMBLY

<b>MISSION TO THE WORLD</b>					
<b>PROPOSED 2015 BUDGET - FIVE YEAR ACTUAL HISTORICAL DATA</b>					
	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>
<b>Income</b>					
Missionary Contributions	36,958,759	37,161,314	38,377,905	40,061,505	40,483,892
Project and Field Contributions	8,941,399	8,910,764	11,168,365	8,557,148	9,796,085
Unrestricted Contributions	1,476,135	1,557,149	1,427,412	1,361,039	1,310,331
Investment Income	1,783,415	1,529,531	1,455,947	1,559,173	1,596,101
Endowment Income	1,861,508	1,681,883	209,411	1,883,393	8,033,071
Gift Annuity and DAF Income	4,426,037	3,695,082	3,258,230	4,435,030	4,974,558
Other Income	202,446	213,486	667,336	244,717	968,946
<b>Total Income</b>	<b>55,649,699</b>	<b>54,749,209</b>	<b>56,564,606</b>	<b>58,102,005</b>	<b>67,162,983</b>
<b>Expenses</b>					
Staff Salary and Benefits	4,782,851	4,880,821	5,028,847	5,291,457	5,280,504
Staff Personnel Costs	154,746	272,740	251,976	213,225	211,128
Facilities and Vehicles	123,081	141,033	134,857	124,886	142,518
Communications	222,173	226,604	261,697	238,719	304,543
Fees, Dues, Insurance	491,817	541,054	493,483	665,178	416,438
Financial	284,536	291,332	303,247	316,067	328,740
IT/Electronic Communicat	225,999	222,013	187,245	159,674	201,381
Ministry and Nat'l Train	1,049,509	802,930	967,671	1,416,720	963,092
Office Operating	59,773	76,673	65,784	63,633	72,726
Postage/Shipping	131,740	110,714	90,076	76,548	68,187
Other Miscellaneous Expenses	14,299	19,049	18,676	41,054	15,859
Seminars/Conferences	87,456	265,776	200,418	113,031	360,032
Travel, Entertain. Meals	1,077,182	960,016	804,684	683,566	780,728
Project and Field Expenses	10,373,418	9,666,634	10,956,223	8,551,935	9,247,889
Missionary Salary and Benefits	22,673,350	22,838,337	23,100,502	24,013,633	24,630,337
Missionary travel and preparation	2,959,774	3,287,588	3,265,363	3,875,633	3,841,678
Missionary associated costs	1,701,324	1,773,194	1,832,508	1,796,579	2,052,851
MIF Claims & Expenses	4,180,493	4,199,724	4,805,846	4,632,876	5,818,255
Depreciation	607,176	490,057	504,130	654,738	650,902
<b>Total Expenses</b>	<b>51,200,697</b>	<b>51,066,289</b>	<b>53,273,233</b>	<b>52,929,152</b>	<b>55,387,785</b>
Consolidated Excess or Deficit	4,449,002	3,682,920	3,291,373	5,172,853	11,775,198
New Restricted Funds	n.a.	3,577,864	2,242,297	4,185,732	10,115,363
Operational Excess or Deficit	n.a.	(687,159)	905,121	958,040	1,631,357
General Fund Excess or Deficit	690,721	792,215	143,955	29,081	28,478
Note: The 2012 actuals are slightly different from last year reflecting final audit numbers.					
Note: The 2013 actuals are slightly different from other budget reports due to pre-audit adjustments since February 1, 2014.					
Note: The 2013 actuals are pre-audit figures as the Audit is not complete until April 30, 2014.					

APPENDIX C

PROPOSED 2015 GA BUDGET – CAPITAL EXPENDITURES

Description of Asset:	GA Approved 2014 Capital Budget	GA Proposed 2015 Capital Budget
Computer Network	25,000.	25,000.
~		
Laptop Computers	10,000.	10,000.
New Application Software	45,000.	45,000.
System Software	5,000.	5,000.
Telephone and LAN Equipment	13,000.	13,000.
Furniture & Building Improvements	20,000.	20,000.
Contract Labor – Software Development	25,000.	25,000.
Total Capital Budget	143,000.	143,000.

**PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.  
PROPOSED BUDGET  
2015**

**I. Economic Considerations and General Ministry Factors**

The PCA Foundation's (PCAF) primary purpose is to use its assets "...for the support of the cause of the Kingdom of Jesus Christ, primarily through the Presbyterian Church in America, but also through other groups, societies, organizations, and institutions that minister in Jesus' name to man's spiritual, physical, emotional and intellectual powers" (PCAF Articles of Incorporation).

The purpose of the PCAF is accomplished primarily by providing information, education, and charitable financial services to individuals and families in order to help them carry out their charitable desires and stewardship responsibilities.

The PCAF offers the following charitable financial services: Advise and Consult Funds (donor-advised funds), Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, Designated Funds for Churches, Estate Design, Bequest Processing, and providing educational materials, presentations and information.

The PCA Foundation has been somewhat affected since late 2008 by the recession, the weakened financial markets, and declining interest rates. These circumstances had a negative impact in late 2008 and during 2009 on the gifting of appreciated assets, the fair market values of the PCA Foundation's assets, and the income earned on some of its funds. Since 2009 gifting to the PCAF has shown improvement due to improving financial markets and other circumstances. The challenge of earning income on some of the PCAF's funds still remains, and will continue until interest rates begin to rise.

The PCA Foundation reacted quickly in early 2009 to the poor conditions brought on by the recession, and significantly reduced its total 2009-2013 operations and capital expenses from the amounts in the General Assembly approved 2009-2013 Budgets, and currently plans to do so again during 2014. However, due to the improving economy, the PCA Foundation's proposed 2015 Operations and Capital Budget is \$976,000, which represents an increase of \$28,000 or 3% from its 2014 Budget. The \$28,000 increase is primarily the result of an increase in budgeted staff wages and benefits.

## **II. Major Changes in Budget**

here are no major changes in operations included in the proposed 2015 Budget.

## **III. Income Streams**

The PCAF is self-supported. It does not participate in the PCA's Partnership Shares Program, nor does it rely on the financial support of churches to help underwrite its operating expenses.

Approximately 74% of the PCAF's total 2015 budgeted operating revenue will be derived from interest/earnings generated by its Advise and Consult Fund, the PCAF Endowment and several bank accounts. Trustee/Administrative Fees on Charitable Trusts, Endowments and other accounts are budgeted to provide approximately 21% of the budgeted revenues, and charitable contributions (primarily from a small number of individuals and Board members) account for the remaining 5%.

The sources of revenue and support described above should be attainable and sufficient to provide the 2015 budgeted operating revenues.

## **IV. Major Ministry Not Implemented in the Past Year**

There were no new major ministry plans of the PCA Foundation scheduled for implementation during 2013.

## **V. Notes to Budget "line items"**

### **General Comments**

The 2015 Operating and Capital Budget of \$976,000 represents a \$28,000 or 3% increase compared to the 2014 Budget of \$948,000. The primary reason for the increase in the 2015 Budget compared to the 2014 Budget is the increase in budgeted staff wages and benefits (\$24,269).

**Notes to Proposed 2015 Budget** - (Notes generally relate to the Proposed 2015 Budget sheet and address notable variances of the 2015 Budget compared to the 2014 Budget.)

### **Support & Revenue**

The 2015 Budget for Support and Revenue is \$976,000, the amount needed to fund the 2015 Operating and Capital Budget.

## MINUTES OF THE GENERAL ASSEMBLY

Note: The PCA Foundation does not participate in the PCA's Partnership Shares or Ministry Asks programs. It is self-supported.

Undesignated Earnings (line 1) – These payouts are from funds held by the PCA Foundation, mainly from Advise & Consult Funds and the PCAF Endowment, which help underwrite the Foundation's operating expenses. The payout percentages are set annually by the PCA Foundation's Board, and generally are somewhat correlated to the expected investment returns of the accounts. However, during times when the expected investment returns may be lower than the payout amounts needed to fund operations, reserves in these accounts are more than adequate to compensate for the differences. The 2015 Budget of \$710,000 represents a \$10,000, or 1% increase from the 2014 Budget amount of \$700,000. This is primarily the result of an anticipated increase in projected balances and income in the Advise & Consult Fund New Pool Fund compared to what was budgeted in the 2014 Budget.

C & A Support (line 2) – This line was previously used for the total General Assembly mandated support from four Committees and Agencies (Covenant College, Covenant Theological Seminary, Mission to North America and Mission to the World). In 1996, the total amount was \$176,000 and was reduced down incrementally to \$0 by 2000, the year the Foundation successfully achieved self-supporting status.

Fees (line 3) – 2015 Budgeted fees are administrative fees charged on funds held for long term administration such as Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, and Designated Funds, etc. The 2015 Budget amount of \$202,000 is compared to the 2014 Budget amount of \$190,000. Current account balances, the anticipation of new accounts in 2014, along with some expected improvement in the economy and the financial markets make achieving the 2015 Budgeted fee income realistic.

Contributions (line 4) – Gifts primarily from a small number of individuals and Board members help underwrite the Foundation's Operating Budget. The contributions budgeted for 2015 are \$50,000, compared to \$50,000 in the 2014 Budget.

### **Operations Expenses**

The 2015 amount budgeted for operating expenses is \$945,500, compared to \$917,000 budgeted for 2014, an increase of \$28,500 or 3%.

## APPENDIX C

Staff Wages & Benefits (lines 6, 7 and 8) – 2015 is budgeted at \$695,519, representing an increase of 3.6% or \$24,269 from the 2014 Budget amount of \$671,250. Wage increases budgeted for 2015 are approximately 4% of estimated 2014 wages.

The President's total 2015 Budgeted Compensation Package (lines 6 & 7 combined) of \$217,100 reflects a 4% increase over the 2014 Budget amount. It should be noted that spousal health insurance expense that had been classified in prior years in President's Benefits (line 7) are being re-classified in the 2015 Budget to be included as part of the President's Salary (line 6), as required by the Affordable Care Act (ACA) as it applies to the PCA's Health Insurance Plan. The amount of this re-classification in the 2015 Budget is \$10,635.

The 2015 Budget for Staff Wages & Benefits of \$695,519 represents a \$175,354 increase over 2013 Actual of \$520,165. However, of this amount of this amount, \$118,077 is due to the salary and benefits of a Development Representative position included in the 2015 Budget, but which was vacant during 2013. The remainder of the increase of \$57,277 is due to wage, payroll tax, health insurance and retirement plan contribution expense increases.

All Other Operating Expenses (line 9 - 24) – All other operating expenses for the 2015 Budget are \$249,981, compared to \$245,750 in the 2014 Budget, an increase of \$4,231 or approximately 2%.

### **Capital Expenditures**

Capital Expenditures (line 25) – The 2015 Budget of \$45,000 consists of \$5,000 for new computer hardware and office equipment and \$40,000 for additional system software designated to provide a portal for donors and to enhance grant distribution processing.

## MINUTES OF THE GENERAL ASSEMBLY

### PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC. PROPOSED 2015 BUDGET

	2013 ACTUAL	2013 BUDGET	2014 BUDGET	GENERAL & ADMIN.	FUND RAISING	CAPITAL ASSETS	2015 TOTALS	% OF TOTAL
<b>SUPPORT &amp; REVENUE</b>								
1. UNDESIGNATED EARNINGS	535,000	658,000	700,000	710,000	-	-	710,000	72.75
2. C&A SUPPORT	-	-	-	-	-	-	-	-
3. FEES	185,343	182,000	190,000	202,000	-	-	202,000	20.70
4. CONTRIBUTIONS	36,275	40,000	50,000	-	50,000	-	50,000	5.12
5. INTEREST INCOME	12,085	5,500	8,000	14,000	-	-	14,000	1.43
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>768,703</b>	<b>885,500</b>	<b>948,000</b>	<b>926,000</b>	<b>50,000</b>	<b>-</b>	<b>976,000</b>	<b>100.00</b>
<b>OPERATIONS EXPENSES</b>								
6. PRESIDENT'S SALARY	154,000	152,200	161,160	62,020	115,180	-	177,200	18.16
7. PRESIDENT'S BENEFITS	46,720	44,700	47,590	13,965	25,935	-	39,900	4.09
8. STAFF WAGES & BENEFITS	319,445	431,000	462,500	307,316	171,103	-	478,419	49.02
9. TRAVEL EXPENSE	16,033	22,000	19,000	4,150	15,850	-	20,000	2.05
10. PROFESSIONAL SERVICES	35,039	45,500	43,500	35,500	7,500	-	43,000	4.41
11. PROMOTION	16,033	45,000	35,500	-	34,000	-	34,000	3.48
12. OFFICE EXPENSE	28,066	32,000	33,000	22,000	9,000	-	31,000	3.18
13. POSTAGE/UPS/FED EX	7,707	10,000	8,000	2,250	6,750	-	9,000	0.92
14. TAXES & LICENSES	120	300	300	300	-	-	300	0.03
15. RENT	29,016	29,040	29,040	29,040	-	-	29,040	2.98
16. TELEPHONE	3,890	5,000	5,000	1,250	3,750	-	5,000	0.51
17. DUES & SUBSCRIPTIONS	6,134	7,000	7,000	2,450	4,550	-	7,000	0.72
18. TRAINING	495	3,500	2,500	1,700	800	-	2,500	0.26
19. BOARD EXPENSE	12,289	16,000	16,000	16,000	-	-	16,000	1.64
20. OFFICE INSURANCE	15,534	12,700	13,400	17,800	-	-	17,800	1.82
21. GA EXPENSE	4,662	5,000	5,000	5,000	-	-	5,000	0.51
22. ADMIN./GA NOM. CMTES.	13,781	13,500	13,500	14,000	-	-	14,000	1.43
23. MISCELLANEOUS	190	1,060	1,010	1,841	-	-	1,841	0.19
24. DEPRECIATION	25,778	29,400	14,000	10,200	4,300	-	14,500	1.49
<b>TOTAL OPERATIONS EXPENSES</b>	<b>734,732</b>	<b>904,900</b>	<b>917,000</b>	<b>546,782</b>	<b>398,718</b>	<b>-</b>	<b>945,500</b>	<b>96.88</b>
SURPLUS/(DEFICIT) FROM OPERATIONS	33,971	(19,400)	31,000	379,218	(348,718)	-	30,500	3.13
<b>CAPITAL ASSETS</b>								
25. CAPITAL EXPENDITURES	2,599	10,000	45,000	-	-	45,000	45,000	4.61
26. LESS DEPRECIATION	(25,778)	(29,400)	(14,000)	-	-	(14,500)	(14,500)	(1.49)
<b>TOTAL CAPITAL EXPENDITURES</b>	<b>(23,179)</b>	<b>(19,400)</b>	<b>31,000</b>	<b>-</b>	<b>-</b>	<b>30,500</b>	<b>30,500</b>	<b>3.13</b>
<b>TOTAL OPERATIONS &amp; CAPITAL</b>	<b>711,553</b>	<b>885,500</b>	<b>948,000</b>	<b>546,782</b>	<b>398,718</b>	<b>30,500</b>	<b>976,000</b>	<b>100.00</b>
<b>TOTAL SURPLUS/DEFICIT</b>	<b>57,150</b>	<b>-</b>	<b>-</b>	<b>379,218</b>	<b>(348,718)</b>	<b>(30,500)</b>	<b>-</b>	<b>-</b>

PCAF THREE YEAR COMPARISON OF INCOME, EXPENSE, SURPLUS/(DEFICIT)				
	2011	2012	2013	AVERAGE 2012-2013
<b>BUDGET</b>	725,000	848,000	885,500	819,500
<b>INCOME</b>	696,775	741,618	768,703	735,699
<b>EXPENSE</b>	679,710	716,416	734,732	710,286
<b>SURPLUS/(DEFICIT)</b>	17,065	25,202	33,971	25,413



APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.  
 BUDGETS COMPARISON STATEMENT  
 FOR PROPOSED 2015 BUDGET

DESCRIPTION	2013 ACTUAL	2013 BUDGET	2014 BUDGET	PROPOSED 2015 BUDGET	BUDGET % OF TOTAL	CHANGE IN BUDGET	
						IN \$	IN %
<b>SUPPORT &amp; REVENUE</b>							
1. UNDESIGNATED EARNINGS	535,000	658,000	700,000	710,000	72.75	10,000	1.43
2. C&A SUPPORT	-	-	-	-	-	-	-
3. FEES	185,343	182,000	190,000	202,000	20.70	12,000	6.32
4. CONTRIBUTIONS	36,275	40,000	50,000	50,000	5.12	-	-
5. INTEREST INCOME	12,085	5,500	8,000	14,000	1.43	6,000	75.00
<b>TOTAL SUPPORT/REVENUE</b>	<b>768,703</b>	<b>885,500</b>	<b>948,000</b>	<b>976,000</b>	<b>100.00</b>	<b>28,000</b>	<b>2.95</b>
<b>OPERATIONS EXPENSES</b>							
<b>PROGRAMS</b>							
6. NONE	-	-	-	-	-	-	-
<b>TOTAL PROGRAMS</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>
<b>SUPPORT SERVICES</b>							
7. GENERAL & ADMIN.:	480,607	509,578	524,926	546,782	56.02	21,856	4.16
8. FUND RAISING	254,125	395,322	392,074	398,718	40.85	6,644	1.69
<b>TOTAL SUPPORT SERVICES</b>	<b>734,732</b>	<b>904,900</b>	<b>917,000</b>	<b>945,500</b>	<b>96.88</b>	<b>28,500</b>	<b>3.11</b>
<b>TOTAL OPERATIONS EXPENSES:</b>	<b>734,732</b>	<b>904,900</b>	<b>917,000</b>	<b>945,500</b>	<b>96.88</b>	<b>28,500</b>	<b>3.11</b>
SURPLUS (DEFICIT) OPERATION	33,971	(19,400)	31,000	30,500	3.13	(500)	-
<b>CAPITAL ASSETS:</b>							
9. CAPITAL EXPENDITURES	2,599	10,000	45,000	45,000	4.61	-	-
10. (LESS DEPRECIATION)	(25,778)	(29,400)	(14,000)	(14,500)	(1.49)	(500)	3.57
<b>TOTAL CAPITAL EXPENDITURES:</b>	<b>(23,179)</b>	<b>(19,400)</b>	<b>31,000</b>	<b>30,500</b>	<b>3.13</b>	<b>(500)</b>	<b>-</b>
<b>TOTAL OPERATIONS &amp; CAPITAL:</b>	<b>711,553</b>	<b>885,500</b>	<b>948,000</b>	<b>976,000</b>	<b>100.00</b>	<b>28,000</b>	<b>2.95</b>
<b>TOTAL SURPLUS/(DEFICIT):</b>	<b>57,150</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.  
 FIVE YEAR ACTUAL REVENUE AND EXPENSE TRENDS  
 2009-2013

	2009 ACTUAL	2010 ACTUAL	2011 ACTUAL	2012 ACTUAL	2013 ACTUAL
<b>SUPPORT &amp; REVENUE</b>					
1. UNDESIGNATED EARNINGS	439,942	439,774	479,902	495,000	535,000
2. C&A SUPPORT	-	-	-	-	-
3. FEES	149,389	163,622	160,959	175,089	185,343
4. CONTRIBUTIONS	55,658	80,515	51,970	64,967	36,275
5. INTEREST INCOME	12,559	7,798	3,944	6,562	12,085
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>657,548</b>	<b>691,709</b>	<b>696,775</b>	<b>741,618</b>	<b>768,703</b>
<b>OPERATIONS EXPENSES</b>					
6. PRESIDENT'S SALARY	135,300	140,700	143,500	149,000	154,000
7. PRESIDENT'S BENEFITS	39,700	41,300	42,100	44,000	46,720
8. STAFF WAGES & BENEFITS	261,288	263,020	291,767	300,953	319,445
9. TRAVEL EXPENSE	13,847	15,909	13,370	17,365	16,033
10. PROFESSIONAL SERVICES	42,149	50,363	34,824	46,414	35,039
11. PROMOTION	30,768	23,524	18,876	21,623	16,033
12. OFFICE EXPENSE	29,819	27,252	22,341	26,553	28,066
13. POSTAGE/UPS/FED EX	7,051	13,690	8,925	6,441	7,707
14. TAXES & LICENSES	284	302	120	227	120
15. RENT	29,016	29,016	29,016	29,016	29,016
16. TELEPHONE	5,662	3,543	3,900	4,221	3,690
17. DUES & SUBSCRIPTIONS	5,849	5,449	6,191	6,151	6,134
18. TRAINING	42	-	148	495	495
19. BOARD EXPENSE	12,411	21,061	12,084	14,520	12,289
20. OFFICE INSURANCE	10,507	11,905	11,712	11,906	15,534
21. GA EXPENSE	2,055	2,046	4,678	3,987	4,662
22. ADMIN/GA NOM. CMTES.	839	1,376	2,044	1,626	13,781
23. MISCELLANEOUS	526	4,000	1,020	428	190
24. DEPRECIATION	13,143	12,612	33,094	31,490	25,778
<b>TOTAL OPERATIONS EXPENSES</b>	<b>640,256</b>	<b>667,068</b>	<b>679,710</b>	<b>716,416</b>	<b>734,732</b>
SURPLUS/(DEFICIT) FROM OPERATIONS	17,292	24,641	17,065	25,202	33,971
<b>CAPITAL ASSETS</b>					
25. CAPITAL EXPENDITURES	13,048	20,231	1,883	3,909	2,599
26. LESS DEPRECIATION	(13,143)	(12,612)	(33,094)	(31,490)	(25,778)
<b>TOTAL CAPITAL EXPENDITURES</b>	<b>(95)</b>	<b>7,619</b>	<b>(31,211)</b>	<b>(27,581)</b>	<b>(23,179)</b>
<b>TOTAL OPERATIONS &amp; CAPITAL</b>	<b>640,161</b>	<b>674,687</b>	<b>648,499</b>	<b>688,835</b>	<b>711,553</b>
<b>TOTAL SURPLUS/DEFICIT</b>	<b>17,387</b>	<b>17,022</b>	<b>48,276</b>	<b>52,783</b>	<b>57,150</b>

**PCA RETIREMENT & BENEFITS, INC.  
PROPOSED BUDGET  
2015**

**I. Economic Considerations and General Ministry Factors**

- A. RBI Vision: To help our ministry partners steward God's financial resources with wisdom and compassion.
- B. RBI Mission: RBI is committed to serve the Lord and His Church by providing financial direction and ministries of encouragement and support. As a member of God's covenant family, RBI will deliver its services through a trusted and confidential relationship. We will provide professional expertise and competitive products designed to meet the retirement, insurance, and ministerial relief needs of our Church family.
- C. This budget reflects the costs incurred to administer the trust funds for PCA Retirement & Benefits, Inc. This budget does not reflect the financial activity in those trust funds. (Complete financial activity in the trust funds is provided in the *2013 RBI Annual Report*, which includes audited financial statements.)
- D. Economic considerations include a CPI of 2.2% and a medical trend of 15% based on our local group experience.

**II. Major Changes in Budget**

- A. The 2015 budget reflects a 3.9% increase, or \$96,523, compared to the 2014 approved budget (Budget Comparisons). The increase is spread between Retirement and Insurance due to planned enhanced service objectives and associated expenses as described in our report to the Forty-Second General Assembly.
- B. The 2015 budget is underfunded by \$100,000. At the end of 2013 we evaluated our cash position and determined that we could cut funding for 2015 by \$100,000.
- C. The total number of staff budgeted for 2015 is 20 FTE; this is the same FTE count in our 2014 budget. Currently, 17 of these positions are filled.

## MINUTES OF THE GENERAL ASSEMBLY

- D. The Retirement portion of Support and Revenue increased 6.1%, or \$83,466, due to planned enhanced service objectives and estimated inflation (Budget Comparisons – Line 1).
- E. The Insurance portion of Support and Revenue increased 6.2%, or \$40,497, due to planned enhanced service objectives and estimated inflation (Budget Comparisons – Line 2).
- F. The Relief portion of Support and Revenue shows a 7.4% decrease, or (\$32,940), compared to 2014. This decrease is based on 2013 actual program and fundraising expense plus estimated costs associated with implementing the Relief Strategic Plan (Budget Comparisons – Line 3).
- G. The Insurance TPA income portion of Support and Revenue reflects fee income collected by RBI for in-house administration of the Insurance plan (Budget Comparisons – Line 4).
- H. The 2015 budget reflects \$65,365 for capital additions (Proposed Budget – Line 25).
- I. Please note that 2013 actuals are unaudited (Budget Comparisons and Five-Year Comparison).

### **III. Income Stream**

The two sources of RBI budgeted revenue are 1) trustee fees charged to the Health and Welfare Benefit Trust and the PCA Retirement Plan Trust, and 2) estimated Insurance In House TPA fees. The trustee fee is set by the General Assembly when it approves our budget.

### **IV. Major Ministry Not Implemented in the Past Year**

All major ministry items were implemented.

### **V. Notes to Budget Line Items**

- A. An overall net increase of 7.9% in salaries and benefits is assumed for 2015. Budgeted positions include a 4.4% average benefit cost increase and a 3.5% average salary increase that assumes a 2.2% cost of living factor and a 1.3% merit factor (Proposed Budget – Lines 5-8).

## APPENDIX C

- B. Occupancy expense for the shared facility is expected to remain at the same rate of \$12 per square foot (Proposed Budget – Line 13).
- C. Board meeting expense has increased to include an extended board meeting for long term planning purposes.
- D. All fundraising activities relate to the Ministerial Relief program through our development activities, annual Christmas Offering, appeals through PCA Foundation and advertising in denominational publications (Proposed Budget – Fundraising Column).
- E. Our General Assembly line item includes RBI's share of the Nominating Committee expense and any Ad Hoc Committee expense, the cost of convention services, such as booth space and electrical supply, transportation of materials to and from General Assembly, seminars and other education / information activities presented at General Assembly. It also includes RBI's share of denominational legal expense. It does not include travel expense for staff and presenting board members (Five-Year Comparison – Line 10).

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC. PROPOSED 2015 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	SUPPORTING ACTIVITIES	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
<b>Support &amp; Revenue:</b>						
1 Retirement		1,413,721		42,245	1,455,966	56.07%
2 Insurance		677,992		19,880	697,872	26.87%
3 Relief	267,140		141,160	3,240	411,540	15.85%
4 Insurance TPA Income		31,500			31,500	1.21%
<b>Total Support &amp; Revenue</b>	<b>267,140</b>	<b>2,123,213</b>	<b>141,160</b>	<b>65,365</b>	<b>2,596,878</b>	<b>100.00%</b>
<b>Operations Expenses:</b>						
<i>Salaries &amp; Benefits:</i>						
5 President's Salary	15,520	178,480			194,000	7.19%
6 President's Benefits	3,422	39,728			43,150	1.60%
7 Staff Salaries & Housing	157,905	1,002,135	81,460		1,241,500	46.03%
8 Staff Benefits	43,560	368,750	20,840		433,150	16.06%
<i>G &amp; A:</i>						
9 Advertising, Promotions & Website	1,500	17,615			19,115	0.71%
10 Computer Expense	1,577	30,000			31,577	1.17%
11 Equipment Expense	895	5,640			6,535	0.24%
12 Insurance	1,000	50,000			51,000	1.89%
13 Occupancy Cost/Rent	7,847	64,478			72,325	2.68%
14 Office	3,018	7,540			10,558	0.39%
15 Postage	2,310	27,459			29,769	1.10%
16 Printing	3,510	87,072			90,582	3.36%
17 Professional Services	5,739	115,830			121,569	4.51%
18 Telephone	1,515	12,400			13,915	0.52%
19 Training	900	11,050			11,950	0.44%
20 Travel	13,895	108,050			121,945	4.52%
<b>Subtotal</b>	<b>264,113</b>	<b>2,126,227</b>	<b>102,300</b>	<b>0</b>	<b>2,492,640</b>	<b>92.43%</b>
21 Board Meetings	1,935	65,748			67,683	2.51%
22 Ministerial Relief Fund Raising			38,860		38,860	1.44%
23 General Assembly Expense	1,092	31,238			32,330	1.20%
<b>Total Operations Expenses:</b>	<b>267,140</b>	<b>2,223,213</b>	<b>141,160</b>	<b>0</b>	<b>2,631,513</b>	<b>97.58%</b>
24 Surplus/(Deficit) from Operations:	<b>0</b>	<b>(100,000)</b>	<b>0</b>	<b>65,365</b>	<b>(34,635)</b>	
<b>Capital Assets:</b>						
25 Capital Expenditures				65,365	65,365	2.42%
26 Depreciation		35,000			35,000	
27 Less Depreciation		(35,000)			(35,000)	
<b>Total Capital Assets:</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>65,365</b>	<b>65,365</b>	<b>2.42%</b>
<b>Total Operations &amp; Capital:</b>	<b>267,140</b>	<b>2,223,213</b>	<b>141,160</b>	<b>65,365</b>	<b>2,696,878</b>	<b>100.00%</b>

APPENDIX C

PCA RETIREMENT & BENEFITS, INC. BUDGET COMPARISONS STATEMENT FOR PROPOSED 2015 BUDGET							
DESCRIPTION	2013	2013	2014	PROPOSED	BUDGET	2014 TO 2015	
	ACTUAL	BUDGET	BUDGET	2015	% OF	CHANGE IN BUDGET	
				BUDGET	TOTALS	IN \$	IN %
<b>Support &amp; Revenue:</b>							
1 Retirement	1,038,760	1,096,800	1,372,500	1,455,966	56.07%	83,466	6.1%
2 Insurance	469,563	495,800	657,375	697,872	26.87%	40,497	6.2%
3 Relief	364,078	493,920	444,480	411,540	15.85%	(32,940)	-7.4%
4 Insurance TPA Income	29,837	23,000	26,000	31,500	1.21%	5,500	21.2%
<b>Total Support &amp; Revenue</b>	<b>1,902,238</b>	<b>2,109,520</b>	<b>2,500,355</b>	<b>2,596,878</b>	<b>100.00%</b>	<b>96,523</b>	<b>3.9%</b>
<b>Operations Expenses:</b>							
<i>Programs:</i>							
5 Ministerial Relief	256,204	341,790	282,080	270,380	10.03%	(11,700)	-4.1%
Total Programs:	256,204	341,790	282,080	270,380	10.03%	(11,700)	-4.1%
<i>Supporting Activities:</i>							
6 Administration	1,481,609	1,623,315	1,977,993	2,119,960	78.61%	141,967	7.2%
7 Board Meetings	39,381	36,805	41,755	67,683	2.51%	25,928	62.1%
8 Fund Raising	107,874	146,225	159,160	141,160	5.23%	(18,000)	-11.3%
9 General Assembly Expense	17,170	22,385	21,627	32,330	1.20%	10,703	49.5%
Total Supporting Activities	1,646,034	1,828,730	2,200,535	2,361,133	87.55%	160,598	7.3%
<b>Total Operations Expenses:</b>	<b>1,902,238</b>	<b>2,170,520</b>	<b>2,482,615</b>	<b>2,631,513</b>	<b>97.58%</b>	<b>148,898</b>	<b>6.0%</b>
10 Depreciation/Disposals	39,022						
11 Surplus(Deficit) after Depreciation	(39,022)						
<b>Capital Assets:</b>							
12 Capital Additions	**	89,000	62,740	65,365	2.42%	2,625	
<b>Total Operations &amp; Capital:</b>	<b>1,941,260</b>	<b>2,259,520</b>	<b>2,545,355</b>	<b>2,696,878</b>	<b>100.00%</b>	<b>151,523</b>	<b>6.0%</b>
<b>Net Revenue over (under) Expense including depreciation and excluding equity transfer</b>	<b>(39,022)</b>	<b>(150,000)</b>	<b>(45,000)</b>	<b>(100,000)</b>			
<b>Additional Information:</b>	2013	2013	2014	Proposed		Change in Budget	
	Salary	Budget	Budget	Budget		in \$	in %
President's Salary	178,734	175,100	183,855	194,000		10,145	5.5%
President's Benefits	36,927	37,665	40,785	43,150		2,365	5.8%

\* See Budget Note V.D.

\* Administrative costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief.

This budget does not reflect the financial activity in those trust funds.

\*\* Capital Additions for 2013 were \$13,084. Equity Transfer additions for the building were \$29,478.

2013 Actuals are unaudited as of the 2015 Budget submission deadline.

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC.					
FIVE-YEAR COMPARISON					
DESCRIPTION	2009 ACTUAL	2010 ACTUAL	2011 ACTUAL	2012 ACTUAL	2013 ACTUAL
<b>Support &amp; Revenue:</b>					
1 Retirement	1,035,280	1,055,000	1,085,000	1,090,000	1,038,760
2 Insurance	385,000	420,000	485,000	503,700	469,563
3 Relief	150,000	197,000	288,353	235,724	364,078
4 Insurance TPA Income	0	0	9,991	24,485	29,837
5 Interest Income	554	98,483	0	0	0
<b>Total Support &amp; Revenue</b>	<b>1,570,834</b>	<b>1,770,483</b>	<b>1,868,344</b>	<b>1,853,909</b>	<b>1,902,238</b>
<b>Operations Expenses:</b>					
<i>Programs:</i>					
6 Ministerial Relief	129,717	188,735	268,066	229,596	256,204
Total Programs:	129,717	188,735	268,066	229,596	256,204
<i>Supporting Activities:</i>					
7 Administration	1,147,334	1,173,869	1,246,801	1,402,825	1,481,609
8 Board Meetings	22,521	26,900	59,676	36,057	39,381
9 Fund Raising (Relief)	23,735	17,172	20,287	39,522	107,874
10 General Assembly Expense	10,356	20,535	13,368	7,994	17,170
Total Supporting Activities:	1,203,946	1,238,476	1,340,132	1,486,398	1,646,034
<b>Total Operations Expenses:</b>	<b>1,333,663</b>	<b>1,427,211</b>	<b>1,608,198</b>	<b>1,715,994</b>	<b>1,902,238</b>
11 Depreciation/Disposals	37,805	36,096	30,290	17,082	9,544
12 Surplus(Deficit) after Depreciation	199,366	307,176	229,856	120,833	(9,544)
<b>Capital Assets:</b>					
13 Capital Additions	**	**	**	**	**
<b>Total Operations &amp; Capital:</b>	<b>1,371,468</b>	<b>1,463,307</b>	<b>1,638,488</b>	<b>1,733,076</b>	<b>1,911,782</b>
<b>Net Revenue over (under) Expense including depreciation</b>	<b>199,366</b>	<b>307,176</b>	<b>229,856</b>	<b>120,833</b>	<b>(9,544)</b>

Administrative Costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief. This budget does not reflect the financial activity in those trust funds.

	\$480,000 +			
** Capital Additions	\$36,519 +	\$20,559 +	\$55,866+	\$51,342+
	\$8,985	\$11,033	2,528	13,532
	Purchase of office furniture for acctng space, website redesign, server upgrade + equity transfer of building and furnishings	Purchase of Suite 104 from RUM + computer upgrades + equity transfer of building and furnishings	Purchase of new copier + new conference room +computer upgrades + equity transfer of building and furnishings	Purchase of new company car + electronic data management set up + equity transfer of building and furnishings
				Purchase of new printers, computers, website design + equity transfer of building and furnishings



**REFORMED UNIVERSITY MINISTRIES  
PROPOSED BUDGET  
2015**

**The RUM Mission:**

Reformed University Ministries has the goal of building the church now and for the future by reaching students for Christ and equipping students to serve. This is accomplished by supporting the RUF works of presbyteries and churches in the areas of administration, finance, development, intern program, training, conferences, recruiting, and general ministry operation.

**I. Economic Considerations and General Ministry Factors**

\*

\* This budget reflects our continuing growth as we assist and work with presbyteries and churches to develop new RUF works on campuses nationwide. For 2015, we project to have 123 campus ministries with over 270 field staff, including 130 interns.

\* There is a net increase of 11.5% in this budget over the 2014 budget.

\* The total number of full-time equivalent staff budgeted for 2015 is twenty-five, an increase of one over the 2014 budget. Twenty-four full-time equivalent positions are currently filled. The unfilled positions are for a new development hire.

\* An overall net increase of 9% for salaries and related adjustments to benefits is assumed for all existing staff positions. That includes aggregate of cost of living and merit and benefit adjustments.

\* The cost being charged by the Administrative Committee for office space is projected to be \$12 per square foot in 2015. (Due to the sale of RUM's equity share in the PCA office building, this amount is paid to PCA-CEP through a lease agreement.)

\* The 2015 budget for the entire ministry of \$25,074,011, including affiliated committees, is included in the RUM General Assembly report for information.

**II. Major Changes in Budget**

\* There are no major changes reflected in the 2015 budget.

### **III. Income Streams**

\* Income for the 2015 budget is projected to come from contributions (30.4%), affiliated committee transfers (66.7%), interest income (1.6%), and conference revenues (1.3%).

### **IV. Major Ministry Items Not Implemented**

\* All major ministry items have been implemented.

### **V. Notes to Budget Line Items**

\* The major areas of increase are for: 1) salary and benefits adjustments 2) an increase in development staff to handle alumni.

APPENDIX C

REFORMED UNIVERSITY MINISTRIES  
PROPOSED 2015 BUDGET

	Total Program	Total Admin & General	Total Fund Raising	TOTAL	% of Total
<b>SUPPORT AND REVENUE</b>					
1 Contributions	0	527,833	665,426	1,193,259	30.4%
2 Interest Income	0	64,000	0	64,000	1.6%
3 Campus Affiliated Transfers	2,323,189	292,434	0	2,615,623	66.7%
4 Conference Revenues	50,000	0	0	50,000	1.3%
<b>TOTAL SUPPORT &amp; REVENUE</b>	<b>2,373,189</b>	<b>884,267</b>	<b>665,426</b>	<b>3,922,882</b>	<b>100%</b>
<b>EXPENSES</b>					
5 Coordinator Salary & Housing	167,000	0	0	167,000	4.3%
6 Coordinator Benefits	39,519	0	0	39,519	1.0%
7 Salaries	1,180,378	348,227	282,101	1,810,706	46.2%
8 Benefits	374,472	130,340	65,025	569,837	14.5%
9 Conferences/Training/Assessment	40,600	9,500	3,500	53,600	1.4%
10 Equipment & Maintenance	16,000	35,000	2,000	53,000	1.4%
11 Insurance	0	29,000	0	29,000	0.7%
12 Misc	34,920	48,000	16,200	99,120	2.5%
13 Postage	500	10,000	45,000	55,500	1.4%
14 Printing	0	15,000	110,000	125,000	3.2%
15 Rent	14,800	38,400	0	53,200	1.4%
16 Service Contracts	1,500	107,000	105,000	213,500	5.4%
17 Supplies	9,400	25,000	500	34,900	0.9%
18 Telephone	32,200	16,800	3,100	52,100	1.3%
19 Travel	461,900	21,000	33,000	515,900	13.2%
20 General Assembly	0	4,000	0	4,000	0.1%
21 Permanent Committee	0	25,000	0	25,000	0.6%
22 Capital Expenditures	0	10,000	0	10,000	0.3%
23 Depreciation	0	12,000	0	12,000	0.3%
<b>TOTAL EXPENSES</b>	<b>2,373,189</b>	<b>884,267</b>	<b>665,426</b>	<b>3,922,882</b>	<b>100%</b>
24 <b>Net of Revenue over Expenses</b>	0	0	0	0	

# MINUTES OF THE GENERAL ASSEMBLY

## REFORMED UNIVERSITY MINISTRIES BUDGET COMPARISON STATEMENT FOR PROPOSED 2015 BUDGET

Support & Revenue	2013 Actual	2013 Budget	2014 Budget	Proposed 2015 Budget	% of Total	Change in Budget	
						in \$	in %
1 Contributions	1,004,973	1,528,606	932,821	<b>1,193,259</b>	30.4%	260,438	27.9%
2 Interest Income	87,144	38,000	41,444	<b>64,000</b>	1.6%	22,556	54.4%
3 Campus Affiliated Transfers	2,394,030	1,664,200	2,488,737	<b>2,615,623</b>	66.7%	126,886	5.1%
4 Conference Revenues	31,651	22,200	54,000	<b>50,000</b>	1.3%	(4,000)	-7.4%
<b>5 TOTAL SUPPORT &amp; REVENUES</b>	<b>3,517,798</b>	<b>3,253,006</b>	<b>3,517,002</b>	<b>3,922,882</b>	<b>100%</b>	<b>405,880</b>	<b>11.5%</b>
<b>Expenses</b>							
PROGRAM	2013 Actual	2013 Budget	2014 Budget	Proposed 2015 Budget	% of Total	Change in Budget	
						in \$	in %
6 Area Assistance and Intern Program	1,949,591	1,793,491	2,091,657	<b>2,332,599</b>	59.5%	240,932	11.5%
7 Training/Assessment	33,589	25,700	28,622	<b>40,600</b>	1.0%	11,978	41.6%
<b>8 TOTAL PROGRAM</b>	<b>1,983,190</b>	<b>1,819,191</b>	<b>2,120,279</b>	<b>2,373,199</b>	<b>60.5%</b>	<b>252,910</b>	<b>11.9%</b>
<b>SUPPORT SERVICES</b>							
9 Support Services	812,418	1,011,094	927,722	<b>833,267</b>	21.2%	(94,455)	-10.2%
10 General Assembly	0	25,000	10,000	<b>4,000</b>	0.1%	(6,000)	-60.0%
11 Permanent Committee	30,736	33,000	20,000	<b>25,000</b>	0.6%	(5,000)	-25.0%
12 Advancement	495,054	342,721	417,001	<b>665,426</b>	17.0%	248,425	59.6%
<b>13 TOTAL SUPPORT SERVICES</b>	<b>1,338,208</b>	<b>1,411,815</b>	<b>1,374,723</b>	<b>1,527,683</b>	<b>38.9%</b>	<b>152,970</b>	<b>11.1%</b>
14 Capital Expenditures	87,833	10,000	10,000	<b>10,000</b>	0.3%	0	0.0%
15 Depreciation Expense	35,917	12,000	12,000	<b>12,000</b>	0.3%	0	0.0%
<b>16 TOTAL EXPENSE</b>	<b>3,445,148</b>	<b>3,253,006</b>	<b>3,517,002</b>	<b>3,922,882</b>	<b>100%</b>	<b>405,880</b>	<b>11.5%</b>
<b>17 Net Revenue Less Expense</b>	<b>72,650</b>	<b>0</b>	<b>0</b>	<b>0</b>			
<b>Additional Information:</b>							
	2013 Actual	2013 Budget	2014 Budget	Proposed 2015 Budget	Change in Budget		
					in \$	in %	
Coordinator Salary & Housing	146,000	146,000	146,000	167,000	21,000	14.4%	
Other Income	0	0	0	0	0	0.0%	
Coordinator Benefits	38,746	36,990	36,990	39,519	2,529	6.8%	
<b>Total</b>	<b>184,746</b>	<b>182,990</b>	<b>182,990</b>	<b>206,519</b>	<b>23,529</b>	<b>12.9%</b>	

APPENDIX C

REFORMED UNIVERSITY MINISTRIES  
BUDGET COMPARISON STATEMENT  
FOR PROPOSED 2015 BUDGET

<b>Support &amp; Revenue</b>	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual	2013 Actual
1 Contributions	634,578	668,700	638,171	625,368	796,113	1,004,973
2 Interest Income	112,856	65,615	53,731	36,860	41,444	87,144
3 Campus Affiliated Transfers	1,147,802	1,227,760	1,427,147	1,651,617	1,842,858	2,394,030
4 Conference Revenues	14,600	17,193	12,940	16,515	60,260	31,651
Transfer from MNA	0	0	0		0	0
<b>5 TOTAL SUPPORT &amp; REVENUES</b>	<b>1,909,836</b>	<b>1,979,268</b>	<b>2,131,990</b>	<b>2,330,360</b>	<b>2,740,675</b>	<b>3,517,798</b>
<b>Expenses</b>						
	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual	2013 Actual
<b>PROGRAM</b>						
6 Area Assistance and Intern Program	945,971	1,003,383	977,894	1,319,625	1,689,558	1,949,591
7 Training/Assessment	67,519	28,959	21,217	20,397	36,559	33,599
<b>8 TOTAL PROGRAM</b>	<b>1,013,490</b>	<b>1,032,342</b>	<b>999,112</b>	<b>1,340,022</b>	<b>1,726,117</b>	<b>1,983,190</b>
<b>SUPPORT SERVICES</b>						
9 Support Services	558,906	548,935	554,479	662,249	764,460	812,418
10 General Assembly	18,275	3,637	26,782	9,538	7,959	0
11 Permanent Committee	28,765	20,527	29,749	35,222	18,045	30,736
12 Advancement	233,478	288,978	223,896	241,624	400,688	495,054
<b>13 TOTAL SUPPORT SERVICES</b>	<b>839,424</b>	<b>862,077</b>	<b>834,906</b>	<b>948,633</b>	<b>1,191,152</b>	<b>1,338,208</b>
14 Capital Expenditures	11,742	1,838	30,283	27,887	42,225	87,833
15 Depreciation Expense	18,311	15,195	15,784	10,626	13,021	35,917
<b>16 TOTAL EXPENSE</b>	<b>1,882,967</b>	<b>1,911,452</b>	<b>1,880,084</b>	<b>2,327,168</b>	<b>2,972,515</b>	<b>3,445,148</b>
<b>17 Net Revenue Less Expense</b>	<b>26,869</b>	<b>67,816</b>	<b>251,905</b>	<b>3,192</b>	<b>(231,840)</b>	<b>72,650</b>
<b>Additional Information:</b>	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual	2013 Actual
Coordinator Salary & Housing	131,513	131,513	131,513	138,089	146,000	146,000
Other Income	5,000	5,000	0	0	0	0
Coordinator Benefits	29,553	30,716	33,114	35,197	38,746	38,746
Total	166,066	167,229	164,627	173,286	184,746	184,746

MINUTES OF THE GENERAL ASSEMBLY

**REFORMED UNIVERSITY MINISTRIES**

ENTIRE MINISTRY BUDGET - FOR INFORMATION ONLY

	2010	2011	2012	2013	2014 Budget	2015 Proposed Bud
<b>INCOME</b>						
Campus Ministers	10,976,929	12,958,612	14,365,149	16,105,535	14,223,074	16,622,923
Interns	2,847,745	3,078,440	3,702,560	4,034,068	3,805,521	4,420,000
Campus Staff	42,753	201,927	208,779	183,812	275,365	294,000
Church Planting	274,177	414,047	604,639	687,865	540,469	1,430,000
General Fund	704,793	678,743	866,572	1,018,333	1,028,265	1,307,259
Ministry at Large*	632,786	603,537	1,475,821	1,176,951	620,749	999,829
<b>TOTAL INCOME</b>	<b>15,479,183</b>	<b>17,935,306</b>	<b>21,223,520</b>	<b>23,406,564</b>	<b>20,493,443</b>	<b>25,074,011</b>
<b>EXPENSE</b>						
Campus Ministers	10,110,523	11,109,259	12,429,610	13,669,467	12,497,545	14,821,500
Interns	2,335,344	2,585,430	3,075,106	3,365,335	3,112,313	3,718,000
Campus Staff	18,906	147,625	242,452	239,516	253,365	247,800
Church Planting	237,727	367,878	494,057	773,967	492,469	1,364,000
General Fund	1,849,805	2,299,281	2,924,257	3,321,400	3,517,002	3,922,882
Ministry at Large*	522,855	585,104	798,864	999,829	620,749	999,829
<b>TOTAL EXPENSE</b>	<b>15,075,160</b>	<b>17,094,577</b>	<b>19,964,346</b>	<b>22,369,514</b>	<b>20,493,443</b>	<b>25,074,011</b>
<b>NET CHANGE BEFORE TRANSFERS</b>						
Campus Ministers	866,406	1,849,353	1,935,539	2,436,068	1,725,529	1,801,423
Interns	512,401	493,010	627,454	668,732	693,208	702,000
Campus Staff	23,847	54,302	(33,673)	(55,704)	22,000	46,200
Church Planting	36,450	46,169	110,582	113,898	48,000	66,000
General Fund	(1,145,012)	(1,620,538)	(2,057,685)	(2,303,067)	(2,488,737)	(2,615,623)
Ministry at Large*	109,931	18,433	676,957	177,123	0	0
<b>TOTAL NET CHANGE BEFORE TRANSFERS</b>	<b>404,023</b>	<b>840,729</b>	<b>1,259,174</b>	<b>1,037,050</b>	<b>0</b>	<b>0</b>
<b>SUPPORT SERVICE TRANSFERS</b>						
Campus Ministers	(852,870)	(1,034,200)	(1,116,175)	(1,716,405)	(1,725,529)	(1,783,590)
Interns	(419,255)	(452,350)	(549,200)	(622,575)	(693,208)	(702,000)
Campus Staff	(2,250)	(14,400)	(19,800)	(17,700)	(22,000)	(46,200)
Church Planting	(16,205)	(17,900)	(20,675)	(38,150)	(48,000)	(66,000)
General Fund	1,390,590	1,518,850	1,705,850	2,392,830	2,488,737	2,597,700
<b>TOTAL SUPPORT SERVICES</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>INTERNAL TRANSFERS*</b>						
Campus Ministers	89,663	(84,211)	(131,844)	(176,111)	0	0
Interns	10,832	(24,293)	68,848	15,014	0	0
Campus Staff	1,483	44,121	(16,807)	72,631	0	0
Church Planting	0	14,400	(10,407)	(16,180)	0	0
General Fund	6,274	104,880	120,054	106,635	0	0
Ministry at Large*	(108,253)	(54,897)	(29,844)	(1,988)	0	0
<b>TOTAL INTERNAL TRANSFERS</b>	<b>(0)</b>	<b>0</b>	<b>0</b>	<b>(0)</b>	<b>0</b>	<b>0</b>
<b>NET INCREASE/DECREASE</b>						
Campus Ministers	3,199	730,942	687,520	543,552	0	17,923
Interns	103,968	16,367	147,102	61,171	0	0
Campus Staff	23,079	84,023	(70,280)	(774)	0	0
Church Planting	20,245	42,669	79,500	61,567	0	0
General Fund	251,852	3,192	(231,781)	196,398	0	(17,923)
Ministry at Large*	1,678	(35,454)	647,113	175,135	0	0
<b>TOTAL NET CHANGE AFTER TRANSFERS</b>	<b>404,022</b>	<b>840,729</b>	<b>1,259,174</b>	<b>1,037,050</b>	<b>0</b>	<b>0</b>

**RIDGE HAVEN  
PROPOSED BUDGET  
2015**

The Lord is demonstrating time and time again that He is continuing to strengthen and expand Ridge Haven's ministry by allowing us to serve the PCA with a larger spectrum of people each year. The numbers continue to demonstrate sustained and remarkable growth in our camp and retreat ministries, as well as our supporting partners. What has us most excited however, are the many individual stories of how the Lord has used Ridge Haven to draw His people into a closer relationship with Him, how lasting relationships have been formed, and how God has called many to full-time Christian service.

**I. Economic Considerations and General Ministry Factors**

**Summer Camp:** In what has become something of a tradition at Ridge Haven, our summer camp ministry grew to its highest levels again this past summer. We served 1,970 campers in 2013, up 300 from the previous year. An additional 750 guests also attended retreats at Ridge Haven last summer. Indications of further growth continue for 2014, with one camp already sold out four months in advance. One area of concern is that the harsh winter season this year may create challenges for our earliest camps, as some school systems are adding days to the end of their calendar to make up for lost snow days.

We are further expanding our camp ministry by adding a new camp this summer, Trail Life Summer Adventure Camp. This camp was created specifically for our PCA churches that have chartered troops in Trail Life USA, the new Christian organization formed as an alternative to the Boy Scouts. Also, during our regular camps, we are introducing Cabin-Activity groups, which allow campers to play, bunk, and build relationships with counselors and other campers who share the same interests.

**Year-Round Ministry:** Our growth was not limited to the summer as the spring, fall, and winter seasons have been busy nearly every weekend with youth and adult retreat guests. Our Winter Retreat sold out for the third year in a row, and by the end of January we already had a waiting list for next year.

For the year, conference and retreat ministries experienced a 24% increase in 2013. Overall, more than 6,000 guests and campers stayed at

## MINUTES OF THE GENERAL ASSEMBLY

Ridge Haven in 2013. We were also pleased to introduce a new spring retreat, Quarter Life, in cooperation with Stonebridge PCA in Charlotte, NC, for those in their 20's and 30's. The focus is on Christ in the midst of crucial life decisions such as careers, marriage, singleness, and children.

**Support Partners:** The Lord continues to work in mighty ways through our financial supporters. As the Five-Year comparison demonstrates, since 2009 our contributions have almost doubled, going from 397K to 758K. This wonderful blessing has allowed us to make improvements and additions all around our 700+ acre campus. Due to a number of generous donors, we acquired Celebration Lodge, our most well-appointed adult accommodation in one of the nearby Ridge Haven residential subdivisions. This deluxe 6,000 square-foot lodge combines stunning mountaintop views from all six bedrooms, each with private baths, an expansive living room and a large meeting/game room, two huge stone fireplaces, a multi-level deck, and a full-size kitchen with a separate breakfast room. This facility will serve several new markets year around; smaller groups looking for deluxe facilities, family events, and VIP accommodations for donors and speakers.

Our main Dining Hall has been dramatically renovated and enlarged thanks to the 2013 WIC Love Gift. We have new tables, chairs, flooring, lighting, and ceiling, as well as many new additions in the kitchen itself. We are also very pleased that through generous donations we are expanding our center-piece lake by 30% in order to allow many more campers and guests to enjoy swimming, canoeing, kayaking, and participating in our traditional "surf-n-turf" competition.

## II. Major Changes in Budget

### 2014 Proposed Budget Revision:

As noted above, 2013 was an incredible year as the Lord continues growing our ministry. We had projected an Income Budget for last year (2013) of \$1,488,000, and yet the Lord brought in \$1,726,000 while keeping our expenses at \$1,484,000. Because of these blessings, we are submitting a proposed revised 2014 Budget of \$1,821,000, up from the original \$1,573,000, for your approval.

### 2015 Proposed Budget:

The 2015 proposed Budget is built off the revised 2014 Budget and includes continued expected growth in donor support and the funding of major maintenance projects.



### **III. Support/Revenue Streams**

Ridge Haven receives support/revenue from the following sources:

1. Camp and Conference Fees (includes food service revenue)
2. Non-Camp/Conference Facility Use
3. Contributions (includes Partnership Shares and Direct Contributions)
4. Minor sources of revenue, which include Resident Fees (water/sewer fees, road assessments, etc.), Sale of Assets (lot leases, timber sales, etc.), and Interest-Bearing Bank Accounts.

### **IV. Major Ministry Not Implemented in the Past Year**

We have spent the last four years strengthening our physical foundation by focusing attention and resources on our past deferred maintenance issues. With these issues now identified, prioritized, and planned for, we are turning our attention to keeping up with all the new campers and youth groups that are coming to Ridge Haven. In addition, as with the new Quarter Life Conference noted above for the 20's and 30's age group, we want to refocus our efforts on our Keenager Conference for older adults, host additional family conferences including father-son and mother-daughter weekends, and expand our winter camp and retreat options during our slower season. Higher camp capacities, facilities, and staff optimization, and off-season use will continue to drive us toward a more sustainable Ridge Haven financial model. Our only limitation is the availability of additional funding to further accelerate this process.

### **V. 2015 Budget Line Items Notes**

#### **Support/Revenue**

**Lines 1, 2, and 3, Camp/Conferences/Retreats** – We continued to be amazed that our summer camps have seen such wonderful growth. At the same time, we are aware of many families that are struggling financially and our responsibility to the PCA to serve. We continue to hold our camp tuition cost as low as possible, give discounts for several weeks, and give more scholarships than ever before. So far we have not turned anyone away that has shown demonstrated need. For individuals and church groups that cannot afford our regular camps and retreats, we offer the ability to work for part of the cost in our Group Service Project & Camp weeks.

## MINUTES OF THE GENERAL ASSEMBLY

**Line 4, Property** – Last year Ridge Haven divested itself of subdivisions 2 & 3 (99 lots) to a self-governing Property Owners Association. This is in partial fulfillment of recommendation #6 from the 2008 Task Force set up by the General Assembly to solve the ambiguity of having leases versus actually selling the lots. This brings closure to significant financial expenditures from maintaining these two subdivisions. Ridge Haven will be paid \$9,500 a year for 10 years for the transfer of green spaces and the roads in these subdivisions. Ridge Haven will still provide water for these two subdivisions. Subdivisions 1 & 4, which are contiguous to our main property, will remain part of Ridge Haven.

This line item includes revenue from lot maintenance fees, water hookups, water usage fees, and road maintenance fees from the remaining 18 lots which are contiguous to our main campus. The amount budgeted each year reflects the predictable aspects of this revenue, i.e. the principal and interest being paid on lot leases being bought over time, the annually collected lot lease maintenance fees, water usage fees, and a portion of the road maintenance fees. This line item does not reflect the uncertain sale or resale of lot leases and water hookups. We may or may not have revenue from lot sales in any given year.

**Line 5, Contributions** – Includes partnership, individual, WIC, and other contributions, including summer staff support. About \$20,000 of the WIC Love Gift was realized in 2013 and around \$42,000 will be realized in 2014.

**Line 7, Reserve Transfers** – Includes release of designated funds and reimbursement of designated expenses paid by the general fund.

**Line 8, Miscellaneous** – Includes refund of state sales tax, amortization of lot leases, and interest revenue account for most of the revenue generated in this category.

### **Operating Expenses**

**Line 10, Payroll and Benefits** – Includes payroll and benefits for 17 year-round employees (four of whom are part-time), and counselor and summer/weekend staff compensation is included in this category. Counselors and summer staff raise about 70% of their compensation and are included in line 5 (Contributions). In addition, camp and conference

## APPENDIX C

leaders, speakers, and musicians' honorariums and travel expenses are included in this category, as well as payroll taxes and workers' compensation insurance.

**Line 12, Office and Administrative** – Includes major expense items, including commercial insurance, telephone fees, office and housekeeping supplies, loan interest and bank fees, and audit and legal fees.

**Line 14, Facilities** – Includes repairs, maintenance, deferred maintenance, real estate taxes, and refuse expenses.

**Line 15, Utilities** – Electric and propane make up the entire category.

**Line 16, Ministry** – Includes camp and retreat supplies, camp registration fees, travel, and other expenses associated with our Inner City Kids camp.

**Line 17, Recruiting** – Includes all printing costs, promotional ads and media productions, and the Executive Director and Program Director's recruitment initiatives and trips.

**Line 18, Maintenance** – Includes vehicle parts and service, fuel costs, and equipment leases.

### **2009-2013 Five-Year Comparison Notes**

**Comment** - The 2013 figures are pre-audit and our auditors may adjust certain accounts such as depreciation.

MINUTES OF THE GENERAL ASSEMBLY

**RIDGE HAVEN**

<b>PROPOSED REVISED BUDGET -2014</b>				
<b>DESCRIPTION</b>	<b>2014 budget</b>	<b>% TOTALS</b>	<b>2014 Proposed Revised Budget</b>	<b>% TOTALS</b>
<b>SUPPORT/REVENUE</b>				
1. Camps	392,000	24.92%	385,000	21.14%
2. Conferences	73,000	4.64%	53,000	2.91%
3. Retreats	415,000	26.38%	470,000	25.81%
4. Property	38,000	2.42%	70,000	3.84%
5. Contributions	580,000	36.87%	766,000	42.06%
6. Bookstores/Vending	40,000	2.54%	37,000	2.03%
7. Reserve Transfers	9,000	0.57%	1,000	0.05%
8. Miscellaneous	26,000	1.65%	39,000	2.14%
<b>SUPPT/REV TOTAL</b>	<b>\$ 1,573,000</b>	<b>100.00%</b>	<b>\$ 1,821,000</b>	<b>100.00%</b>
<b>OPERATING EXPENSE</b>				
9. Executive Director	104,000	6.64%	104,000	5.90%
10. Payroll & Benefits	686,000	43.78%	733,000	41.58%
11. Bookstore/Vending	25,000	1.60%	30,000	1.70%
12. Office & Administrative	140,000	8.93%	124,000	7.03%
13. Food Service	136,000	8.68%	129,000	7.32%
14. Facilities	109,000	6.96%	276,000	15.66%
15. Utilities	78,000	4.98%	86,000	4.88%
16. Ministry	80,000	5.11%	72,000	4.08%
17. Recruiting	15,000	0.96%	10,000	0.57%
18. Maintenance	35,000	2.23%	30,000	1.70%
19. Road Maintenance	13,000	0.83%	3,000	0.17%
21. Water & Sewer	15,000	0.96%	11,000	0.62%
22. Debt Retirement	-	0.00%	-	0.00%
23. Depreciation	131,000	8.36%	155,000	8.79%
<b>OPER. EXP.TOTALS</b>	<b>\$ 1,567,000</b>	<b>100.00%</b>	<b>\$ 1,763,000</b>	<b>100.00%</b>

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**RIDGE HAVEN**

<b>PROPOSED BUDGET -2015</b>		
<b>DESCRIPTION</b>	<b>2015 Budget</b>	<b>%</b>
<b>TOTALS</b>		
<b>SUPPORT/REVENUE</b>		
1. Camps	393,000	18.93%
2. Conferences	54,000	2.60%
3. Retreats	479,000	23.07%
4. Property	71,000	3.42%
5. Contributions	1,000,000	48.17%
6. Bookstores/Vending	38,000	1.83%
7. Reserve Transfers	1,000	0.05%
8. Miscellaneous	40,000	1.93%
<b>SUPPT/REV TOTAL</b>	<b>\$2,076,000</b>	<b>100.00%</b>
<b>OPERATING EXPENSE</b>		
9. Executive Director	108,000	5.31%
10. Payroll & Benefits	747,000	36.76%
11. Bookstore/Vending	30,000	1.48%
12. Office & Administrative	126,000	6.20%
13. Food Service	131,000	6.45%
14. Facilities	500,000	24.61%
15. Utilities	88,000	4.33%
16. Ministry	74,000	3.64%
17. Recruiting	10,000	0.49%
18. Maintenance	34,000	1.67%
19. Road Maintenance	3,000	0.15%
21. Water & Sewer	11,000	0.54%
22. Debt Retirement	0	0.00%
23. Depreciation	170,000	8.37%
<b>OPER. EXP.TOTALS</b>	<b>\$2,032,000</b>	<b>100.00%</b>

MINUTES OF THE GENERAL ASSEMBLY

**RIDGE HAVEN**

BUDGET COMPARISON							
DESCRIPTION	2013 ACTUAL	2013 BUDGET	2014 PROPOSED BUDGET	2015 BUDGET	% TOTALS	CHANGE Proposed 2014 - 2015 \$	CHANGE Proposed 2014 - 2015 %
<b>SUPPORT/REVENUE</b>							
1. Camps	\$ 373,783	\$ 388,000	\$ 385,000	\$ 393,000	18.93%	\$ 8,000	2.08%
2. Conferences	50,722	61,000	53,000	54,000	2.60%	\$ 1,000	1.89%
3. Retreats	427,206	386,000	470,000	479,000	23.07%	\$ 9,000	1.91%
4. Property	40,710	58,000	70,000	71,000	3.42%	\$ 1,000	1.43%
5. Contributions	758,499	526,000	766,000	1,000,000	48.17%	\$ 234,000	30.55%
6. Bookstores/Vending	35,682	34,000	37,000	38,000	1.83%	\$ 1,000	2.70%
7. Reserve Transfers	1,197	9,000	1,000	1,000	0.05%	\$ -	0.00%
8. Miscellaneous	38,577	26,000	39,000	40,000	1.93%	\$ 1,000	2.56%
<b>SUPPT/REV TOTAL</b>	<b>\$ 1,726,376</b>	<b>\$ 1,488,000</b>	<b>\$ 1,821,000</b>	<b>\$ 2,076,000</b>	<b>100.00%</b>	<b>\$ 255,000</b>	<b>14.00%</b>
<b>OPERATING EXPENSE</b>							
9. Executive Director	\$ 88,876	\$ 103,000	\$ 104,000	\$ 108,000	5.31%	\$ 4,000	3.85%
10. Payroll & Benefits	672,255	641,000	733,000	747,000	36.76%	\$ 14,000	1.91%
11. Bookstore/Vending	29,267	31,000	30,000	30,000	1.48%	\$ -	0.00%
12. Office /Administrative	122,254	124,000	124,000	126,000	6.20%	\$ 2,000	1.61%
13. Food Service	127,606	118,000	129,000	131,000	6.45%	\$ 2,000	1.55%
14. Facilities	92,036	106,000	276,000	500,000	24.61%	\$ 224,000	81.16%
15. Utilities	85,214	83,000	86,000	88,000	4.33%	\$ 2,000	2.33%
16. Ministry	71,385	52,000	72,000	74,000	3.64%	\$ 2,000	2.78%
17. Recruiting	9,441	8,000	10,000	10,000	0.49%	\$ -	0.00%
18. Maintenance	29,530	26,000	30,000	34,000	1.67%	\$ 4,000	13.33%
19. Road Maintenance	2,723	13,000	3,000	3,000	0.15%	\$ -	0.00%
21. Water & Sewer	10,564	8,000	11,000	11,000	0.54%	\$ -	0.00%
22. Debt Retirement	0	45,000	0	0	0.00%	\$ -	
23. Depreciation	143,500	130,000	155,000	170,000	8.37%	\$ 15,000	9.68%
<b>OPER. EXP.TOTALS</b>	<b>\$ 1,484,651</b>	<b>\$ 1,488,000</b>	<b>\$ 1,763,000</b>	<b>\$ 2,032,000</b>	<b>100.00%</b>	<b>\$ 269,000</b>	<b>15.26%</b>

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**RIDGE HAVEN**

<b>Five - Year Comparison</b>					
<b>Description</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>
<b>Income</b>					
1. Camps	\$ 208,677	\$ 269,611	\$ 246,425	\$ 354,115	\$ 373,783
2. Conferences	51,942	53,557	37,132	49,316	50,722
3. Retreats	232,826	271,142	319,477	352,706	427,206
5. Property	27,211	51,826	59,077	52,016	40,710
6. Contributions	396,780	441,066	504,155	630,972	758,499
7. Bookstore & Vending	18,339	25,755	28,133	37,674	35,682
8. Reserve Transfer	4,743	35,501	300	13,375	1,197
9. Miscellaneous	26,753	27,574	41,440	44,085	38,577
<b>Total Income</b>	<b>\$ 967,271</b>	<b>\$ 1,176,032</b>	<b>\$ 1,236,165</b>	<b>\$ 1,534,259</b>	<b>\$ 1,726,376</b>
<b>Expense</b>					
10. Payroll & Benefits	\$ 539,959	\$ 578,172	\$ 642,619	\$ 675,009	\$ 761,131
11. Bookstore/Vending	22,049	24,677	24,210	18,771	29,267
12. Office & Admin. Expense	114,890	114,515	108,128	132,753	122,254
13. Food Service Department	89,790	90,102	111,485	125,108	127,606
14. Facilities	37,518	97,534	70,844	111,999	92,036
15. Utilities	62,635	82,434	72,904	72,035	85,214
16. Ministry	60,624	45,500	51,093	82,161	71,385
17. Recruiting	8,071	8,309	7,239	9,397	9,441
18. Maintenance	44,107	42,128	24,255	22,870	29,530
19. Road Maintenance	4,232	11,400	20,367	22,812	2,723
20. Water & Sewer Systems	8,599	6,885	8,797	12,201	10,564
21. Depreciation	128,230	130,030	132,063	134,691	143,500
<b>Total Expense</b>	<b>\$ 1,120,704</b>	<b>\$ 1,231,686</b>	<b>\$ 1,274,004</b>	<b>\$ 1,419,807</b>	<b>\$ 1,484,651</b>
<b>Net Ordinary Income (loss)</b>	<b>\$ (153,433)</b>	<b>\$ (55,654)</b>	<b>\$ (37,839)</b>	<b>\$ 114,452</b>	<b>\$ 241,725</b>

## 2015 PARTNERSHIP SHARES STATEMENT FOR THE PCA GENERAL ASSEMBLY MINISTRIES

### Preface

The working definition under which the 2015 Partnership Share Budgets have been calculated is as follows.

*As a general statement, “Partnership Shares” describes the amount of money needed to cover the anticipated total expenses of a ministry minus earned income and minus funds designated to specific individuals who are missionaries, church planters, campus ministers, and staff (unless the ministry also guarantees the full compensation of the employee), as well as specific capital funds or similar designated monies. This portion of the approved expense budget is dependent on contributions from the PCA churches and individuals. In every case the “Partnership Share” is permitted to be at least the General Administrative and Overhead portion of the particular ministry’s total budget.*

Two important numbers for each participating ministry are provided by the Partnership Share and Ministry Ask calculations. First, the numbers located in the column labeled “Per Capita Calculation” are obtained by a per capita giving formula, which divides the Partnership Share Fund amount for each General Assembly Ministry by the total number of communicant members last reported to and accumulated by the Office of the Stated Clerk.

A second set of numbers under the column labeled “Ministry Ask” is provided for churches. The “Ministry Ask” is the amount of money each Committee or Agency is asking the churches of the PCA to give if the church would like to give to PCA Ministries on a “per member” basis. The amount listed in this column is generally an estimate of what each Committee and Agency needs to receive from each *donor* church per member in order for the Committee or Agency to raise its full budget approved by the PCA General Assembly.

**These two numbers provide churches and individuals with important factors as they seek to decide how to give to the PCA General Assembly Committees and Agencies. All PCA Ministries struggle to raise Partnership Share funds, and none of the PCA ministries would be sustained without generous donors who give far beyond the Partnership Share. Please assist as generously as you are able.**

In short, the Partnership Shares calculation is based on the inaccurate assumption that all churches have the same giving capacity per member and that all churches will give to all Committees and Agencies. The Ministry Ask is a more realistic figure.



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**2015 Budgeted Partnership Shares and Ministry Asks  
of PCA Ministry Partners  
by the Participating General Assembly Ministries**

Participating Ministries of the PCA	2015 Total Expense Budget	2015 Partnership Share Fund			Ministry Asks  \$ Per Member
		P.S. Fund	% of Total	Per Capita Calculation	
AC <sup>1</sup>	\$2,400,000	\$1,457,000	6.50%	\$5.06	<b>\$7</b>
CEP	\$1,642,010	\$771,910	3.31%	\$2.68	<b>\$7</b>
CC	\$29,583,939	\$2,200,000	10.03%	\$7.64	<b>\$9<sup>2</sup></b>
CTS	\$9,873,933	\$2,100,000	11.73%	\$7.30	<b>\$10</b>
MNA	\$11,157,090	\$3,956,817	17.17%	\$13.75	<b>\$26</b>
MTW	\$59,675,100	\$7,155,662	32.63%	\$24.86	<b>\$24</b>
RUM	\$25,074,011 <sup>3</sup>	\$3,808,882	15.60%	\$13.23	<b>\$14</b>
RH	\$2,032,000	\$1,000,000	2.64%	\$3.47	<b>\$4</b>
<b>TOTALS</b>	<b>\$141,438,083</b>	<b>\$22,450,271</b>	<b>100.00%</b>	<b>\$77.99</b>	<b>\$101</b>

The total number of Communicant Members according to the PCA Administrative Committee was 287,817 as of December 31, 2013.

**GENERAL NOTE**

Gifts designated “spread per Partnership Shares” (or some equivalent) and the totally undesignated gifts (which amount to less than \$3,000 a year) will be spread according to the “Ministry Ask” column (by percentages of the total).

**SPECIFIC COMMITTEE AND AGENCY NOTES**

1. The PCA Administrative Committee requests that you contribute on the basis of 0.35% of total tithes and offerings (excepting contribution to capital campaigns for such efforts as new buildings). Please support us in this way if you are able to do so.
2. By giving \$10 per member, churches qualify for the Church Scholarship Promise program at Covenant College.
3. The portion of RUM's budget that General Assembly approves is \$3,517,002. The rest of this amount comes from budgets of churches and presbyteries that sponsor RUF works.

## **APPENDIX D**

### **REPORT OF CHRISTIAN EDUCATION AND PUBLICATIONS TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA**

“We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done.” (Psalm 78:4 ESV)

Psalm 78 is referenced often by the staff of CEP because it encapsulates the biblical warrant for discipleship ministry in the PCA – one generation proclaiming to another the glorious deeds of the LORD. In this year, CEP has worked to reaffirm its mission under the leadership of a new Coordinator and strived to focus efforts for the future around the vision of connecting and equipping God’s Covenant people. In working with presbyteries and local churches, CEP desires to be a “hub” for relationships and resources, whereby local church leaders are able to teach and learn from others, as well as offer and receive resources that are helpful in the discipleship ministry of the local church. The goal is to foster a culture of discipleship that is Word-based and relationship-driven. The ministry of CEP continues to reach across five broad areas: children, youth, women, men, and senior adults. Common to each area is the desire to develop the leadership of the church.

#### **The Ministry of Connecting People to People**

The people connection occurs primarily through consultation (by telephone or email) or through seminars/conferences, usually conducted in cooperation with other Committees/ Agencies or a local church. In the past year, the “What About the Children?” conferences have provided a low-cost opportunity for volunteer leaders and staff to develop in their ministry to children. These seminars have led to other training opportunities in local PCA churches, particularly on the topic of grace-centered parenting and leadership training.

TE Danny Mitchell, Youth Ministry Coordinator, is working to develop relationships with like-minded ministries and networks like MTW’s Global Youth and Family Ministry (GYFM) and Reformed Youth Ministries (RYM). In 2013, CEP partnered with others who hosted YXL (Youths eXcelling in Leadership) camps. YXL is a unique camping experience that

focuses on developing the leadership gifts of youth, thus preparing them for future kingdom service. YXL-West, held in Colorado, included churches from California, New Mexico, and Texas. YXL-Northeast, held in Pennsylvania, included churches from the Northeast region. Plans are underway to return to Covenant College in 2014 for YXL-East.

CEP staff and volunteers also participated in a number of gatherings for adult discipleship ministry leaders. In particular, the trainers on the Women's Ministry Team visited churches throughout the denomination conducting seminars and retreats. TE Gary Yagel, the PCA Men's Ministry Consultant, has assisted men's groups through retreats and coaching opportunities.

In February 2014, a change of leadership occurred as Jane Patete closed her 12 year tenure as Women's Ministry Coordinator (see Attachment A), and Karen Hodge began to serve the women of the PCA in that role. The February 2014 Women's Leadership Training Conference in Atlanta provided a great venue as former coordinator Susan Hunt joined women from all around the denomination in celebrating God's grace through Jane's ministry and in asking him to bear much fruit through the ministry of Karen. As the new Women's Coordinator, Karen has continued Jane's practice of listening to and encouraging women who lead ministries in the local church. Rather than Atlanta, Karen will be based out of the Chicago area, as she continues to serve the local church alongside her husband Chris, who is senior pastor at Naperville Presbyterian Church.

### **The Ministry of Connecting People to Resources**

Every year, the Love Gift is a special blessing, wherein the women of the denomination grow in their understanding of the ministry of one of the Committees or Agencies and express their love in a tangible way through an offering. The **2013 Love Gift** was designated for the ministry of Ridge Haven (RH) in order to expand and improve the Dining Hall, which is used by a growing number of people attending various camps and conferences. The women of the PCA contributed over **\$62,000** towards the completion of this project.

The **2014 Women's Love Gift** is designated for CEP, and particularly the ministry to women in the PCA. Through the Apostle Paul, God challenges women "to teach what is good" (Titus 2:3). The gifts collected during this year will be used to equip the PCA to fulfill this calling by developing intergenerational resources for discipleship, video-based training, and regional seminars throughout the PCA.

Over the past year, CEP has concentrated on providing resources through the CEP website ([pcep.org](http://pcep.org)), particularly the “Ministry Toolbox” ([pcep.org/toolbox](http://pcep.org/toolbox)). The “toolbox” is divided into different ministry areas where those who serve in discipleship ministries can find articles, templates, reviews, etc. Some PCA members (and even a few non-PCA visitors) have commented about the value of items like the children’s curriculum comparison chart, the example of a well-written child protection policy, and the forms for officer nominations. The Men’s Ministry toolbox gives links to devotionals for men and resources for study groups. As CEP staff members talk to PCA leaders around the country, they look for new resources to add, as well as seek to know what resources are needed.

In 2013, CEP did not publish as many resources as in the past, as the emphasis has been on developing the website, as well as understanding what local church leaders need. Resources that were produced include items for families to prepare for Reformation Day, the Advent/Christmas season, and Resurrection Sunday. CEP is now working to publish a series of studies by TE George Robertson and Mary Beth McGreevy, along with study guides to accompany the popular “Basics of the Faith” series published by P&R. Along with publishing resources, particularly for children and small groups, CEP desires to connect PCA members to other resources that are helpful in the ministry of discipleship.

**The PCA Bookstore ([www.pcabookstore.com](http://www.pcabookstore.com) or [cepbookstore.com](http://cepbookstore.com))**

The Bookstore continues to be an avenue to resources for many individuals and churches in the PCA, particularly those looking for items from a Reformed and covenantal perspective or those who need assistance in finding the right resources. Unfortunately, total sales declined again in 2013, as purchases at General Assembly and the demand for books for group study lessened. As seen in the table below, the most popular items were those published by the PCA. In order to serve better the PCA community, the staff is responding to customer feedback by working to improve the search feature at the bookstore website, as well as other ways to improve the user experience. Even with the decline in sales, revenue from the bookstore surpassed expenses, and the ministry continues to serve as an avenue by which people learn more about the comprehensive discipleship ministry of CEP.

<b>Top Sellers in the PCA Bookstore for 2013</b>
<i>The Trinity Hymnal</i> [GCP]
<i>2013 PCA Yearbook</i> (2 Volumes) [PCA AC]
<i>The Westminster Confession of Faith and Catechisms</i> (hardcover) [CEP]
<i>The PCA Book of Church Order</i> [PCA AC]
<i>True Discipleship Journal</i> [CEP] Susan Hunt
<i>Resources for Deacons</i> [CEP] Tim Keller
<i>50 Days of Prayer</i> [MNA/CEP] Mike Ross
<i>Understanding the Faith: A Workbook for Communicants Classes</i> [P&R] Stephen Smallman

To broaden the reach of the bookstore, CEP became an Amazon Seller in April 2013 and offered items published by CEP. As of mid-March 2014, sales were just under \$9,500, averaging about \$1,000 per month. The most popular items sold through Amazon are *The Westminster Confession of Faith and Catechisms* (hardcover) and *Resources for Deacons* by Tim Keller. In March, the PCA Bookstore will join with Covenant Theological Seminary to establish an Amazon Affiliate program to serve the needs of the students at CTS.

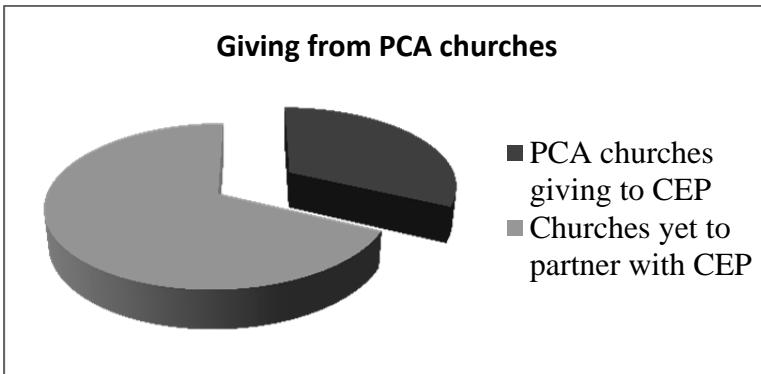
The Bookstore strives to ensure prices and shipping rates are competitive with larger online retailers, **particularly for books bought in quantity for group studies**. Since the bookstore is a ministry of CEP, the staff works to offer products and services that cater to members of the PCA. In keeping with the actions of the 41<sup>st</sup> General Assembly (*M41GA*, 2013, pp. 52-54), we encourage individuals and churches to consider the denominational bookstore first to meet ministry resource needs. By purchasing materials from the PCA Bookstore, members enable CEP to serve better the PCA community, as well as the broader church. The staff of CEP realizes that reading these reports to the General Assembly takes a good bit of time. In appreciation for reading this far, the first 25 people who come to the PCA Bookstore and reference this paragraph of the report will receive a small gift as a token of appreciation. Thank you for your service as a commissioner to the General Assembly.

### **Financial Challenges**

CEP's financial performance in 2013 was characterized by mixed results. CEP has always relied on church contributions as an important source of income. In 2013, 516 churches contributed to CEP, which represents 29% of all PCA churches. The disappointing news was the number of church partners decreased by a net total of 32, and there was a corresponding decrease in contributions of just over \$14,000. It is important to note \$8,700

of this decrease was the result of a reduction by one church that had suffered significant financial loss. On the positive side, 54 churches began or renewed giving to CEP in 2013, while others increased their giving. Also, CEP received several contributions from individual donors, which more than offset the loss in church giving. Nevertheless, CEP ended the year with an operating deficit of \$11,075 (less than 1% of total expenses). This operating deficit in 2013 was covered by a reserve of cash which had accumulated in previous years, so it was not necessary to utilize the approved line of credit. Moreover, CEP's equity in the PCA Building Fund increased \$36,603, which resulted in an overall increase in unrestricted net assets.

At the March 2014 meeting, the Permanent Committee took steps to address and replace the losses in church giving and also increase the number of individual donors to the ministry of CEP. Though not all have been contacted, the churches that decreased or eliminated giving did so because of financial difficulties rather than concerns about the ministry of CEP. As God blesses his Church, CEP is hopeful that local leaders will partner in prayer and in giving to further the discipleship ministry of the PCA.



### **Conclusion to the CEP Report**

CEP desires to serve the local church by *connecting and equipping* God's covenant people through a ministry that is Word-based and relationship-driven. Our mission is to further the ministry of discipleship in the PCA. To that end, the Permanent Committee voted in March 2014 to recommend a name change to better reflect the mission and vision of the ministry. The new name would be the Permanent Committee on Discipleship Ministries (CDM), and the ministry brand would better reflect the goal of connecting and

equipping God's covenant people. CEP is thankful to God for the blessings of this past year, and looks to him to provide what is needed to help members of the PCA, from every generation, proclaim the glorious deeds of the LORD.

### **Report from Great Commission Publications (GCP)**

Great Commission Publications (GCP) is a publishing company, jointly owned by the PCA and the Orthodox Presbyterian Church (OPC). GCP produces quality Reformed and Covenantal curriculum, particularly for children and youth. GCP is governed by a twelve-member board of trustees. Six trustees are elected by CEP, and six by the Committee on Christian Education (CCE) of the OPC. Additionally, the PCA CEP Coordinator and the OPC General Secretary for Christian Education serve as ex-officio, non-voting trustees. Currently, the GCP Executive Director and Associate Executive Director are PCA teaching elders, and the Director of Business Operations is a PCA ruling elder.

In 2013, the GCP Board of Trustees appointed TE Marvin Padgett to succeed TE Tom Patete as Executive Director/CEO. TE Patete had served as Executive Director for over thirty-four years. TE Mark Lowrey was also appointed as Associate Executive Director with primary responsibility as Director of Publications.

This year, GCP published a new child's edition of *Pilgrim's Progress* with lavish illustrations. This version was written for students in second through sixth grade. Sales have been especially strong, which led to the April 2014 release of an entirely new *Pilgrim's Progress* curriculum based upon the book. The complete resource includes recorded music, a dramatized audiobook (both of which are available for sale separately), a teachers' kit, a student kit, a map, and a copy of *Pilgrim's Progress* for each student. Sample lessons are available at [www.childrenspilgrimsprogress.org](http://www.childrenspilgrimsprogress.org).

The **So What?** curriculum for youth continues to grow in popularity, as more congregations learn about the high-quality content of these studies. There are now nine studies offered in this series. Sample lessons are available at [www.sowhatstudies.org](http://www.sowhatstudies.org).

Plans for revising curricula are ongoing. Next summer (2015), GCP plans to present an all-new preteen/early-teen curriculum entitled **G2R** (Genesis to Revelation). This new curriculum will replace the current material for Older Elementary students.

## Recommendations

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for Christian Education and Publications in September 2013 and March 2014.
2. That the General Assembly receive the 2013 Audit performed by Robins, Eskew, Smith, and Jordan, and approve the same firm for the 2014 Audit.
3. That the General Assembly approve the 2015 CEP budget as presented by the Administrative Committee.
4. That the General Assembly give thanks to God and express appreciation to the churches and individuals who contributed to the 2013 Women's Love Gift given to Ridge Haven Conference Center (RH).
5. That the General Assembly encourage churches and individuals to contribute generously to the 2014 Women's Love Gift designated to benefit the PCA Women's Ministry through Christian Education and Publications (CEP).
6. That the General Assembly designate the 2015 Women's Love Gift to benefit the ministry of Reformed University Ministries (RUM).
7. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many resources available on the CEP website (pcacep.org), as well as the many books and resources offered through the PCA Bookstore (pcabookstore.com or cepbookstore.com).
8. That the Assembly encourage individuals and local churches to utilize the excellent children's curricula (Show Me Jesus and Kids' Quest) and So What? youth Bible studies from Great Commission Publications (GCP), particularly the newly published children's curriculum of John Bunyan's *Pilgrim's Progress*.
9. That the General Assembly give thanks to TE George C. Fuller, RE Warren Jackson, and RE Mike Simpson for their faithful service as members of the Permanent Committee.
10. That the General Assembly give thanks to God for the fruitful ministry of Jane Patete, as she faithfully served the women of the PCA for many years, particularly as the Coordinator of Women's Ministry from 2002-2014 (See the attachment to the CEP Report).
11. That the General Assembly re-elect TE Stephen Estock to serve as the Coordinator for the Committee on Christian Education and Publications.
12. That the General Assembly change the name of the Committee on Christian Education and Publications (CEP – Program Committee [RAO VI]) to the Committee on Discipleship Ministries (CDM) and direct the Stated Clerk to make the necessary editorial amendments to the *Book of Church Order (BCO)* and the *Rules of Assembly Operations (RAO)* in accordance with the advice given by the Committee on Constitutional Business (cf. *M41GA*, 2013, pp. 363-364).



**Attachment**  
**Praise to God for the Fruitful Ministry of Jane Patete**

“Many women have done excellently, but you surpass them all.  
Charm is deceitful, and beauty is vain, but a woman who fears the LORD  
is to be praised.  
Give her of the fruit of her hands, and let her works praise her in the gates.”  
(Proverbs 31:29-31, ESV)

As Jane Patete has passed the baton of leadership to a new generation of leaders in Women’s Ministry for the Presbyterian Church in America (PCA), we give thanks and praise to God for what he accomplished through Jane’s diligent labor for the kingdom of her Lord and Savior, Jesus Christ.

Jane began her service in 1996, as she assisted Susan Hunt in coordinating the ministry to women in the PCA. She was a consummate helper as the ministry grew to reach many through a variety of ways, including conferences and training events. In 2001, Jane humbly agreed to succeed Susan as the Coordinator for Women’s Ministry. Her tenure has been characterized by the development of a collaborative team-based approach, wherein the unique gifts of leaders are utilized well for the benefit of the overall ministry. In her years of service, she has demonstrated great wisdom, compassion, hospitality, and kindness. Her selfless and tireless service has been a model for many. Her commitment to a covenantal model of generational discipleship has done much to shape the discipleship ministry of the PCA.

In her role as Coordinator of Women’s Ministries, she has given valuable counsel to not only the Permanent Committee and Coordinator of Christian Education and Publications (CEP), but also to other coordinators, agency presidents, and the Board of Covenant College. Her life and ministry have been defined by an unswerving commitment to the Word of God and faithfully persistent prayer. Her practical theology of ministry could be summarized in this way: “Search God’s Word for guidance, pray for wisdom, and plan in faith.”

In addition to her work with Women’s Ministry, Jane was a valuable helper to her husband, Tom, as he served the Church as pastor and Executive Director of Great Commission Publications (GCP) until the Lord brought him home to glory in December 2012. Their marriage provided a picture of

## MINUTES OF THE GENERAL ASSEMBLY

the blessings of a covenant family. In grieving her earthly loss, Jane has given testimony to the great hope of the Resurrection through her words and faith-filled life.

After almost 20 years of service to the Women's Ministry of the PCA, God is now leading Jane to a new field of service in his kingdom. We praise the Lord for the ways in which he revealed his goodness through her labor in Women's Ministry. We also thank him for the many ways he blessed the denomination and bore much fruit as Jane responded to the work of his grace in her ministry. *Soli Deo gloria!*

## APPENDIX E

### REPORT OF COVENANT COLLEGE TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Greetings in the name of Jesus Christ.

On behalf of the Board of Trustees and the Covenant College community, I offer this annual report on the 2012–2013 academic year.

God continues to bless richly the college of the PCA. In particular, He continues to bring to the top of Lookout Mountain gifted and engaged students and a remarkably talented and committed faculty. In 2012–2013 we added seven new full-time faculty members. These men and women brought an impressive array of academic credentials with them: an English professor with a Ph.D. in Renaissance Literature from UNC-Chapel Hill who was teaching at UNC-Chapel Hill; a linguist with a Ph.D. from Stanford who was teaching at Penn State; a theologian with an M.D. from Howard University (followed by residency at the Mayo Clinic) and a Ph.D. in systematic theology from Trinity Evangelical Divinity School; a computer science professor with a Ph.D. from Georgia Tech who had taught at the Air Force Academy and had served as curriculum chair for cyber security at the Air Force Institute of Technology; an engineer with an undergraduate degree from MIT and a Ph.D. from Cal-Berkeley who had taught for twenty-five years at Virginia Tech; a theater professor with an M.F.A. from Purdue who was the founder and producing artistic director for the Journeymen Theater Ensemble in Washington, DC; and an education professor (and Covenant College alumna) with a highly sought-after Ph.D. in Mathematics Education from the University of Georgia.

Clearly, this group has impressive academic credentials—most any college in the country would be pleased to add faculty of this caliber. What makes this group all the more remarkable, though, is their embrace of the theological commitments of the College, their enthusiasm for the mission of the college, and their desire to be in a place where their calling is not simply to dump knowledge and job skills on students, but to impart wisdom and discernment, discipling their students and equipping them to bear faithful witness to Christ’s preeminence in every academic discipline and in every area of life. God is pouring out his goodness on Covenant College, and on the students

from around the country (and even around the globe) who study here, through the lives and professorial ministries of these men and women.

As in previous years, the president's primary assessment is focused on three themes: our core mission as an institution of Christian higher education; our central purpose for our students; and our continuing adherence to the foundational theological commitments which define who we are as an institution

**1. First, according to our purpose statement, Covenant College exists to provide post-secondary educational services to the Presbyterian Church in America and the wider public.**

Each fall, as we welcome new students to Covenant, we (1) make clear how much we value the church connections that they already have and which they bring with them to Covenant, and (2) strongly encourage them to connect with a local church here in Chattanooga during their years with us. Faculty, resident directors and assistants, discipleship coordinators, the College chaplain, and others find many opportunities to remind our students of the primacy of the church in the life and mission of Covenant College. It is a delight to watch students, faculty, and staff energetically involved in congregations all around the city.

This emphasis on the church bears fruit in the lives of our graduates. In the fall of 2012 we surveyed our alumni, and one of the questions we asked was about church involvement. Of the alumni who responded, 96% reported that they are members or regular attenders of a local church. While we would wish for 100%, this statistic is nevertheless astounding (and never fails to generate astonishment when we share it with other Christian college administrators). In an age when six out of ten twenty-somethings were involved in church as teens but "have failed to translate that into active spirituality during their early adulthood," (see statistics at [barna.org](http://barna.org)) Covenant students have their commitment to the church reinforced and strengthened during their time at the College. For this clear working of God's grace in our community, and in the lives of our graduates, we are deeply thankful.

**2. Second, according to our purpose statement, Covenant College seeks to nurture growth in our students in terms of identity in Christ, biblical frame of reference, and Christ-honoring service.**

The three pillars of our purpose statement—identity in Christ, biblical frame of reference, and Christ-honoring service—find their unity in the gospel, by which we have been, are being, and will be saved. The gospel proclaims the ground of our union with Christ through his death and resurrection; it is the overarching theme of the Scriptures; and it provides the shape and direction for all of life and service, as we seek to obey the call to live in a manner worthy of it. For this reason, it remains a central feature of our campus life, and is emphasized in particular in our chapel program. On this front, our community is especially grateful for Chaplain Aaron Messner’s five-and-a-half years of service to the College. In January 2013, Chaplain Messner was called to serve as the senior pastor of Westminster Presbyterian Church (PCA) in Atlanta. His departure was certainly a loss for the College, but we are eager to see how God will use Aaron and his family for the sake of the kingdom of Christ in Atlanta and around the globe. Over the course of the second half of 2012–13, the College engaged in a national search for a replacement for Rev. Messner. In June of 2013 we called Rev. Grant Lowe to serve as the College chaplain. Rev. Lowe comes to us from the Pacific Presbytery, where he served as assistant pastor at Grace Pasadena (PCA) and as coordinator of campus ministries at Providence Christian College.

3. **Third, Covenant College is committed to the Bible as the Word of God written, accepts as its most adequate and comprehensive interpretation the summary contained in the Westminster Confession of Faith and Catechisms, and affirms the preeminence of Jesus Christ in all things.**

I am delighted to report that the faculty and staff of Covenant College remain committed to the foundational biblical and theological framework that has served as the College’s distinctive marker from its inception. Faculty continue to subscribe on an annual basis to the inerrancy of Scripture, the Westminster Standards, and the College’s Statement of Community Beliefs.

We continue to pray that God himself would protect the College and her mission. There exist many examples of once-Christian academic institutions that lost their way and abandoned their founding identity. We have no desire to travel that path, and so we remain vigilant. In this vein, we are grateful for the PCA and its oversight of the college, and we pray that even as God preserves this particular manifestation of his body, that He would preserve the College that serves it.

## Area Highlights and Summaries

### Academics

The College's academic program, with its emphasis on rich, discipling faculty-student relationships, continued its good work in 2012–13. Highlights included:

- The launching of new concentrations in cyber security and linguistics.
- The completion of the first year of implementation of the first full year of a comprehensive course and professor evaluation system.
- The phasing out of our degree completion program in early childhood education because of a lack of enrollment and because of anticipated unprecedented growth in the Master of Arts in Teaching Program as it becomes the programmatic path to certification for the secondary educators.
- The completion of the first phase of restructuring the music major and department.
- The hiring of two new professors for the 2013 academic year:
  - Dr. Scott Finch, Associate Professor of Music
  - Dr. Elissa Weichbrodt, Assistant Professor of Art.
- The faculty continue to publish in various venues. Of special note is Dr. Kelly Kopic, who had two publications as books this year: *The Pocket Dictionary of the Reformed Tradition* (co-authored with Wesley Vander Lugt, one of Kelly's former students) and *A Little Book for New Theologians*.
- May term study away trips included sociology in San Francisco, political studies in Washington D.C., and education in Budapest.
- Student productions included Shakespeare's "As You Like it" and the musical, "Into the Woods."
- The college hosted an educators conference and the conference for the North American Christian Foreign Language Association.
- The completion of our Fifth-year Interim Report for the Southern Association of Schools and Colleges, Commission on Colleges.

### Athletics

Athletics – intercollegiate, club sports, and intramurals – continue to play a vital role in the life of the Covenant community, complementing the academic program and other co-curricular opportunities to produce full-orbed life and life-preparation for our students. Highlights included:

- Covenant College was accepted as an Active Member of the NCAA and will compete in Division III. This will be effective on September 1, 2013.

## APPENDIX E

- Covenant College became a full member of the USA South Athletic Conference on July 1, 2013.
- 10 of our 12 varsity teams qualified for postseason tournaments in the NCCAA: men's soccer, women's soccer, women's volleyball, men's cross-country, women's cross country, women's basketball, men's basketball, baseball, softball, men's golf. Many Covenant athletes also received individual recognition for academic and/or athletic achievement during the season (full list of postseason honors available upon request).
- Won 3 Great South Athletic Conference Championships during 2012-13:
  - Women's Volleyball;
  - Women's Cross Country;
  - Women's Soccer (Co-Champs).
- Baseball team qualified for the NCCAA World Series.
- 19 student athletes were members of Great South Athletic Conference All-Academic teams.
- 23 student athletes were named NCCAA Scholar Athletes.
- Three Coaches reached significant milestones in their career:
  - Heather Taylor (Volleyball) won her 100<sup>th</sup> match on August 31, 2012;
  - Mark Duble (Women's Soccer) won his 200<sup>th</sup> match on October 6, 2012;
  - Doug Simons (Baseball) won his 100<sup>th</sup> game on February 9, 2013.
- Covenant College Athletic Academic Honor Roll:
  - 3.5 GPA Requirement for the semester;
  - 82 for fall 2012, 88 for spring 2013: 170 for the year.
- We hired new staff members:
  - Sarah Harris (Head Women's Basketball Coach);
  - Jason Rhine (Assistant Women's Volleyball Coach);
  - Catherine Kercher (Grad Assistant for Athletic Administration).
- We promoted and reorganized a number of staff members:
  - Kyle Taylor (Director of Athletics);
  - Tim Sceggel (Associate Director of Athletics for Compliance & Operations);
  - Mark Duble (Assistant Athletic Director for Communication & Discipleship);
  - Joanna Ehman (Head Women's Volleyball Coach).
- Both the Men's and Women's Basketball teams took a mission trip to Costa Rica in December 2012.
- Baseball team took a missions trip to Haiti in January 2013.

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- Women's Soccer team took a mission trip to Costa Rica in August 2013.
- New Tennis Complex with 6 tennis courts, complete with lights, is underway.
- Created a new weight space and storage space for athletics.

### **Campus & Facilities**

Covenant's campus is one of God's greatest gifts to the College. Not only is it beautifully situated atop Lookout Mountain, but it provides the dual benefit of an ideal setting for our academic community and close proximity to the thriving city of Chattanooga. 2012-2013 was marked by ongoing enhancements to Covenant's 350-acre mountaintop home.

- To aid in developing a renovation strategy for Carter Hall, a mock up project was completed that explored several options for the exterior restoration of our flagship building.
- Covenant assumed ownership of a building in close proximity to our Baseball and Softball fields. This facility, the Highlands Building, is slated to house coaches' offices, indoor batting cages and a concession stand.
- Construction began on our new Tennis Complex. This project includes six new lighted tennis courts and a new intramural field.
- Air quality improvements were made to Schmidt, Rayburn, and Maclellan Residence Halls.
- New fire sprinkler lines were added to Rayburn and Schmidt Residence Halls.
- Refresh projects to the Music Department and the exterior of Probasco Visitors/ Alumni Center were completed

### **Center for Calling & Career**

The mission of Covenant's Center for Calling & Career (CCC) is to assist students and alumni as they identify and boldly pursue their callings. Started in August 2009 (FY 2010), the CCC has seen an increase in student and alumni traffic each year thereafter. Fiscal year 2013 activity increased 5.83% over 2012 and 82.94% over 2010 (first fiscal year).

- Continued offering workshops for vocational calling, résumé development, interviewing skills, and other practical life matters.
- Third annual Seed Project completed with the winner receiving \$10,000 in seed capital.



- Steady flow and participation of on-campus recruiters from corporations, small businesses, non-profits, fellowship programs, and missions organizations.
- Staff travel strategically coordinated with Alumni, Admissions, and Church Relations Offices.
- Student networking trips and events for academic student organizations.
- Addition of Amy Smith, coordinator of volunteers, who now actively recruits and mobilizes volunteers shared among Center for Calling & Career, Admissions, Alumni, and Church Relations offices.

### **Chapel, Spiritual Life, Missions**

Covenant's chapel program serves the central purpose of bringing the entire campus community together around the Word of God, through regular expositional preaching, thematic and topical application, and integrative connection with the academic program. Highlights for 2012-2013 included:

- Chaplain Aaron Messner's fall series on the women of Matthew 1, with a strong favorable response to students, even as Rev. Messner prepared to take a call to serve as Senior Pastor at Westminster PCA in Atlanta beginning in January 2013.
- The annual faculty series on Listening to Scripture, in which faculty members explored the connections between Scripture and their academic work and life; increased faculty speakers in chapel in the Spring semester with Rev. Messner's departure.
- The annual Neal Conference in September with musical artists The Welcome Wagon and keynote speaker Dr. Julius Kim, Dean of Students and Professor of Practical Theology, Westminster Seminary, California. Dr. Kim spoke on Kingdom Faith, Kingdom Hope, and Kingdom Love.
- Global Gospel Advancement Week, in November, featuring keynote speaker Rev. Eric Redmond, Executive Assistant and Bible Professor in Residence at New Canaan Baptist Church, Washington, DC, speaking on themes of The Gospel and Culture.
- The Marriage, Family and Community Conference in February with Rev. Kevin DeYoung, pastor of University Reformed Church, East Lansing, MI, speaking on "The Local Church and Children, Family, and Relationships."
- The Academic Lecture series with Reformation Day lectures in October by Dr. Mike Horton, Westminster Seminary, California, included a panel discussion with our faculty on the Two Kingdoms

## MINUTES OF THE GENERAL ASSEMBLY

- Theology; and January lectures on Bonhoeffer, Tarantino, and the Blues by Dr. J. Kameron Carter, Duke Divinity School, North Carolina.
- Chapel messages continue to be posted on the College iTunes U site and on SoundCloud at <https://soundcloud.com/covenantcollege> for easy accessibility.
- More than 35 students, faculty, and staff participating in Break on Impact mission trips to the South Asian communities in London, refugee populations in Clarkston, GA, and the American Indians at Yakama Indian Reservation in WA.
- Continued partnership with Women in the Church (WIC) for our annual gathering to increase connection between women students and women from local churches focused on Identity in Christ, featuring guest speaker Karen Ellis.
- The ministry of our discipleship coordinators (one on each residence hall floor) under Christiana Fitzpatrick's leadership. Christiana also worked to oversee the chapel program in Rev. Messner's absence.
- In June of 2013, Rev. Grant Lowe accepted the call as Covenant College Chaplain, and moved with his family from California to Lookout Mountain in August. We are delighted to welcome him to the Covenant College community.

### **Communications**

The communications office provides a wide range of services for both internal and external constituencies to advance the mission of the College. The 2012-2013 year included the following:

- **Print:**
  - Redesigned and published two issues of *View* magazine, including features on President Halvorson's inauguration and the 2012 alumni survey
  - Revised and produced a series of recruiting collateral (prospectus, junior prospectus, postcards, poster, fact sheet, alumni fact sheet, application, visit folder, etc.)
  - With Covenant College Foundation, published a quarterly foundation newsletter
  - Produced a wide variety of other print collateral (e.g. fundraising, event materials, course catalog, brochures, business cards, maps, letters, banners, signs, apparel, merchandise)
- **Web & Electronic Media:**
  - Redesigned layout and continued development of covenant.edu website
  - Redesigned mobile website

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- Continued to produce a series of ScotsCasts, audio accounts on particular topics by members of the Covenant community
- Utilized multiple Facebook and Twitter accounts to connect with our constituents frequently
- Continued development of iTunes U, academics webserver, and YouTube channel
- Developed and sent e-mail blasts for admissions, advancement, alumni, president, student development
- Developed and sent alumni, parents, and education department e-newsletters
- Ongoing search engine optimization
- Other:
  - Managed external communications with regard to the inauguration of President Halvorson
  - Wrote and published stories covering college news & events
  - Writing and editing for a variety of purposes and in collaboration with other offices and departments
  - Photography
  - Videography
  - Advertising

**Development**

God continued to bless the College in 2012-2013 through the faithful and often sacrificial support of our financial partners. I am deeply grateful for our development and alumni teams, who serve both the College and its donors well.

- *BUILD: A Covenant Campaign* has completed its eight-year goal. The campaign has reached a total of \$58.7 million, surpassing our \$53 million goal.

	<b>Goal</b>	<b>6/30/13</b>	<b>Percent of goal</b>
• Covenant Fund	\$17.6 million	\$19.37 million	110% of goal
• Capital Fund	\$28.9 million	\$28.9 million	100% of goal
• Endowment Fund	\$6.5 million	\$7.0 million	107% of goal
• Restricted Funds		\$3.4 million	

Fiscal year giving as of June 30, 2013

		FY 2012	Variance
Covenant Fund	\$2,412,121	\$2,423,043	-\$10,922
Restricted	\$740,743	\$478,003	\$262,740
Capital	\$2,568,743	\$3,017,063	-\$448,320
Endowment	\$62,024	\$62,410	-\$386
<b>YTD TOTALS</b>	<b>\$5,783,633</b>	<b>\$5,980,521</b>	<b>-\$196,888</b>

- **Alumni:**

A new campaign was launched to externally focus on recruiting alumni to consistently pray, represent, and give. We are currently working on developing a system to effectively track alumni representation (or volunteerism) through their involvement with admissions work, development work, church relations, and involvement with the Center for Calling and Career. The alumni contributed \$567,623 for FY13; this is an increase \$19,730 over the previous year. This was encouraging, despite the drop in total number of alumni participating (15.3% compared to 17.8%).

- For **calendar** year 2012, 541 churches contributed \$969,651. This is a decrease of \$24,175 from 2011, during which 540 churches gave \$993,829. 265 churches gave at the Church Scholarship Promise (CSP) level in 2012, compared to 259 in 2011.

### **Enrollment, Student Development, & Campus Life**

Covenant's students and the energetic and focused campus life they generate and enjoy are some of my greatest joys as president. To play a role in God's work in their lives during these years is a privilege and delight.

- Fall 2012 enrollments were as follows:
  - Traditional residential program: 1042
  - Bachelor of Science in Early Childhood Education (BSECE): 23
  - Master of Education: 63
  - MAT: 7

Of our traditional students, 56.4% were female and 43.6% were male. Of our entering students, 42% were from PCA backgrounds, and the ACT composite scores for the 25th to 75th percentile ranged from 23 to 28.

- We continue to see strong attendance at Campus Preview Weekends and campus visits in general.
- **Student activities** during the year included:
  - Senior events: Senior class gift, Senior social honoring December graduates, Presidential Reception, and Riverboat Night
  - Bakertree music festival
  - Spring formal at the Hunter Museum
  - 80's skate night
  - Comic Relief
  - Concert by Easter Island and Bad Books
  - Scotsgate: a tailgate at Scotland Yard to support our Scots

- **The Director of Student Ministries** invited numerous local pastors to come to campus for lunches with the students who are a part of their congregations. This has opened up more dialogue and given students a chance to connect with the church in a more personal way.
- **Depression Seminar** - Joe Novenson's discussion with students has become an anticipated annual event. He and his wife share their personal journey with students. He addresses his own battle with depression with the hopes that students will feel more comfortable identifying their own struggles and seek support.
- **Love Lookout** - Andreas and Mac/Rymer Halls came together this year to have a day of service in the local community. Students helped local residents with yard work, clean up, moving, and other acts of service.
- The third annual **Covenant College Highland Games** was a foggy success. The Highland Games was coordinated with Homecoming Weekend Activities. In spite of the cool foggy weather, the students participated in the Braemar Stone Toss, the Hammer Throw, and the Caber Toss, among other traditional challenges. Other events throughout the day included a Clan Tug-o-War, Haggis Eating Competition, and a rustic Scottish lunch from 12 PM to 1 PM. Clan MacColla won this year and the sword and plaque are displayed in the Blink.
- Early in the semester **Student Senate** hosted an opportunity to get to know President Halvorson in a casual environment. Students gathered to talk to Dr. Halvorson and to ask him questions about his plans for Covenant and his experiences as a student.
- **2012 Elections screening/party** - Students were invited to watch the election night results come in and wait for the announcement of the winner of the presidential and other elections.
- **Dinner with the Deans/Student Senate discussion on race** - After the election there were disparaging racial comments made across the country. Senate's response to this was to facilitate a student/administration discussion one night over pizza to talk about why certain comments were hurtful and inappropriate and how to create a culture of support and care for people of all races on our campus.
- **Student Senate** held another successful election season after the transition of many graduating seniors, a majority of whom

served multiple years. Senate created four new positions called Residence Hall Presidents. These senators are elected by their buildings and will represent the needs and concerns of their residents to the Senate. They will also implement social, academic, and spiritual events for their buildings. As there has been a continued push to cultivate club and organization leaders, Senate further developed established Senate liaisons groups with clubs of similar foci to help club leaders brainstorm and collaborate on various ideas. Senate also sought to hold clubs more accountable in making sure they were using their budget dollars wisely and fulfilling their purposes in their programming.

- **Student life and leadership** on campus continues to be cultivated through students' involvement and service in over forty student clubs and organizations, such as the Ballroom Dance Club, Forensics Society, and the International Justice Mission.
- On April 20, Student Development and the Intramural Department sponsored the annual **Covenant College Scots Trot 5K** with over 100 participants.
- Eight **Core Team** members were selected in the spring and tasked with interviewing and selecting 60 Orientation Team leaders to assist new students during the 2013-2014 school year. These leaders participated in the annual Leadership Conference in March. The Core Team arrived early in August to help train O-Team leaders and prepare for the 2013 Launch.
- Thirty-seven **Resident Assistants** were selected in early March, and return to campus on Thursday, August 9 for a retreat and training.
- For the eighth year, a **Student Leadership Conference** was held on campus in late March for the student leaders hired to serve in the upcoming fall semester. David Arthur, Covenant alum and CEO of Precept Ministries, was the keynote speaker on Friday evening to open the conference and challenge students in developing their leadership skills. There were break-out sessions on Saturday morning led by various staff members as well. Attending the conference were the resident assistants, student senate, orientation team, campus activities board, admissions ambassadors, diversity leaders, and discipleship coordinators.
- Instead of hosting summer pre-orientation on campus, Student Development and Admissions co-hosted **new student socials** in six different key regions: Annapolis, Atlanta, Birmingham, Charlotte, Chattanooga, and St. Louis. The socials offered new

students and their parents a chance to meet one another and several staff members, as well as have questions answered and pray with and for one another before the school year begins.

- The **Diversity Program** has continued to grow, as students enjoyed weekly times of fellowship, dinners together, and other special events. The biggest diversity event of the year is Culture Fest, which was held January 18. Students worked hard to plan and prepare for this exciting evening, which consisted of cultural music, dancing, a fashion show, and an international feast. The entire campus was invited to attend, and almost packed out the chapel as they watched students, faculty, and staff perform in various acts and enjoyed delicious food together afterwards
- Black History Month was in February, and the Diversity Program helped sponsor a trip for some students and staff members to attend a conference in Jackson, MS, titled *“Keep Your Head Up: Being Black and Christian in 21st Century Mississippi.”* Dr. Anthony Bradley, Rev. CJ Rhodes, Rev. Bobby Griffith, and Rev. Dr. Ligon Duncan were all participants in the conference, as were students from Jackson State University, Belhaven University, RTS Jackson, and numerous others. After the conference, there was an evening event for the Covenant community at which the conference attendees shared what they learned, and engaged others in a discussion of how the issue is relevant for all believers everywhere.
- The **Parents Council** continues to grow and develop, with the monthly parents’ e-newsletter, the updated parents’ webpage, and the parents’ prayer network. We had a wonderful Parents Weekend, February 15-17, where over 120 families came to campus and had opportunities to visit classes and chapel with their sons and daughters, attend sporting events, a play by the theatre department, a violin concert, and hear from President and Mrs. Halvorson, as well as a selected panel of faculty and staff. There was also a Sibling Brunch for visiting students to meet with members of the Admissions staff and receive more personal attention than they would get over a preview weekend.
- **Fall to Spring Retention** was especially encouraging at 95.4% overall and 97.2% for freshmen. These high retention numbers reflect campus-wide efforts to recruit and retain students.
- **Resident Assistant Training** took place monthly. Students had the privilege to have Q&A with well-known author and speaker Kevin DeYoung as well as be challenged what it looks like to

care for others from a Covenant alumni. These events allowed the RAs a chance to develop more skills and understanding that would benefit their leadership on campus.

- Thirty-five **Resident Assistants** were selected in late February, and return to campus on Thursday, August 15, for a retreat and training.
- **Man Talk – Most Interesting Men in the World** – In April there was a time for men on campus to come together and talk about what it means to be a man of God. Dr. Cliff Forman and a panel of male staff members of Covenant College presented challenges and information to male students.
- Student leaders began **volunteering** at a local under-achieving high school. Teachers at this school set up a panel for our student leaders to talk to high school students about what it takes to lead on a college campus. The local high school was very appreciative of this time, and it provided a chance for Covenant students to step outside of their comfort zones.
- The **Residence Life staff** provided monthly study breaks in their buildings to provide a space for students to gather together and refresh their mind and body for their calling as a student. These times included snacks and activities that promoted community in each resident hall

### **Financial Results and Statistics**

The College's statement of financial position, statement of activities, and statement of cash flow all provide testimony to God's gracious provision during the year. That provision includes the diligence of dozens of people who stewarded our financial resources wisely and enabled the College to make the most of God's good gifts.

- We continue to be amazed by God's unusual care for Covenant College as demonstrated by the positive standing of our financial position. With the generosity of donors, the sustained interest by new students, the stewarding of resources by many capable managers, and wise investment managers, we are able to report a positive financial picture for the 2012-2013 fiscal year.
- Tuition revenue of \$16.1 million and gift revenue over \$6.2 million helped us to sustain a strong financial standing.
- We were able to draw around \$1 million from the endowment to support the work of the College. We continue to be thankful for those who have given in the past and for those who are currently making estate plans to enable this sustaining support to continue.



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- We continue to experience a higher-than-ideal net tuition per student that presents some financial challenges, but we're making marginal annual adjustments to more appropriately align net tuition with national and peer averages.
- We ended the year with a positive bottom line and are formulating strategic plans for a sustainable future. We are thankful for the generosity of churches that contribute about \$1 million to the college annually. That support constitutes a living endowment that doubles the support the college enjoys from its endowed funds.
- As a matter of internal accountability, we have followed the practice of reporting our operating result to the board, i.e. exclusive of return on unrestricted endowment; this gives the most straightforward picture of how ordinary revenues and expenses matched up. The final operating result for this internal report is a loss of about \$313k primarily driven by unexpected demands on contingency and operational budgets. Again, please keep in mind that this number is an internal reporting function; only the total unrestricted result (including gains/losses on unrestricted investment) appears in our audited financials.
- Contingency funds were available throughout the year and were used for a variety of needs in budgets across campus.
- Cash flow continues to remain positive and at historically high levels. We maintain two lines of credit with SunTrust and Bank of New York Mellon with \$8 million capacity should short-term borrowing become necessary to cover monthly cash flow needs. We have not used either line of credit this year and do not anticipate using it in the near future.
- Capital expenditure funds provided for significant improvements this past year, including air quality improvements in Maclellan and Sanderson Halls, a major refresh for Probasco Center, and continued upgrades to our athletic fields including lights on the fields, which allow student athletes to miss fewer afternoon classes.

### **Additional Highlights**

Covenant once again was named in 2012 among the top ten regional colleges in the South by *U.S. News & World Report* and recognized as one of America's Best Colleges by *Forbes*.

Toward the end of 2012, Covenant College was invited by like-minded believers in Indonesia to establish a full branch campus of the College in Jakarta. At its March 2013 meeting, the board voted to pursue the establishment of a campus in Indonesia, contingent on completion of all necessary due diligence. Since that vote, an exploratory trip to Indonesia was undertaken by five members of the College's education faculty and the president, and efforts were undertaken to complete all due diligence in anticipation of a board vote on the initiative in October 2013. We are honored by the invitation to partner with brothers and sisters in Indonesia in the work of the kingdom of Christ there, and we would ask for your prayers as we continue to evaluate the opportunity while seeking to be faithful to our responsibilities here in the United States.

### **Conclusion**

I trust that you have seen in this report that God's blessing on Covenant College in 2012–2013 was abundant. We do not take this blessing for granted, recognizing that our prayer must always be for our Lord to supply our daily bread, even while planning as wisely as we can for the future. Thank you for your ongoing partnership of prayer and provision as we pursue this generation-to-generation calling, for God's glory.

We depend on our friends around the world, as God's instruments, as we carry out with joy the task of education which God has put in our hands. You can continue this important partnering work in the same three ways that we ask our alumni to do so:

1. Pray: Please pray for the students, faculty, staff, and alumni of the College. There is no means of support more important!
2. Represent: Please spread the word about Covenant's distinctive mission and program to prospective students, churches, schools, and donors.
3. Give: Many churches and individuals in the PCA provide financial support to the College, for which we are extremely grateful. Please continue to give as God has blessed you.

With gratitude for your faithful support of the work of Covenant College,

Yours in Christ,  
J. Derek Halvorson, Ph.D. ('93)  
President

*In omnibus Christus primum tenens*

## **Recommendations**

1. That the General Assembly thank and praise God for the excellent work and faithfulness of the Board of Trustees, faculty, and staff of Covenant College in serving the Presbyterian Church in America by shaping students for lives of service in the Kingdom of God.
2. That the General Assembly encourage the congregations of the PCA to support the ministry of Covenant College through encouraging prospective students to attend, through contributing the Partnership Shares approved by the General Assembly, and through their prayers.
3. That the General Assembly approve the Budget for 2014–2015 as submitted through the Administrative Committee.
4. That the General Assembly adopt “The Covenant College and Supporting Foundation Financial Report” dated June 30, 2013, and prepared by Capin Crouse LLP.
5. That the General Assembly approve the minutes of the meetings of the Board of Trustees for October 10–11, 2013, and March 20–21, 2014; with notations.
6. That the General Assembly receive as information the foregoing Annual Report, recognizing God’s gracious and abundant blessing and commending the College in its desire to continue pursuing excellence in higher education for the glory of God.
7. That the General Assembly encourage churches to set aside a day in the coming year to pray specifically for Covenant College in its mission and ministry.

## APPENDIX F

### REPORT OF COVENANT THEOLOGICAL SEMINARY TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

JUNE 2014

#### **Preparing a New Generation of Leaders: Equipping the Church of 2025 and Beyond—Today**

*The purpose of Covenant Theological Seminary is to glorify the triune God by training his servants to walk in God's grace, minister God's Word, and equip God's people—all for God's mission.*

These words summarize well what we do at Covenant Seminary, and have been doing for nearly 60 years: training pastors and leaders for God's church and Kingdom who are faithful to the Scriptures, true to our Reformed confession and heritage, and rooted in God's grace for a lifetime of fruitful ministry to and for his people and world. Yet, as clear and concise as our mission statement is, it cannot convey the full depth of what that mission involves or the need to always be adapting the details of how we go about it based on shifts in the cultural, educational, and economic landscape around us.

#### **Adapting to the Changing Landscape of Theological Education**

Though the core of what we do continues to grow out of our understanding of the Scriptures as the Word of God, our perception of God's redeeming grace at work in our lives, and our deep commitment to a relational approach to ministry preparation that provides more than a merely academic education, increasingly over the last several years we have been faced with new and demanding challenges. These challenges have required careful evaluation of our programs and curriculum in light of the changing needs of the church. Many leaders involved in theological education have noted that most seminaries today do a good job of preparing pastors *for the church of fifteen years ago*. In the midst of our rapidly changing and increasingly relativistic culture, the need is great to look ahead and ask ourselves: *What will the church of Jesus Christ and the Kingdom of God need in its leaders in the year 2025? And how can we let those needs inform and shape the way we train our students now as we ground them in God and his unchanging and inerrant Word?*

Thus, as we have reviewed our purpose as an institution and our place as the denominational seminary of the Presbyterian Church in America, and as we have prayerfully sought the Lord's will for our future, we have identified a few key elements that must be true of seminaries in general, and of Covenant Seminary in particular, if we are to be effective at preparing leaders for the church of 2025 and beyond. We want to train men and women who can not only lead and shepherd the church well, but also equip God's people to live out their faith more fully amid the important Kingdom callings God has for them in the world *between* Sundays and not just *on* Sunday. To accomplish that goal involves a seminary education that is *doxological, transformational, and Kingdom missional* in nature—and one that reaches *beyond geographical, generational, and even denominational boundaries* to embrace the larger purposes of God's church and Kingdom while also remaining true to our Reformed and Presbyterian heritage and distinctives. That is, we see our task as providing a theological education that:

- Encourages students to embrace life and seminary training as a **constant doxological activity** in which they continually bow before the face of God to receive the strength and power to minister in his name (doxological).
- Provides a **model for living out leadership and faith** in seminary and in local churches so that students are being transformed into increasing Christ-likeness (transformational).
- Prepares students for a **fully biblical passion for God's Kingdom mission** and gives them a view for engaging the world and all areas of life with the gospel and connecting that good news with the issues of our day and days to come (Kingdom missional).

Our reflection in the area of theological education over the last few years has led to **changes in the structure and length of several of our degree programs** designed to enhance our ability to prepare church leaders who can meet the needs of a changing church and culture. These curricular changes primarily affect the Master of Divinity (MDiv), our primary training degree, but also include to a lesser extent our various MA programs—the MA in Educational Ministries (MAEM), MA in Religion and Cultures (MARC), MA in Worship and Music (MAWM), and MA in Theological Studies (MATS). Changes to the MDiv program included:

- **A reduction in overall credit hours from 103 to 93**, with most of the cuts coming in the area of elective hours (from 11 down to 6) and a restructuring of homiletics courses to allow for the same number of lectures and sermons preached with less time spent on related readings (from 9 credit hours to 5). Cuts in other areas of the program are minimal.

## MINUTES OF THE GENERAL ASSEMBLY

- **The addition of a counseling practicum and expanded Field Education opportunities**, including practicums focused on hands-on mentored ministry experience in a variety of multi-ethnic and multi-cultural contexts.
- **The addition of one credit hour** to the missions curriculum.
- Greater **integration of related courses and principles**, such as combining elements of the God and Humanity course with those of Introduction to Counseling, or those of Greek in Exegesis with Elementary Homiletics.
- **The addition of a Capstone course** to help students further synthesize and integrate what they have learned over their seminary years.
- **Greater intentionality with regard to the use of cohort groups** and linking of the material covered in these groups to specific courses.

These changes, which went into effect for the 2013–2014 academic year, are based on careful study of our curriculum, graduation rates over time, input from our alumni and accrediting agencies, and other relevant factors. They are intended to:

- **Increase the fit of our degree** to what students will actually be doing when they graduate.
- **Increase integration** of the co-curricular (outside the classroom learning experiences) aspects of training into the curricular.
- **Help alleviate student debt** by making it easier for them to graduate in three years instead of four.
- **Do all of this while maintaining our distinctives** as a high quality residential MDiv school with a strong biblical-theological and mentored-ministry focus.

The changes also mesh well with our desire to open up new and exciting avenues for shaping and shepherding our students and serving our denomination and the broader church through **strategic partnerships with local, national, and international churches and ministries**, some of which are already in place, others of which are still in the exploration and development stages.

In addition to the MDiv revisions, we have made modifications to the various MA degrees to make them more consistent with each other and better able to meet the needs of the church. Additionally, we have received approval from our accreditors to offer our restructured 48-credit-hour MATS via online (distance) learning. The program will serve as the cornerstone of a **newly revamped online (distance) learning initiative**.

## **Adapting to Changing Student Demographics**

While noting important changes in the church’s needs with regard to theological education, we have also observed major shifts in the demographic profile of the typical student the Lord sends to us. For instance, students tend to come to us at a younger age than in previous decades, often right out of college, and 50% of them come from backgrounds that no longer fit the traditional models we are used to. That is, they often have little or no church background, having come to know the Lord through a campus ministry while in college. Thus, while they feel a strong call to ministry and a desire to serve the Lord, they have very little experience with church culture and little or no framework for understanding the larger story of the Bible and its implications. They are therefore less able to “connect the theological dots” than prospective students of past eras.

Further, these students often have few resources—financial or otherwise—to expend in coming to seminary and little or no active support for such an endeavor. Many of them come to us independently, without being sent in any official capacity by churches or presbyteries, and many have families that are either indifferent to or actively opposed to their decision to pursue a life in ministry.

Some of the changes in our curriculum were made to address issues like this. Combining elements of classes in related fields—such as the study of the Psalms with the history and methods of Christian worship, for example—and providing expanded opportunities for practical hands-on ministry through an enhanced mentored field education program are attempts to help these students make better connections between the theology learned in the classroom and ministry as practiced in the field. These changes also highlight our desire for ministry training to not only prepare pastors to preach and teach in their local churches, but also to instill in them a larger vision for vocational discipleship so that they will be better able to help the people in their congregations see the larger Kingdom implications of their calling as Christians in their daily lives and work.

## **Adapting to Broader Economic Challenges**

In addition to the changing educational landscape and shifts in student profiles, we have been experiencing serious effects from the lingering economic recession that began in 2008. We are not alone in this, of course. Most seminaries have been facing similar financial challenges over the last few years; it has simply taken a little bit longer for us to feel the impact. The causes for this are many and complex.

## MINUTES OF THE GENERAL ASSEMBLY

Efforts over the last five years to expand our student and donor constituencies have yielded mixed results. While donor giving has remained fairly consistent during this time, we have seen declining enrollment numbers. Our projections for enrollment over the last few years had indicated that we would experience moderate growth; unfortunately, the recession turned these projections upside down so that our enrollment has actually decreased, which has seriously affected revenues.

The decline is due in large part to the fact that the economy has limited the ability of some prospective students to come to Covenant, and has meant that some current students could not continue or had to continue at a slower pace. Some prospective students who had expressed interest in us changed their minds and did not come. Others wanted to come but were unable to sell homes in other cities or states and so could not afford to move to St. Louis. Some current students experienced reduced financial support from home churches or other sources on which they had previously depended. Others chose to take fewer credit hours per semester in an effort to save money. Still others chose other options for seminary training that enabled them to stay closer to home or served their needs better. All these factors combined for the current fiscal year to leave us with a significant budget shortfall.

For the last few years, we have met budget shortfalls by not rehiring some senior leaders who left and by drawing on some reserve funds that were brought into the annual budget. While we do not have outside debt and our endowment is adequate for an institution of our size, this year it became critical that we reduce our annual budget to end in the black for next fiscal year. This required us to take strong measures to ensure the financial health we will need for going forward with our mission.

Thus, we have taken a multi-faceted approach to reducing the budget, making judicious cuts that include, among other things, a reduction from two issues per year to one for both *Covenant* magazine and our scholarly journal *Presbyterion* and a reduction in the percentage paid by the Seminary into retirement benefits for all employees. The most impacting cuts involved the elimination of seven full-time positions—six staff and one professor (Dr. Dan Kim, assistant professor of Old Testament)—as of the end of March 2014 (June 2014 in the case of Dr. Kim). These cuts were based on financial exigencies alone and not on job performance; we certainly did not want any of these people to go, and ask your prayers for them and God's blessing on them amid their and our loss and as they seek new employment.

We realize that there are no quick fixes for such a situation, and we are grateful that our God is still with us and working his purposes in and through



us amid this challenging situation. We also realize—and emphasize—that working toward greater financial health is not in itself our mission, but that achieving such health is vital in order to continue our mission. Though painful for all of us, the measures described here will, we believe, put us in a better position to move forward next year. We ask prayer that God would keep his hand of favor on us as we work through this difficult time by his grace and for his glory.

## **Institutional Updates and Activities**

### ***Welcoming a New President: Dr. Mark Dalbey***

This year we transitioned to a new presidency under **Dr. Mark Dalbey**, who was appointed by the Board of Trustees in April 2013 and began as president in May, following a year of service as interim president. He was formally inaugurated in September 2013. Dr. Dalbey has served in several roles at Covenant since 1999, when he was named dean of students. A few years later, he became vice president of student development and assistant professor of practical theology. In 2009, he became vice president of academics and faculty development, a post he held until assuming that of interim president in May 2012. His course load as now associate professor of practical theology includes classes on worship as well as a class on gospel-centered parenting that he co-teaches with his wife, Beth.

Prior to his time at Covenant, Dr. Dalbey served for two decades in pastoral and educational positions in Pennsylvania, Ohio, and Indiana. He has been active on a variety of committees at the presbytery and denominational levels for the PCA, and is a founding member and the current chairman of the steering committee for the Worship Reformation Network, a group of PCA pastors and worship/music directors committed to promoting biblical, Reformed, and gospel-driven principles for worship. He holds a BA in philosophy and religion from Tarkio College, an MDiv from Pittsburgh Theological Seminary, and a DMin from Covenant Theological Seminary. He and Beth have been married for 38 years and have three grown children and six grandchildren.

The Seminary's Board and Presidential Search Committee were deeply impressed by Dr. Dalbey's passion for our students and his desire to see them fully equipped for ministry, as well as by his experience as a pastor and teacher; his long association with the Seminary; his strong positive relationships with our students, faculty, staff, alumni, and donors; and his forward-looking vision for what the Seminary can become.

### ***The Return of Dr. Dan Doriani***

After a decade as senior pastor of Central Presbyterian church in Clayton, Missouri, **Dr. Dan Doriani** returned to Covenant Seminary full time in

October 2013 to serve as **vice president of strategic academic projects and professor of theology**. In this role, Dr. Doriani teaches two core courses for the MDiv program—Ethics and Reformation and Modern Church History—as well as some elective courses on exegesis and church life. He also teaches and speaks on behalf of the Seminary in areas related to recruitment, alumni, and church events; assists in fundraising, with a particular focus on seeking support for endowed faculty chairs; and works on special projects as directed by President Dalbey, to whom he reports.

Before taking the senior pastorate at Central Presbyterian Church, Dr. Doriani served in various roles at Covenant from 1991 to 2003, including professor of New Testament, dean of faculty, and vice president of academics. During his time at Central, he taught part time at the Seminary as adjunct professor of systematic theology. Doriani’s extensive teaching and pastoral experience includes many years in assistant, associate, solo, interim pastor, and stated supply positions. He has been involved in several planning and study committees at the presbytery level in both the PCA and the Evangelical Presbyterian Church (EPC), and was chair of the PCA’s Theological Examining Committee from 1999 to 2000. He holds a PhD and an MDiv from Westminster Theological Seminary, an STM from Yale Divinity School, and a BA from Geneva College, and is the author of several books, including *Getting the Message* (P&R, 1996), *Putting the Truth to Work* (P&R, 2001), *The Life of a God-Made Man* (Crossway, 2001), and commentaries on Matthew and 1 Peter in P&R’s Reformed Expository Commentaries series. Dr. Doriani and his wife, Debbie, live in Chesterfield, Missouri, and have three grown daughters.

### ***The Blessing of a Visiting Missiologist***

The Seminary was blessed to welcome **Dr. Girma Bekele** as a full-time visiting missiologist for the fall 2013 semester. Dr. Bekele grew up in Ethiopia and became a Christian while the country was under Communist rule. As an adult, he and his wife moved to Canada and now live in Toronto with their three children. Dr. Bekele completed his PhD in missiology at Wycliffe College (University of Toronto) with a dissertation on missiologist David Bosch. Dr. Bekele’s experience in ministering in many different cultures brought a helpful perspective to the classes he taught at Covenant. The students and faculty were grateful to have Dr. Bekele with us for a season.

### ***Other Faculty/Staff Updates***

- **Promotions**
  - **Dr. Clarence DeWitt “Jimmy” Agan III**, from associate professor to professor of New Testament
  - **Dr. W. Brian Aucker**, from assistant professor to associate professor of Old Testament

- **Dr. David W. Chapman**, from associate professor to professor of New Testament and archaeology
- **Dr. Jay Sklar**, from associate professor to professor of Old Testament
- **Mr. Mark McElmurry**, from director of student life to associate dean of students
- **Arrivals**
  - **Ms. Suzanne Bates**, associate dean of students and adjunct professor of practical theology (counseling)
- **Departures**
  - **Dr. Mike Honeycutt**, associate professor of historical and practical theology, left the Seminary last summer to accept a call to the pastorate.
  - **Mr. Al Li**, vice president of business administration, left us last fall to pursue a new opportunity in the financial field. **Ms. Alice Evans**, senior director of organizational development and planning, has assumed responsibility for oversight of the Seminary's financial operations.

### *Board and Advisory Board Updates*

- **Board Additions**
  - **Mr. Wayne Copeland** joined our Board in 2013. He began serving as CFO of Miracle Hill Ministries in Greenville, South Carolina, after twelve years as vice president for business administration at Covenant Seminary. He and his wife, Ann (also a former Covenant employee) attend Redeemer Presbyterian Church in Travelers Rest, South Carolina, where Wayne also serves as a ruling elder.
  - **Mr. Mark Ensio** returned to our Board last year following a year on our Advisory Board. He is president of Belfast Technologies, Inc., in Tucson, Arizona, where he also serves as a ruling elder at Catalina Foothills Presbyterian Church. Previously, Mr. Ensio and his wife, Shelle, helped to plant Bay Area Presbyterian Church and to found Westminster Christian Academy in Houston. He was first elected to our Board in 1995.
  - **Mr. Dwight Jones** was elected to our Board after several years on the Advisory Board. He is president of Ocmulgee Fields, Inc., in Macon, Georgia. His career covers a broad range of real estate ownership and development in hotels, offices, and retail properties. He and his wife, Tracy, and their three children are members of First Presbyterian Church in Macon, where he serves on the session. Mr. Jones' service on the Advisory Board began in 2007.

- **Advisory Board Additions**

- **Mr. Robert Hayward** moved to our Advisory Board after serving on our Board for several years. He is president and CEO of Quarryville Presbyterian Retirement Community in Quarryville, Pennsylvania. Mr. Hayward has served on the session of Westminster Presbyterian Church in Lancaster as Finance Chairman and has been a member of the Church Planting and Outreach Committee of Susquehanna Presbytery. He and his wife Barbara have five children. He was first elected to our Board in 2005.
- **Mr. Frank Wicks, Jr.** also moved to our Advisory Board following his term of service on the Board. He is executive vice president and president of Applied Markets, a division of Sigma-Aldrich, in St. Louis, Missouri. He was a founding elder at Good Shepherd Presbyterian Church in South St. Louis County (under founding pastor and Covenant faculty member Dr. Phil Douglass). He served on Covenant's Advisory Board from 2001 to 2004, and was elected to the Board in 2005. Mr. Wick and his wife, Elvesta, have three daughters and six grandchildren.

### *Farewell to Old Friends*

This year the Seminary said bittersweet farewells to four very dear friends who will be greatly missed, though we rejoice that they now glory in the presence of their Lord.

- **June Dare**, whom many alumni may remember as the secretary to the Seminary president for many years in the 1980s and 1990s, passed into glory in November 2013. June and her family have been great friends of the Seminary.
- **Jean Lehmkuhl**, the controller at Covenant Seminary for 15 years, went home to the Lord in May 2013. Jean was a great colleague and tremendous friend to our staff and students, as well as a valued advisor to Seminary leadership. We mourn the loss of her presence and keen sense of humor but rejoice in her eternal gain.
- **Dr. Robert L. Reymond** was promoted to glory in September 2013. He served as a professor of systematic theology at Covenant Seminary from 1968 to 1990 and later taught at Knox Theological Seminary. In the course of his ministry, Dr. Reymond pastored several churches in both the PCA and the OPC and served on the PCA General Assembly's Theological Examining Committee. His widely read *New Systematic Theology of the Christian Faith* was published in 1998.

- **Edith Schaeffer** joined her late husband Francis A. Schaeffer in the presence of the Lord in March 2013 at age 98. We are deeply grateful for the Schaeffers' lives and legacy, which, both personally and through the work of our Francis A. Schaeffer Institute, have done so much to influence the culture and community of Covenant Seminary.

#### *Selected Events, Programs, and Other Activities for 2013–2014*

- **Community Center Renovations.** We currently have approximately 85% of the funds needed for this project and expect to raise the rest within the next few months. We hope to begin renovations this summer that will make our Community Center a more inviting place for students, faculty, and staff to gather for community-wide events, study together, disciple one another, or simply enjoy fellowship, all of which are vital aspects of the covenantal community life that is central to growth in grace.
- **Francis A. Schaeffer Lectures.** This year's edition was titled "Heaven in a Nightclub" and featured apologist and pianist Dr. William Edgar of Westminster Theological Seminary, vocalist Ruth Naomi Floyd, and bassist Randy Pendleton in a musical history tour through the gospel roots of jazz.
- **African American Leadership Development Weekend.** The Seminary hosted this year's gathering, sponsored by Mission to North America, that brings together current and prospective African American seminary students as well as missionaries, church planters, and ministry workers for a time of collaboration, fellowship, and encouragement.
- **Intimate Mystery Conference.** In March, the Seminary welcomed noted author and counselor Dan B. Allender, who was the featured speaker at a conference focused on enriching our understanding and appreciation of the intimate mystery of marriage from God's perspective.
- **City Ministry Initiative/Serve St. Louis.** The Seminary's CMI joined forces with Serve St. Louis to assist with several mercy ministry work projects and foster deeper community ties within the city of St. Louis.
- **Tea With Jerram.** This popular event for St. Louis women features Professor of Christian Studies and Contemporary Culture Jerram Barrs sharing his insights into literature and its relationship to Christianity. This year's edition offered Jerram's thoughts on Jane Austen.
- **Third Annual Covenant Theological Conference.** This student-led conference offered papers and presentations by students from Covenant as well as several other educational institutions. Dr. Jimmy Agan was the plenary speaker.

- **Covenant Magazine Redesign.** Last year we did a complete redesign of our flagship magazine to provide expanded content with more features, more material from our professors, and more resources aimed at helping pastors with the challenging ministry issues they face in today's world.
- **Online Bookstore.** Though the Seminary's physical bookstore closed in May 2013, we have launched an online store powered by Amazon.com that provides an easy way for students to find and purchase textbooks and other resources. We have also entered into a mutually beneficial partnership with the PCA's Christian Education and Publications (CEP) that will enable us to take advantage of Amazon's affiliate program that earns a percentage of purchases made through Amazon for affiliate members.
- **Website Resources.** Our free online resource archive continues to grow as we add new content regularly, including audio from selected courses, video and audio interviews with professors and other guest speakers, articles, and other material.

#### **Faculty Publications and Kingdom Service: A Sampling**

- **Clarence DeWitt "Jimmy" Agan III**, Professor of New Testament.
  - *The Imitation of Christ in the Gospel of Luke: Growing in Christ-like Love for God and Neighbor* (P&R, 2014).
  - Notes on 1 Corinthians for *The Gospel Transformation Bible*, Bryan Chapell, general editor (Crossway, 2013).
- **W. Brian Aucker**, Associate Professor of Old Testament
  - Notes on Judges for *The Gospel Transformation Bible*, Bryan Chapell, general editor (Crossway, 2013).
  - Devotionals *The Women's Devotional Bible* (Crossway, forthcoming)
- **Jerram Barrs**, Professor of Christian Studies and Contemporary Culture
  - *Echoes of Eden: Reflections on Christianity, Literature and the Arts* (Crossway, 2013).
  - *Delighting in the Law of the Lord: God's Alternative to Legalism and Moralism* (Crossway, 2013).
  - Spoke at L'Abri Conferences in Rochester, Minnesota, and St. Louis, Missouri; and at several other conferences in England, Scotland, Canada, and elsewhere.
- **Hans F. Bayer**, Professor of New Testament
  - Notes on Mark for *The Gospel Transformation Bible*, Bryan Chapell, general editor (Crossway, 2013).

- **Bryan Chapell**, President Emeritus and Adjunct Professor of Practical Theology
  - *Christ-Centered Sermons: Models of Redemptive Preaching* (Baker, 2013).
  - General editor for *The Gospel Transformation Bible* (Crossway, 2013).
- **David W. Chapman**, Professor of New Testament and Archaeology
  - Editor and contributor, *ESV Archaeology Bible* (Crossway, forthcoming in 2015–2016).
  - Regional meeting coordinator, American Schools of Oriental Research (ASOR).
- **Tasha Chapman**, Dean of Academic Services and Adjunct Professor of Educational Ministries
  - Devotionals for *The Women’s Devotional Bible* (Crossway, forthcoming).
  - *Intersecting Leadership in Marketplace and Ministry*, co-authored with Bob Burns and Donald Guthrie (IVP, forthcoming).
- **C. John “Jack” Collins**, Professor of Old Testament
  - “Reading Genesis 1–2 With the Grain: Analogical Days,” in *Reading Genesis 1–2: An Evangelical Conversation*, edited by J. Daryl Charles (Hendrickson, 2013).
  - “Historical Adam (old earth),” in *Four Views on the Historical Adam*, edited by Matthew Barrett and Ardel Canaday (Zondervan, 2013).
  - “Science, Scripture, and Adam and Eve,” in *The Worldview Study Bible* (B&H, forthcoming).
  - Speaker at many conferences and seminars on topics related to science and faith, creation and the fall, and the historicity of Adam and Eve; guest preacher for *Mere Anglicanism 2014* conference on *Science, Faith, and Apologetics*.
- **Dan Doriani**, VP for Strategic Academic Initiatives and Professor of Theology
  - “Original Sin in Pastoral Theology,” in *Adam, the Fall, and Original Sin*, edited by Michael Reeves and Han Madueme (Baker, forthcoming).
  - *1 Peter*, in the Reformed Expository Commentary series (P&R, forthcoming).
  - Monthly blog posts for The Gospel Coalition on a variety of topics related to faith and current issues.

- **Philip Douglas**, Professor of Practical Theology
  - Chair of the MNA Committee of Missouri Presbytery and the National MNA Committee of the PCA.
  - Consultant on church planting, church personality, and other church matters.
- **Robert A. Peterson**, Professor of Systematic Theology
  - *Fallen: A Theology of Sin*, co-edited with Christopher W. Morgan for the Theology in Community series (Crossway, 2013).
  - *Why We Belong: Evangelical Unity and Denominational Diversity*, co-edited with Anthony L. Chute, and Christopher W. Morgan (Crossway, 2013).
  - Editor, *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*, by Charles Quarles (P&R, 2013).
- **Jay Sklar**, Professor of Old Testament
  - *Leviticus*, in Tyndale Old Testament Commentaries series (IVP, 2014).
- **Richard Winter**, Professor of Practical Theology and Counseling
  - Spoke at L'Abri Conferences in Rochester, Minnesota, and St. Louis, Missouri; and at other conferences in Cambridge, England; Nashville, Tennessee; and Philadelphia, Pennsylvania.
  - Taught at European Leadership Forum in Poland.
- **Robert W. Yarbrough**, Professor of New Testament
  - Introduction and notes for Romans, in *The Gospel Transformation Bible*, Bryan Chapell, general editor (Crossway, 2013).
  - Introduction and notes for the Pastoral Epistles, in *New NIV Study Bible* (Zondervan, forthcoming).
  - President of the Evangelical Theological Society (ETS) for 2012–2013.
  - Assisted with pastoral training in South Sudan, Africa.

### ***The Geographical, Generational, and Denominational Impact of Our Alumni***

- Our current student body comes to us from 37 states and 17 countries. Our alumni currently minister in all 50 states and 40 countries.
- Over the history of the institution, 75% of our MDiv graduates have become pastors in the PCA. An increasing number are also serving in other denominations.
- On average, one in three of our graduates currently serving in the PCA has planted a church.
- In the past decade, more than 400 of our graduates have gone on to



work in children’s ministry, youth ministry, or campus ministry. (Nearly 50% of our new students come to us as a result of involvement in a campus ministry in college.)

- In the last ten years, more than 50 of our graduates have become international missionaries. Covenant graduates currently make up 15% of the missionaries serving with Mission to the World and 100% of those serving with Presbyterian Mission International.
- 19% of our MDiv graduates from 2000–2011 are serving in a wide range of roles in academia, government, parachurch ministries, businesses, and in many other areas.

### **Conclusion: Your PCA Seminary Serving You—and the Larger Church**

Covenant is proud to be the denominational seminary of the PCA. That is a role that we love and cherish. Though we are not the only seminary that trains pastors for the PCA, we do have a privileged position that we desire to steward well so that we may serve and help to shape the denomination for God’s glory. Yet, while we love this role and fully embrace our Reformed heritage and denominational distinctives, we also see our calling to denominational service as part of a larger calling to serve and shape the broader church of Jesus Christ and help to advance his Kingdom. In fact, we are already having such an impact through the many students who come to us from other denominations and carry the doctrines of grace and the Reformed perspective with them as they go forth to serve the Lord—whether in the PCA, their home denominations, or elsewhere.

As we seek to do God’s will in all of this, and as we seek to bring glory to his name through it, we covet the prayers and financial support of our PCA churches. Your gifts and encouragement are key to the success of our mission. We thank the Lord for this denomination and for the role he has given us to play in serving and shaping it, both now and for 2025 and beyond. Though our vision for the future of theological education may be grand and we have a ways to go in realizing some aspects of it, we believe it is attainable—and necessary—if we are to continue training pastors and other leaders who walk in God’s grace, minister God’s Word, and equip God’s people—all for God’s mission. It is for YOU that we train them.

Respectfully submitted,  
**Dr. Mark Dalbey**  
 President

**Recommendations**

1. That the General Assembly give thanks to God for the ministry of Covenant Theological Seminary; for its faithfulness to the Scriptures, the Reformed faith, and the Great Commission; for its students, graduates, faculty, staff, and trustees; and for those who support the Seminary through their prayers and gifts.
2. That the General Assembly encourage the congregations of the Presbyterian Church in America to support the ministry of Covenant Theological Seminary by contributing the Partnership Shares approved by the Assembly, and by recommending Covenant Seminary to prospective students.
3. That the General Assembly ask the Lord to bless Covenant Seminary’s new President, Dr. Mark Dalbey, and grant him and the Seminary’s leadership team, faculty, and Board of Trustees great wisdom and clear vision as they seek to lead the institution into a new era of ministerial fruitfulness.
4. That the General Assembly ask God to guide Covenant Seminary’s ongoing efforts at recruiting new students, evaluating and strengthening our programs, and seeking to make the Seminary a greater resource for the church both locally and globally.
5. That the General Assembly pray for unity among the brethren of the PCA and ask the Lord to work in all our hearts to foster a deeper desire to engage with one another and the world in compassionate and gospel-centered ways, that we might bear strong witness to the truth and power of God’s redeeming grace.
6. That the General Assembly approve the minutes of the stated meetings of the Seminary’s Board of Trustees and Executive Committee of the Board of Trustees for the year as follows:

*Stated Meetings of the Board*  
April 26–27, 2013  
September 27–28, 2013  
January 31–February 1, 2014

*Called Meetings of the Board*  
June 28, 2013

*Stated Meetings of the EC*  
December 6, 2013  
March 25, 2014

*Called Meetings of the EC*  
June 26, 2013  
September 27, 2013  
December 20, 2013  
January 15, 2014  
January 31, 2014

7. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2014 by Capin Crouse LLC, be received.
8. That the proposed 2014–15 budget of Covenant Theological Seminary be approved.

## APPENDIX G

### THE REPORT OF THE COMMITTEE ON MISSION TO NORTH AMERICA TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### *SUMMARY OF MNA 2013 MINISTRY PROGRESS*

#### **Serving the Church to Advance God's Kingdom**

*...striving side by side for the faith of the Gospel. (Philippians 1:27).*

#### **Introduction**

*Our Calling: MNA coordinates church planting and outreach ministries to serve PCA churches and presbyteries in North America in their mission to grow and multiply biblically healthy churches.*

*Our Vision: That God, by His grace and for His own glory, will transform the PCA into a grassroots church planting culture.*

*In fulfillment of this Vision, our Hope is...*

- *To see all PCA churches become houses of prayer for all the nations (Mark 11:7), embracing a Great Commission vision.*
- *To see people coming to Christ from the many diverse communities and people groups of North America.*
- *To impact the centers of influence in North America.*
- *To see churches planted in all regions of North America.*

As assigned by the General Assembly, Mission to North America focuses on the development of church planting and outreach ministries resources in North America (United States and Canada) according to the priorities reflected in the four key points above. Based on our experience with mission churches and requests for services from organized PCA churches, MNA is giving high priority to these themes:

1. **Evangelism:** The Gospel is still the power of God for salvation to everyone who believes (Romans 1:16). Too many of our established churches and even our mission churches focus too exclusively on membership transfers and confirming covenant children in the faith. We believe a fresh commitment to evangelism will bear much fruit in advancing the Gospel among the unchurched.
2. **Leadership development:** "...what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to

teach others also” (2 Timothy 2:2). The key human element God’s Spirit will use to grow His Church is leadership. The development of godly elders is especially critical to the advancement of God’s work in the church and in the world.

3. Ministering among the nations: The nations have come to North America. The Great Commission (Matthew 28:16-20) calls us to begin with our own PCA parishes in making disciples of the nations. During 2013, taking advantage of initiatives taken by World Relief, MNA began to explore ways in which PCA churches can better address the practical daily living needs of immigrants, including assisting them in pursuing citizenship. As the PCA experience with this ministry grows, MNA will facilitate sharing of resources and strategies for program ministry development for PCA congregations.

We present this report rejoicing at what God has done during 2013, and asking that you join us in praying that 2014 will continue to be a fruitful year in the advancement of the Gospel in North America through the PCA. Go to the MNA web site ([www.pcamna.org](http://www.pcamna.org)) for staff contact information and further details on MNA ministries and services.

– *TE James C. Bland, III, MNA Coordinator*

### **MEMORIAL TO TERRY TRAYLOR**

Teaching Elder Terry Traylor was called suddenly into the Lord's presence in Glory on December 12, 2013. We continue to pray for Susan Traylor, Terry and Susan's four children, grandchildren and the church Terry served as pastor at the time, New Life Presbyterian Church Glenside PA. Terry and Susan have been longstanding friends of MNA since they led in planting PCA churches in McAllen TX and Harlingen TX and then Redeemer Presbyterian in Raleigh NC. Through those years and during Terry's ministry in Glenside, he was a constant mentor to church planters, alongside his regular pastoral work. It was this experience that led MNA to offer a call to Terry to join MNA in recruiting and developing church planters to begin January 1, 2014. However, MNA's plan was not God's plan. We stand in prayer and share the grief of losing Terry alongside all who knew and loved him. Though a great grief to us, "Precious in the sight of the Lord is the death of His saints." We rest in God's promises as reflected in a hymn posted by one of Terry's friends.

O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be.

## I. Church Planting.

### Selected Highlights Indicating 2013 Church Planting Progress.

The work of Mission to North America is grouped for convenience into two major categories: **Church Planting** and **Outreach Ministries**. Both have one objective: to advance the Gospel in North America through planting healthy churches and developing other outreach ministries. *The method in all MNA activity is to serve presbyteries and churches as they establish, build, and own their own church planting and outreach initiatives.* For further details, visit the MNA web site: [www.pcamna.org](http://www.pcamna.org).

MNA serves churches and presbyteries by offering training and other resources necessary to work with church planters in these seven steps: Recruiting; Assessing; Fundraising; Placing; Training; Coaching; and Mentoring.

*Church Planting, led by Ted Powers, with Jim Hatch in Church Planter Development and Alan Foster in Church Planter Recruiting:*

- **48** church planters placed on the field in 2013, sustaining an average of a new church planter placed on the field every week for nine years.
- **11** church planting apprentices were placed on the field during 2013.
- **51** church planter candidates were assessed during 2013.

**Attachment 1** (p. 243) **presents a list of all PCA church planters placed on the field during 2012.** Some of these mission churches were established solely by presbyteries or churches without MNA involvement, while others utilized MNA services extensively. Teaching Elders assigned to a new site of a multi-congregation church are included in this list as church planters placed on the field.

*African American Ministries, led by Wy Plummer:* Two African American men were ordained as Teaching Elders, for a PCA total of 47. Leadership development prospects are growing in several cities through increasing coordination between PCA churches, seminaries, and historically Black colleges and universities.

*Parakaleo Church Planting Spouses Ministry led by Shari Thomas:* During 2013, Parakaleo published additional training segments for use by our leaders in network groups and coaches. The training addresses issues such as role navigation, calling, and ministry stresses.

*Haitian American Ministries, led by Dony St. Germain:* Leadership training sites are under development in Miami, Naples, and Jacksonville FL.

*Hispanic American Ministries, led by Hernando Sáenz:* 30 Hispanic Americans serve as Teaching Elders.

*Korean Ministries, led by Henry Koh:* Approximately 10% of PCA churches are Korean language churches. There are an estimated 110 second generation Korean pastors in the PCA; in Philadelphia PA, quarterly meetings are already being held with about 15-20 second generation pastors.

*Leadership and Ministry Preparation (LAMP), led by Brian Kelso:* For SpanishLAMP, 31 out of 37 courses are complete; the remainder are projected for completion during 2014.

*Native American and First Nations Ministries, led by Bruce Farrant:* Held the fifth PCA Native American/First Nations Talking Circle in Rochester MN.

*Network of Portuguese Speaking Churches:* Juliano Socio, a pastor in Danbury CT, now serves as Coordinator, succeeding Darcy Cairns. One mission church is currently underway, with planning initiated for five additional plants.

*Urban and Mercy Ministries, led by Randy Nabors:* At least 40 pastors participate in the New City Church Planting Network.

*Southwest and South Central Church Planting Ministry, led by Brad Bradley:* six mission churches were added in the Southwest Region and seven in the South Central Region.

## **II. Outreach Ministries. Brief Selected Highlights Indicating 2013 Outreach Ministries Progress.**

The work of Mission to North America is grouped for convenience into two major categories: **Church Planting** and **Outreach Ministries**. Both have one objective: to advance the Gospel in North America through planting healthy churches and developing other outreach ministries. *The method in all MNA activity is to serve presbyteries and churches as they establish, build, and own their own church planting and outreach initiatives.* For further details, visit the MNA web site: [www.pcamna.org](http://www.pcamna.org).

*Chaplain Ministries, led by Doug Lee:* Added staff members Del Farris as Civilian Chaplain Associate and Mack Griffith as Military Chaplain Associate. **See Attachment 2 (p. 246) for Chaplain Ministries Report.**

*English As a Second Language, led by Nancy Booher:* 14 new ESL Schools began in 2012. New Biblical Curriculums were added to the MNA website for use by all churches.

*Metanoia Prison Ministries, led by Mark Casson:* 95 PCA churches have one or more members participating in Bible study by correspondence. Number of active Instructors increased from 240 in 2012, to 390 in 2013. Mark Casson leads an in-person mentoring ministry at Walker State Prison in Rock Spring GA, which currently involves 50 men from 8 PCA churches and 3 non-PCA churches.

*Ministry to State, led by Chuck Garriott:* Regular Bible studies, prayer breakfasts and other forums continue in Washington DC and several state capitals. Interns and staff are steadily being added to this ministry.

*MNA SecondCareer, led by Gary Ogrosky:* Number of opportunity listings grew from 22 to 47 during 2013. Barbara Campbell joined the staff as MNA SecondCareer Facilitator.

*MNA ShortTerm Missions and Disaster Response, led by Arklie Hooten:*

- Search for staff is underway for Pacific, Atlantic Northeast, and Rocky Mountain Regions.
- Since 2004 MNA has partnered with churches and presbyteries in the purchase and placement of 47 trailers (including shower trailers and equipment trailers).
- The Sheds of Hope Project continues to be a defining ministry; more than 800 sheds have been provided to storm affected families since 2005 including 130 constructed and placed in 2013 in Oklahoma during the current tornado response.
- During 2013, Disaster Response continued to mobilize volunteers for Hurricane Sandy recovery/rebuilding (operations began October 2012); May 2013 Oklahoma City area tornadoes; June 2013 flooding in Pennsylvania; July 2013 Oklahoma and Alabama church building fires; and November 2013 Midwest tornadoes.
- MNA ShortTerm Missions: mobilized short term missionaries to at least 23 unique destinations in the US and Canada.

*Special Needs Ministries led by Steph Hubach:* Consultation services to 99 PCA churches. Offered 50 educational presentational presentations at PCA-related events, including cohosting an October Joni and Friends Disability Ministry Summit with a attendance of over 300.

### III. MNA Stewardship and Finances: 2013 Progress

#### A. Ministry Ask/Askings Giving:

- MNA was supported in 2013 by 1,097 churches giving \$2,050,944 and 1,424 individual donors giving \$1,002,149. The MNA Partnership Fund budget includes designated support for MNA program staff members. 100% of all designated gifts to MNA go to their intended project; MNA receives no administrative support from designated income. MNA requests that churches give the Ministry Ask of \$26 per member, if giving on a *per capita* basis. If all churches gave \$26 per member, all projects would be funded without individual fundraising by project leaders.
- Especially in light of economic conditions since 2008, we are grateful to God for the generous and faithful giving of our churches. MNA encourages the churches of the PCA to make giving to all PCA Committees and Agencies a high priority, giving at the **Ministry Ask** level. Because many churches do not contribute at the *Ministry Ask* level, MNA senior staff members seek designated support for their personal support and programs. Churches have responded generously to these additional requests for support, providing significantly greater resources for ministry. Contact TE Associate Coordinator Fred Marsh <fmarsh@pcanet.org or 404-307-8266> or RE Church Relations Director Stephen Lutz <slutz@pcanet.org or 828-242-1440> for further information on financial support for MNA.

#### B. Church Planting Projects and Other Funding:

1. All church planters are supported by gifts designated for their particular projects. *No administrative fees are taken from project support for any project coordinated by MNA. Every dollar given to an MNA ministry or project is used directly and fully for that ministry or project.*
2. Church planters who do not have a strong personal PCA network require a special priority for project support, particularly as we seek the Lord for much greater ministry among the many people groups of North America. *MNA strongly encourages churches to give a high priority to church planters who do not have a background in the PCA and who thus lack a strong personal network through which to raise support.*



3. Five Million Fund for Church Buildings: providing interest-free loans of up to \$100,000 (an increase from the previous \$80,000 maximum), this fund continues to be a helpful source for churches as they put together funding packages for their initial building programs. This is a revolving fund, supported by the payments of churches to whom loans are made, as well as by donations.

**C. Thanksgiving Offering:** MNA is grateful to the Lord for more than \$41,000 given to the **2013 Thanksgiving Offering**, and commends to PCA churches the opportunity to support, through the annual MNA Thanksgiving Offering, the training of men and women for leadership in ministry among the ethnic groups of our communities.

**Recommendations:**

1. That having reviewed the work of the MNA Coordinator during 2013 according to the General Assembly guidelines, the MNA Committee commends TE James C. Bland, III, for his excellent leadership, with thanks to the Lord for the good results in MNA Ministry during 2013 and recommends his re-election as MNA Coordinator for another year. **Attachment 3**, p. 248, provides a complete list of MNA staff; see **Attachment 4**, p. 250, for the list of MNA Permanent Committee members.
2. That the General Assembly express thanks to God for the long and effective ministry of Bethany Christian Services in the area of pregnancy counseling and adoption, reaffirm its endorsement of Bethany for another year, and encourage continued support and participation by churches and presbyteries. See **Attachment 5**, p. 251, for Bethany's Report.
3. That the General Assembly adopt the 2015 MNA Budget and commend it to the churches for their support.
4. That the General Assembly adopt the 2013 MNA Audit.
5. TE Chaplain (COL) Peter R. Sniffin, USA and TE Chaplain (LTC) James C. Pakala, USA, RET., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2018.
6. That **Overture 1** from Covenant Presbytery, "Transfer Certain Missouri Counties from Missouri Presbytery to Covenant Presbytery," (p. 786) with the concurrence of Missouri presbytery, **be answered in the affirmative** (see p. 40).

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7. That **Overture 4** from Missouri Presbytery, in concurrence with the expressed desire of Covenant Presbytery, "Transfer Certain Missouri Counties from Missouri Presbytery to Covenant Presbytery," (p. 791) **be answered in the affirmative** (see p. 40).
8. That **Overture 2** from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly ("Amend *BCO* 5 . . . Regarding Mission Churches,"), (p. 787) **be answered by the following proposed substitute amendments to *BCO* 5; and further, that the amendments to Sections 5-3 through proposed 5-12 be answered in the negative** (see p. 59).

FORM OF GOVERNMENT 5-1

CHAPTER 5

The Organization of a Particular Church

A. Mission Churches

5-1. A mission church may be properly described in the same manner as the particular church is described in *BCO* 4-1. It is distinguished from a particular church in that it has no permanent governing body, and thus must be governed or supervised by others. However, its goal is to mature and be organized as a particular church as soon as this can be done decently and in good order.

5-2. Ordinarily, mission churches are established by Presbyteries within their boundaries. ~~The responsibility for initiation and oversight of a mission church lies with a Presbytery, exercised through its committee on Mission to North America, or by a Session, in cooperation with Presbytery's committee on Mission to North America. However,~~

- a. ~~if an independent gathering of believers desires to form a congregation of the Presbyterian Church in America, they shall submit to the appropriate Presbytery a written request to come under Presbytery oversight. Upon approval of said request, the gathering will be assigned a temporary government (*BCO* 5-3), which government shall take steps to oversee the election of a pastor according to~~

APPENDIX G

~~BCO 5-9.f.(1). The Presbytery will follow BCO 13-8 when it applies.~~

- a. initiatives to which the Presbytery may respond in establishing a mission church include, but are not limited to, the following:
  - i. the Presbytery establishes a mission church at its own initiative.
  - ii. the Presbytery responds to the initiative of a Session of a particular church.
  - iii. the Presbytery responds to the petition of an independent gathering of believers who have expressed their desire to become a congregation by submitting to the Presbytery a written request.
- b. in the event an existing non-PCA church is interested in coming into the PCA, the Presbytery shall work with the church leadership to determine whether the church should come into the PCA as a mission church or seek Presbytery approval to be received under the provisions of BCO 13-8.
- c. should it become necessary, the Presbytery may dissolve the mission church. Church members enrolled should be cared for according to the procedures of 13-10.
- ~~b.~~ d. if the mission church is located outside the bounds of a Presbytery, the responsibility may be exercised through the General Assembly's Committee on Mission to North America or Committee on Mission to the World, as the case may be, according to the Rules of Assembly Operations. In such a case the powers of the Presbytery in the following provisions shall be exercised by the General Assembly through its appropriate committee.

NOTE: beginning with Section 5-3, no further substitute amendments are proposed for the remaining portions of *BCO* 5.

See Attachment 6, p. 253, for the original Overture 2 from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly.

9. That **Overture 3** from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly ("Amend *BCO* 8-6 regarding Commissioning an Evangelist,"), (p. 788) **be answered by the following proposed substitute amendments to *BCO* 8-6** (see p. 59).

MINUTES OF THE GENERAL ASSEMBLY

8-6. When a teaching elder is appointed to the work of an evangelist in foreign countries or where there are no other PCA churches within a reasonable distance, he is commissioned for a renewable term of twelve months to preach the Word, and administer the Sacraments, receive and dismiss members of mission churches, and to train potential officers. in foreign countries or the destitute parts of the Church. The Presbytery may by separate acts from that by which it commissioned him, entrust to the evangelist for a period of twelve months the power to organize churches, and, until there is a Session in the church so organized, to instruct, examine, ordain, and install ruling elders and deacons therein, and to receive or dismiss members. By separate actions the Presbytery may in extraordinary situations commission him to examine, ordain and install ruling elders and deacons and organize churches.

See Attachment 7, p. 259, for original Overture 3 from North Texas Presbytery to the 41st General Assembly and referred to the MNA Permanent Committee for Recommendation to the 42nd General Assembly.

10. That **Overture 10** from Covenant Presbytery to “Redefine the Geographical Boundaries of the Presbytery of the Mississippi Valley to include Carroll County South of Hwy 430 in Mississippi,” (p. 804) with the concurrence of the Mississippi Valley Presbytery, **be answered in the affirmative** (see p. 42).
11. That the MNA Permanent Committee recommend to the General Assembly that **Overture 16** from Mississippi Valley Presbytery to “Redefine the Geographical Boundaries of The Presbytery of the Mississippi Valley to include Carroll County South of Hwy 430 in Mississippi” (p. 818) **be answered in the affirmative** (see p. 42).

## ATTACHMENT 1

## 2013 CHURCH PLANTERS PLACED ON THE FIELD

This church planter list is compiled by MNA staff through contact with the presbyteries and attempts to identify every church planter placed on the field to begin a new work during 2013. In listing these mission churches, MNA does not intend to imply that MNA had direct involvement with each and every mission church. The majority of the listed mission churches utilized MNA services; others were established solely by presbyteries or sponsoring churches. Teaching Elders assigned to a new site of a multi-congregation church are included in this list as church planters placed on the field. Some church planters listed here may have been placed in previous years but not reported at the time.

<b>Presbytery</b>	<b>Last Name</b>	<b>First Name</b>	<b>Location</b>
C. Carolina	*Upton Ham	Mark Matt	Charlotte NC
C. Carolina	**Dirks	Tyler	Mint Hill/Charlotte NC
C. Indiana	*Harrison	Bryan	Carmel IN
C. Florida	*Sinn	Tedd	Holden Heights/Orlando FL
Chicago Metro	*Dennert	Brian	Palos Heights IL
Chicago Metro	Yoo	Seesun	Wheeling IL
Covenant	Bailey	Hunter	Fayetteville AR
Covenant	Chinn	Daniel	Springfield MO
Covenant	Clayton	John	Ft. Smith AR
Covenant	Winebrenner	Mike	Horned Lake MS
Covenant	Treat	Chris	Saline CO AR
E. Canada	Floyd	Stuart	Toronto ONT CAN
E Carolina	Mason	Daniel	Durham NC
Evangel	Guinan	Jeph	Calera AL
GA Foothills	Kay	Tim	Athens GA
Great Lakes	Millward	Dan	Detroit MI
Grace	Misner	Jim	Port Gibson MS
Gulfstream	Cunningham	JC	Port St. Lucie FL
Heartland	Hough	Brian	Manhattan KS
Korean SE	Park Lim	Billy Eddie	Suwanee GA
N. California	Robins	Chris	San Francisco CA
N. California	Marseglia	Tony	Redding CA
North Florida	Abney	Dave	Jacksonville FL

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<b>Presbytery</b>	<b>Last Name</b>	<b>First Name</b>	<b>Location</b>
North Texas	Hamby	Rob	Dallas TX
North Texas	Berman	Beau	Tulsa OK
Pacific NW	Buck	Bryan	Portland OR
Pacific NW	Joines	Greg	Corvallis OR
Pacific NW	Parker	Kyle	Spokane WA
Palmetto	Gentino	David	Columbia SC
Palmetto	Payne	Jon	Charleston SC
Platte River	Gerber	Jacob	Lincoln NE
Potomac	NuQuay	Abraham	Waldorf MD
Potomac	Whitfield	Russ	Washington DC
Providence	***		Huntsville AL
Providence	Hooker	Jeff	Athens AL
SE Louisiana	Gibson	Shane	New Orleans LA
SE Louisiana	Jones	Jim	Moss Bluff LA
S New England	Allebach	Jarrett	Worcester MA
Southwest	*Brown	Scotty	Phoenix AZ
SW Florida	Henderson	Geoff	Bradenton FL
South Texas	*Alaniz	Manny	San Antonio TX
South Texas	Evans	Luke	San Antonio TX
South Texas	*Ward	Greg	Austin TX
	Campbell	Ken	
Susquehanna	DeBruin	Troy	Elizabethtown PA
TN Valley	*Hayse	Tim	Chattanooga TN
TN Valley	Garmany	Hutch	Trenton TN
Western Canada	Bootsma	Dave	Vernon BC CAN

\* Second Site

\*\* Third Site

\*\*\* Planted by REs; looking for pastor

**Church Planters Not Previously Listed**

SE Alabama	Moore	Mark	Okinawa JAPAN
SE Alabama	Gelston	Phil	Wiesbaden GERMANY
SE Alabama	Walton	Steve	Stuttgart GERMANY
TN Valley	Holt	Robby	Chattanooga TN

**2013 Church Planting Apprentices**

<b>Presbytery</b>	<b>Last Name</b>	<b>First Name</b>	<b>Location</b>
Korean SE	Cha	Paul	Melbourne FL
Nashville	Chitty	Steven	Murfreesboro TN
Nashville	Creamer	Matt	Nashville TN
N. California	Hong	Richard	Fremont CA
New York	Hood	Jonathan	Syracuse NY
Metro Atlanta	Iverson	Danny	Atlanta GA
Pittsburgh	Schmidtberger	Robbie	Pittsburgh PA
C. Florida	Stites	Eric	Orlando FL
Piedmont Triad	Surprenant	Louis	Greensboro NC
SW Florida	Turner	Ben	Lakeland FL

**2013 MNA/Covenant Theological Church Planter Interns**

<b>Interns</b>	<b>Mentors</b>	<b>Church</b>	<b>Location</b>
Danny Edwards-Luce	Joel St. Clair	Mosaic	Silver Spring MD
Caleb Long	Jim Pickett	New City/ East Lake	Chattanooga TN
Ryan Spark	Pat Hickman	Redeemer	Indianapolis IN

## ATTACHMENT 2

### MNA CHAPLAIN MINISTRIES REPORT ON 2013 ACTIVITIES

**THANKSGIVING AND PRAISE:** “Catch, Credential, and Care” is what MNA Chaplain Ministries, serving on behalf of the Presbyterian Church in America (PCA), does for those men called to serve as chaplains. As of December 31, 2013, the PCA has 153 military chaplains or seminary candidates, 69 civilian chaplains and over 80 men in various stages of the application process. The PCA is privileged to endorse military and civilian chaplains in a variety of settings. Additionally, we partner with 6 other denominations in the Presbyterian and Reformed Commission (PRCC): Associate Reformed Presbyterian Church (ARPC), Korean American Presbyterian Church (KAPC), Korean Presbyterian Church in America (KPCA), Orthodox Presbyterian Church (OPC), The Reformed Presbyterian Church in North America (RPCNA) and United Reformed Churches of North America (RPCNA). The MNA Chaplain Ministries Coordinator also serves as the Endorser for all these Reformed denominations. In total, the PRCC endorses and supports over 300 military and civilian chaplains and chaplain candidates.

#### **2013 HIGHLIGHTS:**

New Staff: In God’s providence two seasoned PCA chaplains sensed a call to work with MNA Chaplain Ministries. TE Del Farris (Associate Coordinator, Civilian) and TE Mack Griffith (Associate Coordinator, Military) came on board, agreeing to raise their own support for a season. I am delighted to work with these men, TE Ron Swafford, and RE Gary Hitzfeld – all of whom make this ministry effective.

Chaplain Visits: About two-thirds of our chaplains were visited personally. We try to encourage, receive personal reports, and ensure they are “ok.” Over 11 years of war have created all kinds of ministry challenges we hope and pray will not produce family and marital problems . . . the personal visits help!

Chaplain Recruitment: Our goal is to recruit an additional 20 chaplains and chaplain candidates during the year 2014. In 2013, 24 additional men came “on board” – most as new military chaplains. Del Farris worked hard to review our civilian chaplain ministry and hopes to add many men to our civilian chaplain ranks in the years ahead.

Finances: The total PRCC income increased modestly, which means: “in the black” and “all bills paid!”



## **SUPPORT PROGRAMS:**

Congregation Sponsorship: It is our goal to enlist three sponsoring congregations for every full-time military and civilian chaplain. The primary purpose of the sponsorship program is to enlist prayer support for the chaplain, his ministry, and his family. The sponsoring chaplain, in turn, will provide at least three update reports per year with prayer requests to the congregation.

Church Financial Support: To honor giving churches, a special Purple Star Certificate has been created to thank them for their sacrifice. In these challenging financial times, Chaplain Ministries is especially thankful for this kind of support; providing for MNA Staff to care for our current chaplains and to recruit more.

Missions Conferences: Since the Chaplaincy is all about the Great Commission, we enjoy such invitations. An increasing number of congregations during the past year have included chaplains in their respective missions conferences. Contact us and we will locate a chaplain to speak to your various church groups and/or worship services about MNA Chaplain Ministries.

## **PLEASE JOIN IN PRAYER FOR THESE CURRENT CHALLENGES:**

Our chaplains have the First Amendment liberty to boldly represent our faith. No one can tell them how to pray, preach, counsel or carry out their ecclesiastical duties. Our men are superb at walking through the pluralistic minefields inherent in the Chaplaincies. However, prayer is urgently needed:

- Religious liberties are being challenged in the military due to recent legal and cultural changes. MNA Chaplain Ministries is partnering with like-minded evangelicals to help those whose liberties may be challenged in the future.
- Atheists and “free thinkers” are pressing for their own “chaplains” in the military.
- The homosexual lobby continues to press their decades-long strategy of litigation in order to pursue their political and personal goals, particularly now that they have federal status.
- We can expect the “world, the flesh and the devil” to tempt and challenge our chaplains to be quiet and fearful when it comes to bold Gospel proclamation.

For more information on any of these items, please contact Gary Hitzfeld at [ChaplainMinistries@pcanet.org](mailto:ChaplainMinistries@pcanet.org) or 678-825-1251.

/s/ Douglas E. Lee, MNA Chaplain Ministries Coordinator  
Executive Director, Presbyterian and Reformed Commission on Chaplains  
and Military Personnel

**ATTACHMENT 3**

**MNA STAFF MEMBERS**

Ruth Anne Batstone	Parakaleo Church Planting Spouses Ministry Gospel Life Consultant
Casey Bedell	Ministry to State Associate Director to DC Ministries
TE Jim Bland	Coordinator, MNA
RE Alan Bonderud	Metanoia Prison Ministries Associate Director
Nancy Booher	English as a Second Language (ESL) Ministries Director
RE Brad Bradley	Southwest and South Central Church Planting Ministry Coordinator
Cristina Caires	Parakaleo Church Planting Spouses Ministry Network Development Director
RE Mark Casson	Metanoia Prison Ministries Director
Jamie Devins	Parakaleo Church Planting Spouses Ministry Operations Manager
Jenny Dorsey	Parakaleo Church Planting Spouses Ministry Coaching Development Director
Andy Eisenbraun	MNA Disaster Response Specialist, Midwest Region
Cheryl Erb	Special Needs Ministries Assistant
TE Bruce Farrant	Native American & First Nations Ministries Coordinator
TE Del Farris	Chaplain Ministries Associate Coordinator, Civilian
TE Alan Foster	Church Planter Recruiting Director
TE Chuck Garriott	Ministry to State Director
Maria Garriott	Parakaleo Church Planting Spouses Ministry Special Projects Director
TE Mack Griffith	Chaplain Ministries Associate Coordinator, Military
TE Jim Hatch	Church Planter Development Director
Vicki Hicks	Business Manager
RE Arklie Hooten	MNA ShortTerm Missions and Disaster Response Director
Stephanie Hubach	Special Needs Ministries Director
TE Mike Kelly	Western Region Associate
TE Brian Kelso	Leadership and Ministry Preparation (LAMP) Director
TE Henry Koh	Korean Ministries Coordinator
TE Doug Lee	Chaplain Ministries Coordinator
DE Rick Lenz	MNA Disaster Response Specialist, South Central Region
RE Stephen Lutz	Church Relations Director
TE Fred Marsh	Associate Coordinator

## APPENDIX G

TE Curt Moore	MNA Disaster Response Specialist, Gulf Coast
TE Randy Nabors	Urban and Mercy Ministries Coordinator
TE Gary Ogrosky	MNA SecondCareer Ministries Director
DE Keith Perry	MNA Disaster Response Specialist, Florida
TE Wy Plummer	African American Ministries Coordinator
TE Ted Powers	Church Planting & Midwest Church Planting Ministry Coordinator
DE Glen Pressley	MNA Disaster Response Specialist, South Atlantic
Tami Resch	Parakaleo Church Planting Spouses Ministry Associate Director
TE Hernando Sáenz	Hispanic American Ministries Coordinator
TE Juliano Socio	Network of Portuguese Speaking Churches Coordinator
Shari Thomas	Parakaleo Church Planting Spouses Ministry Director
Eric Tracy	Ministry to State Congressional Outreach Fellow
TE Dony St. Germain	Haitian American Ministries Coordinator
TE Ron Swafford	Chaplain Ministries Associate Coordinator, Military
Joel Wallace	Special Needs Ministries Associate Director

### **MNA Support Staff**

Ann Bautista	MNA Disaster Response Administrative Assistant
Robert Blevins	African American and Urban and Mercy Ministries Assistant
Rachel Bratley	Accounting Assistant
Barbara Campbell	MNA SecondCareer Ministries Facilitator
Cheryl Erb	Special Needs Ministries Assistant
Michelle Foster	Accounting Manager
Jill Gamez	Assistant Accounting Manager
Marcia Hill	Accounting Assistant
RE Gary Hitzfeld	Chaplain Ministries Administrative Assistant
Michael Hutcheson	Accounting Assistant
Tracy Lane-Hall	Business Executive Assistant
Sherry Lanier	MNA ShortTerm Missions and Disaster Response Facilitator
Shelly Marshall	Metanoia Prison Ministries Assistant
Ann Powers	Midwest Church Planting Ministry Assistant
Grace Song	Korean Ministries Administrative Assistant
Karen Swartz	Electronic Communications Assistant

**ATTACHMENT 4**

**MNA COMMITTEE MEMBERS**

**Class 2018**

TE Doug Domin  
RE Jack Ewing  
TE Doug Swagerty

**Class 2017**

TE Matthew Bohling  
RE Frank Griffith  
RE Ken Pennell

**Class 2016**

RE Gene Betts  
TE Hunter Brewer  
TE Jason Mather

**Class 2015**

RE Pat Patterson  
RE Bob Sawyer  
TE Murray Lee

**Class 2014**

RE Don Breazeale  
TE Phil Douglass  
TE Thurman Williams

## ATTACHMENT 5

### BETHANY CHRISTIAN SERVICES

Dear Mission to North America and Members of the Presbyterian Church in America,

I want to thank you for the financial support and prayers that you offer for the kingdom work of Bethany Christian Services. We are humbled and very thankful to God and to you for supporting Bethany for over 25 years. God has blessed Bethany with a very successful year of providing services to children and families and protecting the lives of over 85,000 children.

I am inspired every day by the wonderful families Bethany works with. They adopt and serve children in foster care who have been abused, neglected, and abandoned. Every day they pray with these children and guide them physically, emotionally, and spiritually. Jesus commanded us to love one another, and these families are living this out every day by giving children a loving home.

In 2013 Bethany placed 1583 children in loving adoptive homes. These were infants from Bethany's private infant adoption program, children from the United States foster care system, and children from 19 other countries. Bethany continues to enjoy a God given excellent reputation for doing excellent and ethical services. I am struck that countries like China and Ethiopia continually seek out Bethany to do more and more placements. In 2013 the Chinese government referred 14 children with Down Syndrome to Bethany to see if we could place them in adoptive homes. At the end of December 2013 we had placed nine of those children and have families considering the other five. The hearts of the Chinese officials are touched by the love demonstrated by Bethany's families. We have the opportunity to tell them these families are loved by God and they return this love by caring for children. Bethany also provided foster care for over 3000 children. These are children who are physically and sexually abused and are neglected by their parents.

Bethany has started two campaigns this year. One is called These 400 and the other is the NOW campaign. The purpose of these campaigns is to place 400 children that are in Bethany's database from 18 countries. These children range in age from one year to 15 years of age. Some have physical and

## MINUTES OF THE GENERAL ASSEMBLY

mental impairments and all have been subjected to living in an institution. We have set a goal to place all 400 of these children by the end of 2015. In the NOW campaign we are focusing on increasing the number of placements we do for children out of the United States foster care system. There are over 114,000 children in the United States foster care system waiting to be adopted. Every year over 23,000 of these children turn 18 and age out of the system. Within two years 60% of these children will be incarcerated. The majority will not graduate from high school and many have drug addictions and are trafficked for prostitution. Bethany believes it must partner with the church to provide a loving home and hope for these children.

Bethany continues to expand its pro-life free counseling services to single women who experience an unplanned pregnancy. Bethany now has over 115 locations in the United States to provide this service. In addition we are available seven days a week 24 hours a day to take phone calls, live chats, and text messaging for women who are experiencing an unplanned pregnancy. Bethany's plan is to open service centers in areas of our core cities that have high abortion rates. In New York City 60% of pregnancies are terminated. Bethany is also working with a large donor to develop programs to offer its services on the campus of universities. Abortion among university students is extremely high and a difficult challenge to Bethany and other pro-life providers. We ask for your prayers in this effort to help us create and establish programs that can save the lives of these children.

I want to thank you again for Bethany's relationship with the Presbyterian Church in America. Our ongoing relationship and partnership has helped Bethany provide services to over 85,000 children and their families.

Sincerely,  
/s/ William J. Blacquiere  
President/CEO

ATTACHMENT 6

OVERTURE 2 TO THE 41<sup>ST</sup> GENERAL ASSEMBLY  
TO AMEND *BCO* 5

**OVERTURE 2** from North Texas (to CCB [*RAO* 8-2.b3],  
“Amend *BCO* 5-1, 5-2, 5-9; and Add MNA [*RAO* 14-1],  
New Sections 5-11, 5-12 Regarding Mission Churches” OC [*RAO* 11-5])

**Whereas**, the current *BCO* 5 does not make provision for the constitution of a “mission church” by request of the “core group” and action of the Presbytery; and

**Whereas**, the current *BCO* 5 does not allow for the calling of a TE to “plant” a mission church prior to the existence of a core group; and

**Whereas**, this practice is a common and recognized practice in PCA church planting; and

**Whereas**, the role of the Presbytery in examining and approving initial officer nominees is omitted when an “organizing commission” of Presbytery is responsible for ordaining and installing the initial nominees for officers in the mission church; and

**Whereas**, there is no clear provision on the authority of the Presbytery to “close” a mission church that for one reason or another has not proven to be viable; and

**Whereas**, clarification is needed in the matter of the process for churches outside of the PCA wishing to join the PCA;

**Be it therefore resolved** that the North Texas Presbytery overture the 41<sup>st</sup> General Assembly of the PCA to amend Chapter 5 of the *BCO* as follows:

[~~Strike through~~ indicates deletions; underlining indicates additions.]

**5-1.** A mission church may be properly described in the same manner as the particular church is described in *BCO* 4-1. It is distinguished from a particular church in that it has no permanent governing body, and thus must be governed or supervised by others. However, its goal is to mature and be organized as a particular church as soon as this can be done decently and in good order. If the mission church is located outside the bounds of a Presbytery, the responsibility may be exercised through the General Assembly’s Committee on Mission to North America or Mission to the World, as the case may be, according to the *Rules of Assembly Operations*.

In such case the powers of the Presbytery in the following provisions shall be exercise by the General Assembly through its appropriate committee.

**5-2.** Ordinarily, the responsibility for initiation and oversight of a mission church lies with a Presbytery, exercised through its committee on Mission to North America, or by a Session, in cooperation with Presbytery's committee on Mission to North America. ~~However, A mission church may be formed by:~~

- ~~a. if an independent gathering of believers desires to form a congregation of the Presbyterian Church in America, they shall submit to the appropriate Presbytery a written request to come under Presbytery oversight. Upon approval of said request, the gathering will be assigned a temporary government (BCO 5-3), which government shall take steps to oversee the election of a pastor according to BCO 5-9.f.(1). The Presbytery will follow BCO 13-8 when it applies.~~
- ~~b. if the mission church is located outside the bounds of a Presbytery, the responsibility may be exercised through the General Assembly's Committee on Mission to North America or Committee on Mission to the World, as the case may be, according to the *Rules of Assembly Operations*. In such a case the powers of the Presbytery in the following provisions shall be exercised by the General Assembly through its appropriate committee.~~
  - a. A Presbytery calling a mission church pastor/planter (or in limited situations an Evangelist) in the Presbytery; or
  - b. An existing particular church assigning or calling a pastor for the purpose of starting a new mission church with some support from its body; or
  - c. An independent gathering of believers desiring to form a congregation of the Presbyterian Church in America. They shall submit to the appropriate Presbytery a written request to come under Presbytery oversight. Upon approval of said request, the gathering will be assigned a temporary



government (BCO 5-3), which government shall take steps to oversee the election of a pastor according to BCO 5-9.f.(1). The Presbytery will follow BCO 13-8 when it applies. Or,

- d. Any group of individuals gathered for the purpose of forming a mission church. They shall make written request through the Presbytery's Mission to North America Committee to the Presbytery to be constituted a Mission Church of the Presbyterian Church in America.

[Note: No amendments proposed to 5-3 through 5-8.]

**5-3.** The mission church, because of its transitional condition, requires a temporary system of government. Depending on the circumstances and at its own discretion, Presbytery may provide for such government in one of several ways:

- a. Appoint an evangelist as prescribed in with BCO 8-6.
- b. Cooperate with the Session of a particular church in arranging a mother-daughter relationship with a mission church. The Session may then serve as the temporary governing body of the mission church.
- c. Appoint a BCO 15-1 commission to serve as a temporary Session of the mission church. When a minister of the Presbytery has been approved to serve as pastor of the mission church, he shall be included as a member of the commission and serve as its moderator.

**5-4.** Pastoral ministry for the mission church may be provided:

- a. by a minister of the Presbytery called by Presbytery to serve as pastor, or
- b. by stated, student, or ruling elder supply (BCO 22-5, -6), or
- c. by a series of qualified preachers approved by the temporary government (BCO 12-5.e).

**5-5.** The temporary government shall receive members (BCO 12-5.a) into the mission church according to the provisions of BCO 57 so far as they may be applicable. As members of the mission church those received are communing or non-

## MINUTES OF THE GENERAL ASSEMBLY

communing members of the Presbyterian Church in America.

- a. If there is a minister approved by Presbytery to serve the mission church as its pastor (*BCO* 5-4.a), each member so received shall be understood to assent to the call of that minister and to affirm the promises made to the pastor in *BCO* 21-10.
- b. Meetings of the members of the mission church shall be governed according to the provisions of *BCO* 25 so far as they may be applicable.

**5-6.** Mission churches and their members shall have the right of judicial process to the court having oversight of their temporary governing body.

**5-7.** Mission churches shall maintain a roll of communicant and non-communicant members, in the same manner as, but separate from, other particular churches.

**5-8.** It is the intention of the Presbyterian Church in America that mission churches enjoy the same status as particular churches in relation to civil government.

**5-9.** A new church can be organized only by the authority of Presbytery.

- a. A Presbytery should establish standing rules setting forth the prerequisites that qualify a mission church to begin the organization process, e.g., the minimum number of petitioners and the level of financial support to be provided by the congregation. The number of officers sufficient to constitute the quorum for a session shall be necessary to complete the organization process.
- b. The temporary government of the mission church in coordination with the Mission to North America of the Presbytery shall oversee the steps necessary for organization and request the Presbytery to appoint a separate commission to examine the officer candidates and to organize the church.
- c. When the training and examination are completed and the temporary government and the commission determines that among the members of the mission

## APPENDIX G

congregation there are men who appear qualified as officers, the nomination process shall begin and the election conclude following the procedures of *BCO* 24 so far as they may be applicable.

- d. The election of officers shall normally take place at least two weeks prior to the date of the organization service. However, the effective date of service for the newly elected officers shall be upon the completion of the organization service.
- e. If deacons are not elected, the duties of the office shall devolve upon the session, until deacons can be secured.
- f. If there is a called mission church pastor/planter or a minister approved by Presbytery to serve the mission church as its pastor, and members of the mission church have been received according to *BCO* 5-5, the temporary session shall call a congregational meeting at which the congregation may, by majority vote, call the organizing pastor to be their pastor without the steps of *BCO* 20. If no such minister has been appointed, or the minister or congregation chooses not to continue the pastoral relationship of the newly organized church, a pastor shall be called as follows
  - (1) The temporary government shall oversee the election of a pastor according the provisions of *BCO* 20 so far as they are applicable. If a candidate is to be proposed before the organization, the congregational meeting to elect a pastor shall take place early enough for Presbytery to consider and approve the pastor's call prior to the service of organization. This may be the same meeting called for the election of other officers.
  - (2) The ordination and/or installation shall be according to the provisions of *BCO* 21 so far as they are applicable. The service may take place at the service of organization.

[Note: No amendment to 5-10.]

MINUTES OF THE GENERAL ASSEMBLY

**5-10.** Upon organization, the newly elected session should meet as soon as is practicable to elect a stated clerk and formulate a budget. If there is no pastor, the session may elect as moderator one of their own number or any teaching elder of the Presbytery with Presbytery's approval. Further, if there is no pastor, action shall be taken to secure, as soon as practicable, the regular administration of Word and Sacraments."

*[Add new sections 5-11 and 5-12*

5-11 Prior to organization as a particular church, the mission church may be dissolved by the Presbytery upon the recommendation of its Mission to North America committee. Insofar as possible, the provisions of BCO 25-12 will apply.

5-12 In the event an existing non-PCA church is interested in coming into the PCA, the MNA Committee of the applicable Presbytery should work with the church leadership to determine whether the church should come into the PCA as a mission church or seek Presbytery approval to be received under the provisions of BCO 13-8.

*Approved by North Texas Presbytery at its stated meeting, November 3, 2012  
Attested by /s/ TE David M. Frierson, stated clerk*

ATTACHMENT 7

OVERTURE 3 TO THE 41<sup>ST</sup> GENERAL ASSEMBLY  
TO AMEND *BCO* 8-6

**OVERTURE 3** from North Texas Presbytery (to CCB [*RAO* 8-2.b3];  
“Amend *BCO* 8-6 regarding Commissioning MNA [*RAO* 14-1];  
an Evangelist” OC [*RAO* 11-5])

**Whereas**, *BCO* 8-6 is less specific than desirable in how and when to grant the various powers that may be entrusted to an evangelist, especially in domestic church planting situations; and

**Whereas**, this lack of specificity can prove problematic to the good order of the church;

**Be it therefore resolved** that North Texas Presbytery petitions the 41<sup>st</sup> General Assembly of the PCA to amend *BCO* 8-6 as follows:

[~~Strike through~~ indicates deletions; underlining indicates additions.]

**8-6.** When a teaching elder is appointed to the work of an evangelist in foreign countries or more remote parts of the Church where there are no other PCA churches within a reasonable distance, he is commissioned for a renewable term of twelve months to preach the Word, ~~and~~ administer the Sacraments, receive and dismiss members of mission churches, and to instruct and disciple potential officers. ~~in foreign countries or the destitute parts of the Church. The Presbytery may by separate acts from that by which it commissioned him, entrust to the evangelist for a period of twelve months the power to organize churches, and, until there is a Session in the church so organized, to instruct, examine, ordain, and install ruling elders and deacons therein, and to receive or dismiss members. By separate actions the Presbytery may in very extraordinary situations commission him to examine, ordain and install ruling elders and deacons and organize (particularize) churches.~~

If so amended, *BCO* 8-6 would than read:

**8-6.** When a teaching elder is appointed to the work of an evangelist in foreign countries or more remote parts of

MINUTES OF THE GENERAL ASSEMBLY

the Church where there are no other PCA churches within a reasonable distance, he is commissioned for a renewable term of twelve months to preach the Word, administer the Sacraments, receive and dismiss members of mission churches, and to instruct and disciple potential officers. By separate actions the Presbytery may in very extraordinary situations commission him to examine, ordain and install ruling elders and deacons and organize (particularize) churches.

*Approved by North Texas Presbytery at its stated meeting, November 3, 2012*

*Attested by /s/ TE David M. Frierson, stated clerk*

**APPENDIX H**

**REPORT FROM**  
**THE COMMITTEE ON MISSION TO THE WORLD**  
**TO THE FORTY-SECOND GENERAL ASSEMBLY**  
**OF THE PRESBYTERIAN CHURCH IN AMERICA**

*Our Mission:* Mission to the World (MTW) is a worldwide missional community and, through our love for the gospel of grace, we collaborate in transformative church-planting and renewal movements.

*Our Motto:* Grasping God's grace personally to give God's grace globally.

The Committee on Mission to the World has given me (Paul Kooistra) the privilege of using the introduction to this report to reminisce and thank God for what I have seen Him do over the last 20 years during my tenure as coordinator of MTW.

I want to begin by thanking the General Assembly for my job. Twenty times you voted for me to be the coordinator of MTW. I have not taken that vote of confidence and kindness lightly. Many times before the General Assembly I have thanked the brothers for my job, and I have thoroughly enjoyed all 20 years.

I am very thankful that for the last 18 of those 20 years MTW has been able to operate in the black. After recovering from a four million dollar deficit, we have been able to balance the budget while at the same time exponentially increasing our care and service to missionaries. I am thankful for so many MTW personnel who have been very careful about the way we managed and spent the resources God gave us. I am especially thankful for the churches and donors who have supported MTW's work in such a generous way.

Twenty years ago the denomination was paying the PCA building's mortgage from rent collected from the Committees and Agencies. I am thankful that in 2001 we were able to move into a mortgage-free campus. This has freed up a great deal of money for all the PCA ministries that are part of this complex.

I am very thankful for the men and women on the Senior Team who continue to lead MTW in such an effective way. I've said often the only talent I have

## MINUTES OF THE GENERAL ASSEMBLY

is to hire people better than myself, and the team at MTW is far beyond what I deserve. When I look at the special gifts each member has, I am so aware of the fact that God blesses His Church through many people working together to accomplish a vision and a single task. I really can't thank the team enough.

I'm also very thankful for those who have served on the Committee on Mission to the World. The elected members and volunteers who bring expertise to the task of governing MTW have been extraordinary. Most of the work of CMTW is done in committees, and each of the subcommittees is staffed by persons the secular world would be jealous to have in areas such as the audit and MTW's investments. Sometimes CMTW members joke that they work so hard and so willingly because of the large salaries they receive. In reality, each member of CMTW makes quite a sacrifice to see that Mission to the World is guided wisely, efficiently, and with a real spiritual emphasis.

Over the last 20 years, many missions organizations have seen a decline in the number of missionaries sent out. While we have not multiplied the number of missionaries exponentially, we have seen small but steady growth in our missionary force with only a very small decline in recent years. I'm very thankful for our missionaries who work in very difficult areas where the growth of the Church is a lot like plowing in concrete. Others are working in soil that they have broken up, and they are seeing real progress. And some have seen God pour out a great blessing of revival. I honor all the missionaries, wherever they work, because God is using them to call people to Himself in places where most ears are deaf to the call of Christ, as well as in places where the movement of the Holy Spirit is extraordinary.

Many PCA members are not aware that Mission to the World has many national missionaries whom we work with and support. In fact, we now have twice as many national partners as long-term missionaries. We have church-planting teams around the world that include both long-term missionaries and national partners; a few of them even led by a national partner. I'm thankful for all of these national partners that God has raised up and for the way in which they multiply the effectiveness of our missionaries.

One of the areas that has been growing over the last few years, and one of the most exciting to me, is our Global Training and Development Department. We now have courses for missionaries and national partners in such things as church planting and leadership that are increasingly being used effectively on different MTW fields around the world. We will continue to see this area of our ministry grow as we develop these training modules and establish theological education for many of our ministries.



Twenty years ago I told the General Assembly that we would build MTW's ministries on the foundation of the gospel of grace rather than simply on a sound philosophy of missiology or church-planting methodology. The emphasis on grace has been a growing blessing to Mission to the World, and I have been delighted to see how it has permeated the way we think and what we do on almost every level of MTW's work. Our Living in Grace program, which was developed for missionaries, but which we have also taught in churches around the world, is often described by those who have experienced it as life-changing or life-directing.

Of course, the most important blessing is to see people coming to faith. It has been far beyond rewarding to see people coming to faith out of the John Frum Cargo Cult in Vanuatu, and churches being planted in the Muslim countries of West Africa. God is using us in nothing short of a revival in Nepal. And there are so many other places where God is working, countries where there is serious opposition from other religious groups or the government, places that we can't even mention because it would be detrimental to the work there.

As I look back over 20 years I can't help but thank Christ for saving me, and then using me. He saw fit to take a man of average talents and allow him to watch God work and touch people's lives in ways that are way beyond average. One of the blessings of the gospel we all embrace is that when it's all said and done, it's not about us: it is about our Lord and Savior, Jesus Christ. It's not ultimately about what we can bring to the task at hand, but what He brings and the way in which He uses us. I'm deeply, deeply thankful to the Lord Jesus Christ.

## **2013 GLOBAL MINISTRY HIGHLIGHTS**

### **ASIA/PACIFIC**

**Leadership**—The Lord has strengthened the leadership around the Asia/Pacific region in some wonderful ways. First, He has enabled us to appoint seven new team leaders in the past year. Four of them are missionaries that were promoted to team leadership roles; and three of them are nationals who have been given key leadership in works related to MTW. Three were in brand new ministry locations in Japan (Osaka, Sendai, and Toyosu). The second way the Lord has blessed is in giving us strong leaders all throughout the region who have stayed with MTW for a long time. Of the 31 persons serving in leadership positions, 22 have been with MTW more than 15 years. This has given great stability, which has been much needed in the midst of turbulence caused by the emergence of many new works.

**Expansion of ministry in normally unresponsive places**—The Lord is causing amazing growth in His Church in many countries around the Asia/Pacific region. Nepal, India, Laos, Vietnam, and others have been wonderfully blessed as the Church is growing exponentially. But in 2013 the Lord called quite a number of new missionaries to countries that have not normally been so responsive. And as mentioned above, the Lord enabled us to open up new teams in places such as Japan and Thailand. Is it possible that the Lord is laying the groundwork to bring many into His family in those hard places?

**Dr. Lloyd H. Kim**—One great highlight of this past year has been the Lord’s blessing the Asia/Pacific Region with a new international director. Dr. Lloyd Kim, his wife, Eda, and their three children have been with MTW for over 10 years. In the last few years Lloyd has opened up a new field in Cambodia and has served as regional director for Southeast Asia. On January 1, 2014, he stepped into the role of international director for Asia/Pacific to replace Paul Taylor who has been serving in that capacity since 2001. Dr. Kim’s humble, godly, and efficient leadership is already bearing good fruit in the region.

#### **ENTERPRISE FOR CHRISTIAN–MUSLIM RELATIONS**

**The Middle East and North Africa**—General frustration is growing among young people, women, and secular-minded Muslims related to fundamentalist approaches by governments set up in the wake of national uprisings. This frustration is taking different forms in Egypt, Tunisia, and Morocco in particular, but is part of a general pattern that spans all of the Middle East including countries like Iran, Turkey, and Saudi Arabia, which were not directly part of the Arab Spring uprisings. Additionally, the conflict in Syria is creating huge cracks in the unified “edifice” of Islam as Sunni and Shia factions try to destroy each other. All of these factors combine to form unprecedented openness for Christian witness by local believers and expat workers. Work in these areas is still primarily evangelistic.

**Asia and West Africa**—The overflow of conflicts in the Middle East combined with activism by terrorist groups has also created considerable turmoil in countries that have been more traditionally “soft” in regard to Islam. The one exception to this is Pakistan, which has always practiced a more hard-line Islam, perhaps to distinguish its national identity in the wake of the division of the Indian subcontinent after the cessation of British rule. In West Africa, Islam has always been synchronistic—a blend of Koranic teaching with folk religion. Rejection of hard-line Islam for various pragmatic and cultural reasons has opened West Africa to an amazing advance of the

gospel through discipleship, church planting, and theological education. In South Asia and Southeast Asia, evangelism is still needed, and we pray for greater opportunities for witness by the small indigenous Christian populations and the expats who work with and encourage them.

**The West**—Immigration from East to West has been an increasing factor in globalization in this century as well as the latter part of the last century. While many thought that this would provide great opportunities for Christian witness among Muslim immigrants, the opposite has proved to be the case. Radicalization of young disenfranchised youth in Europe and more recently in America has been clearly identified post 9/11 and with the Boston Marathon bombings. Coupled with this radicalization of youth is a different phenomenon in which an older generation of Muslims embraces a fundamental approach to Islam in order to provide an essential identity in the midst of the extreme cross-cultural stress that immigration to the West engenders. This has created a situation for the Western Church in which our own backyard is the most resistant mission field related to Muslim ministry. Enterprise workers in this difficult atmosphere are practicing apologetic evangelism and development of relational network ministry with some success. Greater support from churches is needed.

## EUROPE

This past year has seen an increase in the number and breadth of opportunities for MTW–Europe personnel to train the next generation of national partners. Rather than focusing on being primary church planters, many of the teams now offer some form of theological education and training to equip our national brothers and sisters to carry out gospel ministry:

- **Bulgaria**—The legacy of Elias Riggs, an American Presbyterian missionary from 1810–1901, fuels the MTW–Bulgaria team’s commitment to the training of Bulgaria’s church leaders. Today the Elias Riggs Center for Biblical Studies offers bachelor, master, and doctoral courses of study as students work in partnership with Miami International Seminary. Training leaders to respond to today’s needs is a critical part of MTW’s role in Bulgaria. Twenty-three students are currently enrolled.
- **France**—The Jean Calvin Seminary in Aix-en-Provence continues to grow and serve as a point of reference for Reformed theological education in the French-speaking world. In June 2013 they awarded 16 bachelor of theology diplomas, six master’s degrees, and two PhDs. Additionally, 41 new students are enrolled for the 2013–2014

academic year. MTW missionaries Ronald Bergey, Donald Cobb, and Hugh Wessel are actively involved in teaching and ministering to these future church leaders.

- **Germany**—MTW continues to play an important role in the Martin Bucer Seminary, and the commitment to seminary education is paying off. In December 2013, a church planted by MTW missionary David Stoddard in East Berlin called its first German pastor—a graduate from MBS. In addition to church planting, David also teaches at MBS.
- **Scotland**—The Solas Centre for Public Christianity, spearheaded by Scottish pastor David Robertson and MTW’s Tom Courtney, provides training in apologetics and evangelism in Scotland and throughout Europe. Their mission encompasses a fourfold thrust of evangelism, apologetics, emotional and spiritual disciplines, and training that comes alongside the church or concerned Christians. David, Tom, and their team provide training through the annual Out of the Silent Church conferences, *Solas* Connect training in persuasive evangelism, and Quench coffeehouse discussions, among others.
- **Spain**—The MTW–Madrid team has launched an online leadership training program. In its first year of operation this program already has 21 students from five different cities enrolled. The core curriculum comes from Moore College in Sydney, Australia, and is Reformed, inexpensive, well-designed, and leads to an accredited degree. It is well suited for both lay people and church leaders. MTW’s Robert Tanzie is heading up this new project, and he expects it to continue to grow at a rapid pace in 2014.
- **Dundee, Scotland**—MTW’s Will Traub teaches in a variety of venues across Europe. Two days per week he teaches Old Testament to students from Africa, Switzerland, the U.S., Japan, and Scotland at the Free Church College (Seminary) in Edinburgh. A majority of these students will eventually become ministers in the Free Church of Scotland. He also travels regularly to Bulgaria, Greece, and Ukraine to impart classes in seminaries.
- **Ukraine**—The Evangelical Reformed Seminary of Ukraine continues its excellent trajectory of training Ukrainians for gospel ministry. President Clay Quarterman, (an MTW missionary), reports that two new professors from South Africa and Ireland have filled vacant staff positions, while MTW’s Melinda Wallace has joined the seminary staff part-time to teach Christian Education. Two students are planning on going on foreign missions next year.

## LATIN AMERICA

**Regional Redesign**—Both the Latin America/Caribbean and Sub-Saharan Africa MTW teams have been involved in a redesign process which included interviews with our field missionaries, local colleagues and partners, and MTW staff serving those areas. The purpose of the process is to “. . . initiate, facilitate, and implement a field leadership structure redesign that will impact placements, processes, and the working/practical dynamics of our community life as a mission and in relationship to our national partners and colleagues.” In October, the Redesign Team met with MTW’s Global Training and Development Department to consider the result of our interviews and, together with our consultants, have implemented a roll-out plan for the region. Core changes to our structure in Latin America/Caribbean have been the formation of three Field Councils to serve Mexico/Border, Central America/Caribbean, and South America. Also, three “Pan American” teams are forming to address communication, pastoral/member care, and personal/professional training and development.

**Honduras**—MTW’s Honduras team continues to grow and expand, both in terms of personnel and ministry sites and initiatives. Interns are now involved in fulltime ministry with *Puerta de Esperanza* home for teenage moms, in La Fe, in Armenia Bonito, and with street children. Team Leader Mike Pettengill reported, “We are recruiting for a church-planting and medical/mercy team in the capital city of Tegucigulpa. . . . Planning for our spring men’s retreat and team retreats are underway. There is an aggressive push for support-raising to attempt to raise all we need to open our high school in February of 2014; we have sufficient funds to purchase property for a boys’ orphanage and . . . we just started our third church plant in La Ceiba.” There is a great deal to be thankful to the Lord of the Harvest for and a great deal that we can be praying about with and for the team.

**Central America/Caribbean**—Please be praying with our MTW family about many significant things happening in the region. Pray for Garry Chambers in Belize as he continues to work for a stronger working relationship between MTW and the Presbyterian Church in Belize, which is the best it has ever been. Gary continues to serve local churches, on the seminary board, and on the board for the medical ministry. According to Regional Council Coordinator Rich Wolfe, a summary of the prayer requests for local pastors and elders would be: “. . . prayer for their evangelistic outreaches; leadership development and that God would bring more men into the churches; time management and strength as all the leaders are in multiple leadership roles and serving on several commissions, boards, committees. Many are responsible for multiple churches.”

Please join us in praying for the five missionary units that are currently studying Spanish in Costa Rica and will be heading off to different assignments in the region.

Our local colleague in Costa Rica, Moises Campos, started MTW's first seminary training initiative in that country with 10 people attending. Please pray for the development of this ministry and for Moises as he leads.

### **SUB-SAHARAN AFRICA**

**MTW/TIMO**—The MTW/TIMO program ([timo-aim.com](http://timo-aim.com)), in partnership with Africa Inland Mission (AIM), now has the McReynolds and Schoepp families living on site in Madagascar. As Bryan McReynolds recently reported about the realities of incarnational living, “Each week our ability to speak with our friends and neighbors grows, which is encouraging. New Year’s is a big event for this culture, and we were able as a family to visit every family in our village and give them a small gift. Our relationship with our village continues to grow and strengthen, and people have come to see us as part of their own.” One significant prayer request is for spiritual, emotional, and physical strength for the McReynolds and the ShoepPs. In Bryan’s words, “December was a difficult month for our family. All of us have been in some state of culture stress, there have been more illnesses, and it is also the rainy season, which means it rains every day and there is mud everywhere. Living with and like the community is hard!”

#### **Hubs:**

**Cape Town, South Africa**—Team Leader Bruce Wannemacher reports, “Cape Town has been designated [by MTW] as one of three hubs in sub-Saharan Africa, the purpose being to offer training or apprenticeships to individuals and families considering missionary service for the long haul. We now offer up to two years of supervised training in theological education and/or university ministry. Pray with us that God would raise up many to co-labor with us on the mission field, that our apprentice missionary training program would enable us to continue recruiting needed personnel.”

**Ethiopia**—As reported by Andy Warren, “GTD (Global Training and Development) did the church planting basics course for us and we had more than 25 participants from other organizations and churches.” Currently expats and local Ethiopian leadership, having completed surveys and ethnographies of the Suki community, have begun their first church plant in this growing section of Addis Ababa. There are already between 60 and 70 gathering for Bible studies and the beginnings of worship as a new community of faith.

**Zambia**—Zambia-based David and Terri Wegener report that, “God willing, classes at the newly-established African Christian University (ACU) will begin January 2014.” David is busy ramping up operations for this Reformed theological school in Lusaka, the capital and largest city of Zambia. South Africa-based Team Leader Bruce Wannemacher asks that we “. . .pray for the groundbreaking work that David is doing, under much pressure, to establish and help grow the new Reformed seminary. Pray specifically for land for the college and appropriate staff and faculty to follow. David is the only MTW missionary in Lusaka working at the yet-to-open seminary, so pray for an MTW theological education team to form quickly to carry out the building of the college in partnership with local African church leaders.”

### **MTW GLOBAL SUPPORT MINISTRIES**

**Call to prayer for new missionaries**—“Prayer does not fit us for the greater work. Prayer is the greater work.” —Oswald Chambers “He has ordained prayer as a means whereby He will do things through men as they pray...” —E. M. Bounds

MTW launched a prayer initiative to focus on praying for 150 new missionaries (serving for at least one year) to be approved by the end of 2015. This is an ambitious goal in light of recent years, but with God all things are possible! This prayer initiative was launched at the PCA Global Missions Conference, where people signed up to pray with us. Regular updates are now going to this prayer team. Please join us as we ask the Lord of the Harvest to send out workers into His harvest fields.

**Recruiting**—The key factor for recruiting in 2013 was MTW’s Global Missions Conference. Year-end numbers show that a total of 882 people indicated that they were interested in serving in missions for one month or longer with MTW. Ninety-eight of these contacts were from the GMC. Recruiters sent out a total of 489 applications in 2013. They break down into the following:

- Summer Internships: 262 (an additional 150 summer 2013 applications were sent out in 2012) - 53.6% of the total
- Longer Internships: 135 internship applications sent - 27.6% of the total
- Two year: 62 applications sent - 12.7% of the total
- Long term: 30 applications sent - 6.1% of the total

Please pray that God will direct those He has called to missions to us and us to them.

## MINUTES OF THE GENERAL ASSEMBLY

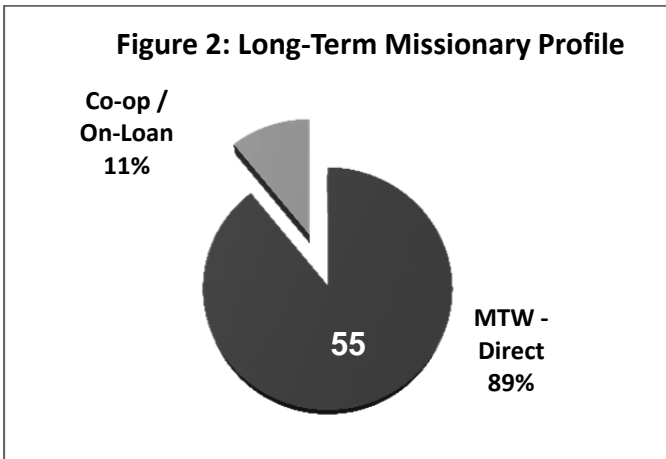
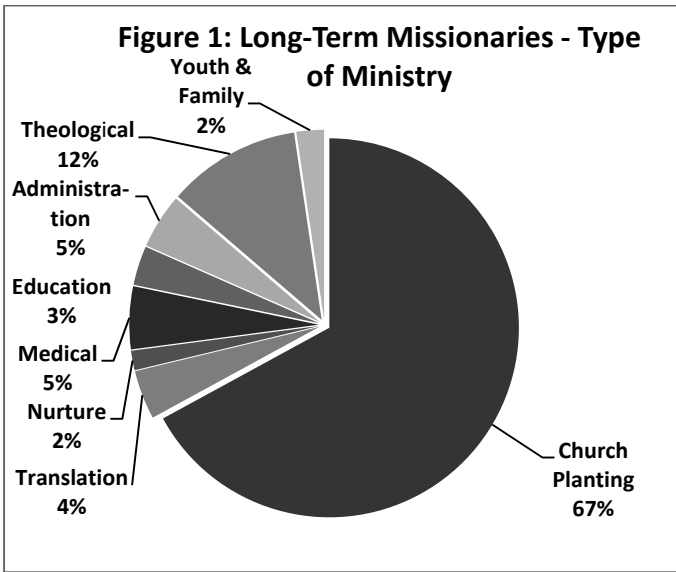
**Church Resourcing**—Please join our Church Resourcing Department in giving thanks for answered prayer for the 2013 PCA Global Missions Conference. With 2,341 attendees, November’s event in Greenville was the largest yet. MTW’s partnership with RUF was encouraging and resulted in students from several southeastern campuses participating. The approximately 75 seminars were well-attended (many to capacity and beyond), worship messages and music were widely appreciated, and much networking occurred in the exhibit hall, around dinner tables, and between sessions. Praise God for the \$27,000 offering, providing uniforms and school supplies for children in Ethiopia. The matching grant from this offering has already provided school supplies to children within MTW ministries in Peru, Honduras, Senegal, Nepal, Slovakia, Gambia, as well as ONEChild sites. Please pray for lasting fruit from the GMC and for many to be raised up for cross-cultural service.

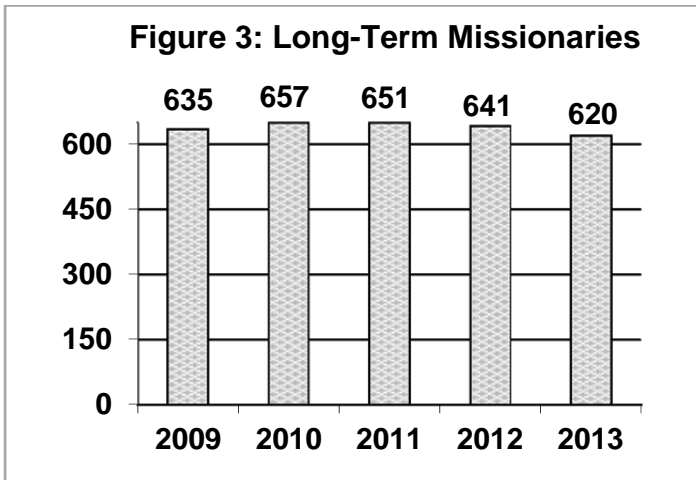


**MTW MISSIONARY STATISTICS**

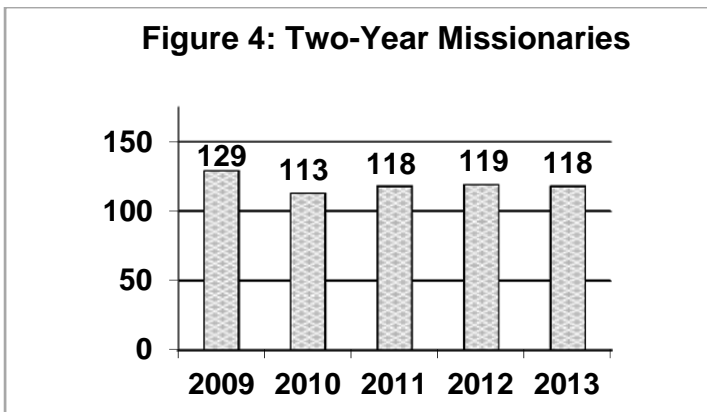
As of December 31, 2013, the MTW missionary family consisted of the following:

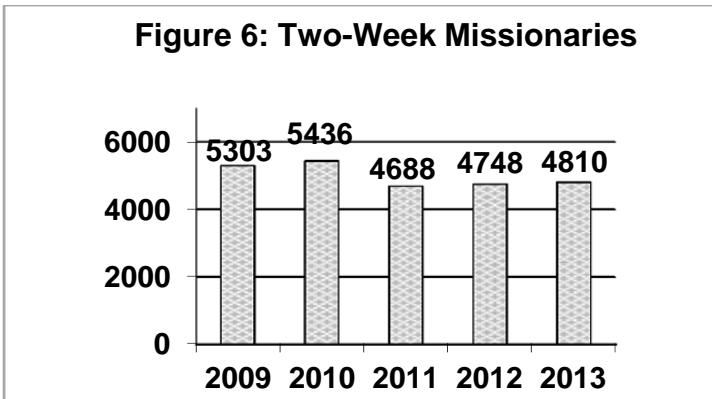
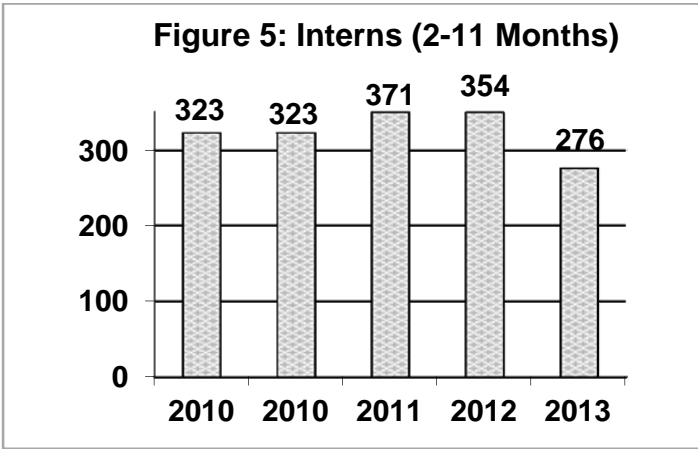
<b>1. CHURCH PLANTING</b>		<b>401</b>
MTW-Direct	393	
Cooperative Ministries	8	
<b>2. THEOLOGICAL EDUCATION</b>		<b>68</b>
MTW-Direct	55	
Cooperative Ministries	13	
<b>3. OTHER</b>		<b>129</b>
MTW-Direct	83	
Administration	20	
Education	15	
Medical	27	
Nurture/Counseling	7	
Global Youth/Family Ministry	14	
Cooperative Ministries	46	
Administration	8	
Education	5	
Medical	5	
Nurture/Counseling	3	
Translation/Support	25	
<b>4. LEAVE OF ABSENCE</b>		<b>22</b>
<b>TOTAL LONG-TERM MISSIONARIES</b>		<b>620</b>
<b>COUNTRIES</b>		<b>88</b>
<b>SHORT-TERM</b>		
Two-Year		<b>118</b>
Intern: 2–11 Months		<b>276</b>
Two-Week		<b>4,810</b>
<b>NATIONAL PARTNERS</b>		
Indigenous church-planting partners		<b>1027</b>

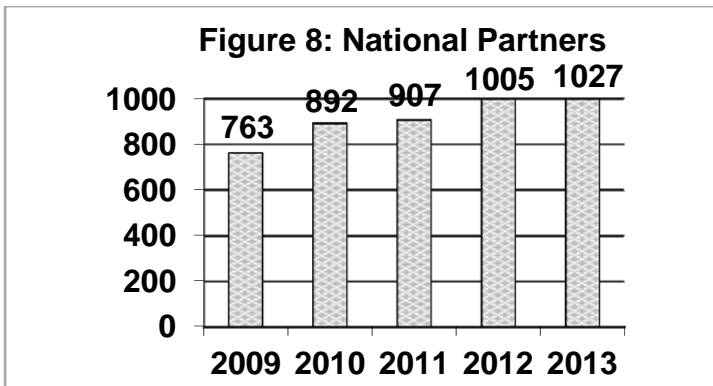
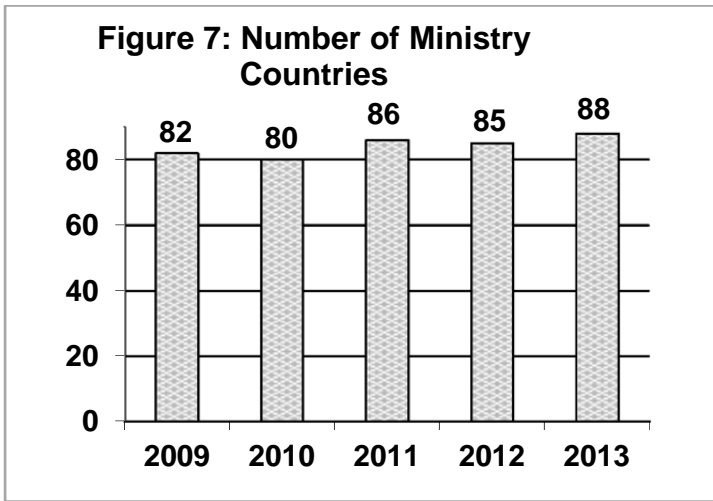




(Includes Husband and Wife Individually)







(Individual Partners)

**Recommendations:**

1. That the General Assembly urge churches to set aside the month of November 2014 as a month of prayer for global missions, asking God to send many more laborers into His harvest field. (Contact MTW to ask for copies of “30 Days of Prayer” to be sent to your church in the fall and to learn about other prayer resources MTW can provide);
2. That the General Assembly urge churches to set aside a portion of their giving for the suffering peoples of the world; to that end, be it recommended that a special offering for relief and mercy (MTW Compassion offering) be taken during 2014 and distributed by MTW;
3. That the General Assembly urge churches to set aside Sunday, November 9, 2014, as a day of prayer for the persecuted church worldwide;
4. Having performed his annual evaluation and with gratitude to God, CMTW commends Dr. Paul Kooistra for the excellent leadership he has provided to MTW and recommends that Dr. Kooistra be re-elected as Coordinator of MTW, to serve until his successor is appointed by CMTW.
5. That the proposed budget of MTW, as presented through the Administrative Committee, be approved;
6. That the minutes of the meeting of CMTW of March 13–14, 2013, be accepted; and
7. That the minutes of the meeting of CMTW of September 25–26, 2013, be accepted.
8. Regarding MTW’s 2012 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December, 2012. They also noted per CMTW’s minutes that CMTW had accepted the audit.

Respectfully submitted,  
TE Joseph Creech, Chairman  
Committee on Mission to the World

**ATTACHMENT 1**  
**LONG-TERM MISSIONARIES**

(as of December 31, 2013)

Akovenko, Mr./Mrs. Jim (Sue)	Cobb, Rev./Mrs. Donald (Claire-Lise)
Aschmann, Mr./Mrs. Rick (Betty)	Collinge, Dr. Jody
Austin, Rev./Mrs. Tom (Ann)	Congdon, Mr./Mrs. Joe (Felicity)
Bailey, Rev./Mrs. Richard (Teresa)	Conroy, Mr./Mrs. Dennis (Rhonda)
Bakelaar, Mr./Mrs. Peter (Diane)	Cooper, Mr./Mrs. Tony (Fairly)
Barnett, Ms. Ellen	Cosner, Mr./Mrs. Mike (Chrissy)
Barton, Dr./Dr. Paul (Kim)	Coulbourne, Rev./Mrs. Craig (Ree)
Beck, Mr./Mrs. Peter (Gretchen)	Courtney, Dr./Mrs. Tom (Jan)
Bergey, Dr./Mrs. Ron (Francine)	Craig, Mr./Mrs. Scott (Kathy)
Berry, Rev./Mrs. Mark (Lori)	Crane, Rev./Mrs. Richard (Robyn)
Boling, Mr./Mrs. Peter (Jenny)	Crocker, Ms. Cheryl
Bonham, Rev./Mrs. Nathaniel (Nikki)	Cross, Rev./Mrs. Jerry (Peggy)
Bolton, Ms. Rosemary	Culmer, Dr. Dave
Borden, Rev./Mrs. Jeff (Patty)	Daniel, Dr./Mrs. David (Brooke)
Box, Mr./Mrs. Rick (Pam)	Daniel, Dr./Mrs. Mark (Rachel)
Boyer, Rev./Mrs. Gene (Monique)	Davidson, Rev./Mrs. Charles (Bonita)
Boyett, Mr./Mrs. Mike (Susan)	Davila, Mr./Mrs. Rodney (Jana)
Brinkerhoff, Ms. Jane	Davis, Rev./Mrs. Bing (Stacy)
Brooks, Ms. Bobbi Jo	Davis, Mr. David
Brooks, Mr./Mrs. David (Gwen)	Day, Rev./Mrs. Bill (Sherry)
Bronson, Rev./Mrs. Andrew (Becky)	DeWitt, Dr./Mrs. Charles (Carol)
Brown, Ms. Roberta	Diaso, Dr./Mrs. David (Dawn)
Burch, Dr./Mrs. John (Susan)	Dillon, Mr./Mrs. Scott (Meghan)
Burkemper, Mr./Mrs. Jamie (Jennifer)	Dinkins, Ms. Ruth
Burnham, Mr./Mrs. Bob (Andrea)	Dishman, Rev. Peter
Burrack, Ms. Pamyla	Donahoo, Mr./ Mrs. Trace (Ginger)
Cain, Mr./Mrs. Brooks (Riva)	Dortzbach, Rev./Mrs. Karl (Debbie)
Call, Mr./Mrs. Ray (Michele)	Dunn, Rev./Mrs. Caleb (Aimee)
Camenisch, Rev./Mrs. Glenn (Frances)	Dye, Rev./Mrs. Roger (Laura)
Candee, Ms. Joy	Eastman, Mr./Mrs. Jay (Holly)
Carr, Rev./Mrs. Bill (Susan)	Ebbers, Mr./Mrs. Derek (Shannon)
Carter, Ms. Brenda	Edwards, Mr. Jeff
Carter, Mr./Mrs. Jonathan (Kristy)	Edwards, Dr./Mrs. Tom (Connie)
Carter, Mr./Mrs. Michael (Cathalain)	Edging, Rev./Mrs. Steven (Brooke)
Cha, Rev./Mrs. Damon (Young-Mi)	Eide, Rev./Mrs. Jonathan (Tracy)
Chambers, Mr./Mrs. Garry (Anita)	Elliott, Mr./Mrs. Gary (Tammy)
Chapin, Mr./Mrs. Craig (Yumiko)	Elmerick, Mr./Mrs. Christopher
Chaplin, Rev./Mrs. Carl (Becky)	(Stephanie)
Chase, Mr./Mrs. Matt (Carly)	Elswick, Mr./Mrs. Anthony (Amber)
Christiansen, Ms. Betsy	Erb, Ms. Cheryl
Clarke, Rev./Mrs. Terry (Francine)	Etienne, Rev./Mrs. Esaie (Natacha)
Clow, Mr./Mrs. John (Kathy)	Fisher, Mr./Mrs. Paul (Dawn)

MINUTES OF THE GENERAL ASSEMBLY

Fitzpatrick, Rev./Mrs. Joe (Bev)  
Flores, Ms. Chery  
Gahagen, Mr./Mrs. Craig (Heather)  
Galage, Mr./Mrs. Tim (Therese)  
Gildard, Mr./Mrs. James (Jacki)  
Goodman, Mr./Mrs. Bill (Carla)  
Goodwin, Rev./Mrs. Sam (Elizabeth)  
Graber, Mr./Mrs. Ben (Anna)  
Grady, Ms. Miriam  
Greete, Rev./Mrs. Richard (Crissy)  
Gregoire, Mr./Mrs. Dan (Rebecca)  
Grubb, Mr./Mrs. Glenn (Sharlene)  
Gutierrez, Rev./Mrs. Gerry (Julie)  
Gutierrez, Mr./Mrs. Nathaniel (Alicia)  
Hacquebord, Rev./Mrs. Heero (Anya)  
Halbert, Mr./Mrs. Aaron (Rachel)  
Hale, Mr./Mrs. Robert (Deborah)  
Harmon, Mr./Mrs. John (Mollie)  
Harrell, Mr. Frank  
Harrell, Rev./Mrs. Joe (Becky)  
Hatch, Mrs. Alice  
Haynes, Rev./Mrs. Matt (Sarah)  
Henry, Mr./Mrs. Paul (Crystal)  
Henson, Dr./Mrs. Nathan (Kristen)  
Hill, Rev./Mrs. Scott (Ruth)  
Holliday, Mr./Mrs. Tim (Kristy)  
Holton, Dr./Mrs. Isaac (Joanne)  
Ilderton, Rev./Mrs. Rob (Jenny)  
Iverson, Rev./Mrs. Dan (Carol)  
Jensen, Mr./Mrs. Ben (Julie)  
Jesch, Mr./Mrs. Matt (Esta)  
Johnson, Ms. Darlene  
Johnson, Mr./Mrs. Johnny (Annette)  
Johnston, Mr./Mrs. Greg (Susan)  
Johnston, Ms. Shannon  
Jung, Rev./Mrs. Jim (Claudia)  
Karner, Ms. Linda  
Kiewiet, Rev./Mrs. David (Jan)  
Kim, Dr./Dr. Lloyd (Eda)  
Kim, Mr./Mrs. Joe (Juliet)  
Kines, Rev./Mrs. Josh (Emily)  
King, Mr./Mrs. Robert (Kimberly)  
Knutson, Dr./Mrs. Dale (Nancy)  
Kooi, Mr. Brent  
Lancaster, Mr./Mrs. Bo (Brynne)  
Lang, Mr./Mrs. Josh (Laura)  
Larsen, Dr./Mrs. Eric (Rebecca)  
Lathrop, Mr./Mrs. Robbie (Murray)  
Lee, Rev./Mrs. Michael (Tricia)  
Lee, Rev./Mrs. Paul (Susan)  
Lesondak, Rev./Mrs. John (Kathy)  
Lim, Rev./Mrs. Tim (Moon Sook)  
Linkston, Mr./Mrs. Chuck (Jimmie Lynn)  
Lowther, Mr./Mrs. Roger (Abi)  
Lundgaard, Mr./Mrs. Kris (Paula)  
Lupton, Rev./Mrs. Andrew (Laura-Kate)  
Luther, Mr./Mrs. Phillip (Kay)  
Lyle, Mr./Mrs. Joe (Ann)  
Mailloux, Rev./Mrs. Marc (Aline)  
Marooney, Mr./Mrs. Rick (Sharon)  
Marshall, Rev./Mrs. Verne (Alina)  
Martin, Mr./Mrs. David (Jill)  
Mateer, Rev./Mrs. Sam (Lois)  
Matlack, Rev./Mrs. Ken (Tammie)  
Matsinger, Rev./Mrs. Jay (Nancy)  
McGinty, Mr./Mrs. Coby (Pamela)  
McLaughlin, Rev./Mrs. Seth (Renee)  
McMahan, Mr./Mrs. Mike (Robin)  
McMillan, Mr./Mrs. Chris (Andrea)  
McNeill, Mr./Mrs. Don (Fran)  
McReynolds, Mr./Mrs. Bryan (Rebe)  
Meiners, Rev./Mrs. Paul (Liz)  
Mills, Mr./Mrs. Tim (Rhianna)  
Miner, Ms. Mary  
Mitchell, Rev./Mrs. Danny (Mary Pat)  
Mitchell, Rev./Mrs. Pete (Ruth)  
Nantt, Rev./Mrs. Gary (Carol)  
Nantz, Dr./Mrs. Quentin (Karen)  
Newkirk, Ms. Susan  
Newsome, Rev./Mrs. Wayne (Amy)  
Oban, Ms. Carol  
Oh, Dr./Mrs. Michael (Pearl)  
Ooms, Ms. Lois  
Padilla, Rev./Mrs. Tito (Kim)  
Parks, Mr./Mrs. Michael (Amy)



APPENDIX H

Parr, Mr./Mrs. Brian (Karsee)  
 Parsons, Rev./Mrs. Wes (Hope)  
 Patterson, Mr./Mrs. Jim (Mary Alice)  
 Pettengill, Mr./Mrs. Mike (Erin)  
 Pervis, Mr./Mrs. David (Erin)  
 Pfeil, Mr./Mrs. Jon (Sarah)  
 Phillips, Ms. Carolyn  
 Pike, Rev. Mel  
 Pike, Ms. Stephanie  
 Pohl, Rev./Mrs. Craig (Stacy)  
 Polk, Rev./Mrs. Jason (Liz)  
 Powlison, Rev./Mrs. Keith (Ruth)  
 Quarterman, Dr./Mrs. Clay (Darlene)  
 Radke, Rev./Mrs. Sean (Lisa)  
 Ramsay, Rev./Mrs. Richard (Angelica)  
 Rarig, Dr./Mrs. Steve (Berenice)  
 Rieger, Rev./Mrs. Joshua (Gina)  
 Richards, Ms. Debbie  
 Robertson, Rev./Mrs. Steve (Amy)  
 Rockwell, Mr./Mrs. Larry (Sandra)  
 Rollo, Mr./Mrs. John (Claudia)  
 Roman, Mr./Mrs. Pete (Renee)  
 Rug, Rev./Mrs. John (Cathy)  
 Sabin, Mr./Mrs. Mike (Eli)  
 Schweitzer, Dr./Mrs. Bill (Pam)  
 Sexton, Mr./Mrs. John (Elizabeth)  
 Shadburne, Mr./Mrs. Andy (Missy)  
 Shane, Rev./Mrs. John (Susan)  
 Sheldon, Mr./Mrs. Howard (Deidre)  
 Shepherd, Rev./Mrs. Doug (Masha)  
 Shim, Dr./Mrs. Albert (Bertina)  
 Sinclair, Rev./Mrs. Bruce (Pam)  
 Sink, Rev./Mrs. Jeremy (Gina)  
 Smalling, Rev./Mrs. Roger (Dianne)  
 Smith, Rev./Mrs. Dave (Dee)  
 Smith, Ms. Jane  
 Smith, Rev./Mrs. Luke (Sokha)  
 Smith, Rev./Mrs. Ron (Peg)  
 Snider, Ms. Rachel  
 Stanton, Rev./Mrs. Dal (Beth)  
 Stevens, Ms. Carla  
 Stewart, Mr./Mrs. Robert (Lisa)  
 Stoddard, Rev./Mrs. David (Eowyn)  
 Stout, Ms. Julie  
 Summers, Rev./Mrs. Marc (Sam)  
 Sundeen, Ms. Susan  
 Sweet, Mr./Mrs. Robbie (Lydia)  
 Talley, Rev./Mrs. Jeff (Esther)  
 Tanzie, Rev./Mrs. Bob (Joanne)  
 Tate, Mr./Mrs. Jim (Caty)  
 Taylor, Rev./Mrs. Jonathan (Katherine)  
 Taylor, Rev./Mrs. Paul (Sarah)  
 Thornton, Rev./Mrs. Jamie (Julia)  
 Traub, Rev./Mrs. Will (Judi)  
 Travis, Mr./Mrs. Ed (Nitya)  
 Treadwell, Mr./Mrs. Michael (Emily)  
 Trotter, Rev./Mrs. Larry (Sandy)  
 Van Der Westhuizen, Rev./Mrs.  
     Johan (Stephanie)  
 Vaughn, Rev./Mrs. Jeff (Heather)  
 Wadhams, Mr./Mrs. Michael (Lindie)  
 Waldecker, Dr./Mrs. Gary (Phyllis)  
 Wallace, Ms. Melinda  
 Wallace, Ms. Adeline  
 Wannemacher, Mr./Mrs. Bruce  
     (Barbara)  
 Ward, Mr./Mrs. James (Sara)  
 Warren, Mr./Mrs. Andy (Bevely)  
 Watanabe, Rev./Mrs. Gary (Lois)  
 Wegener, Rev./Mrs. David (Terrianne)  
 Wessel, Rev./Mrs. Hugh (Martine)  
 White, Mr./Mrs. David (Robin)  
 White, Ms. Rebecca  
 Wilkins, Mr./Mrs. Drew (Lindsey)  
 Williams, Mr./Mrs. Bert (Nancy)  
 Wilson, Mr./Mrs. Tom (Teresa)  
 Wilson, Dr./Dr. Nathan (Audrey)  
 Wixon, Ms. Linda  
 Wolfe, Dr./Mrs. Rich (Lori)  
 Wood, Mr. Kenton  
 Wood, Dr. Susan  
 Woolard, Rev./Mrs. Gordon (Marilyn)  
 Wroughton, Rev. Jim  
 Young, Rev./Mrs. Bruce (Susan)  
 Young, Rev./Mrs. Corey (Jessica)  
 Young, Rev./Mrs. Dan (Becky)  
 Young, Rev./Mrs. Steve (Sarah)  
 Allen/Rosalie P\*  
 Andrew/Anne L\*  
 Andrew/Megan N\*  
 Beau/Jennifer F\*  
 Bill/Suzanne S\*

MINUTES OF THE GENERAL ASSEMBLY

Bruce/Pat R*	Keith/Debbie K*
Calvin/Geeta T*	Kim S*
Calvin/Susan J*	Kurt/Jill P*
Cartee/Colleen B*	Kyria, J*
Chuck/Barbara A*	Lee/Emma D*
Chuck/Wyema P*	Leoma G*
Collin J*	Leonard/Julie S*
Dan/Janet M*	Lewis/Elsbeth C*
David/Cindy C*	Marie T*
David/Jan T*	Matt/Tara M*
David/Marcia J*	Micah/Blair V*
Dennis/Judy B*	Michael/Mary L*
Donnie/Kara W*	Michael/Sheryl S*
Edwin/Cathy C*	Neal/Debbie W*
Emad/Michelle M*	Nick/Laura L*
Emily L*	Perry/Betty H*
Eric/Sara-Beth N*	Phil/Amina F*
Frank/Cindy S*	Phil/Barb D*
Frank/Sheree N*	Philip/Joy K*
Franklin/Beth B*	Rachel H*
Greg/Ginger O*	Rachid/Autumn P*
Greg/Paula H*	Renee V*
Hatem/Lisa B*	Richard/Hye Young J*
Ian/Darlene B*	Richey/Keli G*
James/Debbie M*	Robert/Amanda N*
Jan S*	Rod/Becky B*
Jay/Tiffany T*	Roy/Brenda S*
Jeff/Mary Elizabeth K*	Roy/Kristy B*
Jeff/Mischa M*	Satoshi/Cally K*
Jeffrey/Jamie G*	Seth/Leslie W*
Jill H*	Scott/Christine D*
Jim/Karan R*	Stan/Jennifer P*
Jim/Cairn F*	Tracy/Joy D*
Joel/Emily S*	Tim/Evie C*
John P*	Tim/Huilan M*
John/Liz S*	Tim/Nicole M*
John/Sandy S*	Tom/Catalina N*
John/Terri L*	Tom/Lisa S*
Jon/Katie B*	Tom/Lucy W*
Jonathan/Beka H*	Won Ho K*
Jonathan/Maggie I*	
Jud/Jan L*	
Judith J*	

\* Serving in sensitive area

APPENDIX H

**ATTACHMENT 2**  
**TWO-YEAR MISSIONARIES**  
(as of December 31, 2013)

Adams, Mr./Mrs. Trey (Kiki)	Mirabella, Rev./Mrs. Tom (Karen)
Alexander, Ms. Judy	Mullins, Mr./Mrs. Josh (Christa)
Barker, Mr. Chris	Norris, Mr./Mrs. Kirk (Anna)
Barnes, Mr./Mrs. David (Crystal)	Norton, Mr. Clarke
Bigelow, Mr./Dr. Lee (Jen)	Powell, Mr./Mrs. Jon (Olya)
Bindewald, Rev./Mrs. Dave (Barb)	Price, Ms. Robin
Bowles, Mr./Mrs. John (Julie)	Randolph, Ms. Mary
Bridges, Mr./Mrs. Avery (Marilyn)	Repair, Ms. Lisa
Brink, Mr./Mrs. Daniel (Katy)	Ringsmuth, Ms. Jessica
Brock, Mr./Mrs. Chris (Donnette)	Schleper, Mr./Mrs. Scott (Helen)
Brown, Mr. /Mrs. Dick (Joanne)	Schoepp, Rev./Mrs. Jed (Elly)
Cain, Mr./Mrs. Adam (Michelle)	Schoon, Ms. Tricia
Church, Mr./Mrs. Ben (Kim)	Shumate, Mr./Mrs. Jonathan (Kathleen)
Cordell, Mr./Mrs. Bradley (Sara)	Smith, Mr./Mrs. Robert (Jeanne)
Culbertson, Mr./Mrs. Ryan (Karen)	Sparks, Mr./Mrs. Steve (Dawn)
Cutter, Mr./Mrs. Smith (Cheryl)	Stephens, Mr. Noah
deFuniak, Ms. Kate	Swallow, Ms. Linda
DeWitt, Mr. Jim	Swanson, Mr. Joel
Dougherty, Mr./Mrs. Derek (Laura)	Terrell, Mr./Mrs. Andrew (Olivia)
Floyd, Mr./Mrs. Ross (Angela)	Thomas, Ms. Christina
Garner, Mr. Adam	Thompson, Mr./Mrs. Mark (Kelly)
Gee, Mr./Mrs. Jake (Anna-Claire)	Troxell, Mr./Mrs. Mike (Ashley)
Gee, Mr./Mrs. Isaac (Kelley)	Warren, Mr./Mrs. Randy (Debra)
Goeglein, Ms. Lydia	Winfree, Mr./Ms. Ambrose (Becky)
Hall, Mr./Mrs. Jarett (Mary-Carole)	Zobrosky, Mr./Mrs. Chris (Catherine)
Hogsett, Ms. Lauren	Audrey J*
Honea, Ms. Ellie	Brian/Mandy S*
Hopper, Ms. Martha	David/Bethany B*
Jackson, Ms. Tammy	Erika M*
Johnson, Rev./Mrs. Ben (Rebecca)	Glenn/Mary Ellen R*
Jussely, Ms. Carrie	Ian/Heather J*
Knox, Mr. Jason	Jonathan/Kristin M*
Lavallee, Ms. Virginia	John/Alison W*
Lebo, Ms. Haley	John/Eunice K*
Long, Ms. Katherine	Kathy H*
Marcone, Ms. Mandy	
Martin, Mr./Mrs. Jeremy (Angel)	*Serving in sensitive area
McAlpin, Mr./Mrs. Brett (Valerie)	

**ATTACHMENT 3**  
**RETIRING MISSIONARIES**

The following missionaries have given many years of their lives in service of world evangelization with Mission to the World. We honor these deeply committed colleagues as they enter a new phase of ministry during their retirement years.

Armes, Rev. Stan/Mrs. Donna – South Africa, effective October 31, 2013

F\*, Dr. David/Mrs. Eleanor – Southeast Asia, effective June 30, 2013

Kiewiet, Rev. Dave/Mrs. Jan – Australia, effective December 31, 2013

Oban, Ms. Carol – Mexico, effective December 31, 2013

Park, Dr. Hyung Young/Mrs. Soon Ja – Korea, effective February 28, 2013

Schoof, Rev. Steve/Mrs. Beth – Australia, effective June 30, 2013

\*Last name not listed due to restricted country placement.

**APPENDIX I**

**REPORT OF THE  
PRESBYTERIAN CHURCH IN AMERICA  
FOUNDATION, INC.  
TO THE FORTY-SECOND GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The PCA Foundation is pleased to report that, by God’s grace, the PCA Foundation’s ministry was once again blessed during 2013. We are pleased to see how the Lord continues to help fund Kingdom Ministry through the work of the PCA Foundation, even during difficult economic times.

Total gifts to the PCA Foundation during 2013 were \$10.2 million.

We are pleased to report that the PCA Foundation distributed, or granted to ministry, \$8.5 million during 2013. Distributions to PCA churches were \$3.5 million, distributions to PCA Committees and Agencies were \$1.1 million, and distributions to other Christian ministries were \$3.9 million.

We continue to look for opportunities to work with PCA churches and their members, and are desirous of helping individuals and their families fulfill their stewardship responsibilities and carry out their charitable desires.

The 2013 distributions and grants to ministry by the PCA Foundation were as follows:

Mission to the World	\$342,000
Mission to North America	220,000
Christian Education and Publications	4,000
Administrative Committee	18,000
RBI-Ministerial Relief	63,000
Reformed University Ministries	224,000
Covenant College	35,000
Covenant Theological Seminary	147,000
PCA Foundation	36,000
Ridge Haven	<u>13,000</u>
<i>Total Committees &amp; Agencies</i>	1,102,000
PCA Churches	3,497,000
Other Christian Ministries	<u>3,871,000</u>
<i>Total</i>	<u><u>\$8,470,000</u></u>

## MINUTES OF THE GENERAL ASSEMBLY

The PCA Foundation's total assets were \$59.8 million as of December 31, 2013. This compares to \$54.0 million as of December 31, 2012. Much of what the Foundation does results in gifts coming into the Foundation and going right back out as distributions and grants to ministries within a relatively short period of time — often within the same or the following year. Therefore, the PCA Foundation may realize significant amounts as both gifts and distributions in a given year, and total assets may stay about the same, or experience substantial increases or decreases from year to year.

The PCA Foundation has and continues to make significant progress in serving members and friends of the PCA. Since 1997, total assets have grown from \$16.6 million to \$59.8 million. This total asset balance provides a sound base for future financial support of PCA Churches, PCA Committees and Agencies, and other Christian ministries.

Coincidental with the growth of its assets since 1997, the PCA Foundation received \$137.2 million in gifts, and made distributions to ministries totaling \$100.6 million.

Throughout 2013, the PCA Foundation continued to market the Designated Funds for churches, presbyteries, and other ministries. We believe that they will be used by more churches, presbyteries, and ministries as the value and benefits of this service become known to them. By setting up a Designated Fund with the Foundation, a church, presbytery or ministry specifies the intended use of the Fund and controls distributions from it. The PCA Foundation invests and administrates the Fund, and can accept various types of gifts to it, such as stocks, mutual funds, land, etc.

The PCA Foundation plans to continue intentional marketing to and servicing of individuals and families, churches, presbyteries and ministries, as well as provide services to PCA Committees and Agencies whenever possible. During 2013, the Foundation launched a brand new website which has helped its marketing efforts.

The PCA Foundation became fully self-supported in 2000, a process that began in 1998. Prior to becoming self-supported, a significant amount of its operating expenses were underwritten by some of the PCA Committees and Agencies. The Foundation does not participate in the PCA's Partnership Shares or Ministry Ask Programs, nor does it rely on the financial support of churches to help underwrite its operating budget. Rather, its operations are funded primarily by fees and earnings on accounts, and by some charitable contributions from a small number of individuals and families, including current and former PCA Foundation Board Members.

## APPENDIX I

Because the main focus of the PCA Foundation is not on raising funds for its own operations, or for any other particular ministry, it has a unique opportunity and niche within the PCA. Our ministry is providing charitable financial services and vehicles to help Christians carry out their stewardship responsibilities and charitable desires. Our most popular service is the Advise & Consult Fund (a donor advised fund). We also offer endowments, charitable trusts, bequest processing and estate design to individuals and families.

Since the PCA Foundation is self-supported, it is “donor driven,” which means that we work on the donor’s agenda, not our own, or that of any other ministry. Therefore, the timing and amounts of distributions and to which ministry are determined by the donors themselves, not the PCA Foundation. We provide charitable services to individuals without pressuring them to give to the PCA Foundation for its own operations, or to any other particular ministry. The result is that more funding is available for Kingdom building.

The PCA Foundation will continue to strive to effectively meet the needs of its present and future donors, as well as those of the PCA: its churches, presbyteries, Committees, and Agencies. By God’s grace, the PCA Foundation will be able to do so.

We ask that you continue to pray for the Board and Staff of the Foundation as they seek to continue leading the PCA Foundation successfully into the future, especially during these difficult economic times.

### **Recommendations:**

1. That the financial audit for the PCA Foundation, Inc. for the calendar year ended December 31, 2013, by Capin Crouse, LLP be adopted.
2. That the General Assembly approve the proposed 2015 Budget of the PCA Foundation, Inc., with the understanding that it is a spending plan and will be modified as necessary by the PCA Foundation’s Board of Directors to accommodate changing circumstances during the year.
3. That the Minutes of Board meetings of March 7, 2014, and August 2, 2013, be approved.

Respectfully Submitted,  
/s/ Randel N. Stair, President

MINUTES OF THE GENERAL ASSEMBLY

**Attachment “A”  
PCA FOUNDATION  
PLANNED GIVING REPORT**

**January 1, 2013 through December 31, 2013**

New Gifts “IN”		\$10,246,000
Total Distributions Made		\$8,470,000
Distributions Made:	<b><u>Amount</u></b>	<b><u>%</u></b>
Total C&A	\$ 1,102,000	13%
PCA Churches	<u>3,497,000</u>	<u>41%</u>
TOTAL PCA	4,599,000	54%
Other Christian	<u>3,871,000</u>	<u>46%</u>
TOTAL 2013	<u>\$8,470,000</u>	<u>100%</u>

**1980 through December 2013**

New Gifts “IN”		\$178,459,000
Total Distributions Made		\$128,143,000
Distributions Made:	<b><u>Amount</u></b>	<b><u>%</u></b>
Total C&A	\$ 34,191,000	27%
PCA Churches	<u>53,235,000</u>	<u>41%</u>
TOTAL PCA	87,426,000	68%
Other Christian	<u>40,717,000</u>	<u>32%</u>
TOTAL 1980 – December 2013	<u>\$128,143,000</u>	<u>100%</u>



## APPENDIX J

### **REPORT OF THE BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC. TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA**

We are pleased to present the 2013 Annual Report on behalf of the Board of Directors and staff of PCA Retirement & Benefits, Inc. (RBI).

As we look back at this past year, we are very thankful for the blessings of our great God who has guided our steps. 2013 was a year that illustrated several key initiatives designed to express our desire to be strong advocates for all PCA employees. This growth in our focus is best expressed by our vision statement – “To help our ministry partners steward God’s financial resources with wisdom and compassion.” This revision in our vision statement correctly focuses on biblical stewardship as the foundation in managing the financial resources God has entrusted to his children. We believe our role is to provide stewardship assistance to PCA ministry partners and to do so wisely and compassionately.

During this past year, it has been gratifying to see the PCA Call Package Guidelines delivered to almost every teaching elder in the PCA. Our proactive contacts with individuals, organizations and Presbyteries have given us numerable opportunities to compassionately pray with and assist those needing financial advice. We are now piloting a new ministry called *ServantCare Ministries* that will offer safe, confidential and affordable counseling services to teaching elders. We have hired a full time development executive to help us grow the assets needed to support widows and retired teaching elders who are unable to support their basic living needs. All of these initiatives are just a few of the ways God is growing this RBI ministry of compassion and help.

One of the major projects we tackled during the year was to review all aspects of the PCA Target Retirement Funds. Early last year we hired a new institutional investment consultant, *Callan Associates, Inc.* Our purpose in initiating this change in consultants was partly to avail ourselves of this firm’s clear expertise in defined contribution plans and target retirement funds. The RBI Investment Committee recently completed a series of meetings and conference calls with Callan Associates and made the decision

to implement the following changes to the PCA Target Retirement Funds (TRFs) in late December 2013.

1. Adjust the Equity “Glide Path” of the PCA TRFs to more distinctly reflect the risk and return needs of PCA employees and their families. The “Glide Path” is the changing allocation of stock investments over the lifetime of the TRF investor. This change was based on PCA demographic data and analysis by the actuarial staff at Callan Associates.
2. Add a diversified Real Asset product with growth characteristics to protect the overall portfolio from potential inflation.
3. Add a strategic allocation to International Small Cap for higher potential returns for international investments.
4. Improve downside protection of fixed income investments through clearly defined allocations to Core Fixed Income, Global Fixed Income, Short Duration Fixed Income, Treasury Inflation Protected Securities, and Real Assets.
5. Implement two morally-screened, passive (index fund) Large Cap Growth and Value U.S. Equity Funds. These funds will represent 75% of large cap exposure which will contribute to an overall reduction in investment management fees.

Finally, while we are very proud of what has been accomplished in the target retirement funds, our hearts go out to those who struggle with inertia due to the complexity of managing an investment portfolio. Our deep desire is to help everyone make better decisions about how their retirement portfolios are invested. We know that over time, good investment decisions will result in better long term retirement outcomes for PCA employees. As we approach our ministry with wisdom and compassion, we plan to roll out an aggressive program to encourage those who are not currently using the PCA Target Retirement Funds to significantly improve their long term outcomes.

### **Market Review**

One of the great joys of fatherhood was performing a simple magic trick my children enjoyed and wanted me to frequently repeat. The trick was to pull a vanishing coin or crumbled piece of paper out of their ear. I remember the looks of amazement and the immediate reaction of “Do it again Dad, do it again!” Sadly, they all grew up and caught on to Dad’s little tricks and there were fewer feats of fake magic I could perform that would elicit the “Do it again Dad” response. The memories still make me smile.

For those of you who have long term investment objectives that include healthy exposures to stocks, you probably had a similar reaction to your year-end retirement plan account balance. Your reaction was undoubtedly more sophisticated but much the same as my children. My own personal reaction was, “It sure would be nice to do that again!” Certainly, 2013 was indeed a year to remember as far as the U.S. stock market is concerned. The S&P 500 Stock Index provided a total return of 32.4% and smaller stocks represented by the Russell 2000 were up 38.8%. International stocks didn’t fare quite as well. The developed markets were up a healthy 22.8% and emerging markets lost 2.7%. While longer term bonds had a modest loss of 2.0%, all in all, 2013 was a very good year to investors who included stocks in their investment objective.

So, where are we headed for 2014? Will the market respond with a “Do it again Dad” repeat of 2013 or is the sagging month of January 2014 preparing us for something far worse? I wish there was an easy answer to that question, but unfortunately the answer is simply that no one knows for sure what the year will bring. But, despite the impossibility of knowing what direction the markets will take, I believe we can derive insight into the issue by looking carefully at the state of our world’s economy to understand the general environment for financial markets.

Let’s look first at the U.S. economy. It appears that the fundamentals for improving growth in the U.S. are in place and will likely continue as we head toward mid-decade. What has been missing now for several years has been a lack of confidence in the future by U.S. corporations. Lackluster business confidence shows up in persistently high unemployment and sluggish capital investments. This confidence is a regularly measured indication of business expectations in the near future, and during 2013, these measures significantly improved. Businesses are highly profitable and competitive in world markets, families have reduced their debt and are saving more, and the banking system is vastly improved compared to five years ago.

Another interesting feature of this recovery has been an amazing improvement in U.S. corporate profitability and balance sheets. As proof of balance sheet improvement, Moody’s Analytics reports that the “quick ratio for nonfinancial firms – the ratio of cash and other short-term assets to short term liabilities – has never been this high.”

The frosting on the cake for U.S. businesses is the lift they will get from the surge in domestic energy production. This means that low electricity prices

in the U.S. will remain in place for some time to come, resulting in a global competitive advantage.

Despite these bright lights, there are formidable hazards we should be concerned about. The political brinksmanship in Washington creates a confidence sapping environment that we've seen in the budget and debt limit battles. It appears that there is interest in coming to an agreement on this year's debt ceiling which is good news for investors.

The economic woes of Europe are more than a mere hazard for the world's financial markets. There remains lingering worry that another round of financial turmoil will torpedo growth expectations in this region. Monetary policies have stabilized bond yields and we've seen the risk of a serious euro crack-up fade modestly. Unemployment is an ongoing issue for Europe. To the extent that growth lags, the potential for domestic unrest could unhinge this fragile partnership.

Despite the real geopolitical hazards, all of the ingredients for a much healthier U.S. economy are in place. Will it result in another year like 2013? We don't believe that is likely, but we do think that investors should remain faithful to their long term objectives. The PCA Target Retirement Funds are designed to make sure that the risk you experience in the market is tailored to your needs. Thank you for your service to the Lord, and we at RBI look forward to helping you, our ministry partners, steward God's financial resources with wisdom and compassion.

### **Summary of 2013 Operations**

Total retirement plan assets under management grew by a significant 21.6% from \$368,241,174 to \$447,637,097. This growth can be attributed to comparative market performance over the prior year and net inflows (against outflows) of participant contributions. As our largest plan, participation in the PCA Retirement Plan increased a modest 1.9%. Participation results within the various insurance benefit plans offered by RBI were very good. For the year, the number of participants increased in PCA Basic Life (+5.3%), PCA Standard Life (+1.1%), PCA Enhanced Life (+10.8%), PCA Dependent Life (10.4%), and PCA Long Term Disability (+2.4%). We experienced large percentage participation increases in Voluntary AD&D (+30%), and PCA Dental (+28.6%) due to their relative newness (early in a plan growth cycle) and competitive pricing. Our only participation decline was in the PCA Vision Plan (-9.2%) which could be attributed to a data tracking anomaly.

The Target Retirement Funds gained in popularity once again and represented over 40% of the total balance in the PCA Retirement Plan at the end of the year. These unique funds offer participants twelve different retirement date options that are fully diversified and managed based upon predetermined risk measures. The allocation to various asset classes is rebalanced quarterly and allocations to riskier asset classes are automatically reduced as fund participants reach retirement age and beyond. The asset allocation is overseen by the Investment Committee of the RBI Board of Directors.

Each of the PCA Long Term Disability Plan (LTD) options experienced rate increases in 2013 largely due to an increase in claim activity. However, we are pleased with significant adoption among the new LTD product offerings and believe the plan offerings continue to provide competitive premium rates for our PCA organizations.

The PCA Group Life Insurance Plans experienced no rate increases in 2013. The plans continue to be good values, including such features as Will Preparation and Portability or Convertibility upon employment termination or retirement.

RBI has recommended GuideOne as the Property and Casualty firm that PCA organizations should consider. GuideOne provides coverage in every state, specializes in providing insurance to churches, and works to offer PCA organizations group affiliated pricing. More information can be learned on the RBI website at [pcarbi.org](http://pcarbi.org).

RBI previously recommended a number of different Long Term Care programs and carriers. Currently, RBI recommends LTC Financial Partners as the LTC agency that PCA churches and employees should consider as they are licensed in every state and can source policies among a range of insurance carriers. More information can be learned on the RBI website at [pcarbi.org](http://pcarbi.org).

During 2013, seventeen teaching elders, four wives of teaching elders, and one widow were called home to Glory. The 2012-2013 Christmas Offering of \$543,871 plus other giving to Ministerial Relief in 2013 of \$51,289 provided primary funding for Relief activities.

## MINUTES OF THE GENERAL ASSEMBLY

Throughout the year, there were 41 relief recipients who received a combined amount of \$443,528. Sixteen families received Survivor Assistance in 2013. Monthly, short-term, or emergency supplemental income assistance was provided to those retired pastors, disabled pastors, pastors without call, missionaries, active pastors facing emergencies, lay workers, their widows (by death or abandonment), and dependent children who qualified according to need under guidelines established by the Relief Committee of the RBI Board of Directors.

Please assist us in the stewardship of our God-given resources and our ministry to “the least of these” by directing those in need to the applications for Ministerial Relief and Health Insurance Assistance (for pastors without call) to the Ministerial Relief section of our website.

We would appreciate your prayers that God would give us discernment and wisdom as we consider the needs of His servants in the U.S. and throughout the world, that He may be glorified in all things.

### **Legislative Changes**

One of the three key retirement plan contribution limits for 2014 were increased over 2013 by the Internal Revenue Service. The list below references maximum amounts for elective deferrals (employee contributions), defined contributions (employee and employer contributions), and catch-up contributions (employee contributions for participants who are 50 and older).

#### **2014 Contribution Annual Limits**

403(b) Elective Deferral Maximum is \$17,500

415(c) Defined Contribution Maximum is \$52,000 (increase from 2013)

414(v) Catch-up Contribution Limit is \$5,500

### **Staff**

The RBI staff is thankful to the Lord for His faithfulness and everlasting love to His Church this past year and eagerly awaits the opportunities and challenges in store for our future. We believe that God will continue to bless our ministry to others as we remain faithful to Him. We welcome the prayers and partnership of participants and churches this year and into the future.

Gary D. Campbell, President

Teresa D. Aiello, Accounting Manager

David L. Anderegg Jr., Financial Planning Advisor

Robert T. Clarke III, Relief Director

Harry S. Cooksey, Client Relations Manager  
Myra J. Davis, Benefit Specialist  
Susan A. Hamnett, Benefit Analyst  
Traci M. LaVernway, Staff Accountant  
Chester R. Lilly III, Business Manager  
Bruce H. McRae, Development Officer  
Mark S. Melendez, Client Services Manager  
Bonnie K. Nowak, Benefit Analyst  
Vickie M. Poole, Relief Assistant  
Sybil P. Pullen, Staff Accountant  
Heather S. Redmond, Executive Assistant  
Teresa Reese, Retirement Plan Accountant  
Sandra N. Robertson, Administrative Assistant

### **Recommendations**

1. That the General Assembly approve the minutes of the board meetings dated August 9, 2013, November 8, 2013, and March 7, 2014;
2. That the General Assembly adopt the 2013 audit report dated April 30, 2014, by Capin Crouse LLP;
3. That the General Assembly approve the use of Capin Crouse LLP to conduct the 2014 audit;
4. That the General Assembly approve the 2015 budget with the understanding that it is a spending plan and will be adjusted as necessary by the Board of Directors to accommodate changing conditions during that fiscal year;
5. That the General Assembly approve the 2015 Trustee Fee Agreements for the Retirement Plan Trust and the Health & Welfare Benefits Trust;
6. And, that the General Assembly urge member churches to participate in the annual Relief Ministry Christmas Offering or to budget regular benevolence giving to support relief activities through the Ministerial Relief Fund.

It is our privilege to serve those who minister in the Presbyterian Church in America.

Respectfully Submitted,  
Edwin C. Eckles, Jr.  
Chairman, Board of Directors

Gary D. Campbell, CFA  
President

**APPENDIX K**

**REPORT OF  
REFORMED UNIVERSITY MINISTRIES  
TO THE FORTY-SECOND GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**INTRODUCTION**

The college years have increasingly become a time for questioning authority, scrutinizing absolutes, throwing out old premises, and reinventing the self. Students must learn to navigate that milieu of converging thought, and Reformed University Ministries is thankful to be part of this unfolding campus narrative to reach students for Christ and equip them to serve. The passion and vigor of college students have proved, over the last 200 years, to affect the church globally, significantly engaging the world with mission and purpose. The story of redemption playing out is bigger than any story that we can imagine.

Reformed University Ministries goes to the campus with a fixed theology (The Westminster Standards) and a flexible methodology that allows us to contextualize in order to suit various campus personalities and demographics. We are not limited in how and where we preach the Gospel.

To engage the current academic culture, Reformed University Ministries sends ordained PCA ministers to serve on the college campus, preach the gospel of Christ, build Christ's Church, and ultimately to prepare students to live all of life under the Lordship of Christ. This is a concrete expression of our commitment to our covenant children and our obedience to the Great Commission, to reach students for Christ and equip them to serve.

The Permanent Committee for Reformed University Ministries wishes to thank all of our churches, presbyteries and the General Assembly for their oversight, financial support, prayers, and encouragement for our campus ministers and interns who have served on 150 campuses across America.

**REFORMED UNIVERSITY FELLOWSHIP**

Reformed University Fellowship (RUF) offers the truth of God's Word to students who are searching. By working within the context of the Church,



we follow Christ's leadership as He builds His Kingdom. Students are instructed in Evangelism and Missions, Growth in Grace, Fellowship and Service, and a Biblical World-and-Life View. An ordained PCA minister leads each RUF, actively working to accomplish goals in these four major areas. RUF strengthens the Church by reaching students who may not know Christ, as well as equipping those who know Him to serve.

## **REFORMED UNIVERSITY FELLOWSHIP INTERNATIONAL**

RUF International (RUF-I) reaches out to international students and scholars in the USA. Currently over 700,000 internationals study on US campuses, making American universities the world's top destination for international students. Currently, the largest number of students studying in the US come from China and India, while some of the fastest growing groups are from nations officially "closed" to the gospel – like Saudi Arabia and Iran. God is at work bringing future world leaders and culture-shapers to the USA; the world mission field is no longer just "over there." God has commanded his people to "welcome the foreigner." As RUF ministers represent *the church going to the campus*, RUF-International represents *the church welcoming the nations and equipping kingdom ambassadors*. Our RUF-I campus ministers train and partner with individuals, churches, and Presbyteries to:

- Welcome scholars from all nations through deed ministries of Biblical hospitality;
- Explore the gospel of Christ with internationals through Word ministries like investigative Bible study;
- Equip internationals to become servant-leaders for God's global kingdom.

RUF-I now serves 11 USA campuses. We pray for many more opportunities to lead the PCA onto a contemporary, cost-effective world mission field.

## **REFORMED UNIVERSITY FELLOWSHIP GLOBAL**

Reformed University Fellowship Global (RUF-G) partners with MTW and other mission agencies to establish RUF ministries on campuses around the world. To date, these partner-ships have established ministry relationships in Peru, Greece, Mexico, Prague and Spain.

Hundreds of RUF students have served on mission trips with their RUF campus ministry, both domestically and abroad through Mission to the

World. In November 2013, RUF co-sponsored the PCA Global Mission Conference with Mission to the World. Numerous RUF campus ministers and area coordinators conducted different seminars. The worship services were led by Kevin Twit and Indelible Grace. Rod Mays, the RUF National Coordinator, joined Paul Kooistra, Ravi Zacharias, and Giotis Kantartzis as keynote speakers.

## **MINISTRY DISTINCTIVES**

Weekly large group, small groups, and one-on-one staff-student meetings provide the structure for campus ministry. Each kind of meeting is essential in ministering to college students. In large group meetings the truth is taught through preaching the good news of Jesus and corporate worship. Small groups focus on study, prayer, and fellowship, and many are led by junior and senior students, under the direction of the campus minister and interns. One-on-one meetings between students and staff members offer in-depth discipleship, evangelistic encounters, and accountability in trust-confidence relationships, as well as counseling. RUF emphasizes the development of a biblical world-and-life view. As students learn to think biblically, they will make a lasting difference in the Church and the world.

A key distinctive of RUF is its connection to the Church. Through exhortation by their campus minister, attendance with friends at local churches, involvement in campus community, and exposition of Biblical truth, college students learn to love the Church and develop a lifelong commitment to involvement with God's people. RUF provides a bridge maintaining (or establishing) connection to the Church as students make the transitions from home to college to work and family life. RUF does not exist for the purpose of perpetuating a campus ministry, but in order to grow the church.

## **CAMPUS INTERNS**

Launched in 1980, the Intern Program has trained over 650 interns. In the last 23 years the program has grown at a rate of 13% per year. Nearly 158 young men and women (all recent college graduates) are currently working directly with a campus minister to receive on-the-job-training in evangelism, small group leadership, and one-on-one ministry. While interns minister to college students, they also participate in a study program focusing on biblical and theological training. After their internship with Reformed University Ministries, interns move into both vocational ministry and the broader marketplace with a deepened understanding of God's Word and experience

in His service. The campus intern, as well as campus staff, is equipped to be “an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work” (II Timothy 2:21).

### **SUMMER CONFERENCE**

The purposes of Summer Conference are: to provide solid Biblical exposition and teaching to equip students to better understand and live the Christian life; to offer teaching, training, and equipping in skills related to reaching others for Christ; and to provide fellowship and fun among Christians from over 100 college and university campuses.

Reformed University Ministries’ thirty-third Summer Conference was held the weeks of May 6-11, May 13-18, and May 19-24 2013, in Panama City Beach, Florida. Students and staff from across the country gathered at the beginning of the summer for clear exposition of God’s Word, prayer, seminars, and fellowship. David Jones, Senior Pastor, Grace Presbyterian Church, Palo Alto, CA; Scott Sauls, Senior Pastor, Christ Presbyterian Church, Nashville, TN; and Nathan Tircuit, Senior Pastor, Grace Community Church, Memphis, TN, were the speakers.

Summer Conference addressed the topic of Scripture, one of the principles of RUF Philosophy of Ministry. The Summer Conference schedule included back-to-back large group meetings in the evening, free time in the afternoon, and seminars in the mornings. Reformed University Ministries Campus Ministers and staff led a variety of seminars covering both theological and practical topics.

Our 34th Summer Conference will be held for three weeks again in 2014: May 5-10, May 12-17, and May 18-23, addressing the topic of Justification. Speakers for these weeks will be Scotty Smith, John Stone, and Richie Sessions.

### **WIVES RETREAT**

Over 65 wives of RUF ministers met in Atlanta the weekend of January 16-19, 2014, for a retreat to enjoy fellowship, encouraging teaching, and connection. Sessions were led by Tasha Chapman from Covenant Seminary and the Rev. Ricky Jones, Senior Pastor of River Oaks Presbyterian Church, Tulsa, Oklahoma, and former RUF Campus Minister.

These wives returned to their homes refreshed and ready to aid in the ministry of God’s word on the campus and the pursuit of His call.

## **STAFF TRAINING**

In 2013, the three full weeks of training for field staff included orientation for new interns and new campus ministers. This in-depth training is a distinctive of the ministry and provides philosophical, practical, and reflective instruction to RUF campus ministers, interns, and staff. We were pleased to welcome, the Rev. Randy Pope, Dr. Mike Kruger, and the Rev. Skip Ryan to lead us in the continuing education segment of our training. In 2014, Professor Jerram Barrs will be speaking on same sex attraction issues.

## **RUF CAMPUS MINISTER ASSESSMENT**

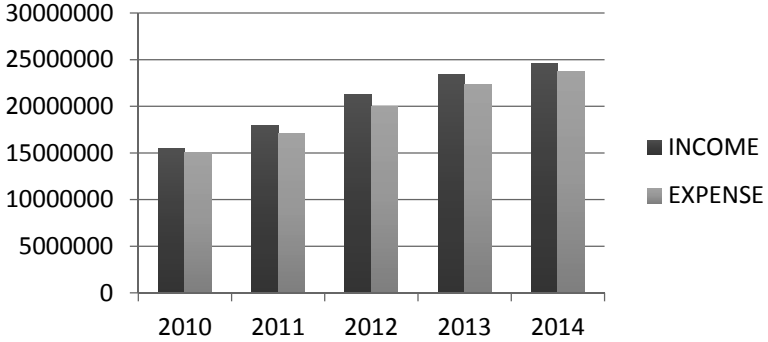
In December of 2006, RUF held its first Campus Minister Assessment. Since that time, Assessment has been held twice a year, in February and July. During Assessment, candidates are interviewed by former and senior RUF ministers and some of their wives. The prospective campus ministers complete a personality profile, preach and demonstrate small group leadership, and engage with assessors in a marriage and family interview, along with other activities designed to help RUF evaluate each applicant. We assess approximately 25 candidates a year.

## **GROWTH**

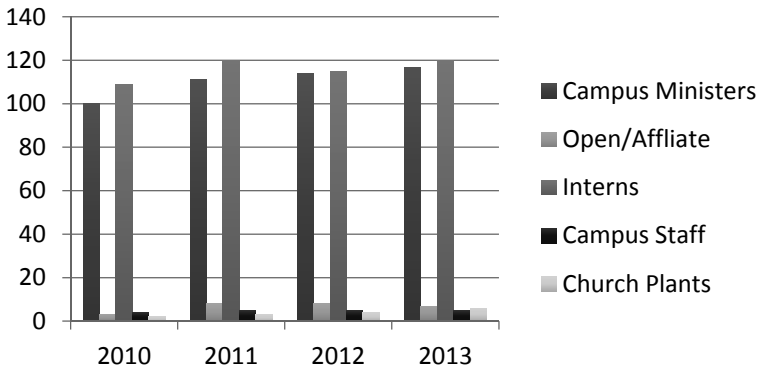
2013 was another year of growth as RUM partnered with presbyteries to start six new campus ministries on the following campuses: George Mason University, RUF, Kansas State University, University of Central Arkansas, Hendrix College, University of North Texas, and the University of Wisconsin-Milwaukee. This growth placed RUF ministries on over 145 campuses in 39 states and in 60 Presbyteries.

Reformed University Ministries continues to grow with thirteen ministries scheduled to begin in 2013-2014: James Madison University, East Carolina University, SMU-RUF, Auburn-RUF, Columbia University, the University of Akron, Delaware State (HBCU), Boston University, MIT, and the University of Southern California.

### INCOME GROWTH vs. EXPENSES YEAR TO YEAR OVERALL MINISTRY



### HEADCOUNT GROWTH OVERALL MINISTRY



## **RUF'S VISION FOR THE CHURCH**

Currently over eighty former RUF Campus Ministers are serving our church as church planters, pastors, associate pastors, assistant pastors, and denominational staff. Thousands of RUF Alumni are serving in the church, enforcing the fact that RUF is not just about perpetuating campus ministry but about enriching the Church. We have also added a church planting track to our staff training for former RUF campus ministers who are now planting churches as well as current campus ministers who are interested in church planting.

## **CONCLUSION**

God is at work through the ministry of RUF. RUF strives to engage culture and carry out the kingdom priorities of the Church. God brings together students and ministers from many different walks of life to accomplish His purposes. Each person influenced by Reformed University Ministries will in turn influence many other people in the course of his or her life. The Church is strengthened as students learn to love and seek out the Church, and are trained to serve as future church leaders.

## **RECOMMENDATIONS**

1. That the General Assembly approve the minutes of the meetings of the Committee on Reformed University Ministries for October 1, 2013, and March 4, 2014.
2. That the General Assembly adopt the financial audit for Reformed University Ministries for the fiscal year ending December 31, 2013, by Carr, Riggs & Ingram, LLP.
3. That the General Assembly approve the 2015 budget of Reformed University Ministries.
4. That the General Assembly receive as information Attachments 1, 2, and 3.
5. That the General Assembly elect TE Tom Cannon as Coordinator of Reformed University Ministries for the 2014/2015 term.

**Attachment 1  
Campus Ministries and Staff**

**PRESBYTERIES**

**Alabama Joint Committee on  
Campus Work(Evangel, Southeast  
Alabama, and Warrior)**

**Blue Ridge Presbytery**

**Catawba Presbytery**

**Central Carolina Presbytery**

**CAMPUS AND STAFF**

**Alabama A & M University**  
TE Roy Hubbard  
**Auburn University & RUF**  
Wes Simons  
Matthew DeLong  
**Birmingham Southern College**  
TE Tom Franklin  
**Jacksonville State University**  
TE Grant Carroll  
**Samford University**  
TE Matt Terrell  
**University of Alabama**  
TE Ryan Moore  
**University of Alabama –  
Birmingham**  
TE Joe Dentici  
**University of Alabama –  
Huntsville**  
TE Reid Jones  
**University of South Alabama**  
TE Lanier Wood

**James Madison University**  
Joe Slater

**Davidson College**  
TE Sid Druen

**Johnson & Wales University**  
TE Michael Whitham  
**University of North Carolina -  
Charlotte**  
Heath McLaughlin

MINUTES OF THE GENERAL ASSEMBLY

<b>Central Georgia/Savannah River Joint Committee (Central GA, Savannah River)</b>	<b>Georgia Southern University</b> TE Ro Taylor <b>Mercer University</b> Elliott Everitt
<b>Central Georgia/Savannah River Joint Committee (continued)</b>	<b>Savannah College of Art and Design</b> TE Soren Korenegay
<b>Central Indiana Presbytery</b>	<b>Indiana University</b> TE Brad Tubbesing <b>Purdue University</b> TE Curtis McDaniel
<b>Chesapeake Presbytery</b>	<b>John Hopkins University</b> Vacant
<b>Chicago Metro Presbytery</b>	<b>Northwestern University</b> TE Luke Miedema
<b>Eastern Carolina Presbytery</b>	<b>Duke University</b> Crawford Stevener <b>North Carolina State University</b> TE Chuck Askew <b>University of North Carolina – Chapel Hill</b> TE Simon Stokes <b>East Carolina University</b> TE Tom Hart
<b>Eastern Pennsylvania Presbytery</b>	<b>Lehigh University</b> TE Scott Mitchell
<b>Florida Joint Committee on Campus Work (Central Florida, Gulf Coast, North Florida, Southern Florida, and Southwest Florida)</b>	<b>Florida State University</b> TE David Story <b>Florida Gulf Coast</b> Vacant <b>University of Central Florida</b> Vacant <b>University of Florida</b> TE Tim Carper



APPENDIX K

<b>Florida Joint Committee, continued</b>	<b>University of North Florida</b> TE Tommy Park <b>University of South Florida</b> TE Jeff Lee
<b>Heartland Presbytery</b>	<b>Kansas State University</b> TE Jon Dunning
<b>Heritage Presbytery</b>	<b>University of Delaware RUF</b> TE Rick Gray <b>Delaware State (HBCU)</b> Daryl Whattley
<b>Iowa Presbytery</b>	<b>University of Iowa</b> Vacant
<b>Metro New York</b>	<b>City Campus Ministry</b> TE Michael Keller <b>Columbia University</b> TE Eric Lipscomb
<b>Mississippi Joint Committee on Campus Work (Covenant, Grace, and Mississippi Valley)</b>	<b>Belhaven University</b> TE Seth Starkey <b>Delta State University</b> TE Seth Still <b>Holmes Community College</b> Vacant <b>Jackson State University</b> TE Elbert McGowan <b>Mississippi College</b> TE Jeff Jordan <b>Mississippi State</b> TE Brian Sorgenfrei <b>Rhodes College</b> TE Andrew Flatgard <b>University of Arkansas</b> TE Trey Bundrick <b>University of Central Arkansas</b> – <b>Hendrix College</b> TE Bradford Green

MINUTES OF THE GENERAL ASSEMBLY

**Mississippi Joint Committee  
(continued)**

**University of Memphis**  
TE Johnathan Keenan  
**University of Mississippi**  
TE Jason Sterling  
**University of Southern  
Mississippi**  
TE Ben Shaw  
**University of Tennessee –  
Martin**  
TE Dawson Bean

**Missouri Presbytery**

**University of Missouri**  
TE Ross Dixon

**North Georgia Joint Committee  
(Georgia Foothills, NW Georgia,  
Metro Atlanta)**

**Emory University**  
TE Steven Maginas  
**Georgia Tech & RUFIAffiliate**  
TE Michael Phillips  
TE Alex Graham  
**Kennesaw State University**  
TE Wes Calton  
**University of Georgia & RUFIAffiliate**  
TE Justin Clement  
TE Jeff Thompson

**Northern California Presbytery**

**Stanford University**  
TE Britton Wood  
**University of California –  
Berkeley**  
TE Brent Webster  
**University of Utah**  
TE Bryce Hales

**Northern New England Presbytery**

**University of Vermont**  
TE John Meinen

**Ohio Valley Presbytery**

**University of Kentucky**  
TE Johnathan Davis  
**University of Louisville**  
Vacant

<b>Ohio Valley, continued</b>	<b>University of Akron</b> Nate Bower
<b>Pacific Presbytery</b>	<b>University of California – Los Angeles</b> TE Joe White <b>University of California – Irvine</b> Vacant <b>University of Southern California</b> Vacant <b>University of California – Santa Barbara</b> TE Jaimeson Stockhaus
<b>Pacific Northwest Presbytery</b>	<b>University of Oregon</b> Open campus <b>Boise State</b> TE Brian Frey <b>University of Washington</b> TE Drew Burdette
<b>Piedmont Triad Presbytery</b>	<b>Wake Forest University</b> TE Kevin Teasley
<b>Pittsburgh Presbytery</b>	<b>University of Pittsburgh</b> TE Derek Bates
<b>Platte Valley Presbytery</b>	<b>University of Nebraska</b> TE Steve Allen
<b>Potomac Presbytery</b>	<b>University of Maryland</b> TE Chris Garriott
<b>Rocky Mountain Presbytery</b>	<b>Colorado State University</b> TE Ryan Hughes <b>US Air Force Academy</b> TE Jim Covey
<b>Siouxlands Presbytery</b>	<b>University of Minnesota</b> TE Chad Brewer

MINUTES OF THE GENERAL ASSEMBLY

**South Carolina Joint Committee  
on Campus Work (Calvary,  
Fellowship, and Palmetto)**

**Anderson College**  
TE John Boyte  
**Clemson University & RUFIAffiliate**  
TE Stephen Speaks  
TE Rick Brawner  
**College of Charleston**  
TE Danny Clark  
**Erskine College**  
TE Paul Patrick  
**Furman University**  
TE Tim Udouj  
**University of South Carolina**  
TE Sammy Rhodes  
**Winthrop University**  
TE Chris Bowen  
**Wofford University**  
TE David Fisk

**Southern New England Presbytery**

**Brown University/Rhode Island School of Design**  
TE Eddie Park  
**Harvard University**  
TE Jeremy Mullen  
**MIT**  
TE Solomon Kim  
**University of Connecticut**  
TE Lucas Dourado  
**Yale University**  
Vacant  
**Boston University**  
TE Nathan Dicks

**Southeast Louisiana Presbytery**

**Tulane University**  
TE Will Tabor  
**Louisiana State University**  
Vacant

**Southwest Joint Committee on  
Campus Work (Houston Metro,  
N TX, S TX, SW )**

**Baylor University**

TE Way Rutherford

**New Mexico State University**

TE Ben Coppedge

**Oklahoma State University**

TE Shane Hatfield

**Rice University**

TE Billy Crain

**Southern Methodist University  
& RUF1**

TE Chad Scruggs

TE Chris Morrison

**Texas A&M University & RUF1  
Affiliate**

TE Ben Hailey

TE Jason Pickard

**Texas A&M University Corpus  
Christi**

TE Paul Miller

**Texas Christian University**

TE Ryan Anderson

**Texas Tech University**

TE Steve Percifield

**Trinity University**

TE Michael Novak

**University of Houston**

TE Blake Arnoult

**University of Texas -Tyler**

TE Dan Smith

**University of Northern Texas**

TE Matt Odum

**University of Oklahoma**

TE Justin Westmoreland

**University of Texas - Austin &  
RUF1 Affiliate**

Vacant

TE Bojan Dragicevic

**University of Tulsa**

TE Brent Corbin

MINUTES OF THE GENERAL ASSEMBLY

**Susquehanna Valley Presbytery**

**Millersville University**

TE Trip Beans

**Pennsylvania State University**

TE Alex Watlington

**Tennessee Joint Committee on  
Campus Work (Nashville and  
Tennessee Valley)**

**Belmont College**

TE Kevin Twit

**Carson Newman College**

Vacant

**Covenant College**

TE Ron Brown

**Middle Tennessee State**

**University**

TE Sam Taaffe

**Tennessee Tech University**

TE Jeff Wilkins

**University of Tennessee -**

**Chattanooga**

TE John Craft

**University of Tennessee –**

**Knoxville &**

**RUFU Affiliate**

TE Matt Howell

TE Lee Ledbetter RUFU

**Vanderbilt University**

TE Stacey Croft

**Western Kentucky University**

TE Fritz Games

**Virginia Joint Committee on  
Campus Work (James River and  
Blue Ridge)**

**Christopher Newport  
University**

TE Dave Latham

**George Mason University RUFU**

TE Matteson Bowles

**University of Virginia**

TE Shawn Slate

**Virginia Commonwealth**

**University**

TE Peter Rowan

**Virginia Tech**

TE Andy Wood

**Virginia Joint Committee,  
continued**

**Washington and Lee University**  
TE John Talley  
**College of William and Mary**  
TE Ben Robertson  
**Liberty University – Lynchburg**  
TE Marc Corbett

**Western Carolina Presbytery**

**Appalachian State University**  
TE Chris Horne  
**Western Carolina University**  
TE Brian Thomas

**Westminster Presbytery**

**East Tennessee State University**  
TE Chad Smith

**Wisconsin Presbytery**

**University of Wisconsin -  
Milwaukee**  
TE Mike Wenzler

**MTW Affiliations**

**National Autonomous  
University of  
Mexico**  
Open Campus

**World Harvest**

**Prague University**  
TE Cody Janicek

MINUTES OF THE GENERAL ASSEMBLY

**Attachment 2**

**Current Interns and Staff for 2013-2014 (121)**

<b>1<sup>st</sup> Year Interns: 51 (53*)</b>	
Kelly Archerd- University of Georgia	Jacob Lee – Virginia Commonwealth U.
Will Barbour – U. of South Carolina	Jordan Lohkamp – University of Utah
Linnea Barnhart – Belmont University	Graham Martin – University of Mississippi
Chris Brearly – Clemson University	Zach Meyer – North Carolina State
Mallory Brooks – Furman University	Will Osburn – U. of California Berkley
Justin Burnam – Wake Forest University	Barr Overcast – Covenant College
Tanner Crum – Furman University	Conrad Quiros – U. of CA Los Angeles
Franklin Davis – Wofford University	Johnathan Richardson – Belmont University
Anthony Degani – Mississippi State U.	Todd Robinson – Georgia Southern U.
MK DeWeese – Delta State University*	Carla Sanchez – Texas Technical University
Amanda DeYoung – University of Houston	Patrick Sanders – University of Florida
Emily Dobbins – East Tennessee State U.	Casey Seo – U. of CA – Santa Barbara
Caroline Dunklin – U.- of Southern MS	Chris Shay – Brown University
Mary Love Koons – Southern Methodist U.	Dana Skerry – Harvard University
Chelsea Floyd – U. of AL – Birmingham	Ben Spivey – Texas A& M, Corpus Christi
Franky Garcia – U. of Central Florida	Jess Springer – Stanford University
Lauren Gardner – U. of Tenn. Chattanooga	Matt Statham – Pennsylvania State U.
Alex Gottfried – U. of Tenn. Knoxville	Jackie Turnage – Louisiana State University
Lauren Harris – Wake Forest University	Cameron Umprehy – U. of Minnesota
Mary Elizabeth Haynes – Texas Christian U.	Kaylan Vanderlip – Erskine College
Kentra Hayworth – U. of South Carolina	Caroline White – Mississippi State U.
Julianna Hendrick – Davidson College	Scott Wilson – College of Charleston
Harrison Holbrook – University of Alabama	Will Wingate – Appalachian State U.
April Johnson – Auburn University*	Scott Wilson – College of Charleston
Ben Johnson – Erskine College	
Wood Keyton – College of William & Mary	<i>*MK DeWeese &amp; April Johnson are in their 1<sup>st</sup> year but are part time</i>
Thomas Kuhn – University of Kentucky	
Louise Lamb – University of Virginia	
<b>2<sup>nd</sup> Year Interns: 52</b>	
Latasha Allston – Jackson State University	Jamaal Cox – Jackson State University
Ethan Baer – Rice University	Anna Davis – Texas A&M University
Derrick Beining- U. of TN - Chattanooga	Jennifer Dilley – Rice University
William Bondurant – Louisiana State U.	Weston Duke – Rhodes College
Sam Bratt – Oklahoma University	Kyle Dunn- University of Utah
Mary Hope Bray – Belhaven University	Terry Dykstra – Western Kentucky U.
Stewart Brenegar – New Mexico State U.	Sarah Estopinal – NYC, City Campus
Catherine Brewbaker – U. of CA, Berkley	Brittany French – University of Florida
Carole Bryan – U. of Delaware (RUF)	Eleanor Hansen Gardner – Winthrop U.
Katie Carroll – University of South Florida	Tom Greene – RUF Lynchburg (Liberty)
Jonathan Clark, NYC, City Campus	Jordan Griesbeck – University of Virginia
Catherine Cook – College of William & Mary	Molly Griffith – Florida State University
Emily Cornelius – Trinity College	Rachel Hagan – Tennessee Tech University
Annie Hall – Western Carolina University	Kristy Lowder – University of Maryland
Marlin Harris – Emory University	Logan Lowder – University of Maryland



APPENDIX K

Blake Harris – Washington & Lee U.	Katherine Miller – Vanderbilt University
<b>2<sup>nd</sup> Year Interns (continued)</b>	
Betsy Heimburger – Brown U./RISD	Callie Norris – Pennsylvania State U.
Allison Henley – North Carolina State U.	Elizabeth O’Brien – U. of CA, Santa Barbara
Teddy Hess- Stanford University	Patrick Rivers – University of Georgia
Mary Hodgkins – Covenant College	Brent Sanderson – Trinity University
Megan Sharp Jodrey – U. of NC, Chapel Hill	Catherine Stroo – Oklahoma University
Haddon Kellahan – SCAD	Jeremy Tatro – Texas A&M University
Caitlin Kenyon – U. of Southern MS	Allen Thurman – Oklahoma State U.
Caleb Kenyon – U. of Southern Mississippi	Bethany Trueblood – University of Tulsa
Dylan Kornegay – SCAD	Cade Weatherly – Virginia Tech
<b>3<sup>rd</sup> Year Interns: 11</b>	<b>Part Time Interns: 6</b>
Andrew Burkhardt – Delta State University	MK DeWeese – Delta State University
Hannah Callaway – Birmingham Southern U.	Nicole Houfek – University of Minnesota
Brooks Harwood – Vanderbilt University	April Johnson – Auburn University
Catherine Hester – U. of TN, Knoxville	Davis Morgan – Belhaven University
Leslie Janikowsky – Rhodes College	Carly Morrow Moss – U. of TN, Chattanooga
Leslie Peacock – Southern Methodist U.	Stewart Swain – Southern Methodist U.
Julie Kaminer – U. of Central Florida	
Samantha Lambeth – U. of Missouri	
Caroline Royal – Western Kentucky U.	
Jennifer Wainscott – Appalachian State U.	
Emma Williams – Vanderbilt University	
<b>Campus Staff: 5</b>	
Amy Hudson - Samford University	
Sara Keller – NYC, City Campus	
Ruth Martinez – Mexico	
Joe Johnson – Auburn University	
Joseph YU, NYC, City Campus	

**Attachment 3**

**NATIONAL STAFF  
REFORMED UNIVERSITY MINISTRIES**

Coordinator, Rod Mays  
Administrative Assistant to the Coordinator, Belinda Day Owenby  
Assistant Coordinator, John Stone  
Administrative Assistant to the Assistant Coordinator, Emily Larsgaard  
RUFU Coordinator, Al LaCour  
Director of Operations, Kathy Leedy  
Development Counsel, Lance Covan  
Business Manager, Dennis Shackelford  
Southwest Area Coordinator, Keith Berger,  
Southeast Area Coordinator, JR Foster  
Northeast and Midwest Area Coordinator, David Green  
TN, KY, IN, IL, MO Area Coordinator, Brent Harriman  
Mid-South Area Coordinator, Les Newsom  
NC, VA Area Coordinator, John Pearson  
Western Area Coordinator, Pat Roach  
Director of Internship, Mitch Gindlesperger  
Intern Administrator, Emily Craft  
Campus Staff Oversight, Casey Cockrum  
Marketing Communications, Kirsten Spivey  
Event Coordinator, Lynn Barry  
Accounting Manager, Cheryl Lundy  
HR/Office Manager, Michelle Stone  
Accounting Associate, Courtney Hulteen  
Accounting Associate, MariJo Petras  
Development Associate, Amy Work  
Development Associate, Anna-Lara Cook

## APPENDIX L

### REPORT OF RIDGE HAVEN TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The Gospel of our Lord is being shared, life-long relationships are being built, God's call to ministry is being received, and lives are being forever changed. Welcome to Ridge Haven, the PCA's place in the mountains, striving to serve the needs of God's people. Countless campers and guests now have a closer and deeper relationship with their Savior as a result of their time there. As some of our campers have shared:

"For me, Ridge Haven brought the gospel to life. It served to elevate my faith from being routine to being real, from being inconsequential to being life-changing." - Zach T.

"Ridge Haven is a place of peace; it's a microcosm of true community among believers that is rare. When at RH, I feel that I am completely free to be myself and gain comfort in the freedom of Christ and the beauty of His creation." - Abigail L.

**Camps** – We hosted 1,970 summer campers in 2013 – an increase of 300 from 2012 and the largest total in our history. In addition, 750 others visited our campus during the summer season while enjoying the beauty of God's creation, rest in the mountains, fellowship with other believers, and joy in serving our Lord. This summer, we are prepared for 300-400 more campers. In addition to our 10 weeks of regularly scheduled camps for all ages, a new camp, Trail Life Summer Adventure Camp that is being launched for chartered troops of Trail Life USA (a Christian alternative to the Boy Scouts), is expected to be a major new draw. Service project activities are becoming a popular way to serve while sharing skills and resources to meet major needs at Ridge Haven, and some time of refreshment in the mountains too! Last summer many came together to build our first cabin for on campus staff housing, and a second is underway this summer. And Ridge Haven is the destination of choice for many churches that band together to use our facilities and run their own independent camps. Come and join us!

**Conferences & Retreats** – Our conference and retreat ministries experienced a 24% increase in 2013. Overall, more than 6,000 guests stayed with us in 2013. One of our most popular events, Winter Retreat, sold out for the third year in a row.

To better serve young professionals, we have launched, in cooperation with Stonebridge PCA in Charlotte, NC, a new spring retreat, Quarter Life, for those in their 20's and 30's, both single and married. Quarter Life allows young adults to connect, refocus, and grow in their faith during the critical time in their lives when they are experiencing the ups and downs of single life, making career choices, getting married, and starting families.

**Total Income & Ministry Contributions** – Our income budget exceeded our budgeted goal of \$1,488,000 by \$238,000 for a total of \$1,726,000, in part due to the generous donations of more than 200 new supporters. This allowed us to grow and host many more campers and retreat groups, while continuing the hard work of expanding and improving our facilities and activities, and our capacity to serve ever larger groups.

**Campus Improvements** – Largely due to the generosity of one of our Ridge Haven residents and other generous donors, we recently opened our deluxe 6,000 square-foot Celebration Lodge, a premium adult and family accommodation, and an ideal option for small leadership and church groups, or families desiring a place to gather. This new lodge offers six bedrooms, each with their own private bath, an expansive living room with a huge stone fireplace, a large meeting/game room, and a full-size kitchen with a separate breakfast room. And the mountain views are spectacular.

As the recipient of the 2013 WIC Love Gift, we were able to continue upgrading our Dining Hall by adding new wood tables and chairs, refurbishing the floors and walls, replacing windows, enclosing the Kitchen serving line, and renovating and incorporating the back porch into the main dining area to open up more seating space. We also refurbished our popular indoor game room upstairs. Popular Lake Morse, a central location for so many activities, has been expanded and deepened to allow more campers and retreat guests to enjoy it at once without being limited due to lack of space.

**Relations with the Residents:** Our Ridge Haven residents have long desired the ability to own their lots rather than having a long-term lease. This was accomplished in 2013 for the two subdivisions that comprise a majority of the lots, and are separated from the campus. Ridge Haven will continue to provide water service to all residents, while the new property owners association has established their own covenants and will maintain their own roads and green spaces. Ridge Haven is being compensated for the land transfers and our balance sheet has been positively impacted by the transaction.

**Future Plans** – As God continues to bless our efforts and grow our ministries we are looking ahead to the future. We will continue to address capacity constraints and infrastructure needs in order to both serve our ever growing customer base and optimize our staff and facilities utilization. We continue to study and benchmark our ministries and activities against those of other camps to keep our offerings and pricing competitive, fresh, and attractive to those we desire to serve. And we continue to invest in staff, training, continuous improvement, and learning from our mistakes, to provide a better and better experience for each visitor.

**Summary** – We are thankful beyond measure that the Lord has allowed word of our ministry to spread and attract so many additional churches, youth and ministry groups, and families. We are also grateful that He is equipping us with the resources necessary to accommodate such growth. Clearly all the praise goes to Him.

**Recommendations:**

1. That the Ridge Haven Revised 2014 Budget, as presented through the AC Budget Review Committee, be approved.
2. That the Ridge Haven 2015 Budget, as presented through the AC Budget Review Committee, be approved.
3. That the 2012 audit dated June 26, 2013, performed by Robins, Smith & Jordan, be received.

Dan Nielsen, President--Ridge Haven Board of Directors

## APPENDIX M

### REPORT OF THE COOPERATIVE MINISTRIES COMMITTEE TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The Cooperative Ministries Committee provides a forum in which all ten of the General Assembly Committees and Agencies, along with the present and five most recent Moderators of the General Assembly, may meet together to foster cooperative ministries in accordance with the purpose statement adopted by the 10<sup>th</sup> General Assembly in 1982, namely:

It is the purpose of the PCA to bring glory to God as a worshipping and serving community until the nations in which we live are filled with churches that make Jesus Christ and his word their chief joy, and the nations of the world, hearing the Word are disciple in obedience to the Great Commission.

The present Moderator of the General Assembly presides at CMC meetings, the five most recent Moderators serve as advisory members, and the chairmen and chief administrative officers of the ten General Assembly Committees and Agencies have a voice and a vote.

The CMC may not infringe upon the authority, or unique role of any of the General Assembly Committees and Agencies.

The Cooperative Ministries Committee of the General Assembly of the Presbyterian Church in America met January 22, 2014, in the MTW Building in Lawrenceville, Georgia, for its annual meeting as required by *RAO 7-4 a*.

#### Voting Members Present

AC Chairman - TE Marty W. Crawford  
AC Coordinator/Stated Clerk - TE L. Roy Taylor  
CC President - RE J. Derek Halvorson  
CEP Coordinator - TE Stephen T. Estock  
CEP Chairman - RE Gary White  
CTS Chairman - RE William B. French  
MNA Coordinator - TE James C. Bland, III

## APPENDIX M

MNA Chairman - TE Philip D. Douglass  
MTW Coordinator (and Moderator of the 36<sup>th</sup> Assembly) - TE Paul D. Kooistra  
MTW Chairman - TE Joseph L. Creech  
PCAF President - RE Randel N. Stair  
PCA-RBI President - RE Gary D. Campbell  
PCA-RBI Chairman – RE Cliff Eckles  
RH Executive Director - RE Wallace Anderson  
RH Chairman - RE Daniel Nielsen  
RUM Coordinator - TE Rod S. Mays

### Voting Members Absent

CC Chairman - RE Martin A. Moore  
CTS President - TE Mark L. Dalbey  
PCAF Chairman - TE David H. Clelland

### Advisory Members Present

RE Bruce Terrell - Moderator of the 41<sup>st</sup> General Assembly  
TE Michael F. Ross - Moderator of the 40<sup>th</sup> General Assembly  
RE Daniel A. Carrell - Moderator of the 39<sup>th</sup> General Assembly  
TE Harry L. Reeder, III - Moderator of the 38<sup>th</sup> General Assembly  
RE Bradford L. Bradley - Moderator of the 37<sup>th</sup> General Assembly

### Advisory Members Absent

None

### Visitors

TE John W. Robertson – AC Business Administrator  
RE Richard Doster – Editor, *byFaith* Magazine  
Ms. Angela Nantz - AC Operations Manager  
Mrs. Sherry Eschenberg - AC Meeting Planner

### **Matters Discussed and Actions Taken**

- No matters of inter-agency cooperation, collaboration, or conflict were brought forward (*RAO* 7-3 h.).
- No standards of effectiveness and efficiency of Committees and Agencies were brought forward (*RAO* 7-3 g.).
- The Stated Clerk gave an informational report.
- The Committee recommended to the Interchurch Relations Committee that the IRC consider fraternal relations with the Evangelical

## MINUTES OF THE GENERAL ASSEMBLY

Presbyterian Church for the IRC's report to the General Assembly (*RAO 7-3 c.*).

- The Committee discussed its responsibilities for long-range planning (*RAO 7-3 c.*) to support “the overall ministry and mission of the PCA.”
- A period of discussion ensued in which numerous issues were listed.
- The Committee prioritized the five issues to be addressed over the coming year:
  - The role of women in the PCA – giving women a greater voice and more visible roles, while maintaining our position on male ordained leadership in governing the PCA.
  - Homosexuality and related issues – how the PCA may best minister in a fallen world to homosexual persons, graciously sharing the Gospel and maintaining biblical standards of conduct and biblical marriage.
  - Rising generation of leaders in the PCA – seeking to find new avenues of including younger people in denominational leadership.
  - Making the General Assembly more attractive to younger pastors and ruling elders.
  - Practicing diversity well in the PCA – theological diversity within our confessional parameters, ethnic diversity, generational diversity, urban-suburban-small-town-rural diversity, worship style diversity, philosophy of ministry diversity, etc.
- A motion was approved that the Moderator will appoint sub-committees to explore specific issues in order to present reports and recommendations to the next stated meeting.
  - Role of Women in the Church: Kooistra (convener), Estock, Mays, Ross, White
  - Homosexuality: Taylor (convener), Cannon, Carrell, Clelland, Terrell
  - Rising Generation of Leaders: Halvorson (convener), Campbell, Douglass, Eckles, French, Magnuson
  - Making the PCA and the General Assembly More Attractive to Younger Pastors and REs: Bradley (convener), Crawford, Moore, Nielsen, Robertson, Stair
  - Practicing Diversity Well: Reeder (convener), Anderson, Bland, Creech, Dalbey
- Any matters requiring General Assembly action shall be referred to the appropriate Committee or Agency for its consideration and recommendation (*RAO 7-3 c.*).



## APPENDIX N

### REPORT OF THE INTERCHURCH RELATIONS COMMITTEE TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### Membership

TE Richard Lints, Chairman	RE Chris Shoemaker, Secretary
TE Paul R. Gilchrist	RE James D. Walters
TE Sang Yong Park	RE Robert G. Sproul, Jr.
TE L. Roy Taylor, <i>ex officio</i> (RAO 3-2 j)	
TE Bruce Bowers, Alternate	RE James C. Richardson, Alternate RE Bill Goodman, MTW Advisory Member

#### Meetings

The Committee met twice via conference call.

- October 8, 2013
- April 10, 2014

#### Officers Elected for 2014-2015 Assembly Year

The committee met April 10, 2014 and elected officers.

- Chairman – TE Paul Gilchrist
- Secretary – RE Robert G. Sproul, Jr.

#### Overtures Referred to the IRC

As of the date of the writing of this report, no overtures from Presbyteries to the General Assembly relating to IRC responsibilities have been submitted to the Office of the Stated Clerk.

#### Items Discussed

- North American and Presbyterian Reformed Council
- Connections with Other Evangelicals
- National Association of Evangelicals
- World Reformed Fellowship

## MINUTES OF THE GENERAL ASSEMBLY

- Items from the Cooperative Ministries Committee to the IRC
- Approval of IRC minutes
- Deputing the Chairman and Stated Clerk to write the IRC Report to the General Assembly.
- Annual Election of Officers
- The best venue for Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers to address the Assembly to and the IRC Committee during the Assembly week.
- PCA representatives to other Assemblies and Synods.
- Recommendations to the 42<sup>nd</sup> General Assembly for Assembly action (see below).

### **North American and Presbyterian Reformed Council**

- The annual NAPARC meeting was held at Bonclarken Conference Center, Flat Rock, NC, November, 19-20, hosted by the Associate Reformed Presbyterian Church.
- The PCA delegation was elected October 8, 2013, and consisted of:
  - RE Robert G. Sproul, Jr.
  - RE James C. Richardson
  - TE L. Roy Taylor
- Dr. Mark Ross of the ARPC presented an address on “Church Unity” based on John 17:20, emphasizing that a spiritual unity exists among all of the elect.
- The Committee on the Review of the Purposes of NAPARC made its final report.
  - The PCA General Assembly in 2003 asked NAPARC in light of its stated purpose “to hold out before each other the desirability and need for organic union of churches of like faith and practice” to initiate discussions of possible church union of the member denominations.
  - NAPARC adopted a definition of church union which included organizational, corporate union.
  - After a few years of further discussions when no organizational and corporate union seemed likely, a Committee on Review of the Purposes of NAPARC was formed.
  - In 2013 the Committee on Review of the Purposes of NAPARC recommended changes to Constitution and Bylaws of NAPARC. The council approved the recommended changes. The proposed revised Constitution and Bylaws are recommended by the IRC for approval of the PCA General Assembly.

- The Korean Presbyterian Church in America (Kosin) sent observers to the NAPARC. In 2012 NAPARC approved them for membership. The General Assembly/Synod of three NAPARC denominations (PCA, Canadian Reformed Churches, and RCUS) have approved Kosin's membership application thus far.
- The 2014 meeting will be November 11-13, in Hamilton, Ontario, hosted by the Canadian Reformed Churches.

### **Connections with Other Evangelicals**

- Over the decades of the Twentieth Century all evangelical, conservative, orthodox, and traditional (ECOT) Christians within mainline denominations, though doctrinal confessions and forms of polity varied, had essentially the same experiences of: 1) theological and ethical decline, 2) lack of accountability and discipline, and 3) abuse of ecclesiastical power.
- Faced with that dilemma, ECOTs had two choices: 1) stay within the mainline denominations or, 2) leave the mainlines and start new denominations.
- The “Stayers” often actively sought to reform and renew their denominations. Some Stayers operated as quasi-independent congregations as long as their denominations did not restrict the local church's ministry. Stayers tended to look on “Leavers” as having abandoned the conservative cause in the midst of the battle and thereby reducing the conservatives' influence in the denomination and thus insuring further decline.
- The Association for Church Renewal (ACR) was formed several decades ago as a coalition of evangelical, conservative, orthodox, and traditional (ECOT) Christians within the mainline US denominations (a.k.a. “the seven sisters”)<sup>1</sup> and the United Church of Canada. They were a coalition of “Stayers” seeking to reform and renew the mainline denominations.
- Some “Leavers” tended to focus on re-fighting the battles of their former denomination and continuing to point out the failings of their former denomination. Other Leavers chose to focus on present and future ministry opportunities rather than re-fighting the battles of the past. Examples of the latter type of Leavers would include the PCA (formed 1973) and the EPC (formed 1981).

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<sup>1</sup> American Baptist Churches (ABC), Episcopal church in the United States of America (ECUSA), Presbyterian Church in the United States of America (PCUSA), Reformed Church in America (RCA), Evangelical Lutheran Church in America (ELCA), the United Church of Christ (UCC), and the United Methodist Church.

## MINUTES OF THE GENERAL ASSEMBLY

- When the PCUSA amended their *Book of Order* 10-A in 2011 to remove the fidelity and chastity requirement for ordination, it was a catalyzing event not only for ECOTs in the PCUSA, but for many conservative Christians in all mainline denominations.
- The Association for Church Renewal invited representatives from evangelical denominations that had left the mainline denominations to meet with them in the fall of 2011. The PCA IRC authorized the PCA Stated Clerk to attend. It was an historic occasion in two respects. First, evangelical, conservative, orthodox, and traditional (ECOT) Christians, both Stayers and Leavers, met together after having lost contact with each other, in some instances, for at least four decades. Second, it was the first occasion in which representatives of denominations that had emerged from the mainlines gathered. Invited representatives from evangelical denominations that emerged from the mainlines included the PCA (1973), the Evangelical Presbyterian Church (EPC 1981), the Evangelical Association of Reformed and Congregational Christian Churches (1998), the Anglican Church in North America (2008), the North American Lutheran Church (2010), and A Covenant Order of Evangelical Presbyterians (ECO which would be founded in 2012).
- After the fall 2011 ACR meetings, the ACNA representatives suggested that representatives from the evangelical denominations that emerged from the mainlines meet together to examine 1) our common faith and current distinctions, 2) our common convictions and our contemporary issues, 3) our common calling and our distinctive points of passion, and 4) our collective witness and our particular missional marching orders. The PCA IRC allowed the PCA Stated Clerk to participate. That meeting took place near the Dallas–Ft. Worth Airport in October 25, 2012, around the theme, “Jesus Christ: Our Common Ground and Common Cause.” The Stated Clerk reported on the meeting to the IRC. *ByFaith* also reported on the meeting, as did *The Layman*, a Publication of the Presbyterian Lay Committee. Four working groups were formed on key issues: 1) Theology and Discipleship [based on the universal creeds and the four undisputed Ecumenical Councils of the Early Church, as well as the consensus of the Protestant Reformation], 2) Church Planting and Mission, 3) Engaging Our Culture, and 4) Social Witness.
- In 2013 it became evident that ACR would probably be unable to continue due to the growing exodus of evangelicals from the mainline denominations and the resultant diminishing of the ranks of mainline renewal groups.
- In 2013 evangelical former mainliners became more desirous of cooperative ministry to our increasingly secularized culture and the

conviction grew that a network rather than a council or association would be the best means of communication, fellowship, and witness. The PCA Stated Clerk served on a steering committee to consider a way forward.

- In February 2014 the ACR and representatives of the Common Ground Christian Network working group met in Charlotte, North Carolina. The Association of Church Renewal board voted to amend their articles of incorporation to become the Common Ground Christian Network (CGCN) and transfer their limited assets to CGCN. The ACR Board members resigned and board members for CGCN were elected from the evangelical groups. The newly formed network has five working groups: 1) Theology and Discipleship [based on the universal creeds and the four undisputed Ecumenical Councils of the Early Church, as well as the consensus of the Protestant Reformation] , 2) Church Planting and Mission, 3) Engaging Our Culture, 4) Social Witness, and 5) Evangelical Witness within Mainline denominations.
- Denominations, organizations, or individuals who are members of a Christian church whose roots are in the historic Reformation and Protestant traditions and who subscribe to the beliefs and mission of CGCN may become members.
- The PCA Stated Clerk did not commit the PCA to official membership in the network, since he was not authorized to do so, and he informed the IRC of recent developments.
- The IRC has no action item to present to the 42<sup>nd</sup> General Assembly regarding the Common Ground Christian Network.

### **National Association of Evangelicals**

- Prior to the establishment of the PCA in 1973, a number of conservative PCUS ministers and churches were members of the NAE.
- The First General Assembly of the PCA authorized MTW to join the NAE for the endorsement of military chaplains. MTW also benefitted from the Evangelical Foreign Missions Association.
- The 14<sup>th</sup> General Assembly in 1986 authorized the General Assembly to join the NAE and cited six reasons for doing so (summarized below).
  - An opportunity to express oneness with other Christians
  - A means of magnifying our voice in speaking to moral issues
  - A means of breaking down misperceptions of the Reformed Faith among other Christians
  - An opportunity to influence the theological perspectives and world-life views of others in the NAE

## MINUTES OF THE GENERAL ASSEMBLY

- An opportunity to participate in the commissions of the NAE such as the World Relief Commission.
- An opportunity to be linked to evangelical Christians world-wide through the World Evangelical Fellowship (later named the World Evangelical Alliance).
- From 1986 forward the PCA has participated in the NAE.
- In 2006 the PCA Stated Clerk became Chairman of the NAE Board of Directors and continues presently.
- The NAE Board of Directors meets twice each year (March and October).
- The Stated Clerk has supplied information to the PCA-IRC at least quarterly regarding the NAE over the Assembly year so that the Committee may fulfill its responsibilities to be abreast of the actions, policies, and positions of the NAE.
- There are no actions, policies, and positions of the NAE to report to the General Assembly as contrary to the official positions taken by the PCA.
- The NAE web site is <http://www.nae.net>.
- Over the last year NAE efforts have included religious freedom for churches, chaplains, Christian organizations, and individual Christians in the marketplace; ending human trafficking and modern slavery; encouraging churches to be prepared to minister to immigrants when immigration reform is enacted (as churches did during immigration reform during the Ronald Reagan administration); advocating for Christian marriage and sexual ethics; and ending persecution of Christians.

### **World Reformed Fellowship**

The PCA has been a member of the WRF through membership in its predecessor organization. Six of the thirty-member Board of Directors are members of the PCA. The mission of the World Reformed Fellowship is to promote understanding, cooperation, and sharing of resources among our membership of evangelical and Reformed Christians in the advancement of the Gospel.

- IRC member and incoming chairman, Dr. Paul Gilchrist, is a member of the WRF Board of Directors.
- Other PCA members on the WRF Board of Directors include Dr. Ric Perrin (chairman), Dr. Ric Cannada, Dr. Craig Higgins, Dr. Woody Lajara, Dr. Diane Langberg, and RE Phil Petronis.
- The WRF holds General Assemblies at least once every four years. At General Assemblies, all WRF members vote on major policy issues and elect the members of the WRF Executive Committee. Also at General

Assemblies, issues of importance for the evangelical Reformed church world-wide are addressed. The WRF has a bi-cameral structure so that the agreement of member denominations is required to enact major decisions.

- The Fourth General Assembly of the World Reformed Fellowship will be held in Sao Paulo, Brazil, March 23-25, 2015.
- As the General Assembly date approaches the IRC will appoint IRC members to represent the PCA at the meeting.

### **The Best Venue for Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers to Address the Assembly and the IRC Committee during the Assembly Week**

The committee will consider the matter at its fall, 2014, meeting taking into account varied factors involved such as but not limited to our relationships with other denominations and groups and the Assembly's docket.

### **PCA Representatives to other Assemblies and Synods**

The Committee authorized the Stated Clerk to seek out local PCA pastors to serve as PCA Fraternal Delegates or Ecclesiastical Observers to other Assemblies and Synods.

### **Items from the Cooperative Ministries Committee**

- The CMC may not make recommendations to the General Assembly that are within the area of responsibility of another committee (*RAO 7-3 c.*) The CMC may make recommendations to other committees.
- At the January 22, 2014, meeting the CMC discussed the positive value of the PCA's seeking closer fellowship and kingdom-advancing relationships with newly emerging evangelical Protestant denominations and networks. (See information item above on Common Ground Christian Network). The IRC has no action item to present to the 42<sup>nd</sup> General Assembly regarding the Common Ground Christian Network.
- At the January 22, 2014, meeting the CMC approved a motion to recommend to the IRC that the IRC explore ecclesiastical relations with the Evangelical Presbyterian Church. The committee will take up the matter at its fall, 2014, meeting to clarify the PCA's present relationship and consider its future relationship with the EPC. The IRC has no action item to present to the 42<sup>nd</sup> General Assembly regarding the EPC.

**Recommendations from the Committee to the 42<sup>nd</sup> General Assembly**

1. That Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers be welcomed and invited to address the General Assembly.
2. That visiting ministers be introduced to the General Assembly (*BCO* 13-3).
3. That the Assembly approve the proposed changes to the NAPARC Constitution and Bylaws (see Attachment below).

Grounds: The proposed changes to the NAPARC Constitution and Bylaws are the result of several years of work by the Committee on Review of the Purposes of NAPARC; are primarily editorial changes (wording, syntax, format, capitalization, etc.) rather than major changes to policies or procedures; NAPARC has given initial approval; and the PCA-IRC, after reviewing the proposed changes, recommends that the General Assembly give its approval.



**Attachment**

**CONSTITUTION and BYLAWS  
of the  
NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL**

**CONSTITUTION**

[As amended by the 3rd (1977) and 22nd (1996) Meetings of the Council]

**I. NAME**

The name of the Council (“the Council”) shall be The North American Presbyterian and Reformed Council (“NAPARC”).

**II. BASIS**

Confessing Jesus Christ as the only Savior and Sovereign Lord over all of life, we affirm the basis of the fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts, and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms.

**III. PURPOSE**

We regard this basis of fellowship as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the Member Churches to advise, counsel, and cooperate in various matters with one another, and to hold out before each other the desirability and need for organic union of churches that are of like faith and practice.

**IV. FUNCTION**

1. Facilitate discussion, consultation, and the sharing of insights among Member Churches on those issues and problems which divide them as well as on those which they face in common.
2. Encourage the Member Churches to pursue closer ecclesiastical relations, as appropriate, among the regional and major assemblies.

## MINUTES OF THE GENERAL ASSEMBLY

3. Promote the appointment of committees to study matters of common interest and concern and, when appropriate, make recommendations to the Council with respect to them.
4. Exercise mutual concern in the perpetuation, retention, and propagation of the Reformed faith.
5. Promote local, regional, and general assembly/synodical-wide cooperation wherever possible and feasible in such areas as missions, relief efforts, training of men for the ministry, Christian schools, activities for young people, and church education and publications.
6. Operate a website to facilitate the exchange of information and to foster increased cooperation and fellowship among the Member Churches.

### V. NATURE AND EXTENT OF AUTHORITY

It is understood that the Council is not a synodical, classical, or presbyterial assembly, and therefore all actions and decisions of the Council, other than those with respect to a church's membership in the Council (*Constitution*, VI.4), are advisory in character and may in no way curtail, restrict, or intrude into the exercise of the jurisdiction or authority given to the governing assemblies of the Member Churches by Jesus Christ, the King and Head of the Church.

### VI. MEMBERSHIP

1. The Council was duly constituted on October 31, 1975, by the delegates from the five founding Member Churches, having been previously authorized to do so by their major assemblies. A list of past and present members of the Council shall be maintained among the Council's documents.
2. Churches eligible for membership are those which profess and maintain the basis for fellowship (*Constitution*, II) and which maintain the marks of the true church (the pure preaching of the gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline).
3. A major assembly's application for membership must be sponsored by the major assemblies of at least two Member Churches and shall include copies (either paper or digital) of the applicant's confessional standards, declaratory acts (if applicable), form of government, and form(s) of subscription, together with a brief overview of their history, ecclesiastical relationships, memberships in ecumenical

organizations, missions activities, and the theological education of their ministers.

4. Admission to, suspension from, restoration to (after suspension), and termination of membership shall be proposed by the Council to the Member Churches by two-thirds of the ballots cast by unit vote; this proposal must then be approved within three years by two-thirds of the major assemblies of the Member Churches eligible to vote. A proposal to suspend or terminate the membership of a Member Church may be initiated only by a major assembly of a Member Church eligible to vote. A suspended church may send Delegates to meetings of the Council but they shall not vote nor may that church be represented on the Interim Committee.

## **VII. AMENDMENTS**

This *Constitution* may be amended by recommendation of the Council by two-thirds of the ballots cast by unit vote of the Member Churches' Delegates, and this recommendation must then be adopted within three years by two-thirds of the major assemblies of the Member Churches eligible to vote. The amendment as recommended to the Member Churches is not amendable.

### **BYLAWS**

[As amended by the 4th (1978), 5th (1979), 7th (1981), 8th (1982), 15th (1989), 22nd (1996), 32nd (2006), 36th (2010), and 39th (2013) Meetings of the Council]

## **I. MEETINGS OF THE COUNCIL**

1. The Council shall ordinarily meet annually on the second Tuesday, Wednesday, and Thursday of November, convening at 1:30 p.m. on the Tuesday and adjourning no later than noon on the Thursday. On the Tuesday evening, there will ordinarily be a public devotional service (which includes the reading and preaching of Scripture by a minister of the host Member Church, prayer, singing, and, if the session/consistory conducting the service so chooses, an offering for a beneficiary of its choosing) conducted by a session/consistory of one of the nearby congregations of the host Member Church, to which members of nearby congregations of Member Churches will

## MINUTES OF THE GENERAL ASSEMBLY

be invited; and on the Wednesday evening, there will ordinarily be a banquet and program arranged by the host Member Church.

2. The host Member Church will ordinarily be chosen (alphabetically) from the *List of NAPARC Member Churches (Bylaws, IX.1)*; if a Member Church is not able to host the next meeting, the next listed (alphabetically) Member Church(es) will be asked until a host Member Church is secured. Before adjournment the Council shall determine the host, the date, and the place for the next meeting.
3. All meetings shall be open, except when the Council decides to meet in Executive Session.

### II. DELEGATES AND VOTING

1. Each Member Church shall appoint no more than four Delegates to each meeting of the Council and, except as otherwise provided, shall bear the cost of its Delegates' travel, housing, and meal expenses in attending the meeting.
2. Each Delegate of the Member Church shall be entitled to vote on items before the Council. Voting on major decisions (as determined by the Council) shall be by unit vote of the Member Churches' Delegates.
3. Except as otherwise provided herein, a (simple) majority vote in the affirmative adopts any motion.

### III. OFFICERS OF THE COUNCIL

1. Each meeting of the Council shall elect its own Officers, as follows: Chairman, Vice-Chairman, Secretary, and Treasurer. The Vice-Chairman of the previous annual meeting shall normally succeed to the office of Chairman and shall be declared elected by acclamation, unless the Council determines to conduct an election.
2. The responsibilities of the Officers will be as follows:
  - a. Chairman
    - (1) preside at meetings of the Council
    - (2) make required appointments
    - (3) see that business is conducted in an orderly manner
    - (4) conduct, with the Vice-Chairman, the annual internal audit of the Council's accounts and report the results to the Council.

APPENDIX N

b. Vice-Chairman

- (1) assist the Chairman upon his request
- (2) succeed to the chairmanship at the next annual meeting after the election of Officers
- (3) conduct, with the Chairman, the annual internal audit of the Council's accounts and report the results to the Council.

c. Secretary

- (1) prepare and present to the Interim Committee (*Bylaws*, VI) an annual written report regarding his labours on behalf of the Council
- (2) prepare a draft of the Docket for the next meeting of the Interim Committee
- (3) prepare a draft of the Docket for the next meeting of the Council, for proposal by the Interim Committee to the Council
- (4) keep a roll of Delegates to the meetings of the Council and the Interim Committee
- (5) receive materials for the Docket of the next meeting of the Council and distribute them, with the drafts of the Dockets, to the Delegates no later than four weeks prior to the date of the meetings
- (6) record and distribute the *Minutes* of the meetings of the Council and the Interim Committee to the Member Churches
- (7) communicate the actions of the Council to appropriate parties, including the extension of invitations to Official Observers (*Bylaws*, VII.1) and Other Guests (*Bylaws*, VII.2)
- (8) arrange for the preparation of a Press Release of the meeting of the Council (for approval by the Interim Committee) suitable for posting on the Council's website and distribute it to the Member Churches with the *Minutes* of the meetings
- (9) execute documents as required or authorized by the Council (or the Interim Committee)
- (10) carry on correspondence on behalf of the Council with regard to inquiries from the public, to the work of the Council (and its Committees and Conferences), and to the next meeting of the Council
- (11) respond to requests for "NAPARC's position" on a matter with a list of the relevant adopted statements of the Member Churches, if any, including their grounds
- (12) serve *ex officio* as a member of the Website Committee and provide counsel to the Webmaster as appropriate

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- (13) maintain updated copies of the Council's *Constitution, Bylaws, and Informa-tional Documents (Bylaws, IX)*, as they may be amended from time to time
  - (14) maintain the archives of the Council's documents, including the *Minutes* and papers from all of its prior meetings, and arrange for their safe storage in a climate-controlled facility
  - (15) maintain a cumulative list of the topics of ongoing and completed studies by the major assemblies of the Member Churches, compiled from the annual Reports from the Member Churches (and other sources available to him), for distribution to the Member Churches with the *Minutes* of the meetings.
- d. Treasurer
- (1) keep full and accurate accounts of receipts into and disbursements from the Council's Treasury in books belonging to the Council
  - (2) receive and disburse the funds of the Council in accordance with the directions of the Council (or the Interim Committee, pursuant to *Bylaws, VI.4.e*)
  - (3) deposit all funds of the Council in the name and to the credit of the Council in federally insured or other accounts as may be designated by the Council
  - (4) execute documents as required or authorized by the Council (or the Interim Committee)
  - (5) monitor the funds of the Council and alert the Interim Committee to significant deteriorations in the Council's financial condition that might undermine the Council's ability to meet its financial obligations
  - (6) submit periodic reports to the Council, as he deems appropriate or is requested by the Interim Committee
  - (7) submit an annual financial report to the Council (which shall be audited each year by the Chairman and Vice-Chairman prior to the meeting of the Council, with a report given to the Council) summarizing: all receipts and disbursements; deposits and withdrawals from the Council's accounts; and the Council's assets (including bank accounts and investments, and interest/dividends earned thereupon).
3. Terms of office:
- a. The Chairman shall serve for a one-year term, such term beginning with his election at the annual meeting at which he

presides and concluding after the election of Officers at the next annual meeting.

- b. The Vice-Chairman shall serve a one-year term and shall normally succeed the Chairman after the election of Officers at the next annual meeting.
- c. The Secretary and Treasurer shall serve for one-year terms and shall be eligible for re-election.

#### **IV. ITEMS FOR CONSIDERATION BY THE COUNCIL**

1. The Council shall deal only with:
  - a. communications received from Member Churches;
  - b. inquiries from churches for membership;
  - c. reports produced by its Committees;
  - d. official documents from organizations with which Member Churches are cooperating (but only when endorsed for the Council's consideration by an appropriate agency of such Member Church); and
  - e. such matters as may by two-thirds majority vote be declared properly before the Council.
2. Materials for the Docket shall be in the hands of the Secretary at least six weeks prior to the meeting date of the Council and shall be sent to Delegates four weeks prior to the meeting of the Council. Materials for the Docket received after the deadline shall be reviewed by the Interim Committee before they are given to the Council for consideration regarding their inclusion in the Docket (*Bylaws*, IV.1.e and VI.4.b).
3. The regular Docket of the meeting of the Council shall be as follows:
  - I. Call to Order
  - II. Roll Call
    - a. Member Churches
    - b. Official Observers
  - III. Approval of *Minutes*
  - IV. Communications (including Report of the Interim Committee)
  - V. Adoption of the Docket
  - VI. Election of Officers: Chairman, Vice-Chairman, Secretary, Treasurer
  - VII. Announcement of Additional Delegates Appointed to the Interim Committee
  - VIII. Reports from Member Churches\*

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- IX. Reports from Official Observer Churches
- X. Discussion Regarding Progress Towards Organic Union (as proposed by the Interim Committee)
- XI. Treasurer's Report
- XII. Reports and Appointment of Operating Committees Website Committee
- XIII. Old Business
- XIV. Reports of Study Committees (if any)
- XV. Reports of Conferences (if any)
- XVI. Reports on Consultations (and, where appropriate, appointment of host and convener for the next Consultation)
  - a. Home Missions
  - b. World Missions
  - c. Christian/Church Education
  - d. Relief/Diaconal Ministries
  - e. Theological Training
  - f. Youth Ministries
- XVII. Arrangements for Next Meeting (host, place, date, and invitees)
- XVIII. Any Remaining Items from the Report of the Interim Committee (including approval of the proposed budget)
- XIX. New Business\*\*
- XX. Adjournment

\* This is a time when the Delegates assemble to share reports from their churches, to talk about important issues raised, and to pray with and for each other (see *Suggested Form for Member Church Reports—Bylaws*, IX.2).

\*\* Matters to be taken up under New Business shall be determined not later than the Adoption of the Docket.

## V. COMMITTEES, CONFERENCES, AND CONSULTATIONS

The Council may establish and appoint both Operating Committees and Study Committees as it deems appropriate. These Committees shall continue until the matters assigned to them have been completed, and report annually to the Council. It may also call Conferences on subjects of mutual concern and arrange for Consultations among the agencies of the Member Churches. The mandates of the respective Committees and Special Conferences shall be included in the Council's *Informational Documents*. In the discharge of their respective mandates, Committees,



Conferences, and Consultations shall take care not to infringe or intrude upon the prerogatives of the Member Churches for the conduct of their own ministries.

1. NAPARC Operating Committees

Operating Committees are established, normally with three to five members (together with an alternate), to oversee a particular part of the Council's operations (e.g., the Website). Members of an Operating Committee shall be appointed each year and may be reappointed to serve at the pleasure of the Council. The Council will designate a chairman for the Operating Committee from among the appointees, and the Operating Committee shall elect from among its members a secretary, who will keep minutes of the meetings and send copies to the Council's Secretary. The expenses of an Operating Committee shall be borne by the Treasury.

2. NAPARC Study Committees

Study Committees are established to study matters of mutual concern to the Member Churches and, when appropriate, to make recommendations to the Council with respect to such matters (bearing in mind the nature and extent of the Council's authority, *Constitution*, V). If it is desired that each of the Member Churches be represented in a Study Committee, the option of participating and the manner of selecting its representative(s) shall be left to each Member Church; otherwise, the (normally five to seven) members (together with one or two alternates) of the Study Committee shall be elected by the Council with a view to their particular competency and experience in the subject matter, and with a view to the diversity of perspectives among the Member Churches. The Council shall designate one of the Member Churches to convene the Study Committee. The Study Committee shall elect from among its members a chairman and a secretary, who will keep minutes of the meetings and send copies to the Council's Secretary. All reports (other than interim reports) of Study Committees should be submitted to the Council's Secretary for distribution to the interchurch relations committees of the Member Churches not later than four months before the meeting at which such reports are to be considered. In discharging its mandate, the Study Committee shall solicit the input of the Member Churches (through their appropriate agencies). The expenses of a Study Committee shall ordinarily be borne by the Treasury.

3. NAPARC Conferences

The Council may call Conferences on subjects of mutual concern to which all Member Churches are urged to send representatives. The Council shall designate one of the Member Churches to convene the Conference and to appoint a chairman and a secretary, who will keep minutes of the Conference and send copies to the Council's Secretary. All reports (other than interim reports) of Conferences should be submitted to the Council's Secretary for distribution to the interchurch relations committees of the Member Churches not later than four months before the meeting at which such reports are to be considered. Unless the Council determines otherwise (and authorizes a special appropriation), the expenses of operating the Conference (e.g., meeting hall rental, speakers' honoraria, promotional materials, etc.) shall be borne by the Treasury, but the travel, housing, and meal expenses of the Member Churches' representatives in attending the Conference shall be borne by their sending church.

4. NAPARC Consultations

Representatives of the appropriate corresponding agencies of the Member Churches (e.g., home missions, world missions, Christian/church education, relief/diaconal ministries, theological training, youth ministries) are encouraged to gather together periodically with their counterparts in the other Member Churches to consult with each other regarding the ministries that have been entrusted to them and to explore ways in which they might cooperate with one another to advance the cause of Christ. Before each Consultation adjourns, it shall select a host agency, a chairman, and a secretary, and set the date and place, for the next Consultation, and communicate such (together with the date, place, and host agency of the current Consultation) to the Council's Secretary. If, at the time of the annual meeting of the Council, neither a host nor a chairman has been selected by the Consultation itself, or if some years have elapsed since the Consultation has last met, the Council may encourage the Consultation to meet in the coming year, and towards that end, the Council may appoint a host and a convener for such meeting. Ordinarily the minutes of a Consultation's proceedings shall not be circulated beyond the participants in the Consultation. The travel, housing, and meal expenses of the Member Churches' representatives in attending the Consultation shall be borne by their sending church.

5. Materials and Conclusions

The materials and conclusions of Study Committees and Conferences shall be sent by the Council's Secretary to the interchurch relations committees of the Member Churches and to the Interim Committee.

- a. The chief uses of materials and conclusions of the NAPARC Study Committees or Conferences are for:
  - (1) the information and instruction of Member Churches, and
  - (2) the conveying of possible responses, approval, disagreement, or further study by Member Churches to one another.
- b. The materials and conclusions are to be considered the property of the several Member Churches and may be used and publicized by them only in their own name unless also approved by other Member Churches. Joint publicity of the results of a Study Committee or Conference shall be by the Member Churches themselves, as distinguished from publicity by the Council, which is consultative rather than policy making. Neither the Council nor its Study Committees or Conferences may speak for the Member Churches.
- c. The ultimate purpose of the Study Committees and Conferences is to search the Scriptures for the enrichment of our understanding of God's truth, to discuss the application of God's Word in the life of the churches, and to seek unity through the development of a common commitment and cooperation.

**VI. INTERIM COMMITTEE**

1. The Interim Committee shall consist of the Officers of the Council (Chairman, Vice-Chairman, Secretary, and Treasurer—*Bylaws*, III), together with one representative Delegate from each Member Church, as appointed by his delegation. When the Secretary and/or Treasurer serves for more than one consecutive term, his delegation may elect an additional member to the Interim Committee, if desired. Each Member Church shall have one vote on the Interim Committee. Ordinarily only members (or designated alternates) of the Interim Committee shall attend Interim Committee meetings.
2. The Interim Committee shall ordinarily meet on the first day of the Council's meeting (*Bylaws*, I.1), from 10:00 a.m. to 12:30 p.m., to conduct its business.
3. The Member Churches shall bear the expenses of their Delegates to Interim Committee meetings.

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4. Its functions shall be limited to those specified below:
  - a. make the arrangements for the meeting of the Council
  - b. propose a Docket for the meeting of the Council, including:
    - (1) reviewing materials received after the deadline for submission of such and making a recommendation with respect to their inclusion in the Docket (*Bylaws*, IV.1.e)
    - (2) assigning the responsibility for preparing questions concerning the report of a Member Church and leading the meeting in prayer for that Member Church at the conclusion of the consideration of its report
    - (3) suggesting matters for discussion regarding progress towards organic union (*Bylaws*, IV.3.X)
  - c. call meetings of the Council or of the Operating or Study Committees when unusual circumstances warrant
  - d. give counsel to the Secretary regarding correspondence and procedure, and review his annual report
  - e. deal responsibly with all matters inadvertently overlooked which call for action before the next meeting of the Council
  - f. advise the Council on matters coming before it
  - g. propose to the Council a nomination for the host Member Church for the next year's meeting of the Council (usually selected alphabetically from the *List of NAPARC Member Churches—Bylaws*, IX.1), together with the date and place of that meeting
  - h. propose to the Council nominations for the Officers of this year's meeting: Chairman (usually the Vice-Chairman of the prior year's meeting), Vice-Chairman (usually selected alphabetically from the *List of NAPARC Member Churches*, with a view to his serving as Chairman of the next year's meeting), Secretary, and Treasurer
  - i. propose to the Chairman nominations for the members (and chairman) of each Operating Committee
  - j. regarding the establishment of a Study Committee, propose to the Council:
    - (1) a mandate for such Study Committee;
    - (2) whether such Study Committee should be composed of a member from each of the Member Churches or by election by the Council, and if the latter, propose to the Council nominations for the members of such Study Committee; and
    - (3) a nomination for the convening Member Church

- k. propose to the Council a budget for the following year, including such honoraria as it deems appropriate
  - l. extend invitations to non-Member Churches that adopt the basis of the fellowship of NAPARC (*Constitution*, II) to send (at their own expense) Official Observers (*Bylaws*, VII.1) to the next meeting
  - m. extend invitations to other non-Member Churches to send (at their own expense) observers (as “Other Guests,” *Bylaws*, VII.2) to the next meeting
  - n. in the event an Officer of the Council becomes incapacitated or is otherwise unable or unwilling to continue to serve, appoint a minister or elder (or a member of the interchurch relations committee who has previously been ordained as an elder) of a Member Church to perform the functions of that office on an interim basis (until such time as the Interim Committee determines the Officer is able to resume his duties).
5. When it becomes necessary for the Interim Committee to act at a time other than that of its usual time of meeting (*Bylaws*, VI.2), the Interim Committee is authorized: (i) to meet by conference call, at the call of the Chairman and/or the Secretary, to take the necessary action(s); or (ii) if the matter is primarily of an administrative nature (including the approval of a Press Release), to take the necessary action by an informal exchange of email initiated by the Chairman and/or the Secretary—but only if there is no objection either to the proposed action itself or to the making of the decision by such procedure. All such actions, whether by conference call or by email exchange, shall be reported to the next meeting of the Council.

## **VII. OFFICIAL OBSERVERS AND OTHER GUESTS**

- 1. Official Observers are duly appointed representatives of non-Member Churches that adopt the basis of fellowship of NAPARC (*Constitution*, II) and are invited to attend the meeting (at their own expense) by the Interim Committee. Up to two Official Observers per sending church may be given the privilege of the floor, which may be revoked at any time by a majority vote of the Delegates present.
- 2. All persons present for the meeting who are neither Delegates nor Official Observers (*Bylaws*, VII.1) shall be considered as “Other Guests.” A two-thirds majority vote of the Delegates present shall

be required to grant the privilege of the floor to Other Guests, which may be subsequently revoked at any time by a majority vote of the Delegates present.

## VIII. FINANCES

The Council shall establish a Treasury, into which all assessments and other receipts shall be deposited, and out of which, all expenses of the Council shall be paid or reimbursed in accordance with the actions and policies of the Council.

1. Assessments
  - a. Each meeting of the Council shall approve a budget for the Council for the next year, including a total amount to be received from the assessment of dues to the Member Churches.
  - b. The annual dues to be assessed to each Member Church shall be determined by dividing the total amount to be received from the assessment of dues to the Member Churches (included in 1.a, above) for that year by the total number of Member Churches.
2. Council Meeting Expenses
  - a. The Treasury shall ordinarily bear the following expenses:
    - (1) all food consumed by Delegates, Official Observers, Other Guests, and their spouses at the mid-day and evening meals arranged by the host Member Church during the meetings of the Council;
    - (2) costs of travel and accommodations for the Secretary and the Treasurer when they are not Delegates.
  - b. Unless the Council determines otherwise with respect to a particular request for payment or reimbursement, the Treasury shall not bear any of the following expenses:
    - (1) costs of travel or accommodations to attend the meeting of the Council;
    - (2) expenses of Official Observers or Other Guests (except as provided in 2.a.(1), above);
    - (3) expenses of spouses of Delegates, Official Observers, and Other Guests (except as provided in 2.a. (1), above).
3. Other Expenses. The Treasury shall also bear the expenses for:
  - (1) all honoraria approved by the Council;
  - (2) meetings of the Interim Committee;
  - (3) meetings of Operating Committees, Facilitating Committees, and Study Committees;

- (4) conducting Conferences (e.g., meeting hall rental; speakers' travel, meals, accommodation, and honoraria; promotional materials, etc.), but not for the travel, meals, or accommodation of the participants;
- (5) other items included in the budget approved by the Council.

## **IX. INFORMATIONAL DOCUMENTS**

The Council will maintain a collection of its *Informational Documents* which might be useful to the Member Churches in pursuing the dual purposes for which the Council was established (*Constitution*, III). Either the collection, or a particular document listed therein, may be amended on motion passed by a majority of the voting Delegates, with the exception of the *List of NAPARC Member Churches* (which may be amended only as provided for in *Constitution*, VI.4). Included in the collection are the following:

1. List of NAPARC Member Churches
2. Suggested Form for Member Church Reports (2013)
3. Suggested Orders of the Day for the Annual Meeting (2012)
4. Suggested Structure for Conferences (1976)
5. List of NAPARC Operating and Study Committees (with their respective mandates)
6. List of NAPARC Consultations
7. Definition of Organic Union (2003)
8. Chart of Similarities and Differences Among the NAPARC Member Churches (including 2007 updates)
9. NAPARC "Golden Rule" Comity Agreement (1984)
10. NAPARC Agreement on Transfer of Members and Congregations (1987)
11. Suggestions for Those Involved in Planning Activities for Our Young People (2012)
12. Pursuit of Organic Union (2012)

## **X. AMENDMENTS**

These *Bylaws* may be amended or suspended by the Council on motion passed by two-thirds of the ballots cast by unit vote of the Member Churches' Delegates.

## APPENDIX O

### REPORT OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### I. Introduction

The Committee on Constitutional Business (CCB) met prior to the 42<sup>nd</sup> General Assembly on April 28, 2014, in the PCA Administrative Offices in Lawrenceville, GA. Attendance at the meetings was as follows:

##### Teaching Elders

Sean M. Lucas, Chairman - Present  
David H. Miner - Present  
Arthur Sartorius - Secretary Present  
Larry Hoop - Present  
Robert Browning (Alt.) - Present  
Roy Taylor (Stated Clerk) - Present

##### Ruling Elders

Steve Dowling (Alt.) - Present  
David Snoke - Absent  
Flynt Jones - Present  
Philip Temple - Present  
Ed Wright - Present

Alternate Steve Dowling was seated as a voting member because of RE Snoke's absence. Alternate Robert Browning was not seated as a voting member, but was invited to participate in the discussions freely.

#### II. Advice on Overtures

The Stated Clerk referred the following overtures to the Committee which are reported to the General Assembly in the order in which they were taken up by the CCB:

##### A. Overture 13 to Revise *BCO 15-1* and *15-5.a* and *b*

The CCB is of the opinion that Overture 13 *is* in conflict with other parts of the Constitution. The proposed overture seems to be in conflict with *BCO 31-1* which defines the term "original jurisdiction" and its permissible exception. *Adopted 8-0-0*

##### B. Overture 15 to Amend *BCO 15-1* and *15-5.a* and *b*

The CCB is of the opinion that Overture 15 *is* in conflict with other parts of the Constitution. This opinion is given upon the same grounds given for Overture 13. *Adopted 8-0-0*



**C. Overture 3 to Revise *BCO* 15-5.a & b and Overture 20 which “commends” Overture 3**

The CCB is of the opinion that Overture 3 (and thus its commendation in Overture 20) *is* in conflict with other parts of the Constitution. This opinion is given upon the same grounds given for Overture 13.

*Adopted 8-0-0*

**D. Overture 8 to Revise *BCO* Section 15-5.a and 15-5.b**

The CCB is of the opinion that Overture 8 *is* in conflict with other parts of the Constitution. This opinion is given upon the same grounds given for Overture 13. In addition, the overture may contain an internal contradiction related to voting which could then create a further constitutional ambiguity. *Adopted 8-0-0*

**E. Overture 17 to Amend *BCO* 15-5.a and b**

The CCB is of the opinion that Overture 17 *is* in conflict with other parts of the Constitution. This opinion is given upon the same grounds given for Overture 13. *Adopted 8-0-0*

**F. Overture 11 to Amend *BCO* 15-5.a and 15-5.b and Direct CCB to Draft Proposed Amendments to *RAO* and *OMSJC***

The CCB is of the opinion that Overture 11 *is* in conflict with other parts of the Constitution. This opinion is given upon the same grounds given for Overture 13. In addition, a portion of the overture assigns tasks to the CCB which go beyond the purview of the CCB (*RAO* 8.2.b). *Adopted 8-0-0*

**G. Overture 40 to Amend *BCO* 15-1 and 15-3 Regarding Presbytery Judicial Commission Decisions**

The CCB is of the opinion that Overture 40 *is not* in conflict with other parts of the Constitution. *Adopted 8-0-0*

**H. Overture 9 to Revise *RAO* 17-1 to Allow CCB to Take Exception to *SJC* Case Decisions**

The CCB is of the opinion that Overture 9 *may be* in conflict with other parts of the Constitution. The CCB notes that the overture may contain an ambiguity in its two uses of the word “records.”

Furthermore, there is a potential ambiguity in the use of the phrase “any judicial cases” in that it is unclear as to the extent the review of those cases goes. *Adopted 7-0-1*

**I. Overture 31 to Add Proof Texts Cited in *Confession of Faith 24.1* to *The Directory of Worship 59-3* regarding Marriage**

The CCB is of the opinion that Overture 31 *is not* in conflict with other parts of the Constitution. *Adopted 8-0-0*

**J. Overture 37 to Amend *BCO 43-3; 43-8; and 43-9* Regarding Complaint Procedures**

The CCB is of the opinion that Overture 37 is not in conflict with other parts of the Constitution. *Adopted 8-0-0*

**III. Advice to the Stated Clerk**

The Stated Clerk requested the advice of the CCB on a matter related to the meaning of the third ordination vow (*BCO 21-5*). The Stated Clerk, in short, gave as his opinion that “ordinands are required to have a higher level of commitment to the *Westminster Standards* than to the Book of Church Order.”

The CCB concurred with the advice given by the Stated Clerk.

*Adopted 6-2-0*

**IV. Non-Judicial References**

**A. Non-Judicial Reference from Evangel Presbytery**

Evangel Presbytery made a non-judicial reference, inquiring as to the scope of the word “labor” in the context of *BCO 13-2*.

The CCB responds to the non-judicial reference of Evangel Presbytery in the following manner:

The *BCO* speaks of “labor” for teaching elders as ministry in “needful work” for “disseminating the Gospel for the edification of the Church” (*BCO 8-4*). The Presbytery determines whether such labor is needful and allowable for a teaching elder in its bounds (*BCO 8-7*). *Adopted 8-0-0*

**B. Non-Judicial Reference from Philadelphia Presbytery**

Philadelphia Presbytery made a non-judicial reference, inquiring as to whether it is required that a candidate for ordination or transfer

hold that scripture only teaches male only eldership in addition to approving the practice of male only eldership.

It was moved that the CCB respond to the non-judicial reference of Philadelphia Presbytery in the following manner:

There is no constitutional procedure for recording a candidate's views regarding the requirements of the Book of Church Order; nor is a candidate required to provide a list of his differences with its provisions. When a candidate is examined under BCO 21-4c.(c), any presbyter may question a candidate concerning his views on the provisions of PCA government. After this examination, the presbytery, by majority vote, determines whether the candidate's examination is to be sustained. *Adopted 7-0-1*

## **V. Review of Responses to the Minutes of the SJC from Prior Year**

The 41<sup>st</sup> General Assembly took the following exception to the November 29, 2012, minutes of an SJC officers' meeting: p. 3, line 14, the minutes suggest that the only documents included in the record directly relate to the present trial and not previous cases; but 8c in exhibit B, to which this refers, actually requests documents directly relating to the trial under consideration and not previous cases.

The CCB reports to the General Assembly that the SJC rectified this exception by an action taken and recorded in the August 23, 2013 officers' meeting. *Adopted 8-0-0*

## **VI. Minutes of the Standing Judicial Commission**

The CCB reports to the General Assembly that the CCB has examined the Minutes of the Standing Judicial Commission meetings on May 21, 2013; June 18, 2013; October 17-18, 2013; November 4, 2013; December 3, 2013; February 25, 2014; and March 6-7, 2014; that it has also examined the Minutes of the meetings of SJC officers on August 23, 2013; September 4, 2013; September 12, 2013; September 30, 2013; and October 9, 2013. The Minutes of the SJC were found to be in order with the following notations:

General Notation: The CCB requests that the SJC note in its Minutes dates as the cases move forward as required in *OMSJC* chapter 10, in order that the CCB might review whether the timelines have been followed.

MINUTES OF THE GENERAL ASSEMBLY

December 3, 2013, Minutes Notation: For informational purposes, the CCB reports to the General Assembly that the SJC made an editorial change in the *OMSJC*, changing the word “primary” in *OMSJC* 18.12.b.4 to “preliminary” to match the adjective in *OMSJC* 8.4.b (regarding preliminary briefs). *Adopted 8-0-0*

**VII. Election of Officers for 2014-2015**

The following were elected as officers of the Committee for 2014-2015:

Chairman - TE Larry Hoop  
Secretary - TE Ed Wright

Submitted by:

TE Sean M. Lucas, Chairman

TE Arthur G. Sartorius, Secretary

**SUPPLEMENTAL REPORT  
OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS  
TO THE FORTY-SECOND GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**I. Introduction**

The Committee on Constitutional Business (CCB) met on April 28, 2014 in the PCA Administrative Offices in Lawrenceville, GA. Subsequently, the Committee met on May 20, 2014 by telephonic conference to address additional matters arising since the April Meeting. The attendance at the meeting of May 20, 2014 was as follows:

Teaching Elders

Sean M. Lucas, Chairman - Present  
David H. Miner - Present  
Arthur Sartorius – Secretary - Present  
Larry Hoop - Present  
Robert Browning (Alt.) - Present  
Roy Taylor (Stated Clerk) - Present

Ruling Elders

Steve Dowling (Alt.) - Present  
David Snoke - Present  
Flynt Jones - Present  
Philip Temple - Present  
Ed Wright - Absent

Alternate Steve Dowling was seated as a voting member because of RE Snoke’s absence. Alternate Robert Browning was not seated as a voting member, but was invited to participate in the discussions freely.

**II. Advice on Overtures**

The Stated Clerk referred the following additional overtures to the Committee which are reported to the General Assembly:

**A. Overture 49 to Amend BCO 18-7**

The CCB is of the opinion that Overture 49 *is not* in conflict with other parts of the Constitution. *Adopted by CCB*

**B. Overture 2013-2 (MNA Recommendation 8) to Amend BCO 5-1 and 5-2**

The CCB is of the opinion that Overture 2013-2 (MNA recommendation 8) *is not* in conflict with other parts of the Constitution. *Adopted by CCB*

**C. Overture 2013-3 (MNA Recommendation 9) to Amend BCO 8-6**

The CCB is of the opinion that Overture 2013-3 (MNA recommendation 9) *is not* in conflict with other parts of the Constitution. *Adopted by CCB*

**III. Non-Judicial Reference from Grace Presbytery**

Grace Presbytery made a non-judicial reference, inquiring: 1) whether in the case of a “rotating session” a session may send an “inactive elder,” (one whose elected term has expired) to the General Assembly to serve as a commissioner; and 2) whether a ruling elder received into membership in a congregation, but never elected as a ruling elder in that church, may serve as a commissioner from that church to the General Assembly.

The CCB responds to the non-judicial reference of Grace Presbytery in the following manner:

The office of ruling elder is perpetual in nature (*BCO 7-2 & 24-7*) and the *Book of Church Order* does not specifically address the common practice of a “rotating session.” Therefore, because of the perpetual nature of the office, unless the ruling elder has resigned or been removed pursuant to *BCO 24-7* or *BCO 24-9*, an “inactive elder” may be elected by a session as a commissioner to the General Assembly.

*Adopted by CCB*

Notwithstanding the above, a ruling elder received into membership in a congregation, but never elected as a ruling elder in that church, *may not* be elected by the church’s session to serve as a commissioner. He can only do so after being elected and installed as a ruling elder in that particular church. (See *BCO Preface II-6; BCO 24-1* and *24-8*)

*Adopted by CCB*

Submitted by:

/s/ TE Sean M. Lucas, Chairman

/s/ TE Arthur G. Sartorius, Secretary

**SECOND SUPPLEMENTAL REPORT  
OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS  
TO THE FORTY-SECOND GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**I. Introduction**

The Committee on Constitutional Business (CCB) met on April 28, 2014, at the PCA Administrative Offices in Lawrenceville, GA, on May 20, 2014, by telephonic conference, and on June 17, 2014, at the Hilton of the Americas Conference Center in Houston, Texas. The attendance at the meeting of June 17, was as follows:

Teaching Elders

Sean M. Lucas, Chairman - Present  
David H. Miner - Absent  
Arthur Sartorius, Secretary - Present  
Larry Hoop - Present  
Robert Browning (Alt.) - Present

Ruling Elders

Steve Dowling (Alt.) - Present  
David Snoke - Absent  
Flynt Jones - Present  
Philip Temple - Absent  
Ed Wright - Absent

**II. Advice on Proposed RAO Amendments**

The Stated Clerk referred the following RAO Amendments to the Committee which are reported to the General Assembly:

**A. Amend RAO 16-3 by adding 16-3.e.6 and renumbering existing RAO 16-3.e.6 to RAO 16-3.e.7.**

The CCB is of the opinion that the proposed amendment *is not* in conflict with parts of the Constitution. *Adopted by CCB*

**B. Amend RAO 16-6.c.1.**

The CCB is of the opinion that the proposed amendment *is not* in conflict with parts of the Constitution. *Adopted by CCB*

Submitted by:

/s/ TE Sean M. Lucas, Chairman

/s/ TE Arthur G. Sartorius,  
Secretary

## APPENDIX P

### MINUTES OF THE NOMINATING COMMITTEE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA March 22, 2014

The Nominating Committee of the General Assembly convened in Atlanta, Georgia, at the Hilton Atlanta Airport Hotel on Saturday, March 22, 2014. The Chairman, TE Jack Howell, called the meeting to order at 9:00 a.m. The committee spent a brief time in worship and prayer.

A quorum was declared. A roll was distributed for attendance. The Chairman welcomed the Committee and recognized two guests from the PCA Administrative Committee Office – TE L. Roy Taylor, Stated Clerk, and Ms. Angela Nantz, Operations Manager. Forty-four committee members were in attendance as follows and nine additional members submitted preliminary ballots:

Members attending:

<u>PRESBYTERY</u>	<u>REPRESENTATIVE</u>	<u>CLASS</u>
Ascension	RE Kenneth Peterson	2015
Calvary	TE Decherd Stevens	2015
Central Indiana	TE Daniel Todd Herron	2016
Chicago Metro	TE R. Aaron Baker	2014
Eastern Carolina	TE William Sofield	2014
Fellowship	TE Lewis Albert Ward Jr.	2015
Grace	RE Samuel J. Duncan	2014
Great Lakes	TE Jason M. Helopoulos	2014
Gulf Coast	TE Richard A. Fennig	2015
Heritage	TE Anthony Stephens	2015
Houston Metro	RE Tim Brown	2014
Iowa	TE James Hakim	2016
James River	RE Richard E. Leino	2015
Korean Northeastern	TE Hoochan Paul Lee	2014
Metropolitan New York	TE Donald Friederichsen	2014
Mississippi Valley	TE Phillip J. Palmertree	2014
Nashville	RE Jack Watkins	2015
New Jersey	TE Phillip E. Henry	2016

MINUTES OF THE GENERAL ASSEMBLY

New York State	TE Lawrence C. Roff	2016
North Florida	TE Rodney W. Whited	2016
North Texas	TE Rolf Meintjes	2016
Northern California	TE Bryce Hales	2016
Northern New England	TE Jason Wakefield	2015
Northwest Georgia	RE Wes Richardson	2015
Ohio	TE James Kessler	2015
Ohio Valley	TE Michael Craddock	2015
Pacific Northwest	TE Eugene C. Bell	2014
Palmetto	TE P. Cameron Kirker	2015
Philadelphia	TE Sean Roberts	2016
Piedmont Triad	TE Brian K. Deringer	2015
Pittsburgh	RE Dennis Baker	2016
Potomac	TE Joel Craig St. Clair II	2016
Rocky Mountain	TE Kevin Allen	2015
South Texas	TE Jon D. Green	2014
Southern Louisiana	TE Todd Lowery	2016
Southern New England	TE Preston Don Graham Jr.	2014
Southwest	TE Mark A. Rowden	2013
Southwest Florida	TE Steven Jeantet	2015
Susquehanna Valley	TE Jedidiah Stephen Slaboda	2015
Tennessee Valley	TE Brian Cosby	2015
Tidewater	TE Jackson Howell	2015
Western Canada	TE Jeffrey Kerr	2014
Western Carolina	TE Todd Gwennap	2014
Westminster	TE Carl V. Van Der Merwe	2014

Dr. Taylor was recognized by the chair and reviewed the rules and special circumstances for the committee.

Preliminary vote tallies were distributed to the Committee and discussed. The Committee approved a slate of nominees for each of the Standing Committees, Agencies, and Commission to be presented to the General Assembly.

**MSP** that the report of the Committee for the slate of nominees be approved.

**MSP** to recommend to the General Assembly that RE Bruce Jenkins fill the unexpired 2015 term of PCA Retirement and Benefits, Inc., Board of Directors from the resignation of RE Tom Harris.



APPENDIX P

**MSP** to recommend to the General Assembly that RE Thomas A. Cook fill the unexpired 2016 term of the Ridge Haven Board of Directors from the resignation of TE Andy Silman.

Nominations were entertained for Chairman and Secretary of the 2014-2015 Nominating Committee. The Committee elected TE Jack Howell from Tidewater Presbytery to serve as Chairman and RE Jack Watkins from Nashville Presbytery as Secretary.

The Chairman announced that the next meeting of the Nominating Committee will be at General Assembly in Houston, TX, on Wednesday, June 18, 2014, after the conclusion of the Floor Nominations. The 2015 meeting will be Saturday, March 21, 2015 (due to Palm Sunday occurring the normal weekend for the Nominating Committee to meet).

The Chairman requested volunteers to help compile the biographical data that is to accompany the Nominating Committee report to the General Assembly.

The Committee instructed the Stated Clerk's Office to send next year's preliminary vote tallies to the members of the Nominating Committee on the Thursday prior to the March meeting for review and preparedness for the meeting. The members will be instructed to keep these preliminary tallies confidential.

**MSP** that the Committee adjourn.

Chairman Howell adjourned the meeting at 11:46 a.m., and RE Jack Watkins closed in prayer.

Respectfully Submitted,

TE Jack Howell, Chairman

RE Jack Watkins, Secretary

**ADMINISTRATIVE COMMITTEE**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2017**

TE Robert Brunson, Suncoast Florida RE Jon A. Ford, Central Indiana

MINUTES OF THE GENERAL ASSEMBLY

**Class of 2016**

TE Jerry Schriver, Metro Atlanta RE Pat Hodge, Calvary  
TE Rodney W. Whited, North Florida

**Class of 2015**

TE David W. Hall, Nw Georgia RE Danny McDaniel, Houston Metro  
RE William Mitchell, Ascension

**Class of 2014**

TE John S. Batusic, Ga Foothills RE William L. Hatcher, Savannah R  
TE Marty W. Crawford, Evangel

**Alternates**

TE James Bachmann Jr., Nashville\* RE J. David Woodard, Calvary\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

1 TE and 2 REs

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2018**

TE David V. Silvernail Jr., Potomac RE Bradford L. Bradley, N. Texas  
RE Timothy Persons, Chesapeake

**Alternates**

TE Timothy R. LeCroy, Missouri RE FLOOR NOMINATION

**D. Biographical Sketches:**

**TE David V. Silvernail:** *Potomac.* B.A. American University, Washington, DC. M.Div. Gordon-Conwell Theological Seminary. D.Min Covenant Theological Seminary. Senior Pastor, Potomac Hills Presbyterian Church, Leesburg, VA, for 17 years. Pastor, First Presbyterian Church, Enterprise, AL, 1991-96. Served on Administrative Committee 2009-13. Chairman: AC Subcommittee on Ruling Elder participation in General Assembly,

2012-13. Served on GA CoC for AC, MNA, MTW, and RBI. Chairman: Potomac Presbytery Committee on Administration and Stewardship. Chairman: Potomac Presbytery Nominations Committee. Previous Chair of Potomac Presbytery's MTW Committee. Infantry Officer, United States Army: Operations Officer, Aide-de-camp to two General Officers, Company Commander.

**TE Timothy R. LeCroy:** *Missouri*. B.S. Chemical Engineering, North Carolina State University. MDiv Covenant Theological Seminary, St. Louis, MO. PhD Historical Theology, Saint Louis University, St. Louis, MO. Lead Pastor, Christ our King PC in Columbia, MO 2012-present. Assistant Pastor, Providence PC, Saint Louis, MO. Ordained as Deacon, 2009. Served on Missouri Presbytery's Candidates and Interns Committee and Reformed University Ministries Committee. Served on General Assembly on CoC for Covenant Seminary and Interchurch Relations. Secretary: Interchurch Relations CoC, 2012. Currently adjunct instructor of Church History at Covenant Theological Seminary teaching Mdiv course on Ancient and Medieval Church History.

**RE Bradford L. Bradley:** *North Texas*. B.S. Mississippi State University. MBA Midwestern State University. Moderator of 37<sup>th</sup> General Assembly. MNA Regional Coordinator for southwest US, 7 years. Founding Executive Director of Southwest Church Planting Network 1998-2009. Western Region Coordinator for MNA, 2010-12: responsible for facilitating church planting in 15 states (9 presbyteries). MNA Regional Coordinator for South Central and Southwest from 2013-14, responsible for facilitating church planting in Covenant, Grace, Houston Metro, Mississippi Valley, North Texas, Southeast Louisiana, South Texas, Southwest Presbyteries. U.S. Air Force, rank of Captain.

**RE Timothy Persons:** *Chesapeake*. B.Sc Physics, James Madison University. M.Sc Nuclear Physics, Emory University. M.Sc Computer Science and PhD Biomedical Engineering, Wake Forest University. Stated Clerk, Chesapeake Presbytery. Served on OC of General Assembly. CoC for Covenant College and PCAF Chaired Judicial Commission for Chesapeake Presbytery in 2012. Chief Scientist of United States General Accountability Office, 2008-present. Member: Senior Executive Service of U.S. federal government. Chief consultant to GAO, Congress, and federal agencies on economical use of science and technology in government programs. Held key leadership roles at the Office of the Director of National Intelligence and National Security Agency.

**COMMITTEE ON CONSTITUTIONAL BUSINESS**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2017**

TE Larry Hoop, Iowa

RE Edward L. Wright, Chesapeake

**Class of 2016**

TE Arthur Sartorius, Siouxlands

RE Philip Temple, Calvary

**Class of 2015**

TE David H. Miner, Metropolitan New York

RE David Snoke, Pittsburgh

**Class of 2014**

TE Sean M. Lucas, Grace

RE Flynt Jones, Central Carolina

**Alternates**

TE Robert O. Browning, Covenant\*

RE Stephen W. Dowling, SE AL\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

1 TE and 1 RE

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2018**

TE Robert O. Browning, Covenant

RE Richard L. Dolan, GA Foothills

**Alternates**

TE Joshua Anderson, Missouri

RE Steven W. Dowling, SE Alabama

**D. Biographical Sketches:**

**TE Robert O. Browning, Covenant.** B.A. Political Science, Rhodes College, Memphis, TN; M.Div Reformed Theological Seminary, Charlotte, NC. Currently serves as Senior Pastor of Christ Presbyterian Church, Olive Branch, MS, 2005-present. Previously served as campus minister with

RUF (University of Memphis), 2002-05. Stated clerk of Covenant Presbytery, 2009-present; Administrative CoC, 2011-12; Presbytery judicial commissions, 2005-06; GA host committee, 2007.

**TE Joshua Anderson, Missouri.** B.A. University of Virginia, Charlottesville, VA; M.Div Covenant Theological Seminary, St. Louis, MO. Currently serves as Associate Pastor of Providence Reformed Presbyterian Church, St. Louis, MO, 2008-present. Committee on Review of Presbytery Records 2009-present; Presbytery service includes Parliamentarian, 2013-present; Admin Committee, 2010-present; Chair, Candidates & Interns Committee, 2010-present.

**RE Richard L. Dolan, Jr., Georgia Foothills.** B.A. Furman University; M.Div. Beeson Divinity School; PhD Georgia State University. Currently works as Senior Consultant for Viant Solutions (IT). ; General Assembly service includes RUM CoC; Overtures Committee; Committee on Review of Presbytery Records; Nominating Committee. Presbytery service includes Moderator in 2013. Married to Elaine for 11 years with 3 children.

**RE Steven W. Dowling, Southeast Alabama.** Currently works as Director of Converged Infrastructure for Sirius Computer Solutions. Served in USMC for 27 years (ret). General Assembly service includes CCB Alternate, 2013; Overtures Committee (Chair in 2013); Presbytery service includes Moderator, 2013-present; Chaired two Judicial Commissions, 2012-13; Nominations Committee. Serves on Board of Covenant Presbyterian Church Christian School. Married to Laura with 9 children.

## BOARD OF TRUSTEES OF COVENANT COLLEGE

### A. Present Personnel

#### *Teaching Elders*

TE J. Render Caines, TN Valley  
 TE Robert E. Davis, Blue Ridge  
 TE Dale Van Dyke, OPC

#### *Ruling Elders*

#### Class of 2017

RE William Borger, Rocky Mtn  
 RE Gary Haluska, Northern Illinois  
 RE Rob Jenks, South Coast  
 RE Robert F. Wilkinson, Missouri

MINUTES OF THE GENERAL ASSEMBLY

**Class of 2016**

TE Eric R. Hausler, OPC	RE Joel Belz, Western Carolina
TE Lance E. Lewis, Phila Metro West	RE Peter B. Polk, Chesapeake
TE Michael F. Ross, Central Carolina	RE Stephen E. Sligh, SW Florida
	RE Gordon Sluis, MS Valley

**Class of 2015**

TE Julian C. Russell, North Texas	RE T. March Bell, Potomac
TE Stephen E. Smallman Jr., Chesapeake	RE Mark Griggs, TN Valley
	RE Bradley M. Harris, Covenant
	RE Timothy Pappas, South Florida
	RE R. Craig Wood, Blue Ridge

**Class of 2014**

TE A. Craig Troxel, OPC*	RE Richard T. Bowser, E. Carolina*
	RE William P. Burdette, Suncoast FL*
	RE Charles R. Cox, Suncoast FL*
	RE Duncan Highmark, Missouri*
	RE Martin A. Moore, GA Foothills
	RE Donald E. Rittler, Chesapeake*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

7 members (TE or RE)

One may be from another NAPARC denomination

**C. Nominations:**

**Class of 2018**

TE Richard T. Bowser, E. Carolina	RE David Lucas, Suncoast Florida
TE Ralph Kelley, Mississippi Valley	RE Bryce Sullivan, Nashville
TE Robert Rayburn, Pacific NW	
TE Kevin M. Smith, TN Valley	
TE A. Craig Troxel, OPC	

**D. Biographical Sketches:**

**RE Richard T. Bowser:** *Eastern Carolina.* Graduate Grove City College, MA Westminster Seminary, Graduate Campbell University Law School. Practiced Law in Washington, DC and the last 21 years as a member of the faculty at Campbell University. Served on various denomination

committees and commissions. Served as Secretary of Covenant College Board and nominee for Chairman in 2015. He and his wife attend Grace Presbyterian in Fuquay-Varina, NC.

**TE Ralph Kelley:** *Mississippi Valley.* Graduate Covenant College, Reformed University Seminary, Atlanta. Director of Church Relations at CEP, Executive Minister at St. Andres Presbyterian Church in Columbia, SC, Executive Minister of First Presbyterian Church in Jackson, MS. Chairman of Administrative Committee of Mississippi Valley Presbytery. Has served on Committee of Commissioners for Administrative Committee and Covenant College. Married to Wendy Orr Kelley, a graduate of Covenant College, and has two sons now attending Covenant College. Volunteered for Covenant College at several college fairs in Jackson.

**RE David Lucas:** *Suncoast Florida.* Graduate of Purdue University, MBA The Harvard Business School. President of 84 store specialty chain in Dallas, TX, land development career with firm that built 14 golf courses and infrastructure of over 10,000 homes in Southwest FL. Served on Boards of Reformed Theological Seminary, Florida Gulf Coast University Foundation, Canterbury School, and Covenant College Foundation, Chairman of Board FineMark National Bank and trust. He and his wife, Linda, are members of Westminster Presbyterian in Ft Myers, FL.

**TE Robert Rayburn:** *Pacific Northwest.* Graduate of Covenant College, Covenant Seminary, PhD Aberdeen University, Scotland. Sr Pastor of Faith Presbyterian Church in Tacoma, WA. Served on the Covenant College Board for 24 years, Married to Florence Rayburn, all five children have graduated from Covenant College. Many students have attended Covenant because of his influence and his family's.

**TE Kevin Smith:** *Tennessee Valley.* Graduate of Temple University, attended Westminster Seminary, graduate Chesapeake Seminary in MD. Church planter Mt Zion Covenant in MD, Sr Pastor Pinelands Presbyterian in Miami, Sr Pastor New City Fellowship in Chattanooga, all multi-ethnic congregations. RUF Committee for Potomac Presbytery and South Florida Presbytery. Served on Board of Ministries in Action, Miami. Chapel speaker for RUF, Covenant College and many others. Married to wife Sandra.

**TE Bryce Sullivan:** *Nashville.* BA Georgia State University, MA, PhD at Ohio State University. Licensed Clinical Psychologist IL. Assistant

MINUTES OF THE GENERAL ASSEMBLY

Professor, Associate Professor, and Professor at Southern IL University Edwardsville, Professor Belmont University, Dean of Arts & Sciences at Belmont. Served as Chairman Committee of Commissioners for Covenant Seminary, Review of Presbytery Records, and many committees in Nashville Presbytery. He and his wife Beth currently attend their home church, Covenant Presbyterian in Nashville, TN.

**TE Craig Troxel:** *OPC.* Anderson University, Gordon Cromwell Theological Seminary and PhD Westminster Seminary. Pastor of Bethel OPC in Wheaton, IL.

**COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2018**

TE Marvin Padgett, Nashville

RE Charles Gibson, Evangel  
RE Kenneth Kneip, North Texas

**Class of 2017**

TE Ronald N. Gleason, South Coast

RE Donald Guthrie, Chicago Metro

TE David L. Stewart, N. New England

**Class of 2016**

TE Don K. Clements, Blue Ridge

RE William Stanway, Grace  
RE Gary White, Southeast Alabama

**Class of 2015**

TE L. William Hesterberg, Illiana

RE Marshall Rowe, TN Valley

TE Winston Maddox, Southwest

**Class of 2014**

TE George C. Fuller, New Jersey

RE Warren Jackson, NW Georgia  
RE Mike Simpson, South Texas

**Alternates**

TE W. Scott Barber, Providence\*

VACANCY

(\* Eligible for re-election to this body only)



**B. To Be Elected:**

**Class of 2019**  
2 TEs and 1 RE

**Alternates**  
1 TE and 1 RE

**C. Nominations:**

**Class of 2019**

TE Scott Barber, Providence RE John Kwasny, MS Valley  
TE Ed Norton, Covenant

**Alternates**

TE Robert Rienstra, Metro Atlanta RE Steven D. Manley, Calvary

**D. Biographical Sketches:**

**TE W. Scott Barber:** *Providence.* B.S. Public Administration, Samford University; JD, University of Georgia School of Law; M.Div. Covenant Theological Seminary (2009). Senior Pastor, Redeemer Presbyterian Church, Florence, Alabama. Currently serving as Chair of Administrative Committee for Providence Presbytery and as an alternate on the Permanent Committee for Christian Education. Served on Candidates & Credentials Committee of Central Georgia Presbytery, Covenant Seminary Committee of Commissioners, Chair Permanent Committee of Christian Education and Publications (2011-2012), Cooperative Ministries Committee and Administrative Committee of General Assembly.

**TE Ed Norton:** *Covenant.* Master of Christian Education and M.Div. Reformed Theological Seminary (1987). Minister of Christian Education, Independent Presbyterian Church, Memphis, Tennessee. Currently serving on board of Third Millennium Ministries. Served as Church Planter of Highlands Presbyterian Church, Madison, MS; also served in various ministries at First Presbyterian Church, Jackson, MS.

**TE Robert Rienstra:** *Metro-Atlanta.* B.A. History, Rutgers University; M.Div. Westminster Theological Seminary. Sr. Pastor, Trinity Presbyterian Church, Covington, GA. Currently serving as the Moderator-elect of the Metro Atlanta Presbytery, and in process of certification with Peacemaker's Ministries. Served in four presbyteries; served as youth pastor, church-planter, and helped revitalize struggling churches; moderator of Metro Atlanta Administrative Committee; Committee of Commissioners

MINUTES OF THE GENERAL ASSEMBLY

of General Assembly. Married to Lynne and together served as Pastoral Associates with MTW, providing pastoral care for missionaries in Slovakia.

**RE John Kwasny:** *Mississippi Valley*. B.A. Psychology; M.A. Counseling; Ph.D. Christian Education. Director of Christian Education, Pear Orchard Presbyterian Church, Ridgeland, Mississippi. Currently Adjunct Professor at RTS Jackson; Director of One Story Ministries; Served as Credentials committee in MS Valley Presbytery; CE committee in MS Valley Presbytery and SE Louisiana Presbytery; Director of Christian Education at Plains Presbyterian Church, Zachary, Louisiana.

**RE Steven D. Manley:** *Calvary*. M.Div. Erskine Theological Seminary (1995). Performance Improvement Coordinator, Clemson Presbyterian Church, Clemson, SC. Currently serving on Calvary Presbytery MTW Committee; Florida Presbytery Minister and His Work Committee. Served on Calvary Presbytery's MNA Committee, Clerk of Examination Committee; RE Clerk of Session and Christian Education Director, Crossgate PCA, Seneca, SC; TE in ARP denomination – served as Associate Pastor for Discipleship and Christian Education, First Presbyterian Church (ARP), Lake Placid, FL; Secretary, ARP Inter-church Relations Committee, ARP Worship Committee.

**BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2017**

TE William L. Boyd, Evangel  
TE Joseph V. Novenson, TN Valley

RE Mark Ensio, Southwest  
RE Edward S. Harris, Missouri  
RE Dwight Jones, Central Georgia  
RE Steve Thompson, Rocky Mtn

**Class of 2016**

TE Robert K. Flayhart, Evangel  
TE David G. Sinclair Sr., Calvary

RE William B. French, Missouri  
RE Carlo Hansen, Illiana  
RE Craig Stephenson, E. Carolina  
RE Walter Turner, Pittsburgh

APPENDIX P

**Class of 2015**

TE Christopher Harper, Siouxlands RE Wayne Copeland, Calvary  
TE C. Scott Parsons, TN Valley RE Samuel Graham, Covenant  
RE Miles Gresham, Evangel  
RE Ron McNalley, North Texas

**Class of 2014**

TE John K. Haralson Jr., Pacific NW\* RE Scott M. Allen, GA Foothills\*  
TE Jonathan P. Seda, Heritage RE Robert E. Hamby, Calvary\*  
RE Paul R. Stoll, Chicago Metro\*  
RE Gif Thornton, Nashville\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

6 members (TE or RE)

One may be from another NAPARC denomination

**C. Nominations:**

**Class of 2018**

TE Brian Habig, Calvary RE Brewster Harrington, Rocky Mtn  
TE John K. Haralson Jr., Pacific NW RE Robert B. Hayward, Susq. Valley  
RE Paul R. Stoll, Chicago Metro  
RE Gif Thornton, Nashville

**D. Biographical Sketches:**

**TE Brian Habig:** *Calvary*. B.A. Business Administration, Mississippi State University; M.Div., Covenant Theological Seminary, 1995. Pastor, Downtown Presbyterian, Greenville, SC. Served as RUF campus minister, Mississippi State University, Vanderbilt University. Planted Downtown Presbyterian Church, Greenville, SC; Moderator for two meetings (2008); South Carolina Campus Ministry Committee chair; MNA Committee; General Assembly Host Committee (2013). Co-authored, *The Enduring Community*.

**TE John K. Haralson, Jr:** *Pacific Northwest*. B.S. Civil Engineering, US Air Force Academy, 1989; M. Div., Covenant Theological Seminary, 1999. Senior Pastor, Grace Church Seattle. Previously Pastoral Intern, Redeemer PC, NY; Associate Pastor, City Church, San Francisco, CA. Served on Covenant Seminary Committee (2001), Bills and Overtures

## MINUTES OF THE GENERAL ASSEMBLY

Committee (2003) for General Assembly; MNW Committee, Standing Judicial Committee for Pacific Northwest Presbytery. Currently serving Ministers & Churches Committee; Metro NW Church Planting Network, Covenant Seminary Board of Trustees

**RE Brewster (Bruce) Harrington:** *Rocky Mountain*. B.A. Economics, Vanderbilt University; M.B.A., Washington University, St. Louis, MO; M.Div., Covenant Seminary. Principal, Consulting Nonprofits, LLC. Previously VP for Advancement at Covenant (1984-1990), CFO at Waterstone, Colorado Springs, CO. Served as Executive Pastor, Hope Presbyterian (EPC), Cordova, TN; Director of Development; CFO, Christ Community Health Services, Memphis, TN; Central South Presbytery, EPC; Forestgate Presbyterian (2009). Active with Covenant Seminary, Advisory Board (2010), Finance and Endowment Committee, Advancement Committee, and Christ's church for the past thirty years.

**RE Robert B. Hayward:** *Susquehanna Valley*. B.A. Economics, Lafayette College. President and CEO, Quarryville Presbyterian Retirement Community. Worked as VP of Finance, International Business, Administration at an international company. Founded Hayward Associates in 1989. Led as COO; served on numerous civic institutions. Served as Moderator of Susquehanna Presbytery, Church Planting and Outreach committee. Members of Westminster Presbyterian Church, Lancaster, PA. Joined Covenant's Board in 2005.

**RE Paul R. Stoll:** *Chicago Metro*. B.S. Engineering, La Tourneau College, Longview, TX. President, Armin Tool & Mfg, Armin Molding Corp. Served on Covenant Seminary Advisory Board (1997-2006), first elected to Board of Covenant Seminary in 2006. Involved with Covenant Seminary from an early age, committed to providing business leadership and financial acumen.

**RE Gif Thornton:** *Nashville*. Attorney, Chair of Executive Committee, Adams and Reese, LLP. Served on Board of Trustees, Covenant Theological Seminary since 2010; Committee on Judicial Business, Nashville Presbytery. Previously clerk of the Session, Christ Presbyterian, Nashville, TN. Currently member of Christ Presbyterian.

**COMMITTEE ON INTERCHURCH RELATIONS**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2016**

TE Paul R. Gilchrist, TN Valley

RE Patrick J. Shields, Potomac

**Class of 2015**

TE Sang Yong Park, Korean Eastern

RE Robert G. Sproul Jr., Evangel

**Class of 2014**

TE Richard S. Lints, S. New England\*

RE Chris Shoemaker, S. New Engl\*

**Alternates**

TE Bruce K. Bowers, SE Alabama\*

RE James C. Richardson, Gulf Coast\*

(\* Eligible for re-election to this body only)

**B. To be Elected:**

**Class of 2017**

1 TE and 1 RE

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2017**

TE E. Bruce O'Neil, Chesapeake

RE James C. Richardson, Gulf Coast

**Alternates**

TE Richard D. Phillips, Calvary

RE Bruce Baugus, Mississippi Valley

**D. Biographical Sketches:**

**TE E. Bruce O'Neil:** *Chesapeake.* B.A. Auburn University; M.Div. Reformed Theological Seminary; D.Min. New Geneva Theological Seminary. Senior pastor, Evangelical Presbyterian Church, Annapolis, Maryland. Previous pastoral service in Tennessee and Alabama. Committee of Commissioners for Administrative, Covenant College, and Retirement, Benefits and Insurance. Credentials Committee chairman in three Presbyteries, including current service as chairman in Chesapeake.

**TE Richard D. Phillips:** *Calvary*. B.A. University of Michigan; M.B.A. University of Pennsylvania; M.Div. Westminster Theological Seminary; D.D. Greenville Presbyterian Theological Seminary. Senior Minister of Second Presbyterian Church, Greenville, SC (2007- ). Previous pastoral service in Coral Springs, FL and Philadelphia, PA. Past chairman of Committee of Commissioners on Bills and Overtures. Alliance of Confessing Evangelicals, Council & Board of Directors (1999- ); Philadelphia Conference on Reformed Theology, conference chairman, (2000- ); God's Living Word radio broadcast speaker, (2003- ). *Reformed Expository Commentary* (P&R Publishing), series co-editor, (2005- ). The Gospel Coalition council member (2008- ); Twin Lakes Fellowship ministerial adviser (2002- ); Knox Theological Seminary Board of Directors (2005-2007).

**RE James C. Richardson:** *Gulf Coast*. B.A., mathematics, Troy State College, 1964; M.S., statistics, Oklahoma State University, 1974. Retired from career in civil service, engineering division, Eglin AFB. USAF veteran. Westminster Presbyterian Church, Fort Walton Beach, FL. ICR Committee alternate (2013), ICR member, vice-chairman, secretary (2010-2012). Committee of Commissioners for MTW and CEP. Past Moderator of Presbytery (2012) and past member of Presbytery MTW & CEP Committees and Oversight Committee for Crestview, FL church plant. Past experience in disaster relief and outreach to Korean community and Cuban refugees.

**RE Bruce Baugus:** *Mississippi Valley*. B.S. Pennsylvania State University; M.Div. Southern Baptist Theological Seminary; Ph.D. Calvin Theological Seminary. Assistant Professor of Philosophy and Theology, Reformed Theological Seminary, Jackson, MS, (2008- ). Trinity Presbyterian Church, Jackson, MS. Former Moderator of Presbytery. Involved in several theological education and church development projects in China and South Korea. Organized conference serving NAPARC bodies active in China, called "China's Reforming Churches," with an OPC friend, in College Park, MD in January, 2013. (Edited volume of same title forthcoming this June from Reformation Heritage Books.)

**COMMITTEE ON MISSION TO NORTH AMERICA**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2018**

TE Douglass Swagerty, Southwest  
TE Doug Comin, N. New England

RE John (Jack) B. Ewing Jr.,  
Suncoast Fl.

**Class of 2017**

TE Matthew Bohling, Pacific NW

RE Frank Griffith, Calvary  
RE Ken Pennell, Grace

**Class of 2016**

TE Hunter T. Brewer, MS Valley  
TE Jason Mather, Pacific

RE Eugene Betts, Savannah River

**Class of 2015**

TE Murray Lee, Evangel

RE Cecil Patterson Jr., N. Florida  
RE Robert Sawyer, S. New. England

**Class of 2014**

TE Philip D. Douglass, Missouri  
TE Thurman L. Williams, Missouri

RE Don G. Breazeale, MS Valley

**Alternates**

VACANCY

VACANCY

(\*Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2019**

1 TE and 2 REs

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2019**

TE Irwyn L. Ince, Chesapeake

RE Kenneth Safford, Calvary  
RE William A. Thomas, North Texas

**Alternates**

TE David H. Schutter, Ohio

RE FLOOR NOMINATION

**D. Biographical Sketches:**

**TE Irwyn L. Ince:** *Chesapeake*. B.E.E.E. City College of New York; M.Div. Reformed Theological Seminary. Pastor, City of Hope Church, Columbia, Maryland. Planted City of Hope Church in 2007 as an ethnically and culturally diverse congregation. Former systems engineering manager for Motorola, Inc. (1995-2006). Led Presbytery MNA Committee's efforts to establish the Greater Baltimore Church Planting Network in 2012.

**TE David H. Schutter:** *Ohio*. M.Div. Covenant Theological Seminary. Th.M. candidate Westminster Theological Seminary (London). Senior pastor of Northwest Presbyterian Church, Dublin, Ohio. Planted Foothills Community Church (PCA), Sturgis, SD. Former Battalion Chaplain, U.S. Army Reserve. Awarded Bronze Star for service in Afghanistan in 2003. Served as associate pastor of Naperville (IL) Presbyterian Church. Chicago Metro Presbytery Organizing Committee member. Participates in Jonathan Edwards Global Sermon Editing project in conjunction with Yale University. Actively involved in establishing campus ministry and church planting in central Ohio.

**RE Kenneth Safford:** *Calvary*. Second Presbyterian Church, Greenville, SC. Insurance agent for 45 years. Certified instructor in Evangelism Explosion since 1988. Formerly served on the Board of PCA Foundation. Member of Presbytery's Candidates Committee.

**RE William A. Thomas:** *North Texas*. University of Pennsylvania; Princeton Theological Seminary; also holds an M.B.A. in finance. Executive Director of Southwest PCA Church Planting Network since 2009. Park Cities Presbyterian Church, Dallas, TX. Worked 30 years in medical sales and marketing. Member of GA MNA Committee from 2010-2013. Member of Presbytery's MNA Committee (2009- ) and Campus Ministries Committee (2009- ).

**COMMITTEE ON MISSION TO THE WORLD**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2018**

TE William E. Dempsey, MS Valley

RE Edwin T. McKibben, Metro Atlanta

TE Patrick J. Womack, W. Carolina



APPENDIX P

**Class of 2017**

TE Troy Albee, S. New England RE Daryl Brister, Houston Metro  
RE Keith R. Bucklen, Susq. Valley

**Class of 2016**

TE James O. Brown Jr., Heritage RE Jim Froehlich, Georgia Foothills  
TE Bruce A. McDowell, Philadelphia

**Class of 2015**

TE Marvin J. Bates III, Rocky Mtn RE David L. Franklin, North Texas  
RE Edward J. Lang, Chesapeake

**Class of 2014**

TE Ruffin Alphin, Tidewater RE Norman Leo Mooney, Missouri  
TE Joseph L. Creech, C. Florida

**Alternates**

TE Roland S. Barnes, Savannah River\* RE Hugh S. Potts Jr., MS Valley\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2019**

1 TE and 2 REs

**Alternates**

1TE and 1 RE

**C. Nominations:**

**Class of 2019**

TE Richard Wiman, MS Valley RE Michael K. Alston, TN Valley  
RE Bashir Khan, Potomac

**Alternates**

TE James Richter, Westminster RE Hugh S. Potts Jr., MS Valley

**D. Biographical Sketches:**

**TE Richard Wiman:** *Mississippi Valley.* U of Southern MS, BA; RTS, MDiv. Pastor, First PC, Belzoni, MS, 32 years. With his wife served as a 1 year missionary to Granada. Currently he and his wife serve as an MTW associate couple for the two MTW teams in Belgium. Served as a member

## MINUTES OF THE GENERAL ASSEMBLY

and chairman of Presbytery MTW committee. Has led mission and vision trips to the Mexican border, Yukatan, Turkey, and Ukraine. Has travelled extensively with MTW to Peru, Ecuador, and has travelled to many places on his own. First PC has a strong faith promise program. Attended two Global Missions Conferences.

**TE James Richter:** *Westminster.* Auburn U, Bachelor and Master's degrees in Civil Engineering. RTS, MDiv and DMin. Senior Pastor, Westminster PC, Johnson City, TN since 2003. Westminster contributes significantly to missions and missionaries through Faith Promise. He and his wife, Linda, serve as the MTW Pastoral Associates Couple for the MTW team in Kyiv, Ukraine, and have participated in several short term mission trips. Member of Missions Safety International for 9 years. Two children and four grandchildren.

**RE Michael K. Alston:** *Tennessee Valley.* Attorney for 25 years. RE at FPC, Chattanooga, TN for over 20 years. Served on church's World Missions Executive Committee for 12 years, chairman for 10 years. Previously served on CMTW, 2007-2012; served on Finance and Management Subcommittee, Business as Missions Committee (current member), and Investment Advisory Group (current advisor). Active in MTW's Ambassador's program. Wife, Lynette, married 21 years; three children.

**RE Bashir Khan:** *Potomac.* Forman Christian College; University of Punjab, Pakistan; San Diego State College, Master's. Retired. Former professor and advisor to the Student Christian Movement, Forman Christian College, Pakistan; former Subject Specialist, Ministry of Education, Pakistan. RE at Wallace Presbyterian in College Park, MD. Serves as session liaison to Missions Team. Member of Potomac's MTW Committee for 14 years. Served 5 year term on CMTW starting in 2008. Wife, Riffat, married 43 years; three children, three grandchildren.

**RE Hugh S. Potts Jr.:** *Mississippi Valley.* Banking CEO and obtained law degree. Ruling Elder at First Presbyterian Kosciusko, MS, for 28 years. Presbytery: Moderator, Mississippi Valley, Member: Candidates and Credentials Committee, Mission to the World Committee, RUF Mid-South Committee. General Assembly: MTW Committee (2005-2010). Board Member: French Camp Academy, Belhaven University, Presbyterian Day School.

**BOARD OF DIRECTORS FOR THE  
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2017**

TE Dave Clelland, North Texas

RE Eric H. Halvorson, Pacific  
RE Robbin Morton, C. Georgia

**Class of 2016**

DE James Ewoldt, Missouri  
RE Russell Trapp, Providence

**Class of 2015**

DE John F. Schoone, Metro Atlanta  
RE William O. Stone, MS Valley  
RE Daniel M. Wykoff, GA Foothills

**Class of 2014**

TE Steven D. Froehlich, NY State

RE John N. Albritton Jr., SE AL\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

2 members (TE, RE or DE)

**C. Nominations:**

**Class of 2018**

RE John N. Albritton Jr., SE AL  
DE Chad W. Davis, Potomac

**D. Biographical Sketches:**

**RE John N. Albritton, Jr.:** *Southeast Alabama* occupational experience before retirement included managing two trust departments (20 years combined), the practice of law (11 years) specializing in ERISA, estate planning and probate work, associated with PCAF since J & R as a board member or advisory member, served as chairman of PCAF four times, current Vice Chairman of PCAF, served one term on the Board of Covenant Seminary, also served on multiple Presbytery Committees.

MINUTES OF THE GENERAL ASSEMBLY

**DE Chad W. Davis:** *Potomac* MA Business Administration, Troy University, BS Accounting, Western Kentucky University, and is a Certified Public Accountant. Managing Partner, Red Rock Financial Counseling, LLC, as a Deacon, served for 3 years on the Stewardship Committee (responsible for the budget and financial operations of MPC), 2 years on the Ministry Committee (financial counseling with individuals and families) and 1 year as Chairman of the Board of Deacons. Lives in Leesburg, VA, with his wife Danielle and three children.

**BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC.**

**A. Present Personnel**

*Teaching Elder*

*Ruling Elder*

**Class of 2017**

TE Eric B. Zellner, Covenant

RE Paul A. Fullerton, S. New Engl  
RE M. Ross Walters, Calvary

**Class of 2016**

TE Jonathan B. Medlock, N. California

RE John Mardirosian, New Jersey  
RE John E. Steiner, SE Alabama

**Class of 2015**

RE Bruce Jenkins, Rocky Mtn\*\*  
RE J. Kenneth McCarty, N. Texas  
RE John A. Williamson, Evangel

**Class of 2014**

RE William H. Brockman, Potomac\*  
RE Edwin C. Eckles Jr., Savannah R  
VACANCY

(\* Eligible for re-election to this body only)

(\*\*Filling unexpired term of resignation. Must be approved by General Assembly.)

**B. To Be Elected:**

**Class of 2018**

3 Members (TE, RE, or DE)

**C. Nominations:****Class of 2018**

RE William H. Brockman, Potomac

RE William L. Spitz, C. Carolina

RE James W. Wert Jr., Metro Atlanta

**D. Biographical Sketches**

**RE William H. Brockman:** *Potomac*. A.B., Princeton University, 1972. Financial Planner, Cornerstone Financial Partners, 2011-present; Vice President, Early Cassidy & Schilling, 1998-2011; Agent, New England Life, 1975-1998. Served as president of National Association of Insurance and Financial Advisors- Greater Washington D.C. area. Member of Wallace Presbyterian Church, College Park, MD. Served on RBI board-class of 2003, 2007, 2014. Board secretary 2003-04. Current chairman of the Insurance Committee (RBI).

**RE William L. Spitz:** *Central Carolina*. B.S. Accounting, Clemson University, 1982. Senior Church Administrator, Christ Covenant Church, Matthews, NC, 2004-present; Financial and Tax Consultant, William L. Spitz Consulting, 2004-2013; Managing Executive, First Union/Wachovia, 2000-2004; KPMG, LLP, 1982-2000 (finished as a partner). Certification with Crown Financial Ministries. CPA in NC and SC. Member of Christ Covenant Church, Matthew, NC. Advised RBI on 2012 PCA Call Package Guidelines.

**RE James W. Wert, Jr:** *Metro Atlanta*. B.A. Political Science and German, University of North Carolina, 1980; MBA, Harvard Business School, 1985. Managing Partner, Wert & Associates, 2013-present; Consultant, Every Tribe Every Nation, 2011-2013; Principal, Triaxia Partners, 2000-2013; Vice President of Finance, National Service Industries, 1997-2000; Vice President of Marketing, Mead Coated Board, 1992-1996; Senior Engagement Manager, McKinsey & Co, 1985-1992. Board of Directors, International Students, Inc., 2002-present. Founding member of Intown Community Church, 1983-present. General Assembly Overtures Committee, 2009-2013; Credentials Committee (presbytery), 2001-present; PCA Strategic Planning Committee, 2001-2005.

**BOARD OF DIRECTORS OF RIDGE HAVEN**

**A. Present Personnel**

***Teaching Elders:***

***Ruling Elders:***

**Class of 2018**

RE Pete Austin IV, TN Valley

RE Randy Berger, Eastern Carolina

**Class of 2017**

TE David Sanders, Calvary

TE J. Andrew White, Westminster

**Class of 2016**

RE Dan Neilson, Savannah River

RE Thomas A. Cook, Gulfstream\*\*

**Class of 2015**

TE Benjamin Robertson, Tidewater

RE Kim Conner, Calvary

**Class of 2014**

TE Cornelieus J. Ganzel Jr., C. Florida\*

TE Richard O. Smith, C. Georgia\*

(\*Eligible for re-election to this body only)

(\*\*Filling unexpired term of resignation.

Must be approved by General Assembly)

**B. To Be Elected:**

**Class of 2019**

2 members (either TE or RE)

**C. Nominations:**

**Class of 2019**

TE Roger Andrew Newell, Palmetto

RE Marvin C. Culbertson Jr., N. TX

**D. Biographical Sketches:**

**RE Marvin C. Culbertson, Jr.:** *North Texas.* Teaching Faculty of ENT Pediatric Department at University of Texas Southwestern Medical School in Dallas, TX, 1956-Present. In N. Texas Presbytery has served

three 3-year terms as Moderator; two 3-year terms as Chairman of Administrative Committee; one 3-year term each on MTW and Christian Ed committee. Attended General Assembly since 1984, serving on GA MTW committee, 10+ years on GA Standing Judicial Commission. 10+ years served as Physician to GA and numerous GA Committee of Commissioners. Served as RE in two separate PCUS churches and subsequently in PCA churches in Dallas, TX. Served 11 years on Board of Sky Ranches, TX, a camp founded in 1956.

**TE Roger Andrew Newell:** *Palmetto*. Reformed Theology Seminar, MDiv . Solo Pastor, New Philadelphia PCA, Quincy, FL, 2000-2007; Assistant Pastor to Families, Youth & Children, Trinity PCA, Orangeburg, SC, 2007-2010; Senior Pastor, Covenant Community Church, Red Bank, SC, 2010-Present. Served 1 year on Ridge Haven Board of Directors to fill vacancy. 20 years of experience attending and serving at Ridge Haven in volunteer capacities.

**COMMITTEE ON REFORMED UNIVERSITY MINISTRIES**

**A. Present Personnel**

***Teaching Elders:***

***Ruling Elders:***

**Class of 2018**

TE Jack Howell, Tidewater  
TE David Osborne, E. Carolina

RE Will W. Huss Jr., Calvary

**Class of 2017**

TE William F. Joseph, MS Valley

RE Mark Myhal, Fellowship  
RE William H. Porter, Rocky Mtn

**Class of 2016**

TE M. Marshall Brown, Pacific  
TE Edward W. Dunnington, Blue Ridge

RE Guice Slawson Jr., SE Alabama

**Class of 2015**

TE Martin S.C. “Mike” Biggs, N. Texas

RE Scott P. Magnuson, Pittsburgh  
RE Mark Bakker, Calvary

**Class of 2014**

TE Paul L. Bankson, Central Georgia  
TE Bryan Counts, Rocky Mountain\*

RE Melton Duncan, Calvary

**Alternates**

VACANCY

RE Walter G. Mahla, S. New Engl\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2019**

1 TE and 2 REs

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2019**

TE Bryan Counts, Rocky Mountain

RE Cornelius W. Barnes, MS Valley

RE Walter G. Mahla, S. New England

**Alternates**

TE Clifton Wilcox, Gulf Coast

RE Allen Powers, Warrior

**D. Biographical Sketches:**

**TE Bryan Counts:** *Rocky Mountain.* BA History and Education, Covenant College, 1998. MDiv, Covenant Seminary, 2004. Currently an Associate Pastor at Village Seven in Colorado Springs, CO, since 2004. He has been the RUM Committee Chairman for Rocky Mountain Presbytery since 2006. He has also filled two expired terms for the RUM Permanent Committee (in 2009 and 2013). At presbytery level, he was part of helping to establish RUF at US Air Force Academy and has a vision to see RUFs established throughout Colorado, Wyoming, and Montana. He sees RUF as a strategic means of reaching students.

**TE Clifton Wilcox:** *Gulf Coast.* BA Bible/Christian Ed., Belhaven College, 1981. MDiv, Covenant Seminary, 1992. Now a church planter in the Pace, FL, area with plans for a new RUF ministry at University of West Florida. Prior to seminary, he served for 8 ½ years as a youth pastor. After seminary, he served as campus minister at Univ. of Florida (1992-2003). He currently serves the RUM Committee for Gulf Coast Presbytery and as representative to Florida Joint Committee on Campus ministry. He has been married to Julie for 32 years and have three grown children, Katie, Janie, & Zachary.



**RE Cornelius W. Barnes:** *Mississippi Valley*. MBA and years of business experience. Currently a petroleum geologist and has served at Pear Orchard Presbyterian Church, Ridgeland, MS, for 31 years. Served on the RUM CoC at the 2013 GA and actively supports the work of RUF by encouraging high school students to visit RUF meetings on area campuses; financially supporting campus ministers and interns, and hosting RUF meetings in the “Barnes Barn.” Two of his three children have been involved in RUF and he believes RUF stands in the gap for Christ with students during an important season of their lives.

**RE Walter G. Mahla:** *Southern New England*. Engineering, VMI, 1980. MSEE, Purdue, 1982. Currently an Electrical engineer and real estate developer in Wrentham, MA, and RE at Trinity PCA, Providence, RI. Trinity supports RUF at Brown University. He served on the Administrative Committee of GA for three years and also as IT volunteer for GA. He has been married to Carol for over 30 years. His younger son Matt served an extended RUF Internship at UVA (2009-2012). He and his wife support RUF, pray regularly for ministers and interns, and participate in as many RUF activities as possible.

**RE Allen Powers:** *Warrior*. BS & Masters, Engineering, University of Alabama. Currently an engineer and a RE at Riverwood Church, Tuscaloosa, AL. He has been involved in committee work at Warrior Presbytery and served as a deacon at Westminster Pres., Huntsville, AL when Paul Alexander was senior pastor. He has been supportive of RUF for the past 25 years, spanning the RUF tenures of Billy Joseph, Marshall Brown, and Ryan Moore, at University of Alabama in Tuscaloosa. He believes RUM is a valuable work helping meet student needs on campus during a crucial time in their life as a believer.

## STANDING JUDICIAL COMMISSION

### A. Present Personnel

#### *Teaching Elder*

#### *Ruling Elder*

#### **Class of 2017**

TE William S. Barker, Philadelphia

RE John R. Bise, Providence

TE Raymond D. Cannata, S. Louisiana

RE EJ Nusbaum, Rocky Mountain

TE Fred Greco, Houston Metro

RE John Pickering, Evangel

MINUTES OF THE GENERAL ASSEMBLY

**Class of 2016**

TE Howell A. Burkhalter, Pdmt Triad	RE E. C. Burnett, Calvary
TE David F. Coffin Jr., Potomac	RE Frederick Neikirk, Ascension
TE Paul D. Kooistra, Warrior	RE R. Jackson Wilson, GA Foothills

**Class of 2015**

TE Grover Gunn, Mississippi Valley	RE Howie Donahoe, Pacific NW
TE William R. Lyle, Suncoast Florida	RE Samuel J. Duncan, Grace
TE Steven Meyerhoff, Chesapeake	RE D. W. Haigler Jr., Missouri

**Class of 2014**

TE Bryan S. Chapell, Northern Illinois*	RE Daniel Carrell, James River*
TE Paul B. Fowler, North Texas*	RE Bruce Terrell, Metro New York*
TE Charles E. McGowan, Nashville*	RE John B. White Jr., Metro Atlanta*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2018**

3 TEs and 3 REs

**C. Nominations:**

**Class of 2018**

TE Bryan Chapell, Northern Illinois	RE Dan Carrell, James River
TE Charles E. McGowan, Nashville	RE Bruce Terrell, Metro New York
TE George Robertson, Savannah R	RE John B. White, Metro Atlanta

**D. Biographical Sketches:**

**TE Bryan Chapell:** *Northern Illinois.* Pastor, Grace Presbyterian Church, Peoria, IL and professor of preaching at Covenant Seminary, RTS Jackson, and Knox. Presently serving first term on the SJC of GA. Previously served multiple terms on the Committee on Constitutional Business, and the Overtures Committee of the GA. Also served the General Assembly's Internship Standards Committee, the Uniform Curriculum Committee, the Strategic Planning Committee, and the RAO Revisions Committee. He has written or contributed to fifty books and is the general editor of the Gospel Transformation Bible (ESV). Married to Kathleen with four children all involved in Christian ministry.

**TE Charles E. McGowan:** *Nashville.* Pastor at Christ Pres., Nashville, for 15 years, and president McGowan Search, a consulting ministry assisting churches searching for their next senior pastor. At presbytery, he served

as moderator (Southeast Alabama & Nashville, and as the Atlanta Presbytery of the PCUS), and also as chairman of MNA committees. At the GA level, he has served on the SJC and was elected moderator of the 25<sup>th</sup> GA in Ft. Lauderdale. His other pastoral work includes planting Chapel Woods PCA in Decatur, GA and served it for 13 years; pastored First Pres Dothan, AL, for ten years.

**TE George Robertson:** *Savannah River.* Pastor, First Presbyterian Church, Augusta, GA, since 2005, and adjunct faculty member for homiletics and church history at Erskine Theological Seminary. At presbytery level, he has served the Missouri Presbytery on numerous standing and study committees dealing with PCA constitutional issues. At GA, he has served on the Covenant College board of trustees from 1994-2010 as vice chairman, coordinator of the 26<sup>th</sup> GA, has served on various CoC's, and helped with strategic planning efforts. Previously he was pastor at Covenant Pres., St. Louis, MO.

**RE Dan Carrell:** *James River.* MA, Davidson College; Masters, Oxford University; JD, Stanford University. Currently a principal at a law firm in Richmond. He serves at Stony Point Reformed Pres., Richmond VA, as a trustee, legal counsel, and Sunday school teacher. He has served as moderator of the James River Presbytery three times and represented the presbytery before the SJC twice. At GA, he has served as moderator (39<sup>th</sup> GA), and formerly the chairman of the Bills & Overtures CoC, and six times on the Overtures Committee. He and his wife of almost 38 years have two grown daughters.

**RE Bruce Terrell:** *Metropolitan New York.* Bachelors and Masters degrees in Education. Currently the executive director of Redeemer Presbyterian Church, New York City (since 2006) and a ruling elder in PCA congregations since 1990. He has served the PCA as MTW (both short- and long-term missions) for twenty years; on the SJC since 2010; and currently as the Moderator of the GA. On the local church level, he has primarily served as an adult Sunday school teacher, a Bible study leader, a strategic planner, and helped on two pastoral search committees.

**RE John B. White:** *Metro Atlanta.* Bachelors in history and political science, LaGrange College. Now, Clerk of Session, Westminster Presbyterian, Atlanta. In retirement, he is senior consultant to Coca-Cola's Office of the Chairman of the Board. He has served the North Georgia Presbytery as Moderator and Parliamentarian for many years and on various Metro Atlanta committees. At GA, he has served

MINUTES OF THE GENERAL ASSEMBLY

extensively: as moderator (1989); assistant parliamentarian (consistently since 1990); on the SJC (since 1990); on the MNA Committee (1989-1993); and on the Study Committees for Creation & Federal Vision. He is on numerous non-profit, educational, and civic boards.

**THEOLOGICAL EXAMINING COMMITTEE**

**A. Present Personnel**

*Teaching Elders*

*Ruling Elders*

**Class of 2016**

TE P. Clay Holland, Houston Metro RE Charles Waldron, Missouri

**Class of 2015**

TE Howard Griffith, Potomac RE Phillip Shroyer, Grace

**Class of 2014**

TE David O. Filson, Nashville RE Elbert Mullis Jr., Evangel

**Alternates**

TE Rhett P. Dodson, Ohio\* RE William Cranford, Fellowship\*

(\* Eligible for re-election to this body only)

**B. To Be Elected:**

**Class of 2017**

1 TE and 1 RE

**Alternates**

1 TE and 1 RE

**C. Nominations:**

**Class of 2017**

TE Eric R. Dye, Palmetto RE William Cranford, Fellowship

**Alternates**

TE Guy Waters, Mississippi Valley RE FLOOR NOMINATION

**D. Biographical Sketches:**

**TE Eric R. Dye:** *Palmetto*. M.Div., Covenant Theological Seminary, St. Louis, MO, 1984; Th.M., Covenant Theological Seminary, St. Louis, MO, 1994. Senior Pastor, Covenant Presbyterian Church, Columbia, SC. Six years in military intelligence as a regular soldier, and 21 years as a military chaplain. Chairman of Candidates and Credentials Committee, Missouri Presbytery, 1984-1987; Member, Candidates and Credentials Committee, Palmetto Presbytery, 2006-Present.

**TE Guy Prentiss Waters:** *Mississippi Valley*. B.A., University of Pennsylvania, 1995; M.Div., Westminster Theological Seminary, 1998; Ph.D., Duke University, 2002. Professor of New Testament, Reformed Theological Seminary, Jackson, MS. Presbytery Credentials Committee, 2003-Present (Chairman, 2004-2010); Presbytery Nominations Committee, 2011-Present (Chairman, 2013-Present); Moderator, Presbytery of the Mississippi Valley, November, 2011. General Assembly Overtures Committee, 2012; General Assembly Theological Examining Committee, 2007-2011 (Chairman, 2009-2011). An author of numerous widely published books, chapters, and articles; frequent reviewer of theological books for publications such as *Reformation 21* and *Reformed Theological Review*.

**RE William Cranford:** *Fellowship*. B.S., Chemistry, Clemson University, 1976; D.M.D., College of Dental Medicine, Medical University of South Carolina, 1983. Ordained Deacon, 1977; ordained Elder, 1990; Clerk of Session, 2007-Present; Fellowship Presbytery Membership Committee; General Assembly Theological Examining Committee (three terms, past chairman).

MINUTES OF THE GENERAL ASSEMBLY

**SUPPLEMENTAL REPORT OF THE NOMINATING COMMITTEE  
TO THE FORTY-SECOND GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Nominating Committee of the General Assembly convened in Houston, Texas, at the Hilton Americas Houston, on Wednesday, June 18, 2014. Chairman TE Jack Howell called the meeting to order at 5:02 p.m. with prayer.

Members in attendance:

<u>PRESBYTERY</u>	<u>REPRESENTATIVE</u>	<u>CLASS</u>
Central Carolina	RE Flynt Jones	2014
Chesapeake	TE Michael Khandjian	2016
Chicago Metro	TE Aaron Baker	2014
Evangel	TE Danny Giffen	2016
Fellowship	TE Al Ward	2015
Gulf Coast	TE Rick Fennig	2015
Iowa	TE James Hakim	2016
Korean Northeastern	TE Hoochan Paul Lee	2014
Metro New York	TE Donny Friederichsen	2014
Mississippi Valley	TE Phillip Palmertree	2014
Nashville	RE Jack Watkins	2015 - Secretary
New Jersey	TE Phil Henry	2016
New York State	TE Lawrence Roff	2016
North Florida	TE Rodney Whited	2016
North Texas	TE Rolf Meintjes	2016
Northwest Georgia	RE Wes Richardson	2015
Ohio	TE James Kessler	2015
Ohio Valley	TE Michael Craddock	2015
Palmetto	TE Cameron Kirker	2015
Piedmont Triad	TE Brian Deringer	2015
Potomac	TE Joel St. Clair	2016
Rocky Mountain	TE Kevin Allen	2015
Savannah River	TE Nick Batzig	2014
Southern New England	TE Preston Graham	2014
Southwest	TE Mark Rowden	2016
Southwest Florida	TE Steve Jeantet	2015
Susquehanna Valley	TE Jediah Slaboda	2015
Tennessee Valley	TE Brian Cosby	2015
Tidewater	TE Jack Howell	2015 - Chair
Warrior	RE Edward Owens	2015

APPENDIX P

Visitors: None present.

Chairmen TE Jack Howell reviewed the proper method for handling floor nominations and writing biographical sketches.

18 floor nominations were reviewed for eligibility, 18 of which were found to be eligible.

The Chairman requested volunteers to compile and format the biographical data accompanying the Floor Nominations.

MSP that the Committee adjourn.

Chairman Howell adjourned the meeting at 5:52pm and RE Jack Watkins closed with prayer.

**ADMINISTRATIVE COMMITTEE**

**Class of 2018**

(1 TE to be elected)

**Nominating Committee Nominee**

TE David V. Silvernail Jr., Potomac

**Floor Nominee**

TE Rod Mays, Calvary

**TE Rod Mays:** *Calvary*. Serves as adjunct professor of Practical Theology at RTS and will begin as Executive Pastor of Mitchell Road Presbyterian Church in June 2014 and Executive Director of the Greenville Fellows Program. Served as National Coordinator of RUM for the past fifteen years. Served pastorates in WV, MS, and SC. Presbytery service includes various committees including Shepherding and Examinations, as well as moderator.

**Alternate**

(1 TE and 1 RE to be elected)

**Nominating Committee Nominee**

TE Timothy R. LeCroy, Missouri

TE Kenneth Pierce, MS Valley

**Floor Nominee**

TE Steven Jeantet, SW Florida

**TE Steven Jeantet,** *Southwest Florida*. BA, International Business, Jacksonville University; MDiv, RTS—Orlando; PhD candidate, Organizational Leadership, Eastern University. Executive Pastor, Covenant Life Church, Sarasota, FL (2010-14). Previously Minister of Outreach, Glasgow Church, Bear, DE (2007-10) and College Pastor,

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Waypoint Church, Oviedo, FL. Married with 3 children. Has served on the GA Nominating Committee. Currently assisting the Administrative Committee/ Stated Clerk's Office with special projects to design, review and institute electronic voting for future General Assemblies.

**TE Kenneth Pierce:** *Mississippi Valley*, B.A., Summa Cum Laude, Hillsdale College; M.Div. Reformed Theological Seminary (Jackson, MS); PhD Candidate, Aberdeen University; Senior Pastor, Trinity Presbyterian Church (Jackson, MS), 2007-present; Assistant Pastor & Senior Pastor, Draper's Valley Presbyterian Church (Draper, VA), 2001-2007; Pastor, First PC (Greensboro, AL) and Newbern Presbyterian Church (Newbern, AL), 1998-2001; Assistant to the Pastor, Seventh Reformed Church (Grand Rapids, MI), 1996-1998; Served at General Assembly on Overtures Committee twice, Review of Presbytery once; Formerly served as Blue Ridge Presbytery's Chairman for Credentials Committee.

**Nominating Committee Nominee**

Vacant

**Floor Nominee**

RE Todd Carlisle, Evangel

RE Barry Sheets, New River

RE H. Scott Winchester, Heritage

**RE Todd Carlisle:** *Evangel*. Currently works as Attorney, Sirote & Permutt, Birmingham, AL. Briarwood Presbyterian Church service includes RE (1998-present); service on Leadership Team; Deacon, 1994-96; Chairman of Deacons, 1996-98.

**RE Barry Sheets:** *New River*. BA (Political Science) Ohio State University. Senior Consultant, Principled Policy Consulting, LLC, 2009-Present. Executive Director, Institute for Principled Policy, 2002-Present; Ruling Elder at Pliny Presbyterian Church, (Pliny, WV), 2009-Present, Clerk of Session, 2009-present; New River Presbytery service, Recording clerk (2012-present); Moderator (2011); Administrative Committee (2012-Present); General Assembly service, Overtures Committee (2010-2013), Nominating Committee (2012-13), Review of Presbytery Records (2012-2014).

**RE H. Scott Winchester:** *Heritage*. B.S. Finance Management, Goldey Beacom College; nearing completion of MA in Religion from Reformed Theological Seminary. Serves on 2 presbytery committees. President and Operating Partner of Noble 6 LLC, a small business accounting services. Executive Pastor and Ruling Elder of Stones Throw Church overseeing



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accounting and operations (2010-present). Business Manager of Glasgow Church overseeing accounting, personnel and business operations of church, school and satellite campuses (2004-2010), including leading church through 5 unqualified audit opinions. Served on 2013 Overtures Committee. Before entering ministry, career in accounting.

**COMMITTEE ON CONSTITUTIONAL BUSINESS**

**Alternate**

(1 TE to be elected)

**Nominating Committee Nominee**

TE Joshua Anderson, Missouri

**Floor Nominee**

TE Mark Rowden, Southwest

**TE Mark Rowden**, *Southwest*. B.A. Covenant College; M.Div Covenant Theological Seminary. Pastor of Immanuel PCA in Mesa, AZ. Previously pastor of churches in Missouri, Florida and Georgia. Presbytery service includes recording clerk and parliamentarian for 18 years in three presbyteries. Previously served twice on CCB including Chairman in 2013.

**COMMITTEE ON INTERCHURCH RELATIONS**

**Alternate**

(1 TE and 1 RE to be elected)

**Nominating Committee Nominee**

TE Richard D. Phillips, Calvary

**Floor Nominee**

TE Richard Lints, S. New England

**TE Richard Lints**: *Southern New England*. Vice President of Academic Affairs and Professor of Theology at Gordon-Conwell Theological Seminary. Previously taught at Reformed Theological Seminary and Westminster Theological Seminary. Serves on Board of Gospel and Culture Center. Previously pastor of church plant in Concord, MA. General Assembly service includes member and chairman of IRC.

**Nominating Committee Nominee**

Vacant

**Floor Nominee**

RE Paul Bush, Covenant  
RE Paul Richardson, Nashville

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**RE Paul Bush:** *Covenant*. B.S. (Finance), University of Southern Indiana; Insurance Regional Field Claims Manager. RE Covenant Presbyterian Church, Little Rock, AR (8 years); Coordinator for men’s ministry; Presbytery Service includes former Moderator; Chairman of Church Care Committee, MNA, and Nominations; Liaison to the MNA Disaster Response team, Site leader for Hurricane Katrina response; Married to wife, Kris, for 26 years and father to three daughters.

**RE Paul Richardson:** *Nashville*. Independent Business Owner. Member of the Christ Presbyterian Church, Nashville for 25 years and serving as an RE. Presbytery service includes Moderator, member of the Leadership Development Committee. General Assembly service includes work as Commissioner and member of various CoC including Bills & Overtures.

**COMMITTEE ON MISSION TO NORTH AMERICA**

**Alternate**

(1 RE to be elected)

**Nominating Committee Nominee**

Vacant

**Floor Nominee**

RE Paul Adams Sr, MS Valley

RE William Hill Jr, Calvary

**RE Paul Adams Sr:** *Mississippi Valley*. BA, Mississippi State University. Retired commercial pilot and former President of aviation company. RE of Raymond Presbyterian Church (Raymond, MS). Previously member of North Park Presbyterian Church (Jackson, MS). Presbytery service includes MNA committee (8 yrs) and Disaster Response Chairman, former Moderator. Served actively with MNA Disaster Response including the Katrina Task Force.

**RE William Hill Jr:** *Calvary*. Studying for MDiv Greenville Presbyterian Theological Seminary; RE at Calvary Presbyterian Church, 2013. General Assembly service includes Overtures Committee.

**COMMITTEE ON MISSION TO THE WORLD**

**Alternate**

(1 TE to be elected)

**Nominating Committee Nominee**

TE Richard Wiman, MS Valley

**Floor Nominee**

TE Roland Barnes, Savannah River

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**TE Roland Barnes:** *Savannah River*. BA Psychology, University of Georgia; M.Div. TEDS. Senior Pastor, Trinity Presbyterian Church, Statesboro, GA 1981-present. Presbytery service includes previous MNA chairman; GA service includes MNA Permanent Committee, 1997-2001, Ad-hoc committee on church/state issues; Past Executive Director and Former Board Member of Christian Missionary Society (Peru Mission). Leader of short- term missions to Mexico, Costa Rica, Ecuador and Peru. Previous Missions Conference speaker.

**BOARD OF DIRECTORS OF RIDGE HAVEN**

**Class of 2019**

(1 TE to be elected)

**Nominating Committee Nominee**

TE Roger Andrew Newell, Palmetto

**Floor Nominee**

TE Richard O. Smith Jr, C. Georgia

**TE Richard O Smith Jr:** *Central Georgia*. Completing current term on Ridge Haven Board of directors, serving last year as Vice-President. Presbytery service includes Chair of the Admin Committee. Serves as chairman of the Ministry Sub-committee and the Executive Committee of the Board, and as Ridge Haven's representative on GA Admin Committee. He previously served on the Ridge Haven Board in the 1990's, and has been actively involved with RHCC in various ways since 1980. Served as pastor of Northgate Presbyterian Church, Albany, GA.

**STANDING JUDICIAL COMMISSION**

**Class of 2018**

(1 TE to be elected)

**Nominating Committee Nominee**

TE George Robertson, Savannah R

**Floor Nominee**

TE Paul Fowler, North Texas

**TE Paul Fowler:** *North Texas*. Honorably retired TE of the North Texas Presbytery; previously taught at Reformed Theological Seminary and Columbia Biblical Seminary. Previously served pastorates in NW Georgia, Hollywood FL, Augusta, GA, and Fairhope, AL. Former Moderator of the Gulf Coast Presbytery. GA service on SJC for four terms, chairman of the Ad Interim committee on Divorce and Remarriage, Federal Vision, and Judicial Procedures.

**THEOLOGICAL EXAMINING COMMITTEE**

**Class of 2017**

(1 TE and 1 RE to be elected)

**Nominating Committee Nominee**

TE Eric R. Dye, Palmetto

**Floor Nominee**

TE Luke Kim, Korean Central

**TE Luke Kim:** *Korean Central*. B.S., California State University, Long Beach, CA; M. Div., Westminster Theological Seminary, Escondido, CA; Th.M. Trinity Evangelical Divinity School, Deerfield, IL. Senior Pastor, Highland Presbyterian Church, Vernon Hills, IL, 2009-current. Previously, Assistant Pastor, Inland Presbyterian Church, Pomona, CA, 2004-2009. General Assembly Overture Committee 2010-2011, Committee on Review of Presbytery Records 2011, 2013-present, CoC for Interchurch Relations 2012-2013. Presbytery service includes Missions Committee; Theological Committee; Chairman of Bylaw Committee (2011-present).

**Alternate**

(1 RE to be elected)

**Nominating Committee Nominee**

Vacant

**Floor Nominee**

RE Robert Mattes, Potomac

RE W. Blake Temple, Providence

**RE Robert Mattes:** *Potomac*. M.S. with Distinction, Mechanical Engineering, CSU at Fresno; B.S. Aerospace Engineering, Penn State University; Honorably retired Colonel from the Air Force, after 30 years of service, with 4 senior leadership positions. Served as Ruling Elder for 28 years. Presbytery services includes Credentials Committee, 9 years; Moderator. GA service includes various Committees of Commissioners, including Overtures Committee. Married 28 years.

**RE William Blake Temple:** *Providence*. BS, School of Commerce & Business Administration, University of Alabama; CEO and chairman of the board, temple incorporated. Clerk of session, Decatur Presbyterian Church; Presbytery service includes candidates and credentials committee, Moderator (2012), Board of Directors, Decatur Heritage Christian Academy. Previously served as chairman, Board of Directors, Decatur Downtown Redevelopment Authority.

## APPENDIX Q

### REPORT OF COMMITTEE ON REVIEW OF PRESBYTERY RECORDS TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA May 2014

- I. A list of Presbytery Minutes received by the Committee (See VI below):**
- II. A list of Presbyteries that have not submitted Minutes and/or responses to exceptions of previous General Assemblies:**  
Platte Valley
- III. A list of the Presbyteries that have submitted Minutes after the 60-day deadline required by RAO 16-4.d**  
Eastern Canada  
New River  
South Coast  
Wisconsin

#### **IV. Special Citations – None**

#### **V. General Recommendations:**

That the 42<sup>nd</sup> General Assembly, meeting in Houston, TX:

1. Thank Dr. Roy Taylor, Angela Nantz, Margie Mallow, Sherry Eschenberg, Karen Cook, TE Billy Park (and the AC staff that covered their other responsibilities), and Mission to the World and their staff for the use of their facilities and their outstanding help and support for the Committee on Review of Presbytery Records.  
*Adopted*
2. Commend every Presbytery and each Stated Clerk who submitted minutes for their hard and important work in recording Presbytery minutes, with special commendation to those who met the submission deadline.  
*Adopted*
3. Commend TE Skip Gillikin, TE Jon Anderson, TE Per Almquist, TE Todd Gothard, and TE Freddy Fritz for their hours of dedicated service and excellent leadership as the 2014 officers of the Committee on Review of Presbytery Records.  
*Adopted*
4. Urge all presbyteries and their clerks to have their minutes submitted to the Stated Clerk's office by the deadline prescribed in RAO 16-4.d

MINUTES OF THE GENERAL ASSEMBLY

or earlier, if possible. The deadline for next year, 60 days before the Assembly meets, is April 10, 2015. *Adopted*

5. Urge all presbyteries to approve responses to exceptions of substance issued by GA by the end of the calendar year in which the GA has met so that CRPR has record that the Presbytery's responses were adopted properly and to help ensure that they are submitted on time. *Adopted*
6. Urge presbyteries to note CRPR's recommendation to use and include the checklists provided in the Clerk's Handbook for receiving candidates, licensing men to preach, and ordaining men to the gospel ministry. Including the checklists increases the likelihood of compliance with each of the many steps required by the *BCO* with respect to these processes. *Adopted*
7. Remind presbyteries that CRPR reads the "full and accurate record" clause in *BCO* 13-11 as requiring inclusion of all relevant documents (clarity and organization are important) pertaining to the deliberations of the Presbytery in the minutes of Presbytery and recommends that clerks include such documents (e.g., commission reports) when submitting its minutes to the committee. At the same time, superfluous material does not help. *Adopted*
8. Remind presbyteries that candidates committees and clerks are free to help the candidate express his differences in a manner that assists CRPR in their review and that these differences be recorded in the minutes in his own words. *Adopted*
9. Urge presbyteries, when recording presbytery's judgment on candidate's stated differences to the Confessional Standards, to be careful to use both the wording and reference to one of the four categories explicitly spelled out in *RAO* 16-3.e.5.a through d. *Adopted*
10. Remind Presbyteries when responding to exceptions of substance with regard to candidate's stated differences to the Standards to include said differences *in the candidate's own words* and presbytery's judgment of the same (cf. *RAO* 16-3e.5). This should be included in the Presbytery's responses to such exceptions. *Adopted*
11. Urge presbyteries, when examining terms of a minister's call, to do so with respect to the expression of all financial arrangements (e.g., itemized allowances, salary, insurance, reimbursable expense accounts, and tax provisions). *Adopted*
12. Exhort all the presbyteries to appoint representatives to the Committee on Review of Presbytery Records. Note that 72 of 81 presbyteries had representatives appointed to the committee this year, with 64 attending the meeting. That included 49 TEs and 15 REs. *Adopted*

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13. Remind presbyteries that while *RAO* 16-3.b requires only "an official copy" be dated and bound and have page numbers, yet the RPR Committee would be greatly assisted in its labors if ALL copies of minutes submitted for review also be clearly dated, numbered, and bound (e.g. 3-ring binder, comb binding, etc.; NO staples, binder clips, or rubber bands). *Adopted*
14. Remind presbyteries of *BCO* 19-12, *BCO* 18-6, and *BCO* 8-7 – Reports of interns are to be received at each meeting of Presbytery and reports from candidates and men serving out of bounds to be received at least annually. *Adopted*
15. Remind presbyteries of *RAO* 16-3.e.6 – Minutes of executive session meetings are not exempt from review by the higher court. Record must be kept of any action taken during the executive session. The Presbytery is still required to submit a copy of these minutes, if action is taken, unless such action was declassified and reported in the regular minutes. *Adopted*
16. Remind presbyteries of *BCO* 13-6; *BCO* 18-2; *BCO* 18-3; *BCO* 19-2; *BCO* 19-5; *BCO* 19-9; and *BCO* 21-4 – Each part of an exam of any kind must be recorded. *Adopted*
17. Remind presbyteries of *BCO* 13-7 – Presbytery is to cause all ministers admitted to membership to sign a form of obligation and to record that in the minutes. *Adopted*
18. Remind Presbyteries of *BCO* 40-1, 2, 3 – Presbyteries are required to review the sessional records of each member congregation at least once a year and to record its findings. Presbyteries are also urged to identify clearly which session minutes have been reviewed and which sessions have not been reviewed with an explanation of why review has not taken place. *Adopted*
19. Remind presbyteries that when a man is licensed in a previous year, a record of Presbytery's previous action(s) should be included in the minutes that record his ordination exam. *Adopted*

### VI. A Report concerning the Minutes of each Presbytery:

1. That the Minutes of **Ascension** Presbytery: *Adopted*
  - a. Be approved without exception: **January 26, 2013; April 27, 2013; July 27, 2013; and November 2, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
2. That the Minutes of **Blue Ridge** Presbytery: *Adopted*
  - a. Be approved without exception: **September 20-21, 2013**

MINUTES OF THE GENERAL ASSEMBLY

- b. Be approved with exceptions of form reported to presbytery: **January 18, 2013; April 26-27, 2013; June 28, 2013; and July 26, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: January 18, 2013 (BCO 21-4; RAO 16-3.e.5)** – Stated differences not recorded in candidate’s own words
  - d. **That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**  
**Exception: General** – Minutes are confusing, with minutes from 2011 mixed into 2012 minutes. Unclear references to appendices which are not in the minute book.  
**Response:** Presbytery agrees with this exception and will instruct the clerk to be more careful and to come up with another method for appendices. The minutes of the September 2011 meeting are included in the January 2012 meeting as the approval of those minutes are part of the Stated Clerk’s report and was acted on by Blue Ridge Presbytery.  
**Exception: July 16, 2011** – Stated difference not recorded in proper manner.  
**Response:** Presbytery agrees with this exception. Both dates were approved by Presbytery and it was an oversight that it was not entered into the minutes or the response. Presbytery will amend the minutes to reflect that both were approved.
  - e. **That the following response to the 41<sup>st</sup> GA exception be found unsatisfactory:**  
**Exception: January 20, 2012 and July 25, 2012 (BCO 21-4 and RAO 16-3.e.5)** – Candidate’s differences with the Standards were not recorded in the candidate’s own words.  
**Response:** Presbytery agrees with this exception and will change its practice of having the candidate’s own words as an appendix and will put them in the body of the minutes.  
**Rationale:** The Presbytery again failed to supply the candidate’s difference(s) in his own words.
3. That the Minutes of **Calvary** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 26, 2013; April 25, 2013; July 27, 2013; and October 24, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: January 26, 2013 (BCO 23-1)** – No record of congregational approval of dissolution of call



**Exception: April 25, 2013** (*BCO* 21-4) – No record candidate was examined in PCA history

**Exception: April 25, 2013** (*BCO* 32-2, 4; *BCO* 35-3; *BCO* 38-1) – TE indefinitely suspended with no record of process

**Exception: July 27, 2013** (*BCO* 19-2.e and f; *RAO* 16-3.e.5) – Candidate’s differences not recorded as approved by presbytery in proper manner

**d. That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: October 25, 2012** (*BCO* 21-4) – All specific requirements of ordination exam not recorded (also see *RAO* 16-3.e.5).

**Response:** The motions adopted by the Presbytery on Oct 25, 2012 are recorded on page six of the minutes, and we believe all necessary information, examinations are present. The exception did not say what was missing, or how the minutes were not satisfactory. Please advise.

**Exception: January 23, 2010** (*BCO* 5-9.3) – Less than 30 days elapsed between examination of elder candidates and election.

**Response:** We apologize for the oversight of the time between examination-election and the installation.

**Exception: January 23, 2010** (*BCO* 21-9) – Questions for installation not asked.

**Response:** If this is concerning TE [name omitted], then the minutes on p-4 refers you to App. 1-B, where the report shows the questions were asked.

**Exception: April 22, 2010** (*RAO* 16:3, 6) – No record of minutes of Executive Session.

**Response:** It is noted on P-8 the time Presbytery was in Executive Session, and what was done; a discussion of each examination, and after exiting Executive Session, the motions were recorded under each candidate’s name. We apologize if this was misleading.

**Our response to the 40<sup>th</sup> General Assembly was found unsatisfactory.**

(No record that Presbytery voted on these responses to exceptions of substance)

**Response:** We apologize for that major oversight. The response was approved as submitted at the Presbytery meeting held on July 28, 2013. We will be more careful in the future.

**e. That the following response to the 41<sup>st</sup> GA exception be found unsatisfactory:**

**Exception: October 28, 2010** (*BCO* 36-1, 5, 6, 7) – No record of Commission action in Judicial Case, the Commission failed to

observe proper procedure by censuring a TE as a Commission, no record of conviction by Presbytery or confession of accused, no record of Presbytery's approval of Commission's action.

**Response:** The minutes of Calvary Presbytery Oct 28, 2010 state a discussion took place about the meeting between TE [name omitted] and The Shepherding Committee acting as A Commission, and the action of the Commission (1) from August 9, and (2) from Act 15, and then the motion from the floor of Presbytery on Oct 28, were approved, and that a communication of this action of Presbytery was sent to the TE in Haiti. We are sorry for the confusion, and if any action must be changed or altered, please advise.

**Rationale:** The full rendering of the case has not been properly documented in Presbytery Minutes. Further, the presbytery needs to approve or disapprove the recommended judgment of any judicial commission (BCO 15-3).

4. That the Minutes of **Catawba Valley** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **May 28, 2013, and September 24, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: January 25, 2013** (BCO 21-4; RAO 16-3.e.5) – Candidate's differences not recorded in the proper manner.
  - d. **That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**  
**Exception: General** (BCO 13-9.b) –No record of review of records of church sessions  
**Response:** The Session Records Committee of Presbytery reports at each meeting and brought a full report of church records reviewed and approved at the May 22, 2012, meeting (at 11:45 a.m.) so these minutes may not have been available for the RPR to see.
  - e. **That the following response to the 41<sup>st</sup> GA exception be found unsatisfactory:**  
**Exception: May 22, 2012** (BCO 21-4, and RAO 16-3.e.5) – Candidate's difference with the Standards was not recorded in the candidate's own words.  
**Response:** CVP regrets that it did not record the Candidate's difference with the Standards in his own words; although we did have in hand his written explanation of his views, which were approved by Presbytery as not striking at the vitals of true religion.

We will be more diligent to record exceptions more accurately and in accord with the *BCO* and *RAO*.

**Rationale:** The Presbytery again failed to include the Candidate's difference(s) in his own words. They acknowledged that they exist but did not include them in their response.

**Exception: November 27, 2012** (*BCO* 21-4 and *RAO* 16-3.e.5) – Candidate's difference with the Standards was not recorded in the candidate's own words and Presbytery did not record how it was judged.

**Response:** CVP regrets that it did not record this Candidate's difference with the Standards in his own words; although we did have in hand his written explanation of his views, which were approved by Presbytery. We acknowledge that we failed to record that Presbytery approved his exceptions as not striking at the fundamentals of the faith. We will be more diligent to record exceptions more accurately and in accord with the *BCO* and *RAO*.

**Rationale:** The Presbytery again failed to include the Candidate's difference(s) in his own words. They acknowledged that they exist but did not include them in their response.

**f. As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: September 17, 2011** (*BCO* 20-1) – Presbytery approved a call to a minister from a church not listed in the directory

**Exception: September 17, 2011** (*BCO* 18-2) – No record of 6-month church membership for candidate

5. That the Minutes of **Central Carolina** Presbytery: *Adopted*

a. Be approved without exception: **February 23, 2013; May 28, 2013; August 24, 2013; and November 26, 2013**

b. Be approved with exceptions of form reported to presbytery: **None**

c. Be approved with exceptions of substance: **None**

**d. That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: November 27, 2012** (*BCO* 8-7) – No record in the minutes of any of the four 2012 stated meetings of an annual report from several TEs working out of bounds.

**Response:** Presbytery acknowledges that it erred in failing to hear reports of teaching elders laboring out of bounds. Our standing rules require that such reports be presented to Presbytery by our Shepherding Committee or by the Teaching Elder himself. We will be more careful to do so in the future.

6. That the Minutes of **Central Florida** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 22, 2013; April 2, 2013; August 20, 2013; November 5, 2013; and December 3, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: November 15, 2011** (*WLC* 177; *BCO* 58-4; *RAO* 16-6.c.1) – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (*RAO* 16-3.e.5.d), specifically [the following text is from the November 15, 2011 minutes of Central Florida Presbytery]:

The sacrament of the Lord’s Supper (“I take exception to the underlined clauses above, which prohibit younger members of the covenant community in partaking of the covenant meal. Although the traditional interpretation as represented in *WLC* and *WSC* reflects the view of many competent scholars, I find the position commonly referred to as ‘paedo-communion’ to be a more biblically consistent understanding of the sacrament.”)

**Response:** The 41<sup>st</sup> General Assembly took issue with the record of our Presbytery’s judgment of an exception taken by a candidate for ordination to the Gospel Ministry back in 2011. Our Clerk and chairman of our Examining Committee, along with several senior members of this Presbytery, were witnesses to the floor discussion of both our issue, and also the related issues associated with Pacific Northwest Presbytery.

We join the assembly in its longstanding rejection of the practice of paedo-communion. Both the examination and discussion of this candidate’s representations clearly revealed this fact. We believe that our action in approving his examination was to the matter of his clear and well founded orthodoxy in all other matters of his examination, excepting his views of paedo-communion.

We believe now that we did err in how we characterized the exception. We should have judged views of the candidate as “out of accord, that is, hostile to the system of doctrine which we all agree is contained in Holy Scripture. We regret that error and have corrected it by the following amendment to the minutes of our November 15, 2011 meeting, adopted this date:

*MSP that the exception of candidate [name omitted] to the confessional standards, namely his expressed views on the practice of paedocommunion, be judged to be out of accord, that is, hostile to the system of doctrine contained in Holy Scriptures.*

We believe that it is helpful to remember the written commitment [that the] candidate voluntarily provided the Presbytery along with his paedocommunion exception, recorded in our submitted minutes:

*The committee noted Mr. [name omitted] “qualifying note” to the latter exception on the Lord’s Supper:*

*I take this exception to the Standards reluctantly and only because I cannot with good conscience or conviction affirm the standard interpretation reflected therein. Although this is my personal belief of what this passage teaches, I recognize that it is a minority position both historically and contemporarily. Because of this, I am willing to refrain from teaching this position within the church and to submit to the majority position in practice. I have no larger agenda to advance or theological position upon which this exception rests. To state it clearly: my interpretation is not based on nor do I affirm what is commonly known as “Federal Vision theology.”*

It is our conviction that candidate [name omitted] specifically expressed commitment to not in any way teach, advocate, or practice paedocommunion, as he in good conscience yielded to this presbytery’s practice in the administration of the sacrament, sufficiently and pastorally fences the table. We believe it will hopefully lead to our good brother’s growth in grace on this issue. If TE [name omitted] ever decided he cannot keep these commitments, we believe that the actions of the 1988 General Assembly require him to notify us of his change in commitment and we will at that time deal in good order with the matter of his ordination in the PCA.

We pray that our action contributes to settling the peace and purity of our beloved Presbyterian Church in America. Thank you all for the work you are doing for the Kingdom of our Lord and Savior. God bless you in your labors during this General Assembly.

**Rationale:** The Central Florida Presbytery has corrected their 2011 omission and has now recorded its judgment of this man’s

confessional difference according to *RAO* 16-3.e.5. Therefore, Presbytery has satisfactorily responded to the citation of substance sent by the 41<sup>st</sup> GA.

At the same time, it would be an error to sustain an ordination exam if the examining court judges a confessional difference to be “hostile to the system of doctrine” (a phrase used in Presbytery’s response):

*BCO* 21-4.f (second sentence): “The court may grant an exception to any difference of doctrine *only* if in the court’s judgment the candidate’s declared difference is not out of accord with any fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion.” (Emphasis added.)

Presbytery believes they erred in November 2011 “in how they characterized the exception.” And if their use of the phrase “hostile to the system” in their November 2013 response is intended as it is used in *BCO* 21-4, that puts them in the position of needing to address this question: “What should a Presbytery do, after it has ordained a man who expressed a confessional difference, if Presbytery subsequently judges that difference to be one that is ‘hostile to the system’?”

Central Florida’s response indicates they appropriately wrestled with that question and seem to be following the principles enunciated in the second part of *BCO* 34-5:

34-5. Heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding and are not likely to do much injury.

In F.P. Ramsay’s 1898 *Exposition of the Book of Church Order*, he comments thusly on *BCO* 34-5 (same comment in Dr. Morton Smith’s *Commentary on the PCA Book of Church Order*):

[*BCO* 34-5] It *is* constitutional to let men remain in the ministry with erroneous views, provided said views do not strike at the vitals of religion, and are not industriously spread. If a view *does* logically strike at the vitals of religion, but is not industriously spread, and does not practically destroy the piety or usefulness of the Minister, it may be tolerated. But in

the case of the Minister especially, the influence of his views upon his teaching must be considered. (Emphasis added.)

The minister ordained by Central Florida stated he was “willing to refrain from teaching this position within the church and to submit to the majority position in practice.” Presbytery apparently trusts the man’s word. Regardless of one’s opinion of the acceptability of his minority confessional view, the GA sees no reason to question Central Florida’s judgment that it will not be “industriously spread.”

By judging the response as Satisfactory, the GA is neither agreeing nor disagreeing with Central Florida’s November 2013 judgment of the man’s 2011 confessional difference.

**e. As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: January 25, 2011** (*BCO* 13-11 and *BCO* 40-1) – Minutes of executive session not included.

**Exception: April 5, 2011** (*BCO* 19-2) – Incomplete record of licensure exam requirements.

**Exception: April 5, 2011, and November 15, 2011** (*BCO* 13-6) – No record of examination of TE transferring into Presbytery.

**Exception: August 23, 2011, and November 15, 2011** (*BCO* 21-9) – Incomplete ordination exam.

**Exception: January 25, 2011; April 5, 2011; and August 23, 2011** (*BCO* 21-10) – No commission formed to install TEs.

**Exception: April 5, 2011** (*BCO* 38-2) – Request to be divested of office was acted upon at the same meeting.

**Exception: November 15, 2011** (*BCO* 21-4 and *RAO* 16-3.e.5) – Presbytery’s judgment of candidate’s stated differences with our Standards not recorded in the proper manner.

**Exception: January 24, 2012** (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

**Exception: August 21, 2012** (*BCO* 19-2) – All specific requirements of licensure exam not recorded (also see *RAO* 16-3.e.5).

**Exception: November 13, 2012** (*BCO* 13-6) – No record of examination of TE transferring into Presbytery.

7. That the Minutes of **Central Georgia** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 11-12, 2013; May 14, 2013; and September 10, 2013**

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- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: June 25, 2012** (*BCO* 21-4 and *RAO* 16-3.e.5) – Candidate’s difference with the standards was not recorded in the candidate’s own words

**Response:** CGP agrees with the exception.

The minutes accurately report the candidate’s difference; however, it was not stated in the “first person”, in his own words. TE [name omitted], a member of Metro Atlanta Presbytery, was being examined for the purpose of licensure, per *BCO* 19-1, to serve as the interim part-time RUF Campus Minister at Mercer University. Since TE [name omitted] completed this interim ministry in January 2013 and is no longer affiliated with CGP, CGP will not now pursue obtaining a statement in his own words. CGP will, however, make every effort in the future to ensure that candidates state their differences in their own words.

**Exception: November 13, 2012** (*BCO* 13-7) – Ministerial obligation not shown to be signed by TE transferring into Presbytery

**Response:** CGP agrees the minutes do not show it; however, TE [name omitted] did in fact sign the CGP Record Book of Ministerial Obligation, November 13, 2012. In the future, CGP will report TE’s’ vows in the minutes.

- 8. That the Minutes of **Central Indiana** Presbytery: *Adopted*
  - a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **February 8, 2013; May 10, 2013; September 13, 2013; and November 8, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
  
- 9. That the Minutes of **Chesapeake** Presbytery: *Adopted*
  - a. Be approved without exception: **September 15, 2012 and November 13, 2012**
  - b. Be approved with exceptions of form reported to presbytery: **February 16, 2013; May 21, 2013; September 21, 2013; and November 12, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: September 21, 2013** (*BCO* 19-2.f; *RAO* 16-3.e.5) – Stated difference not recorded in the candidate’s own words.



**d. That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: May 15, 2012 (BCO 19-2d)** – Licensure sermon not presented orally before presbytery or before a committee of presbytery.

**Response:** With the favorable report of [name omitted] oral delivery of his sermon to the congregation of Severn Run EPC from an *ad interim* sub-committee made up of the Severn Run EPC pastor (a Credentials Committee member authorized by the Credentials Committee along with a number of duly-elected ruling elders to hear and judge [name omitted] sermon as part of his licensure examination), the Credentials Committee accepted the sermon as complying with the provisions of BCO 19-2d – a determination subsequently approved by CP. CP recognizes its error in approving the determination by the Credentials Committee, appreciates the finding by the RPR Committee, and will seek to avoid such actions in the future. Thank you for your careful work.

**e. That the following responses to the 41<sup>st</sup> GA exception be found unsatisfactory:**

**Exception: May 15, 2012 (BCO 7-2; BCO 9-3)** – A session was improperly granted four years to come to compliance with BCO 7-2 and 9-3.

**Response:** CP recognizes and endorses proper doctrine and polity (i.e., that only men are to serve as ordained deacons), fully concurs with the RPR finding, and seeks RPR’s acceptance of the CP’s ongoing process in transitioning Loch Raven Presbyterian Church to a male only deaconate (*sic*) over the next two and a half years. CP and LRPC have together been dealing with the issue for over 27 years, enduring bitterness and tears and frustration while seeking to be sensitive to the deeply held convictions stemming from a commitment apparently made to the congregation in 1986 at the time of the original joining and receiving from an independent status into the PCA to allow women to continue to serve as deaconesses (LRPC had originally been affiliated with the United Presbyterian Church denomination, cf. <http://www.lochravenpca.org/about/our-history/>). LRPC’s plan to transition to a men-only deaconate (*sic*) came soon after the church received a new pastor in January 2012—representing a major breakthrough on this issue. As evidenced by LRPC’s alignment with BCO 7-2 and 9-3 we are attaching the LRPC minutes from its May 14, 2012 meeting here: “The following motion was made our 5/14/12 Stated Session Meeting, seconded, and adopted

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unanimously by all members: the session of Loch Raven Presbyterian Church moves to transition a Board of Deacons, which will consist of only ordained men. Such transition will occur within four years.”

CP will continue to monitor the situation and make sure the transition takes place as planned. CP thanks RPR for its continued oversight of this issue and asks that RPR find this answer sufficient at this time.

**Rationale:** General Assembly recognizes the forbearance shown by the presbytery and appreciates its desire to shepherd this congregation. However, presbytery’s response is unsatisfactory because the church is not in full compliance with the *BCO*.

10. That the Minutes of **Chicago Metro** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **January 16, 2013; April 17, 2013; May 22, 2013; July 17, 2013; and October 16, 2013**

c. Be approved with exceptions of substance:  
**Exception: January 16, 2013 (BCO 18-7)** – No record of dismissal from previous presbytery

**Exception: January 16, 2013 (BCO 21-4; RAO 16-3.e.5)** – Candidate’s second difference not recorded

**Exception: General (BCO 13-9.b)** – No record of review of sessional records

d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: January 18, 2012 (BCO 21-4)** – No record of requiring statement of differences with our Standards.

**Response:** We agree that we failed to record the ordination candidate’s stated differences with our standards in accordance with the *BCO* and *RAO*. We failed to note that the court judged the candidate’s stated differences given below to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4) and will correct our records accordingly.

**WCF 21.8 – Sabbath prohibition of recreation**

I find the prohibition of recreation on the Sabbath to be unnecessarily restrictive. If the overarching mandate of the Sabbath is “the public and private exercises of His worship, and in the duties of necessity and mercy” I believe that certain forms of

recreation can contribute to preparing a person for corporate or private worship.

**WCF 24.3 - Classifying Roman Catholics with infidels and idolaters in the case of unlawful marriage.**

I wholeheartedly disagree with many of the key doctrines of the Roman Catholic Church. However, I personally know several Catholics who understand their need of the Gospel through faith alone, grace alone, and Christ alone, acknowledging that their works do not add anything to what Christ has accomplished in their salvation. As such, I do not identify all Roman Catholics with infidels and idolaters.

**Exception: January 18, 2012 (BCO 21-4)** – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5)

**Response:** We agree that we failed to record that all specific requirements of the ordination exam were not recorded. The candidate had been licensed at our stated meeting on July 20, 2011 and thus had been examined in Bible content, theology, and the principle and rules of the government and discipline of the church and had preached an acceptable sermon before presbytery, so we did not re-exam him in those areas (*BCO* 21-4b). We will correct our minutes to reflect that all areas of the ordination exam were sustained.

**Exception: January 18, 2012 (BCO 21-5)** – No record of sermon preached at ordination.

**Response:** We agree with this exception of substance. The candidate's call as a chaplain made his ordination at a presbytery meeting the most fitting setting for his ordination and members of our court testified that other presbyteries have ordination service as part of their meetings at times when circumstances warrant it. However, we failed to recognize that our presbytery meeting did not feature a sermon as required for an ordination service. In the event that we need to have an ordination at a presbytery meeting in the future, we will be sure to have a sermon preached to meet the requirements of *BCO* 21-5.

**Exception: May 23, 2012 (BCO 38-1)** – Presbytery apparently treated a minister's confession as a case without process, but there is no record "a full statement of the facts [was] approved by the accused, and by the court, before the court proceeds to a judgment." And Presbytery mistakenly cited *BCO* 34-7, which references

“pending a trial.” It is not apparent from the Minutes that a trial was actually “pending.”

**Response:** We agree with this exception of substance. The minister’s confession came in the process of an investigation of a report of sinful behavior (*BCO* 31-2) and not pending a trial, so *BCO* 34-7 was incorrectly cited. The minutes included the minister’s confession but we failed to have “a full statement of the facts” approved by the accused and by the presbytery before proceeding to judgment. The minister accepted the judgment and there was no complaint against the judgment, however, indicating his acceptance of the judgment without process. In any similar situations in the future, we will be sure that there is documentation that the statements made by the minister before the court were intended to be a confession and that “a full statement of the facts [was] approved by the accused, and by the court, before the court proceeds to a judgment.”

**Exception: October 17, 2012** (*BCO* 8-7) – No record in the minutes of any of the four 2012 stated meetings of an annual report from several TEs working out of bounds.

**Response:** We agree with this exception and are developing a system for regular reporting by our TEs laboring out of bounds to rectify this deficiency.

**Exceptions noted by the 40<sup>th</sup> General Assembly**

**e. That the following responses to the 40<sup>th</sup> GA exception be found satisfactory:**

**Exception: July 20, 2011** (*BCO* 13-6 and *BCO* 21-4) – Incomplete ordination exam of minister transferring from another denomination

**Response:** Regarding the minister described having not responded in the affirmative to the eight ordination vows in *BCO* 21-4: after having met with the minister in question, the chairman of the Shepherding Committee and a member of the Candidates and Credentials committee, the questions in *BCO* 21-4 were asked of the minister and he responded in the affirmative.

This was a failure of notation by the clerk, the presbytery asks that the exam and transfer be sustained and this response be found satisfactory.

**Exception: January 19, 2011** (*BCO* 18-2) – No record of endorsement of candidate by his session or a record of having been a church member for 6-months under care of the session for candidate.

**Response:** Please find two letters attached to this response. These letters confirm the membership status of the men who came under care at this meeting. These session letters confirm the support of the church and the commendation that these two men come under the care of Chicago Metro Presbytery.

This was a failure of notation by the clerk, the presbytery asks that the exam and transfer be sustained and this response be found satisfactory.

**f. That the following responses to the 40<sup>th</sup> GA exception be found unsatisfactory:**

**Exception: July 20, 2011 (BCO 21-4)** – Approval of ordination not recorded

**Response:** This short RPR’s exception is insufficient to elicit a response. Please reply with an exact description, and what “approval” was not recorded. If the examination and record of TE [name omitted] ordination is being called into question, it is consistent with other ordination exams, so it is not clear what aspect of the ordination (and his approval) is suspect.

**Rationale:** Presbytery did examine the candidate. However, as per BCO 21-4.c.1(b)-(h) and 21-4.c(4), the examination as a whole was not approved. Only some of the individual elements were approved.

**g. That the following response to the 41<sup>st</sup> GA exception be found unsatisfactory:**

**Exception: April 25, 2012 (BCO 23)** – No reason recorded for the removal of TEs from the rolls of Presbytery.

**Response:** We are unsure about the action(s) to which RPR refers with this exception of substance, and thus cannot agree or disagree with the exception. The minutes describe both TEs that were removed from our rolls at this meeting as transferring into other presbyteries. We will revise our minutes in case the issue was that we did not include enough information on one of the transfers (the church to which he was transferring and the fact that he was without call and previously labored out of bounds). We will also add reasons for removing three candidates from our rolls at this meeting. We will be sure to include an explanation for the removal of any TEs from our rolls in the future.

**Rationale:** Item 6.1.2 on page 2 of the April 25, 2012 minutes lists three out of a group of four Presbytery members removed from the roll without rationale. The Presbytery’s response addresses two additional members who were transferred, but does not address the actual issue.

11. That the Minutes of **Covenant** Presbytery:

*Adopted*

- a. Be approved without exception: **February 5, 2013 and October 1, 2013**

b. Be approved with exceptions of form reported to presbytery: **May 28, 2013**

c. Be approved with exceptions of substance: **None**

d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: February 7, 2012 (BCO 21-4)** – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

**Response:** Covenant Presbytery respectfully disagrees with the Assembly that we failed to “record examinations in principles and rules of government and discipline of Church.” Our minutes read 124-18.3 “...Both men have been licensed already by Presbytery.” *BCO* 21-4.b says “If the Presbytery previously approved all parts of the licensure examination, it need not re-examine the intern in those areas at this time.” We respectfully submit that a normal reading of the minutes indicate that these men were licensed and need not be re-examined in these areas. If the language needed to be more clear that the candidates’ licensure was current, we submit this is an exception of form or notation but not of substance.

Covenant Presbytery does acknowledge the failure to record that the candidates’ internships had been approved.

In the future, we will strive to be more careful in recording these actions in our minutes.

**Exception: February 7, 2012 (BCO 13-7)** – Ministerial obligation not shown to be signed.

**Response: 129-12.4** – Covenant Presbytery acknowledges that we erred by neglecting to include in the minutes of our February 7, 2012 Stated Meeting the following statement “which he did” to the recorded action of Presbytery as having passed a motion that two candidates “sign the obligation of the book of records”. We assure the Assembly that the two candidates did in fact sign the book of obligation.

e. **As no response was received, response must be submitted to the 43rd GA:**

**Exception: May 22, 2012 and October 2, 2012 (BCO 13-7)** – Ministerial obligation not shown to be signed.

12. That the Minutes of **Eastern Canada** Presbytery: *Adopted*

a. Be approved without exception: **March 1, 2013**

b. Be approved with exceptions of form reported to presbytery: **August 3, 2013, and October 18, 2013**

c. Be approved with exceptions of substance: **None**

d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

13. That the Minutes of **Eastern Carolina** Presbytery: *Adopted*

- a. Be approved without exception: **January 26, 2013; April 20, 2013; July 20, 2013; and October 19, 2013**
- b. Be approved with exceptions of form reported to presbytery: **None**
- c. Be approved with exception of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: July 21, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO 16-3.e.5*).

**Response:** Eastern Carolina Presbytery respectfully disagrees with the exception.

There were two examinations in the cited Minutes, and the stated differences were recorded in a manner consistent with *RAO 16-3.e.5* (albeit more wordy) as follows:

*(Page 7) M/S/C to find that Mr. [name omitted] stated view of the recreations clause of WCF 21-8 (Attachment D) is a difference that is more than semantic, but does not strike at the vitals of religion and is not out of accord with any fundamental of our system of doctrine (BCO 21-4.f and RAO 16-3.5.c).*

*(Pages 8-9) M/S/C to find that Mr. [name omitted] stated view of the recreations clause of WCF 21-8 and WLC 117 and 119 (Attachment F) is a difference that is more than semantic, but does not strike at the vitals of religion and is not out of accord with any fundamental of our system of doctrine (BCO 21-4.f and RAO 16-3.5.c).*

Stated Clerk's Note: I notice that the *RAO* citations are missing an intervening "e" and should read *RAO 16-3.e.5.c*, which I will correct in the Minutes. (*RAO 16-6.c.3* – Notation)

14. That the Minutes of **Eastern Pennsylvania** Presbytery: *Adopted*

- a. Be approved without exception: **February 16, 2013; April 20, 2013; September 21, 2013; and November 16, 2013**
- b. Be approved with exceptions of form reported to presbytery: **General**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exception be found unsatisfactory:**

**Exception: November 19, 2011** – The Presbytery granted the following exception which seems to be out of accord with a fundamental of our system of doctrine:

“I take exception to *WLC*, Q.177 in the words ‘and that only to such as are of years an ability to examine themselves’ because this prevents baptized members of the visible church (namely covenant children who have received the sign and seal of baptism and are therefore entitled to all the benefits of the blessings of Christ) from approaching the Lord’s Table [sic]. I take it that Paul’s words in 1 Cor. 11:28-29 were directed to adults but were not meant to be taken as a general statement applying to young children.”

**Response:**

(1) The presbytery recognizes that *BCO* 21-4, *subparagraph f* says, “The court may grant an exception to any difference of doctrine only if in the court’s judgment that candidate’s declared difference of doctrine is not out of accord with any fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion.

(2) The court judged that the exception of the candidate was not out of accord with a fundamental of our system because it is not hostile to our system of doctrine nor did it strike at the vitals of religion.

(3) According to our Standing Rules when a candidate is granted an exception, he may teach his exception, but he must be able and willing to do so in a manner which will not disturb the peace of the church. He must make clear that his teaching in this particular case differs from the standards of the church and he must be able and willing to explain the position of the standards with sympathy and respect. This does not give the candidate the right to practice his exception. When he was later ordained, the candidate took vows promising to approve the form of government and discipline of the PCA and to be in subjection to his brethren in the Lord. Thus, we believe the exception is not hostile to our system of doctrine. We believe such teaching may even be helpful.

(4) As to striking at the vitals of religion, we believe that this exception hardly does that knowing from the records of the PCA that the issue of paedocommunion is one that has been discussed in several General Assemblies through the years, indicating that a number of people in the denomination hold this view. If the General Assemblies considered that paedocommunion was a view that struck at



the vitals of religion, such persons would have been removed from the denomination.

(5) We admit that we may have missed the real issue, but not knowing the rationale for making this an exception of substance adds to this possibility.

**Rationale:** The statement of the candidate which the GA finds problematic is the lack of differentiation between the benefits received in the sign and seal of water baptism as opposed to the benefits received by regeneration. The candidate showed this lack of differentiation in his own words: “this (WLC 177, committee) prevents baptized members of the visible church (namely covenant children who have received the sign and seal of baptism and are therefore entitled to all the benefits of the blessings of Christ) from approaching the Lord’s Table.” The issue is not the holding of paedocommunion per se, but rather the specific reason the candidate propounds as to why he holds to paedocommunion.

15. That the Minutes of **Evangel** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **February 12, 2013; May 14, 2013; August 13, 2013; and November 12, 2013**
  - c. Be approved with exceptions of substance:
 

**Exception: February 12, 2013** (BCO 21-4) – Candidate’s differences with the standards not written in his own words

**Exception: February 12, 2013** (BCO 21-4; RAO 16-3.e.5) – All specific requirements for ordination not listed as fulfilled

**Exception: May 14, 2013** (BCO 21-4) – No ruling on Greek and Hebrew in an ordination trial
  - d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: Feb. 14, 2012** (BCO 13-2) – Ministers continuing on roll without call for longer than three years without a record of Presbytery inquiry.

**Response:** Presbytery agrees with this exception, which was an error in our action. Presbytery has allowed ministers without call to remain on the roll for longer than three years without communication or accountability. As a remedy to this, the Church and Pastor Care Committee will require ministers without call to submit a report electronically on a semi-annual basis.

**Exception: November 13, 2012** (BCO 22-1) – Candidate termed “Membership Pastor” though not ordained.

**Response:** Evangel Presbytery respectfully disagrees with the exception of the RPR Committee on the grounds that the *BCO* does not use the term ‘pastor’ to refer only to teaching elders but also to ruling elders. (Approved at the 140<sup>th</sup> meeting of Evangel Presbytery)

**Exception: General** (*BCO* 8-7) – TE laboring out of bounds; no annual report

**Response:** Presbytery agrees with this exception, which was an error in our action. Presbytery has not received an annual report from TEs laboring out of bounds. As a remedy to this, the Church and Pastor Care Committee will require ministers laboring out of bounds to submit a report electronically on an annual basis.

**Exception: May 8, 2012; August 14, 2012; November 13, 2012** (*BCO* 15-1)-Minutes of commission not entered in Presbytery minutes (see also *RAO* 16-3.e.4)

**Response:** Presbytery respectfully disagrees with this exception. Presbytery did not fail to enter the Minutes of the Commission in its minutes. Though not specified by the RPR Committee’s report at the 41<sup>st</sup> General Assembly, it is assumed that the exception taken is in reference to the Church and Pastor Care Committee not acting as a commission to dissolve a pastoral relationship. Instead, the Presbytery acted to approve these dissolutions itself rather than through its Church and Pastor Care Committee. The Standing Rules allow for that Committee to act as a Commission in taking this action, but do not require it to do so.

16. That the Minutes of **Fellowship** Presbytery *Adopted*

a. Be approved without exception: **September 26, 2013**

b. Be approved with exceptions of form reported to presbytery: **January 26, 2013 and April 27, 2103**

c. Be approved with exceptions of substance:  
**Exception: April 27, 2013** (*BCO* 21-4) – Presbytery incorrectly judged ordination candidate’s differences with LC 109 and LC 156 not to be exceptions of any sort

**d. That the following response to the 41<sup>st</sup> GA Exception be found satisfactory:**

**Exception: April 30, 2012** (*BCO* 15-2) – Provisional Session recommended by committee not recorded as approved.

**Response: From the minutes:** “A motion carried to appoint RE [name omitted] a member of the Bullock Creek Provisional Session with RE [name omitted] to serve as alternate.” The motion was not clearly worded to indicate the approval of the committee along with

the two additional members. We will endeavor to be more clear in the wording of our minutes in the future.

**Exception:** (BCO 40-1) – Minutes of executive session not included.

**Meeting Dates: January 28, 2012**

**Response:** Minutes of executive session are attached on a separate page. We apologize for the failure to include them with our minutes.

**Exception:** (BCO 20-1) – Ordination of TE: terms of call not included (also BCO 13-11, “full and accurate record”).

**Meeting Dates: Sept. 27, 2012**

**Response:** Terms of call are included on separate pages. Stated Clerk apologizes for failure to secure and include the call with the minutes.

17. That the Minutes of **Georgia Foothills** Presbytery *Adopted*

a. Be approved without exception: **September 17, 2013**

b. Be approved with exceptions of form reported to presbytery: **January 19, 2013 and April 16, 2013**

c. Be approved with exceptions of substance:

**Exception: January 19, 2013** (BCO 21-4; RAO 16-3.e.5) – All specific requirements for ordination not recorded

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 21, 2012 and April 17, 2012** (BCO 21-4) – All specific requirements of ordination exam not recorded.

**Response:** The Presbytery agrees with the committee, that we omitted to mention that we were accepting the ordinands’ licensure trials previously sustained in fulfillment of the ordination requirements. We will amend our practice in the future to make this clear.

**Exception: January 21, 2012 and April 17, 2012** (BCO 20-1) – Ordination of TE: terms of call not included

**Response:** The Presbytery agrees with the committee and will amend our future practice by including terms of ministerial calls in our minutes.

18. That the Minutes of **Grace** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **January 8, 2013; May 14, 2013; and September 10, 2013**

c. Be approved with exceptions of substance: **None**

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: September 11, 2012** (*BCO* 21-4) –Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** We respectfully disagree that the Minutes of September 11, 2012 did not record stated differences to our Standards in the proper manner.

On that date, three examinations took place. In the instance of the ordinand, both the Examining Committee report and the actions of Presbytery reflect that the ordinand was asked to state his differences and he avowed that he had none.

TE [name omitted] led the examination in theology during which Mr. [name omitted] was asked to state any differences with the Standards in accordance with *BCO* 21-4f.

Mr. [name omitted] replied, as to the best of my knowledge, I have no differences with the Westminster Confession of Faith and the Larger and Shorter Catechisms.@ (From the 134th Stated Meeting of Grace Presbytery, Recording Clerk=s WordPerfect file)

A PCA TE being examined in accordance with *BCO* 13-6 was asked to state any differences he might have with our Standards. We would draw attention to the language of that paragraph:

***Ministers seeking admission to a Presbytery from other Presbyteries in the Presbyterian Church in America shall be examined on Christian experience, and also touching their views in theology, the Sacraments, and church government.*** (Emphasis added) If applicants come from other denominations, the Presbytery shall examine them thoroughly in knowledge and views as required by *BCO* 21-4 and require them to answer in the affirmative the questions put to candidates at their ordination. Ordained ministers from other denominations being considered by Presbyteries for reception may come under the extraordinary provisions set forth in *BCO* 21-4. Presbyteries shall also require ordained ministers coming from other denominations to state the specific instances in which they may differ with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions, which differences the court shall judge in accordance with *BCO* 21-4 (see paragraph 7).

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*BCO* 13-6 does not require presbyteries to ask PCA TEs to state differences with the Standards as it does for ordinands and effective since the 41st General Assembly for licentiates (see below) and does not require presbyteries to record any differences. Further, according to the Second Ordination Vow, a PCA TE on his own initiative is to make known to the Presbytery should he believe himself to be out of accord with the Standards (*BCO* 21.5.2). Thus, we would respectfully deny the Minutes reflect an exception in the examination of a PCA TE in accordance with *BCO* 13-6.

While differences were asked of a man seeking licensure and said differences were not recorded in the September 11, 2012, we must again deny any wrongdoing on our part. In defense of our Minutes we would point out to you that the provisions of *BCO* 19-2.e.f. were not part of the *Book of Church Order* until after the 41st General Assembly approved them. Therefore, our meeting on September 11, 2012 did not fall under the provision of the new *BCO* 19-2.e.f. and thus, the Minutes of that meeting do not contain an exception since the requirement was not constitutionally in force.

Please be assured that we intend to comply with all provisions of the Constitution as they affect examinations of whether of licentiates, ordinands, and transferring TEs. We would respectfully request that the 42nd General Assembly find our response to be satisfactory in accordance with *RAO* 16-10.

**Exception: General** (*BCO* 8-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.

**Response:** We humbly admit our error and promise to do better in the future. The error is not a matter of disobedience but one of misunderstanding on our part. In the future, our Minutes shall reflect which communications from those laboring out of bounds are received as annual reports per *BCO* 8-7).

19. That the Minutes of **Great Lakes Presbytery:** *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 12, 2013; May 4, 2013; June 3, 2013; and September 21, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: May 4, 2013** (*BCO* 13-9.b) – No record of review of sessional records  
**Exception: General** (*BCO* 15-1) – Commission minutes not entered into presbytery minutes

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: September 16-17, 2011** (*BCO* 21-4.a and *RAO* 16-3.e.5) – No record of exam in PCA history for licentiate.

**Response:** Our church history examination has two parts, the first is general church history and the second is specific to PCA history. This man was examined in both areas though our minutes don't reflect it. In the future we will be more careful to note this.

**Exception: General** (*BCO* 13-9.b) – No record of review of Sessional records.

**Response:** Since our presbytery re-organized this responsibility has not been carried out consistently. Our administrative committee has formed a schedule to review the minutes of every church annually. We apologize for being negligent in this area.

**Exception: General** (*BCO* 18-2) – No record of 6-month church membership for candidates.

**Response:** We do not receive men as candidates for ministry unless this requirement has been met. We apologize for not being clear about this and endeavor to be more precise in our recordkeeping.

**Exception: General** (*BCO* 13-11, *BCO* 14-6c, and *BCO* 40-1) – No minutes of proceedings of the Executive Session were submitted for review.

**Response:** Unfortunately we have been laboring under the impression that everything in executive session is a private matter. We were unaware that minutes of Executive Session or even a summary of what happened in Executive Session, were to be included for review. We apologize for this oversight and promise to submit all such things in the future.

20. That the Minutes of **Gulf Coast** Presbytery:

*Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **May 7, 2013; October 8, 2013; and November 2, 2013**

c. Be approved with exceptions of substance:

**Exception: February 11-12, 2013** (*BCO* 15-1) – No report of commission to install TE

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: October 9, 2012** (*BCO* 8-7) – TE laboring out of bounds; no annual report.

**Response:** Gulf Coast Presbytery acknowledges the failure of out-of-bounds teaching elders to submit annual reports as required by *BCO* 8-7. Presbytery will remind them of this requirement

21. That the Minutes of **Gulfstream** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 15, 2013; April 16, 2013; and October 15, 2013**
  - c. Be approved with exceptions of substance:
 

**Exception: January 15, 2013** (*BCO* 13-4) – Quorum declared present but only two REs listed as attending

**Exception: April 16, 2013** (*BCO* 21-4.a; *BCO* 19-16) – No record of internship or its waiver based on previous experience

**Exception: October 15, 2013** (*BCO* 21-4; *RAO* 16-3.e.5) – Stated differences not recorded in candidate’s own words or judged by the presbytery

**Exception: October 15, 2013** (*BCO* 13-6; 21-4) – Incomplete transfer exam of a minister from another denomination
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 17, 2012** (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

**Response:** TE [name omitted] presented a copy of his call to the Gulfstream Presbytery from Spanish River Church and it will be included with the minutes of January 2014.

**Exception: January 17, 2012** (*BCO* 13-7) – Ministerial obligation not shown to be signed.

**Response:** TE [name omitted] will be given another Ministerial Obligation to sign and the minutes will reflect that at the January 2014 meeting of Gulfstream.
22. That the Minutes of **Heartland** Presbytery: *Adopted*
- a. Be approved without exception: **April 6, 2013 and November 1-2, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **March 1-2, 2013, and August 2-3, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: August 4, 2012** – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

**Response:** We apologize for failing to include the attached call in our presbytery minutes (call attached to response).

23. That the Minutes of **Heritage** Presbytery: *Adopted*
- a. Be approved without exception: **January 26, 2013; May 14, 2013; and September 14, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **November 9, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: May 8, 2012 (BCO 20-1)** – Ordination of TE: terms of call not included; (also *BCO* 13-11, “full and accurate record”).  
**Response:** Heritage Presbytery neither affirms nor denies error in the completeness of its minutes submitted to the 41<sup>st</sup> General Assembly, as there is no definition in the *RAO* of what attachments need to be appended to the minutes for them to be considered complete and accurate. The calls of the ministers together with the terms of such calls were read to the presbyters at the time those calls were approved, but were not attached to the minutes. In the future the call language and any accompanying terms provided will be either included in or a copy appended to the minutes so as to alleviate the concerns of the Committee on Review of Presbytery Records.
24. That the Minutes of **Houston Metro** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 18, 2013; April 19, 2013; August 19, 2013; and November 11, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: April 19, 2013 (BCO 46-8)** – TE divested without censure was not assigned membership in a particular church  
**Exception: April 19, 2013 (BCO 13-7)** – Ministerial obligation not shown to be signed
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
25. That the Minutes of **Illiana** Presbytery: *Adopted*
- a. Be approved without exception: **December 21, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **January 11, 2013; February 23, 2013; and April 13, 2103**
  - c. Be approved with exceptions of substance:  
**Exception: January 11, 2013 (BCO 21-4; RAO 16-3.e.5)** – Stated differences not recorded in the candidate’s own words nor presbytery’s judgment of them



**Exception: January 11, 2013; April 13, 2013; and October 19, 2013** (*BCO* 13-9.b) – No record of review of records of church sessions

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 13, 2012** (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response: January 13, 2012**, The difference was stated and the documentation was included in Appendix 4. However, there was not an indication in the minutes of presbytery’s ruling on the exception. Illiana has consistently taken the Sabbath Day exception as a non-exception and ruled it so. For consistency purposes Illiana allows the Sabbath Day exception and does not consider it to be “out of accord with any fundamental of our system of doctrine.”

**e. That the following responses to the 41<sup>st</sup> GA exceptions be found unsatisfactory:**

**Exception: October 20, 2012** (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** On this occasion, the candidate again cited the Sabbath Day exception and as stated in the minutes “As the Lord’s Day exception is considered an approved exception, no written documentation is collected.” Illiana has consistently not considered the Sabbath Day exception to be “out of accord with any fundamental of our system of doctrine.”

**Rationale:** Stated differences needed to be judged and then recorded according to the specific language prescribed in *RAO* 16.3.e.5.a-d

**Exception: January 13, 2012** (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

**Response:** There were two areas of the examination not recorded in the records.

(1) Knowledge of Greek and Hebrew. I had confirmed that this area had been reviewed by the C&C committee during their examination of the candidate.

(2) Motion to receive into Presbytery was not recorded, but it is implied by the approval and presentation of the call to the candidate.

**Rationale:** Presbytery needs to both act upon and record in its minutes each element of ordination requirements. This response

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appears not to have been approved by presbytery due to the first person pronoun being used.

26. That the Minutes of **Iowa** Presbytery: *Adopted*
- a. Be approved without exception: **March 9, 2013 and July 13, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **September 7, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: November 9, 2013 (BCO 46-8)** – TE divested without censure not assigned to membership in a local church
  - d. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**  
**Exception: General (BCO 8-7)** – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds

27. That the Minutes of **James River** Presbytery: *Adopted*
- a. Be approved without exception: **January 19, 2013; May 21, 2013; August 27, 2013; September 24, 2013; and October 19, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: January 21, 2012 and October 20, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner.  
**Exception: General: (BCO 8-7)** – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.  
**Response:** In response, the JRP acknowledges and agrees with the Assembly's taken exceptions of substance, and expresses its commitment to comply with all of the *BCO*'s requirements for recording the stated differences of candidates for ordination and licensure. Also, while we do receive reports from TEs working out of bounds, we failed to keep an accurate record of receiving these reports, and will strive to ensure that this is remedied in our future minutes. We thank you for your faithful service and diligent attention to the minutes of member presbyteries in our denomination.

28. That the Minutes of **Korean Capital** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exceptions of substance:  
**Exception: April 8, 2013 (BCO 13-5)** – Terms of call not included

**Exception: April 8, 2013 and October 7, 2013 (BCO 21-4)** – No record of requiring statement of differences from TE and licentiate

**Exception: April 29, 2013 (BCO 21-4)** – Stated difference with standard is recorded, but the decision of the court is not recorded

**Exception: October 7, 2013 (BCO 13-10)** – No record of transfer or dismissal of members upon dissolution of church

**Exception: General (BCO 24-1; presbytery bylaws 7.17)** – Election of ruling elders precedes training and examination for office

**Exception: General (Preliminary Principles 6; BCO 24-1; presbytery bylaws 7.17)** – Presbytery holds the right to determine the number of ruling elders allowed to serve on the session (not the congregation)

**d. No response to the 41<sup>st</sup> GA or previous assemblies is required.**

29. That the Minutes of **Korean Central** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **April 16, 2013 and October 15, 2013**

c. Be approved with exceptions of substance:

**Exception: April 16, 2013 and October 15, 2013 (BCO 13-9.b)** – No record of review of session minutes

**Exception: April 16, 2013 and October 15, 2013 (BCO 18-6; BCO 19-12)** – No annual reports from interns or candidates

**Exception: October 15, 2013 (BCO 13-7)** – No record of ministerial obligation being signed

**Exception: General (BCO 24-1; presbytery bylaws 17.3)** – Election of ruling elders precedes training and examination for office

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: April 10-11, 2012 (BCO 21-4 and RAO 16-3.e.5)** – Stated differences not recorded in proper manner

**Response:** Presbytery acknowledges its mistakes. We will try to follow the format and manner that are more proper.

30. That the Minutes of **Korean Eastern** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **April 2, 2013 and September 10, 2013**

c. Be approved with exceptions of substance:

**Exception: April 2, 2013 (BCO 13-9)** – No record of review of sessional records

**Exception: September 10, 2013** (*BCO* 13-7) – No record of ministerial obligation being signed

**Exception: September 10, 2013** (*BCO* 13-6; *BCO* 21-4) – No record of statement of differences with the standards from ordinand

**Exception: September 10, 2013** (*BCO* 20-1) – No record of call to definite work for transfer candidate

**Exception: September 10, 2013** (*BCO* 20-1) – Terms of call not included for transfer candidate

**Exception: General** (*BCO* 24-1; presbytery bylaws 7.2) – Election of ruling elders precedes training and examination for office

**d. As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: September 11, 2012** (*BCO* 21-4) – Stated differences with our

Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Exception: September 11, 2012** (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

**Exception: General** (*BCO* 13-9.b) – No record of review of sessional records

**Exception: February 1, 2011** (*BCO* 34-10) – Record indicates a TE was removed and reinstated without following proper procedures

**Exception: June 28, 2011 and October 4, 2011** (*BCO* 21-4) – No record of candidate stating differences or presbytery judging differences.

31. That the Minutes of **Korean Northeastern** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **February 7, 2012; June 5, 2012; February 5, 2013; June 4, 2013; and October 1, 2013**

c. Be approved with exceptions of substance:

**Exception: October 1, 2013** (*BCO* 20-1) – Terms of call not included

**Exception: November 12, 2013** (*BCO* 13-1) – More RE representation present from one church than allowed by *BCO*

**Exception: November 12, 2013** (*BCO* 13-4) – Not enough REs present to satisfy quorum requirements

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: General** (*BCO* 13-11) – Not having submitted records for 2012

**Response:** Korean Northeastern Presbytery apologies for this error. Our previous stated clerk has resigned at the end of 2013 and has lost or misplaced his records regarding Presbytery minutes due to a residential relocation circumstance and various computer problems. Presbytery is submitting what has been passed along by the previous stated clerk to the current stated clerk. [Some minutes are entirely missing.] We do not anticipate that this problem will recur.

32. That the Minutes of **Korean Northwest** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **April 9, 2013 and October 14, 2013**
  - c. Be approved with exceptions of substance:
    - Exception: General** (*RAO* 16-3.e.4) – Installation commission not properly formed or reported
    - Exception: General** (*BCO* 21-4; *BCO* 13-6; and *BCO* 19-2) – No statement of differences with standards
    - Exception: General** (*BCO* 21-4) – All specific requirements for ordination and transfer exams not recorded
    - Exception: General** (*BCO* 20-1) – No record of definite call for TE being ordained/installed
    - Exception: General** (*BCO* 13-9.b) – No record of review of sessional records for most churches
    - Exception: April 9, 2013** (*BCO* 19-2) – All specific requirements for licensure exam not recorded
  - d. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**
    - Exception: October 12, 2011** (*BCO* 21-4) – Incomplete record of ordination exam requirements.
    - Exception: October 12, 2011** (*BCO* 21-4 and *RAO* 16-3.e.5) – No record of candidate’s stated differences.
    - Exception: October 12, 2011** (*BCO* 13-10) – Church dissolved without proper notice of Presbytery approval.
    - Exception: April 13, 2011** (*BCO* 13-6) – Incomplete record of transfer examination.
33. That the Minutes of **Korean Southeastern** Presbytery: *Adopted*
- a. Be approved without exception: **None**

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- b. Be approved with exceptions of form reported to presbytery: **April 8, 2013 and October 7, 2013**
- c. Be approved with exceptions of substance:  
**Exception: General** (*BCO* 13-6; *BCO* 21-4) – Incomplete transfer exam.  
**Exception: April 8, 2013** (*BCO* 21-4) – Incomplete ordination exam.
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: General** – Stated differences not recorded in the proper manner.  
**Response:** None of those approved for licensure and ordination had any exceptions to our constitutional standards (*WCF-w/LC & SC, & BCO*). We will make sure to clearly record this in our presbytery minutes from now on.  
**Exception: General** – Ordination of TE: terms of call not included.  
**Response:** Will we do better to include this in upcoming presbyteries.  
**Exception: General** – No ruling elders included in commission.  
**Response:** We do include ruling elders in our commissions but we better to record this in our minutes.  
**Exception: October 14, 2010** – The imposition of penalty for non-paying churches.  
**Response:** The penalty was approved at our 51<sup>st</sup> Stated meeting (Minutes, #18-7), but it was never included in our standing rules and the penalty was never actually applied. We will correct this in our next presbytery and remove this penalty.  
**Exception: April 5, 2010** – No record of transfer or dismissal of members upon dissolution of church.  
**Response:** There were no members left at the church.  
**Exception: General** – No annual report of TE laboring out of bounds.  
**Response:** We will do better to get those laboring out of bounds to submit their report and record this in our minutes.  
**Exception: General** – No record of call to a definite work.  
**Response:** There is a definite work but we have not included in the minutes. Going forward, we will attach the terms of call in our appendix to the minutes.  
**Exception: General** – No record of requiring statement of differences with our standards..

## APPENDIX Q

**Response:** None of those approved for licensure and ordination had any exceptions to our constitutional standards. We will make to clearly record this in our minutes from now on.

**Exception: General** – No record of 6-month membership or sessional endorsement.

**Response:** We do require 6-month membership and endorsement of a session for those going under care. We need to do a better job of recording this in the minutes.

**Exception: General** – No record of sessional records.

**Response:** Only a few sessions submit their minutes at all. We are working to improve this. We understand that this is an important issue to correct.

**Exception: April 3, 2006** – No record of ordination exam.

**Response:** There was an exam and it was recorded in the Minutes of our 41<sup>st</sup> Stated Meeting (Minutes, #7). Since the minutes are in Korean, this might be a translation problem.

**Exception: April 3, 2006** – No ruling elders included in commission.

**Response:** This was an ordination commission (Minutes, #14) of [name omitted], who was ordained at the presbytery meeting because of special circumstances. Ruling elders were present but their names were not recorded. We will correct this in the future.

**Exception: April 3, 2006** – Removal of censure without record of declaration.

**Response:** Censure of [name omitted] was lifted based on the presbytery's acceptance of his letter of repentance. There was prayer offered for TE [name omitted], but no declaration was recorded. It was just an oversight.

**Exception: June 12, 2006, February 4, 2008, July 21, 2008, May 18, 2009** – Purpose of called meeting not stated.

**Response:** The purpose was stated in the announcements to the called meetings but it did not get recorded in the minutes. We will do better next time.

**Exception: June 12, 2006** – No record of dissolution of pastoral relationship

**Response:** This might be a translation or interpretation error. There was no dissolution of pastoral relationship. In Minutes #9, the issue concerning a pastor was discussed but no action was taken by the presbytery that is why there is no record of dissolution.

**Exception: October 8, 2007** – Quorum not present for Presbytery meeting

**Response:** Meeting proceeded without quorum but was ratified (according to Roberts Rules of Order) at a called meeting in July of 2008. But for some reason the motion that was approved was recorded in the minutes. To make sure, the Presbytery ratified all the decision at the Stated Meeting on April 9<sup>th</sup>, 2014 and it recorded in the minute.

**Exception: April 4, 2010** – No record of transfer or dismissal of members upon dissolution of church.

**Response:** There were no members left at the church.

**e. That the following responses to the 41<sup>st</sup> GA exceptions be found unsatisfactory:**

**Exception: April 4, 2011** – Divestment of a minister without censure at the same meeting

**Response:** We are not sure what this is concerning. It might be concerning a change in our standing rules regarding removing from presbytery membership without discipline those who have been absent without notice for three years. (Minutes #12-9)

**Rationale:** Due process must be followed in the divestiture of a minister. (BCO 34-10)

34. That the Minutes of **Korean Southern** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to presbytery: **April 15, 2013**

- c. Be approved with exceptions of substance:

**Exception: General** (BCO 13-12) – No record of two presbytery meetings.

**Exception: General** (BCO 13-9.b) – No record of review of sessional records.

**Exception: October 22, 2012** (BCO 21-4) – Unclear record of ordination/transfer exam.

**Exception: October 22, 2012** (BCO 5-3) – No record of mission church oversight for newly established church.

**Exception: April 15, 2013** (BCO 13-7) – Ministerial obligation not shown to be signed.

**Exception: April 15, 2013** (BCO 21-4) – No record of stated differences with standards.

- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: April 16, 2012** – No Record of Ordination Exam



**Response:** For TE [name omitted], the examination was not for his ordination, because he had been already ordained in another denomination. Therefore, the examinations were exclusively carried out to find out his fulfillment for the requirements for TE membership in PCA.

**Exception: April 16, 2012** – Unclear Procedures and Results of Examination.

**Response:** For the Test Procedures and Results has been recorded in the “Record of the 60<sup>th</sup> Special Presbytery Meeting” (November 14, 2011) which had been submitted already to A/C. For your reference, a separate sheet of “Procedures and Results of Examinations” excerpted and copied from the Minute is attached.

**Exception: April 16, 2012** – No Record of Review of Records of church Sessions

**Response:** The Presbytery deeply regrets not to record the “Review of the Records of church Sessions”. We will do our best to check the Records of church Sessions and to keep the records of check results regularly once a year.

35. That the Minutes of **Korean Southwest** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **March 12, 2013**

c. Be approved with exceptions of substance:

**Exception: March 12, 2013** (BCO 13-6; BCO 21-4) – No statement of candidate’s differences with Standards.

**Exception: March 12, 2013** (BCO 20-1) – No record of call to a definite work.

**Exception: March 12, 2013** (BCO 13-9.b) – No record of review of sessional records.

**Exception: March 12, 2013** (BCO 19-2) – No record of licensure candidate presenting sermon.

**Exception: March 12, 2013** (BCO 13-10) – No record of transfer or dismissal of members upon dissolution of church.

**Exception: March 12, 2013** (BCO 13-6; BCO 21-4) – Incomplete transfer exam for NAPARC pastor.

**Exception: General** (BCO 24-1; presbytery bylaws article 23) – Election of ruling elders precedes training and examination for office.

**Exception: March 12, 2013** (BCO 13-12) – Presbytery submitted minutes for only one meeting in 2013

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: March 16, 2010 and September 15, 2010** – Stated differences not recorded and judged by the court (Report of RPR, Page #1201, Line # 31, 32) .

**Response:** None of those approved for licensure and ordination had any exceptions to our constitutional standards (*WCF-w/LC & SC, & BCO*). We will make sure to clearly record this in our presbytery minutes from now on.

**Exception: March 16, 2010 and September 15, 2010** – No annual reports of TE laboring out of bounds (Report of RPR, Page #1201, Line # 33).

**Response:** No reports were received for TEs laboring out of bounds. Our presbytery needs to do better in this area. We will educate our TEs for this matter. We will try to correct this problem as soon as possible.

**Exception: March 16, 2010 and September 15, 2010** – No records of review of sessional records (Report of RPR, Page #1201, Line # 34).

**Response:** No records were received from the Sessions of our churches. This is a problem that needs to be solved. We are aware of this and will improve in the area soon, however it might take a while to convince our churches to properly submit their minutes. Now we are making format for sessions reports.

**Exception: March 16, 2010 and September 15, 2010** – No record of sessional endorsement and 6-months of Membership (Report of RPR, Page #1201, Lines # 35, 36)

**Response:** The Examination Committee is aware of this requirement and has the paperwork of sessional endorsement and membership for our candidates. We will make sure to record this fact better in our presbytery minutes.

**Exception: March 16, 2010 and September 15, 2010** – No record of charge given to candidate (Report of RPR, Page #1201, Line # 37).

**Response:** We do give a charge but it was not recorded in the minutes. We will make sure to record this in our presbytery minutes from now on.

**Exception: March 16, 2010 and September 15, 2010** – Quorum not present for Presbytery meeting (Report of RPR, Page #1201, Line # 38).

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**Response:** There was a quorum according to (*BCO* 13-4). It was clearly recorded in the minutes. For March 16, 2010, the roll call was 54 TEs and 7 REs, Total of 61 elders. For the September 16, 2010, the roll call was 62 TEs and 3 REs, Total of 65 elders.

For the September 16, 2010 (*sic*) minutes the word quorum was misspelled “moderator proclaimed a quaram.”

**Exception: March 16, 2010 and September 15, 2010** – No record of call to definite work (Report of RPR, Page #1201, Line # 39).

**Response:** The Examination Committee keeps a record of this. We will make sure to record this in our presbytery minutes from now on.

**Exception: March 16, 2010 and September 15, 2010** – Stated differences not recorded and judged by the court (Report of RPR, Page #1201, Line # 40, 41).

**Response:** None of those approved for licensure and ordination had any exceptions to our constitutional standards (*WCF-W/LC & SC, & BCO*). We will make sure to clearly record this in our presbytery minutes from now on.

**Exception: March 16, 2010 and September 15, 2010** – No record of temporary government being established for mission church. (Report of RPR, Page #1201, Line # 42, 43).

**Response:** We usually assign a borrowed session, but we will make sure to keep better record of this in our presbytery minutes.

**Exception: March 16, 2010 and September 15, 2010** – No record of formation of commission (Report of RPR, Page #1201, Line # 44).

**Response:** We do not understand the nature of this exception. When we form a commission we will be sure to record it in the presbytery minutes.

**Exception: September 11, 2012** – No Record of Transfer Exam (Report of RPR, Page #1201, Line #45).

**Response:** We did write for Transfer Exam in the minutes.

**Exception: March 13, 2012 and September 11, 2012** – Steps for licensure exam not recorded.

**Response:** The licensure exam was administered according to *BCO* 19-2 (Bible, Theology, *WCF, LC, SC, BCO*). We will do better to more clearly note our procedure in the presbytery minutes.

**Exception: March 13, 2012 and September 11, 2012** – No record of transfer exam.

**Response:** We did have a transfer exam but it needs to be better recorded in our presbytery minutes. We will seek to reformat our

minutes to fit with the standards expected by the PCA RPR (Review of Presbytery Records).

**Exception: March 13, 2012 and September 11, 2012** – No record of review of records of church Sessions.

**Response:** No records were received from the Sessions of our churches. This is a problem that needs to be solved. We are aware of this and will improve in the area soon; however it might take a while to convince our churches to properly submit their minutes.

- e. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: General (BCO 13-2)** – Met only one time.

**Exception: General (BCO 20-1)** – Terms of call not included.

**Exception: General (BCO 21-4 and RAO 16-3.e.5)** – Stated differences not recorded and judged by the court.

**Exception: General (BCO 20-1)** – No record of call to definite work.

36. That the Minutes of **Metro Atlanta** Presbytery: *Adopted*

a. Be approved without exception: **September 17, 2013**

b. Be approved with exceptions of form reported to presbytery: **January 26, 2013; and May 7, 2013**

c. Be approved with exceptions of substance:

**Exception: May 7, 2013 (BCO 13-10)** – No record of 60-day notice to congregation prior to dissolution and no record of membership transfer

d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: (BCO 20-1)** – Ordination of TE: terms of call not included (also *BCO 13-11*, “full and accurate Record”)

**Meeting Dates: January 28, 2012; May 1, 2012; September 18, 2012**

**Response:** We have added the terms of call and will do so in all future meetings

37. That the Minutes of **Metropolitan New York** Presbytery: *Adopted*

a. Be approved without exception: **None**

b. Be approved with exceptions of form reported to presbytery: **January 12, 2013; March 19, 2013; May 21, 2013; September 17, 2013; and November 19, 2013**

c. Be approved with exceptions of substance:

**Exception: May 21, 2013 (BCO 21-4)** – No record of candidate being examined in church government

- d. **That the following responses to the 41st GA be found satisfactory:**

**Exception: March 20, 2012; May 19, 2012; September 18, 2012; November 13, 2012 (BCO 08-7)** – TE laboring out of bounds; no annual report.

**Response:** Presbytery agrees with this exception. In the future, more diligent effort will go into following the *BCO* in this regard.

**Exception: March 20, 2012; May 19, 2012; September 18, 2012; November 13, 2012 (BCO 13-9b)** – No record of review of sessional records of church sessions.

**Response:** Presbytery respectfully disagrees. Our minutes do reflect a record of review of sessional records. Page 4 of the March 20, 2012 minutes and pages 7-8 of the May 19, 2012 minutes both record: “**Lunch:** Before the assembly recessed for lunch with prayer, the Shepherding Team assigned Session minutes and check sheets to various teams of two presbyters each to review during the lunch break. The lunch recess was at noon.”

- e. **That the following response to the 41<sup>st</sup> GA be found unsatisfactory:**

**Exception: March 11, 2011 (BCO 19-3 and 4)** – Incomplete licensure process

**Response:** Presbytery agrees and regrets the omission in this instance. It is our normal practice to abide by *BCO* 19-3 and 4 in the licensure process.

**Rationale:** Presbytery needs to record whether the licensure questions were asked, prayer was offered, and declaration of licensure made. These should be recorded in the minutes per *BCO* 19-3 and 4 and indicate if this action is an omission of recording or an omission of process, and if an omission of process then the man is not properly licensed and that the presbytery complete the process.

38. That the Minutes of **Mississippi Valley Presbytery:** *Adopted*

- a. Be approved without exception: **February 5, 2013; April 1, 2013; August 6, 2013; and November 5, 2013**
- b. Be approved with exceptions of form reported to presbytery: **May 7, 2013**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

39. That the Minutes of **Missouri** Presbytery: *Adopted*
- a. Be approved without exception: **July 16, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **January 15, 2013; April 16, 2013; and October 15, 2013**
  - c. Be approved with exception of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

40. That the Minutes of **Nashville** Presbytery: *Adopted*
- a. Be approved without exception: **February 12, 2013; May 30, 2013; August 13, 2013; September 26, 2013; and November 12, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exception of substance: **None**
  - d. **That the following response to the 41<sup>st</sup> GA be found satisfactory:**  
**Exception: February 14, 2012 (BCO 21-4.e)** – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (RAO 16-3.e.5.d). Here is the difference, as expressed by the candidate: “WCF 21.8 [as well as WSC #60, 61 and WLC #117, 119] – “This Sabbath is then kept holy unto the Lord, when men...observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship and in the duties of necessity and mercy.” “I hold to the view that Christ has fulfilled the Sabbath requirement and so it is not applicable to believers today (Heb. 4:8-11).”  
**Response:** “We agree that these exceptions as written are indeed out of accord with the Westminster Standards, and in reviewing the matter we believe that this was a clerical error: the original wording of these two brothers’ exceptions was recorded, rather than the wording of their exception after meeting with our Leadership Development Committee. The two men do take exception to these sections to the Confession, but in a way acceptable to the Presbytery. [name omitted], the ordinand on February 14, 2012, writes, ‘I hold that some forms of recreation are permissible on the Lord’s Day.’ [name omitted], the ordinand on November 13, 2012, writes, ‘I believe that God gives us Sabbath for our rest and benefit. Since recreation, to many, is a form of rest from the daily grind of the previous six days; I believe that it is not going against what God has intended the function of Sabbath. Hence, I will take an exception to this from the PCA constitution.’ The Presbytery judges these stated difference to be more than semantic, but ‘not out of accord with any fundamental of our system of doctrine’ (BCO 21-4).”

**Exception: April 10, 2012; and November 13, 2012** (*BCO* 21-4.e) – Presbytery granted an exception in both a licensure exam and an ordination exam which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (*RAO* 16-3.e.5.d). Here is the difference, as expressed by the candidate: “*WCF* 21.8; *WLC* 117, 119, *WSC* 60, 61 regarding recreation and commerce on the Sabbath

**Response:** “We agree that these exceptions as written are indeed out of accord with the Westminster Standards, and in reviewing the matter we believe that this was a clerical error: the original wording of these two brothers’ exceptions was recorded, rather than the wording of their exception after meeting with our Leadership Development Committee. The two men do take exception to these sections to the Confession, but in a way acceptable to the Presbytery. [name omitted], the ordinand on February 14, 2012, writes, ‘I hold that some forms of recreation are permissible on the Lord’s Day.’ [name omitted], the ordinand on November 13, 2012, writes, ‘I believe that God gives us Sabbath for our rest and benefit. Since recreation, to many, is a form of rest from the daily grind of the previous six days; I believe that it is not going against what God has intended the function of Sabbath. Hence, I will take an exception to this from the PCA constitution.’ The Presbytery judges these stated difference to be more than semantic, but ‘not out of accord with any fundamental of our system of doctrine’ (*BCO* 21-4).”

41. That the Minutes of **New Jersey** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to presbytery: **March 16, 2013; May 18, 2013; September 21, 2013; and November 16, 2013**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: September 9, 2012** (*BCO* 5-3) – No record of a temporary government for a newly approved mission Church.

**Response:** Mission plants are under the supervision of our New Jersey Mission to North America committee until such time as the plant comes into being. When Presbytery acted on this plant, it existed on paper only and all of the planning had been carried out by the Committee. In the future Presbytery will be more careful to

conform to the requirements of (BCO 5-3) in its church planting program.

**Exception: November 17, 2012 (BCO 8-7)** – No record of some annual reports of TEs laboring out of bounds.

**Response:** (BCO 8-7) requires that men laboring out of bounds report, "at least annually." All of these gentlemen regularly attend stated meetings of presbytery and so report regularly. They are active in presbytery and presbytery exercises continuing oversight. Prospectively, we will require our Administrative Committee to receive an annual written report from the Teaching Elders laboring out of the bounds of presbytery.

42. That the Minutes of **New River** Presbytery: *Adopted*

- a. Be approved without exception: **January 26, 2013**
- b. Be approved with exceptions of form reported to presbytery: **General; May 18, 2013; September 7, 2013; September 26, 2013; and December 15, 2013**
- c. Be approved with exceptions of substance:  
**Exception: September 7, 2013 (BCO 19-2; RAO 16-3.e.5)** – All specific requirements for licensure not recorded  
**Exception: September 26, 2013 (BCO 21-4; RAO 16-3.e.5)** – All specific requirements for ordination not recorded  
**Exception: September 26, 2013 (BCO 13-7)** – Ministerial obligation not shown to be signed
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

43. That the Minutes of **New York State** Presbytery: *Adopted*

- a. Be approved without exception: **January 19, 2013; April 30, 2013; March 18, 2013; September 20-21, 2013; and December 4, 2013**
- b. Be approved with exceptions of form reported to presbytery: **None**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

44. That the Minutes of **North Florida** Presbytery: *Adopted*

- a. Be approved without exception: **January 26, 2013; April 11, 2013; and July 13, 2013**
- b. Be approved with exceptions of form reported to presbytery: **None**
- c. Be approved with exceptions of substance:  
**Exception: October 10, 2013 (BCO 20-1)** – Terms of call not included



**d. That the following response to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 29, 2012 (BCO 18-3)** – No record that applicant was examined in experiential religion and motives for seeking the ministry.

**Response:** The minutes from that particular Presbytery meeting state (54-9a), “The questions for a candidate coming under care were asked and answered in the affirmative according to (BCO 18-3).” The first sentence of (BCO 18-3) states that the applicant “shall be examined by the Presbytery on experiential religion and on his motives for seeking the ministry.” This would seem to satisfy the exception that was noted, but we will attempt to provide greater clarity in the future.

45. That the Minutes of **North Texas** Presbytery: *Adopted*

a. Be approved without exception: **August 9-10, 2013; September 24, 2013; November 1-2, 2013**

b. Be approved with exceptions of form reported to presbytery: **February 1-2, 2013**

c. Be approved with exceptions of substance:  
**Exception: February 1-2, 2013 (BCO 21-4; RAO 16-3.e.5)** – No record of presbytery ruling on candidate’s stated differences to LC 109 and WCF 25.2

**Exception: February 1-2, 2013 (BCO 21-4.c; RAO 16-3.e.5)** – Incomplete record of ordination exam

**Exception: February 1-2, 2013 (BCO 15-2)** – Only one RE on commission

**Exception: May 3-4, 2013 (BCO 23-1)** – No record of church concurrence in dissolution of pastoral relationship

**d. That the following response to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: General (BCO 18-2)** – No record of endorsement of Candidate by his Session or a record of having been a church member for 6 months under care of the Session for candidate.

**Response:** We have taken note of this and have made sure that the Candidate’s Committee reports this at each meeting when they present a candidate. We are being more careful in this regard.

**Exception: August 28-29, 2009; February 18-19, 2011; and November 4-5, 2011 (BCO 21-4 and RAO 16-3.e.5)** – No record stated differences were judged by Presbytery.

**Response:** We thank the RPR for pointing this out to us. The Minutes of August 2009, February 2011, and November 2011, do state the differences of ordinand's as well as the ordained transferring men. The differences were approved in an omnibus motion in the February 2011 and November 2011 sets of minutes but did not reflect the correct wording of *RAO* 16-3.e.5 at that time. We should have voted on each stated difference independently. We apologize for this oversight and have corrected this in subsequent minutes.

**Exception: May 1-2, 2009** (*BCO* 21-4 and *RAO*16-3.e.5) – No record of candidate stating differences.

**Response:** We thank the RPR for pointing this out to us. The ordained men transferring into NTP at that time did state their differences but there is no record of the candidates stating any differences. For this we apologize and have since made the necessary corrections in conformity with the *BCO* and *RAO*.

**Exception: August 12-13, 2011** (*BCO* 13-11) – Pages missing from Minutes.

**Response:** The originals have no pages missing. Apparently the printer left out some pages in the copies the RPR Committee received. The full set will be sent up to the 42<sup>nd</sup> General Assembly. We apologize for this oversight and the Stated Clerk will check the copies in the future to be sure no pages are accidentally left out.

**Exception: May 1-2, 2009 and August 28-29, 2009** (*BCO* 18-3) – No record of candidates being examined in Christian experience and call to the ministry.

**Response:** We normally always examine in these areas without fail. The Stated Clerk at that time, RE [name omitted], was very ill and must have neglected to record the hearing of the call to ministry. However, he did record that they gave their Christian experience (May 1-2, 2009, paragraph 2501, pg. 5 and August 28-29, 2009 paragraphs 1706, 1709 on pg.6 and paragraph 1901 on pg. 7). Admittedly the record is sparse but we have since changed the way we record these portions of the exams and made it more detailed.

**Exception: August 28-29, 2009** (*BCO* 13-7) – No record of signing of ministerial obligation.

**Response:** Normally RE [name omitted] included this in his minutes. We will be sure the men received at that meeting, if still in NTP, have signed the ministerial obligation. We apologize for this oversight.

**Exception: November 6-7, 2009** (BCO 19-4) – No record of licensure.

**Response:** Normally RE [name omitted] always included the formula in (BCO 19-4). We have since corrected this oversight by always included in bold print the record of licensure of a candidate. We apologize for this oversight.

**Exception: November 8-9, 2010** (BCO 21-5) – Ordination question #8 should only be omitted in the case of an assistant pastor.

**Response:** We apologize for this oversight and will remind all Commissions and churches that question # 8 is only omitted in the case of an assistant pastor.

46. That the Minutes of **Northern California** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **February 22, 2013; May 3, 2013; and October 4, 2013**
  - c. Be approved with exceptions of substance:
    - Exception: February 22, 2013** (BCO 21-4; RAO 16-3.e.5) – Stated differences with standards not recorded in proper manner
    - Exception: February 22, 2013** (BCO 13-7) – Ministerial obligation not shown to be signed
    - Exception: February 22, 2013** (BCO 13-6) – Minister transferring from another denomination only examined on views
    - Exception: February 22, 2013** (BCO 13-6) – Minister transferring from another denomination not asked to state differences with the standards
    - Exception: February 22, 2013** (BCO 20-1) – No record of call to definite work
    - Exception: February 22, 2013** (BCO 15-2) – Commission contains only one RE
    - Exception: May 3, 2013** (BCO 18-3) – No record of men coming under care being asked required questions
    - Exception: May 3, 2013** (BCO 13-10) – Process to dissolve church not followed
    - Exception: May 3, 2013** (BCO 20-1) – Call not included in minutes thus causing confusion as to the calling body/organization
  - d. **That the following response to the 41<sup>st</sup> GA exceptions be found satisfactory:**
    - Exception: February 17, 2012** (BCO 21-4) – No record of Presbytery action concerning differences with our Standards.

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**Response:** Presbytery agrees with this exception of substance. Presbytery failed to record that the candidate stated that he had no differences with our standards per *RAO* 16.3.5.a. Presbytery promises to be more careful in recording such in the future.

**Exception: May 4, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** Presbytery agrees with this exception. Presbytery recorded the TE's stated differences with our standards in his own words, and moved (and passed) that presbytery accept the stated differences. However, presbytery did not add that the differences recorded were "more than semantic but not out of accord with any of the fundamentals of our system of doctrine", per *RAO* 16-3.e.5.c. Presbytery promises to be more precise in future recording of stated differences.

**Exception: May 4, 2012 (BCO 20-1)** – Ordination of TE: terms of call not included (also *BCO* 13-11, "full and accurate record").

**Response:** Presbytery agrees with this exception of substance. The terms of the call to the TE in question were read aloud and approved, but not recorded by the stated clerk. Presbytery regrets its oversight and resolves to be more careful in the future.

47. That the Minutes of **Northern Illinois** Presbytery: *Adopted*
- Be approved without exception: **January 12, 2013; February 11, 2013; May 14, 2013; August 1, 2013; and September 10, 2013**
  - Be approved with exceptions of form reported to presbytery: **None**
  - Be approved with exceptions of substance: **None**
  - No response to the 41<sup>st</sup> GA or previous assemblies is required**
48. That the Minutes of **Northern New England** Presbytery: *Adopted*
- Be approved without exception: **January 19, 2013; April 20, 2013; May 11, 2013; July 20, 2013; September 7, 2013; and October 19, 2013**
  - Be approved with exceptions of form reported to presbytery: **None**
  - Be approved with exception of substance: **None**
  - No response to the 41<sup>st</sup> GA or previous assemblies is required.**
49. That the Minutes of **Northwest Georgia** Presbytery: *Adopted*
- Be approved without exception: **January 26, 2013; August 3, 2013; and September 21, 2013**

- b. Be approved with exceptions of form reported to presbytery: **May 7, 2013**
- c. Be approved with exception of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**
  - Exception: May 8, 2012 and July 21, 2012** – Licensure not recorded in proper form (*BCO* 19-4)
  - Response:** We recognize that we failed to list the specific requirements for the examination. We will correct this and be more circumspect in the future.
  - Exception: May 8, 2012** – No record of commission to install associate pastor and no report from commission (*BCO* 21-9, 10)
  - Response:** We recognize we failed to document the presbytery commission to install a teaching elder whose call changed from assistant to associate pastor and that we failed to get a report from them. We will correct this and be more circumspect in the future.
  - Exception: July 21, 2012 and November 17, 2012** – Stated differences with our Standards not recorded in the proper manner (*BCO* 21-4, *RAO* 16-3.e.5)
  - Response:** We recognize that we did not record the stated differences in a proper manner. We will correct this and be more circumspect in the future.
  - Exception: July 21, 2012** – Candidates exceptions are not stated in his own words (*BCO* 21-4)
  - Response:** We recognize that we did not record the candidate’s exceptions to our Standards in his own words. We will correct this and be more circumspect in the future.

50. That the Minutes of **Ohio** Presbytery: *Adopted*
- a. Be approved without exception: **May 4, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **August 24, 2013**
  - c. Be approved with exception of substance:
    - Exception: February 2, 2013 and November 2, 2013** (*BCO* 13-7) – Ministerial obligation not shown to be signed
    - Exception: November 2, 2013** (*BCO* 21-4; *RAO* 16-3.e.5) – Stated differences not judged or recorded in proper manner
  - d. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**
    - Rationale:** No record that presbytery voted on these responses to exceptions of substance.

**Exception: April 24, 2010** (BCO 13-6; RAO 16-3.e.5) – All specific requirements for transfer exam not recorded.

**Response:** New stated clerk failed to note the details of the transfer exam. This has been/will be corrected in the future.

**Exception: April 24, 2010 and August 28, 2010** (BCO 21-4; RAO 16-3.e.5) – No record of candidate’s stated differences.

**Response:** April 24: Stated Clerk failed to record that the candidates has no stated differences with the WCF. This has been/will be corrected in the future. April 28: Stated differences are requested within the views exam which was given previously when Ohio was part of the Great Lakes Presbytery.

**Exception: August 28, 2010** (BCO 21-4) – Use of extraordinary clause requires  $\frac{3}{4}$  vote.

**Response:** Correction noted (minutes say  $\frac{2}{3}$  necessary). My recollection is that the vote was unanimous.

**Exception: August 28, 2010** (BCO 18-2) – No record of session endorsement or 6-month membership

**Response:** This was actually handled under the extraordinary clause at the request of the session of the Winesburg church without objection from any presbyter. It should have been better documented.

**Exception: April 24, 2010** (BCO 13-7) – No record of candidate signing ministerial obligation

**Response:** This was an oversight due to startup of a new presbytery and new stated clerk. It has been/will be corrected.

**Exception: General** (RAO 16-4.c.1) – No directory of ministers, churches, candidates, interns, licentiates

**Response:** A directory does exist; it was inadvertently omitted from the submission to RPR.

51. That the Minutes of **Ohio Valley Presbytery:** *Adopted*

- a. Be approved without exception: **January 12, 2013; May 21, 2013; and October 15, 2013**
- b. Be approved with exceptions of form reported to presbytery: **July 27, 2013**
- c. Be approved with exception of substance: **None**
- d. **That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: May 15, 2012** (BCO 21-4.F; RAO 16-3.e.5) – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (RAO 16-

3.e.5.d). The following is the statement of the candidate's difference from the minutes (emphasis underlined):

First, I take exception to *WCF* 21:7 & 8 which I cite: "VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the **Christian Sabbath**. VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also **are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.**"

First, regarding the term "Christian Sabbath" I believe the term conveys the wrong idea of what the Lord's Day was to be. I do not ever find any New Testament text referring to the Lord's Day as the Christian Sabbath or as a substitute for the Jewish Sabbath. What I do find is the creation of a new day called the Lord's Day which is radically different from the Jewish Sabbath. It is not legal; it is spiritual. It is not ritual based; it is spirit led. I believe it is this very inclination on the part of the early Judaizers within the early church that Paul addresses in Romans 14 and Galatians 4. Under the New Covenant every day is holy unto the Lord as we live unto the Lord. Every day is a day of worship in these holy temples the Lord inhabits by his Holy Spirit. There is, in my view, no Christian Sabbath except for that into which each of us enters when we are converted. It seems to me that the Westminster

Divines laid too much Old Covenant weight on the New Testament's Lord's Day that leads to legalism and ritualism unfriendly to the Gospel's call. So was it that men such as Calvin, Knox, Fairburn, etc and the Scottish Reformers would confront the "sin" of "*Sabbath breaking*." This is legalism. Never did Paul ever address the "sin" of Sabbath breaking, unless it was before his conversion.

This is not to say that I believe that getting together on a regular basis on Sundays (Lord's Day) is not good and needful for the people of God. It is a time when we can regularly come together in the tradition of the early church and fellowship, head (sic) the Word of God, worship, break bread, and practice the principles of body life described in Paul's epistles. My family and I have always practiced this ourselves. My family and I would spend all day with our church family on Sundays if possible. But it is something we do out of joy and love; not out of obligation and fear. What is done on Sundays can be done on any day as it is in many countries unfriendly to the Gospel; and I dare say that the Lord finds joy in the spirit of the worship rather than in what day he receives it on.

Secondly, I find exception to the idea conveyed in section 8 when it states that God's people are "*not only [to] observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.*" We know from history that the early church spent the morning together in a very simple gathering centered on the Lord's supper, prayer, reading of Scripture, and singing in their fellowship. They gathered together out of desire; not compulsion. If they were Jewish or practicing Jews; they did this while also attending the normal cycle of the Jewish Sabbath until a generation had passed and understood that that Sabbath was past; the Lord's Day was the church's new practice; and it could take



place whenever two or more were gathered together in the name of the Lord. The rest that is found in this day is in the joy of being in fellowship with the body of Christ in order to celebrate and remember the risen King. The rest that was found was in being free from the law and filled with the Spirit of the Living God. And while some may find in this new order of things a dangerous liberty that many may use to consume upon their flesh in neglecting their role as part of the body; or in using this day for recreation rather than service and fellowship; the greater danger would be found in the church enslaving her children with the burdens of a Sabbath that no longer exists and a rest that is found not in a “day,” but in the Ancient of Days to whom a day is a thousand years.

**Response:** 1. As to the appearance that this statement – “there is, in my view, no Christian Sabbath except for that into which each of us enters when we are converted.” – “appears to be out of accord ‘that is, hostile to the system of doctrine or striking at the vitals of religion’”, presbytery responds that we did not find this statement to be either hostile to the system of doctrine or striking at the vitals of religion. [Name omitted] specifically affirms that the keeping of the “Sabbath” is a creation ordinance as well as the requirement of the Moral Law so that Sabbath keeping continues to be incumbent on God’s people today. He further affirms, as he did when he was originally examined on the floor of Ohio Valley Presbytery regarding this difference, that he subscribes to the Westminster Confession of Faith chapter 21 in it (*sic*) entirety except for the use of the term “Christian Sabbath” for which he finds no scriptural requirement. He prefers to use the term “Lord’s Day,” which term is used in chapter 21 as well as in scripture, to describe this one day in seven which God’s people today are called to set apart as holy and use for worship and works of mercy. And he again spoke to his affirmation of the practices described in paragraphs 2-6 of chapter 21 as accurately summarizing how God calls his people to worship him today and that these practices are his personal practices and the practices in which he leads his family. 2. As to the appearance that this statement – “the greater danger would be found in the church enslaving her children with the burdens of a Sabbath that no longer exists” – “appears to be out of accord ‘that is, hostile to the system of doctrine or striking at the vitals of religion’”, presbytery responds

that we did not find this statement to be either hostile to the system of doctrine or striking at the vitals of religion. [Name omitted] explained that the context in which offered his difference is his own background in various kinds of churches as well as ministering to men and women in the military who come from a wide variety of views about what is required to keep the “Sabbath.” Some of these views are essentially Pharisaical legalism wrapped in Christian terminology which can enslave believers and congregations – something most PCA pastor (*sic*) will never see or have to deal with. In reviewing his position, [name omitted] distinguished the Sabbath that the Jews had grown to observe from the Sabbath that God created and mandated in the Ten Commandments by citing the abuses that grew out of the Pharisaical tradition. He stated that the positive and negative prescriptions given in the Exodus and Deuteronomy citings of the Ten Commandments regarding the Sabbath remain binding for believers for the Lord’s Day in the same way that the other commandments are binding (e.g. you shall not steal, you shall not commit adultery, etc.). Without denying that God’s command about the Sabbath is a command and so is compulsory, [name omitted] stated that he proclaims that the Christian’s motivation for keeping this “binding” should be joy and gratitude rather than compulsion.

**Exception: January 14, 2012; May 15, 2012; and October 15, 2012 (BCO 13-9b)** – No record of review of church Session records.

**Response:** OVP respectfully acknowledges this oversight, and reports that substantive progress has been made as evidenced in the Minutes of the Fall 2013 Stated Meeting. Further the minutes of our 2014 stated meetings will document our goal to be up to date reference 2013 Session records by the Fall Stated Meeting in 2013.

**Exception: General (BCO 8-7)** – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.

**Response:** OVP respectfully receives this reminder and notes that such reports are received and reviewed by presbytery committees. We will be more diligent to document this in the minutes of presbytery.

52. That the Minutes of **Pacific** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **January 25-26, 2013; May 3-4, 2013; June 22, 2013; and September 27-28, 2013**

- c. Be approved with exception of substance:  
**Exception: September 27-28, 2013 (BCO 21-4)** – All specific requirements of ordination exam not recorded
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

53. That the Minutes of **Pacific Northwest** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to presbytery:  
**January 24-25, 2013; May 16-17, 2013; and September 26-27, 2013**
- c. Be approved with exception of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: April 26-27, 2012 (BCO 21-4.e)** – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (RAO 16-3.e.5.d), specifically:

**7.5 ‘...to instruct and build up the elect in faith in the promised Messiah...’**

The proof text of Hebrews 11:13 suggests that here the Divines offer a typological reading of ancient Israel’s faith. If so, I accept their claim about ‘faith in the promised Messiah’. However, I am leery of developing a hermeneutic out of this verse since the exegetical method employed in Hebrews is complex and disputed. Even more, though, the OT does not indicate that the cultic activity of ancient Israel was consciously deployed with faith in the future Messiah. There was certainly faith (expectation) that the Messiah would come, but the faith of ancient Israel was rightly centered on Yhwh. To my mind, we err if we suppose that the ancient Israel’s worship as prescribed in the law was at all oriented to the Messiah.

**Response:** This citation and the next pertain to our April 2012 minutes and two of 13 confessional differences expressed by a man in his ordination exam. For this one we assume last year’s RPR and the Greenville GA were concerned about the phrase “at all” in the last sentence. During the exam, Presbytery judged this was adequately addressed in his first two sentences. Furthermore, in discussion with the examinee, Presbytery was assured he was in no way denying the

Old Testament's pervasive expectation of the coming of the Messiah, or the New Testament's identification of Jesus Christ with Yahweh, but simply disagreed with that part of WCF 7.5 if it's understood as asserting Israel self-consciously believed *in* the Messiah as the incarnate God the Son. His view is the commonplace of our biblical theology, viz. that, as Benjamin Warfield put it, it was not until monotheism was firmly entrenched in the Hebrew mind that the tri-unity of God could be revealed. [*Biblical and Theological Studies*, 153]

**Exception: April 26-27, 2012 (BCO 21-4.e)** – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (RAO 16-3.e.5.d), specifically:

**27.4 ‘...neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.**

Perhaps by ‘dispensed’ the Divines refer to the administration and overseeing of the sacramental experiences. However, if they envision that only an ordained minister may handle the elements or the baptismal water, then it seems they create tighter strictures than Scripture itself. For that matter, the proof texts supporting this clause are not compelling. If Matt 28:19 refers only to ordained ministers, then the command to ‘make disciples’ is also limited to ministers. But, of course, the twelve disciples in Matthew represent the new Israel, the re-made people of God whom, corporately, Jesus commissions to extend his kingdom. 1 Cor 11:20, 23 cannot limit the administration to ordained men, since Paul’s point is not to tout his apostolic credentials but simply to recount the transfer of information about the practice of the Lord’s Supper. 1 Cor 4:1 refers to ‘ministers of Christ’ as ‘stewards of the mysteries of God’, but the mysteries are not the sacraments. In the Pauline idiom, the mysteries are the marvelous unfolding of the divine plan to universalize the salvation that had for so long been limited to national Israel. Eph 4:11-12 explains the significance of the offices in the church as ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ’. But these duties are not limited to church officers so much as church officers are specifically

tasked with these duties. From these texts anyway, I struggle to support the Confession’s claim about the dispensing of the sacraments.”

**Response:** We assume last year’s RPR and the Greenville GA were concerned about what the man might believe lay people could do regarding the sacraments and what he might allow them to do. During the exam, Presbytery judged this was adequately addressed in the first two sentences by his differentiation between administration and handling. Furthermore, Presbytery assured itself the examinee not only fully intended in his ministry to submit to the laws of the church, but that he is not, in fact, in disagreement with the Confession’s reservation of the administration of the sacraments to the ordained ministry – only with the argument employed to prove it. Presbytery is also ready to admit that the texts appealed to by the Westminster divines may not serve to make the best case for the church’s historic practice.

We trust these two Responses are satisfactory. But we admit we are speculating as to the precise reason for each citation because neither the 2013 RPR Committee nor the Greenville GA specified what language or what aspects of the man’s expressed differences were allegedly problematic (seemingly neglecting *RAO* 16-7.c.3).

54. That the Minutes of **Palmetto** Presbytery: *Adopted*

- a. Be approved without exception: **January 24, 2013; April 25, 2013; July 25, 2013; and October 24, 2013**
- b. Be approved with exceptions of form reported to presbytery: **None**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 26, 2012** (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** Palmetto Presbytery did fulfill the requirements stated in the *BCO* in the candidates’ examination, but we apologize that we did not record the exception in our minutes in the proper manner and will endeavor to record any exceptions properly.

**Exception: April 26, 2012** (*BCO* 36-5) – No record that the moderator administered the censure of suspension from the sacraments.

**Response:** Though the suspension from the sacraments was an interim measure, and the teaching elder who had been charged,

refused to appear before Presbytery, Presbytery acknowledges and apologizes for the error in not having the moderator read the declaration of suspension and will make sure that this mistake is not made in the future if a similar action is necessary.

**Exception: April 26, 2012 (BCO 23-1)** – No record of 4/5 majority of congregation vote to approve call.

**Response:** The church had voted by a unanimous vote to call T. E. associate pastor [name omitted] as pastor (see attachment). Presbytery apologizes that it did not include the minutes of the congregational meeting in its minutes.

**Exception: July 26, 2012 (BCO 21-1)** – No call to a definite work from MTW presented.

**Response:** Although T. E. [name omitted] was returning to MTW to serve again in Japan, Palmetto Presbytery acknowledges that it erred in not including the specific call from MTW and will endeavor not to make the same oversight again.

**e. That the following responses to the 41<sup>st</sup> GA be found unsatisfactory:**

**Exception: General (BCO 8-7)** – No annual report from TEs laboring out of bounds.

**Exception: January 27, 2011 (BCO 18-2)** – No record of endorsement of candidate by his session or a record of having been a church member for six months under care of the session for candidate.

**Exception: April 28, 2011 and July 28, 2011 (BCO 21-4)** – No record of exam in PCA history.

**Response:** Here is the report of the RPR for 2012, indicating that no further response was necessary. (See RPR report from 2012).

**Rationale:** The 2012 GA incorrectly noted the number of the GA to which Palmetto Presbytery was to respond. Presbytery must still respond to the exceptions of substance taken by the GA to their 2011 minutes.

55. That the Minutes of **Philadelphia** Presbytery: *Adopted*

- a. Be approved without exception: **January 16, 2013 and July 15, 2013**
- b. Be approved with exceptions of form reported to presbytery: **March 9, 2013; May 11, 2013; and September 21, 2013**
- c. Be approved with exceptions of substance:

**Exception: September 21, 2013 (BCO 19-2.d)** – Candidates submitted written copies of sermons to committee but there is no

record of the candidates preaching the sermons to presbytery or a committee thereof

**Exception: September 21, 2013** (*BCO* 21-4; *RAO* 16-3.e.5) – Presbytery granted an exception but the stated difference is not recorded in the minutes

**d. That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: May 9, 2009:** *BCO* 21-4 – Incomplete record of ordination exam.

**Exception: May 9, 2009:** *BCO* 21-4.d – Reason for invoking extraordinary clause not recorded.

**Response:** The Philadelphia Presbytery gives the following response to the March 2009 exceptions of substance:

First, regarding the delay, this was an administrative oversight as the Coordinating Team thought we had responded to these matters previously. We are seeking to correct this as soon as we are aware that this was not received.

Second, in regard to both the incomplete ordination exam and the omission for reasons given for use of an extraordinary clause at the March 2009 Stated Meeting – in consulting with several members present, both of these irregularities were satisfied on the floor verbally but these were not recorded in the minutes. The Stated Clerk arrived late to the meeting after these matters were approved (and, hence, were not included in the final minutes). These exceptions of substance, therefore, were matters of oversight and not of procedural negligence.

56. That the Minutes of **Philadelphia Metro West** Presbytery: *Adopted*

a. Be approved without exception: **January 19, 2013**

b. Be approved with exceptions of form reported to presbytery: **March 16, 2013, and May 18, 2013**

c. Be approved with exceptions of substance:

**Exception: May 18, 2013** (*BCO* 13-6) – Incomplete transfer exam

**Exception: September 21, 2013 and November 16, 2013** (*BCO* 8-7) – No indication given that TE laboring out of bounds has “full freedom to maintain and keep the doctrine of the church”

**d. That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception:** (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Meeting Dates: January 21, 2012**

**Response:** TE [name omitted] written statement summarizing his exceptions to the standards are attached. We will update the minutes to include the statement.

**Rev. [name omitted]** – *Exception to the Westminster Confession of Faith*

I take exception to view of the Sabbath expressed in the *Westminster Confession of Faith*. I do not prohibit recreation on the Sabbath. However, I believe that the Sabbath, celebrated on the first day of the week, *is* a creation ordinance and has in no way been abrogated.

57. That the Minutes of **Piedmont Triad** Presbytery: *Adopted*

- a. Be approved without exception: **January 26, 2013; April 27, 2013; and October 26, 2013**
- b. Be approved with exceptions of form reported to presbytery: **July 27, 2013**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

58. That the Minutes of **Pittsburgh** Presbytery: *Adopted*

- a. Be approved without exception: **January 26, 2013; April 27, 2013; July 27, 2013; and October 19, 2013**
- b. Be approved with exceptions of form reported to presbytery: **General**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

59. That the Minutes of **Platte Valley** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to presbytery: **None**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: February 5, 2011 and October 15, 2011 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** (GA Minutes say “recorded,” summary report says “judged.” We assumed the Minutes were correct.) Presbytery agrees that it failed to record in action #4 of the October 15, 2011 Minutes its judgment of the candidate’s differences with our standards (to the



APPENDIX Q

clerk's best recollection, the judgment was "more than semantic, but not out of accord with any fundamental of our system of doctrine.") Presbytery will attempt to be more careful in this area.

Regarding the February 5, 2011 Minutes, Presbytery fails to see how it erred in its recording, since it included the candidate's statement of difference in his own words and recorded its judgment in action #7 ("more than semantic but not out of accord with any fundamental of our system of doctrine").

**Exception: February 5, 2011 (BCO 08-7)** – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds

**Response:** Presbytery agrees that it has failed to record in the Minutes reports from TEs working out of bounds. Such reports are received during our prayer time for the churches if the individual is not otherwise reporting in one of the team reports. However, it is not specifically noted in the Minutes as a report from a TE laboring out of bounds. Presbytery will attempt to be more careful to record this in the future.

60. That the Minutes of **Potomac** Presbytery: *Adopted*
- a. Be approved without exception: **January 22, 2013; March 16, 2013; September 16-17, 2013; and November 16, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
61. That the Minutes of **Providence** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **February 12, 2013; May 14, 2013; August 6, 2013; and November 12, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: February 12, 2013 and August 6, 2013 (BCO 21-4; RAO 16-3.e.5)** – Stated differences not recorded in candidate's own words or judged by presbytery  
**Exception: February 12, 2013 (BCO 21-4)** – All specific requirements for ordination not recorded  
**Exception: February 12, 2013 (BCO 5-9)** – No commission established upon request of church to particularize
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found unsatisfactory:**

**Rationale:** Since the following responses were not approved by the presbytery but were the personal responses of the stated clerk, these responses are found to be unsatisfactory.

**Exception: August 2, 2011** (*BCO* 10-5) – No record of meeting opening or closing with prayer

**Response:** Failure to note opening and closing with prayer was an oversight and is normally recorded in all minutes.

**Exception: November 13, 2012** (*BCO* 10-5; *RAO* 16-3.c.5) – No record of meeting opening or closing with prayer.

**Response:** Failure to note opening and closing with prayer was an oversight and is normally recorded in all minutes.

- e. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: February 9, 2010 and November 9, 2010** (*BCO* 21-4) – Incomplete record of ordination exam.

**Exception: November 9, 2010** (*BCO* 5-9.2) – No record that organizing commission examined ruling elders before their election.

**Exception: February 14, 2012; May 8, 2012; August 7, 2012; and November 13, 2012** (*BCO* 21-4) – Stated differences with our Standards not judged in the proper manner.

**Exception: August 2, 2011; August 7, 2012; and November 13, 2012** (*BCO* 19-2) – All specific requirements of licensure exams not recorded.

**Exception: May 8, 2012** (*BCO* 18-3) – Candidate approved without exam and no record of answering questions in the affirmative.

**Exception: May 8, 2012** (*BCO* 41 and 42) – Minutes of called meeting not included.

62. That the Minutes of **Rocky Mountain** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to presbytery: **January 24, 2013; April 18, 2013; October 3, 2013; and December 9, 2013**
- c. Be approved with exceptions of substance:

**Exception: January 24, 2013** (*BCO* 21-4; *BCO* 13-6) – All specific requirements of ordination exam not recorded.

**Exception: April 18, 2013** (*BCO* 13-2; *BCO* 34-10) – All requirements for divesting a minister not recorded [no record of transfer; no record of divested with or without censure].

**Exception: April 18, 2013 and October 3, 2013** (*BCO* 20-1; *BCO* 8-7; and *BCO* 13-2) – TE serving out of bounds either without concurrence of other presbytery or without assurance of *BCO* 20-1.

- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: General** (*BCO* 8-7) – TE laboring out of bounds; no annual report.

**Response:** Rocky Mountain Presbytery apologizes for the lack of recording of our TE Out of Bounds report, assures Review of Presbytery Records that the annual reports were gathered, and promises to do better in the future.

63. That the Minutes of **Savannah River** Presbytery: *Adopted*

- a. Be approved without exception: **April 16, 2013 and July 19-20, 2013**  
b. Be approved with exceptions of form reported to presbytery: **January 23, 2013**

- c. Be approved with exceptions of substance:

**Exception: October 16, 2013** (*BCO* 21-4.e) – No record of candidate being asked for his stated differences

- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: April 17, 2010; July 20, 2012; and October 16, 2012** (*BCO* 21-4) Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response: April 17, 2012.** We agree that we did record that Mr. [name omitted] stated differences “were not actually exceptions, but merely scruples.” We should have found and recorded “the court judged the stated differences to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*RAO* 16-3-e-5-c).

**July 20, 2012:.** We agree that we did record Mr. [name omitted] stated differences in the same manner as item 1 above and give the same response.

**October 16, 2012.** We agree that we neglected to state in our minutes that Mr. [name omitted] declared no differences (*RAO* 16-3-e-5-a).

64. That the Minutes of **Siouxlands** Presbytery: *Adopted*

- a. Be approved without exception: **January 25, 2013; April 25, 2013; and September 26-27, 2013**  
b. Be approved with exceptions of form reported to presbytery: **None**

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- c. Be approved with exceptions of substance: **None**
- d. **That the following response to the 41<sup>st</sup> GA exception be found satisfactory:**

**Exception: January 27-28, 2012 (BCO 23-1)** – No record of congregation meeting for dissolution of call.

**Response:** We agree with the exception in that no record of the congregational meeting was entered upon the record of Presbytery prior to dissolution of pastoral relationship. The presbytery was aware that the congregation of Faith Presbyterian Church, Grand Forks, ND met 22 January 2012 and voted to dissolve the pastoral relationship at the time it approved the dissolution of the relationship.

65. That the Minutes of **South Coast** Presbytery: *Adopted*

- a. Be approved without exception: **August 22, 2013 and September 28, 2013**

- b. Be approved with exceptions of form reported to presbytery: **January 26, 2013 and April 27, 2013**

- c. Be approved with exceptions of substance: **None**

- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 28, 2012 (BCO 13-6)** – Incomplete record of examination of TE transferring into Presbytery.

**Response:** SCP acknowledges that it erred in not providing a complete record of the transfer examination. The transferee was examined in subcommittee and on the floor according to (BCO 13-6), but the minutes failed to reflect these actions. Presbytery will take care to ensure a full record of each exam is recorded.

66. That the Minutes of **South Florida** Presbytery: *Adopted*

- a. Be approved without exception: **None**

- b. Be approved with exceptions of form reported to presbytery: **February 12, 2013; May 14, 2013; August 13, 2013; and November 12, 2013**

- c. Be approved with exceptions of substance:

**Exception: General (BCO 13-1; BCO 13-4; BCO 13-11; and RAO 16-3.c.6)** –Insufficient record of those present at the meeting, namely, the ruling elders and the churches they represented. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors may be included.

**Exception: February 12, 2013 (BCO 19-2)** – No record of licensure exam.

**Exception: February 12, 2013** (*BCO* 23-1) – No record of congregational meeting to approve dissolution of pastoral relationship.

**Exception: February 12, 2013; May 14, 2013; and November 12, 2013** (*BCO* 19-3) – No record of licensure questions being propounded.

**Exception: November 12, 2013** (*BCO* 19-2) – All specific requirements for licensure exam not recorded.

**Exception: November 12, 2013** (*BCO* 21-4) – All specific requirements for ordination exam not recorded.

**d. As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: May 8, 2012 and August 14, 2012** (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

**Exception: February 7, 2012; May 8, 2012; August 14, 2012; and November 13, 2012** (*BCO* 13-9b) – No record of review of sessional records of church Sessions.

**Exception: February 7, 2012; and August 14, 2012** (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

**Exception: August 14, 2012** (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Exception: November 13, 2012** (*BCO* 13-6) – Incomplete record of TE transferring into Presbytery.

**Exception: November 13, 2012** (*BCO* 5-3; 15-1) – Assignment of a temporary Session without recording justification or church invitation.

**Exception: General** (*BCO* 08-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.

**Exception: General** (*BCO* 15-1) – No annual report from commission that was established on November 8, 2011.

**Exception: General** (*BCO* 13-9.b) – No record of review of sessional records.

**Exception: January 18, 2011** (*BCO* 21-4 and *RAO* 16-3.e.5) – All specific requirements for ordination exam not recorded.

**Exception: January 18, 2011** (*BCO* 21-4 and *RAO* 16-3.e.5) – No record of stated differences

67. That the Minutes of **South Texas** Presbytery: *Adopted*
- a. Be approved without exception: **January 25-26, 2013; April 26-27, 2013; August 9-10; 2013; and October 25-26, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **None**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
68. That the Minutes of **Southeast Alabama** Presbytery: *Adopted*
- a. Be approved without exception: **February 7, 2013 and July 26, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **April 23, 2013; August 26, 2013; and October 22, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: General (BCO 21-4; RAO 16-3.e.5)** – No record of how candidates' differences were judged by presbytery.  
**Exception: January 22, 2013 (BCO 21-4; RAO 16-3.e.5)** – Candidates' differences not recorded in his own words.  
**Exception: General (BCO 13-9.b)** – No record of review of all sessional records.
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: January 24, 2012 (BCO 20-1)** – Change of status from Stated Supply to pastor without prosecution of call, installation, etc.  
**Response:** The procedure of (BCO 20-1) was followed: congregational meeting, call and ordination and installation. These documents are attached herewith. Our failure was to record them in the minutes.  
**Exception: October 23, 2012 (BCO 15-2)** – Quorum not present for commission  
**Response:** Our error; incomplete copy. The completed copy of the Commission to Ordain and Install Candidate [name omitted] is herewith attached.  
**Exception: August 21, 2012 (BCO 20-1; BCO 8-7)** – Approval for TE to serve out of bounds with inadequate documentation, i.e., no assurance in the written call to allow “full freedom to maintain and teach the doctrines of the church”.  
**Response:** This was verbally reported. Written documentation is attached herewith.  
**Exception: January 25, 2011 and April 26, 2011,** – "TE'S laboring out-of-bounds without concurrence of Presbytery within whose bounds [they] labor."

**Response:** Presbytery would humbly request further clarification of these citations. A diligent search of the minutes of those dates fails to reveal any TE'S granted permission to labor outside bounds on these dates; references are made in our minutes of those dates to TE'S reporting on labors in China, Germany (with Ministry to Military Families) and England (with Christian Heritage Center at Cambridge University). If these were in View, kindly instruct us as to which Presbyteries we should approach in order for concurrence be obtained.

- e. **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**

**Exception: General (BCO 18-2)** – No record of endorsement of candidate by his session or a record of having been a church member for six months under care of the session for candidate.

- 69. That the Minutes of **Southern Louisiana** Presbytery: *Adopted*

- a. Be approved without exception: **April 27, 2013 and July 27, 2013**

- b. Be approved with exceptions of form reported to presbytery: **January 26, 2013 and October 26, 2013**

- c. Be approved with exceptions of substance:  
**Exception: January 26, 2013 (BCO 21-4; RAO 16-3.e.5)** – Candidate's differences not stated in his own words.

**Exception: January 26, 2013 (BCO 13-7)** – Ministerial obligation not shown as being signed.

- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found unsatisfactory:**

**Rationale:** It was reported to RPR that the following responses were not approved by presbytery. Therefore, we request that presbytery adopt responses and advise that they provide the stated differences for Exception 2, dated April 28, 2012.

**Exception: April 28, 2012 and October 27, 2012 (BCO 13-11)** – No record of where examined TE was received; no record of appointment of an installation commission.

**Response:** Presbytery agrees with exception. Both actions were taken but not recorded. We promise to be more careful in the future.

**Exception: April 28, 2012 (BCO 21-4)** – No record of requiring statement of differences with our standards.

**Response:** Presbytery agrees with exception. TE [name omitted] was required to state differences with our standards but this was not carefully recorded. We promise to be more careful in the future.

**Exception: October 27, 2012 (BCO 20-1)** – Approval for TE to serve out of bounds with inadequate documentation, i.e., no assurance in

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the written call to allow “full freedom to maintain and teach the doctrines of the church.”

**Response:** Presbytery agrees with exception. Because many in our Presbytery have relationships with members of the Christian Missionary Society in Peru and have worked with them in the past, we wrongfully assumed something that should have been explicitly stated. We promise to be more careful in the future.

70. That the Minutes of **Southern New England** Presbytery: *Adopted*

- a. Be approved without exception: **January 19, 2013**
- b. Be approved with exceptions of form reported to presbytery: **April 26, 2013 and September 21, 2013**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: April 28, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

**Response:** Southern New England Presbytery acknowledges that it erred by not recording stated differences with our Standards in the proper manner. During the examination of the candidate, Presbytery adopted a motion to judge the stated difference to be more than semantic, but not out of accord with any fundamental of our system of doctrine. However, this motion was regretfully omitted from the minutes of the April 2012 stated meeting. Southern New England Presbytery will endeavor to more carefully reflect its motions in the official record of our meetings.

71. That the Minutes of **Southwest** Presbytery: *Adopted*

- a. Be approved without exception: **September 19-20, 2013 and October 12, 2013**
- b. Be approved with exceptions of form reported to presbytery: **April 25, 2013**
- c. Be approved with exceptions of substance:  
**Exception: January 24, 2013 (BCO 13-6)** – All specific requirements for transfer exam not listed  
**Exception: January 24, 2013 (BCO 13-7)** – Ministerial obligation not shown to be signed
- d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**



72. That the Minutes of **Southwest Florida** Presbytery: *Adopted*
- a. Be approved without exception: **September 14, 2013 and November 11, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **February 9, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: May 14, 2013 (BCO 21-4.c)** – All specific requirements of ordination exam not recorded
  - d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**  
**Exception: September 8, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).  
**Response:** The Presbytery agrees with the 41<sup>st</sup> General Assembly and regrets that the stated differences with our Standards were not recorded in the proper manner. The Presbytery did in fact judge the candidate’s stated differences to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4). We promise to be more careful in the future.
73. That the Minutes of **Suncoast Florida** Presbytery: *Adopted*
- a. Be approved without exception: **May 10, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **January 11, 2013; March 1, 2013; and November 15, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: September 13, 2013 (BCO 23-1)** – No record of congregational vote to dissolve pastoral relation  
**Exception: November 15, 2013 (BCO 13-7; BCO 20-1)** – No record of signing ministerial obligation
  - d. **That the following responses to the 41<sup>st</sup> GA exception be found satisfactory:**  
**Exception: January 13, 2012 (BCO 21-4)** – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).  
**Response:** Presbytery agrees with the exception since the stated differences were found in the appendix not in the body of the minutes. The stated differences were moved to the body of the minutes and a notation was made in the minutes that we were cited for the error by RPR of the 41<sup>st</sup> GA (including *BCO* reference).  
**Exception: November 13, 2012 (BCO 21-4)** – Candidate’s exceptions are not stated in his own words.

**Response:** Presbytery agrees with the exception since the stated differences were found in the appendix not in the body of the minutes. The stated differences were moved to the body of the minutes and a notation was made in the minutes that we were cited for the error by RPR of the 41<sup>st</sup> GA (including BCO reference).

**Exception: January 13, 2012 (BCO 13-11)** – No indication that TE was transferred or not.

**Response:** Presbytery agrees with the exception and changed the minutes to reflect the TE was transferred pending approval from his other Presbytery.

**Exception: January 13, 2012; September 14, 2012; November 13, 2012 (BCO 08-7)** – TE laboring out of bounds; no annual report.

**Response:** Presbytery agrees with the exception and will require the TE laboring out of bounds to report at our next stated meeting and annually thereafter.

74. That the Minutes of **Susquehanna Valley** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **February 16, 2013; May 18, 2013; September 17, 2013; and November 16, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: February 16, 2013 and September 17, 2013 (BCO 21-4; RAO 16-3.e.5)** – All specific requirements for ordination exam not recorded  
**Exception: February 16, 2013 and September 17, 2013 (BCO 13-7)** – Ministerial obligation not shown to be signed  
**Exception: November 16, 2013 (BCO 23-1)** – No record of congregational meeting to dissolve pastoral relationship
  - d **As no response was received, response must be submitted to the 43<sup>rd</sup> GA:**  
**Exception: February 18, 2012; September 18, 2012; and November 17, 2012 (BCO 13-6)** – Incomplete record of transfer examination from another denomination.  
**Exception: February 18, 2012 and May 19, 2012 (BCO 21-4, RAO 16-3.e.5)** -Candidates' exceptions are not stated in his own words.  
**Exception: September 18, 2012 (BCO 20-1)** – Ordination of TE: no record of call to a definite work.  
**Exception: February 18, 2012; September 18, 2012; and November 17, 2012 (BCO 13-6)** – Incomplete record of transfer examination from another denomination.

**Exception: February 18, 2012 and May 19, 2012** (*BCO* 21-4; *RAO* 16-3.e.5) – Candidates’ exceptions are not stated in his own words.

**Exception: September 18, 2012** (*BCO* 20-1) – Ordination of TE; no record of call to a definite work.

**Exception: February 19, 2011** (*BCO* 21-4; *RAO* 16-3.e.5) – All specific requirements for ordination exams not recorded.

**Exception: February 19, 2011** (*BCO* 21-4; *RAO* 16-3.e.5) – Stated differences not judged by presbytery.

**Exception: February 19, 2011** (*BCO* 13-10) – No record of transfer or dismissal of members after dissolution of a church.

**Exception: November 19, 2011** (*BCO* 23-1) – No record of congregational approval of dissolution of call.

**Exception: May 15, 2010; September 18, 2010; and November 20, 2010** (*BCO* 18-2) – No record of 6-month membership.

**Exception: February 20, 2010** (*BCO* 21-4) – Not all required elements of ordination exam included in the minutes.

75. That the Minutes of **Tennessee Valley** Presbytery: *Adopted*
- a. Be approved without exception: **January 8, 2013; February 16, 2013; April 20, 2013; and July 9, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **October 8, 2103**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
76. That the Minutes of **Tidewater** Presbytery: *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **October 19, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
77. That the Minutes of **Warrior** Presbytery: *Adopted*
- a. Be approved without exception: **October 15, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **January 15, 2013; April 16, 2013; and June 11, 2013**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: April 17, 2012** (*BCO* 42-5) – Documentation concerning appeal is not recorded in the minutes.

**Response:** Warrior Presbytery agrees with the finding of the RPR that specific documentation concerning an appeal was not included in the presbytery minutes. The appeal in question was discussed during the aforementioned meeting of the presbytery as notated on page 3 (28739.B) of the minutes. The notification of appeal will be added as an attachment to the minutes in question and the presbytery will be more careful in the future to provide thorough information in the minutes.

**Exception: April 20, 2010 and October 19, 2010 (BCO 13-10)** – Dissolution of two churches did not follow *BCO* procedure.

**Response:** We acknowledge that the minutes provided by Warrior Presbytery do not provide adequate information to confirm that the presbytery fully met the requirements of *BCO* 13-10. *BCO* 13-10 requires a sixty day notice of such dissolution to be sent to the local church. In the April 20 minutes, such a letter is mentioned. The court recognizes that the details of that letter's contents are not provided, therefore it is impossible to determine (by the minutes) if all of the details of the *BCO* requirements for such a letter were included. Six months later, the court had not received responses from the two churches and proceeded in their dissolution. Warrior Presbytery will seek to provide a more thorough record of the future proceedings of the court in order to give a clearer depiction of her actions.

**Exception: October 19, 2010 (BCO 15.1 and RAO 16-3.e.4)** – No report from commission to ordain and install TE.

**Response:** We agree with the finding of the CRPR and will seek to be diligent in providing reports from all commissions in future minutes.

**Exception: January 18, 2011 (BCO 15-1 and RAO 16-3.e.4)** – No report from commission entered into Presbytery minutes.

**Response:** We agree with the finding of the CRPR and will seek to be diligent in providing reports from all commissions in future minutes.

**Exception: January 18, 2011 (BCO 13-9.b)** – Standing committee appointed to review session minutes, but no report from the committee is attached.

**Response:** We agree with the findings of the CRPR. The report of the standing committee for the review of sessional minutes was lost following the meeting of presbytery. The clerk of Warrior Presbytery has taken steps to provide a better system for the standing committee to record and then report on its findings in hopes of avoiding a similar situation.

**Exception: January 18, 2011 (BCO 13-11)** – Reference is made to a resolution but no action is recorded nor is the resolution entered into the minutes.

**Response:** We concur with the finding of the CRPR that reference was made in the minutes of two resolutions but no action is recorded nor is the resolution entered into the minutes. The error was in the wording used in the minutes. The item should have read “[*completed memorials available from the clerk upon request*]”. At each January stated meeting, Warrior Presbytery holds a memorial service for church officers who passed away during the previous year. Churches provide brief memorials and they are read before the court. If such memorials need to be included.

**Exception: April 19, 2011 (BCO 13-11 and BCO 15-1)** – Commission was dissolved, but their report is not approved nor included in the report.

**Response:** We agree with the CRPR and will commit to providing future commission reports. As this is an area in which we have repeatedly failed, the presbytery will make a special effort to improve.

78. That the Minutes of **Western Canada** Presbytery: *Adopted*
- a. Be approved without exception: **October 4-5, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **March 1-2, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: March 1-2, 2013 (BCO 13-10)** – No record of the disposition of the members of a mission church following its dissolution.
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**
79. That the Minutes of **Western Carolina** Presbytery: *Adopted*
- a. Be approved without exception: **February 23, 2013; May 7, 2013; August 3, 2013; and November 1, 2013**
  - b. Be approved with exceptions of form reported to presbytery: **General**
  - c. Be approved with exceptions of substance: **None**
  - d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**  
**Exception: August 4, 2012 (BCO 23-1)** – Information in minutes is insufficient to know whether or not pastoral relations were dissolved properly.

**Response:** “Western Carolina Presbytery agrees with both exceptions. It assures the committee that both dissolutions of the cited pastoral relationships were done at properly called **and conducted** congregational meetings (in bold to show what should have been included in the minutes). WCP promises to be more careful in the future.”

80. That the Minutes of **Westminster** Presbytery: *Adopted*

- a. Be approved without exception: **January 12, 2013**
- b. Be approved with exceptions of form reported to presbytery: **April 13, 2013**
- c. Be approved with exceptions of substance:  
**Exception: July 13, 2013** (*BCO* 21-4; *RAO* 16-3.e.5) – Candidate’s stated differences not recorded in the proper manner
- d. **That the following responses to the 41<sup>st</sup> GA exceptions be found satisfactory:**

**Exception: January 14, 2012** (*BCO* 13-9f) – No record of action taken by Presbytery to dismiss the church with the consent of the congregation (*BCO* 25-11).

**Response:** This was an oversight. Our (*BCO* 25-11) says that a church has a right to leave if they so desire, so a formal dismissal was not thought to be necessary, but that their letter of intent was sufficient (See Attachment 7). In the future we will make a formal motion and record it.

**Exception: July 14, 2012** (*BCO* 23-1) – No record of congregational meeting for the dissolution of pastoral relationship.

**Exception: October 13, 2012** (*BCO* 20-1) – No record of approval of call and Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

**Response: July 14, 2012; October 13, 2012.** In our Manual, our presbytery has authorized the shepherding committee as a commission to handle the dissolution and transfer of Teaching Elders as long as everything is in order and there is no objection by the congregation or the Pastor. They simply report their actions to the court. Such was the case with the actions taken at the July meeting of presbytery. TE [name omitted] was without call, and TE [name omitted] was approved and it was reported (page 7/Shepherding Committee/rec 2-3). These matters will be recorded in the future.

**Excerpt from Presbytery Manual:**

The Committee(Shepherding) shall have the power to constitute itself as a Commission in order to facilitate the transfer of a teaching elder

## APPENDIX Q

to another presbytery when all the provisions required in *BCO* 23-1 have been fulfilled and there is compliance on both the part of the congregation and the pastor. This power is granted in order to expedite a transfer between stated meetings of presbytery when both the pastor and the congregation have mutually agreed to the dissolution.

**Exception: October 13, 2012** (*BCO* 20-9) – TE’s [name omitted] not released for transfer to their respective Presbyteries.

**Response:** The October 13<sup>th</sup> minutes was simply an oversight as these men [names omitted] had already informed presbytery of their receiving a call and intention to accept, and that their sessions had been informed. (That information should have been recorded). So the Shepherding committee handled it. It was not reported because the court already knew about it and was simply waiting for their reception into the other presbyteries.

81. That the Minutes of **Wisconsin Presbytery:** *Adopted*
- a. Be approved without exception: **None**
  - b. Be approved with exceptions of form reported to presbytery: **April 27, 2013; July 20, 2013; and September 28, 2013**
  - c. Be approved with exceptions of substance:  
**Exception: January 26, 2013** (*BCO* 40-1; *RAO* 16-1) – Missing minutes of called meeting.  
**Exception: April 27, 2013** (*BCO* 19-2; *RAO* 16-3.e.5) – Stated differences with our standards not recorded in the proper manner.  
**Exception: September 8, 2012** (*BCO* 40-1; *RAO* 16-1) – Missing minutes of stated meeting.
  - d. **No response to the 41<sup>st</sup> GA or previous assemblies is required.**

## VII. Proposed Changes to *RAO*

1. Insertion of a new item --Amend *RAO* as a new item 16-3.e.6 [to be inserted between the current 16-3.e.5 and the renumbered 16-3.e.7]: **Minutes of presbytery relating to ministerial calls shall record that the specific arrangements (*BCO* 20-1) and the call were found to be in order.**
2. Amend *RAO* 16-6.c.1 – Exceptions of substance: Apparent violations of the scripture or serious irregularities from the constitution of the Presbyterian Church in America, actions out of accord with the deliverances of the General Assembly, ~~and~~ matters of impropriety and important delinquencies, **and any non-compliance with *RAO* 16-3.e.5** should be reported under this category.

**VIII. Members Present**

<b>PRESBYTERY</b>	<b>NAME</b>
Ascension	TE Stephen B. Tipton
Central Carolina	TE Richard H. Trott
Central Florida	TE Kevin Labby
Central Georgia	RE Robbin W. Morton
Central Indiana	TE Adam L. Brice
Chesapeake	TE J. Paul Warren
Chicago Metro	TE Brian Dennert
Covenant	TE James Llewellyn Codling
Eastern Canada	TE Kyle Hackmann
Eastern Carolina	TE David Andrew Jones
Evangel	TE Todd D. Gothard
Georgia Foothills	RE Richard Dolan
Great Lakes	TE Elliott S. W. Pinegar
Gulf Coast	RE Ben Brown
Gulfstream	TE Timothy P. Weldon
Heartland	TE Andrew J. Barnes
Heritage	RE J. Robert Almond
Houston Metro	TE Luis Veiga
Illiana	TE Aaron Myers
Iowa	RE Donald Donaldson
James River	TE Peter James Rowan
Korean Capital	TE Dong Woo Kim
Korean Central	TE Luke Kyung Moon Kim
Korean Northeastern	TE Hoochan Paul Lee
Korean Southeastern	TE Edward Lim
Korean Southern	TE Sung S. Kim
Korean Southwest	TE Sang Kim
Metro Atlanta	TE Dave Lindberg
Metropolitan New York	TE Erik David Swanson
Mississippi Valley	TE J. Scott Phillips
Missouri	TE Joshua Anderson
New River	RE Barry Sheets
New York State	TE Kenneth McHeard
North Florida	RE Ernie Jennings



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North Texas	TE Bobby G. Griffith, Jr.
Northern New England	TE Per Almquist
Northwest Georgia	TE Gregory A. King
Ohio	TE Dave H. Schutter
Ohio Valley	RE Shay Fout
Pacific	RE Dan Kaiser
Pacific Northwest	RE Howie Donahoe
Palmetto	TE Lane Benton Keister
Piedmont Triad	TE Kirk Mitchell Blankenship
Pittsburgh	TE Frank D. Moser
Potomac	RE Ronald E. Boenau
Providence	TE William Alan Spink
Rocky Mountain	TE Milan Norgauer
Savannah River	TE Alexander Brown
Siouxlands	TE Patrick J. Morgan
South Coast	TE Michael A McBride
South Florida	RE Terence Murdock
South Texas	TE Jon Christopher Anderson
Southeast Louisiana	RE Jack Owens
Southwest	TE Thomas Edward Troxell
Southwest Florida	TE Freddy Fritz
Suncoast Florida	TE Jonathan Loerop
Susquehanna Valley	TE Jedidiah Stephen Slaboda
Tennessee Valley	RE Robert Berman
Tidewater	TE David Kenneth Christian
Warrior	TE Jeffrey Glenn Pate
Western Canada	RE Eric Nederlof
Western Carolina	TE Skip Gillikin
Westminster	TE Mark J. Blalack
Wisconsin	TE William Blanton Acker, III

Respectfully submitted,  
TE Skip Gillikin, Chairman

TE Todd T. Gothard, Secretary

## IX. Minority Report

### MINORITY REPORT

#### On Recommendation 6: Central Florida Presbytery Minutes

The 41<sup>st</sup> GA cited Central Florida Presbytery (CFP) for an exception of substance to its minutes of November 15, 2011 (*M1GA*, p. 24), in regard to the handling of candidate's stated difference. The Committee on the Review of Presbytery Records (CRPR) is recommending to the 42<sup>nd</sup> GA that the response of CFP to that exception of substance be found satisfactory. We move the following be adopted as a substitute motion to this recommendation of the CRPR:

#### Substitute motion:

#### d. That the following response to the 41<sup>st</sup> GA exception be found unsatisfactory:

**Exception: November 15, 2011** (WLC 177; BCO 58-4; RAO 16-6.c.1) – Presbytery granted an exception which appears to be out of accord “that is, hostile to the system or striking at the vitals of religion” (RAO 16-3.e.5.d), specifically [the following text is from the November 15, 2011 minutes of Central Florida Presbytery]:

The sacrament of the Lord’s Supper (“I take exception to the underlined clauses above, which prohibit younger members of the covenant community in partaking of the covenant meal. Although the traditional interpretation as represented in WLC and WSC reflects the view of many competent scholars, I find the position commonly referred to as ‘paedo-communion’ to be a more biblically consistent understanding of the sacrament.”)

**Response:** The 41<sup>st</sup> General Assembly took issue with the record of our Presbytery’s judgment of an exception taken by a candidate for ordination to the Gospel Ministry back in 2011. Our Clerk and chairman of our Examining Committee, along with several senior members of this Presbytery, were witnesses to the floor discussion of both our issue, and also the related issues associated with Pacific Northwest Presbytery.

We join the assembly in its longstanding rejection of the practice of paedo-communion. Both the examination and discussion of this candidate’s representations clearly revealed this fact. We believe that our action in approving his examination was to the

matter of his clear and well founded orthodoxy in all other matters of his examination, excepting his views of paedo-communion.

We believe now that we did err in how we characterized the exception. We should have judged views of the candidate as “out of accord, that is, hostile to the system of doctrine which we all agree is contained in Holy Scripture. We regret that error and have corrected it by the following amendment to the minutes of our November 15, 2011 meeting, adopted this date:

*MSP that the exception of candidate [name omitted] to the confessional standards, namely his expressed views on the practice of paedo-communion, be judged to be out of accord, that is, hostile to the system of doctrine contained in Holy Scriptures.*

We believe that it is helpful to remember the written commitment candidate voluntarily provided the Presbytery along with his paedo-communion exception, recorded in our submitted minutes:

*The committee noted Mr. [name omitted] “qualifying note” to the latter exception on the Lord’s Supper: “I take this exception to the Standards reluctantly and only because I cannot with good conscience or conviction affirm the standard interpretation reflected therein. Although this is my personal belief of what this passage teaches, I recognize that it is a minority position both historically and contemporarily. Because of this, I am willing to refrain from teaching this position within the church and to submit to the majority position in practice. I have no larger agenda to advance or theological position upon which this exception rests. To state it clearly: my interpretation is not based on nor do I affirm what is ‘commonly known as ‘Federal Vision theology.’”*

It is our conviction that candidate [name omitted] specifically expressed commitment to not in any way teach, advocate, or practice paedo-communion, as he in good conscience yielded to this presbytery’s practice in the administration of the sacrament, sufficiently and pastorally fences the table. We believe it will hopefully lead to our good brother’s growth in grace on this issue. If TE [name omitted] ever decided he cannot keep these commitments, we believe that the actions of the 1988 General Assembly require him to notify us of his change in commitment and

MINUTES OF THE GENERAL ASSEMBLY

we will at that time deal in good order with the matter of his ordination in the PCA.

We pray that our action contributes to settling the peace and purity of our beloved Presbyterian Church in America. Thank you all for the work you are doing for the Kingdom of our Lord and Savior. God bless you in your labors during this General Assembly.

**Rationale:** CFP responded to the 41<sup>st</sup> GA's exception of substance by stating that they “did err in how [they] characterized the exception. We should have judged the views of the candidate as 'out of accord, that is, hostile to the system of doctrine' which we all agree is contained in Holy Scripture. [They] regret that error and have corrected it by the following amendment to the minutes of [their] November 15, 2011 meeting, adopted this date:

*MSP that the exception of candidate [name omitted] to the confessional standards, namely his expressed views on the practice of paedocommunion, be judged to be out of accord, that is, hostile to the system of doctrine contained in Holy Scriptures.*

However, CFP ordained the candidate with this view. Even though the presbytery changed their judgment of this exception later, no further action has been taken, and the minister in question has been allowed to continue ministering in the presbytery. The current anomalous situation features a presbytery ruling a stated difference to be “out of accord, that is, hostile to the system of doctrine,” but without any further action being taken, in violation of *BCO* 21-4.f.

Respectfully submitted,

TE Andrew Barnes  
RE Robert Berman  
TE Mark Blalack  
RE Ronald Boenau  
TE Alexander Brown  
RE Shay Fout  
TE Freddy Fritz  
TE Skip Gillikin  
TE Lane Keister  
TE Sung Soo Kim

TE Edward Lim  
TE Patrick Morgan  
RE Terry Murdock  
TE Aaron Myers  
RE Eric Nederlof  
E Milan Norgauer  
RE Jack Owens  
RE Barry Sheets  
TE Tom Troxell  
TE Lou Veiga

## APPENDIX R

### REPORT OF THE THEOLOGICAL EXAMINING COMMITTEE TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA June, 2014

#### I. Introduction to the Committee's Work

##### A. Purpose and Scope of Examinations

According to our *Book of Church Order*, Teaching Elders should seek office “out of a sincere desire to promote the glory of God in the Gospel of his Son.” In this same spirit, the Theological Examining Committee (comprising 3 Teaching Elders, 3 Ruling Elders, and 2 alternates) serves the General Assembly by ensuring that candidates for positions of influence in our denomination are both gifted for and committed to promoting the glory of God by promoting the biblical gospel of Jesus Christ. Our task according to *The Book of Church Order*, chapter 4, section 1.14, is to examine “all first and second level administrative officers of committees, boards, and agencies, and those acting temporarily in these positions who are being recommended for first time employment.”

##### B. Nature of Examinations

The examinations we administer resemble those for the ordination of Teaching Elders in the PCA, covering the following areas: Christian experience, theology, the sacraments, church government and the *BCO*, Bible content, church history, and the history of the PCA. Our standard procedure is to administer a written examination covering theological views, followed by an intensive oral examination, which covers not only views but knowledge in these areas.

#### II. Summary of the Committee's Work

In the past year, our committee has conducted two examinations;

- A. On August 7, 2013, we examined RE Daniel M. Wykoff, CFO of Covenant College. All areas of RE Wykoff's exam were sustained

## MINUTES OF THE GENERAL ASSEMBLY

and unanimously approved by the committee. RE Wykoff provided a written statement of personal differences to the Confessional Standards. After careful consideration of the differences relating solely to *WCF XXI.8*, the Committee deemed these differences not to be out of accord with a fundamental of our system of doctrine as the stated differences are neither hostile to the system nor strike at the vitals of religion.

B. On November 6, 2013, we examined TE Thomas K. Cannon, Nominee for RUM Administrator. All areas of TE Tom Cannon's exam were sustained and unanimously approved by the committee. Mr. Cannon then provided a written statement of personal differences to the Confessional Standards. The Committee agreed that two areas should be deemed as exceptions:

1. LC 156 Reading of Scripture – limits the reading of Scripture to Ministers only: “*Although all are not to be permitted to read the Word publically to the congregation . . .*” “This seems to suggest that the public reading of Scripture is reserved for trained Ministers of the Word. I do not believe this can be argued from Scripture.”
2. LC 169 Administration of the Lord's Supper: “I believe that the strict restriction of those who can administer the Lord's Supper to ‘*Ministers of the Word*’ is a wise polity decision but that such an absolute restriction cannot be reasoned from Scripture.”

However, the Committee believes that neither of these is fundamental to the system of doctrine found in the Standards, and would like to commend him to the Assembly as one whose gifts and experiences will equip him faithfully to serve the denomination through RUM.

C. On Tuesday, June 17, 2014, at the 42<sup>nd</sup> General Assembly of the PCA, we examined RE Chet Lilly, who is being appointed Business Manager for RBI. All areas of RE Lilly's exam were sustained and unanimously approved by the TEC. RE Lilly expressed two exceptions to the Standards:

I take exception to inclusion of the word ‘recreation’ (*WCF* 21.8; LC 117, 119; SC 60, 61) in view that

recreation, when rightly practiced on the Lord's Day, can much be rest and be what is pleasing to God. The scripture references used in the *WCF* do not appear to include the word recreation. However, I would not view recreation in lieu of (i.e., practiced during or rather than morning worship) as appropriate.

Additionally, LC #109, "the making of any representation of God, of all or of any of the three persons, either inwardly in the mind, or outwardly..." As for illustrations, I think use for curriculum or even videos to teach or to train or to share the Gospel is beneficial. It is hard to even read certain sections of Scripture without images entering our minds. However, we should be careful of such usage in regards to public worship.

TEC believes these are not fundamental to the system of doctrine found in the Standards. We commend RE Lilly for his conscientious study and prizing of the Scriptures and the Reformed faith.

### **III. Committee Correspondence**

The Committee's minutes may be obtained through the Office of the Stated Clerk.

For the glory of God in the gospel,

TE David Owen Filson, Chairman  
RE Charles Waldron, Clerk

## APPENDIX S

### ATTENDANCE REPORT FORTY-SECOND GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
<b>Ascension</b>			
Aliquippa, PA	New Life	Jared Nelson	
Beaver Falls, PA	Christ	Larry Elenbaum	
Butler, PA	Westminster	Walt Coppersmith	
DuBois, PA	Grace Reformed	Derek Miller	
Erie, PA	West Erie	Marc Miller	
Industry, PA	Fairview Reformed	Jeffrey Zehnder	
Volant, PA	Christ Covenant Fell Hillcrest	Jeremy Coyer Stephen Tipton	Steven Morley Jay Neikirk
<b>Blue Ridge</b>			
Charlottesville, VA	Grace Community	Tag Tuck	
Culpeper, VA	Christ Covenant	Joe Holland, Jr.	
Floyd, VA	Harvestwood Cov	Theo van Blerk	
Harrisonburg, VA	Covenant	Burress McCombe Todd Pruitt	
Roanoke, VA	Westminster	Kyle Ferguson	
Winchester, VA	Eagle Heights	Clenton Ilderton	
		John Pearson Jon Talley	
<b>Calvary</b>			
Abbeville, SC	New Hope	John Fastenau	Barry Jones
Clemson, SC	Clemson		Will Huss Dave Woodard Bill Boney
Conestee, SC	Reedy River		
Greenville, SC	Downtown Mitchell Road	Brian Habig Andy Lewis Mark Reed	Bob Caldwell Luther Marchant Jeff Swiger
	Second	Richard Phillips	David Bragdon Mel Duncan Ken Safford
Greenwood, SC	Greenwood	Archie Moore, Jr.	
Greer, SC	Fellowship	Marty Martin	



APPENDIX S

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Calvary, continued</b>			
Laurens, SC	Friendship	Robert Cathcart, Jr.	
Newberry, SC	Smyrna	Mark Horne	
Roebuck, SC	Mount Calvary	Richard Thomas	EC Burnett Frank Griffith
Simpsonville, SC	Christ Community	Paul Sanders Roger Sowder	Roy Liddell
	Palmetto Hills Woodruff Road	Joseph Franks IV Scotty Anderson Dan Dodds Berti Kona Carl Robbins	Joe Harris Bill Johnson Fredric Marcinak
		Rod Mays	
<b>Catawba Valley</b>			
Belmont, NC	Goshen	James Almond	
Charlotte, NC	StoneBridge	Kevin Burrell	
Moorestville, NC	Harbor	Wes James	
Mount Ulla, NC	Back Creek	Bill Thrailkill	
Stanley, NC	First	Dan King	
<b>Central Carolina</b>			
Albemarle, NC Charlotte, NC	Second Street Hope Community	John Black Matt Guzi Mark Upton	Stan Napier
	Sovereign Grace Uptown	Bill Barclay Wes Andrews Tom Hawkes Mike Kruger Dave Kulp	Forde Britt
Ellerbe, NC Fayetteville, NC	First Cross Creek	Stan Layton Bill Bivans Josh Owen	Timm Dazey
Matthews, NC	Christ Covenant	Mike Ross	Flynt Jones Steve Onxley Jim Sutton
Prague, Southern Pines, NC	Faith Community Sandhills	Jake Hunt, III Kevin Skogen	
		Douglas Kelly Rick Trott	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Central Florida</b>			
Eustis, FL	New Hope	Richard Burguet	
Homosassa, FL	Nature Coast Comm	Brad Bresson	
Lecanto, FL	Seven Rivers	Ray Cortese	
Maitland, FL	Orangewood	Joe Creech	
Orlando, FL	Christ United Fell St. Paul's	Mike Aitcheson	
		Frank Cavalli	
	University	Josh Floyd	
		Michael Hart	
		Mike Osborne	
		Matthew Ryman	
Ormond Beach, FL	Coquina	Neal Ganzel, Jr.	Wolf Unger Harry Watt
Palm Bay, FL	Covenant	Jonathan Culley	
Spring Hill, FL	Dayspring	Robert Barnes	
Vero Beach, FL	Christ the King	Mike Malone	Zach Aills
Winter Springs, FL	Willow Creek	Kevin Labby	
		Don Bailey, Jr.	
		Burk Parsons	
		Kevin Struyk	
<b>Central Georgia</b>			
Albany, GA	Northgate		Jeremiah Pitts
Forsyth, GA	Dayspring	Dean Conkel	
Macon, GA	First	John Kinser	Chuck Duggan Barry Shealy
	North Macon	Joshua Garrett Hunter Stevenson	
Milledgeville, GA	Covenant	Andrew Adams	Doug Pohl
Perry, GA	Perry	Parker Agnew	
<b>Central Indiana</b>			
Bloomington, IN	Hope	Dan Herron	
Carmel, IN	Christ Community	Steve Sandvig	
Indianapolis, IN	Grace Redeemer	Dave McKay	
		Jason Dorsey	Nathan Partain
		Pat Hickman	
Lafayette, IN	Two Cities	Adam Brice	
Muncie, IN	Westminster	Gary Cox	
Richmond, IN	Christ		Jon Ford

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Chesapeake</b>			
Aberdeen, MD	Living Hope	Donald Dove	Jason Hannas
Abingdon, MD	New Covenant	David Barker	
Annapolis, MD	Evangelical	Bruce O'Neil Dan Smith	
Baltimore, MD	Aisquith	Robert Bell John Ceselsky	Walt Wicklein,
Columbia, MD Davidsonville, MD Lutherville, MD III	Loch Raven	David Milligan	
	City of Hope	Irwyn Ince, Jr.	
	Grace Evangelical Valley	Steve Meyerhoff Chris Donnelly	
Marriottsville, MD	Chapelgate	Fowler White Steve Dallwig Mike Khandjian Jim McKee	
Millersville, MD Pasadena, MD	Severn Run Evang Pasadena Evangelical	Arch Van Devender Tom Wenger	Jesse Crutchley
Stevensville, MD Timonium, MD	Severna Park Evang Safe Harbor Timonium	William Evans III Todd Williams Nicholas Ganas	
		Daniel Iverson III	
<b>Chicago Metro</b>			
Chicago, IL	Cityview Covenant	Dan Adamson Aaron Baker Jeff Schneider	
Hinsdale, IL	Ethos Trinity	Joshua Burdette Brian Dennert Geoff Ziegler	
Naperville, IL	Naperville	Nate Conrad Chris Hodge	
Winnetka, IL	Grace	Marshall Brown Wes Neel	
		Luke Miedema Ted Powers Philip Ryken Paul Taylor III	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Covenant</b>			
Ackerman, MS	Old Lebanon	James Codling	
Columbus, MS	Main Street	Chad Watkins	
Conway, AR	Christ	Kevin Hale	Rob Holden
Cordova, AR	Grace Community	Nathan Tircuit	
Eads, TN	Hickory Withe	Doug Barcroft	
Fayetteville, AR	Christ Community Covenant	Hunter Bailey Stephen Atkinson Paul Sagan	Lee House John Redwine
Greenwood, MS	Westminster	Richard Owens	
Hernando, MS	Christ Covenant	Clint Wilcke	Bob Barber Chas Emerson Q. Davis, Jr.
Indianola, MS	First		
Memphis, TN	Independent Redeemer	Jeremy Jones Jeffrey Lancaster	
Olive Branch, MS	Christ	Robert Browning	
Oxford, MS	Christ College Hill	Curt Presley III Justin McGuire	
Rogers, AR	Trinity Grace	Chris Miller	Greg Billingsley
Sherwood, AR	Trinity Fellowship	Mike Fennema	
Siloam Springs, AR	Redeemer	Ted Wenger	
Starkville, MS	Grace	Bill Heard	
Union City, TN	Grace	Billy McGarity	
Water Valley, MS	First	Harold Spraberry	Clyde Herron, Jr.
		Dawson Bean Carl Chaplin Alan Cochet Bradford Green	
<b>Eastern Canada</b>			
Moncton, NB	Redeemer Comm	Kevin Rogers	
Toronto, ON	Grace Toronto	Kyle Hackmann	
		Ben Jolliffe	
<b>Eastern Carolina</b>			
Cary, NC	Christ Our Redeemer Peace	Eddie Brown, Jr. Cole McLaughlin	William Haynes
Chapel Hill, NC	Christ Community	Greg Norfleet	
Durham, NC	Church Good Shep	Bruce Clark	Andrew Parrish John Sanders Bruce Wells

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Eastern Carolina, continued</b>			
Fuquay-Varina, NC	Grace	Sam Brown	Dick Bowser
Jacksonville, NC	Harvest	Grant Beachy	
Wilson, NC	Wilson	Andy Raynor	
Winterville, NC	Christ	David Osborne	
<b>Eastern Pennsylvania</b>			
Warminster, PA	Christ Covenant	Mark Herzer	
Willow Grove, PA	Calvary	Rick Tyson	John Marshall
		Jonathan Eide	
		David Green	
<b>Evangel</b>			
Anniston, AL	Faith	Erik McDaniel	
Birmingham, AL	Altadena Valley	Brad Allison	
	Briarwood	Frank Barker, Jr.	Roger Butts
		Mark Cushman	Tom Harris, Jr.
		Lynn Downing	Doug Haskew
		Howard Eyrich	Matt Moore
		Dave Matthews	Bert Mullis, Jr.
		Harry Reeder III	Bob Sproul, Jr.
		Benny Youngblood	Lamar Thomas
	Cahaba Park	Murray Lee	
	Covenant	Marty Crawford	Jason Peevy
		David Driskill	
		Danny Giffen	
		Bill Hay	
	Faith	Alan Carter	
		Martin Wagner	
	Oak Mountain	Bob Flayhart	Mark Guzzo
		Tom Patton III	
		Greg Poole	
	Red Mountain	Adam Young	Miles Gresham
			John Pickering
			Walter Monroe
	Third	Richard Trucks	
Calera, AL	Cornerstone	Jeph Guinan	
Hoover, AL	Cross Creek	Chris Peters	
	Lake Crest	Thomas Joseph	
Pleasant Grove, AL	Pleasant Grove	Jim Maples	
Rainbow City, AL	Rainbow	Harrison Hatfield	
		Robbie Hendrick	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Evangel, continued</b>			
Trujillo Alto, PR	Iglesia La Travesía Christ	Ronnie Garcia	
Trussville, AL		James Dickson	
		Al Baker III	
		Tom Cannon	
		Todd Gothard	
<b>Fellowship</b>			
Chester, SC	Trinity	Richard Wheeler	Joe Branham, Sr.
	Zion	Al Ward, Jr.	Jefferson Wilson
Clover, SC	Bethel	Mark Ashbaugh	Ruling Elder
		John Gess	Don Johnson
Fort Mill, SC	Christ Ridge	Michael Dixon	
Gaffney, SC	Salem	Toby Pope	
Lake Wylie, SC	Scherer Memorial	Aaron Morgan	Jerry Glenn
			Mark Myhal
McConnells, SC	Olivet	Chip McArthur, Jr.	
Van Wyck, SC	Trinity	Dieter Paulson	
York, SC	Filbert	David Hall	Randy
Gieselmann		Wallace Tinsley, Jr.	
<b>Georgia Foothills</b>			
Athens, GA	Redeemer	Hal Farnsworth	
		John Larson	
Buford, GA	East Lanier Comm	Bill Bennett	
		Charles Godwin	
Chestnut Mtn, GA	Chestnut Mountain	John Batusic	Marty Moore
			John Rollo
Clarksville, GA	Christ	Hobie Wood	
Duluth, GA	Old Peachtree	Alan Johnson	Steve Bennett
		Mike Sloan	Jack Wilson
Lawrenceville, GA	Ivy Creek	Charles Garland	Richard Dolan
		Kellett Thomas	
Suwanee, GA	Chris	Rod Entrekkin	
Watkinsville, GA	Faith	Steven Brooks	
		Bob McAndrew, Jr.	
		Justin Clement	
		Stephen Estock	
		Parker James	
		Bruce Owens	
		Roy Taylor, Jr.	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Grace</b>			
Bay Springs, MS	Bay Springs	Dave Irwin	
Bay St. Louis, MS	Lagniappe	Vernon Hammett	Mark Stevens
Biloxi, MS	First	Tim Horn	
Brookhaven, MS	Faith	Chad Scott	
Centreville, MS	Thomson Memorial	Eric Greene	
Columbia, MS	Columbia		Ken Pennell
Crystal Springs, MS	First	Jim Shull	Bob Lee
Gulfport, MS	First	Guy Richard	
Hattiesburg, MS	Bay Street	Brian Davis	Sam Duncan
	First	Knox Baird	Mike Smith
		Sean Lucas	Frank Aderholdt Jr.
			Bill Stanway
			Matthew Wiggins
	Woodland	Joe Steele III	
McComb, MS	New Covenant	Lane Stephenson	
Mize, MS	Calvary	Joey McLeod	
Moss Point, MS	Moss Point	Randy Kimbrough	
Waynesboro, MS	Waynesboro	Allen Stanton	
		Jack Chinchin	
		Chris O'Brien	
<b>Great Lakes</b>			
Bad Axe, MI	First	Elliott Pinegar	
Fenton, MI	Tyrone Covenant	James Mascow	
Ft. Wayne, IN	Providence	David Dupee	Greg Molin
Harrison T'ship, MI	Knox	Scott Shaw	
		Jason Helopoulos	
<b>Gulf Coast</b>			
Cantonment, FL	Pinewoods	Joel Treick	
Fairhope, AL	Eastern Shore	Michael Brock	Mike McCrary
Ft. Walton Beach, FL	Westminster	Bill Tyson	Mark Koch
			Jim Richardson
Gulf Shores, AL	Grace Fellowship	Rick Fennig	
Mobile, AL	Christ	Matt Eide	
		Joshua Sparkman	
	Grace Community	Jim Bryars	
	Trinity Family	Scott Moore	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Gulf Coast, continued</b>			
Niceville, FL	First	Joe Grider	
Pensacola, FL	McIlwain Memorial	Rob Looper	
Tallahassee, FL	Wildwood		Ben Brown
		Bob Hornick	
		David Story	
<b>Gulfstream</b>			
Boca Raton, FL	Spanish River	Dan Myers	Ron Tobias
Lake Worth, FL	Lake Osborne	Tim Weldon	
Port St. Lucie, FL	Christ the King	JC Cunningham	
Stuart, FL	Grace	Bernie van Eyk	
Wellington, FL	Wellington	Peter Bartuska	
<b>Heartland</b>			
Kansas City, MO	Christ	Andrew Barnes	
Olathe, KS	New Hope	Jim Baxter	
Overland Park, KS	Redeemer	Nathan Currey	
		Tony Felich	
Wichita, KS	Evangel	Tim Rackley	
<b>Heritage</b>			
Dover, DE	Grace	Kenny Foster	
		Jonathan Seda	
Kemblesville, PA	Cornerstone	Mark Van Gilst	Bruce Boone
			Jules Paoli
Lewes, DE	New Covenant	Robert Dekker	
Newark, DE	Evangelical	Jay Harvey III	
Wilmington, DE	Faith	Kevin Koslowsky	
<b>Houston Metro</b>			
Beaumont, TX	Reformed	Mark Gibson	
		Clifton Rankin	
Bellaire, TX	Southwest	Ken Thurman, Jr.	Dan Newcomb
		David Wakeland	Steve Thacker
Houston, TX	Christ the King	Richard Colquitt	Tim Brown
		Andrew Flatgard	Raymond
Cunningham		Juan Carlos Martinez	Brad DeLoach
	Covenant	Lou Veiga	Wayne Slaikeu
		Julian Zugg	
	Oaklawn	Linc Ashby	
		Tim Stiemann	



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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Houston Metro, continued</b>			
Katy, TX	Christ	Fred Greco Duncan Rankin	Steve Mathis Randy Prescott
Lufkin, TX	Covenant	Mark O'Neill	
Pearland, TX	Faith Community	Don Robertson	
Spring, TX	Spring Cypress	Dave Muntsinger Mitch Wellborn	
Sugar Land, TX	Redeemer	Quique Autrey Bradley Wright	David Fish
The Woodlands, TX	Grace	Kyle Bobos Todd Crusey	Andy Yung
Webster, TX	Bay Area	Nat Davidson Ron Dunton	Raleigh Johnson Tom Kelley
		Blake Arnoult Jim Bland III	
<b>Illiana</b>			
Carbondale, IL	Grace	Curran Bishop	
Edwardsville, IL	Providence	Aaron Myers	Jerry Koerkenmeier Tom Rayborn
<b>Iowa</b>			
Des Moines, IA	Redeemer	George Edema	
Elk Run Heights, IA	New Life Fellowship	Larry Doughan	
Hospers, IA	Hospers	Brian Janssen	
Iowa City, IA	One Ancient Hope	Ian Hard	
Orange City, IA	Harvest	James Hakim	
<b>James River</b>			
Hopewell, VA	West Hopewell		Pat Maddox
Mechanicsville, VA	Knox Reformed	Clyde Bowie	
Richmond, VA	All Saints Reformed City	Dennis Bullock Erik Bonkovsky	Rick Trumbo
	Stony Point Ref	Steven Constable	Dan Carrell
Spotsylvania, VA	Evident Grace	Gordon Duncan	
Stafford, VA	Hope of Christ	Leonard Bailey	
		Peter Rowan	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
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**Korean Capital**

Vienna, VA	The Church/Nations	Silas Ku	
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**Korean Central**

Vernon Hills, IL	Highland Korean	Luke Kim	
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**Korean Eastern**

State College, PA	State College Korean	Jonathan Kim	
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**Korean Northeastern**

Cliffside Park, NJ	Glory Community	Paul Lee	
West Hartford, CT	New England Grace	Dukjin Kim	Kongro Ju

**Korean Southeastern**

Atlanta, GA	New Church Atlanta	Bill Sim	
Charlotte, NC	Korean Charlotte	Joon Won Kang Sung Kyun Na	
Ft. Walton Beach, FL	FWB Intl Comm	Joshua Jea	
Melbourne, FL	Open Kingdom	Paul Cha	
Orlando, FL	Orlando Korean	Jae Lee	
Suwanee, GA	Grace Community	Billy Park	

**Korean Southwest**

Stanton, CA	CA Christ Comm	James Park  James Lee	
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**Metro Atlanta**

Atlanta, GA	Atlanta Westside ChristChurch Church/Redeemer Intown Community	Walter Henegar Peter Jackson Ewan Kennedy	Michael Vestal  Jimmy Locklear Jim Wert, Jr.
	Village Westminster	Matthew Armstrong	Chet Lilly John White, Jr.
Covington, GA	Trinity	Rob Rienstra	
Fayetteville, GA	Covenant	Jamie Lambert	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Metro Atlanta, continued</b>			
Johns Creek, GA	Perimeter	Bob Cargo Charles Hooper, Jr. Daniel Iverson IV Randy Pope Randy Schlichting Jerry Schriver Monte Starkes	Gary Campbell Gordon Moore John Purcell III Randy Renbarger Bill Wood
Marietta, GA	East Cobb	Tim Locke	
Norcross, GA	Christos Community	Alex Villasana	
Peachtree City, GA	Carriage Lane	Doug Griffith Timothy Gwin Dale Zarlenga	Bob Burgess Greg Janos
Snellville, GA	Brookwood	Gary Elliott	Ray Holton
Stockbridge, GA	The Rock	Chad Bailey  Stephen Maginas James Saxon	
<b>Metropolitan New York</b>			
Astoria, NY	Queens	Darcy Caires, Jr. David Ellis Jon Storck	Blaine Hicklin
Forest Hills, NY	Ascension	Stephen Leung	
Hoboken, NJ	Redeemer Hoboken	Tony Hinchliff	
Montclair, NJ	Redeemer	Erik Swanson Daniel Ying	Abraham Houg
Nanuet, NY	All Souls Community	John Hanna William Reinmuth	
New York, NY	Emmanuel Redeemer	Charlie Drew David Bisgrove Aaron Bjerke John Lin Bijan Mirtolooi Leo Schuster III Ed Sirya	John Ellis William Gough Bruce Terrell
Short Hills, NJ	Uptown Community	Reyn Cabinte	
Teaneck, NJ	Covenant Grace Redeemer	Donald Friederichsen Peter Wang	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Mississippi Valley</b>			
Bailey, MS	Bailey	Eric Mabbott	
Brandon, MS	Brandon	John Dawson	
Byram, MS	Grace	Roger Collins	
Clinton, MS	Pinehaven	Robert Hill	
	Providence	Matt Giesman	
Delhi, LA	Delhi	Paul Lipe	Troy Richards
Jackson, MS	First	Billy Dempsey	Alan Futvoye
		Ralph Kelley	Crane Kipp
		Wiley Lowry	Buz Lowry, Jr.
		David Strain	Bill Moore
			Bill Stone, Jr.
			Jim Tohill
	Redeemer	Michael Campbell	
	Trinity	Kenneth Pierce	Martin McGee
Kosciusko, MS	First	Phillip Palmertree	
Louisville, MS	First	Scott Phillips	
Meridian, MS	Northpointe	Gavin Breeden	
		Bob Schwanebeck, Jr.	
Raymond, MS	Raymond		Paul Adams
			Bob Culpepper
Ridgeland, MS	Highlands	Lee Hutchings	Scott Jones
			Kevin Russell
	Pear Orchard	Caleb Cangelosi	Neil Barnes
Vicksburg, MS	Westminster	Scott Reiber	
Winona, MS	First	Ryan Biese	
Yazoo City, MS	First	Sam Smith	
	Second		Will Thompson
		Jim Baird	
		Ligon Duncan III	
		Jeff Jordan	
		Mark Lowrey, Jr.	
		Fred Marsh	
		Guy Waters	
		Chris Wright	
<b>Missouri</b>			
Ballwin, MO	Twin Oaks	Russell St. John	Terry Jones
			Charlie Troxell
Chesterfield, MO	Chesterfield	Owen Tarantino	Carl Gillam

APPENDIX S

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Missouri, continued</b>			
Columbia, MO	Christ Our King Redeemer	Timothy LeCroy Ryan Speck	
Maplewood, MO	Crossroads	David Anderson	
St. Louis, MO	Cornerstone Covenant Kirk of the Hills	Aaron Hofius Eric Whitley Mark Kuiper	Lowell Pitzer John Tubbesing
Union, MO	Providence Ref Trinity	Joshua Anderson Paul Alexander	
Wildwood, MO	Heritage	Jesse York  Seima Aoyagi Jake Bennett Wilson Benton, Jr. Mark Dalbey Ross Dixon Gerry Gutierrez Jason Polk William Yarbrough	
<b>Nashville</b>			
Franklin, TN	Cornerstone Parish	Nathan Shurden George Grant	
Murfreesboro, TN	Redeemer	Steven Chitty	
Nashville, TN	Christ  City Covenant	David Filson Ken Leggett Scott Sauls Tom Darnell Nathan McCall	Paul Richardson  Charles Irby Jack Watkins
		Andrew Boswell, Jr. Lee Ferguson III Charles McGowan Marvin Padgett, Jr. Kevin Twit	
<b>New Jersey</b>			
Allenwood, NJ	Calvary		Ric Springer
Fairton, NJ	Fairfield	Mike Schuelke	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>New Jersey, continued</b>			
Middletown, NJ	New Life	Keith Graham	John Mardirosian
Mount Laurel, NJ	Evangelical Village	Ted Trefsgar, Jr. Phil Henry	
Sewell, NJ	Mercy Hill	Jim Smith	
<b>New River</b>			
Malden, WV	Kanawha Salines	Josh Bailey	
Morgantown, WV	Mercy	Curtis Stapleton	
<b>New York State</b>			
Duanesburg, NY	Duanesburg Ref	Kenneth McHeard	Chris Holdridge Keith Austin
Penfield, NY	Grace	Marc Swan	
Schenectady, NY	First	Larry Roff	
Wellsville, NY	Presbyterian	Tom Kristoffersen	
		Jonathan Hood	
<b>North Florida</b>			
Hilliard, FL	Grace Covenant	Jesse Pickett	Ernie Jennings Herman Gunter
Jacksonville, FL	Christ		
Live Oak, FL	Community		
IV			
Middleburg, FL	Pinewood	J.D. Funyak Ben Harris Ren Zepp	Ben Harris John Tolson
		Rod Whited	
<b>North Texas</b>			
Amarillo, TX	Redeemer	Christopher Thomas	Granville Dutton
Carrollton, TX	Christ	Bill Lovell	
Dallas, TX	Bethel	Anton Heuss Brian Tsui	
	Cristo Rey	Joshua Geiger	
	Mercy	Robert Hamby	
	New Covenant	Paul Brown	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>North Texas, continued</b>			
Dallas, continued	New St. Peter's Park Cities	Colin Peters Mark Davis Julian Russell Skip Ryan Chad Scruggs Jeffrey White Ron Williams	Jim Pocta Brad Bradley Cub Culbertson Jr. Tim Jeffress Bill Thomas Steven Vanderhill
Denton, TX	Denton	David Wilson	Stephen Shannon
DeSoto, TX	Christ the King	Patrick Lafferty	
Flower Mound, TX	Christ	John Canales Jahaziel Cantu	
Fort Worth, TX	Fort Worth Grace Community	Brian Davis Davis Morgan	
Frisco, TX	Christ Community	Jamie Peterson, Sr.	
Gordonville, TX	Sherwood Shores	David Frierson	
Harker Heights, TX	Hill Country PCA	Lou Best Adam Viramontes	
McKinney, TX	Redeemer	Mark Belonga Bryant McGee Rolf Meintjes	
Midland, TX	Providence	Peter Dietsch	
Minco, OK	First Reformed	Samuel Rodriguez	
Oklahoma City, OK	City	Bobby Griffith, Jr. Doug Serven	
Owasso, OK	Trinity	Blake Altman	Nathan Keltner Mike Phelps
Plano, TX	Trinity	Patrick Poteet Mike Rasmussen Michael Wichlan	
Richardson, TX	Town North	David Rogers	Richard Dawson
Southlake, TX	Lakeside	David Boxerman	
Stillwater, OK	Grace		Doug Hill
Temple, TX	Redeemer	David Rapp	
Tulsa, OK	Christ Ethos RiverOaks	Jeremy Fair Beau Berman Ricky Jones	
Tyler, TX	Fifth Street	Steven Simmons  Ryan Anderson Dave Clelland Matthew Odum Steve Percifield Daniel Smith	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Northern California</b>			
Fresno, CA	Sierra View	Brad Mills Brian Peterson	
Paso Robles, CA	Covenant	Daniel Katches	
Riverton, UT	Gospel	Doug McNutt	
Salt Lake City, UT	City New Song West Side	Mark Peach Sam Wheatley Daniel McKinney	
		Bryce Hales Chris Robins	
<b>Northern Illinois</b>			
Aledo, IL	Trinity	Daren Dietmeier	
Champaign, IL	All Souls	Dave Thomas, Jr.	
Forreston, IL	Forreston Grove	Jeremy Cheezum	
Hanna City, IL	Hanna City	David Keithley	Fred Winterroth
Normal, IL	Christ	Bob Smart	
Paxton, IL	Westminster	Steve Jones	
Peoria, IL	Grace	Bryan Chapell	
<b>Northern New England</b>			
Pembroke, NH	Christ	Doug Domin	
Portland, ME	Christ the Redeemer	David Stewart	
<b>Northwest Georgia</b>			
Canton, GA	Cherokee		James Friday
Carrollton, GA	King's Chapel	Andrew Hendley	
Douglasville, GA	Grace	Clif Daniell David Gilbert	
Marietta, GA	Christ Hope		Andy Goodwin Neil Nelson
Powder Springs, GA	Midway	David Hall	Scott Peterson Wes Richardson Robert Whitaker
Smyrna, GA	Smyrna	Jason Davis	
Summerville, GA	First	Gregory King	
Villa Rica, GA	First		Paul Smith
Woodstock, GA	Christ Covenant	Ted Lester, Jr.	



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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Ohio</b>			
Dublin, OH	Northwest	James Kessler Dave Schutter	
Hudson, OH	Grace	Rhett Dodson	Dave Beard
Medina, OH	Harvest	David Wallover	
		Jeffrey Fartro	
<b>Ohio Valley</b>			
Centerville, OH Cincinnati, OH	South Dayton Faith New City	Mark Cary Matt Cadora Brian Ferry Josh Reitano Mike Bowen	
Cynthiana, KY Danville, KY	Covenant Grace PCA		Kevin Dilbeck Shane Terrell Ronald Whitley
Lexington, KY Louisville, KY Ludlow, KY	Tates Creek Redeemer Trinity	Mark Randle Dave Dively Charles Hickey	Arne Keister Shay Fout Tom Hill
Mason, OH	North Cincinnati	Michael Craddock Walter Wood, Jr.	
Middlesboro, KY	Grace Fellowship	Don Aven	
		Larry Hoop	
<b>Pacific</b>			
Glendale, CA Los Angeles, CA Pasadena, CA Santa Barbara, CA	Calvary Pacific Crossroads Grace Pasadena Christ	Philip George Jeremy Weese Brannin Pitre Paul Ranheim Kyle Wells	
		Grant Lowe	
<b>Pacific Northwest</b>			
Anchorage, AK Bellingham, WA	Faith Christ	John Jones IV Daniel Robbins Nate Walker	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Pacific Northwest, continued</b>			
Boise, ID	All Saints	Brian Douglas	
Hillsboro, OR	Ascension	Eric Costa	
Issaquah, WA	Covenant	Eric Irwin	
		Luke Morton	
Lake Stevens, WA	Crossroads	Doug Kothe	
Mt. Vernon, WA	Grace	David Klein	
Poulsbo, WA	Liberty Bay	Andy Krasowski	John Thomas, Sr.
Seattle, WA	Grace	John Haralson, Jr.	
	Green Lake	Michael Kelly	Keith Goben
		David Richmon	
	Hillcrest	Matt Bohling	
	Jubilee Community	Jason Davison	
Spokane, WA	Coram Deo	Kyle Parker	
Woodinville, WA	Exile	Sy Nease, Jr.	
		Blake Purcell	
<b>Palmetto</b>			
Aiken, SC	New Covenant	Todd Weedman	
Alcolu, SC	New Harmony	Michael Brown	
Charleston, SC	Church Creek	John Olson	Dean Ezell
Cheraw, SC	Faith	Joe Arnold	
Columbia, SC	Cornerstone	Terry Powell	
	St. Andrews	Dale Welden	Bob Bryant Bryan Clifton Adam Williams
Hilton Head, SC	Hilton Head	William McCutchen	
Irmo, SC	Faith	Karl McCallister	
Manning, SC	New Covenant	Marcus Van Vlake	
Mount Pleasant, SC	Christ Church	Jon Payne	
Orangeburg, SC	Trinity	John Mark Patrick	
		Sean Sawyers	
Sumter, SC	Westminster	Stuart Mizelle	
Winnsboro, SC	Lebanon	Lane Keister	Bobby Caldwell
		Igou Hodges	
		William Schweitzer	
		Ron Shaw	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Philadelphia</b>			
Chestnut Hill, PA	Cresheim Valley	John Leonard	Thomas Seelinger
Glenside, PA	New Life		
Philadelphia, PA	liberti Fairmount	Scott Crosby	
	Tenth	Glenn McDowell	
	Third Reformed	Liam Goligher Will Spokes Carroll Wynne Daniel Schrock	
<b>Philadelphia Metro West</b>			
Boothwyn, PA	Reformed	Dwight Dunn	Gerald Kunze
Bryn Mawr, PA	Proclamation		
Coatesville, PA	Olive Street	Dale Van Ness	David Tyson
Conshohocken, PA	Christ The King	Eric Huber	
Pottstown, PA	Grace & Peace	Bill Mayk	
West Chester, PA	Meadowcroft	Max Benfer	
		Phil DeHart Dave Garner Christian Keidel	
<b>Piedmont Triad</b>			
Lexington, NC	Meadowview Ref	Kirk Blankenship	Paul Koepfel Dan Rhodes
Winston-Salem, NC	Redeemer Salem	Josh Kwasny Ben Milner Austin Pfeiffer	
		Brian Deringer	
<b>Pittsburgh</b>			
Carmichaels, PA	Greene Valley	Keith Larson	Tom Marshall Jeff Owen
LaVale, MD	Faith	Lee Capper	
Leechburg, PA	Kiski Valley	Allan Edwards	
Monroeville, PA	New Covenant		
Murrysville, PA	Murrysville Comm	Eric Molicki	
N. Huntingdon, PA	Calvin	Aaron Garber	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Pittsburgh, continued</b>			
Pittsburgh, PA	City Reformed	Matt Koerber	Stanley Jenkins Scott Magnuson
	First Reformed		
Wexford, PA	Grace & Peace	Sam DeSocio Robbie Schmidtberger	
	Covenant Community	Jonathan Price	
		Jeff Garrett	
<b>Platte Valley</b>			
Lincoln, NE	Redeemer PCA Zion	Michael Gordon Keith Ghormley Stuart Kerns	
Omaha, NE	Grace Reformed Harvest Community	Eric Olson Alan Mallory	
<b>Potomac</b>			
Arlington, VA California, MD College Park, MD	Christ Cornerstone Wallace	Billy Boyce  Scott Bridges Stephen Coleman	Robert Mattes Pat Shields Bashir Khan
Fairfax, VA	New Hope	David Coffin, Jr. Paul Wolfe	Fred Kuhl
Frederick, MD Gainesville, VA Herndon, VA Laurel, MD Leesburg, VA	Faith Reformed Gainesville Grace Christian Christ Reformed Potomac Hills	John Armstrong, Jr. Jack Lash Zhiyong Wang J.D. Dusenbury Tom Rubino Dave Silvernail, Jr.	
Martinsburg, WV	Pilgrim	Jerry Mead	Jim Fink Michael VanDerLinden
McLean, VA	McLean	James Forsyth David Stephenson	Dick Osborne
Silver Spring, MD Springfield, VA Warrenton, VA	Mosaic Community Harvester Heritage	Joel St. Clair II Mark Hayes Larry Yeager	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Potomac, continued</b>			
Washington, DC	Grace	Glenn Hoburg Mike Park Russell Whitfield	
Woodbridge, VA	Crossroads	Don Sampson  Chris Garriott Howard Griffith	
<b>Providence</b>			
Decatur, AL	Decatur	Tommy Lee, Jr.	Blake Temple
Florence, AL	Redeemer	Scott Barber	
Huntsville, AL	Cornerstone	Wilson Shirley	John Bise
	Southwood	Will Spink	
	Westminster	Nathan Eldridge	
Meridianville, AL	North Hills	Adam Tisdale  Roy Hubbard	
<b>Rocky Mountain</b>			
Billings, MT	Rocky Mountain	Alfred Poirier	
Castle Rock, CO	Cornerstone	Shawn Young	
Centennial, CO	Skyview	Rick Vasquez	
Cheyenne, WY	Northwoods	Milan Norgauer	
Colorado Springs, CO	Forestgate		Bruce Harrington
	Village Seven	Kevin Allen Mark Bates III Doug Tharp	E. J. Nusbaum
	Westside	Jason Tippetts	
Gillette, WY	Harvest Reformed	Toby Holt Dominic Aquila Ryan Baker Nabeel Jabbour Bill Nikides John Sackett Jim Urish	
<b>Savannah River</b>			
Augusta, GA	Cliffwood	Geoff Gleason	
	First	John Barrett John Franks George Robertson	Tom Harley

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Savannah River, continued</b>			
Brunswick, GA	Redeemer	Charlie Turner	
Evans, GA	Redeemer	Charles Stakely IV	
Martinez, GA	Westminster		Dan Nielsen
Richmond Hill, GA	New Covenant	Nicholas Batzig	
Savannah, GA	Grace		Thomas Taylor Jr.
	Kirk O' the Isles	Neil Stewart	
		Peter Whitney	
	Providence	Blake Wittenberg	
St. Simons Island, GA	Golden Isles	Alexander Brown	
Statesboro, GA	Trinity	Roland Barnes	Matt Sauls
		Craig Rowe	
		Robert Wagner	
		Terry Johnson	
		Ron Parrish	
<b>Siouxlands</b>			
Hinckley, MN	First	Kevin Carr	
Lemmon, SD	Reformed	John Irwin	
Minnetonka, MN	Good Shepherd		Paul Neighbors
Rapid City, SD	Black Hills Comm	Art Sartorius	
Rochester, MN	Trinity	Chris Harper	
Sioux Falls, SD	Grace	Paul May	
St. Paul, MN	CityLife	Bart Moseman	
<b>South Coast</b>			
Escondido, CA	New Life	Dennis Johnson	
		Peter Jones	
		Robert Novak	
La Mesa, CA	New Life	Trey Jasso	
		Ben Rochester	
		Adriel Sanchez	
		Brian Tallman	
Murrietta, CA	Christ	Eric Landry	
Newport Beach, CA	Redeemer	Adam Feichtmann	
Poway, CA	North City	David Nutting	
Santa Ana, CA	Trinity	Iron Kim	
Yorba Linda, CA	Grace	Ron Gleason	
		Ben Muresan	
		Lloyd Kim	

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>South Florida</b>			
Ft. Lauderdale, FL	Coral Ridge	Paul Hurst	
Miami, FL	Old Cutler	Craig Branson	
SW Ranches, FL	Christ Covenant	Brian Kelso	
<b>South Texas</b>			
Austin, TX	All Saints	Josh Eby Tim Frickenschmidt	
	Christ the King Redeemer	John Ratliff Danny Shuffield Greg Ward	
Beeville, TX	Providence	George Lacy	
Bryan, TX	Westminster	Jon Anderson Wade Coleman	
Georgetown, TX	Christ Covenant	Whitney Anderson Scott Floyd	
Harlingen, TX	Christ Church	John Standridge	
Kerrville, TX	Christ	Dick Jones	Floyd Johnson
New Braunfels, TX		Berdj Tchilinguirian	
San Antonio, TX	Oakwood Redeemer	Jon Green Tom Gibbs Benjie Slaton	
San Marcos, TX	Church of the Cross		Josh Simmons
Universal City, TX	Christ	Luke Evans	
Victoria, TX	Christ	Mike Singenstreu	
		Bojan Dragicovic Ben Hailey Mark McKellen Jason Pickard Mark Spence Daniel Young	
<b>Southeast Alabama</b>			
Auburn, AL	Covenant		Steve Dowling
Brewton, AL	First	Parker Johnson	
Clanton, AL	Grace Fellowship	Jake McCall	
Enterprise, AL	First		Gerry Whitaker Gary White
Eufaula, AL	Covenant	Caleb Galloway	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
<b>Southeast Alabama, continued</b>			
Monroeville, AL	Monroeville	Michael MacCaughelty	
Montgomery, AL	2Cities Trinity	Brian MacDonald Patrick Curles Claude McRoberts	Mark Anderson III Bill Joseph Jr.
Prattville, AL	First	Bryant Hansen	
Troy, AL	First	Michael Alsup	
Wiesbaden,	Wiesbaden	Phil Gelston	
		Andrew Matthews Roger McCay, Jr. Henry Lewis Smith	
<b>Southern Louisiana</b>			
Baton Rouge, LA	Grace South Baton Rouge	Don Hulsey Scott Lindsay Woody Markert	
	Westminster		John Jennings
Clinton, LA	Faith	Kelly Dotson	
DeRidder, LA	DeRidder	Jim Jones, Jr.	
Lake Charles, LA	Bethel	Steven Wright	
New Orleans, LA	Redeemer	Ray Cannata Ben Cunningham Shane Gibson	Michael Rousey
	St. Roch Community	JB Watkins	Aaron Collier
Slidell, LA	Trinity	Todd Smith	George DeBram
Zachary, LA	Plains	Todd Lowery Campbell Silman	Scott Clement Jack Owens Mark Thompson
		Josh Martin Will Tabor	
<b>Southern New England</b>			
Boston, MA	Citylife	Gregory O'Brien	
Cambridge, MA	Christ The King CTK Somerville	Richard Downs, Jr. David Richter	
Concord, MA	Redeemer	Matthew Kerr	
Coventry, CT	Presbyterian	Lawrence Bowlin	
Dorchester, MA	CTK Dorchester	Daniel Rogers	
New Haven, CT	Christ	Preston Graham, Jr.	
Providence, RI	Trinity	David Sherwood	
		Richard Lints	



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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Southwest</b>			
Albuquerque, NM Las Cruces, NM	High Desert University	Dan Rose Patrick Tebbano Stephen Yates	
Mesa, AZ Phoenix, AZ Santa Fe, NM	Immanuel New Valley Christ	Mark Rowden Gray Ewing Martin Ban Doug Swagerty	
Scottsdale, AZ Sierra Vista, AZ Sun City West, AZ Tucson, AZ	Covenant Community Grace Covenant Catalina Foothills	Joshua Creason Kenneth Roth Tom Troxell Winston Maddox	Richard Wolfe Tom Helgerson
<b>Southwest Florida</b>			
Bradenton, FL Clearwater, FL Indian Shores, FL Lakeland, FL	Cornerstone Christ Community Christ the King PCA Covenant  Redeemer Trinity	Phil Woods Bob Brubaker Peter LaPointe Jeff McDonald David McWilliams Dave Martin Tim Rice Ben Turner	Bill Campbell Allen Montgomery
Palm Harbor, FL Sarasota, FL	Grace Community Covenant Life	Brent Bergman Ken Aldrich Zane Hart Steve Jeantet Scott Mawhinney	
St. Petersburg, FL Tampa, FL	St. Petersburg Holy Trinity Seminole Tampa Bay	David Harding Stephen Casselli John Keen Freddy Fritz James Nichols	Don Bennett
Venice, FL Winter Haven, FL	Auburn Road Church/ Redeemer	Dwight Dolby Drew Bennett Jeff Skipper Jonathan Winfree  Andrew Lamb Ken Matlack	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Suncoast Florida</b>			
Bonita Springs, FL	Bay	Doug Warren	
Ft. Myers, FL	North Ft. Myers	Dann Cecil	
	Westminster	Bob Brunson	
Naples, FL	Covenant	Mike Kendrick	
		Paul Wrigley	
	Cypress Wood	Jonathan Loerop	
<b>Susquehanna Valley</b>			
Carlisle, PA	Carlisle Reformed	Matt Purdy	
Harrisburg, PA	Second City	Jedidiah Slaboda	
	Trinity	Bob Eickelberg	
		David Kertland	
Lancaster, PA	Westminster	John Light	Andrew Soule
		Tucker York	
	Wheatland	Bruce Mawhinney	
Mechanicsburg, PA	New Covenant Fell	Brett Hartman	
Shippensburg, PA	Hope Reformed	David Fidati	
State College, PA	Oakwood	Dan Kiehl	
York, PA	Providence	Vince Wood	
<b>Tennessee Valley</b>			
Chattanooga, TN	Brainerd Hills		Vaughn Hamilton
	Covenant	Render Caines	Tom Schreiner
	First	Chris Ehlers	Loren Hartley
			Don Holwerda
	New City Fellowship	Billy McKillop	
		Randy Nabors	
		Kevin Smith	
	North Shore Fell	Tim Hayse	
		Robby Holt	
Crossville, TN	First	Michael Quillen	Robert Berman
Flintstone, GA	Chattanooga Valley	Dan Gilchrist	
Ft. Oglethorpe, GA	First	Doyle Allen	
Hixson, TN	Hixson	John Southworth Jr.	
Lookout Mtn, TN	Lookout Mountain	Frank Hitchings III	Bill Davis
		Jared Huffman	Marc Erickson
		Joe Novenson	Bob Holt
		Brian Salter	Don Kent
			Marshall Rowe

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<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Tennessee Valley, continued</b>			
Maryville, TN	Trinity	David Anderson	
Oak Ridge, TN	Covenant	Nick Willborn	
Rising Fawn, GA	Rock Creek Fell	Hutch Garmany Corby Shields	
Signal Mountain, TN	Wayside	Brian Cosby	
Sweetwater, TN	Christ	Wes Alford	Carl Thompson
		Jeremy Coenen Paul Gilchrist	
<b>Tidewater</b>			
Chesapeake, VA	Crosswater	David Dickson	
Hampton, VA	Calvary Reformed	Jeff Ferguson	Dave Mericle
Norfolk, VA	Immanuel Trinity	Bill Harrell, Jr. Jack Howell Ben Lyon	
<b>Warrior</b>			
Aliceville, AL	First	Tom Kay, Jr.	
Eutaw, AL	First Pleasant Ridge	Jim Richwine	Edward Owens
		Paul Kooistra John Robertson	
<b>Western Canada</b>			
Calgary, AB	Woodgreen	Brad Jones	Paul Mandry
Edmonton, AB	Crestwood	Bert Gibson	
Lethbridge, AB	Westminster Chapel	Ian Crooks	
Vancouver, BC	Faith Reformed Grace Vancouver	Mark Jones Mike Hsu	
<b>Western Carolina</b>			
Arden, NC	Arden	Craig Sheppard	
Asheville, NC	Covenant Reformed Grace & Peace Trinity	Jonathan Inman Joe Mullen III	Joel Belz Conley Brown
Black Mountain, NC	Friendship	Craig Bulkeley	
Brevard, NC	Cornerstone	Andy Silman	Allen Monroe
Hazelwood, NC	Hazelwood	Patrick Womack	

MINUTES OF THE GENERAL ASSEMBLY

<b>City/State</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
<b>Western Carolina, continued</b>			
Hendersonville, NC	Grace Blue Ridge	Chas Morris	Ben Seneker
Murphy, NC	Providence	Mike Moreau	
Newport, TN	Fellowship	Jim Loftis	
Swannanoa, NC	Swannanoa Valley	Ed Olson, Jr.	
Weaverville, NC	First	Skip Gillikin	
		Josiah Bancroft IV	
		Chris Horne	
<b>Westminster</b>			
Bristol, TN	Eastern Heights	Rick Light	Kerry Belcher Steve Leutbecher Frank McCollum
	Walnut Hill	Andy Moehn	
Cedar Bluff, VA	Covenant	Carl Howell, Jr.	
Haysi, VA	Dickenson First	Daniel Jarstfer	
Johnson City, TN	Westminster	Jim Richter	
Kingsport, TN	Harmony	Mark Blalack	
<b>Wisconsin</b>			
Delafield, WI	Cornerstone	Ben Sinnard	Mike Wenzler
		Chris Vogel	
La Crosse, WI	Christ Covenant	James McCune	
Madison, WI	Lake Trails	Shaun Spencer	
Pardeeville, WI	Grace	Charles Walton	
		Mike Wenzler	
<b>Teaching Elders</b>	<b>867</b>		
<b>Ruling Elders</b>	<b>256</b>		
<b>TOTAL</b>	<b>1123</b>		
<b>Churches Represented</b>	<b>624</b>		
<b>Presbyteries Represented</b>	<b>79</b>		

## APPENDIX T

# REPORT OF THE STANDING JUDICIAL COMMISSION TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

## I. INTRODUCTION

Since its report to the 41<sup>st</sup> General Assembly, the Standing Judicial Commission has held six meetings: a video conference called meeting on May 21, 2013, an in person meeting on June 18, 2013, a video conference stated meeting on October 17 – 18, 2013, a video conference reconvened meeting on November 14, 2013, a video conference called meeting on December 3, 2013, a video conference called meeting on February 25, 2014 and an in person annual meeting on March 6 – 7, 2014.

## II. JUDICIAL CASES

- 2011-11 Complaint: Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
- 2011-12 Appeal: Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
- 2011-14 Complaint: RE Dudley Resse and TE Niel Bech vs. Philadelphia Presbytery
- 2011-15 Complaint: Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
- 2011-16 Complaint: Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
- 2012-03 Appeal: TE Chuck Tarter vs. Evangel Presbytery
- 2012-07 Appeal: RE William Mitchell vs. Presbytery of the Ascension
- 2012-08 Complaint: TE Art Sartorius vs. Siouxslands Presbytery
- 2013-01 Complaint: TE Dwight Dunn vs. Philadelphia Metro West Presbytery
- 2013-02 Complaint: RE Warren Jackson vs. Northwest Georgia Presbytery
- 2013-03 Complaint: Mr. G. Rick Marshall vs. Pacific Presbytery
- 2013-04 Complaint: Session of Hope Community Church vs. Central Carolina Presbytery
- 2013-05 Request of Mr. Stephen Hahn for the SJC to assume original jurisdiction over Philadelphia Metro West Presbytery

## MINUTES OF THE GENERAL ASSEMBLY

- 2013-06 Appeal: TE Stephen Gonzales vs. Great Lakes Presbytery  
2013-07 Complaint: Session of First Presbyterian Church of North Port  
vs. Southwest Florida Presbytery  
2013-08 Complaint of RE Warren Jackson vs. Northwest Georgia  
Presbytery  
2013-09 Appeal: Mr. G. Rick Marshall vs. Pacific Presbytery  
2013-10 Appeal: TE Stuart Latimer vs. Chicago Metro Presbytery  
2013-11 Appeal: Session of First Presbyterian Church of North Port vs.  
Southwest Florida Presbytery  
2013-12 Appeal: Mr. G. Rick Marshall vs. Pacific Presbytery

In addition to these Cases, Overtures 20, 21 and 22 to the 41<sup>st</sup> General Assembly were referred to the Standing Judicial Commission. The SJC response to those overtures appears in section IV.

Of these Cases 2013-02 and 2013-05 were found to be Administratively Out of Order; Case 2013-09 was withdrawn as prematurely filed; Case 2011-16 was a duplicate of Case 2011-15; Case 2012-08 after numerous delays was heard by the full Commission on March 6 and is currently under deliberation; Cases 2013-03, 2013-06, 2013-08, 2013-10 and 2013-12 are currently with panels and have not been finalized by the full Commission. The SJC has completed its work on Cases 2011-11, 2011-12, 2011-14, 2011-15, 2012-03, 2012-07, 2013-01, 2013-04, 2013-07 and 2013-11.

The report on those cases follows.

### **III. REPORT OF THE CASES**

**CASES 2011-11, 2011-12, 2011-15 and 2011-16 (identical to Case 2011-15)**

**STEVEN HAHN**

**VS.**

**PHILADELPHIA METRO WEST PRESBYTERY**

#### **I. SUMMARY OF THE FACTS**

Cases 2011-11, 2011-12, and 2011-15 all arise out of substantially the same set of facts (Case 2011-16 is a duplicate of 2011-15). Steven Hahn (“**Hahn**”) filed a complaint on December 30, 2010, with the Session of Christ the King Presbyterian Church (“**CTKPC**”) styled as a “Complaint

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to the Session of CTKPC, Conshohocken, PA against TE Eric Huber and RE Rex Anderson regarding the Resolution to the Complaint of Lisa Ridenour.” (“**Session Complaint I**”). Session Complaint I was further expanded with eight additional items on January 18, 2011. Hahn filed a series of complaints with Philadelphia Metro West Presbytery (“**PMWP**”) as a result of the denial of Session Complaint I by the CTKPC Session. Upon denial of those Complaints by PMWP, Hahn complains to the Standing Judicial Commission. The matters surrounding Session Complaint I are Case 2011-11.

During the course of the matters of Case 2011-11, the PMWP Judicial Commission initiated judicial process against Hahn, bringing charges, filing an indictment, and appointing a prosecutor. Hahn was found guilty of the charges, and appealed that guilty verdict. That Appeal is Case 2011-12.

After having been convicted of the charges brought against him by PMWP, but during the Appeal of that conviction, Hahn filed a Complaint with PWMP for its failure to indict RE Ridenour, Lisa Ridenour, and TE Huber of various charges that Hahn brought against them. The matters surrounding this are Case 2011-15 (and 2011-6, which is a duplicate).

May/June 2010 Hahn, in a private conversation with RE Glen Ridenour, accused RE Ridenour of “hacking” Hahn’s computer. RE Ridenour reported this conversation to RE Rex Anderson, the other ruling elder at Christ the King Presbyterian Church (“**CTKPC**”) at the time.

May/June 2010 Hahn withdrew from singing in the CTKPC choir.

May/June 2010 Hahn, on at least five occasions, walked out of the CTKPC worship service, immediately prior to Pastoral Intern Tommy Keene beginning his sermon.

7/18/10 At a congregational meeting of CTKPC for the purpose of interviewing TE Eric Huber, a candidate for the pastorate of CTKPC, Hahn asked TE Huber several questions, including: (1) “As a pastor what would you think about and would you tolerate a group of people within the church spreading false rumors about someone or gossiping about someone?” (2) “What would you think about speakers in public settings using code words to convey negative subliminal messages about a person?”

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and (3) “What would you think of a church officer who has committed criminal actions and not been disciplined?”

- December 2010 At a congregational meeting of CTKPC for the purpose of approving ruling elder candidates, Hahn asked ruling elder candidates Tyson and DeLeece the question: “If you as an elder were to commit a crime, would you step down from your office permanently?”
- 12/19/10 Hahn attempted to meet privately with Lisa Ridenour after the worship service at CTKPC. Lisa Ridenour stated to Hahn that she was afraid to meet with him in private. Later that day, Hahn telephoned Lisa Ridenour at her home to speak with her. Lisa Ridenour informed Hahn: “You are not to come near me. If you come within 200 feet of me or my family I will call the police.”
- 12/23/10 Hahn went to the West Norriton Police Department (“**WNP**D”), in his words, “to find out what was needed of him to obey [her demand].” He further stated, “Lisa regarded me as the harasser, and not the other way around.” The responding WNPD police officer afterwards informed Lisa Ridenour that he was concerned about Hahn’s mental state and advised her to contact the Conshohocken Borough Police Department (“**CBP**D”) and attempt to get a protection from abuse order against Hahn out of concern for her own safety. Lisa Ridenour, accompanied by TE Huber, then went to the CBPD and filed a harassment complaint against Hahn. The CBPD contacted the WNPD and confirmed the information presented by Lisa Ridenour.
- 12/23/10 TE Huber was advised by the CBPD reporting officer that if he and the other pastors feel uncomfortable with Hahn’s presence, that the best course of action may be to advise Hahn that he is no longer welcome to worship there. Subsequently, TE Huber and RE Anderson in a telephone conversation with Hahn, informed Hahn that the police recommended that Hahn not attend church. Hahn confirmed that he had been given the same



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- instruction by the CBPD. Hahn agreed to meet with TE Huber and RE Anderson on December 29, 2010.
- 12/26/10 Hahn was not present at the worship service of CTKPC. RE Ridenour and Lisa Ridenour were not present either.
- 12/29/10 A meeting is held with TE Huber, RE Anderson, Hahn, and David Ludlum, in which Hahn was informed of the CTKPC Session's decision not to allow Hahn to come to church until he had received a psychiatric evaluation.
- 12/30/10 Hahn filed Session Complaint I with the CTKPC Session against TE Eric Huber and RE Rex Anderson regarding the Resolution to the Complaint of Lisa Ridenour. Among the actions complained against are: "The reason I am not permitted to attend worship at Christ the King Presbyterian Church was not satisfactorily established."
- 1/11/11 The CTKPC Session responded in writing to Hahn denying Session Complaint I.
- 1/18/11 Hahn filed a Complaint with the CTKPC Session against TE Huber and RE Anderson regarding "Issues Concerning the Resolution to the Complaint of Lisa Ridenour." (**"Session Complaint II"**).
- 1/19/11 The CTKPC Session sent a response to Hahn regarding Session Complaint II, in which it stated that it would not "consider the specific matters raised in your second complaint since they do not relate to actions taken by the session."
- 1/29/11 Hahn filed his first Complaint with the Philadelphia Metro West Presbytery ("**PMWP**") against the actions and delinquencies of TE Huber and RE Anderson in connection with "Issues Concerning the Resolution to the Complaint of Lisa Ridenour." ("**Presbytery Complaint I**") Among the actions complained against are: "The reason I am not permitted to attend worship at Christ the King Presbyterian Church was not satisfactorily established."
- 2/2/11 The CTKPC Session asked the PMWP to assume jurisdiction over these [Hahn related] matters. The

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CTKPC Session sent a notification to Hahn that “it would be best to handle all of these matters through the Presbytery.”

- 2/9/11 Hahn filed a second Complaint with the PMWP against TE Huber and RE Anderson regarding the “Harassment and Filing of a False Report to Police.” (“**Presbytery Complaint II**”).
- 2/10/11 Hahn filed a third Complaint with the CTKPC Session against the Session regarding the “Responses by the Session to the Second Complaint Involving Harassment and Filing a False Report to the Police.” (“**Session Complaint III**”).
- 2/11/11 Hahn filed a fourth Complaint (multiple versions) with the CTKPC Session against TE Huber and RE Anderson and against the Session (variously titled) “in connection with Harassment and Filing a False Report to the Police.” (“**Session Complaint IV**”).
- 2/12-15/11 Hahn filed a fifth Complaint (multiple versions) with the CTKPC Session against TE Huber, RE Ridenour, and RE Anderson in connection with “Requesting Under False Pretenses the Police to Stand By to Perform an Arrest.” (“**Session Complaint V**”).
- 2/15/11 Hahn filed a sixth Complaint with the CTKPC Session against the actions of RE Ridenour and RE Anderson in connection with Violations of the Ninth Commandment (“**Session Complaint VI**”).
- 2/15/11 Hahn filed a third Complaint with the PMWP against the actions of TE Huber regarding “Additional Violations of the Ninth Commandment.” (“**Presbytery Complaint III**”).
- 2/15/11 Hahn filed another Complaint with the CTKPC Session against the actions of RE Glen Ridenour and RE Anderson regarding “Violations of the Ninth Commandment.”
- 3/7/11 Hahn filed a fourth Complaint with the PMWP against the actions of RE Ridenour and RE Anderson regarding

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“Violations of the Ninth Commandment.” (“**Presbytery Complaint IV**”).

3/19/11 PMWP formed a Judicial Commission (“**PMWP Judicial Commission**”) to receive Presbytery Complaint I, Presbytery Complaint II, Presbytery Complaint III, and Presbytery Complaint IV (collectively, the “**Hahn Presbytery Complaints**”).

3/30/11 The PMWP Judicial Commission acted to receive the Hahn Presbytery Complaints.

4/26/11 The PMWP Judicial Commission determined the Hahn Presbytery Complaints were in order and proceeded to a hearing.

5/11/11 The CTKPC Session requested that the PMWP bring formal charges against Hahn for his “bitter spirit and accusations against the session and pastor of Christ the King.”

6/1/11 Hahn filed a Complaint to the PMWP Judicial Commission against its actions regarding the perfecting of the record of the case.

6/2/11 The PMWP Judicial Commission responded to Hahn by denying his Complaint against its actions regarding the perfecting of the record of the case.

6/4/11 The PMWP Judicial Commission delivers the following charges against Hahn via FedEx:

**Charge 1** – Violations of the 9th Commandment (Deuteronomy 5:20) and 1 Timothy 5:19, by the making of false and unsubstantiated accusations against the Elders of Christ the King Presbyterian Church, PCA.

**Charge 2** – Violations of the 5th Commandment (Deuteronomy 5:16), Hebrews 13:17, and 1 Peter 5:5 by failing to give proper obedience and respect to the Elders in the church and others of authority through hostility, contumacy regarding counsel given to him by the Session of Christ the King Presbyterian Church,

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PCA, refusal to submit to their authority, and failure to keep his membership vows.

**Charge 3** – Violations of the 2 (Leviticus 19:18 and Matthew 22:39) and 1 Thessalonians. 5:12-13 through a bitter and malignant spirit toward the Session of Christ the King Presbyterian Church, PCA.

- 6/14/11 Hahn filed charges with the PMWP Judicial Commission against RE Ridenour and his wife, Lisa Ridenour (the “**Ridenour Charges**”).
- 6/18/11 Hahn filed charges with the PMWP Judicial Commission against TE Huber (the “**Huber Charges**”).
- 6/20/11 Hahn objected to the PMWP Judicial Commission regarding the charges and specifications by the PMWP against him.
- 6/21/11 The PMWP Judicial Commission held a “Pleading Meeting” in which objections by Hahn regarding the indictments were denied; Hahn pled not guilty to all three charges.
- 6/22/11 Hahn complained against the PMWP Judicial Commission’s denial of his objections. (the “**Objection Complaint**”).
- 6/30/11 The PMWP Judicial Commission rejected the Objection Complaint by Hahn and communicated the same to him in writing.
- 7/9/11 The PMWP Judicial Commission held a hearing and admonished Hahn for his behavior in using speculative language (*e.g.* “may have”) in a complaint against an individual or body. The PMWP Judicial Commission denied the Presbytery Complaints.
- 8/17-18/11 The PMWP Judicial Commission held a trial in the matter of *PMWP vs. Hahn* and found Hahn guilty on three charges and rendered a judgment of the censure of indefinite suspension from the sacraments of the Church.

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- 9/5/11 Hahn complained to the PMWP Judicial Commission regarding its handling of his complaints.
- 9/14/11 The PMWP Judicial Commission denied the institution of process and appointment of a prosecutor and dismissed all three sets of charges against TE Huber, RE Ridenour, and Lisa Ridenour. The PMWP Judicial Commission further determined it had not erred its decision from the 7/9/11 hearing.
- 9/19/11 The PMWP Judicial Commission sent a notification to Hahn of its 9/14/11 decision that it had not erred in its decisions and that it had answered adequately all his Complaints.
- 9/17/11 PMWP sustained the 7/9/11 decision of the PMWP Judicial Commission denying the Presbytery Complaints.
- 9/19/11 The PMWP Judicial Commission met with Hahn to communicate the verdict and judgment of the Commission in the matter of (1) *PMWP vs. Hahn*; (2) the Commission's response to Hahn's Complaints against TE Huber, RE Ridenour and Lisa Ridenour; and (3) the denial of Hahn's Complaint against the Commission.
- 9/19/11 The PMWP Judicial Commission responded to Hahn regarding the Ridenour Charges and the Huber Charges by denying "the institution of process and appointment of a prosecutor and hereby dismiss all three sets of charges against the named individuals."
- 9/30/11 Hahn filed a Complaint with the PMWP Judicial Commission against the Commission's "actions and delinquencies . . . in the matter of the decision of the Judicial Commission to deny institution of process and appointment of a prosecutor pertaining to the charges against Lisa Ridenour, Glen Ridenour, and Eric Huber" (the "**Charges Complaint**").
- 10/14/11 Hahn filed a Complaint with the PCA Stated Clerk against the PMWP Judicial Commission regarding its "actions and delinquencies . . . in the matter of the complaints of Steven M. Hahn against the CTKPC

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Session, in connection with the final report of the Judicial Commission.”

- 10/14/11 Hahn filed an Appeal with the PCA Stated Clerk regarding the “judgment of the PMWP Judicial Commission in the case of Steven Matthew Hahn.” This is the matter of Case 2011-12.
- 10/25/11 The PMWP Judicial Commission responded to Hahn regarding his 9/30/11 Charges Complaint by stating that “we do not believe we have erred in our decision to deny institution of process and appointment of a prosecutor in the charges you brought against members of CTKPC – Lisa Ridenour, Glen Ridenour, and Eric Huber.”
- 11/1/11 Hahn filed a Complaint with the PCA Stated Clerk against the PMWP Judicial Commission regarding “their decision to deny institution of process and appointment of a prosecutor pertaining to charges against Lisa Ridenour, Glen Ridenour, and Eric Huber,” that is, PWMP’s denial of the Charges Complaint. This is the matter of Case 2011-15.
- 7/9/11 The PMWP Judicial Commission held a hearing and admonished Hahn for his behavior in using speculative language (*e.g.* “may have”) in a complaint against an individual or body. The PMWP Judicial Commission denied the Presbytery Complaints.
- 8/17-18/11 The PMWP Judicial Commission held a trial in the matter of *PMWP vs. Hahn* and found Hahn guilty on three charges and rendered a judgment of the censure of indefinite suspension from the sacraments of the Church.
- 9/5/11 Hahn complained to the PMWP Judicial Commission regarding its handling of his complaints.
- 9/14/11 The PMWP Judicial Commission denied the institution of process and appointment of a prosecutor and dismissed all three sets of charges against TE Huber, RE Ridenour, and Lisa Ridenour. The PMWP Judicial

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Commission further determined it had not erred its decision from the 7/9/11 hearing.

- 9/19/11            The PMWP Judicial Commission sent a notification to Hahn of its 9/14/11 decision that it had not erred in its decisions and that it had answered adequately all his Complaints.
- 9/17/11            PMWP sustained the 7/9/11 decision of the PMWP Judicial Commission denying the Presbytery Complaints.
- 9/19/11            The PMWP Judicial Commission met with Hahn to

### II. STATEMENT OF THE ISSUE FOR CASE 2011-11

Did Philadelphia Metro West Presbytery err on September 17, 2011, when it found that the CTKPC Session did not unlawfully prohibit Hahn from attending worship?

### III. JUDGMENT FOR CASE 2011-11

No.

### IV. REASONING AND OPINION FOR CASE 2011-11

The central issue in this Case is whether PMWP erred in finding that the CTKPC Session did not unlawfully prohibit the Complainant from attending worship at CTKPC for the period of time until Hahn had undergone a psychiatric evaluation for the purpose of determining whether it was safe for others for the Complainant to attend worship. Throughout the myriad of documentary filings made by the Complainant, a variety of “complaints” are raised, including, for example, certain matters such as “the plan of resolution was never satisfactorily established.” These “complaints,” however, are not “a written representation against **some act or decision** of a court of the Church” (*BCO* 43-1, emphasis added). It is clear, however, that in Session Complaint I which was carried to PMWP in Presbytery Complaint I, and which was then carried to the SJC in the form of the Complaint at hand, that the Complainant complained against the action of the CTKPC Session in not permitting him to attend worship.

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The first incident that revealed difficulty between Hahn and the congregation of CTKPC occurred in late Spring 2010. At that time, Hahn, in a private conversation with RE Ridenour, accused RE Ridenour of “hacking” his (Hahn’s) computer which was located inside Hahn’s home. Further, Hahn informed RE Ridenour that he (Hahn) had witnesses; had spoken to others about this alleged act; and, had a lawyer – presumably to press charges. RE Ridenour testified that he felt threatened.

Secondly, Hahn had a practice for a period of time prior to July 2010 of walking out of the CTKPC worship service just prior to the sermon when Tommy Keene was preaching because Hahn “did not care for the preaching.” Later in July, during a congregational meeting in which TE Huber was being interviewed for the pastorate of CTKPC, Hahn asked several questions that caused concern among the members of the Session, including: “As a pastor what would you think about and would you tolerate a group of people within the church spreading false rumors about someone or gossiping about someone?” and “What would you think of a church officer who has committed criminal actions and not been disciplined?” Then in December, at another congregational meeting, this time in which ruling elder candidates were being questioned, Hahn asked a similar question about criminal actions by an elder.

Thirdly, just prior to a worship service on December 19, 2010, Hahn confronted Lisa Ridenour (the choir director and wife of RE Glen Ridenour), about “some concerns Hahn had.” Lisa Ridenour declined to engage in the requested conversation about the “concerns,” and as a result Hahn telephoned Lisa Ridenour later that day to pursue the matter. During that phone conversation, Lisa Ridenour told Hahn that he was not to “come within 200 feet of her or her children.” Hahn reacted to this demand of Lisa Ridenour by going to the WNPDP on Dec. 23, 2010, “to find out what was needed of him to obey [her demand].” The WNPDP officer contacted Lisa Ridenour about his conversation with Hahn, and related to her and to TE Huber his recommendation that Hahn not attend church at CTKPC.

These events culminated in a meeting between representatives of the CTKPC Session (TE Huber and RE Anderson), Hahn, and a third party (David Ludlum), in which the Session informed Hahn of its decision not to allow Hahn to attend church *until a psychiatric evaluation had taken place*. (Emphasis added.) This “decision” by the Session was not a



formal act of discipline. Hahn was not barred from the sacraments (which he could have partaken of in another congregation until the psychiatric evaluation), from attending another church, or even from transferring to another PCA congregation. The action of the Session was pastoral and informal (not involving formal process) as a result of their observations of Hahn's behavior and consultation with a Christian psychologist. The psychologist advised the Session that it would be "difficult to predict [Hahn's] future actions" and in "this kind of a case that [they] would be wise to seek psychiatric consultation so that [they] would know what [they were] dealing with and how to proceed." The psychologist further advised the Session that Hahn "should be barred from church attendance until [they] have a psychiatric report and that [they] should not discuss details of the accusations because...that would just give [Hahn] credence in [his] mind and would just lead into a morass of discussion."

The CTKPC Session denied the Session Complaint I and determined that Session Complaint II was out of order ("[the] matters raised in your second complaint . . . do not relate to actions taken by the session"). As a result of those actions by the Session, the Complainant carried the complaints to Presbytery. The Complainant filed four further complaints with the Session (Session Complaints III, IV, V, and VI), which the PMWP took jurisdiction over upon the formal request of the CTKPC Session. In its actions, PMWP showed the appropriate deference to a lower court with respect to facts that involve matters of "matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties" (*BCO* 39-3.3).

Similarly, as we review the decisions of PMWP with respect to the Hahn Presbytery Complaints, the appropriate standard of review is one of "great deference to a lower court." The standard is clearly spelled out in *BCO* 39-3.3:

a higher court should ordinarily exhibit great deference to a lower court regarding those matters of discretion and judgment which can only be addressed by a court *with familiar acquaintance of the events and parties*. Such matters of discretion and judgment would include, but not be limited to: the moral character of candidates for sacred office, the appropriate censure to impose after a disciplinary trial, or judgment about the *comparative*

*credibility of conflicting witnesses.* Therefore, a higher court should not reverse such a judgment by a lower court, unless there is clear error on the part of the lower court. (Emphasis added.)

We find in this Case that PMWP did not err when it found that the CTKPC Session did not unlawfully prohibit the Complainant from attending worship at CTKPC until he had received a psychiatric evaluation. PMWP showed the appropriate standard of deference to the lower court (the CTKPC Session) because that court had particular experience and knowledge with respect to the persons involved and the facts. We cannot say, as a matter of appellate review, that there was clear error on the part of either PMWP or the CTKPC Session in their respective judgments about the credibility of the various witnesses (including the Ridenours and the Complainant) or the discretion and judgments made by the courts.

Further, we find that the action taken by the CTKPC in prohibiting the Complainant from worship at CTKPC was not a judicial action, as it: (a) did not apply in general to the Complainant's worshipping with a PCA congregation (or any congregation other than CTKPC for that matter); (b) no judicial judgment or censure was pronounced against the Complainant; and (c) the action was a matter of pastoral guidance and wisdom by the CTKPC Session for the safety and protection of the CTKPC congregation and the Complainant.

In much the same way that a Session might advise someone who may have a potentially dangerous physical disease (*e.g.* tuberculosis) to absent himself from worship until such time as he could produce assurances from a medical professional that he would not present a danger to the congregation, the CTKPC Session advised the Complainant that he should absent himself from worshipping with the CTKPC congregation until he could produce assurances from a medical professional (in this case, a psychiatrist) that he would not present a danger to the congregation. Nothing in the record indicates that after having produced such assurances from a medical professional, that the Complainant would have been prohibited from attending worship at CTKPC. Indeed, all the evidence in the record indicates that upon receiving such assurances, the Session would have allowed the Complainant to attend worship. The fact that the Complainant refused to meet with a medical professional is the cause for the lack of resolution in

this Case. The CTKPC Session was performing its duty to protect the safety of the congregation, as best as it knew how in the light of the circumstances and facts as they appeared to them. We do not believe that there was any clear error in their decision.

The Complaint is denied.

The Summary of Facts was written by RE Terrell and TE Greco. The Statement of the Issue, Judgment, and Reasoning and Opinion were written by TE Fred Greco.

## **V. STATEMENT OF THE ISSUE FOR CASE 2011-12**

Did Philadelphia Metro West Presbytery err in finding Hahn guilty of violations of the 9<sup>th</sup> Commandment, violations of the 5<sup>th</sup> Commandment, and violations of the 2<sup>nd</sup> Great Commandment?

## **VI. JUDGMENT FOR CASE 2011-12**

No.

## **VII. REASONING AND OPINION FOR CASE 2011-12**

Appellant Hahn alleges that were irregularities and other errors in the trial & judgment by the PMWP in which he was found guilty of:

(1) Violations of the 9th Commandment (Deuteronomy 5:20) and 1 Timothy 5:19, by the making of false and unsubstantiated accusations against the Elders of Christ the King Presbyterian Church, PCA, (2) Violations of the 5th Commandment (Deuteronomy 5:16), Hebrews 13:17, and 1 Peter 5:5 by failing to give proper obedience and respect to the Elders in the church and others of authority through hostility, contumacy regarding counsel given to him by the Session of Christ the King Presbyterian Church, PCA, refusal to submit to their authority, and failure to keep his membership vows, and (3) Violations of the 2nd Great Commandment to love your neighbor as yourself (Leviticus 19:18 and Matthew 22:39) and 1 Thessalonians. 5:12-13 through a bitter and

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malignant spirit toward the Session of Christ the King Presbyterian Church, PCA.

Those alleged errors include discrepancies between Session minutes and police reports, the refusal of PWMP to grant the Appellant his requested amendment to the charges against him, "hurrying to a decision," and the "manifestation of prejudice in the case."

The charges against the Appellant arise out of the circumstances related to the Appellant's interaction with the CTKPC Session, TE Huber, and various individuals in the CTKPC congregation (most notably RE Ridenour and Lisa Ridenour). After an extensive period of interaction and meetings with the Appellant, including: (1) the filing of six complaints by the Appellant with the CTKPC Session; (2) the filing of four complaints by the Appellant with PMWP; and (3) receiving a request by the CTKPC Session that PMWP bring formal charges against the Appellant for his "bitter spirit and accusations against the session and pastor of Christ the King," PMWP issued an indictment and charges against the Appellant. Shortly after the indictment was drawn up and the charges made, the Appellant filed charges against RE Ridenour, Lisa Ridenour, and TE Huber.

After a trial was held by the PWMP Judicial Commission, in which the Appellant was afforded representation, a unanimous guilty verdict was rendered. The judgment of the PMWP Judicial Commission was approved by PMWP on 9/17/11. The trial was conducted over the course of more than seven hours and the transcript of the same runs approximately 140 pages long.

Once again, as we review the decisions of PMWP with respect to the Appeal, the appropriate standard of review is one of "great deference to a lower court." The standard is clearly spelled out in *BCO* 39-3.3:

a higher court should ordinarily exhibit great deference to a lower court regarding those matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties. Such matters of discretion and judgment would include, but not be limited to: the moral character of candidates for sacred office, *the appropriate censure to impose after a disciplinary trial, or judgment about the*

*comparative credibility of conflicting witnesses.*

Therefore, a higher court should not reverse such a judgment by a lower court, unless there is clear error on the part of the lower court. (Emphasis added.)

PMWP had a great deal of familiarity with the facts and persons in the Case. The PMWP Judicial Commission received numerous complaints, requests, and charges against other individuals from the Appellant. The trial was held over several hours, with numerous witnesses (for both the prosecution and the defense) testifying, and the Appellant being given the opportunity to directly and cross-examine examine witnesses.

Although there may have been evidence contrary to the judgment rendered by PWMP, we cannot hold as a matter of law that there is clear error on the part of PWMP in rendering its judgment.

The Appeal is denied.

The Summary of Facts was written by RE Terrell and TE Greco. The Statement of the Issue, Judgment, and Reasoning and Opinion were written by TE Fred Greco.

## **VIII. STATEMENT OF THE ISSUE FOR CASE 2011-15**

Did Philadelphia Metro West Presbytery err on September 17, 2011, in denying the institution of process against Lisa Ridenour, RE Ridenour, and TE Huber?

## **IX. JUDGMENT FOR CASE 2011-15**

No.

## **X. REASONING AND OPINION FOR CASE 2011-15**

Hahn, after more than six months of discussions with, and accusations of, Lisa Ridenour, RE Ridenour, and TE Huber, and after the CTKPC Session formally requested that PMWP bring formal charges against the Complainant for his “bitter spirit and accusations against the session and pastor of Christ the King,” brought formal charges against Lisa Ridenour, RE Ridenour, and TE Huber. PMWP declined to appoint a prosecutor and commence process against Lisa Ridenour, RE Ridenour,

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and TE Huber. Hahn filed a complaint on September 30, 2011 with PMWP for its failure to institute process. On October 18, 2011, PMWP denied that complaint, citing as its grounds the Hahn's "attitude and actions throughout the hearing and trial process this year" as manifesting "the character traits described in *BCO 31-8*."

Although in general *BCO 32-2* requires that a court commence process upon the filing of charges, the court is afforded some discretion according to *BCO 31-8*, which states:

Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash or highly imprudent.

In this Case, PWMP specifically found that the language of *BCO 31-8* applied to the Complainant and his charges. Additionally, PMWP found, after it had "read the entirety of the documents and heard the testimony of the participants" that there was "insufficient evidence to indicate a strong presumption of guilt" on the part of any of Lisa Ridenour, RE Ridenour, and TE Huber. The SJC is required to defer to the lower court in such judgments apart from a showing of clear error (*BCO 39-3*). The Record of the Case provides no such showing.

The Summary of Facts was written by RE Terrell and TE Greco. The Statement of the Issue, Judgment, and Reasoning and Opinion were written by TE Fred Greco.

The Decisions in Cases 2011-11, 2011-12, 2011-15 and 2011-16 were adopted by a vote of 18 Concurring, 0 Dissenting, 0 Recused, 0 Abstaining, 6 Absent.

The three decisions were then adopted as a package as shown below.

Barker Absent	Donahoe <i>Concur</i>	McGowan Absent
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Concur</i>	Fowler <i>Concur</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Concur</i>	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler Absent	Terrell <i>Concur</i>
Chapell <i>Concur</i>	Kooistra <i>Concur</i>	White Absent
Coffin <i>Concur</i>	Lyle Absent	Wilson Absent

**Concurring Opinion**  
**Case 2011-15 - Hahn vs. Philadelphia Metro Presbytery**  
**RE Howard Donahoe**

I agree with the Judgment in this case, but a Concurring Opinion is warranted because of one part of the Court's Reasoning (underlined below):

Although in general BCO 32-2 requires that a court commence process upon the filing of charges, the court is afforded some discretion according to BCO 31-8, which states . . .

The underlined also appears in a previous SJC decision (*Lyons v. Western Carolina*) and this wording could easily be misunderstood. Here's how BCO 32-2 reads:

Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honor of religion, itself to take the step provided for in BCO 31-2.

To "commence process" means to order an indictment and appoint a prosecutor to prepare the indictment and prepare for the arraignment and possible trial (i.e., the second part of BCO 31-2). But it would be wrong to imply a court is required - even in general - to do this simply because an individual "files charges." Other factors need to be evaluated before a court commences process (including the three factors mentioned in the *Lyons* Case).

While this *Hahn* Case was narrowly (and rightly) decided on BCO 31-8, the underlined statement raises the question: "What prerogative *does* a court have when allegations are presented to it?" I contend a court has greater prerogative than what might be implied by the underlined statement. A court must consider several factors. And it always has the right and the responsibility to exercise its discretion and judgment in deciding whether to order an indictment, appoint a prosecutor, and begin proceeding to a trial. Granted, this discretion and judgment is always subject to review later by the higher court via, for example, BCO 43 (Complaints), BCO 40-5 (allegation of an important delinquency or grossly unconstitutional proceeding of the lower court), and perhaps BCO 33-1 & 34-1 (assumption of original jurisdiction for "refusing to act" in doctrinal case or case of public scandal).

In one sense, this freedom reflects the same principle observed by the civil magistrate. Not all accusations presented by an individual to a police officer, or by a police detective to a district attorney, or even by a grand jury to a DA, will automatically result in a criminal indictment.

### **Alleging an Offense vs. Filing Charges**

The *BCO* doesn't explain how a person "undertakes to make out the charge" (*BCO* 32-2). Is there a substantial difference between someone who alleges an offense and someone who files charges? I don't think so. Sometimes an allegation is made with supporting evidence, but sometimes not. But regardless, an allegation from an individual is simply that – an allegation. It doesn't matter much if he says he's "filing charges." The court is the only entity that officially files charges, in the sense of an issuing an indictment. (*BCO* Appendix G is a sample form for a court's indictment. There's no sample form for an individual "filing charges.")

An offended brother has a right to "tell it to the Church" per Matthew 18:17 (after complying with vss. 15-16). But telling and demanding prosecution are not the same things. The Church is required to listen to the telling, and inquire, but it doesn't have to indict. In the PCA, an indictment is always and *only* in the name of and on behalf of the Church – *not* the individual. The person making the allegation is not even a party in the case – even if he's the offended person:

*BCO* 31-3. The original and only parties in a case of process are the accuser and the accused.

The accuser is always the PCA, whose honor and purity are to be maintained.

*BCO* 31-4. Every indictment shall begin: "In the name of the PCA," and shall conclude, "against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ, as the King and Head thereof." In every case the Church is the injured and accusing party, against the accused.

### **Judicial History**

There's a mixed judicial history in the PCA on a court's prerogative when it receives "charges." It was answered one way 20 years ago (rightly) in two



cases where the SJC judgments were unanimous and were adopted by the 21st General Assembly in Columbia, SC (a procedure in place in 1993).

Case 91-06: *Sandra Lovelace v. Northeast Presbytery*, M21GA, 1993 pp. 185-193.

Case 92-07: *William Conrad, et al v. Central Carolina Presbytery*, M21GA, 1993 pp. 218-193.

In *Lovelace*, Presbytery upheld the dismissal of charges against two ruling elders, and the SJC and the General Assembly adopted a Judgment rightly declaring:

Yes, a court has the prerogative of not adjudicating a case once charges have been placed before it. A court has the duty to investigate the allegations to determine if a trial is necessary (*BCO* 31-2).

In *Conrad*, the SJC and GA adopted a similar Judgment after the Presbytery declined to indict on allegations made against a minister. The Decision also declared a court may refuse to allow the person who brought the original accusation to demand being a voluntary prosecutor.

But more recently, the SJC has reasoned somewhat differently in two cases involving charges against ministers.

In *Lee v. Korean Eastern Presbytery* (Case 2010-26), TE Lee filed charges against two other ministers in the Presbytery, but Presbytery declined to indict. The SJC sustained Lee's Complaint and wrote the following as the conclusion to its Reasoning:

In sum, once a Presbytery receives, from one who had the right to file charges, properly drawn charges against one or more teaching elder members of Presbytery, the Presbytery must proceed to accept and adjudicate those charges under the provisions of *BCO* chapter 32 unless it can show that one or more of the situations spelled out in *BCO* 29-1, 32-20, 34-2 and 31-8 applies. But if a Presbytery determines to dismiss charges on the basis of the above provisions, the burden of proof is clearly on the Presbytery. It may constitutionally dismiss such charges only with reasoning that is documented in the record and subject to review by the

higher court (see *BCO* 40-2 and 43-1).

In *Lyons v. Western Carolina* (Case 2010-16), a man “filed charges” against a minister, but Presbytery declined to indict. The issue in this case was somewhat more complicated than in *Lee*. While the SJC did not find Presbytery erred in declining to indict, it did rule Presbytery erred in ruling Lyons’ subsequent Complaint administratively out of order. SJC wrote the following in its Reasoning (the first line of which was repeated in the present *Hahn* Case):

Although in general *BCO* 32-2 requires that a court commence process upon the filing of charges, the Court has some discretion with respect to three categories. First, according to *BCO* 31-8, the Court may decline because the accuser “is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under Censure or Process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash or highly imprudent.” (See Case 2010-04 *Sartorius, et al vs. Siouxlans Presbytery* and Case 2009-22 *McNeil vs. Chesapeake Presbytery*) Second, *BCO* 34-2 instructs that “charges ought not to be received” against a Minister on “slight grounds.” Finally, *BCO* 32-20 establishes a limitation on the filing of charges outside of a space of one year.

[SJC’s Reasoning in *Lyons* did not refer to *BCO* 29-1, as it had in the *Lee*, which says an offense must be something that can be “proved to be such from Scripture.” Perhaps it was assumed.]

### **A Charge: Sufficient vs. Necessary Condition**

In the interpretation and application of *BCO* 32-2, there may be confusion between what’s a *sufficient* condition and a what’s a *necessary* one. *BCO* 32-2 is best understood as stipulating a charge is a necessary condition, that is, the accused must know what he is being accused of. Even the SJC’s Reasoning in *Lee* and *Lyons* seems to agree that a charge filed by an individual is not a sufficient condition because the SJC stipulates four *BCO* requirements that must also be met before commencing process:

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- BCO 29-1* Nothing, therefore, ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture.
- BCO 31-8* Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash or highly imprudent.
- BCO 32-20* Process, in case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant.
- BCO 34-2* As no minister ought, on account of his office, to be screened in his sin, or slightly censured, so scandalous charges ought not to be received against him on slight grounds.

Let's call them the *SAYS* standards – Scripture, Accuser, Year, and Slight [grounds]. The Reasoning in *Lee* (and perhaps less directly in *Hahn*) seems to imply any charge from an individual must be prosecuted if the four *SAYS* standards are met. But there are additional factors. For example, a court should consider whether *BCO 31-5* has been followed:

An injured party shall not become a prosecutor of personal offenses without having tried the means of reconciliation and of reclaiming the offender, required by Christ. (Matt 18:15-16)

And every court has the freedom to seek informal and private interaction with an alleged offender “before instituting actual process.” *BCO 31-7* seems to encourage this:

When the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offenses are not necessary. There are many cases, however, in which it will promote the interests of religion to send a committee to converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt, before

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instituting actual process.

But in addition to *SAYS*, and *BCO* 31-5 and 31-7, there other matters a court should consider before it proceeds to formal indictment and prosecution at trial. Below are just a few examples we'll call the *WEEP* standards.

- Is a trial really warranted?
  - Will the ends of discipline be promoted in a trial?
  - Is there enough preliminary evidence to support an indictment?
  - Is it likely the allegation will be provable at trial?
1. The court might not believe the alleged offense warrants a formal trial. This is a subjective judgment and a matter of discretion. For example, say a 14-year-old communing member alleges his 16-year-old brother violated Scripture by hitting him. The older brother is not willing to confess to the alleged offense, but there's a strong presumption of guilt because two Session members observed the incident. The younger brother "files charges," cites the *Lee Case*, accurately claims he meets the *SAYS* standards, and contends the Session is obligated to institute formal judicial process against his older brother. The Session reports to the younger accuser that while there clearly appears to be a strong presumption of guilt, the alleged offense simply does not warrant a formal indictment and full trial. The Session appropriately confronts the unrepentant older brother, but it sees insufficient warrant for a formal indictment and trial.

Additionally, it may be reasonable to consider things like a Session's size when deciding whether to proceed to formal process. If a Session only has one TE and one RE, formal process will be challenging and could monopolize the Session's time and energy. And with a two-man Session, if one needs to be the prosecutor, a Session trial is probably not possible (though a Reference to Presbytery would be).

2. When considering an indictment, it's fair for a Session or Presbytery to ask: Will the ends of discipline be promoted by a formal indictment and trial in this particular instance? It's possible the several "ends" in *BCO* 27-3 could be more easily and/or more sufficiently achieved without going to a formal trial.

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The exercise of discipline is highly important and necessary. In its proper usage discipline maintains:

- a. the glory of God,
- b. the purity of His Church,
- c. the keeping and reclaiming of disobedient sinners.

Discipline is for the purpose of godliness (1 Tim 4:7); therefore, it demands a self-examination under Scripture.

Its ends, so far as it involves judicial action, are  
the rebuke of offenses,  
the removal of scandal,  
the vindication of the honor of Christ,  
the promotion of the purity and general  
edification of the Church,  
and the spiritual good of offenders themselves.

3. The court might consider the preliminary evidence insufficient to support the accusation/charge. It would not be prudent to order an indictment until and unless it believes otherwise. While additional evidence might later change the court's mind, absent that, the court is within its rights to decline to prosecute.

It seems this understanding was approvingly mentioned by the SJC in the present *Hahn* Case. In its Reasoning, the SJC states:

“Additionally, [the Presbytery] found, after it had “read the entirety of the documents and heard the testimony of the participants” that there was “insufficient evidence to indicate a strong presumption of guilt” on the part of any of [the 3 persons accused by Mr. Hahn].”

And this understanding is reflected in SJC Manual, Chapter 16: Procedures for Assuming Original Jurisdiction over a Minister (*BCO* 34-1). Even if two *Presbyteries* file charges against a minister in another Presbytery, *and* the SJC determines it's a doctrinal case or case of public scandal, *and* the SJC determines the original Presbytery “refused to act,” the SJC *still* must determine there is a strong presumption of guilt before commencing process.

*OMSJC* 16.1b. If the case is determined to be in order, the [SJC] panel shall conduct an investigation of

allegations against the minister under the provisions of *BCO* 31-2.

*OMSJC* 16.4 If the SJC's final judgment is that the above investigation does not raise "a strong presumption of the guilt of the party involved," (*BCO* 31-2) the SJC shall dismiss the case and advise the parties to the case.

4. The court might legitimately doubt the charge can actually be proven at trial. This doubt could result from various reasons: inadequate or unavailable evidence, insufficient or questionable witnesses, etc. For example, if someone charges a man with an offense related to his marriage, and his wife is not willing to testify, and the court does not believe the offense could be proven at trial without her testimony, it would probably not be prudent to conduct a trial.

These examples simply illustrate a court can and should exercise discretion and judgment in areas additional to the *SAYS* standards when deciding whether and when to commence formal process.

### **Historical & Contemporary Views**

This freedom to exercise discretion and judgment echoes that expressed over a century ago by F.P. Ramsay in his *Exposition of the Book of Church Order* (1898, p. 193-194, on VI-2). <http://pcahistory.org/bco/rod/32/02.html>

Ramsay is broadly regarded as one of the most eminent exegetes of Presbyterian polity. Below are his comments on the same paragraph as our *BCO* 32-2:

*173 - II. Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honour of religion, itself to take the step provided for in Chapter V., section II.*

Ramsay: Since an offence is anything in principle or practice contrary to the Word of God, who of us is not an offender? Were it a duty to prosecute every offender, the Church would have no time or strength for anything else. Process shall not commence unless one of two conditions

is fulfilled. The one of these conditions is, that some person or persons volunteer to prosecute in spite of the warning in 169 and after complying (if an injured party or one privy to a private offence) with 165; and even then the court may decline to allow process to commence, either from objection to the voluntary prosecutor (168), or because the thing charged is not an offence, or the evidence proposed is seen to be inadequate, or because the ends of discipline will not be promoted in the circumstances. The other of these conditions is that the court shall find it necessary, for the honor of religion, to take the step provided for in 162. (Emphasis added).

Here's an excerpt from Morton Smith's commentary on *BCO* 32-2 (echoing Ramsay):

. . . Even [if someone files charges], the Court may decline to prosecute, for any one of the following reasons:

1. objection to the voluntary prosecutor and his motivations 31-8;
2. the thing charged is not an offense;
3. the evidence proposed is inadequate;
4. the ends of discipline will not be promoted in these circumstances.

### **Other Denominations**

This understanding of a court's freedom is also reflected in the rules of other Presbyterian denominations, perhaps more clearly than in ours. Granted, these don't govern the PCA, but it would be odd if an important aspect of our disciplinary procedures were fundamentally different than theirs. Take the OPC for example (underlining added):

OPC Book of Discipline, Chapter 3 – Steps in Judicial Process  
[http://opc.org/BCO/BD.html#Chapter\\_III](http://opc.org/BCO/BD.html#Chapter_III)

- 7a. If a charge in the form prescribed in this chapter, Section 3, is presented to the judicatory of jurisdiction by an individual or individuals, the judicatory shall proceed to conduct a preliminary investigation to determine whether judicial process shall be instituted. A committee may be appointed for this purpose, but its findings shall always be reviewed by the judicatory.

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- 7b. The judicatory, or the committee, shall consider
- (1) the form of the charge;
  - (2) the form and relevancy of the specifications;
  - (3) the competency of the witnesses named in the specifications;
  - (4) the apparent authenticity, admissibility, and relevancy of any documents, records, and recordings adduced in support of the charge and specifications;
  - (5) whether the specifications, if true, would support the charge; and
  - (6) also, whether the charge, if proved true, would constitute an offense serious enough to warrant a trial.

An offense which is serious enough to warrant a trial is:

- (1) an offense in the area of conduct and practice which seriously disturbs the peace, purity, and/or unity of the church, or
- (2) an offense in the area of doctrine for the non-ordained member which would constitute a denial of a credible profession of faith as reflected in his membership vows, or
- (3) an offense in the area of doctrine for the ordained officer which would constitute a violation of the system of doctrine contained in the Holy Scriptures as that system of doctrine is set forth in our Confession of Faith and Catechisms.

See also:

ARP Book of Discipline, V. Part A, paragraphs 4 & 5

<http://www.arsynod.org/downloads/Book%20of%20discipline.pdf>

RPCNA Book of Discipline, Chapter 2: Instituting Judicial Process (esp. paragraphs 2.1 and 2.2) <http://reformedpresbyterian.org/downloads/constitution2010.pdf>

EPC Book of Discipline, Chapter 6 (esp. 6-1.B)

<http://www.epc.org/resources/download-epc-documents/>



RCA *BCO*, Chapter 2, Part 1, Article 4, Section 4 – Procedure for Bringing a Charge <http://images.rca.org/docs/bco/2011BCO-Discipline.pdf>

PCUSA Book of Discipline, Chapter 10, paragraphs D-10.0103 and 10.0201 <http://index.pcusa.org/NXT/gateway.dll?f=templates&fn=default.htm&vid=pcdocs:10.1048/Enu>

### **Relative Value of Formal Process**

Perhaps this also raises the question of how a Session may communicate its opinion/ judgment when it believes a member has sinned or is sinning. While a Session cannot impose the formal censures of Admonition, Suspension, or Excommunication apart from a confession or formal process, it's always free to tell a member if it believes he has sinned. In certain instances and with appropriate discretion, a Session could adopt and deliver a letter to a member officially communicating its judgment about that person's behavior. It doesn't need a trial to call something a sin, even formally. A Session might use this approach, for instance, when officially expressing its opinion on the relative culpabilities in a marriage demise, in circumstances where formal judicial process might not be prudent or might not be the best way to achieve the ends of *BCO* 27-3.

Some people seem to think a formal trial is usually a helpful and productive approach and a great way to resolve disputes and allegations. I wonder. Trials are difficult. They cost money. They take time. They sometimes drain the energy out of a Session and its minister. And to be done well it requires a good prosecutor - and it's rare for a TE to have that skill, and even rarer for him to have that experience, and almost unknown for him to have the time. Granted, a large church might have an RE attorney on Session, but it's less likely with a smaller Session. A trial often means a failure of shepherding, a failure of mediation, a failure of informal discipline, and a failure of communication. And in the end, a trial often fails to resolve the matter and often leaves broken relationships in its wake. I'm not saying trials are bad, only that they're rarely the wonderfully-effective, peace-restoring, truth-vindicating things many seem to imagine them to be.

### **Conclusion**

We should recognize and appreciate courts have the freedom and responsibility to exercise discretion and judgment in deciding whether and when to commence formal process. This exercise is subject to appellate

review, of course, but it shouldn't be restricted - even in general - without compelling reasons or explicit constitutional directive.

**CASE 2011-14**  
**COMPLAINT OF RE DUDLEY REESE AND TE NIEL BECH**  
**VS.**  
**PHILADELPHIA PRESBYTERY**

**I. SUMMARY OF THE FACTS**

04/16/09 The SJC ruled in Cases 2008-1 and 2008-10 that Philadelphia Presbytery did not err when it licensed and later ordained TE Jason Hsu who, during the course of his examinations, stated that he believes the office of Deacon can also be held by women. TE Hsu also affirmed, among other things, that he would not ordain women to the office of Deacon; that he would feel more comfortable with a "Mercy Team" comprised of men and women who are not ordained; but that if the Session of the Church that calls him desires to ordain men as Deacons, he would submit to that. (M37GA176, 178)

In denying these Complaints the SJC stated the following: "We are required to give great deference to the judgment of Presbytery on matters of discretion and judgment best addressed by the court with familiar acquaintance with the events and parties (*BCO* 39-3.3). In the absence of clear evidence that the candidate intends to ordain women to the office of deacon, or that he does not intend to encourage his congregation to nominate qualified men to the office, or that he will refuse to ordain qualified men to the office of deacon when women may not also be ordained, we are required to defer to Presbytery's judgment on this area of inquiry." (M37GA185)

Earlier in its opinion the SJC stated: "[I]f a member of a Presbytery, who during his examination for ordination promised to follow the *BCO* in spite of a personal reservation, subsequently acts in contradiction to the

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requirement of the *BCO* in this or related provisions, the Presbytery is required to act to bring the member's practices into conformity with our Constitution. A promise to act in accordance with the Constitution is obviously undermined by subsequent activity that violates the Constitution. Similarly, where a candidate asserts a view that differs with the *Book of Church Order*, the Presbytery is free to challenge that candidate as to whether the candidate's view of Scripture is in accord with our system of doctrine." (*M37GA184-185*)

- 03/31/09 An overture was offered calling on Philadelphia Presbytery to uphold the teachings of the *BCO* regarding the Diaconate. An alternative was offered from City Church (the mission church at which TE Hsu served as Assistant Pastor) calling on Presbytery to recognize the validity of six different views of the Diaconate including one that stated "Both men and women serve as equal partners in diaconal ministry and are often described as 'deacon' and 'deaconess' though no one is ordained to this ministry."

A supporting paper was offered that stated the following:

Given the biblical data we find that the *BCO*'s conception of the ordinary office of deacon to be narrower than scripture, and as such a real danger to the church. However, we are grateful that the *BCO* itself does not require the formation of formal diaconates as part of their organization and the language of the *BCO* conceives of situations in which such a formation may not be engaged.

We believe the language of "for any reason" as presently stated [*BCO* 9-2 impossible for any reason] gives us needed freedom to exercise our conscience regarding the teaching of scripture that included women within the office of deacon.

- 04/10 City Church responded to a survey by Presbytery regarding Diaconal practices:

- a) As allowed in *BCO* 5-10 and 9-2 we do not plan to establish a formal diaconate at the time of particularization.

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- b) Given that the office of deacon is ordinary and perpetual we will seek to establish a formal diaconate at such time as we are “able.” However, for the indefinite future, City Church is a church “in which it is impossible for any reason to secure deacons” (9-2). The main reason is an issue of conscience. Scripture is the only infallible rule of faith and practice, and we believe the *BCO* is more restrictive than Scripture on the issue of women deacons. When the *BCO* has been reconciled with Scripture we will be “able” to form a Board of Deacons. In the meantime, we understand that the *BCO* allows us to function as an organized church without a formal diaconate, and permits us to address diaconal needs under the oversight of the Session.

Complainants and Respondents disagree on the extent to which TE Hsu was involved in the preparation of these documents from City Church.

11/13/10 A Special Committee of Presbytery reported. The Committee was established at the January meeting of Presbytery to consider a Complaint from RE Mark Grasso against Presbytery’s actions at the November 14, 2009, Stated Meeting wherein it refused to allow a Dissent by RE Reese and TE Bech to be recorded. The Committee recommended a series of procedures for better handling Dissents, Protests, Complaints, and Objections. They also recommended that a series of Dissents, Protests, Complaints, and Objections from 2009 and 2010 be recorded in Presbytery’s Minutes. These documents had not been previously recorded because they were ruled out of order for various reasons at the time they were offered.

05/14/11 A motion was made that Presbytery “appoint the Coordinating team [*sic*] to act as a commission of presbytery, and approve the transition of a TE within our Presbytery to a new call at CityLine [*sic*] Church.” Presbytery’s minutes report that the candidate would be preaching his candidating sermon the following day, that he had the unanimous support of the CityLine [*sic*] Pulpit

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Committee and Session, and that his name was not being publicized because he was currently serving a church within the Presbytery.

Apparently this motion was opposed by some on the grounds that they were not willing to vote to establish a Commission to approve a call for an unnamed individual. Presbytery then adopted a motion to recess until the evening of May 26 “when his candidacy and call will be voted upon by Presbytery.”

- 05/22/11 The Stated Clerk informed Presbytery by e-mail that City Line Church had voted unanimously to call TE Jason Hsu (the unnamed TE above) as their next Pastor.
- 05/23/11 RE Reese notified the Stated Clerk of his understanding that it would be improper for Presbytery to act on TE Hsu’s call at the reconvened meeting on May 26 since the call was not before Presbytery at the May 14 Stated Meeting.
- 05/24/11 The Stated Clerk announced the cancellation of the meeting scheduled to reconvene on May 26 and announced a properly Called Meeting to be held on June 3, 2011. The meeting was called for the purposes of adjourning the May 14 Stated Meeting; approving the call to TE Hsu; approving his resignation as Assistant Pastor of City Church; and establishing a Commission to install him at City Line Church. The call ends with the following sentence. “As with others [*sic*] members in good standing who transfer within our Presbytery, there will be no examination or questioning of the candidate.”
- 06/03/11 Presbytery took up the call from City Line Church to TE Hsu. The Minutes state “TE Hsu was not reexamined according to his views and exceptions as they have not changed since his reception as a member of the court.” TE Bech and RE Reese sought to ask questions concerning the practices of City Church and City Line Church regarding the Diaconate; whether the City Line Pulpit Committee had knowledge of TE Hsu’s views on the Diaconate; and on TE Hsu’s views on the Diaconate. The Moderator declared each of these questions to be out of order. In each case the ruling

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was challenged and sustained. The call to TE Hsu was approved, and TE Hsu was later installed as Pastor of City Line Church.

07/02/11 RE Reese e-mailed the Stated Clerk to take issue with the statement in the draft minutes of the June 3 Meeting that asserted that TE Hsu's views had not changed. RE Reese argued that nothing that happened in the meeting demonstrated this.

07/02/11 RE Reese and TE Bech complained against Presbytery's actions at its Meeting of June 3. In particular they contended that Presbytery's unwillingness to allow any questions of TE Hsu or City Line Church made it impossible to determine if TE Hsu's views have changed or if he intends to follow the directives of the SJC in Cases 2008-1 and 2008-10. They further asserted that it appears that TE Hsu's views on the Diaconate have changed and that he does not intend to ordain men as Deacons until the *BCO* is changed. They noted that if these assertions are true, qualified men will be denied the right to serve as Deacons; the Members of the Congregation will be denied their right to vote on qualified Deacons; and the Presbytery would be failing to follow the directives in Cases 2008-1 and 2008-10. Complainants then asked for a series of amends that entailed a) removing TE Hsu from office until he confirms that he will conform his practices to the Constitution of the PCA and the directives of Cases 2008-1 and 2008-10; and b) that Philadelphia Presbytery confirm its commitment to conforming the practices of its member churches and Teaching Elders to the *BCO*.

09/21/11 Presbytery took up, in Executive Session, the Complaint of RE Reese and TE Bech. TE Chris O'Brien, representing the Coordinating Team of Presbytery, asked the Moderator to rule the Complaint out of order on the grounds that "*Motions that are in conflict with the corporate charter, constitution, or bylaws of a society*' are out of order. (**Robert's Rules of Order**, Tenth Edition, pg. 332)." [Italics and bolding are from the original document.]

In support of this motion the Coordinating Team asserted that while it may be proper to complain under *BCO* 13-6 that

a TE transferring between churches within a Presbytery was not examined, this Complaint violates the Constitution of the PCA in that accusations are made against TE Hsu in violation of *BCO* 34, and the proposed amends include the removal of TE Hsu without process in violation of *BCO* 31-38. They further argued that the charges are “baseless” in that TE Hsu has not practiced anything contrary to his vows because, as an Assistant Pastor, he was not a voting member of the Session of City Church.

The Moderator did not rule on the point of order. Rather, he put it directly to the body. After debate the motion to declare the Complaint out of order was sustained.

10/21/11 RE Reese and TE Bech filed their Complaint with the General Assembly.

## **II. STATEMENT OF THE ISSUE**

Did Philadelphia Presbytery err at its September 21, 2011, Meeting when it declared the Complaint of RE Reese and TE Bech to be out of order?

## **III. JUDGMENT**

Yes.

## **IV. REASONING AND OPINION**

Philadelphia Presbytery erred in ruling the Complaint out of order on the basis of a misapplication of Robert’s Rules of Order (see Summary of Facts at 09/21/2011).

Presbytery declared the Complaint to be out of order based on the rationale that the Complaint violated the Constitution because, in the opinion of Presbytery, the Complaint included accusations made against a Teaching Elder contrary to *BCO* 34, as well as requested amends that would be contrary to *BCO* 31-38. When Philadelphia Presbytery refused to take up the merits of the Complaint (or allow opportunity for the Complaint to be amended), the other issues of error raised in the Complaint were not addressed. Those remaining issues of error pertained to the actions of Presbytery at its June 3, 2011, Meeting where

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it sustained all of the Chair's rulings on questions pertaining to the pastoral call from City Line Church to TE Hsu as being out of order.

While there is no Constitutional obligation to re-examine a Minister who is receiving a call to another church within his own Presbytery, there is certainly no constitutional prohibition against asking him or the Session of the particular church issuing the call pertinent questions that may aid the Presbytery in determining if such a call is to be deemed "for the good of the Church" (*BCO* 21-1). In fact, that is a determination that must be made by Presbytery prior to placing the call in the hands of the person to whom it is addressed. Moreover, in cases involving transfer, *BCO* 20-10 explicitly asserts the right of Presbytery to hear all the parties involved in the prosecution of a call, together with its obligation to dispose of the call "as it shall appear most beneficial for the peace and edification of the Church at large." Such rights and obligations would certainly seem to encourage that questions be asked and answered rather than prohibited. This is particularly true in light of the rationale in SJC Cases 2008-1 and 2008-10, and the views that were expressed to Philadelphia Presbytery by the Session of City Church, where TE Hsu had been serving as Assistant Pastor.

*BCO* 43-2 requires that a Complaint against an action or decision of a Court also include "supporting reasons" for the Complaint. In this case, many of the supporting reasons and at least some of the requested amends found in the Complaint were deemed by Presbytery to be objectionable. Consequently, they chose to rule the entire Complaint out of order. Deeming parts of a Complaint objectionable is not sufficient grounds for declaring the whole to be out of order. It should be noted that when any Complaint is taken up by a Court, it is not bound by the Complainant's requested amends and may consider them as advisory only. Moreover, even if supporting reasons offered by a Complainant are deemed insufficient or inapplicable, the Complaint must still be processed if it meets the requirements of *BCO* 43 as noted above.

By their own admission, Presbytery has in the past too readily ruled out of order proper Dissents, Protests, Complaints, and Objections. (See Minutes of the November 13, 2010, Meeting of Presbytery, pp. 2-15) In making this admission Presbytery properly recognized that Dissents, Protests, Complaints, and Objections are important parts of Presbyterian polity and are crucial to maintaining the rights of the minority on any



given action. Thus, for example, the Special Committee charged with reviewing how Presbytery should deal with Dissents, etc. concluded,

We believe presbytery should take seriously Mr. Grasso's admonition at the end of his complaint:

Dissents are about the minority recording their disagreements about something important to them. It is neither fair-minded nor Godly to rule whatever the minority does as out of order merely because the majority has the votes to do so. This is not right, and does not please God. The minority has a constitutional right to express its views through dissent . . .

These words express what is at the heart of the various forms of complaints, which is allowing the voice of the minority to be heard.

(Minutes of Philadelphia Presbytery, November 13, 2010, page 4)

Unfortunately, when Presbytery acted to rule out of order the Complaint of RE Reese and TE Bech because Presbytery decided that some of the supporting reasons and the proposed amends were not appropriate, it undercut the very principles of minority rights it had previously recognized. If upheld, that action would prevent either Presbytery or the General Assembly from dealing with the legitimate issues that were raised in the Complaint. It is for this reason that the Complaint is sustained.

We do, however, concur with Presbytery's conclusion that the amends sought by the Complainants are not appropriate. If anyone believes that a Teaching Elder or Session is not acting in accordance with the Constitution of the PCA (and in the absence of evidence to the contrary we must assume that they are), he must deal with such error through the procedures found in *BCO* 31, 32, and 34. In particular, the complaint process cannot be used to remove a properly ordained and installed Teaching Elder from an approved call.

Given that RE Reese and TE Bech (and perhaps other presbyters) were prohibited from asking questions they deemed necessary to determine whether the call was "for the good of the church," and given that Philadelphia Presbytery cannot now rescind TE Hsu's installation, there are at least four constitutional means for redress should anyone find it necessary:

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- 1) If anyone believes that a minister is violating the *BCO* and thereby violating his vow to submit to his brethren, he should bring it to the attention of some minister of the presbytery (*BCO* 34-3), or the presbytery committee responsible for oversight of ministers (like a shepherding committee), or he should draft and file charges with presbytery on the matter.
- 2) If anyone believes a session is violating the *BCO* or is guilty of an “important delinquency” or a “grossly unconstitutional proceeding” he should take advantage of the avenue provided in *BCO* 40-5 and report it to the presbytery.
- 3) When Philadelphia Presbytery annually reviews session records, presbyters may-insist that it give particular attention to how the City Line session is complying with the *BCO* with respect to the polity questions raised in the complaint.
- 4) Based upon the "reports" set forth in the Complaint, a presbyter may seek a *BCO* 31-2 investigation of TE Hsu.

The summary of the facts was written by RE Frederick Neikirk. The Statement of the Issues and Reasoning and Opinion were written by TE Danny Shuffield with input from the members of the Panel. The whole was adopted as amended by the Panel 3-0-0. The Panel members were TE Paul Fowler (chairman), TE Danny Shuffield, and RE Frederick Neikirk, with alternates TE Steve Meyerhoff and RE Dan Carrell.

The Decision in Case 2011-14 was adopted by a vote of 18 Concurring, 1 Dissenting, 5 Absent.

Barker Absent	Donahoe <i>Concur</i>	McGowan Absent
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Concur</i>	Fowler <i>Dissent</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Concur</i>	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler Absent	Terrell <i>Concur</i>
Chapell <i>Concur</i>	Kooistra <i>Concur</i>	White <i>Concur</i>
Coffin <i>Concur</i>	Lyle Absent	Wilson Absent

**Concurring Opinion**  
**Case 2011-14 - Complaint of RE Dudley Reese and TE Niel Bech**  
**vs. Philadelphia Presbytery**  
**RE Frederick Neikirk**

I wholeheartedly concur with the judgment in this Case. I believe, however, that the Standing Judicial Commission did not go far enough in the amends it required. This concurring opinion is filed to set forth what I believe would have been a more just amends.

The Record, and the Reasoning and Opinion adopted by the SJC, make it clear that individual Presbyters, who were clearly a minority within the Presbytery, “were prohibited from asking questions they deemed necessary to determine whether the call [to a teaching elder] was ‘for the good of the church.’” The SJC, after properly noting that Philadelphia Presbytery cannot now rescind the call and installation, then laid out four “constitutional means of redress.” I agree that these four constitute possible means by which this matter could be redressed. The problem, however, is that all of them put the responsibility on individual presbyters who might continue to have concerns or questions about the underlying issues in the case. Presumably, the presbyters most likely to have such ongoing concerns are the very members of the minority who were wronged originally. In other words, the practical effect of the amends set forth by the SJC is to require that corrective action be driven by the individuals who were wronged, rather than by the offending party, in this case the Presbytery.

I believe Scripture is clear that when one party has wronged another the onus is on the offending party to take the lead in rectifying the matter. We see this principle set forth in Matthew 5:21-24. Further, specific applications of this principle are provided by the various “restitution requirements” that run through Exodus 21:12-23:9.<sup>1</sup> Finally, it is important to note that this requirement is particularly stressed when the party that has been wronged is “weak,” which I would take to be an apt description of a consistent minority in a Presbytery. (See, for example, Psalm 82:1-4 and Exodus 22:21-27.)

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<sup>1</sup> Note that this analysis does not turn on the question of whether the specific applications embodied in this passage continue. My point is simply that the applications that are provided here are consistent with the principle that the responsibility to making amends rests on the offending party, not the party that was wronged.

Therefore, while not disagreeing that any of the “remedies” specified by the SJC are allowable, I believe the Court should have gone further and also included the amends proposed by the Panel, that being that Presbytery be instructed to ascertain and record (with supporting evidence), at its next review of Sessional Records, whether the Teaching Elder is complying with the Constitution of the PCA and the rulings in Cases 2008-1 and 2008-10. In my view, this directive would be more in keeping with Biblical standards of justice. It would also have the effect of providing answers to the questions the Complainants originally sought to propose. In so doing Presbytery would also take a big step toward ending any lingering questions as to whether the SJC’s rulings in the aforementioned cases were being followed. I believe this would be healthy both for the Teaching Elder and the Church.

I offer this concurring opinion in the hope that Presbytery would consider whether its Biblical responsibility to promote justice requires it to go further than the amends set forth by the SJC require. Above all, it is my prayer that such a consideration will promote the peace and purity of the Church, and that Christ would be exalted in whatever actions are taken.

**Dissenting Opinion**  
**Case 2011-14 - Complaint of RE Dudley Reese and TE Niel Bech**  
**vs. Philadelphia Presbytery**  
**TE Paul B. Fowler**

As one who recorded his negative vote to The Reasoning and Opinion of Case 2011-14, I wish to have this Dissenting Opinion recorded as well. My rationale is well expressed in the Concurring Opinion written by RE Frederick Neikirk, with this caveat. Those parties who brought their concerns to the court are, in my understanding, no longer in Philadelphia Presbytery, and they are therefore unable to respond to the amends. Moreover, the amends should be directed toward the offending party, Philadelphia Presbytery.

**CASE 2012-03**  
**APPEAL OF TE CHARLES TARTER**  
**VS.**  
**EVANGEL PRESBYTERY**

**I. SUMMARY OF THE FACTS**

07/12/10 At a meeting of Evangel Presbytery's (EP) Church and Pastoral Care Committee (CPCC), there was a discussion of concerns about TE Chuck Tarter's alleged "lack of purpose in his ministry" and a "pattern of avoiding accountability." TE Chuck Tarter had been given permission to work with an organization outside the jurisdiction of the Presbyterian Church in America" (*BCO* 8-7) in Ireland, and was related to EP though the CPCC.

12/09/10 After personal visits and considerable correspondence between the CPCC and TE Tarter, the CPCC voted to make the following requests of TE Tarter:

1. That he restructure his organization, the Gospel Friendship Outreach, to include two members of Evangel Presbytery on the Board of Directors.
2. That he attend Greystone Presbyterian Church and come under the authority of that session.
3. That the Gospel Friendship Outreach make quarterly reports to the chair of the CPCC.

It was communicated to TE Tarter that failure to reply to these requests would result in the CPCC beginning the process of *BCO* 34-10.

01/18/11 TE Tarter's response by letter to the CPCC was found to be unacceptable. He was notified on January 21, 2011, that a recommendation would be made to Presbytery that a Judicial Commission be appointed to investigate the matter and make recommendations to Presbytery.

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- 02/08/11 EP heard and approved the report of the CPCC and appointed a Judicial Commission (JC) to investigate the allegations concerning TE Tarter's ministry and, if the investigation resulted in charges being filed, was given the authority to proceed to adjudicate the matter. While there is no clear reference to the *BCO* in the EP minutes, it is assumed that this was intended to be a *BCO* 31-2 investigative proceeding.
- 07/01/11 The JC communicated to TE Tarter that they had carefully reviewed the concerns raised by the CPCC and invited him to provide them with his perspective by July 15, 2011. His response was made on the date requested.
- 08/01/11 After considering TE Tarter's response, by acclamation the JC found no grounds to file formal charges and thus asked the Presbytery to dismiss the Commission.
- 08/09/11 EP voted not to approve the recommendations of the JC. It directed the Commission to continue its work under its previous charge and report to the November, 2011, meeting of Presbytery.
- 11/07/11 After further investigation, including a personal meeting with TE Tarter, the JC voted to file charges against him related to his failure to submit to the authority of Presbytery. The JC also voted to suspend him from the functions of the office of Teaching Elder in the Presbyterian Church in America pursuant to *BCO* 31-10. He was cited to appear before the JC to answer the charges.
- 01/21, 31/12 A trial was held. The Commission found the defendant, TE Tarter, guilty on the following two counts:
1. Did TE Tarter fail to submit to the authority of Evangel Presbytery in the following three areas presented to him by Evangel Presbytery's Church and Pastor Care Committee? (See #3 above on 12/09/10)

Judgment: YES

2. Has TE Tarter exhibited an ongoing pattern of refusing to submit to those who call him into account and to the authority of Evangel Presbytery?

Judgment: YES

The Commission voted to depose TE Tarter from the office of Teaching Elder in the Presbyterian Church in America and to assign him to a church within the Presbytery for membership and shepherding oversight of the session.

02/14/12 EP approved the report and the judgment of the JC.

03/13/12 TE Tarter filed an appeal against the decision with the Stated Clerk of the Presbyterian Church in America.

## II. STATEMENT OF THE ISSUE

Did Evangel Presbytery, at its meeting of February 14, 2012, err in approving the report and judgment of its JC in the case of The Presbyterian Church in America vs. TE Chuck Tarter (Appellant)?

## III. JUDGMENT

Yes, and the case is remanded to Evangel Presbytery for process consistent with the Reasoning and Opinion set forth herein, or for dismissal, whichever course may appear wiser to Evangel Presbytery.

## IV. REASONING AND OPINION

Appellant raises nine specifications of error on the part of EP's JC. In the first specification of error, Appellant confuses the JC's *judgment* after trial, that he failed to submit to the authority of EP, with a *requirement* that he comply, against his conscience, with the direction of EP's CPCC. The specification is not sustained. Given the confusion, the specification requires no further notice.

In the second specification of error, Appellant alleges that Preliminary Principles 1 and 7 were violated in the JC's judgment that Appellant failed to submit to the authority of EP, when he failed to comply with the direction of the CPCC to "regularly attend Greystones Presbyterian

Church and come under the authority of their session.” Further, Appellant alleges that Preliminary Principle 6 was violated in the JC’s judgment that Appellant failed to submit to the authority of EP, when he failed to comply with the direction of the CPCC to “restructure the board of directors of Gospel Friendships Outreach.” This specification is sustained. A presbytery, or its committee, cannot require of a member what is without the express or implied warrant of Scripture, and a presbytery, or its committee, has no jurisdiction over such an independent mission board.

In the third specification of error, Appellant alleges that *BCO* 15-1 was violated in the JC’s judgment that Appellant failed to submit to the authority of EP, when he failed to comply with the three cited directions of the CPCC specified on December 9, 2010. This specification is sustained. A *committee* of presbytery has no authority to so direct.

In the fourth specification of error, Appellant alleges that *BCO* 35-5 was violated in the JC’s indictment, in that matters therein referred to as “Additional areas of concern,” said to include “church involvement and mentorship, integrity in communications, reputation in the local community, ministry calling, and work ethic” were taken as “charges” without being identified as such, and were set forth in vague language, without times, places, and circumstances particularly stated. Appellant further alleges that the Prosecution sought to sustain these “charges” in the examination of witnesses at trial. This specification is sustained. This aspect of the indictment was inadequate with respect to the demands of due process. The Record of the Case (ROC) demonstrates that these “charges,” nonetheless, were a primary focus of the prosecution’s examination of witnesses, and became a central element in the reasoning of the decision of the JC. The prominence of this issue in the trial and in the reasoning is all the more striking in that it is not even mentioned in the “Statement of the Issues” of the JC’s Final Decision.

In the fifth specification of error, Appellant alleges that *BCO* 32-13, 35-5 and 32-8 were violated when the JC allowed testimony from witnesses who reported the words of others not present to be heard and cross-examined. The ROC amply demonstrates that such testimony was permitted. Further, in at least one instance, the ROC shows that one whose words were so reported was unwilling to grant the characterization of his words when informed that he had been quoted. This specification of error is sustained. Although the Rules of Discipline



do not include a “hearsay” prohibition, given that the indictment alleged an “ongoing pattern of refusing to submit to those who call him to account,” the JC ought to have been jealous for the right of the Appellant to cross-examine those who gave evidence of instances that constituted the alleged pattern.

The sixth specification of error alleges prejudice on the part of the JC (cf. *BCO* 42-3). The evidence offered for the alleged prejudice consists of alleged misstatements of fact, misinterpretations, oversights, and incomplete statements in the Report of the JC. This specification is not sustained. Even granting the truth of the allegations, Appellant did not demonstrate that prejudice was the source of the failures in question.

The seventh specification of error alleges that the JC violated *BCO* 35-7 by allowing testimony to be erased from the recording of the trial before it was transcribed. This specification is not sustained. There is no evidence that this erasure was deliberate or prejudicial, and the JC made every effort to remedy the loss by allowing two members of the JC and the Appellant to reconstruct the testimony from their notes for inclusion in the ROC.

The eighth specification of error repeats the allegation raised in the second part of specification two and is treated in that place.

The ninth specification of error alleges that *BCO* 30, Preliminary Principle 7, *BCO* 34-5 and 42-3 were violated by the JC in its judgment and censure. This specification is sustained. While the SJC must exhibit great deference to a lower court regarding matters of discretion and judgment (*BCO* 39-3, 3), the JC clearly erred in its judgment that when Appellant declined to cooperate with the requirements of the CPCC—requirements that are beyond both the Committee’s and EP’s constitutional authority—Appellant failed to submit to the authority of EP. Further, the ROC does not show that Appellant has exhibited an ongoing pattern of refusing to submit to those who call him to account. The JC drew conclusions unwarranted by other evidence from the mere facts of TE Tarter’s career. The language of their decision regularly speaks of what “appears,” not what it had *found* to be the case. On this ROC, the judgment is not proven and therefore the censure is vacated. This is not to say, however, that with a constitutionally compliant indictment, and a constitutionally compliant examination of all the relevant witnesses, another ROC, sustaining the indictment, might not be

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created. In particular, if Presbytery is persuaded that the issues discussed in the fourth specification of error are of critical importance in this case, an indictment so specifying in sufficient detail must be prepared “that the accused may have an opportunity to make his defense” (*BCO* 32-5). Thus this case is remanded to Evangel Presbytery for process consistent with the Reasoning and Opinion set forth herein, or for dismissal, as may appear wisest to Evangel Presbytery.

This Decision was written by RE Jeff Owen and TE David Coffin, and adopted, as amended, as the Decision of the full Standing Judicial Commission.

The Decision in Case 2012-03 was adopted by a vote of 15 concurring, 1 not qualified, 2 recused, and 6 absent.

Aquila <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Absent</i>	Fowler <i>Absent</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Owen <i>Concur</i>
Carrell <i>Concur</i>	Haigler <i>Absent</i>	Pickering <i>Not Qualified</i>
Chapell <i>Absent</i>	Kooistra <i>Recused</i>	Shuffield <i>Concur</i>
Coffin <i>Concur</i>	Lee <i>Absent</i>	Terrell <i>Recused</i>
Culbertson <i>Concur</i>	Lyle <i>Absent</i>	White <i>Concur</i>
Donahoe <i>Concur</i>	McGowan <i>Concur</i>	Wilson <i>Concur</i>

In accord with *OMSJC* 2.10(e), a member subject to disqualification shall disclose on the record the basis of the member’s disqualification. RE Pickering was not qualified because he is a member of a congregation in the bounds of a presbytery party to the Case (*OMSJC* 2.10(d)(3)(iii)). RE Terrell recused himself because he because of his relationship to a party as a former employee of MTW. TE Kooistra recused himself because of his relationship to a party as the Coordinator of MTW.

**Case 2012-07**  
**RE WILLIAM G. MITCHELL**  
**VS.**  
**THE PRESBYTERY OF THE ASCENSION**

This case came before a Panel of the SJC on March 6, 2013, on appeal by RE William G. Mitchell, the former Clerk of the Session of Westminster Presbyterian Church (“WPC”) in Butler, PA. The Appellant, RE Mitchell,

appeared in person and by his representative, TE Curt McDaniel, pastor of WPC from 2003 to 2008. RE Bill Kriner appeared on behalf of the Appellee, The Presbytery of the Ascension (“AP”). Mr. Kriner had served as Chairman of the AP Trial Commission referred to below.

## I. SUMMARY OF THE FACTS

### 1990s to Present

This case arose in the context of what TE McDaniel described as “more than a 15 year long decline” within the church and what another AP Commission described as “a period of protracted conflict among members” of the WPC Session.” This was the Commission that heard Mitchell’s Complaint of February 15, 2011, also referred to below (the “Complaint Commission”).

1995-2010 Mitchell served as a Ruling Elder through this period, apparently as Clerk of the Session for all or almost all of this period.

4/2007 ff. WPC adopted a bylaw amendment whereby “The Session shall consist of all ordained Elders in good standing who are properly elected. Those unable to serve for good reason will be granted a leave of absence per *BCO*.” As the Complaint Commission later observed, the *BCO* does not use that term, and thus the reference is confusing. Nevertheless, implementation of the amendment led to the practice of “requiring that all members of Session be (re)elected annually.” The practice also included the granting of what was called a “sabbatical” by the Session when there were good reasons why an RE was inclined against standing for election for service during a coming year.

2010 Continued tensions within WPC led to the hiring of Peacemaker Ministries, which determined that a “spirit of arrogance” pervaded the leadership of the church.

1/24/2011 The WPC senior pastor, TE Dan Ledford, and RE Dave Frengel met with RE Mitchell in his office and raised with him the question of his possibly taking a sabbatical in 2011. Apparently this subject had been broached as early as the preceding November when Ledford and TE Walt Coppersmith,

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the executive pastor of the church, interviewed officers regarding their sense of calling to active service. As another Ruling Elder described the Session's concern, in response to a question posed by Mitchell at the hearing before the AP Commission that conducted the trial from which this appeal was taken (the "Trial Commission"), "We thought you needed space to shepherd your family." Nevertheless, it was clear that "you wanted to serve and we were recommending that you not."

- 1/24/2011 The WPC Session met that night, primarily to consider those nominated by the congregation to stand for election to the Session for the new year. The minutes of that meeting include a single line that is on point: "M/S/C to recommend that we grant Bill Mitchell a Sabbatical. The Clerk returned to his role thereafter." As the Complaint Commission later noted, the minutes do not state to whom such a recommendation was being made or why. In any event, as Mitchell himself recalls, he responded to the recommendation by saying in substance that "I felt I was very Presbyterian in that regard and that in fact I would submit to the Session in that regard[.]" No witness took exception to his memory.
- 1/25/2011 The next day, however, Mitchell emailed certain members of the Session with a subject line of "Reflection on last evening." In this email, he supposedly presented a change of mind about taking a sabbatical. This, according to one Session witness, was "completely contradictory to what he had verbally agreed." This witness felt "defrauded" and "deceived." Another Session member said that Mitchell "gave us his word and then changed his mind and chose to give a different word." A third witness described the action as a "most egregious violation of personal honor." It was this email that led to the charges described below; but, despite its critical role, the astonishing reality is that a copy of the email was never made an exhibit at trial, nor did either party seek to include it in the record of this appeal.
- 1/30/2011 A congregational meeting was held for the election of officers. Mitchell did not stand for election, his name did

## APPENDIX T

not appear on the ballot, and he never demanded that it should be.

- 2/15/2011 Mitchell filed the Complaint (referred to above) with the Session. This was deemed by the Session as having been amended by a document dated March 13, 2011. Follow-up communications led to the clarification that Mitchell was complaining essentially about the procedures followed by the WPC Session on January 24. As the Complaint Commission framed its third issue: “Did the Session of Westminster PCA err on January 24, 2011, in approving a ‘sabbatical’ from active service on Session of RE Mitchell?”
- 7/30/2011 AP approved the Complaint Commission’s Proposed Judgment on the Complaint, which included its determination that the WPC Session had erred in approving Mitchell’s sabbatical. The Judgment included an annulment of the sabbatical and a directive that Mitchell’s name be presented to the WPC congregation for consideration for reelection to the Session. This was to “be done as quickly as a Congregational Meeting for such purpose can validly be called . . . .”
- 8/31/2011 Rather than follow the directive of the Presbytery, the WPC Session determined that it could avoid the directive by indicting RE Mitchell. At its meeting on August 31, the Session approved the institution of process and ordered that an indictment be drawn.
- 9/9/2011 By letters of this date on behalf of the Session, Mitchell was cited to appear on September 20 to receive charges, and his functions as a Ruling Elder were suspended without censure.
- 9/20/2011 Mitchell appeared before the Session and entered a plea of “Not Guilty” to the charges read to him.
- 10/25/2011 At its called meeting, the WPC Session voted to refer the case against Mitchell to AP.
- 11/1/2011 By letter in the name of the Session’s Judicial Committee, AP was notified of the reference.
- 11/5/2011 At its stated meeting, AP accepted the referral and appointed the Trial Commission. Like the Complaint Commission, this

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included four Teaching Elders and four Ruling Elders. Five of these Elders had served on the Complaint Commission.

- 11/10, 17/  
2011 The Trial Commission held its first two meetings by telephone conference during which, among other business, it determined that the indictment was deficient under the *BCO*.
- 1/3/2012 That Commission met again by phone. Follow-up communications with the WPC Session had led to revised charges, which the Commission further revised.
- 1/25/2012 Further communications led to a revised and reissued indictment, with revised charges and specifications, dated January 25, 2012.
- 1/27/2012 The Trial Commission issued a written citation, dated January 27, to which the Appellant responded with a written plea of Not Guilty on February 1.
- 2/11/2012 The Trial Commission met; the indictment with its charges and specifications was read to the accused, who confirmed his plea of Not Guilty; and the trial began.
- 2/18/2012 The trial continued through its second day to its conclusion.
- 4/2012 The Trial Commission completed its Report, having sustained two of the six specifications by a divided vote. Specification No. 2 alleged that after initially agreeing to a recommendation of a sabbatical Mitchell changed his mind on the following day, thereby breaking the ninth and fifth commandments and his fifth ordination vow by failing to keep his promises and submit to his brethren in the Lord. Specification No. 6 alleged that Mitchell had failed to properly discharge his duties as Clerk of Session, thereby breaking the fifth commandment.
- 4/28/2012 At its stated meeting, the Report having been distributed at the meeting and read, AP, by a vote of 27-2-4, approved the judgment of the Trial Commission that RE Mitchell be suspended indefinitely from his office as a Ruling Elder. The censure was then imposed.

5/25/2012 Appellant submitted his notice of appeal by certified mail.

3/6/2013 An SJC Panel heard the Appeal. The Panel consisted of the Chairman, TE Bill Lyle; the Secretary, RE Dan Carrell; and TE Brian Lee. Also present was an Alternate, TE Bryan Chapell.

## **II. STATEMENT OF THE ISSUES**

1. Did the Presbytery err in sustaining Specification No. 2 of the Charges and Specifications?
2. Did the Presbytery err in sustaining Specification No. 6 of the Charges and Specifications?

## **III. JUDGMENTS**

1. Yes, the judgment on Specification No. 2 is vacated and remanded to the Presbytery to consider if a new trial is warranted.
2. Yes, the judgment on Specification No. 6 is reversed, and the Specification is dismissed.

## **IV. REASONING and OPINION**

### **The Charges, Specifications, and Commission Votes**

The WPC Session charged Mitchell “with a pattern of behavior that is repeated violations of the ninth (9<sup>th</sup>) and fifth (5<sup>th</sup>) commandments and in doing so, are violations [of] the second (2<sup>nd</sup>), third (3<sup>rd</sup>), fourth (4<sup>th</sup>), fifth (5<sup>th</sup>), and sixth (6<sup>th</sup>) vows of ordination, against the peace, unity, and purity of the Church, and the honor and majesty of the Lord Jesus Christ, as the King and Head thereof.” As mentioned above, the charges were followed by six specifications. The Trial Commission unanimously voted not to sustain the first and third specifications, which alleged that Mitchell had disavowed PCA polity and had “berated” Elders and the Session for failing to talk informally with him about matters concerning his conduct.

The votes not to sustain the fourth and fifth specifications were divided – equally 4-4 on the fourth, and 6-2 against sustaining the fifth. The fourth

concerned an alleged “divergence” between Mitchell’s words and actions; the fifth concerned an alleged mischaracterization that began a three-year conflict with a fellow Ruling Elder.

As noted above, Specifications Nos. 2 and 6 formed the basis of the appeal. On those, the details of which are addressed below, the votes to sustain were 6-2 and 5-3 respectively.

### **Deference to the Lower Court**

In its Brief, Appellee AP emphasizes the obligation of deference to the lower court. *BCO* 39-3.2 wisely instructs the higher court “ordinarily” to “exhibit great deference to a lower court regarding those factual matters which the lower court is more competent to determine, because of the proximity to the events in question, and because of its personal knowledge and observations of the parties and witnesses involved.” Thus, the higher court is not to reverse a factual finding of the lower court unless there has been “clear error.”

*BCO* 39-3.3 continues in a similar manner, instructing the higher court “ordinarily” to “exhibit great deference” as to “matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties.” Thus, the higher court is not to reverse a judgment of the lower court unless there has been “clear error.”

*BCO* 39-3.4, however, then refers to the higher court’s power of judicial review and states that the higher court “should not consider itself obliged to exhibit the same deference to a lower court when the issues being reviewed involve the interpretation of the Constitution of the Church.” Indeed, the higher court is to render its own interpretation and application “according to its best abilities and understanding, regardless of the opinion of the lower court.”

Here, it should be kept in mind that the court closest to the events, with the best personal knowledge of them, was not the trial court, but the WPC Session, which had referred the case to the Presbytery. Moreover, the SJC does not rest its decision on its view of factual issues, for it sees no material issues of fact – except what might arise from the partial factual vacuum noted below. Rather, this Decision rests on the SJC’s conclusions drawn from certain facts and its interpretation and application of the governing standards.



## Specification No. 2

In its Specification, Presbytery asserts as follows:

That on or about January 24, 2011, the said Wm. G. Mitchell, in a closed Session meeting, did freely agree to submit to the recommendation of the Session that he take a “sabbatical” year (a year off from serving on the Session of WPCA) in the calendar year 2011. The question was put to RE Mitchell by the Moderator at least three (3) separate times, with slightly differing language. Each time RE Mitchell answered in the affirmative. On January 25, 2011, select members of the Session received an electronic communication (e-mail) from RE Mitchell indicating that he had changed his mind regarding submitting to the Session’s request, further indicating his (and his wife’s) intention to leave WPCA and alleging constitutional errors on the part of the Session (which were ultimately sustained by Presbytery on or about July 30, 2011). The action of changing his mind regarding his free agreement to submit to the Session’s request constitutes a violation of the ninth (9<sup>th</sup>) and fifth (5<sup>th</sup>) commandments and the fifth (5<sup>th</sup>) ordination vow in that these require the “keeping of lawful promises” and the “willing obedience to their lawful commands and counsels; due submission to their corrections,” and “subjection to your brethren in the Lord.” Further these prohibit the “breach of lawful promises,” and “all neglect of the duties required toward them; envying at, contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections.”

Mitchell, however, contends that he did not “freely agree,” and the Complaint Commission had concluded that there was “no evidence that RE Mitchell concurred in the sabbatical at the level required by *BCO 24-7*.” Even were the SJC to assume the “freely agree” characterization of the Session is correct, it would remain mystified by just what constituted the failure to submit, given that Mitchell did not protest his absence from the ballot on January 30, 2011. Further the SJC is troubled by the apparent view that an initial submission to the Session can never be modified without the Session’s consent. Mitchell’s statement during the evening of January 24, 2011, is being treated as a binding contractual promise despite the apparent lack of legal consideration to complete the contract.

According to the lead prosecution witness, Mitchell “did not *humbly* accept the recommendation of the court, in that sense I don’t agree you submitted.” (Emphasis added.) Understandably, Mitchell injected that he was charged with lack of submission, not lack of humility.

It is evident that the January 25 email, followed by Mitchell’s successful Complaint filed the following month, contributed to setting Session off on its pursuit of charges. Although the Trial Commission observed that the trial, having “yielded a better and more complete understanding of the actions of both parties”, provided a basis for its conclusion of guilt that, on its face at least, was inconsistent with the conclusion of the Complaint Commission, the SJC is not persuaded. Yet, given the pivotal role of the email that we have yet to see, and which we believe the Trial Commission never saw, we are reluctant to draw any definitive conclusion as to Specification No. 2. Thus, we vacate the judgment sustaining the Specification and remand it to the Presbytery to consider a new trial on that Specification alone, directing that a complete copy of the January 25, 2011, email (with attachments) be included as an exhibit if a new trial is held.

### **Specification No. 6**

This asserts:

That during the period January 1, 2009, to December 31, 2010, the said RE Wm. G. Mitchell failed to properly discharge his duties as Clerk of the Session in that the minutes of the Session of Westminster Presbyterian Church in America were not properly prepared and presented to the Presbytery for review (*BCO* 40-1 through 40-4) and that proper citations for same were not brought to the attention of the Session. This is a violation of the fifth (5<sup>th</sup>) commandment which requires, towards superiors, “all due reverence in heart, word, and behavior,” “willing obedience to their lawful commands and counsels; due submission to their corrections,” and “maintenance of their persons and authority, according to their several ranks, and the nature of their places,” and towards equals “to regard the dignity and worth of each other.” Further, this commandment prohibits towards superiors “all neglect of the duties required toward them; envying at,

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contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections.”

Much of the trial testimony regarding this Specification, as well as the related portion of the Trial Commission’s Report, extended well beyond the boundaries of the Specification. Even so, we suspect that session clerks across our denomination would be disturbed by the prospect of charges in circumstances such as those before us. After all, at trial TE Coppersmith, the executive pastor, confirmed what should have been obvious about the delinquency in submission of minutes for Presbytery review, that at “the end of the day, it’s the session’s fault.” Moreover, the delinquency was hardly such as to justify a trial, let alone an appeal to the PCA’s highest court. As pointed out in Exhibit A to the Trial Commission’s Report (which Exhibit was prepared by the AP Stated Clerk), “the only delinquency in the submission of Westminster’s minutes for review that was attributable to the Church/Clerk of Session was for the period between August of 2010 (when they were required to be submitted) and December of 2010 when they were actually submitted.” In other words, the minutes were submitted four months late. Ironically, it took over seven months before the AP Administration and Church Records Committee was able to report to Presbytery that it had completed its review of those minutes.

It is important to point to another fact – that, despite the rhetoric of its Specification No. 6, the WPC Session never saw fit to replace RE Mitchell as its Clerk. Rather it continued to reelect him to that office again and again. Indeed, at one point during 2008, Mitchell even asked to be removed as Clerk, seeking a “break from the session for a period of time,” but “they would not remove me.”

Finally, the SJC recognizes the significance of TE Coppersmith’s statement that “I in no way want to impugn [RE Mitchell] in terms of . . . motives.”

Consequently, the judgment on Specification No. 6 is reversed, and the Specification is dismissed.

The Panel unanimously produced this Decision, which was amended (through editorial changes) by the SJC.

The Decision in Case 2012-07 was adopted by a vote of 20 Concurring, 1 Disqualified, 1 Abstaining, 2 Absent.

MINUTES OF THE GENERAL ASSEMBLY

Barker <i>Concur</i>	Donahoe <i>Concur</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Absent</i>	Fowler <i>Concur</i>	Neikirk <i>Disqualified</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Concur</i>	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler <i>Abstain</i>	Terrell <i>Concur</i>
Chapell <i>Concur</i>	Kooistra <i>Concur</i>	White <i>Concur</i>
Coffin <i>Concur</i>	Lyle <i>Absent</i>	Wilson <i>Concur</i>

RE Neikirk was disqualified because he is a member of a church in Ascension Presbytery. TE Fowler was unable to audibly cast his vote due to problems with his GoToWebinar audio but was able to listen to the discussion and reported his vote later by email to RE Donahoe, which the SJC considered acceptable. RE Haigler had greater problems with his audio that prevented him from hearing a substantial part of the discussion and therefore asked that he be recorded as Abstain.

**CASE 2013-01  
DUNN AND PESNELL  
VS.  
PHILADELPHIA METRO WEST PRESBYTERY**

**I. SUMMARY OF THE FACTS**

11/09-12/10 The Philadelphia Metro West Presbytery (PMWP) received numerous expressions of concern from various members of Faith Mission Church of Malvern, Pennsylvania, against their Pastor, TE David Swavely. This group included members of the Faith Church mission team and one member of the PMWP's Church Planting Team.

1/13/10 The Church Planting Team met with TE Swavely and the Faith Church provisional (interim) session.

3/20/10 Following the January meeting, the Organizing Commission (OC) for Faith Church met with some of the aggrieved persons at their request. On March 20 the OC recommended the establishment of a Pastoral Care Committee (PCC) to investigate the expressions of concern and to minister to the people who had left Faith Church.

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- 11/20/10 The PCC reported to the PMWP in executive session, and in summary, that it had concluded that TE Swavely had “engaged in dozens of instances of abuse of pastoral authority, spiritual abuse, breach of confidentiality, and violations of pastoral counseling ethics.”
- 1/15/11 The PMWP offered the aggrieved parties and TE Swavely the opportunity to either resolve the allegations against TE Swavely through trial or through binding arbitration. They also appointed an Investigating Committee (IC) to convene in the event that the parties chose not to use binding arbitration. Ultimately, there was no agreement as to the use of binding arbitration.
- 3/12/11 Accordingly, the IC met for the first time, which was only seven days before it was required to render its decision. During those seven days the IC did not meet with any of the aggrieved persons or accept any additional evidence and statements from those who were aggrieved.
- 3/19/11 On the morning of the stated PMWP meeting, the IC did interview seven witnesses: four members of the provisional (interim) session of Faith Church; the chairman and member of the PCC; and the chairman of the Church Planting Team overseeing the planting of Faith Church. In the PMWP meeting on this date, the Presbytery approved the IC’s conclusion and report that the allegations did not rise to the level of a strong presumption of guilt and did not constitute chargeable offenses. The PMWP passed the following motion: “Accept the conclusion of the investigative committee.”
- 4/15/11 A 97-page complaint, including attachments was authored by David Wiedis, who is also an attorney, and signed by two teaching elders in the PMWP and filed against the PMWP’s March 2011 decision.
- 5/21/11 The PMWP established a commission, the Faith Church Commission (FCC), with instructions to answer the complaint filed with the PMWP.
- 10/25/11 The FCC met on 9/16/11 and 10/7/11 in Proclamation Presbyterian Church, Bryn Mawr. The FCC sustained the

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complaint, thereby over-turning the PMWP's March 2011 decision, and decided to institute process and proceed to a trial of TE Swavely. This decision was received as information by the PMWP, but was not voted on at that time. The FCC's conclusion was, "Given the failure of the attempt by the PMWP's decision of 1/15/11 to find a mutually-agreed form of mediation that would resolve the dispute between TE David Swavely and the aggrieved parties of Faith Church, Malvern, there is no alternative but to allow this matter to proceed to trial before the PMWP. We believe that, painful though this option will be, it best preserves the interest and integrity of all parties concerned."

- 12/12/11 A Complaint by TE Dunn and TE Gale was brought against perceived errors of the FCC's November 2011 decision. The PMWP's moderator and clerk referred the Complaint to the FCC, whose actions were complained against.
- 2/9/12 The FCC denied the 12/12 Complaint. This decision, coming from a commission, was also not voted on by the PMWP.
- 3/10/12 The Complaint that was denied by the FCC was sent to the Standing Judicial Commission (SJC), and the FCC postponed the trial because it desired to hear the SJC's ruling before conducting an expensive and time-consuming trial.
- 8/31/12 The SJC ruled that the Complaint (Case 2012-04) was administratively out of order, because the December 2011 Complaint had not been referred to the FCC by a vote of the PMWP, and because the FCC's conclusion about it had not been voted on by the PMWP.
- 11/17/12 The PMWP reviewed the decision of the SJC, and in order to make the Complaint judicially in order, officially referred the Complaint to the FCC and voted to approve its decision to institute process.
- 12/15/12 The Complaint now corrected to render it judicially in order was re-filed by TE Dwight Dunn and TE Darin Pesnell.

11/12/13 An SJC Panel heard the Appeal. The Panel consisted of Chairman, TE Paul Kooistra, Secretary, RE Bruce Terrell, and TE Will Barker. TE Ray Cannata was also present as a panel alternate.

## **II. STATEMENT OF THE ISSUE**

Did Presbytery err on November 17, 2012, when it adopted the recommendation from its Complaint Commission (first made in November 2011) to institute process and proceed towards a trial?

## **III. JUDGMENT**

No, and the adopted recommendation from the Complaint Commission to institute process and proceed to trial stands. The SJC notes, however, that the adopted recommendation may be subject to subsequent parliamentary procedure for its final disposition.

## **IV. REASONING AND OPINION**

Given the fact that we are made up of a series of ecclesiastical courts with persons untrained in judicial matters, and that the *Book of Church Order (BCO)* does not address every contingency that can arise, the Standing Judicial Commission (SJC) rarely receives cases that are without errors of some kind. Such is the reality of the Case before us. What the SJC must judge is whether or not there is reversible error that can be adjudicated or corrected.

It is the opinion of the SJC that the errors do not rise to the level of reversing the decision of the PMWP to bring to trial the charges against TE David Swavely.

The *BCO* directs the SJC ordinarily to give great deference to a presbytery regarding the facts contained in the Record of the Case (ROC), as they are closer to the case, and therefore have a judgment concerning the case that is closer, or more direct.

The issue was raised as to whether or not biblical discipline, particularly the admonitions of Matthew 18:15-16, were satisfied before the PMWP voted to proceed to trial. *BCO* 31-5 states that parties ought to first follow Christ's teaching concerning a brother who sins against them. The ROC does show that some of the aggrieved believe they confronted TE

## MINUTES OF THE GENERAL ASSEMBLY

Swavely on a number of occasions. The ROC provides explicit evidence that the second step of Matthew 18 was followed in at least one instance. *BCO* 31-5 also states, "That a court of the Church may 'themselves' judicially investigate personal offenses as if general when the interest of religion seems to demand it."

It was also argued in the Complaint that the statute of limitations had expired in this matter because the *BCO* 32-20 requires that in scandalous matters process must be instituted within one year. The Complaint argues that there are only two complainable offenses: doctrinal and scandalous. The PMWP argued that they did not judge the matter as scandalous, and therefore the one-year statute of limitations does not apply. It is unclear in the *BCO* that potential offenses are only doctrinal or scandalous. In fact, *BCO* 29-1 and 29-2 state that anything contrary to the Word of God is a chargeable offense and, "offenses are either personal or general, private or public; but all of them being sins against God are therefore grounds of discipline."

It was also suggested that a trial was not in order because the court had been circularized. Nineteen persons, who were not directly related to the work of the FCC, received a 97-page complaint against the PMWP action of 3/19/11. The PMWP argued that the court was not circularized because the intent of the distribution of the complaint was not to influence the court but simply to inform them. It is very hard to ascertain intent when a document is simply distributed before an action of a court. The SJC judges that in fact the complaint was distributed to nineteen unauthorized parties, at least seventeen of whom were aggrieved persons who might be expected to provide testimony. *BCO* 43-2 forbids circularizing a court; however, in this Case it was not the preponderance of voting members of the court that was circularized. The SJC judges that a court of the Church may dismiss a complaint based on the court being circularized to this extent or in this fashion if it believes that a fair trial has not been jeopardized.

The Complaint also argued that *BCO* 43-9 was not followed, the PMWP's own directions to the FCC were not followed, and a reasonable presumption of guilt was never established. The SJC finds that a presbytery has considerable latitude and authority to judge whether or not an investigation has been thorough enough. With regard to procedure, *BCO* 43-8 declares that in accord with *BCO* 15-2 and 15-3 a court may appoint a commission to deal with a complaint. The FCC



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functioned as this commission. In the ROC, the PMWP's commission states, "The commission believes that we did apply the appropriate 'due diligence' in our investigation, and that we believe that a strong presumption of guilt on the part of TE Swavely is endorsed by the number of witnesses and in the weight of documentary evidence."

The Complaint also asserts that the role of attorney Dave Wiedis in drafting of the complaint of April 15, 2011 violates *BCO* 32-19. The Faith Church Commission, however, responded that 'Dave Wiedis did not bring the complaint against TE Swavely, but was only speaking on behalf of the aggrieved parties.' The Complaint was actually signed by TE Matthew Pieters and TE Wayne Brauning and Robert Fulcher. *BCO* 32-19 states that "No professional counsel shall be permitted as such to appear and plead in cases of process in any court," and the SJC concludes that no evidence has been provided that Dave Wiedis acted in this Case as a professional attorney "as such."

The SJC concludes that the PMWP has the authority, based on the work of its commission, to proceed to trial. The minutes of the Executive Session of the PMWP stated meeting of November 17, 2012, show that TE Swavely accepted the path of going to trial: "TE Swavely expressed that he is only requesting that this route be pursued because he is concerned for the future and wants the process to be handled properly. He is fully comfortable going to trial." With regard to *BCO* 31-2 concerning "a strong presumption of guilt," the complaint of April 15, 2011, refers to Morton Smith's "*Commentary on the Book of Church Order*" which states: "The Court may, even when believing there is no guilt, institute process for the purpose of vindicating the innocent party". While the Complaint concludes: "So we request that the SJC rule that the institution of process against TE Swavely was in error, and that biblical mediation is the only constitutional recourse that remains for addressing these issues," the SJC finds that the form that such "biblical mediation" should take in this Case is nebulous constitutionally, and therefore the way to resolve these issues is to proceed to trial.

This opinion was written jointly by TE Paul Kooistra and TE Will Barker, adopted by the Panel, and amended by the SJC.

The Decision in Case 2013-01 was adopted by a vote of 18 Concurring, 2 Abstaining, 1 Not Qualified, 3 Absent.

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Barker <i>Concur</i>	Donahoe <i>Concur</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Absent</i>	Fowler <i>Not Qualified</i>	Neikirk <i>Concur</i>
Burnett <i>Absent</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Concur</i>	Pickering <i>Concur</i>
Carrell <i>Abstain</i>	Haigler <i>Abstain</i>	Terrell <i>Concur</i>
Chapell <i>Concur</i>	Kooistra <i>Concur</i>	White <i>Concur</i>
Coffin <i>Concur</i>	Lyle <i>Absent</i>	Wilson <i>Concur</i>

TE Fowler reported he was away from his computer during much of the discussion (teaching a class) and thus not qualified to vote. RE Haigler's audio problems prevented him from hearing a substantial part of the discussion and therefore asked that he be recorded as Abstain.

**CASE 2013-04**  
**COMPLAINT OF THE SESSION OF HOPE COMMUNITY CHURCH**  
**VS.**  
**CENTRAL CAROLINA PRESBYTERY**

**I. SUMMARY OF THE FACTS**

- 8/27/11 Central Carolina Presbytery (hereinafter "Presbytery") appointed an Ad Interim Committee on Process and Strategies for Church Planting. The Committee was charged to recommend a vision for church planting including cooperation on locations of new church plants.
- 2/25/12 After Committee members presented questions regarding satellite or "multi-site" churches, the Presbytery, in a non-judicial reference, requested advice from the General Assembly's Committee on Constitutional Business (hereinafter "CCB") regarding satellite or "multi-site" churches.
- 4/24/12 CCB provided answers to the questions put to it by the Presbytery.
- 8/25/12 Presbytery approved four of five recommendations from its Ad Interim Committee on Process and Strategies for Church Planting. Presbytery postponed action on the Ad Interim Committee's recommendations regarding "multi-sites."

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11/27/12 Ad Interim Committee reported and moved approval of a policy regarding “multi-sites.” The report from the Committee proposed a policy “to encourage” multi-site sessions to particularize a site after no more than five years. A substitute motion struck the committee’s language and added language to require the multi-site session to take steps to particularize a site. Presbytery approved the policy as amended. The policy as approved provided in relevant part:

e. Recognizing the validity of the temporary form of government that multi-sites use, Central Carolina Presbytery does, however, require the multi-site session to eventually particularize a site and will review that question with the session and the site pastor after no more than five years through the Missions Committee.

In the same meeting, Presbytery unanimously approved the request of Hope Community Church to hold a second service in a different specific location subject to the newly adopted policy for “multi-sites.”

12/21/12 Complainants timely filed a complaint alleging that Presbytery erred in adopting the policy by misinterpreting the advice of the CCB and imposing a requirement that a Session particularize a multi-site service as a distinct new church.

2/23/13 Presbytery considered and denied the Complaint.

3/19/13 Complainants timely filed a Complaint to the General Assembly.

11/07/13 An SJC Panel heard the Complaint in Matthews, NC. The Panel consisted of Chairman, RE Sam Duncan, TE David Coffin, and RE Jack Wilson.

## II. STATEMENT OF THE ISSUE

Did Central Carolina Presbytery err on November 27, 2012 when it adopted a provision of Appendix 2 “Church Planting” of the “Manual of Central Carolina Presbytery,” to wit:

paragraph 2.e. Recognizing the validity of the temporary form of government that multi-sites use, Central Carolina

Presbytery does, however, require the multi-site session to eventually particularize a site and will review that question with the session and the site pastor after no more than five years through the Missions Committee.

### III. JUDGMENT

Yes. Central Carolina Presbytery erred, and the requirement for particularization of a “multi-site” church is annulled, and that provision is stricken from the Presbytery Manual.

### IV. REASONING AND OPINION

Presbytery erred in adopting in its Manual a mandate requiring a Session to take steps to particularize one of its worship services as a new church. This requirement to particularize infringes on the province of ordering the time and place of worship specifically recognized by the *BCO* to reside with the Session. The Session is charged with the responsibility to exercise authority over the time and place of the preaching of the Word, the administration of the Sacraments, and over all other religious services. *BCO* 12-5e. By the employment of the term “place” and inclusive clause “all other religious services,” the *BCO* expressly recognizes the Session’s authority to determine the time and place of the Congregation’s worship services. Presbytery’s policy requiring the creation of a new church from a second service encroaches on the purview of the local Session to determine the time and place of its worship services.

While a presbytery does have the power to devise measures for the enlargement of the church within its bounds, (*BCO* 13-9g), that general power cannot be construed so as to vitiate responsibilities specifically vested in the Session by *BCO* 12-5e. In the exercise of the general power of devising measures for the church’s enlargement, Presbytery cannot “transcend limitations or violate regulations elsewhere laid down.” (See F.P. Ramsey, *An Exposition of the Form of Government and the Rules of Discipline of the Presbyterian Church in the United States* [Richmond: The Presbyterian Committee of Publication, 1898], pp. 102-103, commenting on a *BCO* provision analogous to *BCO* 13-9g). Presbytery’s requirement to particularize violates this principle and the express recognition of the local Session’s authority set forth in *BCO* 12-5e.

Nothing in the record indicates that the Complainants intend to create a second church in the new location or that the second location functions as a mission church. In this case, Presbytery erred in the supposition that the general provision of *BCO* 13-9(g) reflected a power of Presbytery to supersede the judgment of the Session to be exercised over the time and place of worship (*BCO* 12-5e). It is important to note, however, that both parties acknowledge that the decision with respect to the *location* of the second worship site *vis-a-vis* other congregations in the Presbytery is subject to Presbytery review under *BCO* 13-9(g).

Presbytery's error in this matter is compounded in that the *BCO* provides for the permissive role a Session may play in the initiation and oversight of mission churches. (See *BCO* 5-2 and 5-3b). While the new worship location in this case does not function as a separate mission church, to the extent Presbytery's Manual requires the local Session to treat it as such, Presbytery's Manual imposes a requirement which does not appear in *BCO* 5-2 or 5-3b. The imposition of such a requirement violates the judgment and discretion afforded the Session to determine the extent of its participatory role in the creation of a mission church.

Rules of operation or policy manuals adopted by a court may not conflict with or supersede the provisions of the *BCO*. Such rules and policies may only set forth the regular way that the court intends to exercise its powers under the provisions of the *BCO*. In this case, Presbytery's rule as adopted in its Manual conflicts with the express provisions of the *BCO*. For this reason, the Complaint is sustained and the requirement to particularize contained in Paragraph 2e is annulled and stricken from the Presbytery's Manual.<sup>1</sup>

Finally, however, it is important to recognize the narrow scope of this decision. In Presbytery's rationale for its denial of the Complaint, in its written brief, and in oral argument at the Panel hearing, Presbytery raised a number of serious and plausible biblical, theological and polity concerns with respect to a multi-site structure. These concerns included potential confusion with respect to the definition of the church, the replacement of Presbyterian with a quasi-episcopal form of governance, the potential denial of the rights of members in relation to the election of

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<sup>1</sup> We note that para 2.a of Appendix 2 misstated the advice of the PCA CCB. As "Such advice shall be for information only and without binding authority or precedent" (*RAO* 8-2.b[2]), there is no need for this decision to take further notice of the matter, but we also recommend that this provision of the Manual be reconsidered.

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their officers, the potential loss of any real shepherding capacity by the officers, and the potential erosion of the jurisdiction of the Presbytery with respect to the churches under its care. These concerns with respect to the multi-site structure cannot be addressed in this decision. However, nothing in this decision should be understood to dismiss such serious concerns, nor prohibit those who share them from seeking remedies through appropriate Constitutional means.

In conclusion the Commission would be remiss if it failed to acknowledge the gracious, collegial spirit which characterized these proceedings, and it commends the parties for their careful, clear and charitable engagement.

This opinion was written by RE Jack Wilson and TE David Coffin and amended by the SJC.

The Decision in Case 2013-04 was adopted by a vote of 19 Concurring, 1 Recused, 4 Absent.

Barker <i>Concur</i>	Donahoe <i>Recused</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhof f <i>Concur</i>
Burkhalter <i>Concur</i>	Fowler <i>Concur</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Absent</i>	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler <i>Concur</i>	Terrell <i>Concur</i>
Chapell <i>Absent</i>	Kooistra <i>Concur</i>	White <i>Concur</i>
Coffin <i>Absent</i>	Lyle <i>Absent</i>	Wilson <i>Concur</i>

RE Donahoe recused from the case after the Respondents requested such. Five years before, he had served as that Presbytery’s Clerk and had at one time been a member of one church pastored by one of the Respondents and one pastored by one of the Complainants. While that does not require disqualification, the judge deemed it best to recuse to avoid hindering in any way the “approbation of an impartial public.” (BCO, Preface, II. Preliminary Principles, 8)

**Concurring Opinion**  
**Case 2013-04 – Complaint of the Session of Hope Community Church**  
**vs. Central Carolina Presbytery**  
**TE David F. Coffin, Jr.**  
**Joined by RE John B. White, Jr.**

While fully concurring with the Commission’s decision, I think it is of some importance to recognize the significant problems that beset the PCA’s scriptural polity in the use of the so-called “multi-site” structure. In its decision the Commission highlighted the fact that

In Presbytery’s rationale for its denial of the Complaint (ROC 83-84), in its written brief, and in oral argument at the Panel hearing, Presbytery raised a number of serious and plausible biblical, theological and polity concerns with respect to a multi-site structure. . . . [including] potential confusion with respect to the definition of the church, the replacement of Presbyterian with a quasi-episcopal form of governance, the potential denial of the rights of members in relation to the election of their officers, the potential loss of any real shepherding capacity by the officers, and the potential erosion of the jurisdiction of the Presbytery with respect to the churches under its care.

These are not matters to be taken lightly. The concerns arise out of ambiguities in a number of provisions of the *BCO*, not inherent in those provisions, but ambiguities occasioned by any attempt to apply them to the novel multi-site arrangement. It is beyond the scope of the SJC’s responsibilities in this case to attempt to correct these problems, but this case, and Presbytery’s thoughtful engagement with the issues provoked by such novelties, should provide a wholesome warning against such experiments, and perhaps good grounds for adjusting the *BCO* to prevent continued and more serious disturbances to the PCA’s scriptural order. Apart from such adjustments, should problems related to the multi-site structure arise, the ability of our church courts to fairly adjudicate those problems will be considerably undermined.

**CASE 2013-07**  
**SESSION OF FIRST PRESBYTERIAN CHURCH**  
**NORTH PORT**  
**VS.**  
**THE PRESBYTERY OF SOUTHWEST FLORIDA**

**I. SUMMARY OF THE FACTS**

- 06/26/11 A person was received as a communicant member (“CM”) by the Session of First Presbyterian Church of North Port, Florida (“FPC”).
- 09/11/11 TE Brevick sent a memo to the FPC Session outlining the events regarding CM’s inappropriate behavior; this memo includes comments from RE Steve Berard.
- 09/13/11 At a Called Meeting the FPC Session discussed TE Brevick’s September 11, 2011, memo to the FPC Session about CM’s recent inappropriate behavior. The FPC Session invited CM to a meeting to discuss her attitude, which the FPC Session believed to be demanding and overbearing.
- 10/4/11 CM sent a letter to TE Brevick that mentions her son and the advice that the son told her the elders of North Ft. Myers PCA gave to him about no longer assisting his mother.
- 10/9/11 The FPC Session met with CM to discuss her requests and expectations; she later wrote an email stating her concerns about this meeting.
- 10/16/11 TE Brevick reported to the FPC Session about an October 10, 2011, conversation he had with TE Dann Cecil, the pastor of Ft. Myers PCA, seeking to confirm the statement in CM’s October 4, 2011, letter about the advice given to her son by elders.
- 10/16/11 TE Brevick also reported to the FPC Session that he spoke with CM’s son, in which he responded affirmatively to the question, “Do you believe your mom to be dangerous to herself and others?” The FPC Session decided to obtain a civil trespass order against CM arising from concerns about her emotional stability.



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- 10/16/11 The FPC Session approved securing a civil trespass order against CM prohibiting her from trespassing on the church property. The FPC Session's action stated: "It was also M/S/P that if [CM] would not stay away voluntarily, due to her extreme emotional volatility, her owning two guns and the word of her own son that she could be dangerous, we would get and send a trespass order against her in order to protect the church. We regard her because of constant lies and accusations a wolf, and not a sheep, and must perform the duty of shepherds described in Acts 20:28-30."
- 10/18/11 Email from FPC Session to CM: "We believe repentance would mean repentance even of your membership and attendance here at First Presbyterian . . . Therefore, before any charges might be brought we are giving you the opportunity to end your (membership) relationship with us voluntarily."
- 10/19/11 The FPC Session secured from the civil authorities the civil trespass order prohibiting CM from coming on the property of FPC.
- 10/19/11 CM emailed the FPC Session and referred to a police officer having contacted her about the civil trespass order.
- 10/20/11 CM emailed the FPC Session indicating that she was aware of the civil trespass order.
- 10/ 21/11 CM emailed TE Brevick and asked him to direct the church officers to recant of having secured the trespass order.
- 11/17/11 The FPC Session wrote CM a letter and informed her that she could file a Complaint against the action of the FPC Session for securing the civil trespass order. SWFLP Clerk TE Fritz informed CM that she could file a Complaint.
- 11/22/1 The FPC Session reiterated to CM her right to file a Complaint against the action of the FPC Session in securing the civil trespass order; this letter was mailed and emailed on Nov 29, 2011. On November 22, 2011, the FPC Session met and agreed that TE Brevick compose a letter to CM "to reiterate what was already told [CM] by the police officer; we do not consider her a member of our church."

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04/12/12 Nearly five months after being informed that she could file a Complaint against the FPC Session's action to secure a trespass order, CM filed a Complaint to the FPC Session (the "Original CM Complaint") listing as one of her concerns the trespass order.

The FPC Session acknowledged the lack of formal charges against CM, but sought to explain the lack of charges as follows:

Having to get the trespass order made our bringing charges seem to be overkill. Whether it is considered an official excommunication or not, practically our action did cause Ms. [CM]'s excommunication.

05/6/12 The FPC Session denied the Original CM Complaint of April 12, 2012, which was communicated to CM on May 12, 2012. One of the reasons the FPC Session gave for denying the Original CM Complaint was the fact that it was not timely filed.

06/10/12 CM carried the Original CM Complaint to Presbytery (the "CM Presbytery Complaint").

07/2/12 The FPC Session sent the record of the case for the Original CM Complaint to Presbytery (per *BCO* 43-6).

09/8/12 Presbytery responded to the CM Presbytery Complaint by finding it administratively out of order because the Original CM Complaint was not lodged with reference to a specific action or decision of the FPC Session. (Note: Presbytery did not give as one of its reasons for denying the CM Presbytery Complaint that the Original CM Complaint had not been timely filed as the FPC Session had noted as one of its reasons for denying the Original CM Complaint.) Presbytery further remanded the matter to the FPC Session pursuant to *BCO* 40-4 to proceed by initiating and prosecuting formal process as the FPC Session deemed appropriate.

10/11/12 The FPC Session, pursuant to Presbytery's recommendation of September 8, 2012, to remand to the FPC Session to

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- proceed as it deems appropriate, voted that “we deemed further action inappropriate” with reference to the CM case.
- 10/13/12 CM filed a Complaint against an action of Presbytery (the “Second CM Complaint”).
- 11/13/12 Presbytery denied Second CM Complaint of October 13, 2012, on the same grounds as it did the CM Presbytery Complaint on September 12, 2012, i.e., the Second CM Complaint was not lodged with reference to a specific action or decision of the FPC Session. Further, pursuant to *BCO* 40-4, Presbytery directed the FPC Session to initiate formal process regarding CM, and report back to the February 2013 meeting of the Presbytery of Southwest Florida.
- 11/29/12 The FPC Session filed a Complaint against the action of Presbytery taken on November 13, 2012, alleging that Presbytery erred in denying the second CM complaint on the grounds that the FPC Session had taken no specific action that was liable to complaint, for the FPC Session contended that its action in obtaining a trespass order was such an action. (the “First FPC Complaint”).
- 02/9/13 Presbytery denied the First FPC Complaint, based on the assertion that “no formal ecclesiastical action has been taken to complain against.” It then approved a motion citing the FPC Session to appear before a judicial commission “for their failure to follow due process as **instructed** by Presbytery on Nov 13, 2012” (emphasis added). By this time, Presbytery voted first to “direct” and then to “instruct” the FPC Session to initiate ecclesiastical process.
- 03/7/13 FPC Session filed a Complaint against the action of SWFLP taken on February 9, 2013, alleging that Presbytery erred in that it does not have the constitutional authority under the circumstances presented to “direct” or “instruct” a Session to initiate or take judicial action against a member (the “Second FPC Complaint”), and further that presbytery erred in acting “to assume original jurisdiction without warrant by communicating directly with [CM].”
- 05/14/14 SWFLP denied the Second FPC Complaint.

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- 05/24/13 The Second FPC Complaint was carried to the SJC and became Case 2013-07.
- 12/5/13 An SJC Panel heard the Complaint. The Panel consisted of Chairman, TE Steve Meyerhoff, TE Bryan Chappell, and RE John Bise. TE Fred Greco was also present as an alternate.

### II. STATEMENT OF THE ISSUES

1. Did Presbytery err on September 8, 2012, when it remanded the matter raised by the Original CM Complaint to the FPC Session, after it had declared the Original CM Complaint administratively out of order?
2. Did Presbytery err when it exercised authority over the FPC Session under *BCO* 40-4 by “directing” and “instructing” the FPC Session apart from the due process required in *BCO* 40-5&6?

### III. JUDGMENTS

1. Yes.
2. Yes.

### IV. REASONING AND OPINION

In Presbyterian polity in general, and specifically in the polity of the Presbyterian Church in America, the actions of a court (whether of a Session or a Presbytery) are not beyond review and possible correction. As the *Westminster Confession of Faith* states: “All synods or councils, since the apostles' times, whether general or particular, may err” (*WCF* 31.3). In accordance with our *Book of Church Order*, when a communing member of the Church who is subject to the jurisdiction of a court believes that court has erred, the member has a right to file a complaint against an act or decision of the court (*BCO* 43-1). In order for that complaint to be considered, at least two requirements must be met: first, the complaint (a formal written representation) must be made against “some act or decision of a court of the Church” (*BCO* 43-1); and second, the complaint must be filed in a timely fashion (*BCO* 43-2). Unless both of these requirements are met, there is no complaint to be considered. For example, the Standing Judicial Commission has consistently held that

even if a complaint were to meet all the other requirements of a complaint, the fact that it was not filed within the time stipulated will render the complaint out of order, and not to be considered.

This is also true of complaints that are carried to the next higher court after having been denied by the court alleged to be delinquent (*BCO* 43-3). It is only after the higher court has found that a complaint has met all the procedural requirements and is “in order” that it “shall hear the complaint” (*BCO* 43-8). If the complaint is not in order, then there is no date set for hearing for the complaint (*BCO* 43-8), no papers are presented (*BCO* 43-9), and no judgment is made with respect to the action of the lower court (*BCO* 43-10). It is only after a complaint has been found in order that the merits are considered, and the higher court has the power to “send the matter back to the lower court with instructions” (*BCO* 43-10).

This principle is of primary importance with respect to the case at hand. Complainant alleges that Presbytery erred in remanding the matters raised in the CM Presbytery Complaint (and the underlying Original CM Complaint) to the FPC Session because Presbytery had already declared the Original CM Complaint administratively out of order, specifically, for a failure to meet the requirements of *BCO* 43-1. In its action on September 8, 2012, Presbytery took the unusual step of both finding the Original CM Complaint out of order, and also remanding the matter back to the FPC Session. The Original CM Complaint was out of order. *BCO* 43-2 (as then in effect) required that CM file her complaint with the FPC Session “with the clerk of the court within thirty (30) days following the meeting of the court.” The Original CM Complaint was not timely filed and therefore did not meet the requirement of *BCO* 43-2. Almost five months elapsed between the time the civil trespass order was secured by the FPC Session and the time of the Original CM Complaint. Both the FPC Session and the Clerk of Presbytery had previously, within the 30 day time limit of *BCO* 43-2, informed CM of her right to complain. For whatever reason, CM chose not to file a complaint until well after the time limit had expired.

The Original CM Complaint, therefore, was out of order, and should not have been considered by the FPC Session. Similarly, Presbytery should not have considered the CM Presbytery Complaint. In fact, Presbytery did not. It ruled the CM Presbytery Complaint out of order. That should

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have concluded the matter at this level. There was no other matter for Presbytery to carry forward, annul, or send back.

Regardless of the Original CM Complaint being out of order, CM remained a member of FPC, with rights and responsibilities, despite any protestations or confusing statements to the contrary. There has been no ecclesiastical or formal disciplinary action of the FPC Session affecting CM's membership. The action of the FPC Session in securing a civil trespass order was not a judicial action of the church and did not affect CM's standing as a member of FPC. CM remained under the jurisdiction of the FPC Session, and Presbytery does not have original jurisdiction over CM (per *BCO* 11-4 and 31-1).

Further, Presbytery alleges that it had the authority to direct the FPC Session to initiate process under the provisions of review and control for the "important delinquency or grossly unconstitutional proceedings" of the FPC Session (*BCO* 40-5). Presbytery cites the statements of members of the FPC Session that erroneously describe CM as not "a member of our church" as grounds to act under *BCO* 40-5. Even if we grant that the Presbytery received a credible report, it did not follow the steps of *BCO* 40-5 that require:

[t]he first step shall be to cite the court alleged to have offended to appear before the court having appellate jurisdiction, or its commission, by representative or in writing, at a specified time and place, and to show what the lower court has done or failed to do in the case in question.

Finally, we reiterate that CM remains a member of FPC, and any civil action taken by the FPC Session does not change CM's membership standing. It may have been wise for the FPC Session to have sought to resolve the matters relating to the CM through ecclesiastical discipline. The members of Presbytery may have chosen to do so if the matters came before them as a one of original jurisdiction. But it has not. CM remains under the jurisdiction and care of the FPC Session, and should be so acknowledged. Any further interactions with CM, including the initiation of any formal process against her, and any complaints she may properly and timely file against an act or decision of the FPC Session, remain with the FPC Session.

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The Complaint is sustained. The Original CM Complaint was out of order, and thus not subject to any action by presbytery. Further, any instruction or direction from Presbytery to the FPC Session to begin “initiating and prosecuting formal process” against CM is null and void, because of presbytery’s failure to follow *BCO* 40-5.

The Summary of the Facts was written by TE Steve Meyerhoff and the Statement of the Issues, Judgments, and Reasoning and Opinion were written by TE Fred Greco, and amended by the SJC.

The Decision in Case 2013-07 was adopted by a vote of 20 Concurring, 1 Recused, 3 Absent.

Barker <i>Concur</i>	Donahoe <i>Concur</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Concur</i>	Fowler <i>Concur</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn Absent	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler <i>Concur</i>	Terrell <i>Concur</i>
Chapell Absent	Kooistra <i>Concur</i>	White <i>Concur</i>
Coffin <i>Concur</i>	Lyle Absent	Wilson <i>Concur</i>

**CASE 2013-11**  
**SESSION OF FIRST PRESBYTERIAN CHURCH**  
**NORTH PORT, FLORIDA**  
**VS.**  
**THE PRESBYTERY OF SOUTHWEST FLORIDA**

**I. SUMMARY OF THE FACTS**

- 06/26/11 A person was received as a communicant member (“CM”) by the Session of First Presbyterian Church of North Port, Florida (“FPC”).
- 10/16/11 The FPC Session approved securing a civil trespass order against CM prohibiting her from trespassing on the church property. The FPC Session’s action stated: “It was also M/S/P that if [CM] would not stay away voluntarily, due to her extreme emotional volatility, her owning two guns and the word of her own son that she could be dangerous, we would get and send a trespass order against her in order to

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protect the church. We regard her because of constant lies and accusations a wolf, and not a sheep, and must perform the duty of shepherds described in Acts 20:28-28 30.”

- 10/19/11 The FPC Session secured from the civil authorities the civil trespass order prohibiting CM from coming on the property of FPC.
- 11/17/11 The FPC Session wrote CM a letter and informed her that she could file a Complaint against the action of the FPC Session for securing the civil trespass order. SWFLP Clerk TE Fritz informed CM that she could file a Complaint.
- 11/22/1 The FPC Session reiterated to CM her right to file a Complaint against the action of the FPC Session in securing the civil trespass order; this letter was mailed and emailed on Nov 29, 2011. On November 22, 2011, the FPC Session met and agreed that TE Brevick compose a letter to CM “to reiterate what was already told [CM] by the police officer; we do not consider her a member of our church.”
- 4/12/12 Nearly five months after being informed that she could file a Complaint against the FPC Session’s action to secure a trespass order, CM filed a Complaint to the FPC Session (the “Original CM Complaint”) listing as one of her concerns the trespass order.
- 05/6/12 The FPC Session denied the Original CM Complaint of April 12, 2012, which was communicated to CM on May 12, 2012. One of the reasons the FPC Session gave for denying the Original CM Complaint was the fact that it was not timely filed.
- 06/10/12 CM carried the Original CM Complaint to Presbytery (the “CM 11 Presbytery Complaint”).
- 09/8/12 Presbytery responded to the CM Presbytery Complaint by finding it administratively out of order because the Original CM Complaint was not lodged with reference to a specific action or decision of the FPC Session. (Note: Presbytery did not give as one of its reasons for denying the CM Presbytery



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Complaint that the Original CM Complaint had not been timely filed as the FPC Session had noted as one of its reasons for denying the Original CM Complaint.) Presbytery further remanded the matter to the FPC Session pursuant to *BCO* 40-4 to proceed by initiating and prosecuting formal process as the FPC Session deemed appropriate.

- 10/11/12 The FPC Session, pursuant to Presbytery's recommendation of September 8, 2012 to remand to the FPC Session to proceed as it deems appropriate, voted that "we deemed further action inappropriate" with reference to the 26 CM case.
- 10/13/12 CM filed a Complaint against an action of Presbytery (the "Second CM Complaint").
- 11/13/12 Presbytery denied Second CM Complaint of October 13, 2012 on the same grounds as it did the CM Presbytery Complaint on September 12, 2012, i.e., the Second CM Complaint was not lodged with reference to a specific action or decision of the FPC Session. Further, pursuant to *BCO* 40-4, Presbytery directed the FPC Session to initiate formal process regarding CM, and report back to the February 2013 meeting of the Presbytery of Southwest Florida.
- 11/29/12 The FPC Session filed a Complaint against the action of Presbytery taken on November 13, 2012, alleging that Presbytery erred in denying the second CM complaint on the grounds that the FPC Session had taken no specific action that was liable to complaint, for the FPC Session contended that its action in obtaining a trespass order was such an action. (the "First 44 FPC Complaint").
- 02/9/13 Presbytery denied the First FPC Complaint, based on the assertion that "no formal ecclesiastical action has been taken to complain against." It then approved a motion citing the FPC Session to appear before a judicial commission "for their failure to follow due process as instructed by Presbytery on Nov 13, 2012" (emphasis added). By this time, Presbytery voted first to "direct" and then to "instruct" the FPC Session to initiate ecclesiastical process.

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02/24/13 At a called FPC Session meeting TE Brevick presented Dr. Taylor's paper, "The Presbyterian Church in America, Non-hierarchical Presbyterianism," indicating that he believed it showed the civil and ecclesiastical aspects of the PCA's connectivity. Also, TE Brevick presented the following question that would be a part of the Complaint against Presbytery:

Does a Session have the right to secure a civil trespass order preventing a member in good standing from coming on the church property because the Session has determined that the member may present a danger to life and property, and further securing this civil order without having to enter into ecclesiastical judicial process against the member?

The FPC Session also reaffirmed that even though CM was a member in good standing it had the right to obtain a trespass order against her.

02/26/13 TE Brevick emailed Presbytery's Judicial Commission with Dr. Taylor's paper and the question approved by the Session on February 24, 2013.

02/28/13 TE Keen emailed TE Brevick in response to Dr. Roy Taylor's paper submitted by the FPC Session since there were questions about the nature of the response. TE John Keen stated: "I wrote the paper as a good faith effort to clear up some confusion and to help you see that your assertion in the email ("For those who do not have time to read the article, Dr. Taylor seems to me [Arnie] to be arguing that while the PCA is connectional in regard to spiritual matters, it is not in regard to civil") was and is erroneous."

03/7/13 FPC Session filed a Complaint against the action of SWFLP taken on February 9, 2013, alleging that Presbytery erred in that it does not have the constitutional authority under the circumstances presented to "direct" or "instruct" a Session to initiate or take judicial action against a member (the "Second FPC Complaint"), and further that presbytery erred in acting

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“to assume original jurisdiction without warrant by communicating directly with [CM].”

- 04/25/13 Presbytery’s indictment was sent with charges made against the FPC Session, with a citation for the FPC Session to appear on May 8, 2013, before the Presbytery Judicial Commission to enter a plea on the charges.
- 04/28/13 The FPC Session entered its pleas in writing of not guilty to the charges. It also requested a deferral of the May 8, 2013, Presbytery Judicial Commission meeting until the Second FPC Complaint (now SJC 2013-07) was fully adjudicated; this memo also served notice that the Session would raise a challenge to some of the Judicial Commission members to sit as judges at a trial.
- 05/14/13 SWFLP denied the Second FPC Complaint.
- 05/20/13 The FPC Session sent a memo to the Judicial Commission asking that it defer the June 4, 2013, trial until after the SJC had adjudicated the Second FPC Complaint (which became SJC 2013-07), since the issues in the Complaint were similar to the charges brought against the Session.
- 05/24/13 The FPC Session carried the Second FPC Complaint to the SJC and it is now SJC 2013-07.
- 06/4/13 At trial, the Defense presented a memo with reasons (1) requesting that TE Keen recuse himself because the Defense believed he was prejudiced against the Defendant, and (2) renewed its request that the trial be deferred until SJC 2013-07 was decided by the SJC. The Commission proceeded with the trial.
- 09/14/13 The FPC Session requested the Presbytery per *BCO* 15-3 to refer a constitutional question to a study committee or defer acting on the proposed judgment of the Judicial Commission until SJC 2013-07 was decided by the SJC, before voting on the proposed judgment. This request was denied by the Presbytery.
- 09/14/13 After the Presbytery approved the proposed judgment (suspending the FPC Session), the Session gave notice of

Appeal per *BCO* 42-6. A motion was made and adopted to invoke the second sentence of *BCO* 42-6 to continue the judgment and its censure during the course of the Appeal.

- 10/8/13 The FPC Session filed an Appeal from the judgment of the Presbytery, which is now SJC Case 2013-11.
- 02/3/14 An SJC Panel heard the Complaint. The Panel consisted of Chairman, TE Steve Meyerhoff, TE Bryan Chappell, and RE John Bise. TE Fred Greco was also present as an alternate.

## **II. STATEMENT OF THE ISSUE**

Did Southwest Florida Presbytery err, at its September 14, 2013 meeting, in approving the report and judgment of its Judicial Commission in the case of *The Presbyterian Church in America vs. The Session of First Presbyterian Church of North Port, Florida*?

## **III. JUDGMENT**

Yes. The judgment is reversed.

## **IV. REASONING AND OPINION**

Appellant raises five specifications of error on the part of Presbytery's Judicial Commission.

### **1. Irregularities in the Proceedings of the Presbytery.**

The specification of error with reference to the judgment on Count 1 of the indictment (Rebellion and Breach of Promise to Fulfil Constitutional Obligation through failure and refusal to uphold and execute ordination promises, vows and obligations) and with reference to the judgment on Count 2 of the indictment (Bearing False Witness through failure and refusal to offer constitutional due process to a church member as evidenced by refusal to adhere to the clear instruction of its fellow presbyters) is sustained.

This case arises out of essentially the same set of facts as SJC Case 2013-07. CM, a member of FPC, filed the Original CM Complaint with the FPC Session regarding a number of concerns she had,

including a reference to a civil trespass order that the FPC Session had secured. The Original CM Complaint was denied by the FPC Session, for, among other reasons, not being timely filed. CM carried the Original CM Complaint to Presbytery, and Presbytery also denied her complaint, citing the fact that the complaint was not lodged with reference to a specific action or decision of the FPC Session. That should have concluded the matter at this level. There was no other matter for Presbytery to carry forward, annul, or send back.

In fact, Presbytery continued the matter when it directed and/or instructed the FPC Session to begin “initiating and prosecuting formal process” against CM. This was an error on the part of Presbytery. Presbytery compounded its error by pursuing the matter against the FPC Session, issuing a citation against the FPC Session for having “failed to initiate and prosecute formal process in the matter of [CM] despite the exhortations of the Presbytery on September 8, 2012.” Presbytery then further compounded this Constitutional error by holding a trial against the FPC Session, and finding the FPC Session guilty of the charges and specifications.

Further, as we held in SJC Case 2013-07 (Session of FPC North Port v. SW Florida Presbytery), Presbytery alleges that it had the authority to direct the FPC Session to initiate process under the provisions of review and control for the “important delinquency or grossly unconstitutional proceedings” of the FPC Session (*BCO* 40-5). Presbytery cites the statements of members of the FPC Session that erroneously describe CM as not “a member of our church” as grounds to act under *BCO* 40-5. Even if we grant that the Presbytery received a credible report, it did not follow the steps of *BCO* 40-4 that require:

[t]he first step shall be to cite the court alleged to have offended to appear before the court having appellate jurisdiction, or its commission, by representative or in writing, at a specified time and place, and to show what the lower court has done or failed to do in the case in question.

## **2. Refusal of Reasonable Indulgence**

This specification of error alleges that the Presbytery exercised unreasonable judgment in refusing to wait in rendering judgment on

the case before Presbytery arising from the April 25, 2013 indictment until the prior Complaint (Case 2013-07) was adjudicated by the full SJC, and by voting to continue the judgment while the case was being appealed after Appellant gave notice of Appeal (*BCO* 42-6). As the proceedings were found to be out of order and the judgment reversed, the question raised in the specification is moot.

**3. Manifestation of Prejudice**

This specification of error alleges a manifestation of prejudice on the part of one member of the Presbytery Judicial Commission. As the proceedings were found to be out of order and the judgment reversed, the question raised in the specification is moot.

**4. Hurrying to a decision before all the testimony is taken.**

This specification of error alleges a rush to judgment in that Presbytery's Judicial Commission refused to approve a delay in the trial due to the absence of one witness. As the proceedings were found to be out of order and the judgment reversed, the question raised in the specification is moot.

**5. Mistake and Injustice in the Judgment**

This specification of error alleges what has already been alleged in specification #1 above and for that reason is answered by reference to the reasoning and opinion given to specification #1 above. This specification is sustained.

The Appeal is sustained, the judgment against the FPC Session is reversed in whole, and the charges and specifications are dismissed.

Finally, we note that this decision does not find fault with the legitimate concern presbytery sought to address. Rather, the SJC's concern is that presbytery failed to follow the steps required by *BCO* 40-5. Had it done so, there would have at least been an opportunity to settle this matter without the need for further process and censure.

The Summary of the Facts was written by TE Meyerhoff and the Statement of the Issues, Judgments, and Reasoning, and Opinion were written by TE Greco, with amendments by the SJC.

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The Decision in Case 2013-11 was adopted by a vote of 20 Concurring, 1 Recused, 3 Absent

Barker <i>Concur</i>	Donahoe <i>Concur</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter <i>Concur</i>	Fowler <i>Concur</i>	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn Absent	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler <i>Concur</i>	Terrell <i>Concur</i>
Chapell Absent	Kooistra <i>Concur</i>	White <i>Recused</i>
Coffin <i>Concur</i>	Lyle Absent	Wilson <i>Concur</i>

RE White recused himself on the basis of comments he had made on a hypothetical situation that turned out to resemble the specifics in this case.

**IV. RESPONSE TO OVERTURES**

Overtures 20, 21, and 22, submitted to the 41<sup>st</sup> General Assembly and calling for the General Assembly to assume original jurisdiction and direct the Standing Judicial Commission to hear the case of Pacific Northwest Presbytery vs. Peter Leithart, were referred to the Standing Judicial Commission for response in accordance with *RAO* 17.2. The SJC submits the following response to the 42<sup>nd</sup> General Assembly:

**ANSWER TO OVERTURES**

That Overture 20 from Gulf Coast Presbytery, Overture 21 from Calvary Presbytery, and Overture 22 from Mississippi Valley Presbytery (which Overtures are identical) be answered in the negative.

**FOUNDATIONS**

The threshold question to be answered with respect to the Overtures, which governs the standing of the entire matter before the Assembly is: “Shall the Assembly assume original jurisdiction over TE Peter Leithart under the provisions of *BCO* 34-1 with respect to the allegations of heterodoxy set forth in “Pacific Northwest Presbytery vs. Peter Leithart?” That is, in the matter presented in the Overtures, has Pacific Northwest Presbytery “refused to act”?

*BCO 34-1* states:

Process against a minister shall be entered before the Presbytery of which he is a member. However, if the Presbytery refuses to act in doctrinal cases or cases of public scandal and two other Presbyteries request the General Assembly to assume original jurisdiction (to first receive and initially hear and determine), the General Assembly shall do so.

The answer that precludes further consideration is this: *BCO 34-1* cannot be invoked in this instance because Pacific Northwest Presbytery did not “refuse to act.” *BCO 34-1* does not allow the General Assembly to assume original jurisdiction over a case that has been adjudicated. In this case, the Presbytery did enter process against the minister in question. It drew an indictment and proceeded to trial. The trial process was completed. A complaint was filed and carried to completion. Presbytery clearly acted and therefore the General Assembly lacks authority to assume original jurisdiction.

Further, the fundamental principle of justice that protects against double jeopardy precludes further action in this case under *BCO 34-1*. The prohibition against double jeopardy is a part of a complex of rights belonging to creatures created in the image of God protecting them from the abuse of governing authority in a fallen world. Long recognized in the Western legal tradition, and embodied in the Bill of Rights of the United States Constitution, the prohibition preserves the finality and integrity of judicial proceedings, which would be compromised were a judicial system allowed to ignore what were taken to be unsatisfactory outcomes. The Preface to the *BCO* states as a “great” and “scriptural” principle that the force of ecclesiastical discipline derives, in part, from “its own justice” and “the approbation of an impartial public.” The notion that judicial authority may repeatedly prosecute again the same case would obviously undermine both justice and the perception of justice and legitimacy. It is important to note, however, that the prohibition against double jeopardy in this instance does not mean that an accused who is acquitted can never again be held accountable for his views. A court (whether the same or another) is not prohibited from the initiation of process against the same defendant in the event of change in views or subsequent publication or advancement of erroneous doctrinal views or scandal. Such subsequent actions may create a new “cause of action” or grounds for inquiry that may become the subject of judicial



process, or liable to a request for the assumption of original jurisdiction under *BCO* 34-1 should the court of original jurisdiction refuse to act.

Finally, the Overtures offer as ground for an assumption of original jurisdiction an alleged failure of the Presbytery to act to declare a mistrial. They ask the Assembly to:

Assume original jurisdiction and direct the Standing Judicial Commission to hear “Pacific Northwest Presbytery vs. Peter Leithart,” because PNWP has “refused to act” per the provision found in *BCO* 34-1, by not declaring a mistrial in this case because of its chief prosecutor’s conflict of interest. . . .

However, a mistrial is the termination of a trial process before its natural completion, that is, the rendering of a judgment. In this case the trial was completed. A motion for mistrial is not available to either the prosecution or the defense after completion of a trial, rendition of judgment by the trial court, and the issuing of the decision of the appellate court. Further, the failure of a court to declare a mistrial once process is completed is not, in itself, a “refusal to act” under *BCO* 34-1.

The vote to adopt the Commission’s response to the Overtures in the Negative was 15 Concurring, 1 Abstaining, 1 Dissenting, 7 Absent.

Barker Absent	Donahoe <i>Abstain</i>	McGowan <i>Concur</i>
Bise <i>Concur</i>	Duncan <i>Concur</i>	Meyerhoff <i>Concur</i>
Burkhalter Absent	Fowler Absent	Neikirk <i>Concur</i>
Burnett <i>Concur</i>	Greco <i>Concur</i>	Nusbaum <i>Concur</i>
Cannata <i>Concur</i>	Gunn <i>Dissent</i>	Pickering <i>Concur</i>
Carrell <i>Concur</i>	Haigler Absent	Terrell <i>Concur</i>
Chapell Absent	Kooistra Absent	White <i>Concur</i>
Coffin <i>Concur</i>	Lyle Absent	Wilson <i>Concur</i>

**CONCURRING STATEMENT REGARDING  
ANSWER TO OVERTURES  
RE Samuel J. Duncan**

I concur in the Standing Judicial Commission’s (SJC) Answer/Grounds to Overture 20 from Gulf Coast Presbytery, Overture 21 from Calvary Presbytery, and Overture 22 from Mississippi Valley Presbytery and make the following Statement in accord with *Robert’s Rules of Order Newly*

MINUTES OF THE GENERAL ASSEMBLY

*Revised*, §51, pg. 529 (11<sup>th</sup> Ed.) in order to address points raised in Calvary Presbytery's Statement in Support of its Overture that were not addressed in the SJC's Answer/Grounds.

Calvary Presbytery argued that Pacific Northwest Presbytery (PNW) "failed to act" in the TE Peter Leithart matter "by not declaring a mistrial after the prosecutor revoked his ordination vows and apostatized to the Roman Catholic Church." Calvary Presbytery went on to base its argument on a timeline of events, which could be distilled (and expanded) as follows:

June 3-4, 2011 TE Peter Leithart trial conducted by a PNW Judicial Commission. In a June 4, 2012 Blog posting, the Prosecutor, in response to a question about why, given his doctrinal questions/ changed views, he prosecuted the Leithart case stated:

anyone familiar with church polity understands that the wheels grind slowly, and that one cannot simply "get out" of a process when he is mired in the middle of it. The first real opportunity to extricate myself was after the trial was over and a Complaint needed to be written against PNWP's decision. At that time I opted to issue a Protest instead, while at the same time aiding those who desired to complain behind the scenes.

Oct. 7, 2011 PNW adopts its Judicial Commission's Not Guilty Judgments.

Nov. 1, 2011 Complaint filed with PNW, re: PNW's October 7, 2011 adoption of its Judicial Commission's Not Guilty Judgments.

Dec., 2011 The Prosecutor informs his Session of his doctrinal questions/ changed views and is given a sabbatical to seek counsel from learned brethren, i.e. a June 6, 2012 Blog posting by the Prosecutor revealed that he began questioning the doctrine of *sola scriptura* in mid-2008 and later *sola fide*.

Jan. 6-7, 2012 Complaint received by PNW, re: PNW's October 7, 2011 adoption of its Judicial Commission's Not Guilty Judgments.

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- March, 2012 During the Prosecutor's three (3) month sabbatical, which began in March, 2012, he met with members of PNW about his doctrinal questions/changed views. See the Prosecutor's June 6, 2012 Blog posting.
- Apr. 26-27-2012 PNW denies the Complaint.
- May 20, 2012 Hedman Complaint filed with SJC (Case 2012-05)
- May 31, 2012 The Prosecutor advises PNW of his changed views and resigns from his Call.
- Sept. 23, 2012 The Prosecutor joins the Roman Catholic Church and is erased from roll of PNW Teaching Elders.

The Overtures ask the General Assembly/SJC to:

Assume original jurisdiction and direct the Standing Judicial Commission to hear "Pacific Northwest Presbytery vs. Peter Leithart," because PNWP has "refused to act" per the provision found in *BCO* 34-1, by not declaring a mistrial in this case because of its chief prosecutor's conflict of interest, stemming from his transition into membership of the Roman

Catholic church. SJC should not fail to take into consideration the Westminster Confession of Faith and Catechisms in hearing the case.

As demonstrated in the SJC's Answer/Grounds, I believe the request for a "mistrial" is fatal to granting the relief sought in the Overtures. The reasons for this are clearly set out in the SJC Answer/Grounds.

However, while still seeking a "mistrial" in its Statement in Support, Calvary Presbytery's argument leads me to believe that the relief that should have been sought was a request to take original jurisdiction of TE Leithart at the point in time when PNW was considering the Complaint, i.e. April, 2012. *BCO* 34-1 neither specifically allows, nor prohibits, taking original jurisdiction in this manner.

A review of the PNW Minutes indicates that no action was taken in connection with the Prosecutor's doctrinal questions/changed views (and the effect this might have on the case) when it considered whether or not the Complaint should be sustained or denied in April, 2012. Given the

Prosecutor's Blog statements, it seems members of PNW knew of his struggles at this time, but did not share this knowledge with PNW during the handling of the Complaint. So it appears PNW did refuse to act (by taking no action) in regard to considering whether or not the Prosecutor's doctrinal questions/changed views could be a basis for sustaining the Complaint.

While in Blog postings, the Prosecutor denies his doctrinal questions/changed views affected his work as a prosecutor, his statement that he could not just "get out" of the process does cause concern. And to be fair, the Prosecutor's doctrinal questions/changed views should have been well known to the Complainant(s), whom I understand were members of the Prosecutor's Session. Regardless, the Prosecutor's doctrinal questions/changed views were not formally brought to the attention of PNW at the time the Complaint was denied.

Theoretically, if original jurisdiction was assumed at the point in time when the Complaint was being considered by PNW, the denial of the Complaint by PNW on April 26-27, 2012, and all actions thereafter would be moot/set aside, and the SJC would hear the Complaint and consider, in addition to the other matters raised in the Complaint, whether or not the Prosecutor's doctrinal questions/changed views, under the general principles of justice, and the importance of objectivity and impartiality in judicial proceedings (*BCO* 32-17, *OMSJC* 2.1, 2.4, 2.10), would justify sustaining the Complaint and conducting a new trial. If the Complaint was sustained, there would be no double jeopardy in conducting a new trial, as there would be no final verdict from the June, 2011 trial.

**PROTEST OF  
STANDING JUDICIAL COMMISSION  
ANSWER TO OVERTURES 20, 21 AND 22  
TE Grover Gunn**

My concern is that the SJC's negative response to Overtures 20, 21, and 22 may have created a harmful loophole in our system of polity through its interpretation of *BCO* 34-1. This loophole could result in the loss of the doctrinal consensus that binds together our presbyteries. Even though the phrase "to act" in *BCO* 34-1 is unqualified, most would acknowledge that a presbytery can in theory take an action relative to an alleged doctrinal case that does not satisfy this implied requirement to act. Once this is acknowledged, the question goes beyond whether a presbytery has taken

some action to whether that action satisfies the requirement to act implied by *BCO* 34-1. The SJC's answer to Overtures 20, 21, and 22 establishes the principle that in such cases a presbytery has completely fulfilled this requirement to act if it has conducted a trial that fulfills all the technical details required by the *BCO*. With this understanding of *BCO* 34-1, should a presbytery become unwilling to convict one of its members who is teaching heresy and should that presbytery have no member willing to complain when the presbytery expresses through an official action its unwillingness to convict, then that presbytery would be able to isolate itself doctrinally from the other presbyteries by conducting a technically correct trial. The criteria for satisfying the failure to act clause of *BCO* 34-1 should involve more than the conducting of a technically correct trial. To limit the criteria in this way is to elevate our commitment to our rules of order as expressed in our third ordination vow over our commitment to Scripture and our doctrinal standards as expressed in our first and second ordination vows. Our rules of order should instead be interpreted in the light of and as servants of our doctrinal standards. The General Assembly should give greater deference to the presbyteries in determining whether a presbytery has acted satisfactorily in dealing with an alleged doctrinal case, especially when the alleged error is being promoted beyond the bounds of one presbytery and is disturbing the peace and purity of the church at large. When a presbytery has conducted a trial, the other presbyteries should be allowed to include in their criteria for the satisfaction of the failure to act clause of *BCO* 34-1 issues such as the apparent objectivity of the prosecutor, the adequate inclusion of documented publicly available evidence in the Record of the Case or in the judgment's reasoning if the Record is not publicly available, and the faithful application of our doctrinal standards in the judgment. After giving the presbyteries such deference, the General Assembly would still have the last word through its assumption of original jurisdiction as provided for by *BCO* 34-1.

Our rules of order do not address the subjects of mistrial, retrial, and double jeopardy. The civil laws regarding mistrial and retrial are based on the general principle of common justice that a trial is not an infallible procedure that is beyond challenge as the final word in a case. This same principle underlies the limitation of the concept of double jeopardy such that it cannot preclude a second trial when a civil authority has properly declared a mistrial or the need for a retrial. As a church, we too should give attention to implicit general principles of common justice, but we should apply them only in ways consistent with our explicit ecclesiastical commitments and standards. The General Assembly of the PCA, a denomination committed to a grassroots form of Presbyterianism, should interpret *BCO* 34-1 in a way that entrusts the

presbyteries with ecclesiastical authority that is broadly analogous to the authority under civil law to declare a mistrial or the need for a retrial. We should not, however, cite the specific details of civil applications of these implicit general principles of common justice as a means of precluding our ecclesiastical application of these same principles in a way that is consistent with our own explicit ecclesiastical standards and commitments.

**ANSWER TO THE PROTEST OF SJC MEMBER  
TE GROVER GUNN  
REGARDING THE SJC'S ANSWER  
TO OVERTURES 20-22 TO THE 41<sup>ST</sup> GENERAL ASSEMBLY**

The Commission is grateful for the genuinely concerned and yet restrained expression of TE Gunn's Protest against the Commission's decision with respect to Overtures 20-22. TE Gunn observes that the decision "*may have* created a harmful loophole," which loophole "*could* result in the loss of" our doctrinal consensus [emphasis added]. The Commission is persuaded that its decision will not lead to such harmful outcomes, but it sustains its reading of *BCO* 34-1 on a fair construction of the text itself, in the context of the demands of justice and the approbation of an impartial public (*BCO* Preface), rather than on its capacity to foresee outcomes.

The Protest would have the phrase "refuses to act" be construed as "refuses to come to a proper conclusion," and it alleges that the Commission's understanding elevates procedure over Scripture and our doctrinal standards. However the term "act" clearly refers to presbytery's procedure in a paragraph that is devoted to "process," which paragraph introduces a chapter on "process." The provision in question does not invite presbyteries to judge outcomes, but rather to judge compliance with constitutional procedures. The Commission's construction does not in the least elevate procedure over Scripture and Confession; on the contrary, it insists on the due process that is essential to preserving commitment to Scripture and Confession through courts made up of sinful and fallible judges, in good faith wrestling with the meaning of infallible Scripture and time-tested Constitution, but lacking the infallible arbiter claimed by some communions.

It is important here to ask: "What would the Protest's alternative be?" Shall we have process serve Scripture and Confession by allowing a simple majority of two presbyteries, men who presumably have no personal knowledge of the matter at hand, who have not heard the pleadings, who have not heard or examined witnesses, and who may or may not have not

## APPENDIX T

read the judgment of the court and its reasoning, vitiate the judgment of the court of original jurisdiction on the requesting Presbyteries' conviction that they know better what the judgment should have been? Scripture and Confession are not served by abandoning the principles of due process, regardless of whether the truth is accidentally sustained by an unjust means.

Further, the Protest, in construing the phrase "refuses to act" as "refuses to come to a proper conclusion" after trial and appellate processes have been completed, would undermine a fundamental principle of justice and legitimacy, that judicial authority may not repeatedly prosecute the same case in order to achieve an outcome other than that achieved by the trial and appellate process. Such a construction would in fact undermine both due process and the preservation of our commitment to Scripture and Confession.

Finally, the Protest supposes the Commission to have given too much deference to the "specific details" of civil law in its rejection of the Overtures' allegations concerning a mistrial. However, the Commission's decision was not bound by specific details but by the simple meaning of terms. A mistrial is not a trial that has come to the wrong conclusion, it is a trial that has not, and properly cannot, come to its natural conclusion. The Overtures employ a term with a standard meaning; the Commission cannot be faulted for judging according to that meaning in its decision.

This Answer was drafted by TE David Coffin, Drafting Sub-Committee Chairman, RE EC Burnett, and TE Fred Greco, and adopted by the SJC.

### V. ELECTION OF OFFICERS

The Officers of the Standing Judicial Commission elected for 2014-2015 are as follows:

Chairman:	TE Fred Greco
Vice Chairman:	RE E. C. Burnett
Secretary:	RE Samuel J. Duncan
Assistant Secretary:	RE Howard Donahoe

Respectfully submitted,

/s/ RE John B. White, Jr., Chairman      /s/ RE Samuel J. Duncan, Secretary

## APPENDIX U

### RESOLUTION OF THANKS FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

THE STARS SHINE BRIGHT IN TEXAS PRESBYTERIANISM'S EARLY HISTORY! Our story begins in 1828, when Cumberland Presbyterian evangelist Sumner Bacon was surreptitiously proclaiming the gospel in the Mexican state of Tejas. He was followed in 1840 by one of the illustrious sons of Georgia's Midway Church, Daniel Baker, commissioned by Tuskalooosa\* Presbytery to evangelize the frontier. He would become General Sam Houston's pastor. This "Apostle to Texas" was followed by a long and assorted galaxy of conservative Presbyterian preachers, fervent evangelists, and theologians. Men like Hugh Wilson, a missionary to the Chickasaw nation; R.L. Dabney & R.K. Smoot, co-founders of Austin Seminary; Bible expositor Manford G. Gutzke; Soul-Winner Raymond Deison; faithful Galveston pastor Will R. Johnson; and Professor S.L. Joekel.

ALL PRAISE AND THANKS to God that from the four churches that came into the PCA at its founding in 1973 (John Knox/Dallas, Oaklawn/Houston, First/Paris, Fifth Street/Tyler), their company has grown in the forty-one years since to four presbyteries and one hundred churches. We are so grateful for the Southwest Church Planting Network and the dozens of churches and campus ministries that our gracious God has been pleased to bring to life. It is the Lord's doing, and it is marvelous in our eyes.

What a joy to see new Reformed seminaries in the old Republic of Texas that so faithfully complement the kingdom-minded ministry of the PCA at RTS Houston and Redeemer Seminary.

We are thankful for the ordinary means of grace and the able preachers who have served the 42<sup>nd</sup> General Assembly of the PCA so well through proclamation of the WORD. Ray Cortese of Seven Rivers church, Derek Thomas of the historic First Presbyterian Church of Columbia, SC, and the ARP, and Bill Sim of the Korean Southern Presbytery.

We praise God for new Coordinators that the LORD has raised up in Reformed University Ministries and in our newly named Committee on Discipleship Ministries. We also commend the PCA History Center's



## APPENDIX U

excellent Pre-GA conference on Presbyterian History to commissioners and are grateful for the work of PCA Historian Wayne Sparkman.

This Assembly has been graciously served by Dr. Bryan Chapell as its Moderator, who carefully and deliberately guided the court through each session. We appreciate his years of labor as a pastor, professor, and President of our denomination's seminary, and his gift of teaching others Christ-centered preaching.

We wish to recognize the Stated Clerk and his team of servant-leaders who year after year make the business of Assembly function so that commissioners and their families can participate, connect, and engage. We give praise to the excellent Host Committee so capably chaired by Danny McDaniel and the work of local PCA volunteers who served and guided the PCA family throughout the week in the Bayou City, as we sought to Proclaim Christ, Disciple the Nations.

Mr. Moderator from deep in the heart of Texas we move that this motion be adopted with thanksgiving and acclamation.

TE Henry Lewis Smith, Chairman, Presbytery of Southeast Alabama  
RE Melton L. Duncan, Secretary, Presbytery of Calvary

*\*The common use and original name of the modern city.*

MINUTES OF THE GENERAL ASSEMBLY

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# **APPENDIX V**

## **A CALL TO FAITHFUL WITNESS**

### **- PART TWO - THEOLOGY, GOSPEL MISSIONS, AND INSIDER MOVEMENTS**

#### **A PARTIAL REPORT (PART TWO OF TWO PARTS) OF THE AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS TO THE FORTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA**

**MARCH 19, 2014**

PCA AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS (SCIM)

Signatories of the Committee Report (CR)

TE David B. Garner, Chairman  
RE Robert Berman, Secretary  
RE Jonathan Mitchell  
TE Bill Nikides  
TE Guy Prentiss Waters

Signatories of the Minority Report (MR)

TE Nabeel T. Jabbour  
RE Tom Seelinger

## MINUTES OF THE GENERAL ASSEMBLY

*The missionary must carefully take into account the specific situation and circumstances of the people with whom he is dealing... It might be held further that theology can contribute nothing with regard to the manner of approach, since it is anthropology, ethnology, and psychology that are here the experts... But such a solution is too simple... No matter how well-intentioned they may have been, those who ignored theological principles have in fact run into great difficulty. Missionaries may adopt the way of life of a people, speak their language, associate themselves with their religious concepts, utilize sayings derived from their religious literature, and from the standpoint of ethnology or psychology all this may be excellent. And yet it still may be necessary for theology to issue a warning that such efforts which seek to draw so close to a people must proceed with caution lest they sacrifice the purity of the gospel. On the other hand, it is also possible to have the best intentions and to ignore the cultural possessions of a people, and to preach the gospel pure and simple, without any application to their specific characteristics. History has shown that such a procedure is also questionable, for in such instances the missionary supposes that he is simply preaching the gospel in its purity, whereas he is unconsciously propagating his own Western way of thought. Here again theology can offer a corrective criticism, since such a method does not take seriously enough the people to whom one speaks. God, in contrast, takes us, and those to whom we speak, very seriously, and as his ministers we ought to do the same...*

*It is then impossible that psychology and ethnology should speak the last and decisive word with respect to the missionary approach. The latter involves so many theological points that theology must have an important voice, or rather – the decisive voice. Other sciences can indeed render a most valuable service, and in particular concrete situations they can even be absolutely essential, but the principles of the missionary approach must still be derived from Scripture.*

– J. H. Bavinck, *An Introduction to the Science of Missions*

*“If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.” – John 15:19*

*“. . . [L]et your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” – Matthew 5:16*

*“Brothers and sisters, each person, as responsible to God, should remain in the situation they were in when God called them.” – 1 Corinthians 7:24*

**Study Committee on Insider Movements (SCIM) Report 2014**

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[For MINORITY REPORT 2013 – see *M41GA*, p. 759.]

## APPENDIX V

### **ABBREVIATIONS**

A's & D's	The Declarations: Affirmations and Denials
<i>BCO</i>	<i>Book of Church Order</i>
CGC	Common Ground Conference
CR	Committee Report 2014
CR 2013	Committee Report 2013 (Revised) – <i>located in Attachment 1</i>
CIP	Covenant Identity Paradigm
CMB	Christian of Muslim Background (cf. MBB)
GA	General Assembly
<i>EWCW</i>	<i>Eternal Word, Changing Worlds</i>
IM	Insider Movement
IMP(s)	Insider Movement Paradigm(s)
<i>IJFM</i>	<i>International Journal of Frontier Missions/Missiology</i>
ISFM	International Society of Frontier Missiology
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNTSup</i>	<i>Journal for the Study of the New Testament Supplement</i>
MBB	Muslim Background Believer (cf. CMB)
MR 2013	Minority Report 2013 – <i>located in the GA 2013 Minutes</i> ( <a href="http://www.cepbookstore.com/p-9209-2013-minutes-of-41st-ga.aspx">http://www.cepbookstore.com/p-9209-2013-minutes-of-41st-ga.aspx</a> )
MR 2014	Minority Report 2014
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
PCA	Presbyterian Church in America
SCIM	Study Committee on Insider Movements
<i>SFM</i>	<i>St. Francis Magazine</i>
SNTSMS	Society for New Testament Studies Monograph Series
WBC	Word Biblical Commentary
<i>WCF</i>	<i>Westminster Confession of Faith</i>
<i>WLC</i>	<i>Westminster Larger Catechism</i>
<i>WSC</i>	<i>Westminster Shorter Catechism</i>

**OVERTURE #9 – “A Call to Faithful Witness”**

Approved by the 39th General Assembly of the Presbyterian Church in America, June 10, 2011

**Whereas:** the Church is called to take the gospel to all peoples, including those who have historically been resistant to the gospel;

**Whereas:** contextualizing the language and forms of the gospel, while remaining faithful to the truths of Scripture, is good and necessary for the advancement of the gospel;

**Whereas:** the Church must exercise wisdom in discerning appropriate expressions of contextualization, reserving its public corrections for genuine and substantive threats to the gospel;

**Whereas:** in recent initiatives known as “Insider Movements”, some groups have produced Bible translations that have replaced references to Jesus as “Son” (*huios*) with terms such as “Messiah” in order to be more acceptable to Muslims;

**Whereas:** some Bible translations of Insider Movements have replaced references to God as “Father” (*pater*) with terms such as “Guardian” and “Lord”;

**Whereas:** these Bible translations are harmful to the doctrines of the authority of Scripture and the deity of Christ, bringing confusion to people in need of Christ—concerns that are held by many national leaders and Bible societies;

**Whereas:** some PCA churches have knowingly or unknowingly financially supported these Bible translations;

**Whereas:** Muslims should not be denied a full and faithful witness;

**Therefore be it resolved** that the 39th General Assembly of the Presbyterian Church in America:

- Affirms that biblical motivations of all those who seek the good news of Jesus Christ with those who have never heard or responded to the gospel should be encouraged;
- Repents of complacency or comfort that keeps us from a faithful witness;
- Declares as unfaithful to God’s revealed Word, Insider Movement or any other translations of the Bible that remove from the text references to God as “Father” (*pater*) or Jesus as “Son” (*huios*), because such removals compromise doctrines of the Trinity, the person and work of Jesus Christ, and Scripture;
- Encourages PCA congregations to assess whether the missionaries and agencies they support use or promote Bible translations that remove familial language in reference to persons of the Trinity, and if so, to pursue correction, and failing that, to withdraw their support;
- Encourages PCA congregations to support biblically sound and appropriately contextualized efforts to see Christ’s Church established among resistant peoples;
- Calls PCA churches and agencies to collaborate with each other and the broader Church to discern and implement biblical authority in gospel contextualization.



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- Authorizes the Moderator, as an aid to greater gospel faithfulness throughout the PCA and the broader Church, to appoint a study committee to report to the 40th General Assembly concerning Insider Movements, including but not limited to:
  - A summary and biblical assessment of Insider Movements' histories, philosophies, and practices;
  - A biblical response to interpretations of Scripture used in defense of Insider Movements;
  - An examination of the theological impact of removing familial language for the Trinity from Bible translations;
  - An assessment of PCA missions partners regarding the influence of Insider Movement within them, including assessment of their theology of religion, ecclesiology, Scripture, and relationship to the Emergent Church;
  - An explanation of the relevance and importance of this issue for the PCA;
  - Suggestions for identifying and assessing the influence of Insider Movements among mission agencies, missionaries and organizations;
  - Recommended resources for faithfully training and equipping congregations to reach Muslims locally and internationally.
- Set the budget for the study committee at \$15,000/year and that funds be derived from gifts to the AC designated for that purpose.

## PREFACE

### The Study Committee's History, Approach, and Product

The 39th General Assembly (June 2011) instructed its moderator, Ruling Elder Dan Carrell, to appoint members to an ad interim study committee, the Study Committee on Insider Movements (SCIM). The 2011 General Assembly instructed the SCIM, among other things, to undertake “an examination of the theological impact of removing familial language for the Trinity from Bible translations” and to provide a biblical assessment of “Insider Movements’ histories, philosophies, and practices.” The SCIM met in December 2011 and recognizing the scope of its task, divided the mandate of Overture 9, “A Call to Faithful Witness,” between matters of biblical translation and issues related to Insider Movements.

It should be noted that the 2011 General Assembly also authorized the SCIM to make “an assessment of PCA missions partners regarding the influence of Insider Movements within them” in a variety of theological categories. The SCIM understands the value of such assessments and presents this Report as its principal contribution to understanding and evaluating Insider Movement (IM) thinking and methodology. Individual evaluation of every PCA mission partner and/or reported Insider Movement around the world exceeds the capacity of this Committee to perform. As a step towards the fulfillment of that assessment, we advise individual churches to use this report as a resource in evaluating relationships with mission partners, for the greater advance of the gospel.

The SCIM has now presented materials at three General Assemblies: the 40<sup>th</sup> (2012), the 41<sup>st</sup> (2013), and the 42<sup>nd</sup> (2014).

#### **1. 40<sup>th</sup> General Assembly (2012)**

Following the appointment of the committee in 2011, the SCIM produced Part One of the SCIM report, “A Call to Faithful Witness: Like Father, Like Son.” Its recommendations were adopted by the 40th General Assembly (June 2012). This report critiqued a group of recent Bible translations that avoided applying the titles “Son of God” and “Father” to persons of the Godhead, and put forth the doctrinal rationale for preserving the historic divine familial terms.

As part of the approved recommendations, the 40th General Assembly granted a year’s extension to the ad interim committee for it to work on Part Two of its Report on Insider Movements.

#### **2. 41st General Assembly (2013)**

Part Two of the SCIM report provided a biblical, theological, and confessional analysis of the IM paradigm, including a series of affirmations and denials to apply in contexts around the world. The report included recommendations, including “2. that the 42nd General Assembly make available and recommend for study ‘A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements’ to its presbyteries, sessions, and missions committees.” At the same assembly, TE Nabeel Jabbour presented Minority Report 2013, which he claimed was “supplemental” to the Committee Report 2013. Since the committee did not and does not share this opinion of the Minority Report’s compatibility, a lengthy debate ensued over a Minority Report motion to recommend *both* the Committee Report 2013 and the Minority Report 2013 to churches and presbyteries in the PCA. The debate concluded by a vote to recommit both

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reports to the SCIM without instruction for delivery of its report(s) at the 42<sup>nd</sup> General Assembly (2014).

Having studied carefully the floor debate at the 41<sup>st</sup> General Assembly, having witnessed the confusion about the alleged compatibility of the Minority Report with the Committee Report 2013, and having interacted with numbers of assembly commissioners, the Committee received the clarion call to provide greater accessibility to the key problems within the IM-paradigm *and* to explain why the paradigms at work within the Committee Reports and the Minority Reports are irreconcilable.

Accordingly, the SCIM determined to provide a selection of resources to the 42<sup>nd</sup> General Assembly – including an Abridged Committee Report and careful Analyses of Minority Report 2013 and Minority Report 2014, in which we elucidate the Minority Reports' *incompatibility* with the Committee Report.

### 3. 42nd General Assembly 2014

Each component of this 2014 committee report, “Part 2: Theology, Gospel Missions, and Insider Movements,” seeks to foster faithful biblical, theological, and methodological reflection on the issues IM poses. For efficiency reasons, this report also centers on Insider Movement Paradigms (IMPs) in the Muslim world, though IM extends into other people groups as well, including those who are Hindu or Buddhist. Focused in its analysis, this report does not say everything that could be said. Neither is it intended to provide the final word in addressing and analyzing these issues. It does, however, expose critical problems shared by IM-paradigms, none of which should be taken lightly.

The sections of this 2014 report are organized in a way to provide an initial cursory and accessible analysis followed by more detailed study:

- **Section A. Abridged Committee Report.** Drawn from the Committee Report 2013, the brief and accessible Abridged Committee Report surveys key theological/methodological approaches common to IM paradigms, and offers a concise critique. We encourage Abridged Committee Report readers to receive its contents as a partial, but pointed analysis of salient IM-paradigm defects.
- **Section B. Declarations: Affirmations and Denials.** The Affirmations and Denials (collectively, “Declarations”) are in two ways tethered explicitly to the Abridged Committee Report and to the Committee Report 2013 (Revised) in **Attachment 1**: (1) the Abridged Committee Report references the Affirmations/Denials relevant to each of its sections, and (2) the Declarations themselves reference sections of the Committee Report 2013 (Revised) which undergird their summary statements. We encourage Abridged Committee Report readers to study the Affirmations and Denials in view of their vital dependence upon the theology developed in the respective rationale sections of the full Committee Report in Attachment 1. The Declarations are principal in nature and identify the ideals toward which missionaries, evangelists, and churches should aspire, while exercising pastoral discernment as to the best path toward those goals in a particular ministry context. Any variety of local circumstances may delay or hinder the realization of certain ideals, but biblical principles should always determine and shape all missiological consideration. The Declarations should also be digested as a whole, since any one of them in isolation may present an unbalanced idea.

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- **Section C. Analysis of the Minority Report 2014.** The Analysis of Minority Report 2014 provides an important, though brief, studied analysis of the Minority Report 2014. Because of the interrelationship between the two minority reports, this analysis should be considered in combination with the Analysis of the Minority Report (2013) in **Attachment 2**.
- **Attachment 1. Committee Report 2013 (Revised).** The Committee Report 2013 (Revised) includes an Executive Summary and provides the most robust analysis of the IM-paradigm. All components of the 2014 report depend on the theological, hermeneutical, and methodological analysis contained in this extended report.
- **Attachment 2. Analysis of the Minority Report 2013.** The Minority Report 2013 is critical because key features of its theological paradigm continue to operate in the 2014 Minority Report. The content of this Minority Report Analysis 2013 parallels the structure and theological reasoning of the Abridged Committee Report (**Section A**), but exposes IM-sympathetic theological and methodological problems at work in the 2013 Minority Report (MR2013) itself. For fullest analysis, we encourage Analysis of the Minority Report 2013 readers to read the Abridged Committee Report (**Section A**), and to study the whole Committee Report 2013 (Revised) (**Attachment 1**) and the **Minority Report 2013** itself, which begins on p. 2333 of this document. (Please note that the page references in Attachment 2 are to the 2013 Commissioner Handbook page numbers, which are found at the bottom right of the MR 2013 pages in this document.)
- **Attachment 3. Christians of Muslim Background (CMB) Input.** This brief list of comments from Muslim converts to Christ, though hardly exhaustive, clearly illustrates how some believers in Muslim countries perceive the practice and effects of the IM paradigm.
- **Attachment 4. History of Modern Evangelicalism as Related to Missions.** This brief treatment of the history of missions in the United States supplements the Committee Report 2013 (Revised) in its consideration of the historical background to the IM paradigm.
- **Attachment 5. God and Allah.** This brief analysis exposes the components involved in discerning the way in which we must think about the relationship between the triune God of Scripture and the term *Allah*.

To locate each these documents, see the **Table of Contents** at the beginning of this 2014 report.

### Conclusion and Thanks

Finally, some words of gratitude are in order. First, we thank the commissioners of the PCA for their ongoing support and encouragement in the tasks given us by the 2011 Overture #9. Second, we are grateful to staff of the Administrative Committee for its assistance in preparing these documents for publication. Third, we are grateful to interviewees, whose input helped the SCIM grapple with key issues. We appreciate the competent care and input provided by numerous readers outside of the committee (both advocates and opponents of the IM paradigms we discuss), who provided useful feedback and helped shape this report into its final form. Finally, we appreciate the input from many Christians of Muslim background (CMBs), whose background in Islam and first-hand exposure to IM practices provide compelling evidence of the seriousness of the theological and missiological stakes. Their own sacrifices in ministry and the risks they take for gospel faithfulness are as convicting as they are humbling. Having heard their plea, we urge our fellow commissioners to give ear to the alarm and consternation expressed by these brothers in Christ concerning the effects of Western IM paradigms, advocacy, and funding.

**Study Committee Recommendations to the 42nd General Assembly**

1. That “A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements” serve as a Partial Report (Part Two of Two Parts).
2. That the 42<sup>nd</sup> General Assembly make available and recommend for study “A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements” to its presbyteries, sessions, and missions committees.
3. That the 42<sup>nd</sup> General Assembly dismiss the ad interim Study Committee on Insider Movements with thanks.

## Section A. Abridged Committee Report<sup>1</sup>

### Introduction to Insider Movement Paradigms (IMPs)

In the recent controversy over "Insider Movements," an "Insider" is a person accepted as a true member of his culture, and a "movement" is a trend in which groups of people (as opposed to scattered individuals) profess faith in Christ, often without missionary influence. Insider Movement believers in Jesus perceive "Christianity" as a foreign culture. They continue to self-identify as part of the broader Muslim, Hindu, or other community, because they have not changed their name, style of dress and speech, or country of residence. They feel little need, and sometimes substantial reluctance, to affiliate with a national Church which may pressure new converts to adopt attitudes and practices which antagonize their previous social circle, such as the cultural practices mentioned above.

Western apologists for Insider Movement paradigms (IMPs) have sometimes encouraged new believers to continue to think of themselves as Muslims, Hindus, etc., rather than joining with established national churches, or thinking of themselves as Christians. IMP proponents insist on their intention to approach missiology from Scripture, without compromise. Do they succeed? Are religion and culture so tightly linked that a Christ-follower can only stay within his birth culture by also staying within his birth religion? This report evaluates the approaches of numerous prominent IMP apologists and draws two large-scale conclusions which characterize the mainstream of IMP thought. (1) *IMP concepts of "religion" and "identity" functionally exalt sociology over Scripture.* (2) *IMPs separate the Church from the Kingdom of God, and the work of the Church from the work of the Holy Spirit in making disciples.*

### 1. IMP concepts of "religion" and "identity" functionally exalt sociology over Scripture.

#### 1.1 Religion

From ancient times through the Renaissance up to today, some have suggested that the General Revelation flowing from the natural world gives men sufficient testimony to know that which is important to know about God. This is not correct. The tools of human learning by themselves could never provide sufficient knowledge for salvation, let alone to change men's rebellious hearts. (*WCF* 1:1) They can contribute reliably to our understanding only to the extent that they submit to scriptural authority. For instance, anthropology cautions us to distinguish universal values from our own culturally determined biases. Yet anthropology itself, like any scholarly community, forms a subculture from those trained in its habits, a subculture not itself immune to bias, not immune to critique by Scripture. The reverse is not true: Scripture is not open to critique by anthropology or any other human endeavor, and tenets clearly derived from Scripture should not be questioned based on human experience (for instance, human interpretation of the world around us) which seems to the contrary.

[See A&D 2 and 3]

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<sup>1</sup> All quotations in the Abridged Committee Report come from the body of the full report in *Attachment 1*. Full footnote and bibliographical reference information can be found there.

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The interpretations of Acts 15 offered in IMP literature provide an opportunity to see these abstract ideas applied to a test case. In that text, the leaders of the early Church instructed the Gentile-predominant church in Antioch that they need not undergo the Jewish rite of circumcision to win acceptance as part of Christ's Church. This "Jerusalem Council" was part of the unique, divinely planned transition between the Old and New Covenants, opening a door into the people of God for Gentiles. Discussion of this transition gets much attention throughout the New Testament. (Acts 10-11; Rom. 4; Gal. 2-4; Eph. 2; etc.)

IMP proponent Rebecca Lewis finds an additional ongoing implication: One should not add to this unchanging gospel "additional requirements such as adherence to Christian religious traditions." To do so will "cloud or encumber the gospel." "A religious framework drawn from historical Christianity," which she distinguishes from faith in Christ, is simply not necessary. Like the zealous but mistaken Judaizers who troubled the early church, "if we demand that all believers adopt our own religious traditions and identity, then we are actually undermining the integrity of the gospel." Jewish is to Gentile then, as Christian is to Muslim now.

Granted that not all the trappings of modern Western Christianity have biblical merit, is the Muslim/Christian contrast truly comparable to the New Testament's Jewish/Gentile contrast? When the New Testament articulates the reasons that Gentile Christians are not bound to observe peculiarly Old Covenant forms and practices, it pursues two very different courses than Lewis's arguments. The first argument is *redemptive-historical*. Galatians 3-4 and the entire book of Hebrews argue for the unique, planned obsolescence of the Old Covenant. Circumcision of Gentiles would obscure that plan. The second argument is *soteriological*. Paul's opponents in Galatia (the "Judaizers") were pressing circumcision and the other ordinances of the Mosaic Law (see Gal. 4:10, 5:3) as grounds of the Christian's justification (Gal. 2:15-16; cf. Acts 15:1, 5). Paul argues in both Galatians 3 and Romans 4 that such a "faith plus works" teaching was contrary to the Old Testament itself. It is therefore mistaken to understand the Council primarily in terms of the retention or exchange of social and religious identity. IM readings pose questions to Acts 15 that Luke was not concerned to answer, and derive principles from the Council that lack sufficient exegetical warrant.

[See A&D 1]

### 1.2 Identity

Similarly, an IM-related question such as, "How does a believer's identity in Christ relate to his identity within his social network?" should not be approached without first carefully and *biblically* considering what "identity" is in the first place. What does it mean to retain a Muslim identity, as some IM proponents propose? If cultural identity truly cannot be separated from religious identity, then how can a faithful convert be said to retain his cultural identity without promoting false religion? Popular discussions of "identity" often focus on self-awareness of identity or sense of identity, rather than on identity as an objective reality in terms of (1) man as the image of God, and (2) God as interacting with man by means of covenant, with Christ as the ultimate and perfect example of man in each case. Any horizontal consideration of identity drawn from inter-human relationships must consciously subordinate to the vertical relationship between man and God.

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Romans 1:18-2:17 grounds the necessity of Christ's redemptive work for all of Adam's descendants—Jews and Gentiles alike—in the pervasive problem of disobedience and corruption. Adam's descendants willfully, actively, and persistently seek to suppress the voice of God. Substitute deities and substitute religious practices supplant the truth, and indeed the idolaters who practice these false religions do so to their own condemnation. "He who is not for me is against me," claims Jesus (Matt. 12:30). Any nonchristian religion, including Old Testament worship practiced in rebellion against Christ, is "elemental principles" (NEV) or "elemental things" (NASB)—*ta stoicheia* (Galatians 4; cf. Heb. 5:12; Col. 2:8, 20), demonically prompted vain religious or philosophical means for seeking self-redemption. Paul places Gentile religions and the corrupted version of Jewish religion—typified by a rejection of Judaism's Messiah, Jesus of Nazareth—under one rubric: "in slavery to powers utterly beyond their control."

Every human is in covenant with God—as either covenant keeper or covenant breaker. As descendants of Adam, all (before saving grace takes hold) are covenant breakers, making the covenant relationship one of curse rather than blessing. Covenantal participation is not culturally or ethnically restrictive, as no human culture or person is understood properly apart from this primary covenantal character of human identity. Scripture's Covenant Identity Paradigm (CIP) lays out two parallel yet mutually exclusive options (Romans 5; 1 Corinthians 15): Adam is the head of all unbelieving humanity, whereas Jesus Christ is the head of his church—those who trust in him by faith (cf. Ephesians 1-2). Everyone is defined by one of these two heads. Faith in Christ transfers a person from one covenantal identity to another (Rom. 5:12-21; cf. Eph. 2:1-10) and therefore from one covenant allegiance to another.

In biblical categories, there exists no grey, middle kingdom. Everyone is linked to one covenant head (Adam or Christ) and to one kingdom (darkness or light), though one's understanding of God's redemptive and gracious transfer grows in the conscious experience. Scripture portrays salvation in terms that are categorical, paradigmatic, ultimate, and wholly redefining: from darkness to light, death to life. The biblical core of redemptive grace is union with Christ in his resurrection (cf. Eph. 1:16-23; 1 Corinthians 15) or, as described in John's Gospel, new birth from above (John 1:12; John 3:1ff).

In Christ alone is true religion. Thus the biblical CIP combats any accommodation to all false religions, including Islam as a religion. Islam as a faith system, despite its leeching upon certain features of God's truth in general revelation, is shaped by fallen humanity and is a stronghold of Satan. It deceives those whom it touches. Islamic religious beliefs and practice cannot be treated with neutrality, any more than believers in the West should treat their background in secular humanism as spiritually neutral. Association with Islamic religion, therefore, carries serious risks for any professing followers of Christ, whether nationals or missionaries. Scripture presents false religion as both false and deceiving, and no faithful missiology will ever minimize the antithesis between biblical revelation and any other religion, religious system, or faith system. It is inconceivable how a person who identifies as "Muslim" can escape problematic associations with the false teachings and practices of Islam.

[See A&D 12]



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Citing 1 Cor. 7:17-20, Rebecca Lewis contends “that no one should consider one religious form of faith in Christ to be superior to another.” Elsewhere she proposes, “if well-meaning Christians tell seekers that they must come to God not just through Christ but also through Christianity, [we ought to] help the Christians understand this requirement is ‘not in line with the truth of the Gospel (*sic*).’” Similarly, John Ridgway understands 1 Cor. 7 to teach that the Insider has a “spiritual identity” distinct from an allegedly physical “cultural and religious identity.”

Truly enough, Paul in 1 Cor. 7 does teach is that a new believer should remain in and serve the Lord in the context of his family, community, and vocation (1 Cor. 7:20). Paul emphasizes (1) the obligation of both the circumcised and the uncircumcised concerning “keeping the commandments of God” (v.19), and (2) the obligation of both the slave and the freedman to serve Christ as Lord. In each case, Paul is not concerned to address issues specifically relating to a “religious form of faith” or “religious culture.” Rather, Paul emphasizes the believer’s fundamental allegiance and obligation to Christ, precisely in the circumstances of family, community, and vocation in which the believer finds himself. So strong is this commitment that Paul can even envision a situation in which a believer would need to alter his circumstances in order to be obedient to Christ (see 1 Cor. 7:36). Paul, unlike Ridgway, sees no distinction between “religious” and “spiritual” identity, and has no hesitation in deeming “one religious form of faith in Christ to be superior to another,” as Lewis has argued.

IMP proponents also appeal to 1 Corinthians 8-10. Woodberry, for example, speaks of both Jesus and Paul as “incarnating the gospel among people whose worldview was similar to that of most Muslims,” and Paul in particular as “liv[ing] out . . . that model . . . in different religio-cultural contexts.” Woodberry relates 1 Cor. 9:19-23 to Paul’s words in 1 Cor. 11:1 (“Be imitators of me, as I am of Christ”) and to Paul’s actions in circumcising Timothy (Acts 16:3) and taking “converts with him into the Temple to be purified” (Acts 21:26). Because Woodberry understands “Islamic Law [to be] based on the Law of Judaism,” and because Paul is said to “teach adaptability even to a pagan culture like Corinth as long as one is guided by conscience and by the desire to glorify God and see people be saved (1 Cor. 10:23-33),” he believes that both Paul’s principles and actions have direct bearing on Insider paradigm methods and practices.

However, any direct application of 1 Cor. 8-10 to Muslim circumstances must account for the redemptive historical particularities of the text, as discussed in the section “Religion” above. An alleged connection between the Mosaic Law and subsequent Islamic Law does not leave one at liberty simply to substitute the word “Jew” in this text with the word “Muslim.” Indeed, Paul takes pains to compare the Corinthian church’s situation to that of syncretistic Israel in the wilderness (10:1-13). Against that background, Paul expressly prohibits idolatry (10:7a, 14) and warns against “desir[ing] evil as they did” (10:6), and “indulg[ing] in sexual immorality as some of them did” (10:8a). Such sins would “put Christ to the test” and subject the people of God to divine displeasure (10:9a, 10:9b-10). Paul develops this analogy between the New Covenant church and Old Covenant Israel precisely because the sins Israel committed in the wilderness also were tempting and threatening the church in Corinth—evil desire, sexual immorality, and idolatry. Just as Israel sinned

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by compromising with the immorality and idolatry of the Moabites (Num. 25:9, cited at 10:8b), so the Corinthians are subject to compromise with the immorality and idolatry of the pagan culture around them (1 Cor. 5:1-2, 6:12-20; 10:14-22; cf. 8:1-13, 10:23-11:1). Paul fears a spiritually destructive complacency among the Corinthians with respect to these issues, and urges their continued vigilance against sin (1 Cor. 10:12-13).

Paul appeals to the believer's union and communion with Christ as guiding principles for negotiating the moral questions arising from Christian living in a pagan culture. Because we partake of the Lord's Table and the Lord's cup—which is participation in Christ's body and blood—we therefore cannot “drink . . . the cup of demons” or “partake of . . . the table of demons” (1 Cor. 10:16, 21-22). We are united to Christ and commune not only with him, but also with one another as members of his body (1 Cor. 10:17). Paul directly appeals to this reality as he counsels believers about buying meat previously offered to idols (1 Cor. 8:1-13).

In short, Paul acknowledges in 1 Corinthians 8-10 the complexities of Christians living within a culture hostile to the faith. He does not counsel a categorical extraction and separation from the world around us (cf. 1 Cor. 4:10). Neither is he unaware of or indifferent to the genuine spiritual threats posed to the Christian attempting to live in the context of the culture in which the Lord has called him to live (cf. 1 Cor. 7:17-24). Paul's instructions to the Corinthians return to a fundamental guiding principle—the believer's identity in Christ (CIP) is the identity by which all other decisions about relationships, partnerships, networks, and practices are to be made. That identity requires one to pursue holiness, whether within or outside of the social networks of which he was part when he became a believer (1 Cor. 7:17-24, 36; 9:19-23; 10:1-22), and to exercise Christian freedom with the interests of the gospel in view, especially the spiritual welfare of both outsiders and weaker brethren (1 Cor. 10:23-11:1; 8:1-13). It is in this sense, therefore, that Paul became “all things to all men”—“he is willing to deny himself and do anything for the sake of the Gospel (*sic*) . . . as long as it does not violate Christ's law.”

[See A&D 13]

## **2. IMPs divorce the Church from the Kingdom of God and the work of the Church from the work of the Holy Spirit in making disciples.**

### **2.1 The Holy Spirit and the Church**

Apart from the conclusions of the Jerusalem Council, IMP proponents see in Acts 15 a method of resolving theological controversy which gives controlling weight to missionary field reports. Woodberry places the modern IMP proponent in the shoes of Paul and Barnabas, reporting the surprising works of the Holy Spirit (e.g. reported conversions and dreams about Jesus) to an initially skeptical church. Acts 15 does show missionaries interacting profitably with the Church, but should the claims of missionaries control the discussion, or simply contribute? To assess the proper approach, one must consider the roles of the Holy Spirit, the Scriptures and the Church in guiding the faith and practice of God's people.

The Scriptures are the Word of God, the product of the Holy Spirit. As God, the Spirit is wholly sovereign and has the right and ability to work as he wills

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(John 3:8), convicting men of sin (John 14) and sealing redemptive truths in the heart of believers (Eph. 1). Normatively, the Spirit works through the Word, effecting regeneration, enabling men and women to see Jesus Christ for who he is—dead, buried and resurrected for the forgiveness of their sins. John Calvin captured the inseparability of the Word and the Spirit. “Therefore the Spirit, promised to us, has not the task of inventing new and unheard-of revelations, or of forging a new kind of doctrine, to lead us away from the received doctrine of the gospel, but of sealing our minds with that very doctrine which is commended by the gospel.” As Richard Gaffin puts it so well, “The Bible is the living voice of the Holy Spirit today. This is the structure or pattern of working which the Spirit has set for himself in his sovereign freedom.”

IMP advocates on the whole hold three questionable beliefs with respect to the work of the Holy Spirit. *First*, field reports, often interpreted through a continuationist charismatic theology, seem over-eager to interpret dreams and other surprising events as instances of the direct work of the Holy Spirit. This approach disregards the unique historic-redemptive role of the “signs and wonders” in the book of Acts to authenticate the apostolic office, an office which has ceased in the church. We surely would affirm with continuationists, IM advocates and others, that the Spirit *can and does* act in extraordinary ways, and eagerly assert his sovereign right to do so. Yet the historico-redemptively unrepeatable period that characterized the first century AD frames the Holy Spirit’s work then as historically inimitable.

*Second*, these alleged works of the Spirit are taken as evidence of divine approval of the IM approach overall. This seems problematic. Even when the Holy Spirit is working in a person's life (or seems to be; see Matt. 7:22-23), that does not automatically justify every belief and practice of that person. For instance, the true conversion of an Insider does not speak one way or the other to whether the Insider paradigm itself is good. Rather, God has given us the Old and New Testaments, which provide the only reliable grid for assessing the Spirit’s work of applying redemption and building the church of Jesus Christ. In practice, IMP advocates tend to give more weight to experiential reports than to the testimony of Scripture, sometimes appealing to Acts 15 as supposed justification for this approach.

*Third*, the work of the Spirit as described in the Bible serves to unite God's people in the body of Christ, the Church. IMPs, on the other hand, tend to promote isolation of new believers from the established church, on the premises that (1) sociological models of religion and culture justify excluding the Insider institutionally and practically from the Church, and (2) the direct work of the Holy Spirit obviates the need for believers to seek discipleship within an existing church. The implications of these ideas are considered below.

[See A&D 7 and 9]

### 2.2 The Kingdom of God and the Church

IMPs often make a strong distinction between “Christianity” or “the Church,” understood as social constructs within Western civilization, and a spiritual “Kingdom of God” which includes individuals from cultures around the world, including those who identify with sociologically-defined “Islam” or “Hinduism” rather than “Christianity.” This mingling of theological and sociological terms

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promotes confusion which may be dispelled by considering the Biblical doctrine of the church.

The Westminster Standards, following Scripture (*WCF* 25.1, 2; see Rom. 9:6; 2:25-29), distinguish between the "Invisible Church" as seen by God, and the "Visible Church" as seen by individual persons in the finitude of time and space. Although the memberships of the Invisible Church and Visible Church overlap, Scripture knows no separate category for an individual who professes membership in the Invisible Church but not in the Visible Church.

The Church grows primarily through the bold, authoritative public preaching of the Word of God (Matt. 7:28-29; Acts 9:27-28; 13:46; 14:3; 18:26; 19:8; Eph. 6:19-20). Individuals who respond to the preached Word in faith and repentance gather into distinct, local communities (churches) of professing believers and their children. Their life together is ordered by the Word of God, through officers whom they have chosen to serve them. Reformed confessions and teachers typically identify the preaching of the gospel, the proper administration of the sacraments, and the exercise of church discipline as identifying marks of a true church.

The *WCF* identifies the "visible church" with "the kingdom of the Lord Jesus Christ" (25.2). This reign particularly concerns human beings as they are sinners, redeemed by the blood of Christ, and indwelt by the Spirit of Christ. The New Testament consistently directs us to the Visible Church—and to no other—as *the* place where, in this era of redemptive history, we may behold the Kingdom of God. The Visible Church and the Kingdom are distinguishable, to be sure, but they are inseparable. One may not claim membership in the Kingdom without also claiming membership in the Visible Church.

IMP proponents are reticent in using classical theological terminology and categories to reflect upon the church. Explicit discussions of such ecclesiological matters as an ordained ministry, the administration of the sacraments, and the exercise of church discipline are rare. IMP prefer terms such as "community" or "movement" rather than "church."

Some may say that that new believers must work out the structure of government, discipline, and worship in their own culturally appropriate way, drawing from the Scripture, under the guidance of the Holy Spirit. To propose any robust exposition on these topics on our part, the argument continues, would impose our culturally determined beliefs and practices on these believers. Such a rationale, however, presupposes that these topics are culturally determined rather than biblically legislated. Because the Scripture sets forth normative principles regulating the church's government, discipline and worship, it is not a cultural imposition to encourage believers in Muslim countries to order their lives according to these principles.

These preliminary observations underscore the need to understand IM reflections on the Kingdom and the church on their own terms, before attempting to evaluate IM claims biblically and confessionally. Three IM proponents in particular, Rick Brown, Rebecca Lewis, and Kevin Higgins, have focused attention on Kingdom and Church in their writings.

[See A&D 4, 5, 6, and 8]

### 2.2.1 Rick Brown

Rick Brown, translation consultant for Wycliffe/SIL, articulates sound definitions of the Church and the Kingdom of God but employs an additional category, “religion,” which includes not only non-Christian religions but also specific Christian denominations and Christian religious traditions. “Religion” promotes social conflict and struggle with other religions in order to “persuade . . . people of other religions . . . to convert to one’s own.” Instead, Brown prefers a kingdom struggle which does not seek “to promote one religious tradition over all others,” but “to advance the Kingdom of God in all social groups.” Jesus did not “condemn [Gentiles’] religious traditions and institutions but revealed to them something far better: the Kingdom of God and the surpassing grace of the King.” Brown argues that what is necessary for “spiritual growth is that people (1) belong to the invisible ecclesia of God’s Kingdom and (2) be a part of a local ecclesia of fellow members of the Kingdom.” It is not necessary that they leave “denominations” or “socioreligious groups” in order to affiliate with others. “Kingdom assemblies” need not “identify with a form of Christian religion;” rather, “the Gospel of the Kingdom” will “spread throughout [the] social networks” of which these Kingdom disciples are already part.

Brown’s distinct category of “religion” presents significant problems for his reflections on the Kingdom and the church. *First*, his negative definition of “religion” encompasses both Christian denominations and non-Christian religions, suggesting that Christian maturation may be stunted by the Church’s historical and substantial ecclesiological reflections upon theology, polity, or worship. On the contrary, the Scripture’s teaching on these subjects is an indispensable part of the biblical doctrine by which Christian disciples mature. *Second*, the New Testament does not support Brown’s contention that the Kingdom’s advancement does not entail confrontation of false religion. (John 4:22; Acts 14:15, 17:29-30, 19:21; 1 Thess. 1:9).

[See A&D 14]

### 2.2.2 Rebecca Lewis

Rebecca Lewis critiques the allegedly Western “aggregate-church model”—the “gathering together [of] individual believers . . . into new ‘communities’ of faith.” This model, she says, is ineffective and even counterproductive in “most of the world,” where people “live in cultures that have strong family and community structures.” The model of the New Testament, rather, is the “*oikos* or household-based church, where families and their pre-existing relational networks *become* the church as the gospel spreads in their midst.” Thus, “the movement to Christ has . . . remained inside the fabric of the society and community” to “remain in and transform” those “networks” with “minimal disrupt[ion].” As the gospel infiltrated and permeated *oikos*-networks in Acts—Lewis cites the examples of Cornelius, Lydia, and Crispus—so also the gospel

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spreads today. “Jesus movements within any culture or religious structure, no matter how fallen, will be able to transform it.”

One must question her insistence, however, that these examples in Acts are meant to supply the kind of biblical norm for which Lewis pleads. Acts affords as many, if not more, examples of individuals coming to faith in Christ through the public preaching of the word by the apostles (Acts 2:41; 4:4; 8:13; 8:26; 13:12; 17:14; 17:34), without the mediating presence of the pre-existing social network that Lewis describes. Even more to the point, Acts not infrequently depicts the disrupting effects of the gospel within pre-existing social networks (e.g., Acts 13:42-52; 17:1-9; 17:10-14; 18:1-2; 19:9). Although Lewis dismisses what she terms an allegedly Western “aggregate-church model” as ineffective in non-Western settings, she does not give adequate consideration to the biblical precedents for just such an approach. Furthermore, Scripture insists that those who profess faith form a household (*oikos*) broader than the familial household (Gal. 6:10; Eph. 2:19; 1 Tim. 3:15; Heb. 10:21; 1 Pet. 4:17).

A more basic methodological objection may be raised against Lewis’ paradigm. Lewis has chosen one biblical metaphor for the church (‘household’), but has failed to consider and to give comparable weight to other New Testament metaphors for the church, including “flock,” “temple,” “bride,” “assembly,” “chosen people, royal priesthood, holy nation, a people belonging to God,” “vine,” “saints,” and “field.” From the standpoint of New Testament theology, to privilege the single metaphor of *oikos*, to the exclusion of other metaphors, appears arbitrary.

### 2.2.3 Kevin Higgins

Like Lewis, IMP proponent Kevin Higgins argues that “pre-existing social structures can become the church.” He allows that “the Church is made up of believers who have been saved by grace through faith.” He argues that “the Kingdom of God includes the Church, but is bigger than the Church. The Kingdom refers to the whole range of God’s exercise of His reign and rule in the universe. This includes religions.” Higgins understands the Kingdom to be broader or more extensive than the Church, including a specifically religious area in the Kingdom but outside the Church. This formulation is problematic for at least two reasons. First, while, for Higgins, the church may be a manifestation of the Kingdom, nothing in his definition requires that the church be *the* single place to which the New Testament directs us to behold the Kingdom of God. Indeed, his definition appears to be crafted specifically to avoid such an implication.

Second and more importantly, Higgins’s understanding of the Kingdom cannot sustain the exclusivity of the Christian religion. He rightly wishes to “reaffirm . . . that Jesus is the only way of salvation.” But how may one reconcile that affirmation with his subsequent statement that, “If God is active in other religions, then to at least some degree His truth can be found and responded to within the context of those other religions”?

#### 2.2.4 **Six general concerns about IMP discussions of church and Kingdom**

*First*, IMP proponents offer statements about the Kingdom of God that may be read as antithetically relating the Kingdom and the church. J. S. William favorably cites John and Anna Travis: “Jesus’ primary concern was the establishment of the Kingdom of God, not the founding a new religion.” If they intend to exclude the Church—its government, discipline, and worship—from what they term “a new religion” it is not evident from these statements. Rebecca Lewis similarly disparages “institutional forms of Christianity.” Other IMP proponents define the Kingdom in decidedly, even exclusively, inward and invisible terms, pitting “the Kingdom” against “organized religion,” in what John Span calls a “problematic . . . dualism.” In all situations concerning the selected terms for believers in Christ, clear and conscious identification with the historic, global church should always remain the goal.

**[See A&D 10 and 11]**

*Second*, IMP proponents Travis and Woodberry plead for a Kingdom whose unity is invisible and Spiritual but does not necessarily have ecclesiastical dimensions. Similarly, the intentional, physical observation of baptism and the Lord’s Supper is omitted in some Insider communities.

*Third*, this discomfort with church, form, and order within IMP literature accompanies an emphasis on the secret, inward, leaven-like spread of the Kingdom through pre-existing social networks, until the totality of the network or culture has been influenced and captured by the gospel. IMP paradigms do not give public preaching of God’s Word the primacy warranted by Scripture. This is a startling omission given the way in which Jesus’ words and deeds identified preaching as the primary means by which the Kingdom would expand (Matt 4:23; 10:5-15, 28:18-20; Mark 4:1-20; John 20:19-23; similarly in Acts and the Epistles).

*Fourth*, by de-emphasizing preaching of the Word, formal church disciplinary structure, and administration of the sacraments, IMP understandings of the church risk stunting the growth and maturity of real believers present in these “Jesus-based communities.”

*Fifth*, IMP understandings of the church place outsiders in a particular quandary with respect to identifying the “Jesus-based communities” in question. On what basis might we recognize these bodies as churches, particularly in the absence of the marks of true churches mentioned just above?

*Sixth*, IM understandings of the church fail to evidence serious interaction with historical Christian reflection on the doctrine of the church and, back of that, the biblical testimony to the church. Discussions of such basic or fundamental matters as the marks of the church, the invisible and visible church, and the means of grace require considerably more attention than IMP proponents have generally afforded in their writings.

## **Conclusion**

Common IMPs promote inadequate views of the natures and roles of the church and the Kingdom of God, the relationships between identity, religion and culture, and the relative roles of anthropology of Scripture in forming a missionary worldview. Samuel Zwemer urged a more biblically discerning approach: “We must become Moslems to the Moslem if we would gain them for Christ. We must do this in the Pauline sense, without compromise, but with self-sacrificing sympathy and unselfish love.” Such statements by Zwemer have been frequently misunderstood and misapplied, leading to a blurring of culture and religion, and to indiscretion in apologetic and missionary methods.

But the abuses on one side (degrees of syncretism) have often been met with countering abuses—misunderstanding, fear, and apathy. Just as success in Muslim missions will not occur by syncretism, it will never occur by ignorance and apathy. Only by the obedient pursuit of the millions of people blinded by untruth of Islam, who desperately need the grace and forgiveness of Jesus Christ, the Son of the living God, will such people enter into the promises of God’s covenant of grace in Jesus Christ. Accordingly, to every Muslim inquirer, Zwemer urges us to present Christ according to Scripture and, trusting the Spirit of God working mightily through Word of God, to lead the inquirer to consider the person and work of Jesus. His approach is as simple as it is compelling: “We should press home the question Jesus Christ put to His disciples and to the world, ‘What think ye of the Christ?’”

The Muslim world needs the gospel. We must deliver that pure gospel and deliver it faithfully. May the Spirit of the Lord Jesus Christ enable us to that end.



## Section B. The Declarations: Affirmations and Denials

### Why Affirmations and Denials?

Man's chief end is to glorify God and enjoy Him forever (WSC 1). Christian disciple making, including evangelism, is a necessary prerequisite both to that end and to living an abundant life in Christ.

All people, including Muslims, stand in need of the salvation that comes exclusively through Christ. While evangelism is not the sum total of the purpose of the Church—"Evangelism exists because worship doesn't,"<sup>2</sup> the Church is indeed called to faithful biblical witness and must not live in isolation from the world. As has been oft expressed, followers of Jesus Christ are to live *in* the world but not *of* it. Disciple-making in any context requires engagement with unbelief and unbelievers, and the Church of Jesus Christ must remain committed to the task entrusted to it—knowing Jesus Christ and making Him known.

The twenty-first century is a compelling and dynamic time in which to live. There is an urgent need for Christian resources directed toward the 1.6 billion Muslims currently living around the world. Yet the recent history of East/West relations has generated a fear of Muslims in some quarters, which discourages Christian witness. Despite this, the underlying issues in Muslim evangelism are similar to those in other settings.<sup>3</sup> Because many Muslims live without a church in their community to stand as a local witness, the need for cross-cultural witness is great, though the increasing presence of Muslims in Western countries also presents an opportunity for western Christians to engage in direct personal witness in their own contexts.

As a means of expressing faithful witness to the Muslim world and as a means of addressing the biblical, theological, and methodological issues raised by IM, the SCIM presents these Affirmations and Denials (A's & D's). These A's & D's provide principles. Because IM thinking and methods are broad and varied, the only practical way to engage IM scope in a biblically faithful manner is to present categorical statements as a means of application to the varied settings. Each of the A's & D's has in view particular theological and/or methodological issues associated with the broad range of missiological questions under the IM umbrella.

It is imperative that the reader of these A's & D's employ them properly. None of the A's & D's exists in isolation from the others. This means that none of the A's & D's should ever be treated atomistically. To apply one set of A's & D's without a view to the clarifying role of the other A's & D's is to misapply them and to risk drawing faulty conclusions. The SCIM therefore urges the reader and practitioner to view these A's & D's holistically, synthetically, and in a fashion that honors their cross-pollinating intention. To isolate an A & D is to misunderstand and misappropriate it. To implement an A & D with self-conscious attention to the other A's & D's that clarify and qualify it is to honor the intention of this report.

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<sup>2</sup> John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker, 2003), p. 17.

<sup>3</sup> Thabiti Anyabwile, *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Chicago: Moody, 2010), pp. 13-15.

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Coordinately, the SCIM recognizes that, due to the broad scope of issues raised by IM, this set of A's & D's will not answer *every* methodological question. However, properly understood, these Affirmations and Denials *do* provide vital principles for addressing other features of IM (and even the thinking of the emergent church movement), which are not named explicitly. With a goal to biblical faithfulness in thought and method in the task of missions worldwide, the SCIM presents these A's & D's with the express desire that the lordship of Jesus Christ, the Head of the Church, receive the full honor, glory, and blessing due him. Missions belongs to Jesus Christ, and is to be carried out under the comprehensive implications of his resurrected status as Son of God in power (Rom. 1:1-7; Mt 28:18-20).

The following A's & D's seek to encourage faithful pioneering in gospel ministry throughout Muslim contexts. Because Jesus Christ is head of his Church and came to give his life for her, the Great Commission cannot be fulfilled apart from the planting of local churches, each of which is to be a faithful expression of the Church universal. The SCIM thus submits these A's and D's with the express desire of bearing faithful witness to Jesus Christ to Muslims around the world. "Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Let the peoples praise you, O God; let all the peoples praise you!" (Psa. 67:3-5)

### **Biblical Interpretation and Redemptive History**

**1a) We affirm** that Scripture reveals, describes, and explains the meaning of the redemptive work of God in history, centering in and accomplished by Jesus Christ, and provides authoritative practical instruction and models for missions.

**1b) We deny** that Scripture presents these authoritative missions principles without comprehensive attention to the once-for-all, inimitable, and substitutionary work of God in Christ Jesus and the historically, theologically, and eschatologically unique factors which dominate the first century AD.

**1c) We deny** that the Christian and Muslim context of faith, religion, and culture today replicates<sup>4</sup> the historical, cultural, and theological situation characterizing Jews and Gentiles in the first century.

**Rationale:** See "**Hermeneutics and Exegesis**" in Attachment 1: CR 2013 (Revised)

### **Scripture, Social Sciences, Cultural Anthropology**

**2a) We affirm** that the Bible is the ultimate authority of mankind to which all human disciplines, such as anthropology and other social sciences, must be subject.

**2b) We deny** that the Bible's norming role obviates the need for diligent study of human circumstances, such as the details of Islam and its people.

**3a) We affirm** that God has gifted the church with many tools, such as social science, which aid in understanding societies and human relationships.

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<sup>4</sup> There are indeed parallels between the two situations, but they are not exactly analogous. Any consideration of parallels must wholly yield to the unique redemptive historical factors which govern the interpretation of the biblical text.

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**3b) We deny** that any tool should supplant the Bible, either explicitly or functionally, as the determinative authority for defining human relationships.

**Rationale:** See “**God, His Revelation, and Human Reply**” in Attachment 1: CR 2013 (Revised)

### **Missions and Ecclesiology**

**4a) We affirm** that the church of Jesus Christ is one body, holy, catholic, and apostolic, and that a local expression of the biblical church exists where the true marks of the church are present.

**4b) We deny** that a biblical church exists where any of these marks, which manifest the vital connection to the universal church, are absent.

**4c) We deny** any possibility of salvation outside of a saving knowledge of Jesus Christ, who is the Head of the church.<sup>5</sup>

**5a) We affirm** that the visible church<sup>6</sup> is the kingdom of the Lord Jesus Christ (*WCF* 25:2).

**5b) We deny** that membership in the kingdom allows one to intentionally and permanently disassociate from the visible church.

**6a) We affirm** that the local church is part of and should understand itself to be part of the global church.

**6b) We deny that** any local church may think of itself as unrelated to or unconnected with fellow believers in the global church.

**Rationale:** See “**The Scripture's Teaching on the Church,**” particularly concerning the confessional meaning of “the visible church” in Attachment 1: CR 2013 (Revised)

### **The Holy Spirit, Scripture, and the Church**

**7a) We affirm** that the Holy Spirit always works in accordance with the Scripture, and may work in persons outside the personal reach of the visible church, bringing them to a saving knowledge of Christ.

**7b) We deny** that such works of the Holy Spirit ever occur without a view to participation in the visible church or that such works ever render unnecessary the regular, vital, and personal connection with the visible church.

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<sup>5</sup> *WLC* 60 states, “They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church.” Cf. *WCF* 10:3.

<sup>6</sup> For the distinction between the visible and invisible church, see *WLC* 60-65. This distinction stands apart from the issue of “underground” churches in persecuted areas, which are still part of the visible church as defined in the *WLC*.

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**8a) We affirm** that throughout history the Holy Spirit has led the global church into understanding the truth of Scripture. This leading into truth is evident in the historic creeds and confessions of the church by which the church has affirmed biblical truth and denied error, and facilitates diverse yet unifying expressions of biblically faithful worship in individual contexts.

**8b) We deny** that the historical church's creeds, doctrinal formulations, and biblically-grounded practices reflect enculturation in a way that renders them an obstacle for the extension and building of the church in Muslim contexts, and their own work of theology.

**9a) We affirm** that the Holy Spirit, working according to the Holy Scriptures, illumines believers who faithfully partake of the biblically expressed means of grace (the Word of God, sacraments, and prayer) in their growing sanctification.

**9b) We deny** that this work of the Holy Spirit obviates the role of the church and particularly its teaching office in the ongoing discipleship of believers.

**Rationale:** See "**The Ministry of the Holy Spirit**" in Attachment 1: CR 2013 (Revised)

### *In Christ Identity and Discipleship*

**10a) We affirm** that the biblical label "Christian" has great historical significance and generally should be pursued and accepted in order to manifest a universal and consistent witness for Christ.

**10b) We deny** that "Christian" is a mandatory label for followers of Christ in all times and places, since contexts exist where the term has been corrupted by associations foreign to its biblical and historic usage.

**10c) We affirm** that persistent effort should be made by all believers everywhere to understand and teach the term "Christian" and similar terms in ways that extricate them from any faulty associations and fills them with their biblically-informed, historic meanings.

**11a) We affirm** that a new believer's grasp of his new unique and covenantal identity in Christ and of the implications of his new allegiance to Christ is an ongoing process of growth and maturity; and that the articulation of this identity is subject to refinement in keeping with Scripture even across generations of believers.

**11b) We deny** that a believer prior to Christ's return ever reaches a terminal point where his sense of identity and his understanding of his allegiance to Christ is no longer subject to this process of refinement.

**12a) We affirm** that true conversion to Jesus Christ involves a radical change of mind and heart, though discipleship is a Spirit-wrought process of growing in grace and truth.

**12b) We affirm** that Christ ordinarily calls each believer to serve him in the context of family, birth community, and vocation.

**12c) We deny** that individuals may disregard Scripture's teaching about idolatry of heart and practice, may misrepresent or compromise their new allegiance to Christ, or in any other way may dissimulate or disobey biblical teaching, in order to remain in their social context.

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**Rationale:** See “**Covenant Identity**” in Attachment 1: CR 2013 (Revised)

**13a) We affirm** that the gospel can spread through pre-existing social networks, so that believers faithfully live out their commitment to Christ and conform their lives to will of God as revealed in Scripture, with the goal of presenting Jesus Christ to their communities.

**13b) We deny** that believers must adopt particular patterns of behavior beyond those explicitly or by good and necessary consequence mandated by Scripture.

**Rationale:** See “**Identity and 1 Corinthians**” in Attachment 1: CR 2013 (Revised)

**14a) We affirm** that mature believers ought to perform a servant role in assisting younger believers to understand and apply Scripture in living out their new faith.

**14b) We deny** that this role absolves the younger believer of his own moral responsibility to understand and apply Scripture.

**Rationale:** See “**Identity and 1 Corinthians,**” and “**Conclusion: The Advance of the Gospel**” in Attachment 1: CR 2013 (Revised)

## Section C. Analysis of Minority Report 2014

NOTE: The Analysis of Minority Report 2014 interacts with the latest version of Minority Report 2014 that was made available to the committee. The final version of Minority Report 2014 made minor changes of wording and style to the version in the committee's possession. In the judgment of the authors of the Minority Report, these changes do not touch on matters of substance. We, the committee, therefore present this Analysis of Minority Report 2014 as a faithful interaction with the contents of Minority Report 2014."

### ABBREVIATIONS IN SECTION C

CMB Christians of Muslim Background (cf. MBB, Muslim Background Believers). *The SCIM has chosen CMB rather than MBB because numerous Muslim converts to Christ prefer CMB to MBB. The groups referenced by the phrases are identical. When quoting other documents that use 'MBB' we have retained it to maintain accuracy.*"

CR 2013 Committee Report 2013 (Revised) – located in Attachment 1

CR 2014 Committee Report 2014

MR 2014 Minority Report 2014

MR 2013 Minority Report 2013

### INTRODUCTION

TE Nabeel Jabbour and RE Tom Seelinger have submitted to the 42<sup>nd</sup> General Assembly a Minority Report (MR 2014). Like the Minority Report submitted to the 41<sup>st</sup> General Assembly (MR 2013), MR 2014 intends to be supplementary. The committee lauds this intent of MR 2014. It also recognizes that MR 2014 represents a sincere effort to improve and to refine MR 2013.

The committee, however, is not prepared to agree with MR 2014's self-designation as supplementary to CR 2014. It has two leading reservations about MR 2014. First, in critical areas where MR 2014 claims to supplement CR 2014, MR 2014 is unclear and ambiguous. MR 2014 dilutes the clarity and incisiveness of CR 2014. Second and relatedly, in those areas where MR 2014 demonstrates lack of clarity and ambiguity, it is subject to friendly appropriation by IM proponents. And it is precisely in these areas that CR 2014 has raised significant concerns about IM methods and practices. In this respect, MR 2014 works at cross-purposes with CR 2014 in attempting to provide a biblical and confessional analysis of Insider Movements (IM). These two concerns surface together in three areas: MR 2014's discussion of identity, its discussion of the church, and its exegesis of Scripture.

#### 1. MR 2014 and Identity

MR 2014 claims to build upon and supplement CR 2014's discussion of identity. In fact, MR 2014's discussion of identity lacks clarity and precision, and it is this very lack of clarity and precision that lends MR 2014 to friendly appropriation by IM proponents. MR 2014 notes the difficulties inherent in defining Muslim identity, owing partly to the fragmented character of many Muslim societies. Such fragmentation allows Christians of Muslim Background (CMBs) to follow Christ faithfully within "Muslim society." MR 2014 rejects the idea of a "voluntary, indefinite retention of Islamic religious identity." It is unclear, however, what an "Islamic religious identity" is. It is furthermore unclear why MR 2014 limits its prohibition to "indefinite" retention of this identity. Neither is it evident that MR 2014

means to proscribe *definite* retention of this identity, whatever MR 2014 intends by this “identity.”

MR 2014 laudably urges CMBs to “remain connected to family and friends” and is aware of the danger of “syncretism” that such CMBs face. MR 2014 urges CMBs to pursue discipleship “*in the birth communities but not inside the Islamic institutions,*” particularly mosques. At the same time, MR 2014 notes that “transition from the Islamic institutions” may be a “process that could take time.” Such a CMB could in no case “retain false Islamic belief.” He must change “theologically” even while he remains connected to his family and friends “socially and *relationally*” (emphasis original).

These statements raise more questions than they answer. May “birth communities” and “Islamic institutions” be as neatly separated as MR 2014 suggests? In a Muslim context, is MR 2014’s distinction drawn between inner, personal theological change and external socio-relational ties as firm and as clear as MR 2014 suggests? MR 2014’s own unanswered “key questions” suggest not, and the testimony of many CMBs and Muslims themselves firmly indicates not. Furthermore, in saying that a “transition from the Islamic institutions” may take time, how much time is envisioned? One could easily see IM proponents appealing to these distinctions and formulations to warrant or permit unbiblical engagement with Muslim culture. As the preponderance of IM literature evidences, IM approaches capitalize on such ambiguity concerning identity and transitions. With its lack of clarity about the meaning of key terms, MR 2014 actually aligns itself with the very IM paradigm which CR 2014 critiques.

MR 2014 demonstrates three such affinities with the IM paradigm that CR 2014 critiques. *First*, MR 2014 leaves the impression that the CMB is the chief architect of his own identity. Absent from MR 2014 is any discussion how the historic, visible church and the creeds and confessions of the visible church play any meaningful role in shaping the identity of the CMB. *Second*, MR 2014 overwhelmingly discusses identity in terms of the interior, psychological life of the individual – how the individual thinks of himself. Absent is a corresponding emphasis in discussing how Christian identity determines the way in which one conducts himself with integrity in his family and within Muslim society. This individualistic approach to identity flatly contradicts the CIP (Covenant Identity Paradigm) of CR 2014. *Third*, MR 2014 provides no mechanism for deciding whether one may call himself or a Muslim or call himself a Christian. It remains open to the possibility that a CMB may legitimately identify himself both as a Muslim and as a Christian.

## **2. MR 2014 and the Church**

MR 2014 lacks clarity and precision in its discussion of the church. It does so in part by introducing categories and distinctions that are neither adequately defined nor biblically justified. This lack of clarity and precision lends its discussion to friendly appropriation by IM proponents. Note the following four examples.

*First*, MR 2014 proposes a taxonomy of churches (“obvious,” “hidden,” and “semi-hidden”) that is neither clearly articulated nor expressly grounded in Scripture or in the Westminster Standards. MR 2014 mistakenly believes that CR 2013 (and CR 2014) lend support to what MR 2014 terms the “hidden” or “semi-hidden” church.

*Second*, MR 2014 shows awareness of some of the ways in which Reformed confessions have spoken of the marks of the church. But MR 2014 proceeds to discuss what it alternately labels “essentials,” “aspir[ations],” or “standards,” and does so without any clear connection with its discussion of the marks of the church. These seven “essentials” are,

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furthermore, so broad that they could easily define societies of believers other than congregations of the visible church. It is these “essentials” that functionally determine the way in which MR 2014 thinks of the visible church.

*Third*, MR 2014’s efforts to explain the phrase of *WCF* 25.2 (“out of [the visible church] there is no ordinary possibility of salvation”) leave the reader uncertain what MR 2014’s views are with respect to this phrase. It certainly is clear in cautioning against what is alleged to be a “formal or exclusive ecclesiasticism.” It suggests that the CMB need not pursue membership in an existing historic church in the locale where he resides. It furthermore mistakenly believes that a “credible profession of faith” is to be identified with an individual’s sincere and heart-felt conviction that he believes in Jesus. Neither of these two views, however, finds any support in the material that MR 2014 cites from the *WCF*, Macpherson, or Hodge.

*Fourth*, MR 2014 furthermore notes that baptism “*should be done*, but at the *right time* and for the *right reasons* (*WCF* 28.5, 7).” MR 2014, however, offers no explanation of what it means by the qualification “at the right time and for the right reasons.” It raises but does not answer the question whether baptism, for circumstantial reasons, may be indefinitely delayed. The references to *WCF* 28.5, 7 offer no support for these contentions in MR 2014 concerning baptism.

These statements about the church could readily be appropriated by an IM proponent to justify IM methods and practices touching upon the CMB’s relation to the visible church. As the preponderance of IM literature evidences, IM approaches do in fact capitalize on such ambiguity concerning the doctrines of the church and its sacraments. With its qualifications and ambiguous statements, MR 2014 actually aligns itself with the very IM paradigm which CR 2014 critiques.

One particular area where MR 2014 demonstrates affinity with IM approaches is MR 2014’s posture toward existing churches in Muslim nations. To be sure, MR 2014 addresses legitimate concerns with respect to existing churches in the Muslim world. Historic churches, having experienced centuries of persecution by Islam, particularly in the Middle East and Pakistan, are at times unwelcoming of Muslim inquirers. In addressing those concerns, however, MR 2014 fails to acknowledge any positive and constructive role for those existing churches in the Muslim world. When MR 2014 does speak of historic, national churches, it frequently does so in ways that are prejudicial to those particular churches. More significantly, it ignores the rapid emergence and presence of CMB churches in the Muslim world. MR 2014 leaves readers with the impression that only two options exist: a “second class” existence within an historic church or what MR 2014 terms “hidden” or “semi-hidden” churches. That these are the only two options is factually incorrect.

MR 2014 expresses a clear and decided preference for what are called “hidden” or “semi-hidden” churches. In company with IM writings, MR 2014 claims that these bodies are better poised than historic, national churches to leaven Muslim society with the gospel – “like yeast spreading through dough” (likely the most common metaphor employed by IM writings concerning the growth of insider movements). Also in company with IM writings, MR 2014 offers no clear criteria by which these bodies are to be defined and recognized as Christian churches. Neither is attention is given to the possibility, much less the desirability, of these bodies entering into either formal or informal ecclesiastical fellowship with existing churches. For all intents and purposes, these bodies appear not only autonomous by design but also independent of the accountability and oversight of the broader church.



### 3. MR 2014 and the Exegesis of Scripture

MR 2014 offers extended readings of Acts 15, 1 Cor. 7, and 1 Cor. 10. In company with IM readings of these texts, MR 2014 understands these texts in primarily sociological terms. That is to say, MR 2014's readings of these passages mute the primary redemptive-historical, epochal interest of these passages. They understand these passages primarily in terms of the gospel's intersection with socio-cultural practices generally. The committee surely does not disagree that these texts apply to cross-cultural missions, not least in Muslim contexts. In fact, it is CR 2014's exegesis of these passages that provides the proper framework for cross-cultural missions. The committee does disagree that first century Judaism and contemporary Islamic practice are as closely and as analogously related as MR 2014 claims. The committee is concerned that such readings are subject to friendly appropriation by proponents of IM practices and methods. A comparison of CR 2014's survey of IM readings of these texts with MR 2014's readings of these texts will demonstrate a striking similarity in both the ways in which these texts are read and in the conclusions that their readings yield. As the preponderance of IM literature evidences, IM approaches in overt and subtle ways capitalize on such a culturally hegemonic hermeneutic. With its affinities to this hermeneutical approach, MR 2014 actually aligns itself with the very IM paradigm which CR 2014 critiques.

### CONCLUSION

In the areas that MR 2014 claims to supplement CR 2014, MR 2014 is frequently ambiguous and unclear. One casualty of MR 2014's ambiguity and lack of clarity is that, while claiming to address the "realities on the ground," MR 2014 actually fails to provide clear, concrete, practical counsel to CMBs. It fails in any discernible way to distinguish the descriptive (what is) from the prescriptive (what Scripture says ought to be). Unlike CR 2014, MR 2014 provides readers with insufficient tools to answer important, practical questions. It also introduces ideas incompatible with CR 2014 - ideas that profoundly shape the way in which one would answer numerous, practical questions. Such questions include the following –

- Should Muslims who claim Christ as Savior and Lord remain within Islam and refer to themselves as Muslims?
- How should believers living in Muslim areas distinguish themselves from Islam?
- Can "cultural" Muslims be separated from Islam?
- Should followers of Christ choose to associate with the visible church upon the condition of secrecy?
- Can Islam and its associated structures and practices be reformed from the inside as "yeast in the dough"?
- Can one follow Christ faithfully and maintain a Muslim identity with integrity?
- Which is more important – following Christ and associating with his visible church openly or maintaining a dual religious identity so as to keep channels of witness open?

MR 2014 lacks both the biblical and conceptual clarity to enable a CMB to answer these questions satisfactorily. In the way that MR 2014 attempts to do so, it is amenable to friendly appropriation by IM proponents. By way of contrast, CR 2014 provides clear biblical and confessional categories and principles that equip Christian workers and CMBs to answer these questions on a firm, biblical basis and with practical concreteness.

**Attachment 1:  
Committee Report 2013 (Revised)**

**IMPORTANT NOTE:**

*This attachment (CR 2013 Revised) is an amended version of the full committee report submitted to the 41<sup>st</sup> General Assembly in June 2013. The content, argumentation and structure of the report remain unchanged, but there are minor changes to wording, and a few grammatical, citation, and spelling corrections.*

*For clarity and organization, the following parts have been moved to the main body of the 2014 Committee Report to GA:*

- *Overture 9 (2011)*
- *2013 Preface (expanded for 2014)*
- *Declarations (Affirmations and Denials –expanded and updated for 2014)*
- *Recommendations to GA (revised for 2014)*

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## EXECUTIVE SUMMARY

Christian missionaries seeking gospel progress regularly explore innovative tactics for expressing the gospel in various cultural settings. In addition to the life-changing effects of the transition “from darkness to light,” converts also face pressures, from a variety of sources, to reorder their habits in some ways that exceed the demands of Scripture. These pressures, which pose an unnecessary obstacle to evangelism, can include wardrobe, speech patterns, physical appearance, social ties, daily habits, and more. Missionaries have long discussed ways to sharpen gospel focus to avoid these obstacles, and throughout the twentieth century, anthropology came to play a more and more prominent role in this and other missiological discussions, with a comparative de-emphasis on the role of theology, one example of a general move toward the compartmentalization of specialties across-the-board in seminary training. Scholars such as Samuel Zwemer, J.H. Bavinck, and Harvie Conn figured strongly in Reformed missiology, calling the Church to explore mission through the lens of Scripture.

In some areas of the world, groups have arisen which study the Bible and identify with Jesus, while continuing also to identify as members of their birth religion—Muslim, Hindu, and so on. These individuals can avoid the excommunication from their families and communities which has often occurred when individuals begin to identify as “Christian,” especially in societies in which terms such as “Christian” have acquired a spectrum of unchristian implications. Awareness of these groups, dubbed “Insider Movements” (IMs) by Western missiologists, has led some to conclude that certain elements of historical Western missionary emphasis fall into the “unnecessary obstacle” category rather than being essential for either evangelism or the discipling of a mature church. The debated elements have included identification as “Christian” and rejection of other religious labels such as “Muslim” or “Hindu.” These western analyses of Insider Movement paradigms have been promoted through articles in missiology periodicals (e.g. *International Journal of Frontier Missions*; *Mission Frontiers*) and conferences (e.g. the Common Ground series).

Scripture authoritatively speaks to all peoples, all cultures, and all contexts. As the Word of God, biblical revelation must shape the way in which we think about all matters, including missiology. IM advocates do appeal to Scripture, and seek to employ biblical passages and themes in defense of their missiological analyses. It is imperative, however, to assess IM paradigms based upon a refreshed consideration of functional biblical authority, the precedent of Scripture’s own self-interpretation (WCF 1.9), and the systematized teaching of Scripture as expressed in such documents as the Westminster Standards.

Missiologists defending Insider Movement paradigms often appeal to the Jerusalem Council (Acts 15) as an example of the Church’s need to adapt its theology based on field reports. Though the field reports surely played a significant subordinate role in Acts 15 as they should in missiology today, treatments of such passages must recognize the *sui generis* features of the first century, along with the associated points of discontinuity between the first century and the twenty-first century. The Christ-centered work of the Holy Spirit in the early church, in fulfillment of the prophecies of the Old Testament, underscores the historically unique character of the events in Acts. Contemporary analogy between the biblical and contemporary contexts surely exists, but it will flow properly only when the theological, eschatological, and redemptive-historical uniqueness of Acts gains proper interpretive traction. Ensuring this hermeneutical care is as difficult as it is important. Sociology and cultural anthropology have at points influenced IM advocates to interpret features of the biblical record as culturally relative, rather than in their fuller biblical context of promise/fulfillment. The

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fulfillment of the Abrahamic promise in Jesus Christ makes the central feature of Jew/Gentile relations a matter of redemptive historical/ecclesiological realization not cultural diversity.

Acts 15 is also alleged by Insider paradigm proponents to demonstrate that just as Gentile believers in Jesus were not expected to convert to Judaism, so also Muslims who come to faith in Jesus should not be expected to identify as Christian, but may continue to identify as something like, "Muslim followers of Jesus." As with the issue of field reports, this interpretation of Acts 15 overgeneralizes the unique circumstances of the New Covenant transition from a Church centered in Judaism to a Church among the nations. While Gentile believers were not required to adopt Jewish practices, neither were they exhorted to continue in their previous religious practices and identification. Rather, Scripture provides numerous examples of Christians necessarily coming into intractable ideological conflict with pagan religion in Samaria, Athens, Ephesus, Thessalonica, and elsewhere.

IM paradigms emphasize the diversity of peoples and cultures, and seek to appreciate the richness of cultural multiformity, with 1 Corinthians 7-10 in particular seen as endorsing continued participation in one's previous "socio-religious culture." Prevalent within IM publications is treatment of various types of self-identity, familial identity, social identity, and religious identity. All questions of identity, however, must begin with the biblical revelation, which exposes a bi-covenantal paradigm. All mankind is either in Adam or in Christ, the respective covenant heads of humanity. Actual identity and the sense of identity must give this covenant identity paradigm (CIP) categorical and functional prominence. In consideration of these *identity* questions, the diverse expressions of faith and practice raise biblical questions about the nature of the church, its worship, and the practice of the means of grace such as the preaching of the Word, the sacraments, and prayer.

Christ-followers around the world should understand and describe themselves first and foremost as followers of Jesus Christ, and therefore members of the Visible Church, the body of Christ. Even "hidden Christians" in persecuted circumstances are still part of the Visible Church as defined in the Westminster Standards. This Church comprises a Mediatorial body constituted by God himself, with Christ as its head, growing through the ordinary means of grace appointed by God. Biblical preaching calls its audience to respond in faith and repentance concerning the atoning death and life-giving resurrection of Jesus Christ. True churches are marked by biblical preaching, right administration of the sacraments, and proper administration of discipline. These functions assume a duly constituted church government, organized appropriately according to the size and circumstances of the local church.

The "kingdom circle" model of the Kingdom of God in many IM paradigms *envisions* a body of biblically faithful persons composed variously of Christians who follow Jesus, Muslims who follow Jesus, Buddhists who follow Jesus, and so on. In this interpretive approach, soteriological, ecclesiological and heuristic problems mushroom. The model obfuscates the close scriptural connection between the Kingdom of God and the Church, downplaying the distinctions between Christianity, Islam, and other religions, particularly the strong historic association between Christianity and the Church. This de-emphasis on institutions, religion, and the role of the Church in Christ's plan for his people has affinity with themes in writings associated with the Emergent Church, though Insider paradigm proponents rarely reference Emergent writers directly. Missionaries may properly recognize situations in which specific terms (e.g. Christian, Church, or their common equivalents in other languages) may be misunderstood and thus unhelpful, but the concepts represented by those terms should nonetheless be preserved as a part of biblical discipleship.

## MINUTES OF THE GENERAL ASSEMBLY

Some Insider paradigm authors appeal to biblical accounts of *oikos* (household) conversions (e.g. the families of Lydia and Cornelius in the book of Acts) as justification for avoiding the gathering of Christ-followers into allegedly artificial “aggregate churches” distinct from the pre-existing familial or social network (e.g., birth community, religious community). But the New Testament concept of “the household of God” envisions a fellowship which crosses not only family boundaries but also social strata and racial lines. One may acknowledge that Christian fellowships began in individual households without assuming that they persisted in that state either indefinitely or exclusively, as some IM proponents claim.

The concerns raised above are not with the ideas or practices of immature believers and fellowships in Muslim or other contexts; one expects understanding of complex issues of self, society and faith to come gradually, even over the course of generations, through biblical study and practice illumined by the Holy Spirit. Such proper understanding also requires that the mature church engage with new believers and new movements in such a way that upholds biblical integrity, the universality of the church in faith and practice, and in a way that also appreciates the biblically informed diversity of the people of God. Missionaries must humbly pray, study, preach, teach, and engage new believers (“Insider” or otherwise) in ways that encourage them toward greater biblical, Christ-honoring fidelity.

At stake are the underlying assumptions guiding missionary evaluations, particularly in the areas of hermeneutics, ecclesiology, and covenant identity. Sub-biblical understanding in any of these areas will skew interpretation of field data as well as recommendations for the proper course of missionary action. Deeper biblical and theological reflection on these areas must therefore precede and shape field analysis.

These circumstances suggest an important direction for multidisciplinary scholarship bringing missiologists, anthropologists, and theologians into the “trialogue” previously propounded by Harvie Conn. Such inter-disciplinary considerations, however, must operate in such a way that Scripture and its good and necessary consequential teaching function authoritatively in all missiological analysis and method. A host of related questions concerning specific practices and beliefs can then be given individual attention. In the meantime, missionaries should encourage Insiders toward ever-increasing biblical fidelity, and churches should ensure that their supported missionaries approach these issues from biblical presuppositions.

**PREAMBLE: The Command To Go**

What more glorious experience of corporate worship is described in the Scriptures than the following verses from chapter 7 of the Apostle John's Book of Revelation?

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10)<sup>1</sup>

God's people find this celebration glorious on account of both the numbers of people involved and the rich diversity of that assembly. By the blood of Christ, people from every tribe, language, people and nation are present, all of them purchased for God. This diversity does not simply and sentimentally affirm the harmony among men who ought to be able to get along with one another. Rather, God wills that the heavenly realms will resound in unified praise to God by the body of Christ from every tribe, language, people and nation. In Christ, human differences, which now appear to contribute to so much discord and sin, will be not homogenized, but completely purified and perfected from their fallen expressions. Elements in our present lives that seem so prone to division and discord must be seen before the light of God's redeeming plan. These differences ultimately will neither obstruct nor diminish witness to God's glory, but rather increase it—not only on earth but throughout the heavenly realms.

The Church<sup>2</sup> in missions strives not to become one in the sense of sameness; rather it encourages every tribe, language, people and nation to take its rightful, distinct and full place in the worship of the ages. Contrary to opinion in some circles, "It is simply not true that the Reformation had nothing or little to do with mission."<sup>3</sup> The Westminster Directory for Public Worship (1645) exhorts ministers of the gospel "to pray for the propagation of the gospel and kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord." The Westminster Confession of Faith implicitly affirms this vision and addresses the Great Commission command to "Go" by appreciating the need to translate the Bible into other languages:

...[B]ecause these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope. (*WCF* 1.8)

The command to "Go" also is a command to imitate God's gracious pursuit, exemplified in the sending of his Son,

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<sup>1</sup> Unless otherwise noted, Scripture quotations are from the English Standard Version (2011).

<sup>2</sup> Throughout the report, "Church" (with a capital "C") refers to the entirety of the body of Christ, whereas "church" refers to a particular local church.

<sup>3</sup> Wes Bredenhof, *For the Cause of the Son of God: The Missionary Significance of the Belgic Confession* (Fellsmere, FL: Reformation Media and Press, 2011), p. vii.

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Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:6-11)

This humble pursuit, in which Jesus traversed the chasm between God and man, is exemplary for his people, for the Apostle Paul wrote in the verse immediately preceding this passage, “Your attitude should be the same as that of Christ Jesus...” (Phil. 2:6). Thus the humble and pursuing posture adopted by the One to whom was given all authority in heaven and on earth (Matt. 28:18), indeed, the One through whom all things were made (Col. 1:16), is likewise incumbent on the disciples of Jesus Christ in the spread of the message of redemption.

Further, we see in the very creation of man as male and female in God’s image that God did not intend that mankind would exercise autonomous dominion on earth, but that God’s very nature would be reflected in the covenantally shaped exercise of that derived dominion. With the post-fall context of Revelation 7 in view and the gospel of grace front and center, mankind’s mandate now involves the spread of God’s redemptive grace to the peoples of the earth. By the work of God’s Spirit through history, the final Day will manifest the grand gathering of all tribes, languages, peoples and nations under the headship of Christ (Eph. 1:10). Viewed from this perspective, God’s covenant of grace obliges believers to proclaim the message of the redemption found alone in Jesus Christ to *all the nations*, and by doing so, adorn the profession of the gospel (WCF 16.2) through faithful obedience to the Great Commission.

As Revelation 5-7 attests, the Church of Jesus Christ is to be composed of a thorough and grand diversity--ALL tribes, tongues, and nations—and in this diversity the glorious splendour of redemption attains its unified expression in shared worship and shared confession. Yet, as Scripture, history and contemporary settings attest, the nations resist the gospel of Jesus Christ. Clearly, such resistance is an attempted theft of God’s glory, but the Spirit of Christ will not be thwarted. Just as Christ’s work of redemption was complete, so too will the Spirit-wrought gathering of the nations for the glorious manifestation of the sons/daughters of God on the last Day (Rom 8:18-30) perfectly accomplish divine purpose. The culturally, linguistically, and historically diverse body of believers will appear with the One Lord Jesus when he returns. “When Christ who is your life appears, then you also will appear with him in glory” (Colossians 3:4). Among that number are converted Jews and Gentiles alike – Greeks, Romans, Europeans, Americans and those from the Muslim world – united to the same Lord Jesus Christ.

Diversity before God’s throne adds to, rather than detracts from, the coming eschatological celebration. At the same time, the difficulties and spiritual risks in human culture are not to be minimized because, as J. H. Bavinck has put it, “Culture is religion made



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visible.”<sup>4</sup> Scripture is replete with exhortations to the people of God to be separated from all sorts of evil, and Jesus’ own high priestly prayer recorded in John chapter 17 recognizes that being “in the world” and “not of it” is fraught with difficulty. All human cultural forms must be approached with biblical discernment. What now in the world’s cultures remains difficult to navigate will one day be entirely freed from the permeating effects of sin. The gracious promises of God assure us so.

By the advance of the gospel around the world then, God’s glory will one day be on full display in the divinely accomplished unifying under Christ of all the believing peoples through the ages. Since the promise given in Genesis 3:15, God has shown himself to be a God of redeeming grace. Jesus’ delivery of the Great Commission, the apostolic writings of John and Paul, and even the documents penned by the Westminster Assembly all portray the people of God on the same trajectory—that of willing departure from the comforts of home in order to reach other tribes, language, peoples and nations with the gospel, that they may also worship and bring glory to God through confessing that Jesus is Lord.

Thus, the command of the Church is to “Go,” and the attendant attitude of humility which Christ’s disciples are commanded to exhibit, propel the Church into Holy Spirit empowered, self-spending Gospel ministry in which the Church goes to others, doing all possible that others might know and follow Christ in community in their spheres of influence; the places and networks in which they will continue in obedient fulfillment of the Great Commission instead of requiring them to leave their birth culture in order to hear and live out the gospel. Gospel bearers are responsible for faithful gospel communication that is sensitive without compromise, respectful without capitulation. In other words, faithful ministry of the Good News within other tribes, languages, peoples and nations promotes full and diverse obedience of faith (Rom. 1:5) while pursuing the plan and purposes of God expressed in Eph. 3:10-11 and Rev. 7:9-10.

With a view to pursuing and implementing faithful witness and to expressing repentance where such witness is compromised, the 39<sup>th</sup> General Assembly of the Presbyterian Church in America called for the creation of a study committee (the SCIM) to investigate methods of missions bearing the rubric, “Insider Movements.” In order to provide a “biblical assessment of Insider Movements’ histories, philosophies and practices” and to render “a biblical response to interpretations of Scripture used in Insider Movements,” we turn first to defining Insider Movements and exploring their history.

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<sup>4</sup> J. H. Bavinck, *The Impact of Christianity on the Non-Christian World* (Grand Rapids: Eerdmans, 1949), p. 57. Bavinck states elsewhere, “The practices dominating social life can never be detached or even thought of apart from their religious basis,” *An Introduction to the Science of Missions*, trans. David Hugh Freeman (Philadelphia: P&R, 1960), p. 175. Paul Tillich similarly writes, “Religion as ultimate concern is the meaning-giving substance of culture, and culture is the totality of forms in which the basic concern of religion expresses itself. In abbreviation: religion is the substance of culture, culture is the form of religion,” *Theology of Culture*, ed. R. C. Kimball (New York: Oxford University Press, 1959), p. 42. Cf. Harvie Conn, “Conversion and Culture: A Theological Perspective with Reference to Korea,” in *Down To Earth: Studies in Christianity and Culture*, ed. John Stott and Robert Coote (Grand Rapids: Eerdmans, 1980), pp. 149-50; Richard L. Pratt, Jr., *He Gave Us Stories: The Bible Student’s Guide to Interpreting Old Testament Narratives* (Phillipsburg, NJ: P&R, 1990), pp. 361-81.

## PART 1 – HISTORY AND DEFINITION

### 1. Defining Insider Movements

An "Insider" is simply a person operating within his own social milieu. "Inside-ness" comes in degrees; to whatever extent a person is received as a true member by other members of his community, he is an insider in that community. That same person may move to another community in which he is not an Insider. Foreign missionaries thus are not Insiders, though through persevering ministry, their degree of "outside-ness" may decline. All other things being equal, most observers consider Insiders more effective than outsiders in reaching a given culture with the gospel.

The nineteenth century sociologist Lorenz von Stein coined the term "movement" in his descriptions of popular upheavals often culminating in national revolutions.<sup>5</sup> More contemporary definitions of such "social movements" often emphasize the confrontational character of a group's activity; e.g., "collective challenges by people with common purposes and solidarity in sustained interactions with elites, opponents and authorities."<sup>6</sup> In American history, one might think of the slavery abolition movement, the alcohol temperance movement, pro- and anti-abortion movements, and so on.

The term "movement" in missionary parlance describes a less confrontational social phenomenon in which members of a non-Western society come to perceive themselves in relationship to Jesus.<sup>7</sup> Donald McGavran, influential mid-twentieth century scholar of missions and church growth strategies, proffered a "People Movement" missions strategy as an alternative to the then-popular "mission station" strategy. Rather than enclaves of missionaries focused on individual conversions, McGavran envisioned a more broad-based approach in which groups of people come gradually to near-simultaneous faith in Christ. Unlike people-group conversions earlier in church history, which started with a king or chieftain who instructed his people to convert *en masse*, McGavran described a phenomenon which began with the grass roots:

Peoples become Christian as a wave of decisions for Christ sweeps through the group mind, involving many individual decisions but being far more than merely their sum... Each decision sets off others and the sum total powerfully affects every individual. When conditions are right, not merely each sub-group but the entire group concerned decides together. We call this process a "People Movement."<sup>8</sup>

Rebecca Lewis uses "movement" to specify the absence of missionary participation in the events described: "'Movement': Any situation where the Kingdom of God is growing

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<sup>5</sup> Lorenz von Stein, *Die sozialistischen und kommunistischen Bewegungen seit der dritten französischen Revolution* (Leipzig, 1848).

<sup>6</sup> Sidney Tarrow, *Power in Movement: Collective Action, Social Movements and Politics* (New York: Cambridge University Press, 1994).

<sup>7</sup> See, e.g., Bishop J. Wascom Pickett, *Christian Mass Movements in India: A Study with Recommendations* (New York: Abingdon, 1933).

<sup>8</sup> Donald McGavran, *The Bridges of God: A Study in the Strategy of Missions* (1955; reprint, Eugene, OR: Wipf & Stock Publishers, 2005), pp. 12-13.

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rapidly without dependence on direct outside involvement.”<sup>9</sup> Similarly, David Garrison: “Church Planting Movements are defined as movements of indigenous churches planting churches that sweep across a people group or population segment. They are characterized by small house or cell groups with local, lay leaders.”<sup>10</sup> The term “Insider Movement” has appeared in recent missiological articles and conferences to describe a particular type of People Movement in which followers of Christ remain strongly associated with their birth communities. Estimates of the sum total size of all these movements worldwide range from hundreds of thousands to over one million persons; reports on such a scale make Insider Movements an important object of study for our denomination and other Christian groups.<sup>11</sup> The missiological literature most frequently discusses Muslim settings, but similar groups have been noted in Hinduism<sup>12</sup> and other world religions. Kevin Higgins, John Travis, and Rebecca Lewis offer representative definitions of this phenomenon:

**Higgins:** A growing number of families, individuals, clans, and/or friendship-webs becoming faithful disciples of Jesus within the culture of their people group, including their religious culture. This faithful discipleship will express itself in culturally appropriate communities of believers who will also continue to live within as much of their culture, including the religious life of the culture, as is biblically faithful. The Holy Spirit, through the Word and through His people will also begin to transform His people and their culture, religious life, and worldview.<sup>13</sup>

**Travis:** These Muslim believers are able to set aside certain Islamic beliefs, interpretations and practices, yet remain a part of the Islamic community as they follow Isa. They do not change their name or legal religious affiliation. They continue to identify with the religion of their birth and participate in things Islamic insofar as their conscience and growing sensitivity to Scripture allows. This point on the continuum – a community of Muslims who follow Christ yet remain culturally and officially Muslim – is referred to as C5. Others refer to emerging networks of C5 congregations as “insider movements”, since the evangelism, discipling, congregating and organizing of C5 believers happens within the Muslim community, by Muslims with Muslims.<sup>14</sup>

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<sup>9</sup> Rebecca Lewis, “Promoting Movements to Christ within Natural Communities,” *IJFM* 24:2 (Summer 2007): p. 76, fn. 1.

<sup>10</sup> David Garrison, “Church Planting Movements vs. Insider Movements: Missiological Realities vs. Mythological Speculations,” *IJFM* 21.4 (Winter 2004): p. 153.

<sup>11</sup> For instance, Timothy Tennent reports 160,000 “*Jesus bhakta*—devotees of Jesus” among the Hindus and in Islamic cultures, “200,000 or more Muslims who worship Jesus.” Timothy Tennent, “The Hidden History of Insider Movements,” *Christianity Today* 57.1, January-February 2013, p. 28.

<sup>12</sup> For instance, Garrison (Ibid., p. 152) describes Herbert Hoefler’s report in the 1990s concerning unchurched Tamils in south India as an important spur toward Insider paradigm thinking. See Herbert Hoefler, *Churchless Christianity* (Pasadena, CA: William Carey Library, 2002).

<sup>13</sup> Kevin Higgins, “The Key to Insider Movements: The ‘Devoted’ s’ of Acts,” *IJFM* 21.4 (Winter 2004): p. 156, <http://strategicnetwork.org/pdf/kb20132.pdf> (accessed September 13, 2012).

<sup>14</sup> John and Anna Travis, “Appropriate Responses in Muslim Contexts,” in *Appropriate Christianity*, ed. Charles H. Kraft (Pasadena, CA: William Carey Library, 2005), p. 401. Travis’ “C-scale” is discussed in greater detail below in Part 1: 2.d(3).

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**Lewis:** [A]ny movement to faith in Christ where a) the gospel flows through pre-existing communities and social networks, and where b) believing families, as valid expressions of the Body of Christ, remain inside their socioreligious communities, retaining their identity as members of that community while living under the Lordship of Jesus Christ and the authority of the Bible.<sup>15</sup>

Two important points should be drawn from these definitions for a start. *First*, Insider Movements are not considered to be the work of Westerners. They are phenomena occurring among national peoples overseas. In choosing to name ourselves the "Study Committee on Insider Movements," we have not as a group journeyed to the parts of the world in which Insider Movements are found, due to time, budget, and other practical issues attendant to travel to areas in which the presence of foreigners might disrupt local gospel efforts.<sup>16</sup> However, our committee does include field-experienced personnel who are well informed about and have hands-on experience with Insider Movements. In addition, through interviews with key mission leaders and literature review, we have studied what Doug Coleman has called "Insider Movement Paradigm":<sup>17</sup> the analyses of Insider Movements undertaken and influenced by Western missions workers. Such analyses typically feature both descriptive elements (i.e., observation of events in Insider contexts, as interpreted through some particular explicit or implicit hermeneutical grid) and prescriptive elements (i.e., recommendations for how Western missionaries, missions agencies, academics, and churches ought to behave in response to Insider Movements). Some have questioned the value of IM paradigm evaluations not accompanied by case studies from the field,<sup>18</sup> but we believe that sufficient literature about the IM paradigm(s) exists to justify its evaluation even apart from direct fieldwork. Moreover, as will be expressed later, the SCIM analysis is concerned with the biblical and theological suppositions that drive IM-type missiology.

*Second*, Higgins and Lewis frame discussion in such a way that Insider Movements are seen necessarily as positive. Higgins says that Insider believers are "becoming faithful disciples of Jesus." Lewis defines Insider groups to be "faithful expressions of the Body of Christ... living under the Lordship of Jesus Christ and the authority of the Bible."

### **a. A Representative Insider Movement Proponent Argument<sup>19</sup>**

A typical argument by a moderate IM proponent might read as follows:

*Islam remains a major, rapidly growing bloc of the world's unreached population, with 1.7 billion<sup>20</sup> people who face eternity apart*

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<sup>15</sup> Lewis, "Promoting Movements," p. 75.

<sup>16</sup> Some members of this committee have first-hand experience observing Insider Movements. However, we did not gather field data as a group.

<sup>17</sup> Doug Coleman, *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology, and Ecclesiology* (Pasadena, CA: William Carey International University Press, 2011).

<sup>18</sup> E.g., Bradford Greer, review of *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology, and Ecclesiology*, by Doug Coleman, *IJFM* 28.4 (Winter 2011): pp. 204-209. See also Bradford Greer, "The Necessity of Field Research," *IJFM* 29:2 (Summer 2012): pp. 104-5.

<sup>19</sup> The following text is a synthesis of Insider proponent concepts. For representative articles by Insider paradigm proponents, see Part 4, the bibliography.

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*from Christ. The proportions of this tragedy-in-process require that the Church not only further prioritize mission effort among Muslims, but also evaluate the missionary methods we use. Are current strategies and methods getting in the way of fruitfulness? What would best help believers within Muslim communities to spread the gospel among their peoples? Such Christ-followers who are known and accepted in those communities will have a unique opportunity to share the gospel broadly. Strategic advance of the gospel requires that ways be found that enable new believers to live within their existing relational networks.*

*Muslim societies are tied to Islam in a way similar to that of Jewish society being tied to the Jewish faith. That is, in those societies, membership in the society and the religion are bound up together in a way which is not ordinarily so in the West. This is the case even though many Muslims are secular in their thinking; even those who are agnostic or atheistic regarding formal religious belief can be considered Muslims. Further, there is a long-term distrust of Christians and their faith (reinforced socially and religiously over time), which means that identification as “Christian” is equated with betrayal of one's family and community—even if the Muslim was known to have been an atheist previously! Also, this long-term distrust often runs two-ways; Christians have often been reluctant to accept a Muslim who comes to faith in Christ unless he completely sheds his 'Muslimness' and joins in with the local expression of Christian culture. And for those from the individualistic West, such a conversion seems natural; Western families and communities don't necessarily rupture as easily over an individual's religious decisions. The bottom line: often, conversion to "Christianity" (to be considered distinct from following Jesus), ordinarily results in social rupture which is more about social betrayal than heart-level faith.*

*This need not, indeed, should not, be so.*

*Christians need a mindset that permits new followers of Jesus to remain in their existing communities, even their religious communities, much as believing Jews and Gentiles did in the first century A.D. Jesus did not come to found a new religion, but a community that worships in Spirit and in Truth. Just as Jesus did not require the Samaritan woman at the well to leave her existing socio-religious community, neither should we. For the sake of the spread of the gospel we should not require Muslims who come to faith in Christ to leave their relational networks. Instead, we should encourage them to give their supreme allegiance to Christ and live under the authority of the Bible without compromise, while yet remaining in their present circumstances, even continuing to identify themselves as members of the Muslim community. Certainly faith in Christ will involve rejection of false Islamic teaching, but will also allow them to bring culturally meaningful forms of faith and practice (such things as prayer*

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<sup>20</sup> Projected to reach 2.5 billion by the year 2050. See Patrick Johnstone, *The Future of the Global Church* (Downer's Grove, IL: IVP, 2011), pp. 75-78.

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*and fasting) to conformity with the teaching of the Bible, resulting in an expression of Christian faith that is understandable and less offensive to Muslim society.*

*The point here is that we have no right to require cultural conversion on the part of Muslims or anyone else. Salvation is by grace alone through faith, not by adopting a particular cultural expression of Christianity. Where the Bible is believed and obeyed, cultures are transformed. Don't we have faith that this can happen within Muslim cultures as well?*

### **b. Broad analysis of Insider Paradigm Thought**

Overture 9 of the PCA GA 2011 “affirms that biblical motivations of all those who seek to share the good news of Jesus Christ with those who have never heard or responded to the gospel should be encouraged.” Appreciating certain critical concerns raised by IM advocates, and in the spirit of Overture 9, we affirm the call of the church to faithful witness to Muslims and other unreached peoples around the world. This call to faithful witness surely encourages new believers ordinarily to remain in their familial and social networks as a means to gospel witness, and always in a way that upholds biblical fidelity for the peace and the purity of the church. It is true that certain mission approaches and even local churches have wrongly encouraged separation from family and social networks for reasons beyond scriptural warrant, and insisted upon cultural changes that are not biblical ones. Advancing the gospel in ways that uphold biblically defined diversity should shape worldwide missional approaches, and requires careful self-critical reflection by all involved in gospel outreach to Muslims and others.

However salutary these general ideas, some suggested and attempted applications by Insider Movement proponents have raised questions. For instance, some attempts to facilitate the growth of Insider Movements have drawn attention for compromising central elements of Christianity, such as the divine familial language in Bible translations, which Part One of this committee's report discussed.<sup>21</sup> Those “Muslim Idiom Translations” have made inroads in some Insider settings, but the two issues are by no means identical, with Insider proponents divided on the merits of Muslim Idiom Translations, and vice versa.

Other bones of contention involve the terminology used to describe these Jesus-followers, both by themselves and by Westerners. Are they part of the Church? The Kingdom of God? Are they Christians and/or an unusual kind of Muslim? Are terms such as “Christian” and “Muslim” religious markers, faith markers, social markers, or some combination? Are such terminological debates a meaningless argument over arbitrary definitions, or do they reveal warring conceptions of the interplay between a man's self-described identity and his objective identity in the mind of God?

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<sup>21</sup> “A Call to Faithful Witness, Part One – Like Father, Like Son: Divine Familial Language in Bible Translation,” A Partial Report by the Ad Interim Committee on Insider Movements to the Fortieth PCA General Assembly, May 14, 2012.

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Another set of Insider-related discussions specifically orbits beliefs and practices of Insider groups in Muslim societies. Should they go to the mosque, and if so for what purpose, and in what context, and with what behavior? What authority do they ascribe to the Qur'an and Muhammad? What relationships should they adopt with existing, more traditional churches in their area? What expectations for belief or practice qualify as unnecessarily “adding to the gospel”?

Yet another area of dispute concerns evolving perceptions of Western activities overseas. Some see Insider Movements by definition as outside the pale of missionary impact: “The term ‘movement’ implies rapid growth in the number of believers, beyond the influence or control of the ones who introduced the gospel.”<sup>22</sup> Is this assessment justified? What is the role of the foreign missionary? Is his purpose best served as a consultant, to be utilized as much or as little as the nationals feel the need for him? Is theological imperialism or cultural insensitivity at work if he attempts to guide a local group in a direction it wasn't already headed? Does spiritual growth occur mainly through the Spirit-led study of the Scriptures in groups whose members have roughly equivalent levels of spiritual maturity, or is the teaching office of the Church indispensable for the long-term well being of local congregations? What are the roles of anthropology and theology in the preparation of missionaries for their work?

This report will not attempt to answer all these questions directly, as if a single answer would sufficiently address all contexts around the world and across the ages. Discussion of each of these issues deserves extensive careful commentary and suggests a field wide open for further theological research. In [Attachment 5](#), we provide a brief sample discussion of the question of whether Arabic *Allah* should be translated into English as “God.” Rather than serially discuss all the important particular questions laid out above, we shall lay out high-level biblical principles whose discussion, in our review of IM literature, we believe have been relatively neglected. These principles should play a formative role in developing the interpretive grid through which field reports should be assessed, and from which recommendations for missionaries should flow. Churches and mission agencies alike should weigh the theological arguments and consider their applications through the Affirmations and Denials, as an aid to advancing the gospel of Jesus Christ as faithful witnesses.

Originally, the term “Insider Movement” applied primarily to “C-5”<sup>23</sup> groups primarily in Muslim settings, who professed faith in Jesus while remaining in their social networks through continued self-identification as Muslim. Some have used the term more broadly, for other sorts of “cultural insiders”<sup>24</sup> who would not

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<sup>22</sup> Bob Goodmann, “Are We Accelerating or Inhibiting Movements to Christ?” *Mission Frontiers*, September-October 2006, p. 8.

<sup>23</sup> For discussion of this term, see “The C-Scale” section of this report, Part 1: 2.d(3).

<sup>24</sup> Thus Phil Parshall, while concerned about believers who participate in Mosque worship or identify as simply “Muslim,” states, “[W]e have always considered our approach as insider, but we have strived to remain within biblical boundaries.” Phil Parshall, “How Much Muslim Context is Too Much for the Gospel?” *Christianity Today* 57.1, January-February 2013, p. 31. Parshall elsewhere clarifies what he means by those who identify themselves as Muslim: “The communicator is saying he or she is totally

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identify themselves simply as Muslim. Some writers associated with “Insider” paradigms have concluded that “perhaps it is time we look for a new set of terms.”<sup>25</sup> Accordingly, terminology has shifted more recently to “Jesus Movements.”<sup>26</sup> In the representative words of Global Teams international director Kevin Higgins, “[M]any of us would like to see the missions community move away from the term “insider movement” as it does not connote accurately what we are seeking to describe. Instead we are seeking to use language such as ‘movements to Jesus within Islam (or Buddhism, etc.)’, or ‘biblically faithful movements to Jesus within Hinduism (etc.)’.”<sup>27</sup> Such terms highlight a general authorial intent not to endorse unbiblical movements, coupled with a conviction that unbiblical distinctives do not in fact characterize the specific movements cited.

It must be stressed that writers on IM topics do not have monolithic answers to any of these questions, just as the practices of Insider believers (hereafter simply “Insiders”) themselves vary widely on almost every imaginable point. The varied answers Westerners give to these questions reflect longstanding divergent opinions in Protestantism regarding the Holy Spirit, the Church, the nature of fallen man and his institutions, General and Special Revelation, and more. The fault lines run down the center of that disputed entity known as American evangelicalism, with its fundamentalist, ecumenical, Reformed, pietistic, and charismatic branches. This report surveys key points of debate in Western analysis of Insider Movements:

- (1) **Church and Kingdom:** How do the Church and the Kingdom of God relate? Can followers of Jesus meaningfully be said to be a part of one but not the other? What do those terms even mean, and from where do such definitions arise?
- (2) **Bible and Hermeneutics:** By what method should anecdotes from the mission field and Biblical exegesis interact to generate a reliable framework for practicing missionaries to analyze and act? To what extent should perceptions of missionary realities guide the exegesis of Scripture? Does the Bible provide examples of theology being appropriately re-oriented upon the receipt of new information from the field?
- (3) **Covenant Identity:** Is identity primarily a matter of self-determination or of God’s revealed decree? How does conversion to Christ affect how God sees us, and how we should see ourselves? What sorts of guidelines should govern the labels which God’s people apply to themselves either intramurally or in witness to an unbelieving world?

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within the Islamic ummah.” Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Waynesboro, GA: Gabriel Publications, 2003), p. 72.

<sup>25</sup> John Travis, “Letters to the editor,” *Mission Frontiers*, September-October 2006, p. 7.

<sup>26</sup> E.g., *Mission Frontiers*, May-June 2011 issue, entitled as a whole, “Jesus Movements: Discovering Biblical Faith in the Most Unexpected Places,” <http://www.missionfrontiers.org/issue/archive/issue-jesus-movements> (accessed September 23, 2012).

<sup>27</sup> Kevin Higgins, “Missiology and the Measurement of Engagement: Personal Reflections of Tokyo,” *IJFM* 27:3 (Fall 2010): p. 132, fn. 9.



## 2. History of Modern Insider Movement Paradigms

Every generation of Christians recapitulates the same missiological quest for the safe passage between syncretism and a pastorally tone-deaf cultural imperialism. The history of Western involvement in Insider Movements intertwines intimately with multiple historical streams, including evangelical missions in interface with anthropology, Reformed missiology, and especially missions to Muslim communities, leading to specific discussion of Insider Movement analysis.

### a. Modern Missions and Anthropology

The nineteenth century saw the nascent field of anthropology learning to evaluate non-Western cultures, documenting habits and beliefs in an attempt to reconstruct historical developments. Anthropologists saw missionaries as “spoilers” who muddied the waters of national cultures by injecting Western practices and beliefs. Missionaries, for their part, largely rejected anthropology as a godless endeavor that relativized truth and opposed gospel ministry.<sup>28</sup>

Twentieth century anthropologists refocused their efforts from forensic cultural spelunking which initially abetted colonialism but later critiqued it. Delegates to the 1910 World Missionary Conference in Edinburgh began to see value in such anthropological insights:

[T]he missionary needs to know far more than the mere manners and customs of the race to which he is sent; he ought to be versed in the genius of the people, that which has made them the people they are; and to sympathise so truly with the good which they have evolved, that he may be able to aid the national leaders reverently to build up a Christian civilization after their own kind, not after the European kind.<sup>29</sup>

Missions in the early twentieth century fell under the sway of mainline denominations that de-emphasized soul winning in favor of social projects which were thought to make Christ's kingdom rule concrete in underprivileged nations. Nelson Rockefeller's foundation underwrote a lengthy report which concluded that the universal presence of God in all religions rendered evangelism unnecessary.<sup>30</sup> Accordingly, over time, mainline missions efforts dwindled, so that today PC(USA) has only “nearly 200 mission co-workers”<sup>31</sup> (1 per 10,000 denominational

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<sup>28</sup> For more detail on the nineteenth through mid-twentieth century interplay of anthropology and missiology, see Darrell Whiteman, “Anthropology and Mission,” in *Paradigm Shifts in Christian Witness: Insights from Anthropology, Communication, and Spiritual Power: Essays in Honor of Charles H. Kraft*, edited by Charles E. Van Engen, Darrell Whiteman, and J. Dudley Woodberry (Maryknoll, NY: Orbis, 2008), pp. 3-12.

<sup>29</sup> Report from the World Missionary Conference in Edinburgh, 1910, quoted in Whiteman, *op. cit.*, p. 6.

<sup>30</sup> *Re-Thinking Missions: A Layman's Inquiry After One Hundred Years*, by The Commission of Appraisal, chaired by William Earnest Hocking (New York: Harper & Brothers, 1932), <http://archive.org/stream/rethinkingmissio011901mbp> (accessed September 18, 2012). Discussion of the impact of this report can be found in Harold Lindsell, *A Christian Philosophy of Missions* (Wheaton, IL: Van Kampen, 1949), pp. 28-33.

<sup>31</sup> Hunter Farrell, “World Mission,” Presbyterian Mission Agency, <http://www.presbyterianmission.org/ministries/world-mission/>, (accessed November 29, 2012).

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members), compared to over 600 missionaries<sup>32</sup> serving under the PCA's Mission to the World arm (1 per 500 denominational members).

Evangelicals, noting the pernicious influence of liberal theology in developments such as the Rockefeller report, organized a series of world mission conferences in the mid-twentieth century which emphasized the participation of active missionaries as opposed to academic theoreticians. Billy Graham's address at the Lausanne Congress in 1974 expressed the desire that missions retain a soteriological focus:

The delegates to New York and Edinburgh [the conservative missions conferences of the early twentieth century] were chosen very largely from leaders in evangelism and mission. Leaders of churches, as *churches*, were not predominantly there. Hence participants could single-mindedly consider world evangelism rather than *'everything'* the Church ought to do. The succeeding world missionary gatherings at Jerusalem, Tambaram, Mexico City, and Bangkok were made up not only of evangelists and missionaries, but more and more of eminent leaders of the churches who were there in their capacity as *churchmen* – not as evangelists or missionaries... Thus the spotlight gradually shifted from evangelism to social and political action. Finally, guidelines were drawn up which called almost entirely for humanization – the reconciliation of man with man, rather than of man with God.<sup>33</sup>

The exclusion of liberal churchmen from missiology conversations led to a "Great Reversal"<sup>34</sup> in the mid-twentieth century from a missiology with broad social concerns to a missiology more focused on evangelism. In the process, "American missiology... has made anthropology central to missiology."<sup>35</sup> The call for missionaries to receive anthropological training had begun as early as the 1910 World Missionary Conference to which Graham (B.A., Anthropology, Wheaton College, 1943) had alluded above. Over the course of the twentieth century, the influence of anthropology upon missiology blossomed,<sup>36</sup> with formal anthropology training incorporated into the missiology curricula at the Kennedy School of Missions (now defunct), Trinity Evangelical Divinity School, Asbury Theological Seminary, the Summer Institute of Linguistics, Wheaton College, Fuller Seminary's School of World Missions (now the School of Intercultural Studies), Bethel University, and, most recently, Biola University and Reformed Theological Seminary. Covenant Theological Seminary offers a Master of Arts in Religion and

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<sup>32</sup> "Our Missionaries," Mission to the World, [http://www.mtw.org/Pages/MISS\\_List.aspx](http://www.mtw.org/Pages/MISS_List.aspx) (accessed February 21, 2013).

<sup>33</sup> Billy Graham, "Why Lausanne?" in *Let the Earth Hear His Voice*, ed. J.D. Douglas (Minneapolis, MN: World Wide Publications, 1975), pp. 26-27, <http://www.lausanne.org/docs/lau1docs/0022.pdf> (accessed September 19, 2013).

<sup>34</sup> David Moberg, *The Great Reversal: Evangelism Versus Social Concern* (1972; reprint, Eugene, OR: Wipf & Stock, 2006).

<sup>35</sup> Robert J. Priest, "Anthropology and Missiology: Reflections on the Relationship," in *Paradigm Shifts in Christian Witness*, p. 28.

<sup>36</sup> For surveys of the phenomenon, see Whiteman, *op. cit.*, pp. 3-12; Priest, *op. cit.*, pp. 23-32.

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Culture. These efforts enriched missionaries' understanding of the diverse ways which Christian truth finds expression in cultures around the world.

As missionary interest in anthropology increased, Wheaton College developed a program of study under Russian anthropologist Alexander Grigolia, whose alumni included Billy Graham and Charles Kraft. Wheaton anthropologist Robert B. Taylor founded the journal *Practical Anthropology*, which grew to 3,000 subscribers before merging with the journal *Missiology* in 1973. American Bible Society linguist/ anthropologist Eugene Nida's book *Customs and Cultures: Anthropology for Christian Missions* (1954) also widely stimulated anthropological reflection on missions.

However, as missiology gained steam as a discrete field and justly increased its appreciation for the insights of anthropology, it also successively became more isolated from interactions with other branches of Christian study, most notably systematic and biblical theology, especially systematic reflection on prolegomena, soteriology, ecclesiology and sacramentology. "Studies in practical theology, Christian education, counseling and missions have become increasingly occupied with social science materials. In some cases those materials have not been well integrated with Scripture. In some cases they have even preempted the proper place of Scripture."<sup>37</sup> This trend parallels the impact of increasing academic specialization across all fields of Christian study. For instance, Don Carson recently noted the lack of integration between biblical and systematic theology in seminary training:

More commonly, those who teach exegesis warn against imposing the categories of systematic theology onto the biblical texts. Reciprocating in kind, many a systematician teaches theology with minimal dependence on first-hand study of the biblical texts... The danger, on the one hand, is succumbing to the mindless biblicism that interprets texts, and translates them, without wrestling with the syntheses that actually preserve biblical fidelity, and, on the other hand, relying on confessional formulas while no longer being able to explain in some detail how they emerge from reflection on what the Bible actually says.<sup>38</sup>

A similar dynamic played out between missiology and systematic theology, with each finding less reason to talk to the other. Today, perusal of published missiology works and faculties reveals far more scholars with terminal degrees in anthropology than in theology. A swath of theologians, including James Packer, J. Robertson McQuilkin, and Harvie Conn, have urged theologians and

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<sup>37</sup> David J. Hesselgrave, "Third Millennium Missiology and the Use of Egyptian Gold," *JETS* 42.4 (December 1999): p. 577. Cf. Edward Rommen, "The De-Theologizing of Missiology," *Trinity World Forum* 19.1 (Fall 1993): pp. 1-4.

<sup>38</sup> D.A. Carson, *Jesus the Son of God: A Christological Title Often Overlooked, Sometimes Misunderstood, and Currently Disputed* (Wheaton, IL: Crossway, 2012), pp. 76, 80.

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missiologists not to lose sight of the necessary interdependence of their fields,<sup>39</sup> but, for more than a generation, sustained interaction between the two fields has remained spotty at best. Even when interaction has occurred, functional biblical authority has frequently suffered loss.

Within the context of an increased and disproportional trust in anthropology upon the missionary enterprise, over the course of the twentieth century the missiology community vigorously discussed contextualization, which Charles Kraft defined for purposes of missions as, “a process by which people are able to express their faith in familiar cultural terms without the necessity of converting to another culture.”<sup>40</sup> Delegates to the ten-day international evangelism conference in Lausanne, Switzerland, in 1974 repeatedly circled back to this concern in their papers, conferences, and lectures. This gathering proved to be the seed that germinated into dozens of meetings and a flurry of influential missiological publications over the following decades. Though the overall mood at Lausanne sought ways to ingrain the gospel into diverse cultures around the world, a few voices urged caution of an overcorrecting pendulum swing into saltless, lightless syncretism without any power to confound the satanic systems operating through non-Christian religions. The working group tasked with responding to this viewpoint received its discussion of non-Christian religions as strongholds of Satan coolly, instead reaffirming the overall Lausanne narrative concerning the benefits of teaching Christianity without disrupting national cultures.<sup>41</sup>

In summary, the pendulum of missiology swung from near-total avoidance of anthropology in the late nineteenth century, to a whole-hearted embrace of the insights of anthropology, which, by crowding out adequate theological reflection, produced a different sort of imbalance. Reformed voices in particular raised concerns that cultural anthropology and theology find a better balance in the missionary endeavor. Yet any voice in the wilderness crying for missions to come from the Church, its theology and church-centered faithful witness, seems to have been overwhelmed by the cries of the social sciences.

### **b. Brief Consideration of Reformed Approaches to Mission**

In response to these widely recognized challenges of the Balkanization of theological scholarship noted above, three missiologists have exerted special influence in conservative Reformed circles: the Dutch missiologist and professor Johann Herman Bavinck; and the Americans Samuel Zwemer of Princeton Seminary, and Harvie Conn of Westminster Seminary. Some of their notable respective contributions are summarized below.

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<sup>39</sup> Paul Hiebert and Tite Tienou, “Missions and the Doing of Theology” in *The Urban Face of Missions: Ministering the Gospel in a Diverse and Changing World*, edited by Manuel Ortiz and Susan S. Baker, ed. Manuel Ortiz and Susan S. Baker (Phillipsburg, NJ: P&R, 2002), pp. 85-96.

<sup>40</sup> Charles Kraft, “Contextualization of Essential Christianity: Three Points,” *Evangelical Missions Quarterly* 48.1 (January 2012): pp. 80-96, <http://www.emisdirect.com/emq/issue-318/2641> (accessed September 27, 2012; subscription required).

<sup>41</sup> *Let the Earth Hear His Voice*, pp. 841-842.

**(1) Samuel Zwemer (1867-1952)<sup>42</sup>**

Zwemer, a Michigan native, was ordained in the Reformed Church and served as a missionary to Bahrein, Arabia, for fourteen years, and to Egypt for sixteen years. He wrote extensively about Muslim thought and cast a vision for funds and manpower devoted to missions, editing the quarterly journal *The Muslim World* for over thirty years, but according to some he saw few conversions to Christianity under his direct ministry.<sup>43</sup> He taught missiology at Princeton Theological Seminary from 1929-1937, arriving in the year in which the seminary's denominationally enforced reorganization saw J. Gresham Machen's departure. Zwemer saw the systems of Islam and Christianity as implacable foes:

Islam is proud to write on its banner, "the Unity of God;" but it is, after all, a banner to the Unknown God. Christianity enters every land under the standard of the Holy Trinity – the Godhead of Revelation. These two banners represent two armies. There is no peace between them. No parliament of religions can reconcile such fundamental and deep-rooted differences. We must conquer or be vanquished. In its origin, history, present attitude, and by the very first article of its brief creed, Islam is anti-Christian.<sup>44</sup>

Zwemer contributed to missions both as a seminarian and as a popular convention speaker until the months just before his death. He wrote extensively concerning popular folk Islam, mainstream historic Islamic scholarship, and fringe Islamic practices, contrasting each with Biblical norms.<sup>45</sup> "Zwemer more than anyone else put the Muslim world on the map."<sup>46</sup> In Harvie Conn's assessment, Zwemer began with an overly "monolithic" focus on Islam as a theoretical system but "added increasingly a growing sensitivity to the Muslim as a man and to the effect of 'popular Islam' on theological constructs."<sup>47</sup>

**(2) J. H. Bavinck (1895-1964)**

J. H. Bavinck, nephew of theologian Herman Bavinck, served in Indonesia first as a pastor in a Dutch church and then as a missionary before returning to the Netherlands to teach theology as Chair of Missions in Amsterdam. His missiological works have stimulated discussion and serves as textbooks in

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<sup>42</sup> For an overview, see J. Christy Wilson, Jr., "The Apostle to Islam: The Legacy of Samuel Zwemer," *IJFM* 13:4 (October-December 1996): pp. 163-168.

<sup>43</sup> Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. (Grand Rapids: Zondervan, 2004), p. 241.

<sup>44</sup> *The Moslem Doctrine of God: An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition* (originally New York: American Tract Society, 1905; reprinted Charlottesville, VA: ANM Press, 2010), p. 132.

<sup>45</sup> e.g., *The Moslem Doctrine of Christ: An Essay on the Life, Character, and Teachings of Jesus Christ According to the Koran and Orthodox Tradition* (London: Oliphant, Anderson, & Ferrier, 1913).

<sup>46</sup> Tucker, *op. cit.*, p. 238.

<sup>47</sup> Harvie Conn, "The Muslim Convert and His Culture," in *The Gospel and Islam: A 1978 Compendium*, ed. Don McCurry (Monrovia, CA: MARC, 1979), p. 98. Conn cites on this point Lyle L. Vander Werff, *Christian Mission to Muslims: The Record* (South Pasadena, CA: William Carey Library, 1977), p. 235.

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Reformed training curricula.<sup>48</sup> Bavinck borrowed Voetius' description of three aspects of the coming and extension of the kingdom of God: the conversion of the heathen, the establishment of the church, and the glorification and manifestation of divine grace.<sup>49</sup> In unpacking these purposes further, he addresses the cultural accommodation of the biblical message: "To what extent must a new church which has developed within a specific national community accommodate and adjust itself to the customs, practices, and mores current among a people?"<sup>50</sup> In his nuanced response to this concern, he displays uncommon commitment to the comprehensive reign of Christ in his people:

...[T]he term "accommodation" is really not appropriate as a description of what actually ought to take place. It points to an adaptation to customs and practices essentially foreign to the gospel. Such an adaptation can scarcely lead to anything other than a syncretistic entity, a conglomeration of customs that can never form an essential unity. "Accommodation" connotes something of a denial, of a mutilation. We would, therefore prefer to use the term *possessio*, to take in possession. The Christian life does not accommodate or adapt itself to heathen forms of life, but it takes the latter in possession and thereby makes them new. Whoever is in Christ is a new creature. Within the framework of the non-Christian life, customs and practices serve idolatrous tendencies and drive a person away from God. The Christian life takes them in hand and turns them in an entirely different direction; they acquire an entirely different content. Even though in external form there is much that resembles past practices, in reality everything has become new, the old has in essence passed away and the new has come. Christ takes the life of a people in his hands, he renews and re-establishes the distorted and deteriorated; he fills each thing, each word, and each practice with a new meaning and gives it a new direction. Such is neither "adaptation," nor accommodation; it is in essence the legitimate taking possession of something by him to whom all power is given in heaven and on earth.<sup>51</sup>

Again, Bavinck proceeded to the application of principle (in this case, *possessio*) with sensitive appreciation of contextual complexities in both daily life and communal worship, recognizing that the attempt to apply this value "...leads to the greatest problems throughout the entire world."<sup>52</sup> He took seriously a variety of questions of biblical teaching, careful understanding of the local context and avoidance of syncretism while concluding, "It will be of

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<sup>48</sup> E.g., *An Introduction to the Science of Missions*, *op. cit.* Originally published as *Inleiding in de Zendingswetenschap* (Kampen: Kok, 1954); *The Church Between Temple and Mosque: A Study of the Relationship between the Christian Faith and Other Religions* (Grand Rapids: Eerdmans, 1961), published posthumously.

<sup>49</sup> Bavinck, *Introduction*, p. 155.

<sup>50</sup> *Ibid.*, p. 169.

<sup>51</sup> *Ibid.*, p. 178-179.

<sup>52</sup> *Ibid.*, p. 179.

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immeasurable significance if the new churches can increasingly find forms to express something of their old cultural heritage, without in any way denying their faith in Jesus Christ.”<sup>53</sup>

Bavinck encouraged, for the sake of the spread of the gospel, the practice of *possessio* by churches where they can do so. Churches do not form and then either accommodate or cower in the presence of a majority culture. Rather, they rejoice in the knowledge the reign and power of Christ and take possession of culture for his glory. This is rightly seen as part of what it means to obey all that Jesus commanded; it is the power of Christ which redeems. The activity of *possessio* is the obedient outworking of faith in and love for Christ by the power of the Holy Spirit.

This approach affirmed active pursuit of believers who work out biblical faith in the midst of their communities of birth. But such faith is not passive; it adopts a faith posture that recognizes that the gates of hell will not prevail against the advance of the *ekklēsia* of Christ. Idolatry and sin of every kind are shunned in faithfulness to Christ and his Word while his covenantal demands on all of life are affirmed. And thus as God in Christ brings salvation and the transforming power of the Spirit, God’s people, in union with Christ, take possession of everyday forms of life in obedient submission to his Kingship. Nothing is neutral; all things are either rejected or transformed and thereby brought under the rule of Christ.

### (3) Harvie Conn (1933-1999)

Perhaps the most influential American Reformed and Presbyterian missiologist of the late twentieth century was Harvie Conn of Westminster Theological Seminary. His overview of "God's Plan for Church Growth" stands as a concise summary of the scriptural themes of covenantally aware evangelism.<sup>54</sup> A former missionary to Korea, Conn may best be known today for his contributions to urban missiological thinking,<sup>55</sup> but his *Eternal Word and Changing Worlds (EWCW)*,<sup>56</sup> adapted from a series of lectures at Fuller Theological Seminary, directly anticipated the need for ongoing "trialogue" among the disciplines of theology, missions and anthropology. Conn outlined the benefits he saw in such interactions, but nearly thirty years later, his vision remains incompletely realized.

Conn acknowledged how secular anthropology had historically minimized the place of religion in culture: "I feel that we need a new critique of theoretical

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<sup>53</sup> *Ibid.*, p.190.

<sup>54</sup> See Harvie Conn, ed., *Theological Perspectives on Church Growth* (N.p.: Den Dulk Christian Foundation, 1976). Conn wrote the opening chapter of this anthology, whose remainder comprised a series of lectures given at Westminster Seminary by James Packer, Edmund Clowney, *et al.*, analyzing Donald McGavran's pragmatically driven "Church Growth" models.

<sup>55</sup> See the *Festschrift*, Manuel Ortiz and Susan S. Baker, eds., *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World* (Phillipsburg, NJ: P&R, 2002).

<sup>56</sup> Harvie Conn, *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Trialogue* (Phillipsburg, NJ: P&R, 1984).

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thought, in this case of anthropology.”<sup>57</sup> And while asserting biblical priority in the dialogue, Conn exhorted theologians to remember their own human fallibility. “Theology, after all, is one more scientific discipline. And like any other, it too, misreads.”<sup>58</sup> Having voiced these reservations, Conn enthusiastically encouraged ongoing dialogue as necessary for the advance of all three disciplines involved. While showing gratitude for the insights of then-contemporary missionary thinkers such as Kenneth Pike, Eugene Nida and Charles Kraft, he also expressed concerns, usually framed as questions. Conn envisioned Christians drawn forward from all the various disciplines in a conscious, ongoing process of “theologizing,” the construction of theology.

This theologizing process, subservient to the Scriptures and mindful of the historical theological formulations of the Church, sought to self-consciously relate scriptural truth to a particular context. In short, theologizing requires an evangelistic eye and concern for process as well as product, and to be pastoral as well as prophetic,<sup>59</sup> guided by an understanding not only of Scripture but also of the changing world, for instance the challenges accompanying the spread of the gospel in the global South. Conn advocated both steadfast scriptural vision, combined with flexibility in applying the gospel within nonwestern cultures, as the only viable option for the future of missions, to encourage and participate in bringing about the faithful and diverse worship we anticipate from the Book of Revelation.

Conn showed the value of anthropology in identifying elements of Muslim culture of which missionaries should be aware in order to minister successfully.<sup>60</sup> He argued that individualism was a Western cultural artifact which could lead one to think of conversion simply at the level of individual response, whereas both the Scriptures and anthropology show the potential role of group solidarity in conversion.<sup>61</sup> Conn nevertheless recognized that the gospel of Jesus always stands as a stumbling block, requiring the work of the Holy Spirit to bring men to faith. “We are under no illusion in all of this that a new sensitivity to... the cultural condition of Muslim responses to Christ will obliterate the ‘stumbling block’ that the gospel will always be. Even when Christ came to ‘his own’ they received him not. His entrance into any culture always brings crisis. We are simply insisting that it must be Christ who is the stumbling block.”<sup>62</sup>

Many authors have commented on a lack of clarity in Conn's prose,<sup>63</sup> finding for instance his coining of non-descriptive terminology (e.g., the mindsets of “Consciousness One,” “Consciousness Two,” and “Consciousness

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<sup>57</sup> Ibid., p. 137.

<sup>58</sup> Ibid., p. 175.

<sup>59</sup> Cf. *ibid.*, ch. 6.

<sup>60</sup> Conn, “The Muslim Convert and His Culture.”

<sup>61</sup> Conn, *EWCW*, pp. 103-106.

<sup>62</sup> *Ibid.*, pp. 107-108.

<sup>63</sup> One representative unattributed quip, responding to Conn's “The Muslim Convert and His Culture,” commented, “I wish I could understand this. It sounds very important.” Don McCurry, ed., *The Gospel and Islam: A 1978 Compendium*, (Monrovia, CA: MARC, 1979), p. 112.



Three” in *EWCW*) as a thwart to the easy digestion of his ideas. But his teaching career at Westminster gave him a mediatory role between the worlds of missiology and Reformed academia, and his influence continues upon those who sympathize and those who contend with his frequently elusive approaches.

### c. Missions to Muslims

The political and military struggles between Islamic and Christian forces throughout medieval and Renaissance history<sup>64</sup> ensured that “the Turks,” meaning the Ottoman Muslims whose armies once ranged as far west as Vienna, often occupied the thoughts of Christian scholars.<sup>65</sup> Nineteenth century Englishmen debated the relative benefits of a “confrontational” stance toward Islam that highlighted its differences with Christianity, and a “conciliatory” stance that emphasized common ground.<sup>66</sup>

In the early twentieth century, Samuel Zwemer surveyed the results of the “great century of evangelism” preceding him. Although few Christian communities had arisen in Muslim-dominated areas, Zwemer noted that eighty-five percent of Muslims lived under British rule. He predicted the imminent and utter Christianization of Muslim lands: “Islam is a dying religion.”<sup>67</sup> Instead, colonialism itself collapsed, and the international thirst for oil funneled Western resources into impoverished Muslim areas, funding a reinvigorated Islamic movement that found political unity in opposition to encroachment from both Moscow and Washington. For the following fifty years, Christianity gained minimal traction in Muslim countries so long as it was viewed as another product of Western imperialism, imposed by outsiders. The small number of converts often found themselves cast out from their societies, forced into the community of Western expatriates.

W.R.W. Gardner (1873-1928),<sup>68</sup> a missionary in India, appealed to Muslims on the basis of their claim to submit to God and their perceived continuity with the religion of Jesus. He argued that Muslims bore a burden of proof to show that modern Christianity was not in fact the faith of Jesus and his disciples; otherwise, the Muslim must practice true “submission” (for which the Arabic word is *Islam*, with the “one who submits” known by the related word *Muslim*) to God as revealed in Christianity. This would naturally lead one to realize that the Qur’an (and, by extension, Muhammad) is incorrect about the nature and purpose of Jesus. As Gardner put it:

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<sup>64</sup> See Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Vol. II: Modern Christianity from 1454 to 1800* (Maryknoll, NY: Orbis Books, 2012), pp. 125-140, 296-308.

<sup>65</sup> E.g., Martin Luther, *Vom Kriege wider die Türken*, 1529. Translated in English as “On War Against the Turk,” in *The Works of Martin Luther*, ed. Eyster Jacobs Henry and Adolph Spaeth (Philadelphia: A.J. Holman, 1915-32), 5:75-123; John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles; Library of Christian Classics (London: SCM, 1960), 2.6.4; idem., *Commentaries on the Catholic Epistles* (Edinburgh: Calvin Translation Society, 1855), section on 1 John 2:22-23.

<sup>66</sup> Tucker, *op. cit.*, p. 235.

<sup>67</sup> Samuel Zwemer, *The Disintegration of Islam* (New York, NY: Fleming H. Revell, 1916), p. 7, <http://archive.org/details/disintegrationi00zwemgoog> (accessed November 15, 2012). The book comprises a set of lectures delivered at several seminaries.

<sup>68</sup> W. R. W. Gardner, *Christianity and Muhammadanism* (London: The Christian Literature Society for India, 1910).

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For we maintain that what we hold, and try in spite of all the failings inherent in poor human nature to practise, is simply Christianity as Jesus taught it—in fact the true Islam, which Muhammad and the Qur'an both witnessed to as being the Religion of God.<sup>69</sup>

Writing in advance of the 1978 North American Conference on Muslim Evangelization at Glen Eyrie, CO, John Stott linked the issue of culture with that of self-identification: "Is it possible to conceive of converts becoming followers of Jesus without so forsaking their Islamic culture that they are regarded as traitors? Can we even contemplate Jesus mosques instead of churches and Jesus Muslims instead of Christians? It is with radical questions like these that the October conference [in Glen Eyrie] was to grapple."<sup>70</sup> At that conference, Harvie Conn proposed<sup>71</sup> that missionaries seek a "*Muslimun* 'Issawiyun movement"—a movement of those who identify themselves as "submitted to Jesus." The context of Conn's comments leave unclear whether, like Gardner, he was simply making a play on the etymology of *Muslim*, or whether Conn was suggesting that those who submitted to God in Christ might legitimately continue to identify within their communities as *Muslim*. But the next generation of missiologists would clearly propose the latter—sometimes as part of a larger term, e.g., "Muslim follower of Christ," and sometimes not.

Also in 1978, the Lausanne Committee's Theology and Education Group convened in Willowbank, Bermuda, with a mixture of invited anthropologists as well as theologians including James Packer and John Stott. This body published a consensus statement that aspired to repurpose and redeem elements of Islam:

Although there are in Islam elements which are incompatible with the gospel, there are also elements with a degree of what has been called "convertibility." For instance, our Christian understanding of God, expressed in Luther's great cry related to justification, "Let God be God," might well serve as an inclusive definition of Islam. The Islamic faith in divine unity, the emphasis on man's obligation to render God a right worship, and the utter rejection of idolatry could also be regarded as being in line with God's purpose for human life as revealed in Jesus Christ. Contemporary Christian witnesses should learn humbly and expectantly to identify, appreciate and illuminate these and other values. They should also wrestle for the transformation—and, where possible, integration—of all that is relevant in Islamic worship, prayer, fasting, art, architecture, and calligraphy.<sup>72</sup>

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<sup>69</sup> Gardner, *op. cit.*, p. 51.

<sup>70</sup> John Stott, "Christians and Muslims," *Christianity Today* 23.5, December 1, 1978, pp. 35-36.

<sup>71</sup> Conn, "The Muslim Convert and His Culture," p. 97.

<sup>72</sup> "The Willowbank Report: Consultation on Gospel and Culture," Lausanne Committee for World Evangelization, 1978, Section 5.E., <http://www.lausanne.org/en/documents/lops/73-lop-2.html> (accessed September 18, 2012).

#### d. Insider Movements Proper

Not until very recently have overviews of Insider Movement literature (under that name) seen publication.<sup>73</sup> Before surveying the recent literature that specifically uses an "insider" label, a survey of older related missiology literature will provide context.

##### (1) Charles Kraft and Fuller Seminary

Due to its size and reputation as the educational epicenter for evangelical missiology, Fuller Seminary has played prominently in shaping the direction of twentieth century American mission work. In 1961 Donald McGavran, a third-generation missionary to India, founded the Institute for Church Growth, which merged into Fuller Seminary in 1965 as the "School of World Mission and Institute for Church Growth" when McGavran was installed as that school's first dean. Though schooled in the more liberal traditions of the Disciples of Christ and Yale University, McGavran came to accept conservative views of Scripture as inerrant and evangelism as the *sine qua non* of Christian missions. However, he critiqued the idea of a "gathered church" which targeted specific individuals to join an institution distinct from their tribe. McGavran instead favored building "bridges" which more generally and gradually influenced a whole tribe, without upsetting kinship bonds by asking individuals to believe something different than the rest of the tribe. He set a low doctrinal standard for successful conversion, but he still expected evangelized peoples to identify with Christ, the worldwide Church, and the unique authority of the Bible, and also to explicitly reject their former religion.<sup>74</sup>

McGavran's work formed the foundation for the "Church Growth" movement in the United States and elsewhere, and in essence the Western approach to Insider Movements is the application with varying degrees of intensity of the so-called seeker-sensitive "do what seems to work" values to missionary endeavors. McGavran's pragmatic approach received both emulation and critique widely<sup>75</sup> and was the subject of an analytic conference at Westminster Seminary in 1975.<sup>76</sup>

To teach Missionary Anthropology, McGavran recruited Charles "Chuck" Kraft, a pivotal (and thus controversial) figure in missiology. Likening Kraft's impact to the historical turning point from B.C. to A.D. marked by the birth of Christ, his Fuller colleague Charles Van Engen quipped, "One might say that there is missiology before Kraft (BK) and missiology after Kraft (AK)."<sup>77</sup> And indeed Kraft's influence upon missiology as a field and upon individual missionaries personally over the last forty years would be difficult to overstate.

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<sup>73</sup> Such as Matthew Sleeman, "The Origins, Development, and Future of the C5/Insider Movement Debate," *SFM* 8.4, August 2012, pp. 498-566; J. S. William, "Inside/Outside: Getting to the Center of the Muslim Contextualization Debates," *SFM* 7.3, August 2011, pp. 58-95.

<sup>74</sup> McGavran, *The Bridges of God: A Study in the Strategy of Missions* (London: World Dominion, 1955).

<sup>75</sup> For instance in *Evaluating the Church Growth Movement: Five Views*, ed. Gary L. McIntosh (Grand Rapids: Zondervan, 2004).

<sup>76</sup> The papers presented at this conference by James Packer, Edmund Clowney, and others were published as *Theological Perspectives on Church Growth*, ed. Harvie Conn (N.p.: den Dulk Foundation, 1976).

<sup>77</sup> Charles Van Engen, preface to *Paradigm Shifts in Christian Witness*, p. xiv. This volume contains extensive exploration of Kraft's many and varied contributions to missiology.

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Kraft studied anthropology and linguistics at Wheaton College, completed a B.D. at the Brethren Church's Ashland Seminary, and after a fruitful yet controversial missionary stint among Nigerian polygamists, "[T]here is no question that Chuck was seen as a maverick by Mission leaders, not without some reason."<sup>78</sup> Ph.D. studies at what is now the Hartford Seminary Foundation led to a teaching position at UCLA, and then at Fuller. Kraft found inspiration in McGavran's *The Bridges of God* as well as Eugene Nida's *Customs and Cultures*. Due to his extensive training as an anthropologist, rather than examining anthropology through the lens of theology, "anthropology itself tended to be taken as a given—as an autonomous scientific discipline—to which, according to Kraft at least, evangelical theology ought to adjust."<sup>79</sup> Kraft polarized the missiology community with his application of Nida's linguistic concept of dynamic equivalence<sup>80</sup> to the broader field of missionary endeavor.

Nida saw the missionary task as one of communication across languages and cultures. It was a process of translational equivalence, of communicating messages in appropriately reconstructed formal and semantic structures. Kraft has extended the model beyond translation into realms of transculturation and theology. The significance of that broadening cannot be overemphasized.<sup>81</sup>

When applied to Bible translation, "dynamic equivalence" translated a Greek or Hebrew word into a word in the target language felt to affect the mind of the reader similarly. When applied to missions, dynamic equivalence meant that missionaries might not seek for nationals to accept specific beliefs associated with Western Christianity, but rather to encourage them to develop a theology for their own culture. True theology would be known by identifying those elements of belief which arose spontaneously and independently in multiple cultures. Even Biblical categories such as "Son of God" or belief in the death of Jesus might be sidelined if too difficult to swallow or prone to misunderstanding:

A Muslim asks us, "Was Jesus 'the Son of God'?" How do we answer? We cannot answer, "yes" unless we are blind to, or unconcerned about, the impact of our answer on our Muslim hearer. Note the fact that sonship is an analogy—it's an example—there's nothing sacred in either that term or that concept, except insofar as it communicates some kind of truth. We have learned to understand and agreed among ourselves to refer to precious Scriptural truth by employing this word form to

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<sup>78</sup> Paul E. Pierson, "Sketching the Life of Charles H. Kraft," in *Paradigm Shifts in Christian Witness*, p. xxiii.

<sup>79</sup> George Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987), p. 239.

<sup>80</sup> See our "A Call to Faithful Witness, Part One: Like Father, Like Son," pp. 21-22.

<sup>81</sup> Conn, *EWCV*, p. 156.

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describe Christ. But the word form is only valuable when it signals that meaning. If this word form, this medium of communication, signals anything other than that Scriptural meaning, it loses its usefulness and must be replaced...<sup>82</sup>

The issues that we deal with, even the so-called religious issues, are primarily cultural, and only secondarily religious... [The Muslim] doesn't have to be convinced of the death of Christ. He simply has to pledge allegiance and faith to the God who worked out the details to make it possible for his faith response to take the place of a righteousness requirement. He may not, in fact, be able to believe in the death of Christ, especially if he knowingly places his faith in God through Christ, for within his frame of reference, if Christ died, God was defeated by men, and this, of course is unthinkable.<sup>83</sup>

Nor was frank ignorance an obstacle to redemption: "Can people who are chronologically A.D. but knowledge wise B.C. (i.e., have not heard of Christ), or those who are indoctrinated with a wrong understanding of Christ, be saved by committing themselves to faith in God as Abraham and the rest of those who were chronologically B.C. did? ... I personally believe that they can and many have."<sup>84</sup> Kraft also held a positive view of doctrinal controversies which have troubled church history: "*It is likely that most of the 'heresies' can validly be classed as cultural adaptations rather than as theological aberrations. They, therefore, show what ought to be done today rather than what ought to be feared.*"<sup>85</sup> It must be noted that the aforementioned sentiments do not comprise an explicitly recurring theme in Kraft's work and are not cited approvingly (or indeed at all) by typical proponents of Insider paradigms today.<sup>86</sup> However, these serve as examples of the potential for anthropo-logical relativism to overly inform missiological analysis of national practices and beliefs, an error at least as serious as the contrary mistake of ignoring anthropo-logical insights altogether. Repeatedly Kraft appealed to the "behavioral insights" of anthropology in his critique of the "closed" and "static" (both meant as pejorative) inerrantist positions of Francis Schaeffer and founding Fuller professor Harold Lindsell.

Kraft's later work turned from anthropology to spiritual warfare topics of demonic activity and "deep healing," areas which he saw as neglected in Western theology but deeply relevant to the daily concerns of other countries. Such a brief survey of a long career (one not yet concluded) risks distorting its subject's contributions by focusing most heavily upon the moments of

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<sup>82</sup> Charles Kraft, "Distinctive Religious Barriers to Outside Penetration," in the Report on Consultation on Islamic Communication (Marseille, 1974), pp. 67-68. Part One of our report (pp. 55-56) critiqued the idea that "Son of God" is a term of analogy or metaphor.

<sup>83</sup> Kraft, "Distinctive Religious Barriers to Outside Penetration," pp. 65, 71.

<sup>84</sup> *Ibid.*, p. 254.

<sup>85</sup> *Ibid.*, p. 296. Italics present in the original.

<sup>86</sup> With the notable exception of the divine familial language debate reviewed in "A Call To Faithful Witness: Part One: Like Father, Like Son," though Insider proponents are divided on this topic as well.

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controversy rather than the long stretches of calm, constructive labor. Even Kraft's detractors acknowledge his godly character and tireless efforts to train and minister to the missionary population. Kraft helped missionaries to identify and avoid the pitfalls of their own cultural blind spots, legitimizing anthropology as an indispensable adjunct to cross-cultural evangelism.

### (2) Responses to Kraft

Founding Fuller professor Carl F. H. Henry, who had left the seminary to become founding editor of *Christianity Today*, swiftly published a lengthy critical review of Kraft's *Christianity and Culture*, focusing on Kraft's view of the Bible, his perceived usage of anthropology to trump theology, his resulting cultural relativism, and his conflation of the doctrines of the inspiration and illumination of Scripture:

Kraft assumes that special divine revelation continues beyond the Bible, and that communicators enlightened by behavioral concessions especially enjoy it. Scriptural teachings are devalued as culturally conditioned while modern communication theories are assimilated to the revelation of the Spirit... To accommodate cultural-relative meaning in the biblical texts Kraft shifts from grammatico-historical interpretation to ethno-linguistic interpretation (p. 134ff.) and then reads into the texts the culture-relativism that humanistic behavioral science requires... Kraft rejects the view that God's transcendent relation to culture requires the Christian to prescribe a system of theology valid for all cultures (ibid. 117).<sup>87</sup>

Harvie Conn assessed Kraft more approvingly in a series of Fuller Seminary lectures,<sup>88</sup> later expanded into a book-length treatment of "theology, anthropology, and mission in dialogue,"<sup>89</sup> which cited Kraft twice as often as any other author. Conn consigned mention of Kraft's inclusivism to a footnote, calling the view "controversial" without debating its merits,<sup>90</sup> and overall praising "the richness of Kraft's contributions."<sup>91</sup> Conn defended Kraft against Henry's accusations of neo-orthodoxy, expressing appreciation for Kraft's recognition that not only the message, but also the speaker and the audience, shape the process of communication. "The heart of Kraft's approach lies in his penetrating understanding of God as being in constant interaction with human culture."<sup>92</sup> Conn also suggested that Kraft's "dynamic equivalence"<sup>93</sup> approach

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<sup>87</sup> Carl F.H. Henry, "The Cultural Relativizing of Revelation," *Trinity Journal* 1.2 (Fall 1980): pp. ,157. Henry notes of Kraft that, "Theologians whose views he specifically approves include Jack Rogers, David Hubbard, Eugene Nida, Daniel Fuller, Harvey Cox, Bruce Vawter, and later emphases by Bernard Ramm and G.C. Berkouwer. Those he criticizes are B.B. Warfield, Francis Schaeffer, Geerhardus Vos, Carl Henry, J.W. Montgomery, and Harold Lindsell." (p. 154). See also B.3.d "The Ministry of the Holy Spirit" in this report.

<sup>88</sup> Mark R. Gornik, "The Legacy of Harvie M. Conn," *International Bulletin of Missionary Research* 35.4 (October 2011): p. 214.

<sup>89</sup> The subtitle to *EWCW*.

<sup>90</sup> Conn, *EWCW*, p. 170.

<sup>91</sup> *Ibid.*, p. 175.

<sup>92</sup> *Ibid.*, p. 155.

to culture focused so heavily on the human aspects of divine/human interactions that Kraft was “in danger of minimizing the predominately Godward dimension” of the nature of Scripture.<sup>94</sup>

### (3) **Ralph Winter and the Muslim Frontier**

Dan Fuller's childhood friend Ralph Winter<sup>95</sup> established a distance-learning program for pastors in Guatemala during his missionary work there from 1956-1966. The son of an engineer who designed the Los Angeles freeway system, Winter grew up at Lake Avenue Congregational Church, which hosted the first classes of Fuller Seminary. An inquisitive polymath, he studied civil engineering at Cal Tech, theology at Princeton and Fuller seminaries,<sup>96</sup> and language at the Summer Institute of Linguistics, achieving a Masters' degree in Teaching English as a Second Language (Columbia University Teachers College) and a PhD in linguistics (Cornell University). At each institution he was known for analyzing the curriculum and teaching method, suggesting improvements, and offering to author textbooks or teach classes while still a student himself, often to the discomfiture of his instructors.

McGavran invited Winter to join the Fuller School of Mission faculty, where he taught from 1966-1976, leaving to establish three related institutions: the U.S. Center for World Mission; William Carey International University (WCIU)<sup>97</sup> (of which he was president, and at which his daughter Rebecca Lewis (BA History) has taught Islamic and Church History); and the William Carey Library publishing house, all operating on the former campus of Nazarene University several blocks from Fuller Seminary in Pasadena, CA.

Winter won wide acclaim for a speech delivered at the 1974 Lausanne Congress on World Evangelization. The prevailing wisdom of the day taught that each country should have a single national church that crossed all racial, cultural, and even language boundaries within that country. Thus, a country that had a national church was deemed no longer appropriate as an evangelistic target for Western missionaries.<sup>98</sup> By redefining the missionary challenge in terms of cultural groups rather than political boundaries, “Winter's speech accomplished nothing less than fixing Lausanne's attention on more than 2 billion 'unreached peoples,' reigniting cross-cultural evangelism while restoring

<sup>93</sup> Cf. “A Call to Faithful Witness, Part One: Like Father, Like Son,” pp. 21ff.

<sup>94</sup> Conn, *EWCV*, p.173.

<sup>95</sup> For an overview of Winter's life and work, see Harold Fickett, *The Ralph D. Winter Story: How One Man Dared to Shake Up World Missions* (Pasadena, CA: William Carey Library, 2012).

<sup>96</sup> Winter first began seminary after his undergraduate work and eventually obtained a Bachelor of Divinity degree from Princeton, following his M.A. and Ph.D. studies.

<sup>97</sup> An unaccredited institution, not to be confused with the Baptist school William Carey University in Hattiesburg, MS. See [http://www.wciu.edu/docs/resources/catalog\\_april2012\\_april2013.pdf](http://www.wciu.edu/docs/resources/catalog_april2012_april2013.pdf), p. 13, retrieved March 18, 2013.

<sup>98</sup> Ralph Winter, “The Highest Priority: Cross-Cultural Evangelism” in *Let the Earth Hear His Voice*, Edited by J.D. Douglas, World Wide Publications: Minneapolis, MN, 1975, pp. 213-225. Also available at <http://www.lausanne.org/docs/laui/docs/0213.pdf>, retrieved September 18, 2012.

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to many of the delegates and their organizations a reason for being.”<sup>99</sup> Winter also founded *Mission Frontiers Magazine*<sup>100</sup> in 1979 and served as longtime editor for that publication.

As the contextualization debate continued to evolve, John Travis (pseudonym) described a variety of expressions of Christian faith in Muslim cultures along a “C-scale,” with the “C” standing for “Christ-centered Communities.”<sup>101</sup> Rick Brown would later generalize this scale to include non-Muslim situations, as follows:<sup>102</sup>

C1	Believers are open about their new spiritual identity as disciples of Jesus Christ and citizens of God’s eternal Kingdom. They also have a new socioreligious identity as converts to a Christian social group. They follow primarily outsider religious practices. They use an outsider language and terminology in their meetings.
C2	They are much like C1, except that they use insider language, usually with outsider terminology.
C3	They are much like C2, except that they use many insider terms and many religious practices that seem compatible with the Bible, although not ones that are particular to the socioreligious community of their birth.
C4	They are like C3, except that they seek a distinct socioreligious identity that is neither the insider identity of their birth nor the identity of a convert to Christianity.
C5	They are like C4, except that they retain the socioreligious identity of their birth and might use insider terms and practices particular to the community of their birth, as long as they seem compatible with the Bible.
C6	They are usually like C5, except that they are secretive about their new spiritual identity.

Thus, a C1 church might operate as an American church transplanted *in toto* to a foreign land without any changes whatsoever. C2 through C4 show increasing degrees of contextual accommodation to local styles. C5, controversially, adds continued self-identification with the religion of one’s birth, justified on the basis of the intercalated nature of culture and religion, hence the term “socioreligious” in Travis’ scale. C6 describes secret churches in heavily persecuted areas. Despite the well-discussed limitations of such a one-dimensional assessment of church/culture dynamics, the simplicity of the C-scale made it appealing, as evidenced by the frequency with which subsequent literature used it. Travis indicates that the C-scale is a descriptive rather than prescriptive tool. That distinction in the end dissatisfies. First, many others have applied Travis’ C-Scale prescriptively, in both their active and their passive affirmations of IM missiological methods. Second, when description lacks critique, it renders its own internal affirmation of that which it presents. Moreover, though leaving room for missionary approaches at other points

<sup>99</sup> Fickett, *op.cit.*, p. 1.

<sup>100</sup> All issues are available at <http://www.missionfrontiers.org/>.

<sup>101</sup> John Travis, “Must all Muslims Leave Islam to Follow Jesus?” *Evangelical Missions Quarterly* 34.4 (October 1998): pp. 411-415.

<sup>102</sup> Rick Brown, “Biblical Muslims,” *IJFM* 24.2 (Summer 2007): p. 72.



## APPENDIX V

along the C-scale, Travis would later *advocate* wide adoption of the "C-5" approach:

As we have continued to see the limits of C4 in our context, and as our burden for lost Muslims only grows heavier, we have become convinced that a C5 expression of faith could actually be viable for our precious Muslim neighbors and probably large blocs of the Muslim world.<sup>103</sup>

Winter edited *IJFM*<sup>104</sup> beginning in 2001, with many subsequent articles discussing Insider Movements. *IJFM*'s first issue on Muslim contextualization in January 2000 had already featured articles such as Bernard Dutch's "Should Muslims become 'Christians?'" and the John Travis/Andrew Workman contribution, "Messianic Muslim Followers of *Isa*: A Closer Look at C5 Believers and Congregations."<sup>105</sup> That same issue contained an early article by Rick Brown advocating replacement of "Son of God" in Muslim-aimed Bible translations with another phrase such as "righteous servants of God."<sup>106</sup> Brown applied contextualization to Bible translation, while Travis applied it to ecclesiology. Many further related articles on both topics would appear in *IJFM* subsequently.

Dutch spoke of the need for Muslims to reject Islamic doctrines in favor of Jesus, while retaining Muslim cultural elements and community relationships. "I believe that our best hope for reaching the vast Muslim populations of the world is to plant flourishing churches of Muslim background believers who remain culturally relevant to Muslim society... [W]e should not impose unnecessary changes to the cultural identity of Muslim background believers."<sup>107</sup> While Dutch emphasized the need for such Christ-followers to hold to recognizably Christian doctrine in their own hearts and private fellowships, he also sought justification for them to present themselves as Muslims when challenged about their lives:

Like believers in the West who are effective in sharing their faith, they tailor their identity according to the openness of their audience. People who ask questions in a belligerent or ridiculing manner are usually shown a mainstream, God-fearing Muslim

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<sup>103</sup> John Travis and Anna Travis, "Contextualization Among Muslims, Hindus, and Buddhists: A Focus on Insider Movements," *Mission Frontiers* (September-October 2005), p. 12. A larger version of this article is published as John Travis and Anna Travis, "Appropriate Approaches in Muslim Context," in *Appropriate Christianity*, pp. 397-414.

<sup>104</sup> All issues are available at <http://www.IJFM.org>.

<sup>105</sup> Bernard Dutch, "Should Muslims Become 'Christians?'" *IJFM* 17:1 (Spring 2000): pp. 15-24; John Travis and Andrew Workman, "Messianic Muslim Followers of *Isa*: A Closer Look at C5 Believers and Congregations," *IJFM* 17.1 (Spring 2000): pp. 53-59, [http://www.IJFM.org/PDFs/IJFM/17\\_1\\_PDFs/IJFM\\_17\\_1.pdf](http://www.IJFM.org/PDFs/IJFM/17_1_PDFs/IJFM_17_1.pdf) (accessed September 24, 2012).

<sup>106</sup> Rick Brown, "The 'Son of God': Understanding the Messianic Titles of Jesus," *IJFM* 17:1 (Spring 2000): pp. 41-52. Brown subsequently retracted this particular translation formula. See our "A Call to Faithful Witness, Part One: Like Father, Like Son," pp. 25-27, for discussion of Brown's evolving view on this issue since authoring the aforementioned article.

<sup>107</sup> Dutch, "Should Muslims Become Christians?" pp. 15, 18.

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identity with few differences. This avoids wasting precious opportunities to bear witness on people not ready to hear (Matt. 7:6).<sup>108</sup>

Dutch's subsequent anecdotes clarify his concern that Christ-followers come under persecution when they make their faith commitments clear to their community—partly due to the false negative connotations of Americanism and immorality accompanying identification as "Christian," but partly due to correct recognition that the Christians do not in fact accept Muhammad as a prophet, or the Qur'an as a divine message. Stuart Caldwell's contribution to that same *IJFM* issue more explicitly recognized that such Christ-followers may forever remain inside Islam in a religious sense as well as a cultural one. He saw any future breakaway from Islam as something that Westerners may desire but should not attempt to effect:

[W]e seek and expect a believing community to form and remain within the religio-cultural world of the Muslim community, at least for some time. As in the early Church's eventual break from Judaism, so too believers may eventually break away from the Muslim religious community. However, I believe this should be instigated from the Muslim side, as it was in the first century from the Jewish side. Forming a community of believers within the religio-cultural world of Muslims will include Islamic places and patterns of worship... [N]o confrontational effort to replace the Qur'an with the Bible is needed, at least not at the beginning... God's Spirit will lead his people into all truth.<sup>109</sup>

### e. The "Insider" label

J. Henry Wolfe dates the wide use of the phrase "Insider Movement" (IM) to the 2004 gathering of the International Society of Frontier Missiology (ISFM), the parent organization of *International Journal of Frontier Missions (IJFM)*.<sup>110</sup> Editor Ralph Winter devoted the September-October 2005 issue of *Mission Frontiers* to the topic, "Can We Trust Insider Movements?" with the overall answer, "Yes."

In 2007, *IJFM* featured one of the few published back-and-forth interchanges about IM, beginning with a series of ten questions from Gary Corwin about IM practices, accompanied by lengthy answers from several IM proponents.<sup>111</sup> Corwin, the associate editor of *Evangelical Missions Quarterly* and missiologist for

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<sup>108</sup> *Ibid.*, p. 19.

<sup>109</sup> Stuart Caldwell, "Jesus in Samaria: A Paradigm for Church Planting Among Muslims," *IJFM* 17:1 (Spring 2000): p. 31.

<sup>110</sup> J. Henry Wolfe, *Insider Movements: An Assessment of the Viability of Retaining Socio-Religious Insider Identity in High-Religious Contexts*, PhD dissertation for Southern Baptist Theological Seminary, May 2011. Retrieved from [http://digital.library.sbts.edu/bitstream/handle/10392/2851/Withheld\\_sbts\\_0207D\\_10021.pdf](http://digital.library.sbts.edu/bitstream/handle/10392/2851/Withheld_sbts_0207D_10021.pdf) on September 23, 2012.

<sup>111</sup> Gary Corwin, "A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions," *IJFM* 24.1 (Spring 2007), pp. 5-21.

SIM-USA and Arab World Ministries, and his pseudonymous colleague L.D. Waterman responded to the answers in the following issue,<sup>112</sup> and Rick Brown reacted to Corwin and Waterman.<sup>113</sup> The interaction highlighted both the agreements and the diversity between various IM proponents, and between proponents and critics. Brown's response laid out what he saw as the Reformed approach to missions, which he defined in terms of pragmatic anthropological observation anointed as "God's work," notably omitting the idea of doctrine derived from Scripture:

Being Reformed in theology, for me the important question is not "What works and does not work in Muslim evangelism?" or "Does this have adequate precedent in church history?" For me the important questions are "What is God doing in this community?" and "Am I in harmony with what God is doing or am I resisting it?"<sup>114</sup>

Since Winter's death in 2009, Brad Gill, husband of Winter's daughter Beth, former missionary to Muslims, and coordinator of the 1980 International Student Consultation on Frontier Missions in Edinburgh, which birthed *IJFM*, now serves again as *IJFM* editor, with editorial assistance from Winter's daughter Rebecca Lewis and others.

#### f. Common Ground Consultants and the Emergent Church

Kim Gustafson, a former missionary to Jordan, returned to the United States in 1995 and organized Common Ground Consultants, sponsoring an ongoing series of stateside and international invitation-only seminars which have become a vehicle for Insider Movement Paradigm philosophy and practice of ministry. These seminars included a concept of "kingdom circles" which emphasizes a membership in Jesus' kingdom that could be equally enjoyed by sociologically defined "Christians" and "Muslims." Attendees are instructed not to share information about the seminars with non-attendees,<sup>115</sup> and the training materials are not publicly available. Pastors associated with Common Ground, either as instructors or hosts, promulgate Insider methodologies through Internet presentations<sup>116</sup> and a continuing series of nationwide "Jesus and the Qur'an" seminars.<sup>117</sup>

Several authors have expressed similar concern with the orthodoxy of Common Ground philosophy, exegesis, and methods.<sup>118</sup> In his analysis of the Common Ground Conference, Don Little commented,

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<sup>112</sup> Gary Corwin, "A Response to My Respondents", *IJFM* 24.2 (Summer 2007), pp. 53-55; L.D. Waterman, "Do The Roots Affect the Fruits?" *IJFM* 24.2 (Summer 2007), pp. 57-63.

<sup>113</sup> Brown, "Biblical Muslims," pp. 65-74.

<sup>114</sup> In Corwin, "A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions," p. 14.

<sup>115</sup> John Span and Anne Span, "Report on the Common Ground Consultants Meeting, Snelville [sic] (Georgia)," *SFM* 5.4, August 2009, p. 52.

<sup>116</sup> e.g., Buddy Hoffman, "Kingdom Circles," <http://www.buddyhoffman.com/kingdom-circles> (accessed March 4, 2013).

<sup>117</sup> Jesus and the Qur'an, <http://jaq.org> (accessed March 4, 2013). Also known as "Jesus in the Qur'an."

<sup>118</sup> John Span, "The Confusion of Kingdom Circles: A Clarification," in *Chrislam: How Missionaries Are Promoting an Islamized Gospel*, edited by Joshua Lingel, Jeff Morton and Bill Nikides (Garden Grove, CA: i2 Ministries, 2011), p. 82; Jay Smith, *op. cit.*, pp. 20-51.

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Sitting through the sessions, I often felt as if the CGC people have largely disowned any form of the institutional church, that is, the actual established way that most Christians worldwide are nurtured and taught, and involved in worship and fellowship. In their efforts to distance themselves from the weaknesses and flaws of the church around the world, as these flaws appear in local churches, denominations and groups, I felt as if they were undervaluing the universal church itself.<sup>119</sup>

Common Ground instructor Jim Nelson confirmed Little's assessment: "The institutional church contains believers in varying proportions, but its denominations, buildings, ordination, clergy, etc. are creations of men. See *Pagan Christianity* by Frank Viola and George Barna. I am very much against exporting man-made systems."<sup>120</sup> And indeed, Viola and Barna hold that, "There is not a single verse in the entire New Testament that supports the existence of the modern-day pastor! He simply did not exist in the early church... it is the role that [pastors] fill that both Scripture and church history are opposed to."<sup>121</sup> Viola is associated with the Emergent Church movement,<sup>122</sup> a loose coalition of post-evangelicals whose prominent authors include Brian McLaren, Rob Bell, Jim Wallis, and Michael Frost.

As seen in Viola's sentiment above, Emergent thinkers tend to share the conviction of some Insider proponents that much in evangelical theology and practice exceeds or even violates a Scripture. "There is a growing desire in Western Christianity to move away from the traditions of the church and return to a purer Biblical paradigm. The Emergent church is reflective of this move, and I recognize the attraction. The Insider paradigm seems to borrow from this new tradition, and certainly owes much to it."<sup>123</sup> Though certain IM conclusions resonate with those of Emergent church advocates, such affinities between IM and Emergent thinking do not necessarily indicate a dependent or inter-dependent relationship between them. Nonetheless the zeitgeist and methods share certain features.

McLaren, first an English professor who became the founding and now former pastor of Cedar Ridge Church in Spencerville, Maryland, is known for wordplay intended to challenge preconceived categories, as evidenced by the lengthy subtitle of his manifesto *A Generous Orthodoxy: Why I Am a Missional, Evangelical, Post/Protestant, Liberal/Conservative, Mystical/Poetic, Biblical, Charismatic/Contemplative, Fundamentalist/Calvinist, Anabaptist/Anglican, Methodist, Catholic, Green, Incarnational, Depressed-yet-Hopeful, Emergent*,

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<sup>119</sup> Don Little, "Understanding and Assessing the Teachings of Common Ground Consultants," *Seedbed* 24:1, August 2010, p. 37.

<sup>120</sup> *Ibid.*, p. 43, footnote 17, in which Nelson interacts with Little.

<sup>121</sup> Frank Viola and George Barna, *Pagan Christianity?: Exploring the Roots of Our Church Practices*, BarnaBooks, 2008, p.106.

<sup>122</sup> For representative Emergent writings, see <http://emergentvillage.org/> and the "Beyond Evangelical" blog at <http://frankviola.org/>; for an analytical overview of the movement, see D.A. Carson, "Becoming Conversant with the Emergent Church," Grand Rapids, MI: Zondervan, 2005.

<sup>123</sup> Jay Smith, *op. cit.*, p. 35.

*Unfinished CHRISTIAN.*<sup>124</sup> This overlapping of categories resonates with Insider paradigm thoughts concerning overlapping religious terms. McLaren's *The Secret Message of Jesus* focuses on Jesus' kingdom language in a way which recalls the Common Ground "kingdom circles": "What if the message of Jesus was good news – not just for Christians, but also for Jews, Buddhists, Muslims, Hindus, New Agers, agnostics, and atheists?... Wouldn't it be interesting if the people who started discovering and believing the hidden message of Jesus were people who aren't even identified as Christians...?"<sup>125</sup>

One might allow that evangelicals, too, believe that those who *currently* identify as agnostic can start believing Jesus, and then are no longer agnostics but Christians. As is typical in his writing style, McLaren's wording leaves options such as this open to the reader, but also open by apparent design is the possibility that such Christ-believers retain their previous religious designation, if they so choose. This latter interpretation is more likely, since there seems little reason for McLaren to suggest so tentatively that the message of Jesus would be good news for agnostics who have become Christians.

### **g. Recent Developments**

As discussed in "A Call to Faithful Witness: Part One: Like Father, Like Son," concern over Muslim Idiom Translations waxed over several years, resulting in various articles in the lay press as well as simultaneous formal study of the issue by at least three Christian denominations – the Assemblies of God, the Evangelical Presbyterian Church, and the Presbyterian Church in America. Insider Movements, although a prominent issue in some national churches such as that of Bangladesh, have seen a relatively lower stateside profile, until the magazine *Christianity Today* (CT)<sup>126</sup> presented IM in a cover story, "Worshipping Jesus in the Mosque." Gene Daniels (pseudonym) interviewed a mature East African Insider about his faith and his thoughts on culture and religion.<sup>127</sup> In a subsequent clarification added to the Internet version of the article, the interviewee disavowed the article's title: "The 'people of the Gospel' are not Muslims theologically. They are not worshipping Jesus in the Mosque. They have no right to practice worship in the mosque in our legal and theological context. The 'people of the Gospel' are an assembly which has their own identity."<sup>128</sup>

An accompanying article by Timothy Tennent spoke of "churchless" Christianity growing among Hindu and Muslim peoples who "do not belong to any

<sup>124</sup> Brian McLaren, *A Generous Orthodoxy*, Grand Rapids, MI: Zondervan, 2004.

<sup>125</sup> Brian McLaren, *The Secret Message of Jesus*, Nashville, TN: Thomas Nelson, 2006, p. 4, 8.

<sup>126</sup> *Christianity Today*, January-February 2013 issue, <http://www.christianitytoday.com/ct/2013/january-february/> (accessed February 5, 2013).

<sup>127</sup> Gene Daniels, "Worshipping Jesus in the Mosque: What It's Like to Follow Jesus Embedded in Muslim Culture. An Interview with a Follower of Isa," *Christianity Today* 57.1, January-February 2013, <http://www.christianitytoday.com/ct/2013/january-february/insider-movement-islam-wheres-jesus.html> (accessed January 21, 2013).

<sup>128</sup> *Ibid.*, addendum labeled "Clarification From the Interviewer," <http://www.ctlibrary.com/ct/2013/january-february/insider-movement-islam-wheres-jesus.html> (accessed March 6, 2013).

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visible, formal, church, and do not call themselves Christians."<sup>129</sup> It also outlined Travis' C-scale and the debates surrounding it, concluding that, "Christ-loving movements are growing in countries where a traditional church has been absent or long-gone."<sup>130</sup> In another article, John Travis<sup>131</sup> affirmed that Insiders are, and consider themselves to be, part of "the church universal." He proposed that evangelicals should consider Insider Movements to be biblical because, "They, just as we, are saved by grace through faith in Jesus alone, not by religious affiliation."<sup>132</sup> Phil Parshall, known for his gently yet firmly expressed concerns about C-5 approaches,<sup>133</sup> laid out the controversial elements seen in some Insider Movements, such as recitation of the Muslim *shahada* creed, participation in mosque rituals, and unqualified identification as "Muslim." Parshall urged "prayerful respect" among missionaries debating these issues.<sup>134</sup>

An unsigned CT editorial emphasized the "messy" realities of missionary work and encouraged "cautious optimism" toward Insider strategies, seeing it as potentially "right and true" for a follower of Christ to honor Muhammad as "a prophet of God" as long as Muhammad was not "*the* prophet" (italics original), while affirming the role of the global church in helping local groups of believers to gradually shed syncretistic ideas and practices.<sup>135</sup>

A responding article by Kevin DeYoung at The Gospel Coalition website noted that the East African Insider interviewed in *Christianity Today* described a situation in which the traditional church was not absent, but simply culturally strange to those of Muslim background. "Shouldn't some things be strange when we are called out of darkness into light?" DeYoung cited concerns with Insider paradigms, including naïveté toward the permeating nature of culture, a casual attitude toward theology, and an eccentric doctrine of the Holy Spirit's teaching role. "The early church was certainly Spirit-filled, but it was also devoted to the apostles' teaching. To expect the Spirit to teach what we won't does not honor the Spirit. Instead, it dishonors the work he has already done in leading the once-for-all

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<sup>129</sup> Timothy Tennant [sic], "The Hidden History of Insider Movements," *Christianity Today* 57.1, January-February 2013, <http://www.christianitytoday.com/ct/2013/january-february/hidden-history-of-insider-movements.html> (accessed March 6, 2013).

<sup>130</sup> Ibid.

<sup>131</sup> John Travis, "Why Evangelicals Should be Thankful for Muslim Insiders," *Christianity Today* 57.1, January-February 2013, <http://www.christianitytoday.com/ct/2013/january-february/jesus-saves-religion-doesnt.html> (accessed March 6, 2013)

<sup>132</sup> Ibid.

<sup>133</sup> For instance in Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Waynesboro, GA: Gabriel Publications, 2003), pp. 59-75.

<sup>134</sup> Phil Parshall, "How Much Muslim Context is Too Much for the Gospel?" *Christianity Today* 57.1, January-February 2013, <http://www.christianitytoday.com/ct/2013/january-february/too-much-context-may-harm.html> (accessed March 6, 2013).

<sup>135</sup> "Discipleship is Messy," *Christianity Today*, 57. 1, January-February 2013, <http://www.christianitytoday.com/ct/2013/january-february/discipleship-is-messy.html> (accessed March 6, 2013). The interpretation of Muhammad *in some measure* as a prophet of God has found a level of sanction in IM writings. See, for example, Rick Brown, "Biblical Muslims," *IJFM* 24.2 (Summer 2007): pp. 70-73; Dutch, "Should Muslims Become Christians?" pp. 15-24; J. Dudley Woodberry. "To The Muslim I Became A Muslim?" *IJFM* 24.1 (Winter 2007): pp. 23-28.

apostolic band into all truth we need to know."<sup>136</sup> It is this very teaching preserved in Scripture as the Old and New Testaments that serves as calibration point for all things, including missions.

## PART 2 – SCRIPTURE AND THEOLOGY

### 1. The Scriptural and Confessional Basis of our Approach

Proper investigation of any theological, missiological, and ecclesiological paradigm must derive from Scripture. Only such ultimate divine governance pervasively employed will guide us properly. In examining IM, the SCIM therefore seeks to rely wholly on biblical authority, with a view to an analysis that faithfully engages the matters at hand according to divine revelation. The Presbyterian Church in America's confessional standards (the Westminster Confession of Faith, Westminster Larger Catechism, and Westminster Shorter Catechism) aid this process, serving as subordinate authoritative guides, not in addition to Scripture but as a reliable summary of it.

"The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we rest, can be no other but the Holy Spirit speaking in Scripture."<sup>137</sup> Scripture is the *norma normans* (norming norm); the subordinate confessional standards are the *norma normata* (normed norm). The SCIM's commitment to these subordinate standards is neither blind nor uncritical, but as elders in the Presbyterian Church in America, we enthusiastically address the matters of IM according to the eminently valuable expression of the Christian faith<sup>138</sup> contained in these documents.<sup>139</sup> This analysis thereby self-consciously reflects the teaching of Scripture through the careful theological exposition contained in the PCA's confessional standards.

The port of entry for our consideration of IM is therefore a brief but important consideration of revelation. This initial explication is not intended as an exhaustive treatment of the subject of biblical revelation, but rather serves as a narrowly focused examination with a view to its implications for biblically faithful missiology. The remainder of this report will rely upon the substance and implications of this articulation of general and special revelation

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<sup>136</sup> Kevin DeYoung, "CT's 'Insider' Interview Prompts Questions and Concerns," The Gospel Coalition, <http://thegospelcoalition.org/blogs/kevindyoung/2013/02/05/cts-insider-interview-prompts-questions-and-concerns/> (accessed February 5, 2013).

<sup>137</sup> WCF 1.10.

<sup>138</sup> "Now disguise it as we may, truth is dogma. Let men sneer at catechisms and creeds, as bondages and shackles, let them call them skeletons, or bones, or something more offensive still, these formularies are meant to be compilations of *truth*. In so far as they can be shewn to contain error, let them be amended or flung aside, but in so far as they embody *truth*, let them be accepted and honoured as most helpful to the Christlike life; not simply sustaining it, but also giving it stability and force; preventing it being weakened or injured by change, caprice, love of novelty, or individual self-will." Horatius Bonar, "Religion Without Theology," *Banner of Truth* 93, June 1971, pp. 38-39.

<sup>139</sup> For those reading this document unfamiliar with the Westminster Standards, we highly recommend reading them (Westminster Confession of Faith, Westminster Shorter Catechism, and Westminster Larger Catechism) as a starting point for working through this analysis of IM.

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with a view to the way in which the biblical data ought to shape missions (and missiology) and the way in which the biblical data address IM.

The decision of *how* to embark upon this examination of IM is not arbitrary. We begin with Scripture and end with Scripture because, despite the pressure from many to focus primarily (and even solely) on the phenomena of worldwide movements, only through biblical and confessional lenses will IM paradigms and related matters receive helpful analysis. Other tools serve good purposes when the interpretive analysis begins and ends with Scripture and the extra-biblical tools submit wholly to scriptural authority. This report will not engage vast numbers of cases and case studies, because the key to discerning IM paradigms and methods is to address the biblical and theological understanding which drive them. The task then is not an examination of the phenomena, but rather a summary exposition of biblical and theological categories that facilitate doing so properly.

The surfeit of anecdotes and reports of phenomena abound from around the Muslim world and must be interpreted with attention to meticulous, gracious, and humble biblical scrutiny. We expressly desire to engage the issues with theological wisdom and gospel grace, incumbent upon leaders of the church, and intend that the provided biblical/theological reflection facilitate more careful analysis of the phenomena.

### 2. God, His Revelation, and Human Reply

Revelation is at the heart of historic Christianity. The *principium* of the Christian faith, divine revelation serves as the living spring of theology, the singular source of the gospel and all it embraces.<sup>140</sup> Such vital redemptive revelation has come, as Scripture indicates, in a progressive fashion. Revelation “constitutes a part of the formation of the new world of redemption, and this new world does not come into being suddenly and all at once, but is realized in a long historical process. This could not be otherwise, since at every point its formation proceeds on the basis of, and in contact with, the natural development of this world in the form of history.”<sup>141</sup> At various times and in various ways, God has spoken to his people, with the culmination of his redemptive speech arriving in his Son (Heb. 1:1-2): the Savior, Redeemer, Prophet, Priest, and King.

The Westminster Confession of Faith commences its rigorous summation of Christian truth with a full-orbed expression of this Christ-centered *principium cognescendi*, preserved in Scripture for the redemption of God’s people. Asserting Scripture’s necessity, authority, sufficiency, and clarity (WCF 1.1-10), the Confession expressly identifies the substance of Scripture as Jesus Christ, the Son of God, Redeemer and Lord, the Word of God incarnate (WCF 7.5; 8.6). In this revelation centered on Jesus Christ, “‘*God has spoken.*’ This initial affirmation is . . . basic to Christian faith”<sup>142</sup> and to its promulgation.

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<sup>140</sup> The *principium essendi* (principle, source of Being) and the *principium cognescendi* (principle, source of knowing) are, respectively, the doctrine of God and the doctrine of Scripture. See Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520- ca. 1725*, 4 vols. (Grand Rapids: Baker Academic, 1987, 2003): 1:431-36.

<sup>141</sup> Geerhardus Vos, “The Nature and Aims of Biblical Theology,” *The Union Seminary Magazine* 13.1, February-March, 1902, p. 195. The entire article is reprinted in *Kerux* 14.1 (May 1999): pp. 3-8, and available at <http://www.kerux.com/documents/keruxv14n1a1.htm> (accessed March 6, 2013).

<sup>142</sup> F. F. Bruce, *The Epistle to the Hebrews*, Rev. ed. (Grand Rapids: Eerdmans, 1990), 45.



### a. The Divine Speech

Antecedent to human history and the redemptive revelation given in it is the eternal God, who determined to create, to redeem his church, and to bring history to an eternally predetermined end—the glorifying of his church in his Son (Revelation 21-22). The Bible takes us from the beginning, the creation of all things, including the culminating creative act wherein God specially made man— male and female—in his image (Gen. 1:26-28; 2:20-24; WCF 4.1-2) to the end of all things (Revelation 21-22; WCF 32-33). Creation was not designed for perpetuation, but eventuation and attainment of divine purpose;<sup>143</sup> thus, Scripture explicitly presents an inspired biblical record of redemptive acts in history according to divinely ordained consummate goal (cf. Acts 2:22-24).

Therefore, protology (first things) and eschatology (last things) converge in divine providence, a Personal engagement that not merely holds things together, but delivers them to their purposed end (Col. 1:17; Heb. 1:3).<sup>144</sup> God sovereignly ordains all things (WCF 3), governs all things (WCF 5), and has determined from before the foundation of the world (Eph. 1) by his redemptive work on the stage of history (WCF 5.7) to call people to himself—people from every tribe, tongue, and nation—whom he makes not only a nation, but his own family (Gen. 12:3; Gal. 3-4; cf. WCF 3.6; 8.1, 5, 8; 10.1). In all these dimensions of revelation, the Son of God remains central as Creator, Sustainer, Redeemer and Consummator of all things (Col. 1:15-20). Jesus Christ “is the Logos in an utterly unique sense: Revealer and the revelation at the same time.”<sup>145</sup>

### b. General and Special Revelation

This redemptive revelation, however, must not be understood in a vacuum. All created things “derive their origin from God, are to a great or lesser extent related to him, and so also have the capacity to display his perfections before the eyes of his creatures. Because the universe is God’s creation, it is also his revelation and self-manifestation. There is not an atom of the world that does not reflect his deity.”<sup>146</sup> Put otherwise, “There is no thing that does not exist by his creation. All things take their meaning from him. Every witness to him is a ‘prejudiced’ witness. For any fact to be a fact at all, it must be a revelational fact.”<sup>147</sup> And again, succinctly, “all reality reveals God.”<sup>148</sup> In other words, because the personal God has

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<sup>143</sup> So Geerhardus Vos writes, “There is an absolute end posited for the universe before and apart from sin. The universe, as created, was only a beginning, the meaning of which was not perpetuation, but attainment. The principle of God’s relation to the world from the outset was a principle of action or eventuation. The goal was not comparative (i.e., evolution); it was superlative (i.e., the final goal.)” *The Eschatology of the OT*, ed. James T. Dennison, Jr. (Phillipsburg, NJ: P&R, 2001), 73.

<sup>144</sup> See Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: InterVarsity; Grand Rapids: Zondervan, 1994), p. 316.

<sup>145</sup> Herman Bavinck, *Reformed Dogmatics*, 4 vols., ed. John Bolt, trans. John Vriend (Grand Rapids: Baker, 2003-2008), 1.402.

<sup>146</sup> Bavinck, *Reformed Dogmatics*, 2.209.

<sup>147</sup> Cornelius Van Til, “Nature and Scripture,” in *Infallible Word: A Symposium by the Members of the Faculty of Westminster Theological Seminary*, ed. N. B. Stonehouse and Paul Woolley, 2nd ed. (Phillipsburg, NJ: P&R, 2002), pp. 279-80.

<sup>148</sup> John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P&R, 1987), 20.

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created all things, these things point uniformly to him in his glorious unity and diversity. As it relates to the realm of human thought, Paul puts it more particularly in view of the Son of God, in whom *all* wisdom is hidden (Col. 2:3).

General revelation and special revelation exist in direct continuity with one another, and function in mutually dependent fashion. To be sure, special revelation (Scripture) takes precedence over general revelation, and serves properly as the “spectacles” (John Calvin) with which we are to interpret the world around us. That being said, this special revelation occurs in the context and employs the tools of the created world (the realm of general revelation) in order to deliver the truth of the gospel and to open the eyes of the spiritually blind (1 Corinthians 1-2).

When God speaks redemptively into the human context, he employs the tools of human language, and by his Spirit conveys his special redemptive grace in a way accessible to human cognitive and communicative capacity. In fact, the culmination of his speech is a Man (John 1:14). And because of its Source, all revelation places its hearers in a place of incumbent submission. “The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author therefore: and *therefore it is to be received, because it is the Word of God.*”<sup>149</sup>

Sourced in the Triune God, revelation then comes purposefully and particularly. It also comes exclusively from the one true God. He speaks because he purposes to speak, and he communicates effectively what he wants to communicate (Isa. 55:10-11). In former days, God spoke through his prophets, and in the last days delivers his culminating revelation (Heb. 1:1-2): the Lord Jesus Christ in his efficacious suffering and glory (1 Pet. 1:10-12). The God of Scripture speaks with intentionality, and his explanation of redemption arrives wholly of divine disclosure – not out of human analysis. Without the special revelation of God, redemption would remain hidden, unknown, and unattainable (Eph. 1:3-23; Rom. 16:25-27).<sup>150</sup>

Divine grace comes by divine redemptive acts interpreted by God’s revelatory word. “Scripture cannot conceive of pure religion without supernatural revelation.”<sup>151</sup> The meaning of redemption, while shaped by its historical context, cannot be reduced to human reflection on divine acts.<sup>152</sup> Scripture comes not as mere human witness and testimony to divine redemptive activity, but as a Spirit-given word to God’s people (2 Tim. 3:16; 2 Pet. 1:19-21), explaining the *meaning* of the death and resurrection of Jesus Christ—anticipated, accomplished, and applied.<sup>153</sup> Scripture *is* God’s word.

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<sup>149</sup> WCF 1.4, emphasis added.

<sup>150</sup> Cf. “A Call to Faithful Witness: Part One: Like Father Like Son” on Scripture and the people of God.

<sup>151</sup> Bavinck, *Reformed Dogmatics*, 1.308.

<sup>152</sup> As per Karl Barth, *Church Dogmatics*, I/1: *The Doctrine of the Word of God*, ed. by Thomas Torrance, trans. and ed. Geoffrey Bromiley (Edinburgh: T & T Clark, 1956): pp. 111-140.

<sup>153</sup> For insight into the nature of biblical authority *as divine Word* see, for example, B. B. Warfield, *The Inspiration and Authority of the Bible* (Phillipsburg, NJ: Presbyterian and Reformed, 1948), pp. 71-102, 131-66, 245-96; Sinclair B. Ferguson, “How Does the Bible Look at Itself?” in Harvie Conn, ed., *Inerrancy and Hermeneutic* (Grand Rapids: Baker, 1988), pp. 47-66; Richard B. Gaffin, Jr., *God’s Word*

c. **Life as Religious Reply**

Scripture unequivocally affirms one God as the single Source for necessary, sufficient, and authoritative speech. God the Creator and God the Redeemer is God the *Speaker*. This God, the triune God of Scripture, has spoken redemptively; this same God has spoken unceasingly in all that he has made (Psa. 19:1-6; Rom. 1:18-21), and the external testifying voice of creation itself joins the internal voice of God inside mankind to establish comprehensive accountability for all peoples of all times. In other words, humans converse with the God of creation, the very one who is also the redeeming God of Scripture. The extraordinary, redemptive revelation of God enters an environment of perpetual general revelatory speech and providence of God, and in a world in which every human lives in inescapable dialogue with the Creator (Psa. 19:1-6; Rom. 1:18-32).

In short, God speaks; humans hear and listen. And as will be more fully expounded below, *trust* in his perspicuous and authoritative revelation distinguishes belief from unbelief, true worship from false worship, true religion from false religion, and the regenerate from the unregenerate. Human life functions *coram Deo*, making *all of life a reply to revelation*.<sup>154</sup> Worship then is not an optional or additional feature of human life; rather, human life itself is an act of worship. Man is an irreducibly religious creature.

To put it otherwise, all of life is religious because all of life is lived *before* the Sovereign Lord (*coram Deo*) and is to be lived *for* the Sovereign Lord (*pro Deo*). There is no aspect of human thought, word, or action that exists outside of the sphere of covenantal/religious obligation, making all human experience—priorities and practices, customs and mores, language and community—matters of personal account before the Triune God. “And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account” (Heb. 4:13).

Accordingly, true religion is not properly a human *creation*, but a divinely prescribed, covenantal response to the one true God.<sup>155</sup> “All peoples either pantheistically pull God down into what is creaturely, or deistically elevate him endlessly above it. In neither case does one arrive at true fellowship, at covenant, at *genuine religion*.”<sup>156</sup> As revealed by the God of Scripture, genuine religion comes by unqualified allegiance to the God of the covenant, by wholehearted reliance upon and application of his Word (cf. Dan. 3:1-18). God’s speech is necessary to explain the appropriate response (*WCF* 1.1), and dependence on any other source constitutes idolatry.

True religion is characterized not only by intellectual or verbal allegiance to the one God of revelation but also by a functioning moral and religious trust in his

*in Servant-Form: Abraham Kuyper and Herman Bavinck on the Doctrine of Scripture* (Jackson, MS: Reformed Academic Press, 2008); Mark D. Thompson, *A Clear and Present Word*, New Studies in Biblical Theology; ed. D. A. Carson (Downers Grove, IL: InterVarsity, 2006); Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* (Downers Grove, IL: InterVarsity, 2009).

<sup>154</sup> G.C. Berkouwer, “General and Special Divine Revelation,” in *Revelation and the Bible: Contemporary Evangelical Thought*, ed. Carl F.H. Henry (Grand Rapids: Baker, 1958), p. 17.

<sup>155</sup> Cf. Calvin, *Institutes*, 1.4.3.

<sup>156</sup> Bavinck, *Reformed Dogmatics*, 2.569-70.

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Word. The first commandment compels worship of the true God; the second commandment compels submissive religious practice according the revelation of the one true God. “The enduring moral norm of the second commandment necessitates that true worship conform to the regulative principle.”<sup>157</sup> True faith and true religion prove themselves by demonstrably “sympathetic absorption”<sup>158</sup> in the revelation of God. Full receptivity and obedience to the speaking God evidence proper dependence.

Christians must not only confess the foundational role of Scripture. They must also actually engage in the systematic study of Scripture to ensure that biblical truth permeates and adequately informs academic endeavors, including cultural anthropology, sociology, and other social sciences which analyze peoples and societies. Biblical categories, definitions, directives and insights should comprehensively shape all missions. Social sciences and the biblically informed interpretation of them play a valuable role in support of the teaching of Scripture. Employed under the authority of Scripture, sociological analyses and cultural anthropological studies can serve as important, even mandatory supplements to missions. They ought never become the center of missions.

To conclude our concerns here, we affirm that Scripture speaks authoritatively into all cultures, all peoples, at all times. While the Bible speaks *to* all things, it does not speak *about* all things. Analyzing general revelation, academic endeavors can enhance the work of the church in the proclamation of the gospel around the world. Because of the noetic effects of sin, theological neutrality of academic constructs is impossible, and all analysis, including that of the social sciences, must submit to the functional interpretive authority of Scripture. In view of that all-important Scriptural revelation, it is incumbent upon the Church to receive that divine revelation according to the interpretive guides of Scripture itself. “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.”<sup>159</sup> With an eye to the whole counsel of God, we turn now to matters of faithful and consistent biblical interpretation.

### 3. Hermeneutics & Exegesis

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<sup>157</sup> J. Ligon Duncan III, “Does God Care How We Worship?” in *Give Praise to God: A Vision for Reforming Worship*, ed. Philip Graham Ryken, Derek W. H. Thomas, and J. Ligon Duncan III (Philipsburg, NJ: P&R, 2003), p. 55. Duncan continues helpfully, “[T]he *elements* of worship must be instituted by God himself, the *forms* in which those elements are performed must not be inimical to the nature of content of the element or draw attention away from the substance and goal of worship, and the *circumstances* of worship must never overshadow or detract from the elements, but rather discreetly foster the work of the means of grace.” *Ibid.*, pp. 55-56.

<sup>158</sup> Geerhardus Vos, “The Wonderful Tree,” in *Grace and Glory: Sermons Preached in the Chapel of Princeton Theological Seminary* (1922; reprint, Birmingham, AL: Solid Ground Christian Books, 2007), p. 32.

<sup>159</sup> WCF 1.9.

### a. Introduction

In no small measure, discussions concerning IM paradigms are fundamentally hermeneutical in character. That is to say, they inevitably turn one to the question, “What are the principles by which we interpret the Bible?” While one must take care not to draw unfounded generalizations, certain patterns emerge in IM readings and applications of the Scripture. After reflecting on the hermeneutical principles of one leading IM proponent, we will consider one text whose interpretation surfaces frequently in IM literature—the Jerusalem Council of Acts 15.

### b. IM and Hermeneutics

IM proponents typically recognize that the events of the first century represent “a unique point in history” and that “such events will never be repeated.”<sup>160</sup> Rebecca Lewis, for instance, correctly perceives the gospel as a realization of the Hebrew Scriptures:

Since circumcision was the sign of the covenant God had made with Abraham, and Pentecost was the celebration of the giving of the law on stone tablets to Moses, the gospel as a new covenant, and the coming of the Holy Spirit at Pentecost, were the fulfillment, not the abrogation, of all God’s covenant promises in the Hebrew Scriptures.<sup>161</sup>

IM proponents therefore appreciate both the organic and the redemptive-historical character of biblical revelation. However, that perspective finds at best an incomplete application when prominent IM proponents put forward their interpretations of the Bible. This point is evident in the hermeneutical reflections of Rebecca Lewis.<sup>162</sup> Lewis argues that the “gospel message” itself has “unchanging content” that the church must “proclaim in all contexts.”<sup>163</sup> She acknowledges that the gospel was “proclaimed ... to Abraham,” and presumably to generations of Jewish persons thereafter.<sup>164</sup> She expresses concern, however, that one not add to this unchanging gospel “additional requirements such as adherence to Christian religious traditions.”<sup>165</sup> To do so will “cloud or encumber the gospel.”<sup>166</sup> Such a generalization, while containing truth in the abstract, must ultimately be assessed in terms of what are alleged to be the Christian religious traditions said to encumber the gospel.

Lewis’ distinction between the gospel and the accretion of religious tradition helps us to understand her analysis of the progress of the gospel during the

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<sup>160</sup> John Ridgeway, “Insider Movements in the Gospels and Acts,” *IJFM* 24.2 (Summer 2007): p. 78.

<sup>161</sup> Rebecca Lewis, “The Integrity of the Gospel and Insider Movements,” *IJFM* 27.1 (Spring 2010): p. 43. Compare the similar statements of Higgins, “The Key to Insider Movements,” pp. 161, 163.

<sup>162</sup> Lewis is hardly singular or unrepresentative in her approach to the New Testament. See, for example, Ridgeway, “Insider Movements.”

<sup>163</sup> Lewis, “Integrity,” p. 42.

<sup>164</sup> *Ibid.*

<sup>165</sup> *Ibid.*

<sup>166</sup> *Ibid.*

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New Testament period. Jewish believers in Christ during the first century were “saved by faith in Christ and disciplined through the God-given Jewish religious framework within which all the disciples lived.”<sup>167</sup> In the NT age, the gospel’s unchanging content came to these Jewish people in their context first, a context of religious practice that was ethnically their own.

What happened when the gospel went to non-Jews? Jesus, Lewis argues, did not “require [Samaritans] to become proselytes or to come to the Jewish temple or synagogues.”<sup>168</sup> In fact, she claims, “Jesus affirms this non-Jewish version of faith in himself as ‘the kind of worshippers the Father seeks’ (John 4:24).” The Samaritans embraced the gospel but Jesus did not require them to “enter the Jewish religious framework,” a pattern repeated in the subsequent ministries of Peter and Philip in Samaria (Acts 8).<sup>169</sup>

This pattern continued as the gospel extended beyond Samaria to Gentiles. Peter learned that God did not require Cornelius or other Gentile believers to “adopt Jewish identity” or to “accept [a Jewish] religious framework” or “the religious traditions of the church in Jerusalem.”<sup>170</sup> The church ratified this understanding of the gospel’s relation to Jewish identity at the Jerusalem Council, to which we will give further attention below. Lewis understands Paul’s statements on circumcision along these very lines. Paul’s argument in Romans 4, she argues, makes the case that “God ... want[s] Gentile believers to set aside the religious framework He had established for the Jews.”<sup>171</sup> In fact the epistle to the Romans as a whole shows that “the gospel itself, apart from all the God-given traditions of the Jews, ... brings the transformation of obedient faith into the life of believers from any background.”<sup>172</sup> This understanding of the gospel—a gospel for the Gentiles and shed of its accompanying Jewish form—is precisely what Paul has in mind when he speaks of the “mystery” that he proclaims (Eph. 3:6-9).<sup>173</sup> Lewis applies these principles to the contemporary church:

Likewise, it is disturbing today for Christians who value their religious traditions, to see believers arising in other cultural contexts set these aside as optional or inappropriate for their context. The message of inclusion is good news to us also as long as we are the Gentiles getting included. It starts to get more difficult to accept when we recognize that we are now in the position of these Jewish believers, with 2000 years of our own valuable teachings and traditions that we want everyone to build on.<sup>174</sup>

The application is plain. Twenty-first century Western Christians are *in loco Judaeorum*—in the very place and situation that Jews, and potentially,

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167 Ibid.

168 Ibid.

169 Ibid.

170 Ibid., pp. 43, 44.

171 Ibid., p. 44.

172 Ibid., p. 45.

173 Ibid.

<sup>174</sup> Ibid.

## APPENDIX V

Judaizers—occupied in the first century. Paul’s arguments against imposing Jewish practices upon Gentile believers mean that “a simple gospel” and “a simple faith” in that gospel are sufficient for all believers to provide “guidance for mature discipleship.”<sup>175</sup> “A religious framework drawn from historical Christianity” is simply not necessary.<sup>176</sup> Put more strongly, “if we demand that all believers adopt our own religious traditions and identity, then we are actually undermining the integrity of the gospel.”<sup>177</sup>

Just as in the first century “there were in existence at least two radically different religions based on Jesus Christ,” the “Jewish version” and the “Greco-Roman version,” so today believers may “belong to Muslim or Hindu cultures and ... not adopt the religious forms and traditions we have constructed over time and ... not even take on a ‘Christian’ identity.”<sup>178</sup> People may truly believe in Christ “while preserving distinct cultural identities” and evidence “radically different expressions of faith in Christ.”<sup>179</sup>

These principles help us to understand the Judaizing heresy. Lewis agrees that “the Judaizers were not preaching a gospel of salvation by grace through faith in Jesus Christ alone.”<sup>180</sup> She does not identify their teaching in terms of a system of meritorious works *simpliciter*. Rather, “they were adding the requirement of religious conversion (change of outward forms and religious identity) to the inner transformation, implying that the work of the Holy Spirit is not sufficient by itself.”<sup>181</sup> The Galatian heresy, therefore, was heretical in no small measure because it sought to impose a specific and finite religious form and identity upon individuals from an altogether different culture.

What are we to make of Lewis’s account of the New Testament and of the application of her findings to the contemporary church? Lewis recognizes that the Old Covenant system was “God-given” and therefore theological in its origin and nature. Her prevailing and working understanding of that system, however, is sociological. She understands that system in parity with other cultural or religious systems, whether they are Greco-Roman from the first century, or Muslim or Hindu from the twenty-first century.

When the New Testament articulates the reasons that Gentile Christians are not bound to observe peculiarly Old Covenant forms and practices, it pursues two very different courses than Lewis’ arguments. The first course of argument is redemptive-historical in nature. In Galatians 3-4, Paul argues that the incarnation of Christ, and the era of the Spirit inaugurated in him, ends the Old Covenant era (Gal. 3:22,23,25). The Old Covenant had inherent, intended obsolescence. It had a beginning point (Gal. 3:17,19), a terminal point (Gal. 3:19), and specific redemptive-historical purposes for its limited duration (Gal. 3:19-22). Hebrews

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<sup>175</sup> Ibid.

<sup>176</sup> Ibid.

<sup>177</sup> Ibid., p. 47.

<sup>178</sup> Ibid., p. 45.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid., p. 46.

<sup>181</sup> Ibid.

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advances a similar and lengthier case. The New Covenant is “better” and “more excellent” than the Old Covenant (Heb. 8:6). In the dawn of the New, writes the author to his first century audience, the Old is “becoming obsolete and growing old ... ready to vanish away” (Heb. 8:8).

The other argument is soteriological. Paul’s opponents in Galatia (the ‘Judaizers’) were pressing circumcision and the other ordinances of the Mosaic Law (see Gal. 4:10, 5:3) as grounds of the Christian’s justification (Gal. 2:15-16; cf. Acts 15:1, 5). In other words, the believer was to be justified not by faith alone, but by faith *plus* obedience to the Mosaic Law. Paul vehemently resists such a teaching and argues at length in both Galatians and Romans (Gal. 3, Rom. 4) that such a teaching was contrary to the Old Testament itself. The observance of circumcision for justification, then, had no sanction whatsoever from Old Covenant revelation.

Two implications follow from these arguments. First, the New Testament does not object to the imposition of the Mosaic ordinances upon Gentiles on the grounds that such an action illegitimately requires Gentiles to adopt foreign or non-native cultural forms. The New Testament’s concern, rather, is redemptive-historical and soteriological. To be sure, Lewis acknowledges that Acts 15 addresses soteriological questions. The New Testament, however, does not articulate the kind of cultural arguments that Lewis has advanced from this passage.

Second, one may not legitimately establish a direct link between the imposition of some Jewish forms on Gentiles in the first century and the imposition of what are said to be Western Christian forms on non-Western Christians in the twenty-first century. There are undoubtedly instances of such improper imposition in the church and world today, but the first century and twenty-first century situations described by Lewis are not analogous in the manner that she suggests. The New Testament documents a unique, unrepeatable, and non-episodic period in redemptive history—the overlap between the dawn of the New Covenant at the resurrection of Jesus and at Pentecost, and the continuation of the Mosaic system among the Jews (formally ended at the resurrection) until the Roman destruction of the Temple in AD 70. By definition, the precise circumstances addressed by the apostles in Acts and in such letters as Galatians and Romans are peculiar to the first century, and therefore are *sui generis*. This is not to say that New Testament principles, properly understood and articulated, are without meaning and application to the contemporary church. It is to say that one must fully and consistently appreciate the redemptive-historical significance of the first century context before attempting to determine that meaning and to draw those applications. Such appreciation is not easy to find in the writings of IM proponents, a fact that is not without consequence for their exegesis of Scripture.



### c. An Exegetical Example – Acts 15

One can see these hermeneutical principles at work exegetically in a passage widely regarded by IM proponents as important to their understanding of the New Testament and of IM methodology—Acts 15.<sup>182</sup> Acts 15 affords what Dudley Woodberry has termed an “incarnational model”—an exemplar of handling a “missiological problem that resulted from the gospel crossing a cultural barrier.”<sup>183</sup> What are some of the ways in which IM proponents understand this passage to guide the contemporary church?

Woodberry argues that Paul and Barnabas’ reports of their missionary endeavors (15:3-4, 8-9, 12, cf. v. 14) legitimate the appropriation of current “case studies of insider movements in a number of regions in Asia and Africa that demonstrate how God is working...”<sup>184</sup> Peter’s speech (15:7,10) is said to warrant a call to “incarnate the gospel in the Muslim community.”<sup>185</sup> The criteria of the Council to adjudicate the question—“their own reasoning along with the guidance of God’s Spirit”—means that today we may “apply reason to the present discussion [and therefore] see reasons for and reasons against insider movements of disciples of Christ within the Muslim community.”<sup>186</sup> Scripture also plays an important role, as in the quotation from Amos 9 in Acts 15:15-17, and Woodberry understands both the Old and New Testaments to afford examples of Insider Movements, even as the New Testament “gives some warnings to some believers who have remained under the umbrella of their original faith.”<sup>187</sup>

Most critically, Woodberry directly applies the decision of the Council to professing Christians in Muslim contexts. The Council determined that “circumcision was not necessary [for] salvation,” and then proceeded to address questions of “fellowship and morality.”<sup>188</sup> For the contemporary situation, this means that, “There is freedom to observe the Law or not to do so, since salvation does not come through the Law. But because relationships and fellowship are so important, the disciples of Christ should not use their freedom in a way that might unnecessarily hinder their relationships with Muslims or traditional Christians.”<sup>189</sup>

Lewis argues that the Council’s chief concern was, “Is conversion to the identity and religious traditions of the Jewish believers necessary for salvation for those coming out of Greek pagan background?”<sup>190</sup> Peter’s words in Acts 15:8-11 show us the Council’s conclusion that “the gospel ... save[s] believers who retain

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<sup>182</sup> See *ibid.*, pp. 43-44; J. Dudley Woodberry, “To the Muslim,” pp.23-28; Ridgeway, “Insider Movements,” p. 85. Note the analyses of Tennent, “Followers of Jesus (Isa),” pp. 105-6; and Sleeman, “Origins,” pp. 519-20.

<sup>183</sup> Woodberry, “To the Muslim,” p. 25.

<sup>184</sup> *Ibid.*

<sup>185</sup> *Ibid.*

<sup>186</sup> *Ibid.* What follows in Woodberry’s discussion is a largely sympathetic assessment of insider movements within the Muslim world.

<sup>187</sup> *Ibid.*, p.26.

<sup>188</sup> *Ibid.*, p.27.

<sup>189</sup> *Ibid.*

<sup>190</sup> Lewis, “Integrity,” p. 43.

their Gentile culture and integrity.”<sup>191</sup> Therefore, since God by his Spirit demonstrated that he had “accept[ed] the Gentile believers,” the church could not “add on to [the Gentiles’] faith in Christ a requirement of conversion to the Jewish religious forms.”<sup>192</sup> The four commands of Acts 15:20 were given “to promote a peaceful co-existence between Jewish and Greek believers,” but “all of these laws, except the last one, were removed before the end of the New Testament by Paul, who reduced them to a matter of conscience.”<sup>193</sup> Thus, Ridgeway concludes, “the Gentiles were free to remain insiders in their own ethnic communities and as a consequence the gospel could freely travel along natural ethnic lines.”<sup>194</sup>

What are we to make of these readings of Acts 15? In keeping with the hermeneutical principles surveyed above, they equate first century Jewish practices with contemporary, non-Jewish cultural forms. This approach misses the redemptive-historical and soteriological import both of the Mosaic practices in question and of the proceedings of the Council itself. The Council takes up two distinct questions, one soteriological and one redemptive-historical. The first question is whether circumcision is a necessary requirement for salvation (15:1, 5). In answer to this question, the Council decisively answers in the negative (cf. 15:24, 25-26). The second question concerns the terms of fellowship for Jewish and Gentile Christians within the church, and particularly within the same congregations. It is too strong to call the Council’s four provisions “laws,” as Lewis does. To term these “laws” suggests either that the ceremonies of the Mosaic legislation are partially or completely normative in the New Covenant period (something the New Testament disavows—Gal. 3:23-25), or that church councils have a legislative power to determine matters of the church’s faith and practice (something that the New Testament also disavows – I Pet. 5:3; 2 Cor. 1:24). Paul’s counsel in Romans 14-15 and 1 Corinthians 8 and 10, therefore, is not at all inconsistent with the Council’s decision.

In summary, Acts 15 documents a decisive moment in redemptive history. In doing so, it reflects Luke’s broader redemptive historical concerns in Acts. In Acts, Luke is charting the epochal progress of the gospel from Jerusalem to Judea and Samaria to the ends of the earth (Acts 1:8). As Richard B. Gaffin, Jr. has observed of Acts 1:8, “[this text] is not addressed indiscriminately to all believers, regardless of time and place, but directly only to the *apostles* ... and concerns the foundational task of bringing the gospel from Jerusalem to Rome *completed* by them (cf. Col. 1:6,23).”<sup>195</sup>

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<sup>191</sup> Ibid., pp. 43-44.

<sup>192</sup> Ibid., p. 44.

<sup>193</sup> Ibid.

<sup>194</sup> Ridgeway, “Insider Movements,” p. 85.

<sup>195</sup> Richard B. Gaffin, Jr., *Perspectives on Pentecost: Studies in New Testament Teaching on the Gifts of the Holy Spirit* (Phillipsburg, NJ: P&R, 1979), pp. 23-4, emphasis in original. Gaffin helpfully goes on to speak of the way in which this verse (and Acts as a whole) relates to the mission of the contemporary church, “[Acts 1:8] does apply today, but only derivatively, as we build on the apostolic foundation and hold fast to their foundational gospel witness. Where this is not grasped, one result is an unintentional, but common, misuse of the verse. Most assuredly the local congregation, or any other larger or smaller locale in the Western world serving as a base for contemporary missionary activity, is not ‘Jerusalem’! Rather we today are part of the ‘ends of the earth’ reached by the gospel in the period beyond its foundational spread,” *ibid.*, p. 24.

## APPENDIX V

How does Acts 15 fit into Luke's account of the redemptive-historical advance of the gospel? The account of the Council follows the conclusion of the first round of Paul and Barnabas' Gentile mission (13:1-14:28), and precedes the continued penetration of the gospel to Gentile territories (16:1-5). The significance of the Council is fundamentally redemptive-historical and soteriological. It is redemptive-historical in that the church is coming to terms with the implications of the conclusion of the former Mosaic era and the regulations peculiar to it, and of the dawn of the new era marked by the exaltation of the risen Christ and the consequent outpouring of the Spirit on all flesh. It is soteriological in that the church brings clarity to the gospel that she proclaims—is the sinner justified by faith alone or by faith plus works done in obedience to the Law?<sup>196</sup>

It is therefore mistaken to understand the Council primarily in terms of the retention or exchange of social and religious identity. Such an understanding conceives too close a relationship between the redemptive-historical circumstances that occasioned the Council and the sorts of contemporary cultural issues and concerns that IM proponents bring to Acts 15. The result is that IM readings pose questions to Acts 15 that Luke was not concerned to ask, and derive principles from the Council that lack sufficient exegetical warrant. Cultural presuppositions of many IM interpreters blind them to hegemonic hermeneutical and theological factors; reading cultural relativism *into* a biblical context, they unavoidably draw contemporary cultural relativism *out* of it.

### d. The Ministry of the Holy Spirit

A seminal feature of IM argumentation is its analysis of field phenomena. Analysts assess reports of movements on the field, interpreting both Scripture and the contemporary missional context to determine how these reportedly spontaneous movements parallel the events of the New Testament age. It is important to note that reports of dreams and visions and other phenomena have a long history in missions to Muslims, predating the advent of IM. Though anecdotes do travel through informal viral networks, the reports which IM advocates and other missiologists attend consist of more sophisticated statistical research and analysis.

[Dudley] Woodberry et al. have collected approximately 750 questionnaires from Muslim background believers (MBBs) from thirty countries and fifty ethnic groups focusing on their reasons for following Christ. The findings indicated that dreams and visions were an important factor in their decision to follow Jesus with 27 percent having a dream or vision before they accepted Jesus, 40 percent at the time of accepting Jesus and 45 percent after they had accepted Jesus.<sup>197</sup>

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<sup>196</sup> Here is an important point of application of Acts 15 to the contemporary church.

<sup>197</sup> John Travis and Anna Travis, "Factors Affecting the Identity That Jesus-Followers Choose," in *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims*, ed. J. Dudley Woodberry, 2nd ed. (Pasadena, CA: William Carey Library, 2011), p. 186, fn. 179.

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Missiologists, including those sympathetic to IM, have assimilated, examined, and quantified such reports of dreams, signs and wonders, and have discerned particular patterns from their interpretation of the data. Having just considered the hermeneutical approach which manifests itself in IM writings, we turn now to consider IM interpretations of these field phenomena—a matter which directly concerns the doctrine of the Holy Spirit.

Among dozens of other biblical texts, the two key passages in the New Testament concerning the nature of the Bible emphatically build an inextricable tie between the Word of God and the Holy Spirit. In 2 Tim. 3:16, Paul commends Timothy to trust in the Scriptures because of what they are—the *theopneustos* writings. Using this *hapax legomenon*,<sup>198</sup> Paul commends Holy Scripture as that which is literally *breathed (spirited) out by God*. The words of Scripture are divine, as they come directly by the Spirit of God. “To say that Scripture is spirated, to say that it is the Word of God, means that God has spoken it. All of it.”<sup>199</sup>

Similarly, the apostle Peter (2 Pet. 1:19-21) contends for the supreme reliability of the inscripturated Word of God precisely because it is the product of the Holy Spirit:

And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

In short, the prophetic Word—the Scriptures—are the Word of God, the product of the Holy Spirit. To speak of the Word of God is to speak of the Word of the Spirit, and to speak of this Spirit of truth (e.g., John 14: 16) is to speak of the Spirit's inseparability from the Scriptures.

In addition, Scripture proclaims its own Christ-centeredness. From start to finish, the Bible in the Old and New Testaments, is about the Son of God—humiliated and exalted (cf. 1 Pet. 1:10-12). It is these Spirit-Authored Scriptures that point singularly to Jesus Christ, and for this reason, Jesus said of the Helper, the Spirit, “He will glorify me, for he will take what is mine and declare it to you” (John 16:14; cf. Rom. 8:9; 1 Cor. 15:45; John 14:26). “The Holy Spirit . . . follows Christ in his journey through history. He binds himself to the word of Christ and works only in the name, and in accordance with the command, of Christ.”<sup>200</sup> Of course, as God, the Spirit is wholly sovereign and has the right and ability to work as he wills (John 3:8). Yet the Spirit's work never strays from this explicit Christ-disclosing function, convicting of sin (John 14), sealing redemptive truths in the heart of believers (Ephesians 1).

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<sup>198</sup> A *hapax legomenon* is a word, like *theopneustos*, which appears only once in the New Testament (2 Tim 3:16). For further discussion of *theopneustos*, see Edwin A. Blum, “The Apostles' View of Scripture,” in *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan, 1980), pp. 44-48.

<sup>199</sup> John Frame, *The Doctrine of the Word of God* (Phillipsburg, NJ: P&R, 2010), p. 529.

<sup>200</sup> Bavinck, *Reformed Dogmatics*, 4.460.

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The Spirit of God *is* the Spirit of Christ. Him alone the Spirit exalts and by work with his Word, he effects regeneration, enabling men and women to see Jesus Christ for who he is—dead, buried and resurrected for the forgiveness of their sins. The Spirit unceasingly shines his light upon the Son of God, and taking his own Word (cf. 2 Tim. 3:16-17; 2 Pet. 1:19-21), “removes the veil of misunderstanding and enables a man to understand the Scriptures (2 Cor. 3:14-18).”<sup>201</sup> As Scripture itself reveals, this self-effacing and Christ-exalting ministry of the Holy Spirit bears directly on his application of redemption in the contemporary contexts around the world. The sweeping implications of these Scriptural features bear directly, as we will see, upon the analysis of the contemporary field phenomena.

The Westminster Standards richly describe the biblical contours of God’s work in history. As he works in the world, “God, in His ordinary providence maketh use of means” (WCF 5.3). The notion of “ordinary” surely implies the possibility of that which is *extraordinary*, and WCF 5.3 makes that point overtly: “yet [God] is free to work without, above, and against [ordinary means], at His pleasure.” At the center of God’s work is redeeming people for himself. Inviting and drawing people to Jesus Christ, God employs “his Word and Spirit” (WLC 67; cf. WLC 72) to bring them to faith and repentance, “savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein” (WLC 67). In other words, God’s “outward and ordinary means” (WLC 154) for conferring the redeeming work of Christ upon sinners is by his Spirit, who “maketh the reading, but especially the preaching of the Word, an effectual means” (WLC 155) of conversion.

John Calvin, “preeminently the theologian of the Holy Spirit,”<sup>202</sup> captured the Word/Spirit inseparability with pastoral poignancy. “Therefore the Spirit, promised to us, has not the task of inventing new and unheard-of revelations, or of forging a new kind of doctrine, to lead us away from the received doctrine of the gospel, but of sealing our minds with that very doctrine which is commended by the gospel.”<sup>203</sup> Far from restricting the Spirit’s ministry, the self-binding of the Spirit frees him to work according to divine purpose—that redemption-applying, Christ-centered purpose revealed in Scripture. So Calvin admonishes, “It is no ignominy for the Spirit to be in conformity with himself.”<sup>204</sup> Or again, as Richard Gaffin puts it so well, “The Bible is the living voice of the Holy Spirit today. This is the structure or pattern of working which the Spirit has set for himself in his sovereign freedom.”<sup>205</sup>

Some still cry foul—that such a view of the Spirit rigidly defies the freedom of the Spirit to work sovereignly, unexpectedly, and extraordinarily. But as

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<sup>201</sup> Noel Weeks, *The Sufficiency of Scripture* (Edinburgh: Banner of Truth, 1988), 82.

<sup>202</sup> Benjamin B. Warfield, “Calvin as Theologian and Calvinism Today,” (1909; reprint, London: Evangelical Press, 1969), [www.thirdmill.org/newfiles/bb\\_warfield/Warfield.Calvin.pdf](http://www.thirdmill.org/newfiles/bb_warfield/Warfield.Calvin.pdf) (accessed January 21, 2013).

<sup>203</sup> Calvin, *Institutes*, 1.9.1.

<sup>204</sup> Calvin, *Institutes*, 1.9.2.

<sup>205</sup> Richard B. Gaffin, Jr., “The Holy Spirit,” *WTJ* 43.1 (Fall 1980): p. 63.

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the Author of Scripture, the Spirit himself reveals his own functioning and perspicuously (and intentionally!) establishes the parameters of his own work. Ironically, it is those who interpret as divine other extra-biblical or even at times non-biblical manifestations of the Spirit that constrain him in their own theological trappings. The Spirit's freedom is divine, and divine revelation is the free manifestation of the Spirit of God about the work of God in redemption; the riches of grace in the application of Christ's redemptive work could hardly be described properly as constraint. Concerning this Spirit's self-bounded freedom, Gaffin also winsomely and artfully addresses oft-articulated rebuttals:

People sometimes tell me, "You're putting the Holy Spirit in a box." At least two responses come to mind. First, I do take this charge to heart. It is by no means an imaginary danger that we might unduly limit our expectations of the Spirit's work by our theologizing. We must always remember the incalculability factor that Jesus notes in John 3:8 (the Spirit is like an unpredictable wind). Any sound doctrine of the Spirit's work will be content with an unaccounted-for remainder, an area of mystery.

Secondly ... the Holy Spirit himself, "speaking in the Scripture" (*Westminster Confession of Faith*, 1.10), puts his activity "in a box," if you will—a box of his own sovereign making. The Bible knows nothing of a pure whimsy of the Spirit."<sup>206</sup>

IM advocates seem to view matters according to a different theological construction. While a continuationist<sup>207</sup> theology of the Holy Spirit is not always explicit, written documents by IM advocates, SCIM interviews, and anecdotes attest to the IM patterns of interpreting the phenomena as the *extra*-ordinary ministry of the Holy Spirit. "Over the past half century, many Hindus, Muslims, and other peoples of the major religions have put their faith in Jesus, often as a result of miraculous encounters with God through dreams, healings, or the reading of Scripture."<sup>208</sup> In such fashion, IM writings profile the vast numbers of former

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<sup>206</sup> Richard B. Gaffin, Jr., "What About Prophecy and Tongues Today?" *New Horizons*, [www.opc.org/new\\_horizons/NH02/01d.html](http://www.opc.org/new_horizons/NH02/01d.html) (accessed February 21, 2013). The continuation of this argument is well worth attending.

<sup>207</sup> Briefly put, continuationists believe that God not only continues to do miracles today in a manner that parallels the first century, but that he also still invests men with miraculous gifts such as those seen for instance in Acts 3:1-10 and 11:28. Cessationists understand such gifts as limited to the Apostolic age. Soft cessationism recognizes these critical redemptive-historical distinctions, and simultaneously recognizes the *mysterious* nature of the Spirit's work (John 3). For discussion of related issues, see the 2nd PCA General Assembly's "A Pastoral Letter Concerning the Experience of the Holy Spirit in the Church Today" (1975), <http://www.pcahistory.org/documents/pastoralletter.html> (accessed January 24, 2013). See also Gaffin, *Perspectives on Pentecost*, *op cit*.

<sup>208</sup> Travis, "Why Evangelicals Should Be Thankful," *op. cit*. This article repeats Travis' earlier framing of the same conclusion, "As many have noted, this call of God [to follow Jesus] often comes about in part through dreams, visions, miraculous answers to prayer, and personal study of the *Injil* (the New Testament)." Travis, "Factors," 186. The cover article in the January-February 2013 issue of *Christianity Today* profiled a man who came to faith in *Isa al-masih* (Arabic for "Jesus the Messiah") after an experience in his home where "macaroni multiplied" and provided sufficient food for his wife, him, and a guest. The same night he had a dream: "Isa came to me and asked me, 'Do you know who multiplied the

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Muslims becoming followers of Jesus, in conjunction with personal supernatural experiences, including reported visions of Jesus Christ.

Whether the extraordinary events described spread across individual lives with singular or multiple occurrences, the interpretive prominence and affirmation given this data raise a few considerations. First, rendering a common place interpretation of the phenomena fails to distinguish properly the first and twenty-first centuries, and perpetuates the less than careful assumption that what the Holy Spirit did in Acts is what he *is doing* now. We surely would affirm with continuationists, IM advocates and others, that the Spirit *can and does* act in extraordinary ways, and eagerly assert his sovereign right to do so. Yet the eschatologically unrepeatabe period that characterized the first century AD frames the Holy Spirit's work then as historically inimitable. "In Luke-Acts ... Pentecost is portrayed as a redemptive-historical event. It is not primarily to be interpreted existentially and pneumatologically, but eschatologically and Christologically. By its very nature it shares in the decisive once-for-all character of the entire Christ-event (Jesus' death, resurrection, and ascension)."<sup>209</sup> The Holy Spirit is the *eschatological* Spirit whose work corresponds uniquely to the once-for-all and cosmically significant redemptive work of Christ. Thus, in keeping with the hermeneutical analysis above, the redemptive-historically unique character of the first century makes any normalizing interpretation of the Spirit's work strained, both in the biblical and the contemporary contexts.

Second, such phenomenological analysis can effect a truncation (and in some cases, even an eclipse) of the strong biblical teaching on the Spirit of Christ. Though some IM advocates do recognize a vital connection between Scripture and the Holy Spirit, and as seen already have written about the Spirit's work, the IM theology of the Holy Spirit in initial drawing and conversion can lose its explicit, biblically-framed Christological coordinates.<sup>210</sup> "The post-Pentecost activity of the

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macaroni?' I said, 'I don't know.' He said, 'I am Isa al Masih. If you follow me, not only the macaroni but your life will be multiplied...' He didn't tell me that he was God; he didn't tell me that he died on behalf of me; he didn't say, 'I am the Son of God.' He didn't talk to me about any complicated theological issues. He only told me that if I followed him, he would multiply my life. At that time, I was very happy if he only multiplied the macaroni like he did that day. I didn't understand what he meant when he said that my life would be multiplied. Now I understand what that means. But at that time, I accepted him simply as the 'lord of macaroni.'" Daniels, "Worshiping Jesus in the Mosque," *op. cit.*

<sup>209</sup> Sinclair B. Ferguson, *The Holy Spirit*, Contours of Christian Theology (Downers Grove, IL: InterVarsity, 1996), 82.

<sup>210</sup> Again, redemptive history in its biblical contours carries interpretive prominence here. The Holy Spirit is the Spirit of the resurrected Christ, associating his ministry in the first century with the once-for-all nature of Christ's redemptive work—life, death, and resurrection. Thus, the work of the Spirit in the first century must be understood according to the once-for-all events in the life of Jesus Christ. As 1 Cor. 15:45 makes clear, Jesus Christ himself becomes life-giving Spirit—a fact which manifests the inseparability of the resurrection of the Last Adam from the historically unique eschatological work of the Holy Spirit in those historic, cosmic events in Jesus' life. Accordingly, Richard Gaffin warns of the tendency to misinterpret the primarily eschatological-Christological work of the Holy Spirit and to treat the work of the Spirit individualistically: "There has been an undeniable and persistent tendency to isolate the work of the Spirit and eschatological realities from each other. This has happened as part of a larger tendency to divorce the present life of the Church from its future. Typically the work of the Spirit has been viewed individualistically as a matter of what God is doing in 'my' life, in the inner life of the believer, without

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Spirit ... spreads through history like concentric ripples in a pool. As in the Old Testament era, so in the New, his activity is soteriological, communal, cosmic and eschatological, and involves the transformation of the individual, the governing of the church and the world, and the bringing in of the new age.<sup>211</sup> The Spirit's work in peoples' lives is biblically described, and as such, unwaveringly concerns union with Christ and communion with him and his people.<sup>212</sup> Both the reported phenomena themselves and the fruit of the phenomena need to be assessed before the teaching of Scripture concerning the gospel, conversion, the church, the kingdom of the Lord Jesus Christ and the biblically-parameterized, Christ-centered work of the Holy Spirit.

Third, a risk of extrapolation also arises. When IM advocates interpret reports of dreams and visions as the work of the Holy Spirit, they become vulnerable to extending divine affirmation to IM activities and methods more broadly. Even if interpretations of certain phenomena are accurate, blanket approval is a *non sequitur*. Proper discernment about all phenomena and practices, whether IM or not, will come only by discerning, scripturally-grounded analysis. "Even when our judgment falters, God's word remains God's word, deserving reverent exposition and responsive hearing. The authority lies in the Scriptures themselves, not in our mental impressions."<sup>213</sup> Such a warning extends not only to those with private interpretations of phenomena, but even to missiologists who would interpret the reports and extrapolate from them. One's theological orientation directly affects interpretive decisions—both of Scripture and of contemporary phenomena. Of course, the Lord of the harvest alone knows those who are his and those who are not, and in our state of limitation, we must be careful that we do not operate with either unfounded optimism or unfounded pessimism concerning the phenomena and their fruit.

Yet we are not left without a tool for measurement. God has given us the Old and New Testaments, which provide the only reliable grid for assessing the Spirit's work of applying redemption and building the church of Jesus Christ. Whatever the nature of the phenomena themselves, the perspicuous teaching of Scripture concerning the Spirit's ordinary work is summarized well in WCF 14.1 (cf. WCF 8.8): "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened." This list expresses the ordinary means of God's saving grace. In celebrating the phenomena there is a danger of ignoring the ordinary means and the responsibility of the worldwide church to trust the Spirit of God's primary use of them.

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any particular reference or connection to God's eschatological purposes," Richard B. Gaffin, Jr., "'Life-Giving Spirit': Probing the Center of Paul's Pneumatology," *JETS* 41.4 (December 1998): p. 585.

<sup>211</sup> Ferguson, *Holy Spirit*, pp. 93-4.

<sup>212</sup> See John Calvin, *Institutes*, 3.1.1.

<sup>213</sup> Donald Macleod, *The Spirit of Promise* (Fearn, Ross-Shire, Scotland: Christian Focus, 1986), p. 80.



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For instance, *IJFM* editor Brad Gill frankly admits a conscious editorial bias within *IJFM* to attribute reports of events overseas to positive works of the Holy Spirit, even if it earns *IJFM* “a reputation for reckless missiology”:<sup>214</sup>

The *IJFM* may seem to venture wildly on the edges of evangelical mission thinking. I’m convinced this venturing is more likely grounded in an *intrepid belief* in God’s creative hand in the historical development of unreached peoples. This belief, this expectancy, has oriented the *IJFM* to editorially search, examine and interpret the historic shifts in religious mood among major religious blocs of humanity always with an eye for God’s sovereign and surprising hand in it all. The editorial orientation seems always ready, always wanting, to see through the mind of an unreached people or a religious tradition and to discern what God may be doing.<sup>215</sup>

Thus, in IM analysis of the phenomena, the Word-bounded and Christ-centered ministry of the Holy Spirit in conversion can fade behind the compelling accounts of experiences and phenomena, and the Spirit’s ordinary and extraordinary works effectively trade theological positions. As Len Bartlotti explains, “Advocates defend insider movements as a unique work of the Holy Spirit in our day. The Spirit is sovereignly using a variety of means to lead Muslims to Christ—from signs, wonders, dreams, and visions, to reference to ‘Isa al-Masih’ (Jesus Christ) in the Qur’an, *sometimes complementing, other times in the absence of, outside Christian witness and teaching.*”<sup>216</sup> The extraordinary is the expected and the ordinary (unwittingly) moves effectively to the shadows.<sup>217</sup> At the very least, IM analysis of the phenomena risks biblical imbalance.

So what of extraordinary dreams and visions? Their interpretation, and interpretation of any phenomena at all, beg for biblical guidance. Whatever they may be, visions and dreams ought not to be interpreted carelessly, naively, or stubbornly. The phenomena must not be received as evidence that all associated with IM is divinely blessed. Field data must rather be interpreted as the Spirit of God would have his Church interpret phenomena—according to the Word of God. This appeal moves bi-directionally, for those who tend toward skepticism about the phenomena must also have their categories shaped by Scripture. J. I. Packer captures a biblical balance well:

We are only open to the Spirit’s ministry so far as we are willing, as it were, to step into the Bible, to take our stand alongside the men to whom God spoke—Abraham listening to God in Ur, Moses listening

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<sup>214</sup> Brad Gill, “*IJFM*: Born to Be Wild?” *IJFM* 25:1 (Spring 2008), p. 5.

<sup>215</sup> *Ibid.*, p. 6.

<sup>216</sup> Len Bartlotti, “Seeing Inside the Insider Movement,” unpublished paper, June 1, 2012, Missionexus, [http://www.missionexus.org/wp-content/uploads/2012/09/Bartlotti\\_Seeing-Inside-the-Insider-Movement-Exploring-Our-Theological-Lenses-and-Presuppositions\\_2012-0601a-BtD.pdf](http://www.missionexus.org/wp-content/uploads/2012/09/Bartlotti_Seeing-Inside-the-Insider-Movement-Exploring-Our-Theological-Lenses-and-Presuppositions_2012-0601a-BtD.pdf) (accessed January 21, 2013), emphasis added.

<sup>217</sup> This was precisely the concern raised by Carl F. H. Henry against Charles Kraft’s doctrine of Scripture thirty years ago. See Henry, “The Cultural Relativizing of Revelation” as discussed above in the section “Charles Kraft and Fuller Seminary.”

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to God at Sinai, the Israelites listening to God's word from the lips of Moses and the prophets, the Jews listening to Jesus, the Romans and Corinthians and Timothy listening to Paul, and so on—and, . . . to share joint tutorials with them, noting what God said to them and then seeking to see, in the light of that, what He would say to us. Such willingness is in most of us very limited; we are prejudiced, lazy, and unprepared for the exercise of spirit and conscience that it involves. But greater willingness and increased receptiveness are themselves the Spirit's gifts. Therefore we must use the prayer, 'teach me thy statutes' (Ps. 119:12, and seven times more in this Psalm), as a plea, not only for teaching but also for teachableness; for without the latter we shall never have the former.<sup>218</sup>

In interpreting field phenomena of any sort, the pressing truths of Scripture about the Spirit's ministry must serve as the inexorable guide, and to that guide we must remain thoroughly teachable, employing biblically shaped wisdom and avoiding both hesitation and premature judgment. The point here is not that all contemporary movements around the world lack real divine imprimatur or are devoid of the work of the Holy Spirit. Rather, it is to insist that interpretation of the field data among people groups around the world must operate according to Scripture's self-interpreting boundaries concerning the work of the Spirit of the risen Christ and to urge rigorous adherence to Scripture for any and all phenomenological analysis.

The Holy Spirit operates freely and ordinarily by the means he as God has graciously given to his people and defined by Scripture itself: the preaching of the Word of God, the sacraments and prayer (WSC 88). The spread of the gospel comes by the servants God has sent to the four corners of the earth to proclaim his Word (WLC 159), and the Spirit ordinarily draws people to Christ through these divinely appointed means. "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners" (WLC 155). While the Holy Spirit works at times in unusual ways to draw people to Jesus Christ and while his ways remain duly mysterious, he never operates in ways counter to his revealed Word. To align the Holy Spirit commonly or primarily with something other than his revealed *modus operandi*—his ordinary application of Christ's *redemptive* work, conviction of sin, and illumining of blind hearts to Christ Jesus as Savior and Lord—inevitably leads to faulty missiological analysis.

In summary, the Spirit himself gladly binds himself to his Christ-centered and scripturally defined parameters, whereby the redeeming God resurrects sinners dead in their sins (Rom. 6:1ff; Eph. 2:1ff). In this very real sense, the ordinary work of the Spirit is most extraordinary. The phenomena about which the Spirit is primarily concerned are the phenomena accomplished in Christ's comprehensive redemptive work. In illumining the darkened hearts of unbelievers, the Spirit creates the people of God from the nations of the world; his gloriously ordinary redemptive

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<sup>218</sup> J. I. Packer, *God Has Spoken: Revelation and the Bible* (Downers Grove, IL: InterVarsity, 1979), p. 133.

application ministry bears extraordinary implications. Scripture repeatedly warns against examining phenomena, even the extraordinary, and quickly assessing the miraculous as evidence of divine activity (cf. 2 Thess. 2:9).<sup>219</sup> The Apostle John's exhortation to "test the spirits" means assessing them according to the Christ-centered Word of God (1 John 4:1-6). The Holy Spirit-given biblical revelation exposes the true nature of the phenomena, and compels contemporary analysts to assess these phenomena according to the poignant teaching of Scripture about the Word of Christ and the Spirit of Christ.

As Scripture declares, the marvels of original creation are surpassed in glory by the work of the Spirit of Christ in the resurrection-empowered accumulating people from the tribes, tongues, and nations of the world before the throne of Jesus, the Lamb of God. This Christ-exalting work of the Holy Spirit brings forth the primacy of the Church, the Body of Jesus Christ its Head: "Whether we like it or not, God has entrusted the means of grace to his church. Therefore, the church is inextricably linked to the believer's spiritual life from start to finish."<sup>220</sup> To that biblical doctrine of the church we now turn.

#### 4. The Scripture's Teaching on the Church

The doctrine of the church stands at the heart of Scripture's teaching about redemption. The Westminster Standards and the Book of Church Order provide a faithful summary of the Scripture's teaching on the church. They not only help us to appreciate the place and role of the church in God's saving purposes, but they also provide us categories and distinctions to articulate what the Bible says about the church.

##### a. Church, Invisible and Visible

The Standards acknowledge the biblical distinction between the "invisible church" and the "visible church" (WCF 25.1, 2; see Rom. 9:6; 2:25-29).<sup>221</sup> In doing so, the Standards do not understand the Scripture to speak of two separate churches. We speak, rather, of an 'invisible church' and a 'visible church' in order to distinguish the church as seen by God, and the church as seen by individual persons in the finitude of time and space. "The universal visible Church is therefore not a different Church from that which has just been described as invisible. It is the same body, as its successive generations pass in their order and are imperfectly discriminated from the rest of mankind by the eye of man."<sup>222</sup> Although the memberships of the invisible church and visible church overlap, there is no category

<sup>219</sup> The point, of course, is not that the reported phenomena are satanic; rather, that not all that claims to be or gives the appearance of divine activity is, in fact, divine activity.

<sup>220</sup> William M. Schweitzer, "The Insider Movement: The Answer is 'No,' In Reply to Timothy Tennant [sic]: 'Can Someone Say 'Yes' to Jesus and 'No' to the Existing Local Expressions of the Church?'" The Aquila Report, January 20, 2013, <http://theaquilareport.com/the-insider-movement-the-answer-is-no-in-reply-to-timothy-tennant/> (accessed January 21, 2013).

<sup>221</sup> The distinction between the visible and invisible church stands apart from the issue of 'underground' churches in persecuted areas, which are still part of the visible church as defined in WCF 25.2, *WLC* 62-3.

<sup>222</sup> A.A. Hodge, *A Commentary on the Confession of Faith* (London: T. Nelson & Sons, Paternoster Row, 1870), p. 312.

for an individual who professes membership in the invisible church but not in the visible church.<sup>223</sup>

**b. One Visible Church**

The visible church is the one, redeemed people of God in every age of redemptive history.<sup>224</sup> As God has a single redemptive purpose to save sinners through the work of his Son, Jesus Christ, so he has had throughout history a single redeemed people (Rom. 11:16b-24; Heb. 3:1-6).<sup>225</sup> Thus, the Confession speaks of “the people of Israel” as “a church under age” (*WCF* 19.3), and declares that, whereas “the visible Church” had been “confined to one nation, as before under the law,” it is presently “catholic or universal under the Gospel” (*WCF* 25.2; cf. *BCO* 2-1).

Furthermore, as Stuart Robinson has noted, “it is set forth as a distinguishing feature of the purpose of redemption, that it is to save not merely myriads of men as *individual men*, but myriads of sinners, as composing a Mediatorial body, of which the Mediator shall be head.”<sup>226</sup> This point is evident when we consider the various covenantal administrations of the one covenant of grace, through which God redeems sinners in every age (*WCF* 7.3).<sup>227</sup> The Noahic Covenant serves to set apart and therefore to preserve the people of God from sinful intermarriage with “the daughters of men” (Gen. 6:4). The Abrahamic Covenant not only administers the promise of an Offspring who would bring blessing to the nations but is accompanied by a sign (circumcision) that both seals this promise to Abraham and to his offspring, and visibly distinguishes them—the people of God—from the world around them (Gen. 12, 17). The Mosaic Covenant in painstaking detail regulates and orders the life of this people as “a kingdom of priests and a holy nation” (Exod. 19:6). The Davidic Covenant looks to a king, David’s own offspring, who will reign forever over the people of God (2 Sam. 7:13), a point confirmed by the “New” Covenant that God announces through his prophets (Jer. 31:31 with Ezek. 34:24-25). The New Testament both continues and confirms this pattern. Under the New Covenant, saved persons were and are to be gathered into a society that is variously termed the people of God, the body of Christ, the household of God, the Temple of God, and the city or commonwealth of God.<sup>228</sup> At every point in redemptive history, then, God gathers the individuals whom he redeems through his

<sup>223</sup> Persons who would seek to affiliate with the visible church are not in sin when their circumstances prevent their desire from being realized. See Affirmations and Denials 4-6.

<sup>224</sup> See here the important treatment of Stuart Robinson, *The Church of God as an Essential Element of the Gospel: The Idea, Structure, and Functions Thereof. A Discourse in Four Parts* (1858; reprint, Willow Grove, PA: The Committee on Christian Education of the Orthodox Presbyterian Church, 2009). Note as well the more recent survey of Morton H. Smith, “The Church and Covenant Theology,” *JETS* 21.1 (March 1978): pp. 47-65. In this article, Smith helpfully contends that “the idea of the Church is found in . . . the overall covenant structure [of Scripture] throughout the ages,” p. 47.

<sup>225</sup> For exegetical discussion of these passages, see Guy Prentiss Waters, *How Jesus Runs the Church* (Phillipsburg, NJ: 2011), pp. 2-5.

<sup>226</sup> Robinson, *The Church of God*, p. 34.

<sup>227</sup> The following is a summary of Waters, *How Jesus Runs the Church*, pp. 8-10.

<sup>228</sup> For elaboration on these and other New Testament images of the church, see E. P. Clowney, “The Biblical Theology of the Church,” in *The Church in the Bible and the World: An International Study*, ed. D. A. Carson (Exeter: Paternoster; Grand Rapids: Baker, 1987), pp. 13-87.

Son into a single and distinct people, divinely created and divinely preserved—the church.

The visible church will continue until the return of Christ at the end of the age (Matt. 16:18; 28:20). Thus, to her “Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, *to the end of the world...*” (WCF 25.3). At no point between now and our Lord’s return will the church disappear entirely from the world. Rather, “there shall be always a Church on earth to worship God according to his will” (WCF 25.5), and the visible church “is one and the same in all ages” (BCO 1-2).

### c. The Growth and Extension of the Church

The Spirit of Christ alone conveys life and grants growth to the church (John 6:63). The Spirit is pleased, however, to work through ordinary means (WSC 85; WLC 153-4). The New Testament is neither indifferent to nor silent about those means through which the church grows, means that are tied to the mission of the church. The church’s mission, assigned to her by Christ, is to gather and perfect the saints (Matt. 28:18-20; Luke 24:44-49).<sup>229</sup> Both the Gospels and the Acts highlight the public preaching of the Word of God as the primary means by which the church grows numerically.<sup>230</sup> Preaching is also the means by which the church grows in maturity, as Paul discusses at some length in Eph. 4:11-16 and, more extensively, in the Pastoral Epistles.

Since the idea of preaching has been subject to many definitions, and since individual conceptions of preaching can carry non-biblical or even un-biblical connotations, it is important to sketch a biblical definition of preaching. In content, preaching consists of what Paul calls “the whole counsel of God” (Acts 20:27). The center or core of the message preached is the atoning death and life-giving resurrection of Jesus Christ (1 Cor. 15:1-3; Gal. 3:1; 1 Cor. 2:2). Biblical preaching is not the mere declaration of information, but summons its hearers to respond in faith and repentance (Acts 2:38; 16:31; Mark 1:15). The proper hearing of the preached word, therefore, is an active and not a passive enterprise. This preaching is authoritative (Matt. 7:28-29) and, therefore, bold (Acts 9:27-28; 13:46; 14:3; 18:26; 19:8; Eph. 6:19-20). The authority of preaching is vested not in the person of the preacher, but in the name of the Lord Jesus Christ. Those who preach are called to preach – by the Spirit and through the church (Acts 13:1-3; 1 Tim. 4:13-14; 2 Tim. 1:6). Preachers are therefore styled ambassadors, heralds, and stewards of the mysteries of God (2 Cor. 5:20; 2 Pet. 2:5; 1 Cor. 4:1).

The sacraments of baptism and the Lord’s Supper are also “means of grace.” Through them, the promises of the Word of God are signified and sealed to worthy recipients who, through the exercise of faith in those promises, are spiritually strengthened and nurtured. Thus, while “the grace of faith ... is ordinarily wrought

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<sup>229</sup> The terminology is from *BCO* 1-2.

<sup>230</sup> To be sure, God may and has drawn sinners to Christ through means other than the public proclamation of the Word. The Scripture, however, directs us to the preaching of the Word as the God-appointed means through which people come to faith in Christ. Our rule or standard in this matter is not what may have happened or may be happening in the providence of God, but what God has legislated for his people in the Scripture.

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by the ministry of the Word,” it is by that same ministry “and by the administration of the sacraments, and prayer,” that faith “is increased and strengthened” (*WCF* 14.1).<sup>231</sup>

The New Testament pattern, reflected throughout Acts and the Epistles, is that individuals who respond to the preached Word in faith and repentance gather into distinct, local communities of professing believers and their children. Their life together is ordered by the Word of God, through officers whom they have chosen to serve them. As the *BCO* summarizes the point, “a particular church consists of a number of professing Christians, with their children, associated together for divine worship and godly living, agreeable to the Scriptures, and submitting to the lawful government of Christ’s kingdom” (4-1). Owing to some difficult and extraordinary circumstances, Christians may find that their “lot is cast in destitute regions” (4-4). They ought “to meet regularly for the worship of God” (4-4) and to take all necessary measures to order their life in keeping with the requirements of biblical polity.

### d. *Notae Ecclesiae*

In company with other Protestant confessions, the Standards predicate certain marks of the church (*notae ecclesiae*).<sup>232</sup> These marks assist us in identifying a true church, and in distinguishing churches from other societies, even societies of genuine believers.<sup>233</sup> The Confession defines the “visible Church” as “consist[ing] of all those throughout the world that profess the true religion; and of their children” (*WCF* 25.2). The single mark identified by the Confession, then, is “possessing the truth.”<sup>234</sup>

To identify the visible church in this fashion need not exclude other, defining marks. The Belgic Confession, for instance, identifies three marks of the visible church.

If the pure doctrine of the Gospel is preached [in the Church]; if it maintains the pure administration of the sacraments as instituted by Christ; if Church discipline is exercised in punishing sin; in short, if all things are managed according to the pure Word of God; all things contrary thereto rejected, and Jesus Christ acknowledged as the only

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<sup>231</sup> The sacraments must always be administered with sensitivity and care. Those entrusted with their administration should labor to ensure that recipients of baptism and the Lord’s Supper are receiving the sacraments for the right reasons and the right motives.

<sup>232</sup> See here the important discussion of James Bannerman, *The Church of Christ: A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church*, 2 vols. (Edinburgh: T & T Clark, 1868), 1:54-67. Note especially Bannerman’s dissent from Rome’s insistence upon unity, holiness, catholicity, and apostolicity as defining marks of the church.

<sup>233</sup> In this respect, then, certain matters such as fellowship, mutual love and concern, and bearing gospel witness to outsiders, while characteristic of any true church, are not defining of it. This is so because these activities and traits are not unique to Christian churches but may be and often are true of other Christian societies.

<sup>234</sup> Bannerman, *The Church of Christ*, 1:62.

Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself (Article 29).<sup>235</sup>

Upon closer reflection, one may readily harmonize these confessional statements.<sup>236</sup> Both Westminster and the Belgic Confession identify the church in terms of the “true religion” (*WCF* 25.2) or “the pure word of God” (Article 29), and particularly as that word is purely preached. Implicit in such a mark is the right administration of the sacraments and of church discipline.<sup>237</sup> Westminster’s definitional minimalism owes, Bannerman notes, to the fact that “outward ordinances are not fundamental or essential to a Church ... they are made for the Church, and not of those for which the Church was made ... the Church was instituted for the truth, and not the truth for the Church.”<sup>238</sup> Consequently, the “pure preaching and profession of the word” belongs to the *esse* of the church, “since without it the church cannot exist.”<sup>239</sup> The identical kind of necessity, however, may not be predicated on either the administration of the sacraments or the exercise of church discipline.<sup>240</sup> To draw this distinction, however, in no way suggests that the right administration of the sacraments and the biblical exercise of church discipline are thereby optional, dispensable, or matters of indifference to the church. On the contrary, when they are rightly related to the pure preaching of the Word, they may, in this sense, be properly termed “marks” of the church. For this reason, the *BCO* positively identifies as “true branches of the Church of Jesus Christ” as “all of these which maintain the Word and Sacraments in their fundamental integrity” (2-2).

#### e. The Kingdom of God and the Church

The *WCF* identifies the “visible church” with “the kingdom of the Lord Jesus Christ” (25.2). How may we understand this identity? It is important to recall that the Scripture speaks of God’s reign or dominion in distinct senses. There is what has been termed the “essential kingdom of God.”<sup>241</sup> This phrase denotes the universal reign of God as creator over the works of his hands (Psa. 103:19). This reign concerns human beings as they are creatures, and neither increases nor diminishes. There is also the “mediatorial kingdom of God.” This phrase denotes the reign of the risen and ascended Christ over all things for the sake of his church (Eph. 1:22). This reign particularly concerns human beings as they are sinners, redeemed

<sup>235</sup> As cited at Louis Berkhof, *Systematic Theology*, New ed. (Grand Rapids: Eerdmans, 1996), p. 573.

<sup>236</sup> Note the diversity of opinion among Reformed theologians regarding the number of the marks of the church, *ibid.*, p. 576.

<sup>237</sup> So Bannerman, *The Church of Christ*, 1:62; Turretin, *Institutes of Elenctic Theology*, 3 vols. ed. James T. Dennison, Jr., trans. George Musgrave Giger (Phillipsburg, NJ: P&R, 1992-7), 3:87. Turretin notes particularly how the sacraments and church discipline “flow from the word of God and are appendages of it,” p. 87; and that “other [marks] are not excluded but included,” p. 88. He can say, therefore, commenting on Acts 2:42, “wherever the doctrine of the apostles and the legitimate use of the sacraments and of prayers are, there the true Church of Christ certainly is,” p. 89.

<sup>238</sup> Bannerman, *The Church of Christ*, 1:62.

<sup>239</sup> Turretin, *Institutes*, 3:87.

<sup>240</sup> *Ibid.* Berkhof, summarizing this position, states that the sacraments and discipline belong to the well-being (*bene esse*) rather than to the being (*esse*) of the church, *Systematic Theology*, p. 576.

<sup>241</sup> For this distinction, see representatively James Fisher, *the Westminster Assembly’s Shorter Catechism Explained by Way of Question and Answer*, 3d ed. (reprint, Philadelphia: Presbyterian Board of Christian Education, 1925), p. 138.

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by the blood of Christ, and indwelt by the Spirit of Christ. This reign is increasing until the day when “the kingdoms of this world become the kingdom of our Lord and of his Christ” (Rev. 11:15).

The Synoptic Gospels contain ample testimony to the centrality of the preaching of the (mediatorial) Kingdom of God to the earthly ministry of Jesus (Mark 1:15; Matt. 4:17,23).<sup>242</sup> The Kingdom of God, Jesus testifies, breaks into history in his person and work (Matt. 11:2-15; cf. Luke 17:21). The Kingdom of God was consummated neither in Jesus’ own day nor in our own (Matt. 13:36-43). Until the Kingdom’s King, Jesus, returns in glory, the Kingdom continues to expand as the word of God is preached, and men and women respond to the Sower’s Word in the way of faith and repentance (Matt. 13:1-9; 18-23).

At first glance, it is surprising to see the paucity of references to ‘Kingdom’ outside the Synoptic Gospels, especially in Acts and the Epistles. Some critics have even accused the apostles, and especially the apostle Paul, of departing from Jesus’ kingdom message. However, as Herman Ridderbos has famously observed, “Paul does nothing but explain the eschatological reality which in Christ’s teachings is called the Kingdom.”<sup>243</sup> This point is underscored by the way in which references to “kingdom,” especially in Acts, are of a programmatic character, virtually defining of Paul’s message and ministry (Acts 14:22; 20:25; 28:23,31). While the term “kingdom” may recede verbally in Acts and the Epistles, that which ‘kingdom’ denotes in the Synoptic Gospels (the redemptive order inaugurated by the death and resurrection of Jesus Christ) remains conceptually dominant throughout the rest of the New Testament. Its dominance is evident not in spite of but precisely because of Paul’s ongoing exposition of the redemptive significance of Christ’s death and resurrection.

When this conceptual continuity between Jesus’ teaching and that of the apostles is taken into account, the relation between “kingdom” and “church” comes into proper focus.<sup>244</sup> Although Jesus only mentions the church (Gk. *ekklēsia*) by name on two occasions in the Gospels (Matt. 16:18, 18:17), those two passages clarify that, by the proclamation of the apostolic word about Jesus, the resurrected Jesus will gather persons into a single people, a distinct society (Matt. 16:18).<sup>245</sup> This people is continuous with “old Israel ... the people of the covenant and of the promises.”<sup>246</sup> And yet, the dawning of the Kingdom of God radically transforms this people.

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<sup>242</sup> Note the extraordinarily helpful and brief treatment of Ridderbos, “The Kingdom of God in the Synoptic Gospels,” in *When the Time Had Fully Come: Studies in New Testament Theology*, pp. 9-25.

<sup>243</sup> Herman Ridderbos, *When the Time Had Fully Come: Studies in New Testament Theology* (Grand Rapids: Eerdmans, 1957), p. 49. Ridderbos elaborates, “Paul as the witness last called stands behind the facts, notably behind the facts of Christ’s death and resurrection. It is these facts that he is to preach and interpret as the culminating point of the Kingdom of God which has appeared in Christ, as the deciding acts in the divine, eschatological drama,” p. 49.

<sup>244</sup> On this question, see especially Geerhardus Vos, *The Teaching of Jesus Concerning the Kingdom of God and the Church* (1903; reprint, Phillipsburg, NJ: P&R, 1979); and Herman Ridderbos, *The Coming of the Kingdom* (Phillipsburg, NJ: P&R, 1962), pp. 334-396.

<sup>245</sup> See the exegesis of this text at Vos, *Teaching*, pp. 77-80.

<sup>246</sup> Ridderbos, “The Kingdom of God,” in *When the Time Had Fully Come*, p. 21.



The new thing is that this *ekklēsia* now comes into the light of the Kingdom of God. All earlier qualifications of the *ekklēsia* as the people of the election, of the covenant and of the promises, are sublimated in the Kingdom of God, are “fulfilled” as it says in the New Testament. When the Kingdom comes, the proper and *spiritual* sense of the Church comes into the light. But in the *extensive* sense, too, the *ekklēsia* acquires in the Kingdom new proportions and new relations. The *ekklēsia* is integrated in the worldwide power of the Kingdom: henceforth it is foregathered from all nations. This is the one great line connecting *basileia* (kingdom) and *ekklēsia*.<sup>247</sup>

Jesus explicitly associates the church (*ekklēsia*) with the kingdom (*basileia*) at Matt. 16:19. Jesus’ explanation of the Parable of the Weeds at Matt. 13:36-41 conceives the kingdom, in the period between his resurrection and his return, as “an aggregate of men,” or “a body of men placed under the Messiah as their ruler.”<sup>248</sup> Consequently, without saying that the visible church exhausts all that may be said of the kingdom—a proposition studiously avoided by WCF 25.2—we may nevertheless conclude that the New Testament consistently directs us to the visible church—and to no other—as *the* place where, in this era of redemptive history, we may behold the Kingdom of God. As Vos observes, “the church is a form which the kingdom assumes in result of the new stage upon which the Messiahship of Jesus enters with his death and resurrection.”<sup>249</sup> Ridderbos can even speak of the church, so far as human beings are concerned, as “the soteriological goal” of the kingdom.<sup>250</sup> The visible church and the kingdom are distinguishable, to be sure, but they are inseparable. One may not claim membership in the kingdom without also claiming membership in the visible church.

#### f. Insider Movements, the Kingdom, and the Church

The topics of the Kingdom of God and of the church do surface in IM discussions. Three IM proponents in particular, Rick Brown, Rebecca Lewis, and Kevin Higgins, have given particular attention to Kingdom and church in their writings.<sup>251</sup> Before addressing what Brown, Lewis, and Higgins have said in these areas, however, a few preliminary, staging observations are in order.

*First*, as Sleeman has noted, it is striking to observe the frequency with which IM proponents appeal to Jesus’ parable of the leaven as a “positive metaphor

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<sup>247</sup> Ibid., pp. 21-22.

<sup>248</sup> So rightly Vos, *Teaching*, p. 82.

<sup>249</sup> Vos, *Teaching*, p. 86. Compare Ridderbos’ similar but fuller statement in *The Coming of the Kingdom*, pp. 354-5.

<sup>250</sup> Ridderbos, *The Coming of the Kingdom*, p. 355.

<sup>251</sup> Doug Coleman has recognized the importance of the latter two individuals with respect to this question, *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology and Ecclesiology* (Pasadena, CA: William Carey International University Press, 2011), pp. 224-245. The discussion that follows was drafted independently of Coleman’s treatment of Lewis and Higgins.

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for insider movements.”<sup>252</sup> This parable (Matt. 13:33) is undoubtedly a positive reference to the Kingdom of God.<sup>253</sup> It denotes the progress of the Kingdom by a “gradual” and unseen “power that permeates everything.”<sup>254</sup> The question must be raised, however, whether IM proponents have aptly employed this metaphor so as to do justice to the way in which the New Testament writers understand the visible church to be the Kingdom of God.<sup>255</sup>

*Second*, IM proponents are reticent in using classical theological terminology and categories to reflect upon the church. Explicit discussions, for example, of such ecclesiological matters as an ordained ministry, the administration of the sacraments, and the exercise of church discipline are rare. IM proponents have insisted that C5 believers do and ought to gather publicly for “prayer, worship, and reading of the Christian Scriptures.”<sup>256</sup> It is not true to say, therefore, that there is no corporate dimension to the church in IM writings. It is fair to observe, however, that a robust exposition of many dimensions of the government, discipline, and worship of the church is a striking lacuna in IM writings.

Some may say that that new believers must work out the structure of government, discipline and worship in their own culturally appropriate way, drawing from the Scripture, under the guidance of the Holy Spirit. To propose any robust exposition on these topics on our part, the argument continues, would result in the imposition of our culturally determined beliefs and practices on these believers. Such a rationale, however, presupposes that these topics are culturally determined rather than biblically legislated. Because the Scripture is concerned to set forth normative principles regulating the church’s government, discipline and worship, it is not a cultural imposition to encourage believers in Muslim countries to order their lives according to these principles.

*Third*, and at a more basic level, IM writings use the term “church” with some infrequency, and prefer to employ such terms as “community” or “movement.”<sup>257</sup> The “C” in Travis’ C1-C6 spectrum, for example, stands for “Christ-centered community.” While C-1 and C-2 refer to groups that Travis terms

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<sup>252</sup> Matthew Sleeman, “The Origins, Development and Future of the C5/Insider Movement Debate,” *SFM* 8.4, August 2012, p. 536, citing representatively Stuart Caldwell, “Jesus in Samaria: A Paradigm for Church Planting Among Missions,” *IJFM* 17.1 (Spring 2000): p. 30; Charles Kraft, “Is Christianity a Religion or a Faith?,” in *Appropriate Christianity*, *op. cit.*, p. 92; Rebecca Lewis, “Insider Movements: Honoring God-Given Identity and Community,” *IJFM* 26.1 (Spring 2009): p. 19. To this list we may add John Travis and J. Dudley Woodberry, “When God’s Kingdom Grows Like Yeast: Frequently Asked Questions about Jesus Movements within Muslim Communities,” *Mission Frontiers*, July-August 2010, pp. 24-30; and Kevin Higgins, “Beyond Christianity: Insider Movements and the Place of the Bible and the Body of Christ in New Movements to Jesus,” *Mission Frontiers*, July-August 2010, p. 13.

<sup>253</sup> Sleeman rightly notes that Scripture predominantly employs the metaphor of yeast or leaven negatively, Sleeman, “Origins,” p. 536.

<sup>254</sup> Ridderbos, *Matthew*, Bible Student’s Commentary (Grand Rapids: Zondervan, 1987), p. 264.

<sup>255</sup> So Sleeman, *op. cit.*, p. 536.

<sup>256</sup> William, “Inside/Outside,” p. 70.

<sup>257</sup> Two notable exceptions to this trend are Kevin Higgins, “Inside What? Church, Culture, Religion and Insider Movements in Biblical Perspective,” *SFM* 5.4, August 2009, pp.74, 76-81; Rick Brown, “The Kingdom of God and the Mission of God: Part 1” *IJFM* 28.1 (Spring 2011): pp. 5-12; and Rick Brown, “The Kingdom of God and the Mission of God: Part 2” *IJFM* 28.2 (Summer 2011): pp. 49-59.

“churches,” C-3, C-4, C-5, and C-6 groups are not denoted “church” but simply “Christ-centered community.”<sup>258</sup> Some prefer to speak of “Jesus movements within Muslim Communities.”<sup>259</sup> Rebecca Lewis does speak of C5 communities as “churches.”<sup>260</sup> In one recent definition of Insider Movements, however, Lewis sets the word “church” in quotation marks, likely to avoid giving the impression that this community is a “new parallel social structure” and that its members have severed ties with “their socio-religious community.”<sup>261</sup> Finally, while J. S. William does refer to C5 communities as “church,” and to the public worship of these communities as “doing church,” his concluding and summarizing “set of commitments” refrains from using the term.<sup>262</sup> William furthermore clarifies what IM proponents mean when “they advocate the formation of ‘churches’—it consists of ‘encourag[ing] believers to utilize existing social networks.’”<sup>263</sup>

To be sure, the word “church” has in the minds of some non-Christians, especially in the Muslim world, non-biblical and anti-biblical connotations. Some IM proponents may be motivated by a desire to preclude or forestall the association of these connotations with believing communities. While this desire is a laudable one, it is important to recognize that the Scripture does use the word “church” of the body of believers. Even as we are sensitive to the connotations of biblical terminology among contemporary audiences, we must embrace and wisely employ the terms and descriptions that God has supplied for his people in the Scripture.

These preliminary observations underscore the need to understand IM reflections on the Kingdom and the church on their own terms. Care must be taken, then, to avoid importing theological assumptions into IM uses of terminology and concepts. Once such a study is undertaken, we will be in a position to evaluate IM claims biblically and confessionally.

### (1) Rick Brown

Rick Brown, translation consultant for Wycliffe/SIL, has devoted considerable attention to the nature of and relationship between the Kingdom of God and the church.<sup>264</sup> Brown understands the Kingdom to admit of “stages” or “phases of development.”<sup>265</sup> He is clear that these stages belong to a single kingdom, not separate kingdoms altogether.<sup>266</sup> The Kingdom of God, then, runs from its inauguration at the beginning of Jesus’ public ministry to its consummation at the return of Jesus at the end of the age.<sup>267</sup>

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<sup>258</sup> Timothy C. Tennent, “Followers of Jesus (Isa) in Islamic Mosques: A Closer Examination of C-5 ‘High-Spectrum’ Contextualization,” *IJFM* 23.3 (Fall 2006): p. 101.

<sup>259</sup> Travis and Woodberry, “God’s Kingdom,” p. 1, *et passim*.

<sup>260</sup> Note Lewis, “Promoting Movements,” esp. fn. 1.

<sup>261</sup> Lewis, “Insider Movements,” p. 16.

<sup>262</sup> William, “Inside/Outside,” pp. 87, 70, 88.

<sup>263</sup> William, “Inside/Outside,” p. 83.

<sup>264</sup> Brown, “The Kingdom of God, Part 1,” and *idem.*, “The Kingdom of God, Part 2.”

<sup>265</sup> Brown, “The Kingdom of God, Part 1,” p. 8; “The Kingdom of God, Part 2,” p. 49.

<sup>266</sup> Brown, “The Kingdom of God, Part 2,” p. 50.

<sup>267</sup> *Ibid.* Note especially Brown’s Figure 6.

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Brown understands the church to be in very close relationship with the Kingdom of God. He argues that the New Testament term *ekklesia* denotes “local bodies of citizens of the Kingdom of God” as well as “the body of Kingdom citizens as a whole.”<sup>268</sup> The church, then, is hardly ancillary to the Kingdom of God. In fact, Brown argues, “the Kingdom community is both the result of God’s mission and a means for its blessings and expansion to all peoples of the earth.”<sup>269</sup>

Brown furthermore acknowledges the distinction between the church visible and invisible. He not only references in support such texts as Matt. 13:24-30, 36-43; 25:32; and 1 John 2:19, but favorably cites Calvin and Augustine as faithful exponents of this biblical distinction.<sup>270</sup> For Brown, this distinction entails two points. First, not every member of the visible church is a true member of the invisible church. Second, the invisible church consists of Christ’s “true sheep, whether in a visible fold or not,” that is to say, some of these true sheep may be “unchurched.”<sup>271</sup>

Given these definitions, how does Brown understand the Kingdom of God and the church to relate to one another? To understand Brown’s conception of this relationship, it is necessary to introduce a third category or set of categories that Brown employs, that of “religion.” For Brown, “religion” includes not only non-Christian religions but also specific Christian denominations and Christian religious traditions.<sup>272</sup> What is “religion,” particularly within a Christian context? It is what defines or distinguishes a “Christian denomination” and sets that denomination “in competition with other Christian denominations and non-Christian religions.”<sup>273</sup> Examples of such defining or distinguishing features include “particular theological formulations, form of church polity, professional clergy, religious calendar, rituals, order of worship, denominational associations, style of religious buildings.”<sup>274</sup> These features, Brown urges, may be “useful” for Kingdom purposes, but are neither “ends in themselves” nor “mandate[d] ... for Kingdom communities (ecclesiae).”<sup>275</sup> After all, “Jesus did not found an institutional religion or commission his disciples to propagate one.”<sup>276</sup> What counts are not “religious rites and rituals” but “the Kingdom of God, living ‘in Christ,’ praising God, praying in one’s heart, and meeting together frequently as loving faith communities.”<sup>277</sup>

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<sup>268</sup> Brown, “The Kingdom of God, Part 1,” p. 10.

<sup>269</sup> Ibid.

<sup>270</sup> Ibid., pp. 10-11.

<sup>271</sup> Ibid., p.11. Note how Brown speaks of “folds” expressly in terms of social groupings; see *ibid.*, p. 10, esp. Figure 1.

<sup>272</sup> Brown, “The Kingdom of God, Part 2,” p. 54. Examples of groups corresponding to “forms of Christian religion” that Brown offers include Roman Catholics, Orthodox Christians, Pentecostals, Anglicans, Lutherans, and Baptists, “Kingdom of God, Part 1,” p. 11.

<sup>273</sup> Brown, “The Kingdom of God, Part 2,” p. 54.

<sup>274</sup> Ibid.

<sup>275</sup> Ibid.

<sup>276</sup> Ibid., p. 57.

<sup>277</sup> Ibid., p. 54.

## APPENDIX V

An added liability to “religion,” especially within Christian contexts, is that it promotes social conflict and struggle with other religions in order to “persuade ... people of other religions ... to convert to one’s own.”<sup>278</sup> The true struggle, according to the New Testament, is the spiritual struggle of the Kingdom of God against the kingdom of Satan. These two struggles differ inasmuch as kingdom struggle does not seek “to promote one religious tradition over all others,” but “to advance the Kingdom of God in all social groups.”<sup>279</sup> In order to achieve this end the apostle Paul “was polite towards Gentiles rather than polemical, drawing them towards the Savior.”<sup>280</sup> Jesus did not “condemn [Gentiles’] religious traditions and institutions but revealed to them something far better: the Kingdom of God and the surpassing grace of the King.”<sup>281</sup>

In summary, Brown argues that what is necessary for “spiritual growth is that people (1) belong to the invisible ecclesia of God’s Kingdom and (2) be a part of a local ecclesia of fellow members of the Kingdom.”<sup>282</sup> It is not necessary that they leave “denominations” or “socioreligious groups” in order to affiliate with others.<sup>283</sup> “Kingdom assemblies” need not “identify with a form of Christian religion,” and Christians must allow “God time to develop these faith communities in the way he wants ... bringing them into maturity as Kingdom communities.”<sup>284</sup> One benefit of this approach, Brown argues, is that “the Gospel of the Kingdom” will “spread throughout [the] social networks” of which these Kingdom disciples are already part.<sup>285</sup>

Turning then to consider Brown’s formulations: Brown correctly insists upon a single Kingdom of God within the teaching of the New Testament. Brown furthermore helpfully distinguishes the Kingdom of God from the church in such a way that yokes the two together in service of a common divine mission. Brown also grasps the importance of the distinction between the invisible and visible church, even if his particular formulation leaves unclear whether one may claim membership in the invisible church without affiliating with the visible church.<sup>286</sup>

Brown’s employment of the category “religion” particularly presents significant problems for his reflections on the Kingdom and the church. A couple of observations are in order. First, the term “religion” encompasses and unites two diverse entities—Christian denominations and non-Christian religions. To define “religion” in this fashion suggests a degree of parity or equivalency between Christian denominations and non-Christian religions.

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<sup>278</sup> *Ibid.*, p. 55.

<sup>279</sup> *Ibid.*

<sup>280</sup> *Ibid.*

<sup>281</sup> *Ibid.*

<sup>282</sup> *Ibid.*, p. 56.

<sup>283</sup> *Ibid.*

<sup>284</sup> *Ibid.*, p. 57.

<sup>285</sup> *Ibid.*, p. 58.

<sup>286</sup> Brown, “The Kingdom of God, Part 1,” p. 11. See our discussion above in connection with this reference.

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Brown does not understand the two to be equal in every respect. They are aligned in so far as they stand antithetically related to the “Kingdom of God.”

But is this alignment at all defensible? Brown categorically asserts but nowhere argues that such distinguishing features of Christian denominations as church government and “particular theological formulations” belong to “religion” and therefore stand against the Kingdom of God. But Presbyterians have long advanced biblical arguments for *jure divino* church government as essential to the well-being of the visible church. While Brown’s phrase “particular theological formulations” is an imprecise one, it is worth noting that the apostle Paul understood his calling to “declare the whole counsel of God” even as he went about “proclaiming the kingdom” (Acts 20:27,25). It is one thing to express disagreement with a particular denomination’s understanding of theology, polity, or worship. It is another matter entirely for Brown to suggest that substantial ecclesiological reflection upon theology, polity, or worship is antithetical to the Kingdom of God and therefore subversive of disciples’ maturing in the faith. On the contrary, the Scripture’s teaching on these subjects is an indispensable part of the biblical doctrine by which Christian disciples mature.

Second, the New Testament does not support Brown’s contention that the Kingdom’s advancement does not entail confrontation of false religion. Jesus was explicit in telling the Samaritan woman “you worship what you do not know; we worship what we know, for salvation is from the Jews” (John 4:22). In other words, Samaritan worship was false, and biblical (Old Testament) worship was true. To claim that Jesus did not “condemn [Gentiles’] religious traditions and institutions” is therefore not true to the biblical record.<sup>287</sup>

The apostles, furthermore, evidence confrontation with other religions as they were engaged in the work of proclaiming the gospel of the Kingdom of God. Paul could tell the Lystrans that their religious ordinances were “vain things” in contrast with a “living God who made the heaven and the earth and the sea and all that is in them” (Acts 14:15). Paul challenged the Athenians’ conception of “the divine being [as] gold or silver or stone, an image formed by the art and imagination of man,” and urged them to “repent” (Acts 17:29-30).<sup>288</sup> Paul’s ministry in Ephesus was widely and accurately perceived as a threat to the cult of Artemis (Acts 19:21f.).<sup>289</sup> Paul’s first epistle to the Thessalonians, widely regarded to have been drafted shortly after his evangelistic campaign in

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<sup>287</sup> Brown, “The Kingdom of God, Part 2,” p. 55. One must also take into account the fact that Jesus was sent only to the lost sheep of Israel (Matt. 10:5). It was not the primary purpose of his ministry directly to engage Gentile individuals, much less non-Jewish religions. In light of the nature of Jesus’ mission, then, that Jesus did so engage one such individual on this particular question is telling.

<sup>288</sup> Pace Brown, “The Kingdom of God, Part 1,” p. 55.

<sup>289</sup> Brown understands the town clerk’s words in verse 37 (“For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess”) as evidence of Paul’s non-confrontational stance towards Artemis worship, but this is hardly the sole exegetical possibility, see J. A. Alexander, *The Acts of the Apostles*, 2 vols. (New York: Scribner, 1857), 2:217. Nor is it even likeliest exegetical possibility, C. K. Barrett, *Acts 15-28*, International Critical Commentary, vol. 2 (New York: T & T Clark, 1998), pp. 936-7, citing Chrysostom *Homily* 42.2.

Thessalonica, speaks of the Thessalonians as having “turned to God from idols to serve the living and true God” (1 Thess. 1:9), a statement that surely presumes an earlier message of confrontation against pagan idolatry. In short, categorically to deny confrontation as a biblical means of advancing the Kingdom of God runs counter to the New Testament data. This is not to say that this kind of confrontation is required every time the word is preached. It is to say that Jesus and his apostles did not shrink from declaring false religions to be false, in the service of proclaiming the gospel of the Kingdom.

(2) **Rebecca Lewis**

Rebecca Lewis has defined “insider movements” as “movements to obedient faith in Christ that remain integrated with or inside their natural community.”<sup>290</sup> By “movement” she understands “any situation where the Kingdom of God is growing rapidly without dependence on direct outside involvement.”<sup>291</sup> This concept of “movement” owes much to McGavran’s description of “people movements” who come to Christ in the aggregate rather than individually, often without missionary witness. Thus, such “house churches” formed are “pre-existing social networks turning to Christ rather than artificial aggregate groupings,” and “retain” their “social identity.”<sup>292</sup> These churches “are not institutionalized, and the people in both movements share a new spiritual identity as members of the Kingdom of God and disciples of Jesus Christ,” although “this new spiritual identity is not confused or eclipsed by a new social identity.”<sup>293</sup>

Lewis argues that the “aggregate-church model”—the “gathering together [of] individual believers ... into new ‘communities’ of faith”—“works well in highly individualistic Western cultures (e.g., the US).”<sup>294</sup> This model, however, is ineffective and even counterproductive in “most of the world,” where people “live in cultures that have strong family and community structures.”<sup>295</sup> The model of the New Testament, rather, is the “*oikos* or household-based church, where families and their pre-existing relational networks *become* the church as the gospel spreads in their midst,” and “decisions to follow Christ are often more communal rather than individual.”<sup>296</sup> Thus, “the movement to Christ has ... remained inside the fabric of the society and community.”<sup>297</sup> The goal is to “remain in and transform” those “networks” with “minimal disrupt[ion]” to those networks. Therefore, “these believing families and their relational networks *are* valid local expressions of the Body of Christ, fulfilling all the ‘one another’ care seen in the book of Acts...”<sup>298</sup> This is the way in which, Lewis urges, that “the gospel [will] take its course among the Muslims and

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<sup>290</sup> Lewis, “Insider Movements,” p. 16.

<sup>291</sup> Lewis, “Promoting Movements,” p. 76, fn. 1.

<sup>292</sup> *Ibid.*

<sup>293</sup> *Ibid.*

<sup>294</sup> *Ibid.*, p. 75.

<sup>295</sup> *Ibid.*

<sup>296</sup> *Ibid.*

<sup>297</sup> *Ibid.*, p. 76.

<sup>298</sup> *Ibid.*

Hindus...like yeast in the dough.”<sup>299</sup> Our task in missiology, she argues, is to “see what God seems to be doing and evaluat[e] that in the light of scripture (copying the apostolic process in Acts 15).”<sup>300</sup> Lewis believes that she is describing the way in which the gospel spread in the New Testament.<sup>301</sup> As the gospel infiltrated and permeated *oikos*-networks in Acts—Lewis cites the examples of Cornelius, Lydia, and Crispus—so also the gospel spreads today.<sup>302</sup> “Jesus movements within any culture or religious structure, no matter how fallen, will be able to transform it.”<sup>303</sup>

What are we to make of Lewis’ paradigm, particular as it bears on the Scripture’s teaching on the church? Lewis is certainly correct to say that the New Testament provides normative guidance with respect to principles concerning the extension of the church. She is also correct to identify Cornelius, Lydia, and Crispus as examples of heads of household, through whom the gospel entered a pre-existing social network. One must question her insistence, however, that these examples in Acts are meant to supply the kind of biblical norm for which Lewis pleads. Acts affords as many, if not more, examples of individuals coming to faith in Christ through the public preaching of the word by the apostles (Acts 2:41; 4:4; 8:13; 8:26; 13:12; 17:14; 17:34). In these instances of conversion, there is no indication of the presence, much less the mediating presence, of the pre-existing social network that Lewis describes. Even more to the point, Acts not infrequently depicts the positively disrupting effects of the gospel within certain pre-existing social networks (e.g., Acts 13:42-52; 17:1-9; 17:10-14; 18:1-2; 19:9).<sup>304</sup> Although Lewis is quick to dismiss what she terms the “aggregate-church model” as ineffective in non-Western settings, and insinuates that it is the by-product of Western culture, she does not give adequate consideration to the biblical precedents for just such an approach.

Furthermore, Acts insists that those who profess faith are to be gathered into like-minded communities broader than the familial household. Therefore, while the New Testament writers can address certain Christians as belonging to a particular household (1 Cor. 1:16; Philemon 2; Acts 11:14; Acts 16:15; Acts 18:8; Col. 4:15), they can nevertheless identify an entire congregation or even the entire visible church in explicit ‘household’ (*oikos*) terms (Gal. 6:10; Eph. 2:19; 1 Tim. 3:15; Heb. 10:21; 1 Pet. 4:17).<sup>305</sup> Such language hearkens back to Old Testament references to God’s entire covenant people as “the house of Israel” (Exod. 16:31 is the first of many examples). Tellingly, while the New Testament arguably may speak of *oikos* at times in terms of what Lewis calls a

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<sup>299</sup> Dick Brogden, “On Religious Identity: Inside Out—Probing Presuppositions Among Insider Movements,” p. 35, note “o,” quoting Lewis.

<sup>300</sup> Ibid., p. 36, note “u,” quoting Lewis.

<sup>301</sup> Ibid., p. 33, note “a,” quoting Lewis.

<sup>302</sup> Lewis, “Promoting Movements,” p. 75.

<sup>303</sup> Brogden, “On Religious Identity,” p. 34, note “d,” quoting Lewis.

<sup>304</sup> A state of affairs tellingly overlooked by Rebecca Lewis in her discussion of how “pre-existing communities become church,” “Insider Movements,” p. 17.

<sup>305</sup> These passages are drawn from John Span, “Towards a Biblical Theology of ‘Oikos,’” *SFM* 6.1, February 2010, p. 245.



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pre-existing social network, the New Testament is clear that such households do not exhaust the term as that term is applied to the church.

Strikingly, Paul's use of the term *oikos* in 1 Tim. 3:15 surfaces in a discussion of the qualifications of the elder (cf. 3:5). This suggests that, for Paul, the *oikos* here is a unit ordered by a government distinct from that of the household or pre-existing social unit, and imposed by the apostles upon the whole church. The formation of a distinct and apostolic government for this *oikos*, or local congregation, suggests that Lewis's dichotomy between "artificial aggregate groupings" and "pre-existing social networks turning to Christ" is not true to the New Testament data.<sup>306</sup> Why would Timothy be instructed to appoint leaders for a community that already existed?

Furthermore, as Span has noted, Paul use of *oikos* at Eph. 2:19 (with v. 20) defies an understanding of the term strictly in terms of pre-existing social networks.<sup>307</sup> Gentile believers are "no longer strangers and aliens" but "fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone." To speak of church as a "household" is to speak of the church as founded upon the "apostles and prophets." Again, Lewis's restrictive definition impoverishes and distorts the fullness of this New Testament term.

A more basic methodological objection may be raised against Lewis's paradigm. Lewis has chosen one biblical metaphor for the church ('household'), but has failed to consider and to give comparable weight to other New Testament metaphors for the church, including "flock," "temple," "bride," "assembly," "chosen people, royal priesthood, holy nation, a people belonging to God," "vine," "saints," and "field."<sup>308</sup> In other words, a fuller biblical theology of the church, such as that intimated at WCF 25.2, is necessary to avoid not only a partial but also a skewed portrayal of the New Testament's teaching about the nature and the extension of the church. From the standpoint of New Testament theology, to privilege the single metaphor of *oikos* to the exclusion of other metaphors, appears arbitrary.

### (3) Kevin Higgins

Another IM proponent who has provided extended reflection upon the church is Kevin Higgins. While approvingly citing Rebecca Lewis's definition of IM noted above, Higgins offers his own definition.

A growing number of families, individuals, clans, and/or friendship-webs becoming faithful disciples of Jesus within the culture of their people group, including their religious culture. This faithful discipleship will express itself in culturally appropriate communities of believers who will also continue to

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<sup>306</sup> So, rightly, Span, "Oikos," p. 246.

<sup>307</sup> Ibid.

<sup>308</sup> This list has been drawn from the fuller list at *ibid.*, p. 249.

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live within as much of their culture, including the religious life of the culture, as is biblically faithful. The Holy Spirit, through the Word and through His people will also begin to transform His people and their culture, religious life, and worldview.<sup>309</sup>

How do these communities relate to the church? Higgins, following Lewis, argues simply that “pre-existing social structures can become the church.”<sup>310</sup> Higgins proceeds to reflect on the church, especially in light of criticisms that have been raised by IM proponents. He argues, first, that “the Church is made up of believers who have been saved by grace through faith. In one sense it is true to say that no one can join the Church. People are spiritually born into it by God.”<sup>311</sup> Second, the Church’s “primary strategy ... to fulfill its purpose” is “to multiply itself through functions such as those listed in Acts 14:21-28,” including “selecting and training and appointing elders in every church, and connecting with and participating with other churches in the ongoing expression of the Gospel,” although Higgins stresses that “those same biblical functions can take place as an insider movement albeit with altered forms and vocabulary.”<sup>312</sup>

Higgins is also concerned to relate the church to the Kingdom of God. He argues that “the Kingdom of God includes the Church, but is bigger than the Church. The Kingdom refers to the whole range of God’s exercise of His reign and rule in the universe. This includes religions. The Kingdom paradigm acknowledges there is another kingdom as well, and takes seriously the battle for the allegiance and hearts and minds of people.”<sup>313</sup> Higgins understands “God at work in the religious life of mankind” to extend more broadly than the church. But what, for Higgins, does this precisely mean?

It means that “God is drawing people to Himself beyond the confines and boundaries we normally refer to as ‘His people’.”<sup>314</sup> These individuals may even be said to be “in relationship” with God, although Higgins stresses that to say this “does not necessarily imply that such a relationship is a saving relationship.”<sup>315</sup> Higgins sees his model as identifiable with neither exclusivism, inclusivism, nor pluralism.<sup>316</sup> Rather, we must “acknowledge some combination of all three elements,” and recognize that “no template can be applied to every situation in the same way.”<sup>317</sup>

Higgins’s statements about the church proper have commendable elements. He is correct to say that the church has a biblically mandated

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<sup>309</sup> Higgins, “Inside What?” p. 75.

<sup>310</sup> Higgins, “Inside What?” p. 76.

<sup>311</sup> Higgins, “Inside What?,” p. 77.

<sup>312</sup> *Ibid.*

<sup>313</sup> *Ibid.*, p. 87. Coleman argues that Higgins’ statements here are “representative of, or at least consistent with” the Kingdom Circles approach of Rebecca Lewis and others, *A Theological Analysis*, p. 35.

<sup>314</sup> Higgins, “Inside What?,” p. 86.

<sup>315</sup> *Ibid.*

<sup>316</sup> *Ibid.*, p. 87.

<sup>317</sup> *Ibid.*, p. 88.

mission, and to acknowledge that certain details of her government are prescribed in Scripture itself. What is troubling is what goes unstated. Higgins's definition of the church as "only those born from above and incorporated by the Spirit in his Body" not only neglects the covenantal nature both of the church and of membership in the church,<sup>318</sup> but fails to address both the sacramental dimensions of church membership (baptism) and the governmental dimensions of church membership (e.g., examination by the church's elders; reception by profession of faith). It addresses, in other words, inward and invisible dimensions of church membership, but it neglects to address certain outward dimensions of church membership—dimensions that the New Testament does not regard as unimportant or dispensable to a well-ordered church. It is not that Higgins sees no place for government within the church. We have noted above that he does. It is that he is not concerned to relate the functioning of the church's government to his understanding of church membership.

Higgins' statements about the Kingdom are troubling as well. Higgins understands the Kingdom to be broader or more extensive than the church. The area of non-overlap is a specifically religious area. This formulation is problematic for at least two reasons. First, Higgins's definition of the Kingdom raises questions about his understanding of the relation of the church to the Kingdom of God. The precise New Testament relationship between the Kingdom and the church that our Confession articulates (WCF 25:2) and which we have sketched above cannot be sustained by Higgins' definition. While, for Higgins, the church may be *a* manifestation of the Kingdom, nothing in his definition requires that the church be the single place to which the New Testament directs us to behold the Kingdom of God. Indeed, his definition appears to be crafted specifically to avoid such an implication.

Second and more importantly, Higgins's understanding of the Kingdom cannot sustain the exclusivity of the Christian religion. To his credit, Higgins' concluding remarks stress his desire to "reaffirm ... the conclusion that Jesus is the only way of salvation," and that "the Gospel is unique."<sup>319</sup> But how may one reconcile that affirmation with his subsequent statement that "If God is active in other religions, then to at least some degree His truth can be found and responded to within the context of those other religions"?<sup>320</sup> Higgins's formulations concerning Kingdom and church, then, raise profound soteriological questions and have serious missiological implications.

#### **g. Some General Reflections on IM, the Kingdom, and the Church**

Stepping back from Brown's, Lewis', and Higgins' proposals specifically, it is appropriate to offer some reflections and raise six reservations about IM proponents' statements about the church and the Kingdom more generally.

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<sup>318</sup> Bill Nikides, "A Response to Kevin Higgins' 'Inside What? Church, Culture, Religion and Insider Movements in Biblical Perspective,'" *SFM* 5.4, August 2009, p. 97.

<sup>319</sup> Higgins, "Inside What?" p. 88.

<sup>320</sup> *Ibid.*

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*First*, IM proponents offer statements about the Kingdom of God that may be read as antithetically relating the Kingdom and the church. J. S. William favorably cites John and Anna Travis: “Jesus’ primary concern was the establishment of the Kingdom of God, not the founding a new religion.”<sup>321</sup> Rebecca Lewis argues that “the new spiritual identity of believing families in insider movements is in being followers of Jesus Christ and members of His global kingdom, not necessarily in being affiliated with or accepted by the institutional forms of Christianity that are associated with traditionally Christian cultures. They retain their temporal identity in their natural socio-religious community, while living transformed lives due to their faith in Christ.”<sup>322</sup> If the Travises and Lewis intend to exclude the church—its government, discipline, and worship—from what they term “a new religion” or “institutional forms of Christianity,” it is not evident from these statements.

Some statements by IM proponents about the Kingdom define the Kingdom in decidedly, even exclusively, inward and invisible terms. John Ridgway, summarizing Jesus’ teaching about the Kingdom, declares that “the whole kingdom lifestyle seemed independent of any religious structure.”<sup>323</sup> Furthermore, “at the heart of the gospel from Genesis to Revelation is God’s desire to reconcile every ethnic community...” This would happen, Ridgway continues, “not ... through organized religion but through Jesus’ introduction of the Kingdom of God.” Such statements rob the Kingdom not only of its biblical ties to the church but conceivably to any normative form whatsoever. It effectively, as John Span, summarizing one criticism of Ridgway, has observed, “pit[s] the spiritual against [the] physical,” and thus constitutes a “problematic...dualism.”<sup>324</sup>

*Second*, a related dichotomy surfaces in some proponents’ discussions about the church. In response to the question whether “Jesus-following Muslims [who] do not join traditional Christian churches or denominations ... see themselves as part of the body of Christ,” Travis and Woodberry reply that “the great majority of Jesus-following Muslims view all people who are truly submitted to God through Christ, whether Christian, Muslim, or Jewish, as fellow members of the Kingdom of God. The presence of the Spirit of God in both born-again Christians and born-again Muslims points to realities—the body of Christ and the Kingdom of God—that go beyond socio-religious labels and categories.”<sup>325</sup> The unity for which Travis and Woodberry plead, in other words, is invisible and Spiritual but does not necessarily have ecclesiastical dimensions.

Similarly, in response to a question about the administration of the sacraments among “Jesus movements within Muslim communities,” Travis and Woodberry respond with respect to water baptism that, while “most Jesus-following Muslims” observe water baptism, some “do not yet practice outward water baptism”

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<sup>321</sup> William, “Inside/Outside,” p. 79, citing Travis and Travis, “Appropriate Approaches in Muslim Contexts,” n.p.

<sup>322</sup> Lewis, “Promoting Movements,” p.76, quoted in Span, “Confusion of Kingdom Circles,” p. 83.

<sup>323</sup> Ridgway, “Insider Movements in the Gospels and Acts,” p. 79.

<sup>324</sup> Span, “Confusion of Kingdom Circles,” p. 85.

<sup>325</sup> Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” p. 28.

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but “consider themselves to have been baptized spiritually because of their relationship with Christ, who baptizes with the Holy Spirit.”<sup>326</sup> Likewise, with respect to the Lord’s Supper, “it is a common practice, during a meal shared together, to remember the sacrifice of Jesus for the forgiveness of sins....”<sup>327</sup> Both examples are deficient in the same respect—they are alleged instances of the observance of Christian sacraments, but without the specific intention of observing the sacrament, without the elements of water, bread, and wine, without the lawful administration by a Christian minister, outside the context of the public worship of God (cf. *WCF* 27.4, *WLC* 176).<sup>328</sup>

*Third*, this discomfort with church, form, and order evident within IM literature is attended by IM proponents’ privileging of Jesus’ parable of the leaven, noted above. The Kingdom is said to spread secretly and inwardly, through pre-existing social networks, until the totality of the network or culture has been influenced and captured by the gospel. This understanding of the extension of the kingdom is without reference to the public preaching of the Word of God. At times public preaching does occur, but IM paradigms do not give it the primacy warranted by Scripture. This is a startling omission given the way in which Jesus identified preaching as the primary means by which the Kingdom would expand (Mark 4:1-20), a fact confirmed by Jesus’ own ministry (Matt. 4:23), his choosing of twelve disciples to proclaim the Kingdom in his own day to Israel (Matthew 10), and, after his resurrection, to the world (Matt. 28:18-20; Luke 24:44-49; John 20:19-23). In voicing this concern, we do not deny that the gospel may and does spread through pre-existing social networks. Neither do we deny that IM proponents advocate and promote the dissemination of the Word of God in Muslim contexts. Neither do we insist upon a particular style of preaching that owes more to Western convention than to biblical norms. We are saying, rather, that IM proponents have given insufficient attention and place to the New Testament’s understanding of the public preaching of the Word.

The ministry of the apostles in the Acts, a ministry that is both centered upon the public and authoritative proclamation of Christ, and that is properly denominated a “kingdom” ministry, as we have argued, corroborates the data from the Gospels. The commands set forth by Paul in the Pastoral Epistles extend the same pattern into the period of time between the passing of the apostolic generation and the return of Christ. God has appointed an ordained ministry to proclaim the Word of God, by which sinners will be converted and saints will be edified. IM proponents’ reading and appropriations of the parable of the leaven reflect a general failure to grasp the broader pattern of Scripture’s teaching about the relationship between Kingdom and Church, and about the extension of the Kingdom through the authoritative proclamation of the Word.

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<sup>326</sup> The authors provide a footnote, “This is the position held by Quakers and the Salvation Army.” This footnote suggests the importance to the authors of citing some sort of precedent for this position. Compare the sympathetic and similar reflections of Brown, “The Kingdom of God, Part 2,” p. 57, p. 59 fn. 26.

<sup>327</sup> Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” p. 29.

<sup>328</sup> While not all traditions share this confessional language, what we have in mind is the faithful biblical administration of the sacraments.

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*Fourth*, IM understandings of the church risk stunting the growth and maturity of real believers present in these “Jesus-based communities.” The regular ministry of the Word of God and the administration of the sacraments are “means of grace.” Christ has appointed these means in his church precisely in order to grow and to mature his people by the power of the Holy Spirit. The discipline of the church, furthermore, is intended for the spiritual welfare of the disciplined individual (1 Cor. 5:5). Any understanding of the church that justifies these means’ absence or that militates against their regular and ongoing administration in any appropriate setting can, therefore, only be to the detriment of true Christians in such situations.

*Fifth*, IM understandings of the church place outsiders in a particular quandary with respect to identifying the “Jesus-based communities” in question. On what basis might we recognize these bodies as churches? We have observed above how Reformed confessions and writers alike have pointed to the Word of God, particularly the preached Word of God as the defining mark of the church. It is not simply that these bodies lack officers whose calling it is to open the Word of God to them. It is that the IM understandings of Kingdom and church surveyed above evidence neither the urgency of nor even the necessity of introducing such officers into the church. IM methodology, in other words, does a disservice to these bodies by perpetuating a situation that is not conducive to outside churches’ desires to recognize, assist, and encourage bodies that may in fact prove to be sister churches.

*Sixth*, IM understandings of the church fail to evidence serious interaction with historical Christian reflection on the doctrine of the church and, back of that, the biblical testimony to the church. Most IM proponents are self-identified Protestants and are, therefore, heirs of a Reformational tradition that has devoted considerable attention to the Scripture’s teaching on the church. But it is precisely such a tradition that IM proponents have failed to engage. This is not a complaint that IM proponents have failed to embrace and to propagate the fine points of Presbyterian polity. It is to say, rather, that discussions of such basic or fundamental matters as the marks of the church; the invisible and visible church; and the means of grace require considerably more attention than IM proponents have generally afforded in their writings. This is not to say, furthermore, that IM proponents are operating with no understanding of the church. They have, we have seen, definite understandings of the Kingdom, of the church in relation to the Kingdom, and of the progress and growth of the Kingdom. These understandings, however, require to a considerable degree more exegetical and theological articulation and exposition than they have thus far been afforded.

## 2. Covenant Identity

### a. Employing a Biblical Paradigm

Though the doctrine of the church is unsuitably muted within IM, discussions of *identity* feature prominently in IM writings. One’s identity is a matter,

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in fact, which IM advocates and critics alike deem as a core feature of the debate.<sup>329</sup> Tim Green admits of the complexities involved:

Making sense of “identity” can be difficult. This is partly because different academic disciplines define identity in different ways. Psychologists focus on the private self-awareness of individuals, while anthropologists and some sociologists view identity as a collective label marking out different groups. Social psychologists describe “identity negotiation” between individuals and groups. So there is no universally agreed definition, and that is before taking theological perspectives into account!<sup>330</sup>

As seen earlier, Rebecca Lewis' definition of Insider Movements specifies that Insiders “remain inside their socioreligious communities, retaining their identity as members of that community while living under the Lordship of Jesus Christ and the authority of the Bible.”<sup>331</sup> In order to analyze this definition for internal coherence, one must consider how identity relates to the Lordship of Christ and the authority of the Bible. First then, one needs a theology of “identity.” This proves no mean task, since the term “identity” appears not in the Bible, but in psychology and sociology texts which may not operate under biblically based presuppositions about the nature of man and his relation to self, the rest of creation, and Creator.

Even in the secular arena, no standard definition of “identity” reigns. In the words of Stanford University political scientist James Fearon, “Our present idea of ‘identity’ is a fairly recent social construct, and a rather complicated one at that. Even though everyone knows how to use the word properly in everyday discourse, it proves quite difficult to give a short and adequate summary statement that captures the range of its present meanings.”<sup>332</sup> Fearon traced current usage of the term “identity” to mid-Twentieth century psychologist Erik Erikson<sup>333</sup> and gave a variety of sample definitions from the literature, e.g., “people's concepts of who they are, of what sort of people they are, and how they relate to others.”<sup>334</sup> Such a definition, which leaves each person's identity strictly in his own hands to define, cannot be accepted uncritically by Christians. An alternative such as, “a nexus of relations and transactions actively engaging a subject”<sup>335</sup> at least admits the possibility for God to be one of the “relations engaging a subject,” and even the

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<sup>329</sup> See, for example, the entire issue of *IJFM* 27.1 (January-March 2010); Tim Green, “Identity Issues for Ex-Muslim Christians , with Particular Reference to Marriage,” *SFM* 8.4, August 2012, pp. 435-481; Henry J. Wolfe, “Insider Movements: An Assessment of the Viability of Retaining Socio-Religious Insider Identity in High-Religious Contexts” (PhD diss., Southern Baptist Theological Seminary, 2011); Dutch, “Should Muslims Become ‘Christians’?”

<sup>330</sup> Green, “Identity Issues,” p. 438.

<sup>331</sup> Lewis, “Promoting Movements,” p. 75.

<sup>332</sup> James D. Fearon, “What is Identity (As We Now Use the Word)?” Unpublished paper, November 3, 1999, p. 2, <http://www.stanford.edu/~jfearon/papers/iden1v2.pdf> (accessed January 5, 2013).

<sup>333</sup> E.g., Erik H. Erikson, *Identity: Youth and Crisis* (New York: W. W. Norton, 1968).

<sup>334</sup> Fearon, “What is Identity,” p. 4, citing Michael Hogg and Dominic Abrams, *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes* (London: Routledge, 1988), page unknown.

<sup>335</sup> Fearon, “What is Identity,” p. 5, citing James Clifford, *The Predicament of Culture: Twentieth-Century Ethnography, Literature, and Art* (Cambridge, MA: Harvard University Press, 1988), page unknown.

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central such relation. But even then, one wonders what unbidden, unbiblical presumptions lie buried in the technical jargon. “[P]roblems accruing to the use of secular learning in Kingdom service are not easily resolved.”<sup>336</sup> From reading missiological works, including those in IM, however, it does appear that vast array of cultural anthropological assumptions for identity dominates the landscape.

In addition to the varied ideas associated with the term “identity,” an almost entirely neglected clarification is the distinction between *identity* and *sense of identity*. So frequently presupposed are the cultural anthropological and sociological categories, the critical distinction between a person or group’s *perception* and that which is true remains entirely neglected. Just like an adopted child may never personally know his/her genetic history, the lack of knowledge does not change the *fact* of that genetic history. Similarly, cultural and personal perceptions suffer human limitations, but divinely disclosed revelation (in Scripture) which explains individuals and societies, remains true—whether or not people believe it. Yet, the divine revelation concerning human identity can even unwittingly get relegated to tertiary status because of the sociological assumptions given a particular term like identity in contemporary thought. Furthermore, submission to biblical revelation actually requires that perception of one’s identity yield wholly to the biblical concepts that govern it. Scripturally speaking, it is man’s creation as the image of God (*imago Dei*) and man’s *covenantal* relationship with God that properly shape identity.

The early Church considered Gen. 1:26, “Let us make man in our image, after our likeness” and concluded that “the human self was a mystery that could not be unlocked.”<sup>337</sup> Even Augustine who famously made an analogy between the Trinity and the human mind’s remembering, understanding, and willing (*De Trinitate*) confessed, “I find my own self hard to grasp.”<sup>338</sup> John Calvin centered his understanding of true humanity in the human *par excellence*. In other words, proper understanding of the *imago Dei* comes only through what Scripture reveals about it and its renewal through Jesus Christ.<sup>339</sup>

Furthermore, while Western philosophy moved in the direction of defining what individual personhood meant, no such equivalent can be found in the biblical record.<sup>340</sup> In many ways reacting against the intolerable individualism of twentieth century rationalism, postmodern theology locates the self in “one’s social group.”<sup>341</sup> Yet even with the evangelical formally laudable move toward community, such paradigms such as those espoused by Grenz in which “the *imago dei* moves the

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<sup>336</sup> Hesselgrave, *op. cit.*, p. 582.

<sup>337</sup> Robert Louis Wilken, “Biblical Humanism: The Patristic Convictions” *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark R. Talbot (Grand Rapids: Eerdmans, 2006), p. 17

<sup>338</sup> *Ibid.*, p. 19.

<sup>339</sup> Calvin, *Institutes*, 1.15.4.

<sup>340</sup> Michael S. Horton, “Image and Office: Human Personhood and the Covenant” *Personal Identity in Theological Perspective*, *op. cit.*, p. 198.

<sup>341</sup> Stanley J. Grenz, “The Social God and the Relational Self: Toward a Theology of the *Imago Dei* in the Postmodern Context” *Personal Identity in Theological Perspective*, *op. cit.*, p. 77.



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focus from noun to verb,”<sup>342</sup> the notion of identity often suffers from cultural presuppositions rather than biblical ones. In the biblical world, however, identity came not through individual belief or action, nor did it come through one’s social context. Self-understanding came through what Michael Horton terms, “a biblical-theological effort to resuscitate selfhood (damaged by the fall) in the lived experience of the covenant and eschatology.”<sup>343</sup> In other words, it was our locating ourselves within the covenantal story that furnished us with religious and personal (though the two were not differentiated) self and corporate identity. In short, a proper grasp of identity in all of its contours must come from divine revelation, the covenantal revelation of God in Scripture.

At the core of the Bible’s thinking about human identity is God’s creative act in making men and women like unto himself. “Fundamental to Genesis and the entirety of Scripture is the creation of humanity in the image of God.”<sup>344</sup> He formed us out of created matter, just as he did the rest of the universe (Gen. 2:7). He then placed us in the Garden, emblematic of God’s temple or heavenly abode. In other words, he made us so that we would reside with God as children and stewards of creation (2:15), not as his equals but as loved recipients of his favor, enjoying all he had for them (2:9). As Father, Son, and Holy Spirit, existing in perpetual self-giving love, God made man (Heb. “Adam”) in God’s image as a relational being, first in terms of his relationship to God. God created one human first, so that the initial relationship for human beings was one between God and human and then subsequently, God created “a helper fit for him” (2:18). The significance of this order cannot be overestimated. The first human relationship was with God, not other human beings. Therefore, our relationship to God primarily defines us, not our relationships to other humans. This, of course, is not to say that human relationship is insignificant but that it is derivative of the divine/human relationship.

In addition to the biblical and theological significance of the *imago Dei*, Scripture uniformly defines the worldwide human context as *covenantal*. In fact, the covenant serves as the core biblical paradigm for understanding mankind’s relationship with God. So central is this covenantal context that Scripture itself not only reveals the prominence of the covenant, but does so *as* a covenant document: “The documents which combine to form the Bible are in their very nature . . . covenantal. In short, the Bible *is* the old and new covenants.”<sup>345</sup> The Creator has not only established the human context as *covenantal*, he has communicated with those in his image *covenantally*.

Recognizing this categorical and interpretive feature of Scripture, WCF 7.1 lays the covenantal foundation explicitly: “The distance between God and the creature is so great, that although reasonable creatures [those made in God’s image] do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God’s part, which He hath been pleased to express by way of covenant.” The vast

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<sup>342</sup> Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: John Knox, 2001), p. 162.

<sup>343</sup> Horton, “Image,” p. 179.

<sup>344</sup> Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), p. 65.

<sup>345</sup> Meredith G. Kline, *The Structure of Biblical Authority*, 2nd ed. (Eugene, OR: Wipf & Stock, 1997), p. 75.

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gap between Creator and creature finds remedy in the covenantal condescension of God to relate to those made in his image. In view of the relational, religious, and social implications wrapped up in the biblical notion of covenant, it is here that we must begin to think about humans in relationship.

Because of the inescapable religious contours of the covenant and that Scripture exposes mankind as living *coram Deo* (before the face of God), covenantal accountability of man before God shapes the way in which to understand properly all peoples and all cultures of all ages. It is to this covenantal accountability we now turn, with an eye to discerning a covenant identity paradigm (CIP) that must serve to shape all other analyses of human and social identity—both *actual* and *perceived*. In the early argumentation of the great Epistle to the Romans, the Apostle Paul exposes the comprehensive implications of the covenant.

### b. True and False Religion

Romans 1:18-3:20 grounds Paul's argument for the necessity of Christ's redemptive work for all peoples—Jews and Gentiles. His focus is the pervasive character of disobedience and corruption. Sin is neither a Jewish problem nor a Gentile problem; it is an Adamic problem and therefore a *human* problem (Rom. 5:12). "Paul shows that the whole world is deserving of eternal death. It hence follows, that life is to be recovered in some other way, since we are all lost in ourselves."<sup>346</sup>

As descendants of Adam and active participants in his and our own disobedience, we have all fallen short of the glory of God (Rom. 3:23). We are guilty, corrupt, and alienated from God. As sinners, we also willfully, actively, and persistently seek to suppress the voice of God, whom we personally and passionately resist. "We *all*, born as we are into our sinful state and continuing in that state by virtue of our wickedness, nevertheless *know God*,"<sup>347</sup> albeit with knowledge willfully distorted by our hearts and minds. It is this knowledge, covenantally qualified by God's condescending kindness to fellowship with those made in his image in vital covenantal communion (*WCF* 7), which defines human relationship to the creator God.

Though fallen humanity has autonomously erected religious systems, "no religion is genuine unless it be joined with truth."<sup>348</sup> Echoing Paul, Calvin, in describing the universal "*semen religionis* (seed of religion)" or "*sensus divinitatis* (sense of divinity)," uniformly condemns false religion as idolatrous: "Since, therefore, men one and all perceive that there is a God and the he is their Maker, they are condemned by their own testimony because they have failed to honor him and to consecrate their lives to his will."<sup>349</sup> Substitute deities and substitute religious practices supplant the truth, and indeed the idolaters who practice these false

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<sup>346</sup> John Calvin, *Commentaries on the Epistle of Paul, the Apostle, to the Romans*, (Edinburgh: Calvin Translation Society, 1849), 68.

<sup>347</sup> K. Scott Oliphint, *Reasons for Faith: Philosophy in the Service of Theology* (Wheaton, IL: Crossway, 2006), p. 133.

<sup>348</sup> Calvin, *Institutes*, 1.5.4.

<sup>349</sup> Calvin, *Institutes*, 1.3.1.

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religions do so to their own condemnation. “He who is not for me is against me,” claims Jesus (Matt. 12:30).

The fall of human beings with Adam, the first covenant head, resulted in a sin-perversion that created worshipful counterfeits. Nowhere does that fallenness manifest itself more profoundly than in the substitutes we create for God and our devotion to him. In the first place, mankind substituted faith in one holy God, ever transcendent but ever immanent in the revealed Son and Holy Spirit, for following after of the gods of the nations. Tantamount in this grasping for false gods was the supreme enterprise of unbelief, the Tower of Babel (Genesis 11). Adam and Eve had been ejected from the Garden temple of the Lord God through our usurpation of the divine prerogative. In Genesis 11, the peoples repeated the same sin in collaborating with other fallen humans to achieve proximity with God. But, the result was the same. Entry into the presence of God was barred to those who presumed to do what only God was entitled to do. “He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life” (Gen. 3:24). In other words, human attempts at relationship with God would forever be met with failure. Every attempt at human religion would ultimately and forever only resemble its craftsmen, human beings. The end of this would always be death, chaos, and the dissatisfaction of the counterfeit.

Galatians 4 describes *any* other religion than that of the pure gospel of Jesus Christ as “elemental principles” (NEV) or “elemental things” (NASB)—*ta stoicheia* (cf. Heb. 5:12; Col. 2:8, 20),<sup>350</sup> demonically prompted vain religious or philosophical means for seeking self-redemption,<sup>351</sup> the folly of which revealed their utterly helpless condition. In whatever way we precisely define *ta stoicheia*,<sup>352</sup> Paul

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<sup>350</sup> This paragraph’s treatment of *ta stoicheia* summarizes David B. Garner, “Adoption in Christ” (PhD diss., Westminster Theological Seminary, 2002), pp. 97-99.

<sup>351</sup> The meaning of *ta stoicheia* must be contextually determined, as its semantic range is vast. Depending on its context, it can reference either divine revelation (Holy Spirit) or false teaching (including the subterranean influence of evil spirits). The specific meaning of *ta stoicheia* has received extensive treatment, and involves considerable debate. See, e.g., Josef Blinzler, “Lexikalisches zu dem Terminus ‘Ta Stoicheia Tou Kosmou’ bei Paulus,” in *Studiorum Paulinorum Congressus Internationalis Catholicus 1961*, 2 vols., *Analecta Biblica* 17-18 (Rome: Pontifical Biblical Institute, 1963), pp. 429-43; Clinton E. Arnold, “Returning to the Domain of the Powers: ‘Stoicheia’ as Evil Spirits in Galatians 4:3, 9,” *NovT* 38 (1996): pp. 55-76; Thomas H. Olbricht, “The Stoicheia and the Rhetoric of Colossians: Then and Now,” in *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*, JSNTSup 121, ed. S. Porter and Thomas H. Olbricht (Sheffield: Sheffield Academic, 1996), pp. 308-28; David R. Bundrick, “Ta Stoicheia Tou Kosmou (Gal 4: 3),” *JETS* 34 (1991): pp. 353-64; Eduard Schweizer, “Slaves of the Elements and Worshipers of Angels: Gal 4:3, 9 and Col 2:8, 18, 20,” *JBL* 107 (1988): pp. 455-68; Ridderbos, *The Epistle of Paul to the Churches of Galatia*, trans. Henry Zylstra, NICNT (Grand Rapids: Eerdmans, 1952), p. 153, fn. 5; Alan R. Cole, *Galatians*, Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 1989), pp. 159-60; J. B. Lightfoot, *Saint Paul’s Epistle to the Galatians: A Revised Text with Introduction, Notes, and Dissertations* (London: MacMillan, 1902), p. 167; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word, 1990), pp. 165-66; George Eldon Ladd, *A Theology of the New Testament*, Rev. ed., ed. Donald A. Hagner (Grand Rapids: Eerdmans, 1993), pp. 442-43.

<sup>352</sup> James Scott points out that the ‘stoicheia’ are here identified with both the Torah and with non-deities of the pagan Gentiles. “In effect, therefore, Paul classes Judaism with polytheism as enslavement under the stoicheia!” James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background of YIOUTHESIA in the Pauline Corpus* (Tubingen: J.C.B. Mohr [Paul Siebeck], 1992), p.

places Gentile religions and the corrupted version of Jewish religion—typified by a rejection of Judaism’s Messiah, Jesus of Nazareth, under one rubric: “in slavery to powers utterly beyond their control.”<sup>353</sup>

With a sweeping assessment of history and penetrating look at the spiritual antithesis that characterizes sinful man and the righteous Creator, the apostle Paul insists all forms of impure religion to be false, and in overt defiance of the Son of God.<sup>354</sup> Prominent in Paul’s developing thought in Romans, as in Galatians 3-4, is the redemptive-historical (epochal) transition wrought by the arrival and work of Jesus Christ (Gal. 4:1-6; cf. Rom. 3:21-26). The former epoch is characterized by curse and bondage, but the cosmically significant work of Christ inaugurates the new age of the Spirit (cf. Rom. 8:15-17).<sup>355</sup>

The New Testament contends both for the authoritative revelation of God in the Old Covenant (2 Tim. 3:16; 2 Pet. 1:19-21) and the completing, teleological superiority (“the better word,” Heb. 12:24) of the New Covenant revelation in Christ (cf. Heb. 1:1-2:9; 3:1-6; 12). In contrast to the notion of abrogation in Islam, in the Christian Scriptures, there is a *redemptive-historical* abrogation with *theological* fulfillment. On the stage of redemptive history, God delivers promise then fulfillment; while the type/shadow comes to an end in history, the theological significance of the type comes to eschatological fulfillment and never a contradictory reversal. Thus, the New Testament authors also proclaim the fulfillment of the Old Testament in the New, warning against any evil distortion of Old Covenant revelation which would deny its Christocentricity (John 5:39-47) and its eschatological realization in Jesus Christ (Gal. 1-3; 1 Cor. 1:-2; 2 Cor. 1:19-22).

Judaism that denies New Testament fulfillment is a rejection of Jesus Christ *and* of the entire Old Testament revelation.<sup>356</sup> The Christian faith is the Abrahamic faith realized (Gal. 3:8-29; cf. Luke 24:13-52). Judaism without the gospel of grace in Jesus Christ in *any age* (Rom. 1:1-2; Gal. 3:8; cf. John 5:39-47) is

158. George Howard agrees with this conclusion, contending “that Paul looked upon that version of Christianity propagated by the judaizers as synonymous with paganism since it made Yahweh into the national God of Israel only,” *Paul: Crisis in Galatia: A Study in Early Christian Theology*, SNTSMS 35, 2nd ed., ed. G. N. Stanton (Cambridge: Cambridge University, 1990), p. 66. Further, just as Paul groups Jews and Gentiles under ‘ta stoicheia’ (4:3), so also he views both groups as ‘hypo nomon’ (4:5). The unity of Jew and Gentile in the reception of ‘huiiothesia’ indicates contextually that both peoples were under the curse of the law. Furthermore, “Paul teaches elsewhere that the law condemns both Jews and Gentiles (cf. Rom. 3:9-20) and thus confines them (Gal. 3:23),” Scott, *YIOTHESIA*, p. 173.

<sup>353</sup> Donald Guthrie, *Galatians*, NCB (Greenwood, SC: Attic Press, 1969), p. 118.

<sup>354</sup> Church history attests to regular response to aberrant teaching and heresy. Maintaining the pure gospel requires tireless attention of the church and its leaders (cf. Acts 20; 2 Pet. 2; Galatians 1-2), and depends on functional dependence upon biblical revelation. The confessional history of the church delivers a powerful attestation to the clarity of Scripture and the relevance of it in addressing untruth.

<sup>355</sup> “When Paul says that Christ appeared in the fullness of the time he implies that the great midpoint of history has arrived, that Old Testament prophecy has now come to fulfillment.” Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979), 17.

<sup>356</sup> This non-Christian Judaism overlooks the heart and object of the covenant. The result is either a substitution of Moses for Christ, or, with Rabbinic/Reformed Judaism, the ascent of both rationalism and mysticism. To be covenantal is to have the covenantal source, covenantal route, covenantal destination, and covenantal empowerment. Biblical revelation proceeds to the fulfillment of the Old Covenantal promises in the New Covenant Christ.

## APPENDIX V

*false* Judaism. This fact, however, underscores the *uniqueness* of the Jewish faith. The religious and worship regulations of Israel under the Old Covenant *come from divine revelation*, not ethno-centric evolution and adaptation. This is not to say that the Israelites did not adapt, and even at points corrupt, the revealed religion (Jesus and Paul are explicit about that problem). Rather it is to say that the religion, as revealed, was a divine gift and mandate that served as the theological and anticipatory context for the coming of the gospel in Jesus Christ (cf. Gal. 3:7-29). The faith and practice of the Jews, insofar as they reflected biblical revelation, were the theological and historical grounds for New Testament faith in Jesus Christ. The Jewish faith then is not culturally parallel to its Gentile counterparts, but wholly unique historically and theologically.<sup>357</sup>

Living now in the age of the Spirit, revelation has come to its completion in work of Jesus Christ, the “guarantor of a better covenant” (Heb. 7:22). What the Old Covenant believer anticipated and possessed in his proleptic participation in the work of the Lord Jesus by the Holy Spirit, the New Covenant believer participates in by the Spirit’s application of the exalted Jesus’ work retrospectively.<sup>358</sup> Biblical revelation presents Jesus Christ as the Savior of his people of *all ages* (Heb. 9:26-28; 10:14; 11:39-40).

Since Gen. 3:15, the world has received redemptive truth, and it is *revealed* truth—gospel truth that centers on Jesus Christ (cf. Luke 24:13-52; 1 Pet. 1:10-12). Anything other than this revealed truth for redemption is false, deceptive, and damning. Scripture consistently bears out the uniqueness, exclusivity, and redemptive efficacy of God’s redemptive work on *our* behalf. Antithesis between belief in the pure, revealed gospel of grace and belief in any form of false religion—including unfulfilled, Christ-less Judaism<sup>359</sup>—stands out starkly.

In fact, it is the false monotheistic religions whose formulations ostensibly parallel biblical revelation that typify the most prominent delusion. All forms of monotheism that are not Christian monotheism (Trinitarianism) are false theisms. Formal similarity masks paradigmatic incompatibility, and false religion is persuasive precisely because of its illusive compatibility with true revelation. Despite any seeming sympathy toward biblical revelation, the advocates of imposter faiths move defiantly against the God whose voice they suppress and whose will they resist. Such defiance is at its core rebellion against the Son of God, the essence of which condemns the unbeliever.

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<sup>357</sup> See David B. Garner, “High Stakes: Insider Movement Hermeneutics and the Gospel,” *Themelios* 37.2 (July 2012): pp. 257-67.

<sup>358</sup> “Taken as a whole the New Testament seems to indicate one fundamental difference between old and new covenant believers. That is the Spirit-worked *union* New Testament believers have with the *exalted* Christ, the life-giving Spirit, the Christ who is what he is, because he has suffered and entered into his glory. The covenantal communion with God enjoyed by Abraham and the other old covenant faithful was an anticipatory and provisional fellowship; it lacked the finality and eschatological permanence of our union with (the glorified) Christ, which is the ground and medium of our experiencing all the other blessings of redemption.” Richard B. Gaffin, “The Holy Spirit,” *WTJ* 43:1 (Fall 1980): pp. 71-72.

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The religion of Islam therefore is false because it did not come from God's special revelation. It denies Jesus Christ as he is revealed in biblical revelation. Islam, in a certain sense, benefits from God's general revelation as well as from what it inherited (or absorbed) from Jewish and Christian traditions to which Muhammad was exposed. However, the theological corruption which suppressed the divine revelation belies the historical connections. The cumulative effect of Islam is to move people away from a genuine relationship with God, because its monotheistic formulations are not those of biblical Trinitarianism, but those of a false religion whose monotheism eclipses and suppresses the truth rather than comporting to it. "Mohammed's mission, whatever else it may have been or done, was a blindfolding of Jesus, an eclipse of the Sun of Righteousness by the moon of Mecca."<sup>360</sup> The Islamic edifice is a prominent manifestation of truth suppression, something which the Apostle Paul broadly considers in Romans 1.

### c. **God, Covenantal Suppression and Idolatry**

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. (Rom. 1:18-23)

Exposing the idolatry associated with such truth suppression, Romans 1 explicitly describes the nature of God's clear revelation in creation, the characteristics of unbelief in response to that perspicuous and authoritative self-disclosure, and the moral and intellectual antithesis that exists between the redeemed and non-redeemed. According to biblical categories, one's response to God (including those matters of worship and religion) manifests one's ultimate commitments. Paul's analysis of unbelief in Romans 1 prepares him to present the gospel of Jesus Christ, which alone addresses all forms of unbelief and redemptively untangles the binding cords of false religion that ensnare the heart. Redemptive release in the gospel of Jesus Christ is cosmic, spiritual, categorical, transformative, and permanent.

### d. **Revelation and Suppression**

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<sup>360</sup> Samuel M. Zwemer, *The Glory of the Cross* (London and Edinburgh: Marshal, Morgan & Scott, Ltd., 1938, 41.

**(1) Clarity**

Several features stand out in the Pauline analysis of human sinfulness before God. First, this revelation in creation—general revelation, as it is called—is plainly revealed (Rom. 1:19) and clearly perceived (Rom. 1:20). Speaker and hearer communicate with one another *in an understanding way*. This divine self-revelation is not abstract or even passive, but rather occurs because “God has shown it to them” (Rom. 1:19b; cf. Psa. 19:1-6). Revelation comes *personally*, as God himself is the personal agent who personally reveals himself in what he has made. Thus, revelation delivers substance, real content. In other words, what the recipient of revelation possesses is real knowledge of the one true God; by virtue of his self-disclosure, all men know “all the divine perfections.”<sup>361</sup> Grasping the “god-ness” of God comes not by discursive process; rather this understanding is “given to us, revealed to and in us, implanted in us, by the creative power and providence of almighty God the Creator.”<sup>362</sup>

In other words, what is known personally of God is his holy, mighty, just, and awesome nature. Such knowledge is embedded in us, so that to have consciousness is to have knowledge of the true God. Such knowledge delivers no redemptive understanding or benefit, and for this reason, the special redemptive revelation of Scripture serves as the only means of seeing God as Redeemer and Savior. Creation exposes mankind to God as Righteous Judge; biblical revelation exposes mankind to this same God as Righteous Redeemer (cf. Rom. 3:21-26).

To be clear, Paul makes here no allotment for generic theism or a mere abstract sense of God; the *sensus divinitatus* makes all cognitive activity occur with a prevailing awareness of the one true God. Man simply cannot think without reckoning with the One who created him and granted him cognitive function. Human thought is therefore necessarily a *religious, covenantal act*. While Descartes issued the oft-repeated, “I think; therefore I am,” the Scripture insists something personal and covenantal about our self-consciousness: “I think, therefore I know the ‘I am’ (the covenant God of Scripture)” or “I think, therefore I know God.” Even the unbeliever knows the personal God personally, but not savingly. The unregenerate soul not only knows *about* the Creator, but rather consciously and clearly faces the Creator’s personal, covenantal communication. Even the unbeliever’s “knowledge is not only a knowledge about God, but a knowledge of God himself (Rom. 1:21).”<sup>363</sup> In the creation narrative in Genesis 1-2, the creation of mankind in God’s image is the creation of man as son of God (cf. Luke 3:38). The *imago Dei* and sonship are mutually explanatory concepts, framing the covenant relationship between man and God as familial.<sup>364</sup> Clear covenantal obligations roar within human consciousness because of the *imago Dei*. Mankind can no more avoid that

<sup>361</sup> Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids: Eerdmans, 1994), p. 37. Scott Oliphint suggests that Hodge follows Calvin here. See Oliphint, *Reasons for Faith*, p.134 fn. 27.

<sup>362</sup> Oliphint, *Reasons for Faith*, p. 134, pp. 131-140; cf. Calvin, *Institutes*, 1.3.3.

<sup>363</sup> Frame, *The Doctrine of the Knowledge of God*, p. 50.

<sup>364</sup> See Part One – Like Father, Like Son.

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covenantal context than a person can deny genetic identity, reneging his biological connections with his father and his mother.

As a means to express its personal immediacy, Paul frames divine communication to mankind in terms of Speaker and listener; the Speaker speaks clearly and the listener understands general revelation clearly. Paul can therefore insist with absolute epistemic certainty the clear, covenantal consciousness of all humanity, because “human life, even in deepest depravity, *does not stand out of connection with the revelation of God.*”<sup>365</sup>

### (2) **Accountability**

Second, on the basis of this certainty Paul speaks to the scope of accountability. The revelation and the understanding of that revelation have occurred since the beginning of time (Rom. 1:20b). Accountability extends to all people of all places, because the personal revelation of the Triune God of heaven occurs through the creation itself. In other words, the revealed knowledge is not an added component to be imported to creation, but rather is embedded in the creation itself.

Mankind dwells in covenantal relationship with the Creator. In other words, every human is in covenant with God—as either covenant keeper or covenant breaker. As descendants of Adam, all (before saving grace takes ahold) are covenant breakers, making the covenant relationship one of curse rather than blessing. Such culpability before the covenant-making God is conscious to all, as God’s personal engagement in this disclosure efficaciously delivers immediate accountability. The personal self-disclosure of God (“his eternal power and divine nature”; Rom. 1:20) flows unremittably because the living God has made all things, including man himself, in such a way that proclaims God.

According to Scripture, this covenant relationship with the Creator God is actual, historical, theological, and comprehensively critical. Covenantal participation is not culturally or ethnically restrictive, as no human culture or person is understood properly apart from this primary covenantal character of human identity. Thus, valid contextual analysis begins with this comprehensively determinative biblical paradigm—that of mankind in covenant with the Creator.

This paradigm, what we will call the Covenant Identity Paradigm (CIP), lays out two parallel yet mutually exclusive options (Romans 5; 1 Corinthians 15): Adam is the head of all unbelieving humanity, whereas Jesus Christ is the head of his church—those who trust in him by faith (cf. Ephesians 1-2). Everyone is defined by one of these two heads. One’s covenant relationship, or more particularly the specific covenant head to which he/she is connected, establishes the inclusive biblical framework for identity. It is in view of this covenantal relationship and the inescapable knowledge of the one true God—

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<sup>365</sup> Berkouwer, “General and Special Divine Revelation,” p. 16.



possessed by every man, woman, and child—that Paul builds his case for comprehensive accountability.

Rather than claiming an esoteric or abstract identity, Paul describes human accountability with a view to the moral law itself. To be in God's image is to dwell in unavoidable awareness of one's covenantal, moral obligation to God (WCF 7). Even those who did not receive the Law of Moses face the "work of the law" is on their hearts (Rom. 2:14-16). The righteous demands of God are components of the *imago Dei*, making man's moral fiber coextensive with his humanity. In other words, we cannot speak of man in a biblical sense apart from this engrained moral and personal accountability. To be a descendant of Adam is to be morally and spiritually accountable to the covenant of God and to the God of the covenant.

### (3) Wrath Revealed

Third, and most significantly, is the place of the wrath of God against the revelation suppressors/idolaters. Seeming impunity in the practice of false religion renders no affirmation of false religion or of those practicing it; instead it exposes the perseverance of God in the gathering all the members of his church. Delayed eschatological judgment does not infer absence of *current* judgment on unbelief (Rom. 1:18). As we will see below, permitted idolatry and increased truth suppression are not evidence of commendation but of condemnation.

Romans 1:18 begins its exposé on man's resistance by describing God's displeasure with the attempted revelational eclipse. In fact, the revelation of God's wrath is the emphasis of this entire section of Romans, as the epistemological, moral, and doxological rebellion that characterizes sin's aggressive action bring about divine wrath. Divine disgust with unbelief, according to Paul's analysis here, results in divine release of unbelievers into further unbelief, further suppression of the truth, further darkening of the mind, and further moral corruption.

Three times in Romans 1, Paul contends that "God gave them up" (1:24, 26, 28) to their sinful acts and sinful thinking. In it all, professed knowledge delves with deepening intensity into willful ignorance. Self-proclaimed wisdom tragically and tyrannically manifests utter foolishness. "The human intellect is as erring as the human heart. We can nor more find truth than holiness, when estranged from God; even as we lose both light and heat, when we depart from the sun."<sup>366</sup> Albeit with incomplete success, unbelievers spend a lifetime seeking to silence the knowledge of their Creator whom they know, because as covenant breakers they know they must face his wrath. Yet rather than turning to him and seeking him for mercy, they turn away from him and suppress his revelation by false belief, false religion, and false practice.

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<sup>366</sup> Charles Hodge, *Epistle to the Romans*, A Geneva Series Commentary (London: Banner of Truth, 1972), p. 45.

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In other words, humanly devised religion and religious practice, in whatever form they come, are the corporate manifestations of this truth suppression.<sup>367</sup> “They exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.” (Rom. 1:25) With variegated cultural sophistication and complexity, human religions flourish around the world—and all of them growing manifestations of truth suppression, divine wrath, and spiritual blindness. The creation and advance of these false religions degrade humanity, and the promotion of these depraved religious, moral, and intellectual claims intensifies religious culpability (Rom. 1:32).

People of all religions pray, and they operate according to a conviction that revelation validates their religious convictions and practices. They live by particular norms, moral values, and priorities, and their lives function with varying degrees of conscious commitment to these standards, which govern their lives. “In their case the god of this world has blinded the minds of the unbeliever, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4). They remain inescapably bound to their covenantal orientation, yet as covenant breakers they seek to fill God’s call to covenant faithfulness with impostor covenant commitments—different gods, different rituals, and different practices or even similar practices imbued with different meanings. Despite the differences, commonalities exist: prayer, certain beliefs in afterlife, moral standards, and often even blood sacrifices. True and false religions ostensibly share certain strands of commonality.

While he does not deny these formal<sup>368</sup> similarities between certain religious activities, Paul radically polarizes believer and unbeliever according to the spiritual, willful, and idolatrous orientation of the unbeliever on the one hand, and the receptive and humble condition of the regenerated believer by the Holy Spirit (cf. 1 Cor. 2:1-16) on the other.<sup>369</sup> Redemptive knowledge by the illuminating power of the Holy Spirit in the Word of God delivers the sinner from the bondage of religious rebellion unto the freedom of biblically defined religious obedience. Faith in Christ transfers one from one covenantal identity to another (Rom. 5:12-21; cf. Eph. 2:1-10) and therefore from one covenant allegiance to another.

Unbelief then is epitomized by false religion—its existence, its practice, and its advocacy. Such unbelief includes secularism and nominalism, the peculiar sects and cults throughout history, and each of the world religions, including the sophisticated historic religions (like Islam) and the less formalized but no less virulent religions, like the secular humanism of the West. In Romans 1,

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<sup>367</sup> These false religions are those all over the world, in the East and in the West; secular humanism is as culpably rebellious as are other formal world religions.

<sup>368</sup> By “formal” we mean ostensibly and externally similar. A pagan praying may look very much like a believer in Christ praying.

<sup>369</sup> John Murray (“The Attestation of Scripture,” in *The Infallible Word, op cit.*, p. 51) notes that illumination is “regeneration on its noetic side.”

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the apostle sets forth the origin of that degeneration and degradation which pagan idolatry epitomizes, and we have the biblical philosophy of false religion. 'For heathenism', as Meyer says, 'is not the primeval religion, from which man might gradually have risen to the knowledge of the true God, but is, on the contrary, the result of a falling away from the known original revelation of the true God in His works.'<sup>370</sup>

In fact,

the most damning condition is not the practice of iniquity, however much that may evidence our abandonment of God and abandonment to sin; it is that together with the practice there is also the support and encouragement of others in the practice of the same. To put it bluntly, we are not only bent on damning ourselves but we congratulate others in the doing of those things that we know have their issue in damnation. We hate others as we hate ourselves. . . .<sup>371</sup>

The creation and perpetration of religion which in any way suppresses revelation (by neglect, marginalization or outright denial) is comprehensively wicked and exposes moral culpability before the covenant God. Humanly contrived religion boldly cries out *opposition to God*, and requires his judgment.

#### (4) Light and Darkness: The Spiritual Antithesis and the Gospel

In fact, Paul describes the revelation of divine judgment upon unbelief by expounding God's incremental permission unto greater disobedience *as* judgment. Paul builds the case for the categorical, covenantal antithesis between belief and unbelief, or more precisely between *believer* and *unbeliever*. In so doing, he sets up the covenantal antithesis that defines all mankind at all times everywhere. It is on the basis of this antithesis that Paul and the entire canon of Scripture in Old and New Testaments present the rich, radical, and powerful gospel.

There is real darkness and real light. To those in the real spiritual darkness, real light comes only in and by the pure gospel of Jesus Christ, the Son of God (Gal. 1:1-9). Fallen men and women, as they delight in darkness, will never come to the light *on their own* because they cannot and do not want to (Rom. 8:5-8). There is no salvation, therefore, apart from the Spirit of God regenerating/ resurrecting the spiritually dead. Spiritual conversion, as an act of supernatural grace, is essential. The Lord sovereignly applies redemptive grace to the one dead in sins. "All those whom God hath predestined unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ" (*WCF* 10.1).

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<sup>370</sup> John Murray, *The Epistle to the Romans* (1968; reprint, Grand Rapids: Eerdmans, 1990), p. 41.

<sup>371</sup> *Ibid.*, p. 53.

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While in one sense spiritual awakening is instantaneous (we did not see before and now by faith we see; we were dead in our trespasses and sins, but raised with Jesus Christ; Eph. 2:1-10), the convert's grasp of divine grace deepens over time. In fact, the life of a believer in Jesus Christ involves a progressive deepening of understanding in the gospel and confidence in Scripture's relevant authority in the face of temptations and pressures within and without. Hebrews 5:12-14 describes the life of a believer as exercise! "For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil."

Growth in grace therefore is a process, and Scripture makes this process abundantly clear. But this affirmation of spiritual maturity operates in the context of the formulaic spiritual antithesis, wherein the spiritually dead becomes spiritually alive by grace through faith. The seeds of truth are planted at various moments in one's life, and while the work of the Holy Spirit can be (an usually seems to be) incremental, the nature of conversion is truly radical. Within God's perfect knowledge, every human soul is either in the kingdom of darkness or, by grace, in the kingdom of the Beloved Son (Col. 1:13). In biblical categories, there exists no grey, middle kingdom. Everyone is linked to one covenant head (Adam or Christ) and to one kingdom (darkness or light), though one's understanding of God's redemptive and gracious transfer grows in the conscious experience. Kingdom life is not defined first by human trajectory but divine transfer.

Thus, Scripture portrays salvation in terms that are categorical, paradigmatic, ultimate, and wholly redefining. The move is from darkness to light, death to life; the biblical core of redemptive grace is union with Christ in his resurrection (cf. Eph. 1:16-23; 1 Corinthians 15) or, as described in John's Gospel, new birth from above (John 1:12; John 3:1ff). The powerful call of God, as illustrated by Lazarus (John 11), is a matter of drawing one from death to life. This radical character of redemption and conversion simply cannot be overstated, and must categorically shape the way in which we speak about the uniqueness of the gospel of the Lord Jesus Christ and his church. Scripture presents no spiritual common ground for gospel proclamation, and in fact, contends that it is the absolute incomparability and uncommonality of the gospel that grants it value.<sup>372</sup> Bavinck captures both the theological concern and the practical outworking:

From a strictly theological point of view there is no point within pagan thought which offers an unripe truth that can be simply

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<sup>372</sup> Though the Spirit of God can surely use even false representations of Christ as part of the means by which he draws unbelievers to himself (sometimes the Qur'an's references to Christ are Muslims' first exposure to him). References to Christ from the Qur'an ought never be used in a manner that implicitly affirms the Qur'an as divine revelation or accepts its inadequate portrayal of Jesus Christ.

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taken over and utilized as a basis for our Christian witness. If this is what is meant by point of contact, then there just is none. But, practically speaking, in actual missionary experience, we cannot avoid making frequent ‘contact’; no other way is open. But, we must never lose sight of the dangers involved, and we must ever endeavor to purify the terms we have borrowed of their pagan connotations. . . . What we preach is of an entirely different nature than what people ever could have thought themselves.<sup>373</sup>

Having shut up everyone in sin (Gal. 3:22), Scripture leaves no ground for religious neutrality. Naive appeal to general revelation and brute community consensus is inadequate, because any proper application of general revelation requires the *Spiritually* enabled application of the “Christian prudence” and “the general rules of the Word, which are always to be observed.”<sup>374</sup> In whatever manner and to whatever degree man’s cultural and religious practices do not allow special revelation to govern the application of general revelation, these practices constitute idolatry. In their formal obedience, they advance spiritual rebellion and face the wrath of the eternal Judge. True religion, by contrast, typified by heart-motivated mercy and holiness in word and deed (cf. James 1:26-27), then *cannot* originate from unregenerate man. There is no feature of man’s moral, religious, or cognitive capacities that remains untarnished by sin. Zeal then for humanly contrived religion and religious practice—in their often subtle yet permeating intellectual, epistemological, doxological, and moral rebellion—constitutes the culminating manifestation of unbelief.

Scripture speaks unequivocally. Every man, woman, and child is either a covenant keeper or a covenant breaker. It also makes clear that because of sin, all those in Adam are covenant breakers. Jesus alone is the great covenant keeper and it is in his work of covenant obedience that gospel hope resides. In view of Adam’s failure to keep the original covenant with God (and thereby made all with him guilty), “the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe” (WCF 7.3). It is the gospel of Jesus Christ alone that confers covenant blessing, because as descendants of Adam, all unbelievers everywhere dwell in covenant rebellion and are under the curse of that covenant. Only those in Christ, those who have him by faith as their covenant Head, receive the benefits of God’s grace. In Christ alone is true religion.<sup>375</sup>

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<sup>373</sup> J. H. Bavinck, *Introduction to the Science of Missions*, p. 140.

<sup>374</sup> WCF 1.6.

<sup>375</sup> “Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature; and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone” (WCF 21.2).

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Thus the biblical CIP combats accommodation to all false religions, including secular humanism and Islam. False religious faith systems, despite leeching upon certain features of God's truth in general revelation, are shaped by fallen humanity and constitute strongholds of Satan. They, therefore, exert receiving influence upon those with whom they relate. Thus, Islamic belief and religious practices cannot be treated with neutrality, any more than believers in the West should treat their background in secular humanism as spiritually neutral.

As it relates to missions in the Muslim world, these factors should weigh heavily. To be sure, a biblically directed application of Bavinck's *possessio* enables mature believers to discern which features of their culture can be transformed by the Gospel and which must be rejected. Simultaneously the biblical CIP will treat the sin of the unconverted heart with a full acceptance of the moral, spiritual, epistemological and doxological antithesis presented in Romans 1. Association with Islam, therefore, carries serious risks for any professing followers of Christ, whether nationals or missionaries. Scripture presents false religion as both false and deceiving, and no faithful missiology will ever minimize the antithesis between biblical revelation and any other religion, religious system, or faith system.

In view of the singularly pure gospel that comes by revelation of God in Jesus Christ (Gal. 1:1-9), missions and missiology must give fullest attention to these biblical analyses, as they comprehensively shape the contours of ministry in *any* cultural context. The CIP grounds all human notions of identity, and provides the biblical framework for interpretation of all cultures, societies, peoples, nations, and tongues. It is this paradigm as well, which shapes the way in which believers should think of themselves in the unbelieving world around them. Just as it did for Paul, the radical antithesis between belief and unbelief provided the very basis for bold gospel proclamation, wherein the gospel of the Lord Jesus Christ by the work of the Spirit confronts and combats the deeply spiritual and relentlessly held commitments to unbelief and false religion. It is this gospel message that the Church must unrelentingly proclaim and teach with faithfulness.

Decisions about method of gospel outreach, how to discern proper social connections, and how to relate in the world of unbelief must begin with the CIP. Any other notion of identity – whether by personal perception or sociological analysis – must submit to the objective data of Scripture, which presents this universal covenantal framework for man's identity, regardless of his cultural context. Cultural factors are not denied by the CIP; they are instead properly interpreted, explained and confronted. The practical outworking of the CIP comes to greater clarity in Paul's treatment of the believer's identity and life in an unbelieving culture. We turn now to 1 Corinthians for surveying these complex matters.

### **e. Identity and 1 Corinthians**

**(1) Introduction**

IM proponents frequently appeal to passages from 1 Corinthians in order to provide exegetical warrant for insider methods.<sup>376</sup> Two texts receive particular attention in IM literature – 1 Cor. 7:17-24 and 1 Cor. 8-10. After surveying IM opinion on these two passages, consideration will be given to the bearing these passages have for the way in which believers ought to understand themselves in relation to Christ and in relation to those around them.

**(2) IM Exegesis of 1 Corinthians 7:17-24**

As noted above, Rebecca Lewis has argued that one must distinguish between the gospel and those cultural accretions that are said frequently to attend the gospel. It is the former and not the latter to which believers in all times and places are bound. She specifically cites 1 Cor. 7:17-20 in support of her contention that “Paul emphasized the importance of the gospel *not* being linked to changing cultures, even religious cultures.”<sup>377</sup> Lewis notes that Paul is often understood to say that “the Lord has assigned to each of us the family and people group we are born into,” and that believers upon conversion ought “not remove ourselves from that situation.”<sup>378</sup> Lewis does see this understanding of the text as a valid one.<sup>379</sup> That point, Lewis contends, is nevertheless not the “crux of Paul’s argument.” That crux is “that no one should consider one religious form of faith in Christ to be superior to another.”<sup>380</sup> Therefore “as believers we need to be able to look past differences in religious culture and see the Holy Spirit working in the lives of our fellow citizens of the Kingdom”—this is “so crucial to the integrity of the gospel” that Paul “laid it down as a rule for all the churches” (verse 17).<sup>381</sup> Therefore, “if well-meaning Christians tell seekers that they must come to God not just through Christ but also through Christianity, [we ought to] help the Christians understand this requirement is ‘not in line with the truth of the Gospel (*sic*).’”<sup>382</sup>

What might motivate such persons to remain in their existing culture, a culture that Lewis understands to be “religious” in dimension? Travis and Woodberry have urged evangelism as one such motive and others, as Doug Coleman has noted, undoubtedly exist.<sup>383</sup> Independently of considerations of motive, Ridgway understands this text to be critical to the formation of the insider’s identity. The insider has “spiritual identity,” which he defines as “related to our second birth, when we become citizens of his kingdom. It has

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<sup>376</sup> For bibliography and a survey of IM discussion of leading passages from 1 Corinthians, see Sleeman, “Origins,” pp. 517-8.

<sup>377</sup> Lewis, “Integrity,” p. 46. Emphasis Lewis’.

<sup>378</sup> Ibid. In two footnotes, Lewis qualifies this statement by allowing for circumstances in which “people born into bad situations” may remove themselves to others, and in which Christians may “take on the missionary call to incarnate in another culture,” citing Paul as an example of the latter, “Integrity,” p. 48 fn. 9-10.

<sup>379</sup> So Lewis, “Promoting Movements,” p. 76.

<sup>380</sup> Lewis, “Integrity,” p. 46.

<sup>381</sup> Ibid.

<sup>382</sup> Lewis, “Insider Movements,” p. 19. In support of this statement, Lewis cites 1 Cor. 7:17-19 among many other NT texts.

<sup>383</sup> Coleman, *Theological Analysis*, p. 183, citing in support Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” pp. 25, 28.

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nothing to do with our cultural and religious identity.”<sup>384</sup> But the insider also has “physical identity.” This identity is “related to our first birth, when we were assigned (1 Cor. 7:17) a place and time in history (Acts 17:26) that determines our cultural, social, and religious identity.”<sup>385</sup> The believer is said, therefore, to have two parallel and non-intersecting identities—the one spiritual, and the other physical.

IM readings correctly grasp a core principle that is at the heart of this passage. Paul makes clear in verse 17 that he is speaking of a “life” that “the Lord has assigned to him,” to which the Lord “has called him” before he goes on to say that “this is my rule in all the churches.” So important is this point to Paul that he repeats it twice, in verses 20 and 24.<sup>386</sup> The Scripture’s presumption is that a new believer will remain in and serve the Lord in the context of his family, community, and vocation (1 Cor. 7:20).

IM readings of this text overlook two crucial statements in it. First, while “circumcision” and “uncircumcision” are, with respect to one’s standing and privilege in relation to Christ, matters of indifference, there is one matter that is not—“keeping the commandments of God” (v.19).<sup>387</sup> Second, when Paul addresses the analogous matter of slavery and freedom, he stresses that the slave is “a freedman of the Lord”—a freedom that always comes with the obligation to keep the commands of Christ (cf. Gal. 5:1), and that the freedman is “a slave of Christ,” that is under solemn obligation to serve Christ as Lord. In each case, then, Paul emphasizes the believer’s fundamental allegiance and obligation to Christ, precisely in the circumstances of family, community, and vocation in which the believer finds himself. These circumstances may change and are, in themselves, matters of comparative indifference. The factor that is both constant and non-negotiable for the Christian is his absolute and fundamental commitment to Christ’s lordship in those circumstances.

So strong is this commitment that Paul can even envision a situation in which a believer would need to alter his circumstances in order to be obedient to Christ (see 1 Cor. 7:36).<sup>388</sup> No believer is therefore in the position of maintaining the dual and non-intersecting identities, one spiritual and one physical, for which Ridgway pleads. Neither is Paul’s point in this text that one should not deem one “one religious form of faith in Christ to be superior to another,” as Lewis has argued. Tellingly, in drawing that conclusion, Lewis considers only verses 17-20. She does not take into account Paul’s discussion

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<sup>384</sup> Ridgway, “Insider Movements,” p. 85.

<sup>385</sup> Ibid.

<sup>386</sup> So Nabeel Jabbour, *The Crescent Through the Eyes of the Cross: Insights From an Arab Christian* (Colorado Springs, CO: NavPress, 2008), p. 240.

<sup>387</sup> So rightly Coleman, *Theological Analysis*, p. 187.

<sup>388</sup> Though at times remaining in such contexts involves persecution—financial, physical, social, and emotional, as attested by centuries of persecution in the life of the Church, the gospel can and often does spread through the faithful witness of the suffering church under persecution by their communities. Avoidance of suffering is not a biblical motivation even in the perceived service of evangelism, and concern about persecution or rejection should never take precedence over gospel fidelity in the lives of Christ’s followers.



of slavery and freedom in verses 21-24. Paul, then, is not concerned to address issues specifically relating to a “religious form of faith” or “religious culture.” Paul’s point, rather, is that wherever the Lord (Jesus) has called a believer to be, he must obey the Lord (Jesus) in those circumstances.

### (3) IM Exegesis of 1 Corinthians 8-10

IM proponents often appeal to 1 Cor. 9:19-23, a passage that is embedded within a much larger argument (1 Corinthians 8-10).<sup>389</sup> Woodberry, for example, speaks of both Jesus and Paul as “incarnating the gospel among people whose worldview was similar to that of most Muslims,” and Paul in particular as “liv[ing] out ... that model ... in different religio-cultural contexts.”<sup>390</sup> It is in this connection that he appeals to 1 Cor. 9:19-23. Woodberry proceeds to relate this passage to Paul’s words in 1 Cor. 11:1 (“Be imitators of me, as I am of Christ,” and to Paul’s actions in circumcising Timothy (Acts 16:3) and taking “converts with him into the Temple to be purified” (Acts 21:26).<sup>391</sup> Because Woodberry understands “Islamic Law [to be] based on the Law of Judaism,” and because Paul is said to “teach adaptability even to a pagan culture like Corinth as long as one is guided by conscience and by the desire to glorify God and see people be saved (1 Cor. 10:23-33),” he understands both Paul’s principles and actions to have direct bearing on Insider paradigm methods and practices.<sup>392</sup>

As noted above in this report, it is mistaken to make direct application of this text to Muslim circumstances without accounting for the redemptive historical particularities of the texts in question. One may not, therefore, forge a close connection between the Mosaic Law and subsequent Islamic legislation and, on that basis, straightforwardly apply the text to individuals in a Muslim setting.<sup>393</sup> One is not at liberty, in other words, to substitute the word “Jew” in this text with the word “Muslim.”<sup>394</sup>

What of Woodberry’s other argument that Paul is counseling “adaptability even to a pagan culture like Corinth”? Woodberry is correct to highlight that the gospel and the interests of the gospel may entail that one surrender certain matters of cultural familiarity and comfort (1 Cor. 9:19-23, esp. v. 23). He does not, however, highlight with commensurate emphasis Paul’s point that, in these

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<sup>389</sup> In addition to the materials discussed here, see those cited at Sleeman, “Origins,” pp. 517-8.

<sup>390</sup> Woodberry, “To the Muslim,” p. 24.

<sup>391</sup> Ibid.

<sup>392</sup> Woodberry, “To the Muslim,” pp. 24-25. Elsewhere, Woodberry, writing with John Travis, observes that “Christians have assumed varying degrees of Muslim identity in an effort to ‘become all things to all men’ to ‘win as many as possible’ (1 Cor. 9:19-23),” “When God’s Kingdom Grows Like Yeast,” p. 9. These writers hasten to distinguish this action from “the decision of a Muslim to *retain* socio-religious identity,” while refraining from explicitly criticizing such an evangelistic strategy. Ibid. (emphasis original).

<sup>393</sup> Compare the argument, similar to Woodberry’s, of Kevin Higgins, “Inside What?,” p.79 fn. 16. While Higgins does take some care to distinguish Judaism from Islam, he nevertheless concludes that “at a very practical level, the early Jewish followers of Jesus faced much the same situation as do Muslim followers of Jesus today,” *ibid.*

<sup>394</sup> As insinuated in the title of Woodberry’s article, “To the Muslim I Became a Muslim?”

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endeavors, the apostle was never “outside the law of God but under the law of Christ” (9:21).

Paul’s words in 1 Corinthians 10 amplify the importance of the principle that he articulates in 1 Cor. 9:21. Establishing an identity between the people of God under the Old Covenant and the people of God under the New Covenant (1 Cor. 10:1-4), Paul likens the circumstances of the New Covenant church to Israel in the wilderness (10:5-13) and against that background issues at least three commands. He expressly prohibits idolatry, “do not be idolaters as some of them were...” (10:7a), “Therefore, my beloved, flee from idolatry” (10:14). He further warns them against “desir[ing] evil as they did” (10:6), and “indulg[ing] in sexual immorality as some of them did” (10:8a). To do these three things is to “put Christ to the test” and to subject the people of God to divine displeasure (10:9a, 10:9b-10).

Paul develops this analogy between the New Covenant church and Old Covenant Israel precisely because the sins that Israel committed in the wilderness were tempting and threatening the church in Corinth—evil desire, sexual immorality, and idolatry. Just as Israel sinned by compromising with the immorality and idolatry of the Moabites (Num. 25:9, cited at 10:8b), so the Corinthians are subject to compromise with the immorality and idolatry of the pagan culture around them (1 Cor. 5:1-2, 6:12-20; 10:14-22; cf. 8:1-13, 10:23-11:1). Paul fears a spiritually destructive complacency among the Corinthians with respect to these issues, and urges their continued vigilance against sin (1 Cor. 10:12-13).

Tellingly, Paul frequently appeals in his argument to the believer’s union and communion with Christ as a guiding principle for negotiating the moral questions arising from Christian living in a pagan culture. Because we partake of the Lord’s Table and the Lord’s cup—which is participation in Christ’s body and blood—we therefore cannot “drink ... the cup of demons” or “partake of ... the table of demons” (1 Cor. 10:16, 21-22). We are not only united to Christ and commune with him, but we are also in fellowship with one another as members of his body (1 Cor. 10:17). To this reality Paul makes direct appeal as he counsels believers concerning whether they may buy in the marketplace meat offered to idols (1 Cor. 8:1-13).<sup>395</sup>

In short, Paul acknowledges in 1 Corinthians 8-10 the complexities of Christians living within a culture hostile to the faith. He does not counsel wholesale a categorical extraction and separation from the world around us (cf. 1 Cor. 5:10). Neither is he unaware of or indifferent to the genuine spiritual threats posed to the Christian attempting to live in the context of the culture in which the Lord has called him to live (cf. 1 Cor. 7:17-24). Paul’s instructions to the Corinthians return to a fundamental guiding principle—the believer’s identity in Christ is the covenant identity (CIP) by which all other decisions about relationships, partnerships, networks, and practices are to be made. That

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<sup>395</sup> Notice Paul’s repeated description of the weaker individual as “brother” (8:11, 12, 13), specifically the “brother for whom Christ died” (8:11). To sin against him is to “sin against Christ” (8:12).

identity requires one to pursue holiness, whether within or outside of the social networks of which he was part when he became a believer (1 Cor. 7:17-24,36; 9:19-23; 10:1-22); and to exercise Christian freedom with the interests of the gospel in view, especially the spiritual welfare of both outsiders and weaker brethren (1 Cor. 10:23-11:1; 8:1-13). It is in this sense, therefore, that Paul became “all things to all men”—“he is willing to deny himself and do anything for the sake of the Gospel (*sic*) ... as long as it does not violate Christ’s law.”<sup>396</sup> Union and communion with Christ, obedience to his commands, fellowship with his body, and concern for the spiritual well-being of all those with whom the believer comes in contact—these are the biblical principles and realities that inform and ground Christians as they seek to serve Christ in the cultures in which they find themselves.

## 6. Conclusion: The Advance of the Gospel

In concluding the study and critique of Insider Movement principles, we return to three of the resolutions approved within Overture 9 at the 39<sup>th</sup> General Assembly of the PCA in 2011, which remind us of the biblical grounding of missions. Both the motivation and method of missions stem from Christ Jesus as revealed in Scripture. With a view to Christ’s lordship over all things, the Presbyterian Church in America

- Affirms that biblical motivations of all those who seek the good news of Jesus Christ with those who have never heard or responded to the gospel should be encouraged;
- Encourages PCA congregations to support biblically sound and appropriately contextualized efforts to see Christ’s Church established among resistant peoples; and
- Calls PCA churches and agencies to collaborate with each other and the broader Church to discern and implement biblical authority in gospel contextualization.

With these important resolutions in mind, this current report seeks to aid the Church in biblical discernment for the proclamation of the gospel. Faithfully navigating cultural contexts does not happen effortlessly, and bringing biblical authority to bear comprehensively is demanding. It is also demanded. Faithful missions requires rigorous biblical thought, scrupulous biblical application, and tireless biblical recalibration. Indeed in the God-given calling to make disciples of the nations, the Church must deliver the pure gospel. Gospel *advance* must surely be *gospel* advance. The Apostle Paul does not mince words about the necessity for preserving the gospel *message* with the fullest integrity:

I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. (Galatians 1:6-9)

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<sup>396</sup> Georges Housney, “Would Paul Become Muslim to Muslims?,” in *Chrislam, op. cit.*, p. 69.

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The New Testament also does not leave negotiable the call to active participation in the advance of the gospel around the world. The extraordinary privilege of carrying out the divine errand of mercy—proclaiming the gospel of the Lord Jesus Christ to the four corners of the earth, is indeed stunning. The responsibility for *faithful* witness is commensurately great. Just as the Apostle Paul never tired of preserving the integrity of the gospel message, he likewise never lost sight of the superabundant grace of God extended to him in the stewardship of active and relentless gospel proclamation, the end of which is the glory of God.

I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. (1 Timothy 1:12-17)

Paul continues in the following section of this letter to Timothy to remind him of the sober stewardship that gospel proclamation requires: “This charge I entrust to you, Timothy” (1 Tim. 1:18a). Likewise in his final letter to Timothy, Paul reiterates this sobriety in view of the false teaching which surrounded them. “By the Holy Spirit who dwells within us, guard the good deposit entrusted to you” (2 Tim. 1:14). Gospel ministry is a ministry *according to* the Word of God and *in* the Spirit of God. Remaining faithful in gospel proclamation requires rigor and critical self-examination, ever testing our message and methods not first according to their perceived effectiveness, but foremost before the revelation of God in his Word.

The truth of the gospel, given by the revelation of God in his Word, is a message like none other. It is God’s message to the lost, and as heralds of that message, the Church must faithfully deliver the gospel. The stewardship entails obedience in two critical ways: gospel *advance* and *gospel* advance. The Church must consciously, deliberately, sacrificially and unrelentingly proclaim the good news. No matter what she may lose in temporal pleasures or gain, the storehouse of divine blessing for those diligently participating in the Great Commission overflows.

May the Church reclaim her vision and calling to preach the gospel and to reach the nations. May the body of Christ worldwide recalibrate its vision of Christ and the advance of the gospel according to Christ’s Word, so that a commitment to the gospel’s content will be matched by obedience to the gospel’s Master: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:19-20).

May it be said of the Presbyterian Church in America what the Apostle Paul said of the church in Thessalonica:

We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy

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Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come. (1 Thessalonians 1:2-10)

The implications of *gospel advance* in the world of Islam bear down with palpable force. The Church must pursue faithful and effective gospel ministry to the Muslim world. As it relates to Muslims, many in the West are guilty of fear and misperception, and need correction in their views of Muslims and Islam according to Scripture. “We need to go beyond mere tolerance of the Muslims in our midst.”<sup>397</sup> For the effective ends of gospel ministry to Muslims, Bassam Madany urges the Church to develop an “adequate knowledge of Islamics,” but warns against “two extremes that have manifested themselves during the twentieth century”: attempting to evangelize Muslims “without any proper knowledge of Islam” and oppositely, becoming “so fascinated with Islamics that [we forget] the main goal of Christian missions.”<sup>398</sup>

The renowned “Apostle to Islam,” Samuel Zwemer (1867-1952), who, following his work in Muslim missions from 1891-1929, taught missions at Princeton Theological Seminary from 1929 to 1938.<sup>399</sup> A prolific author and careful thinker, he urged a biblically discerning approach to Muslim evangelism. “We must become Moslems to the Moslem if we would gain them for Christ. We must do this in the Pauline sense, without compromise, but with self-sacrificing sympathy and unselfish love.”<sup>400</sup> Such statements by Zwemer have been frequently misunderstood and misapplied, leading to a blurring of culture and religion, and to indiscretion in apologetic and missionary methods. But the abuses on one side (degrees of syncretism) have often been met with countering abuses—misunderstanding, fear, and apathy. Just as success in Muslim missions will not occur by syncretism, it will never occur by ignorance and apathy. Only by the obedient pursuit of the millions of people blinded by untruth of Islam, who desperately need the grace and forgiveness of Jesus Christ, the Son of the living God, will such people enter into the promises of God’s covenant of grace in Jesus Christ. Accordingly, to every Muslim inquirer, Zwemer urges us to present Christ according to Scripture, and trusting the Spirit of God to take the Word of God and allow it to do its might work, to lead the inquirer to consider the person and work of Jesus. His approach is as simple as it is compelling: “We should press home the question Jesus Christ put to His disciples and to the world, ‘What think ye of the Christ?’”<sup>401</sup>

The Muslim world needs the gospel. We must deliver that pure gospel and deliver it faithfully. May the Spirit of the Lord Jesus Christ enable us to that end.

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<sup>397</sup> Jabbour, *The Crescent*, p. 16.

<sup>398</sup> Bassam M. Madany, *The Bible and Islam: A Basic Guide to Sharing God’s Word with a Muslim*, 4th ed., (N.p.: Middle East Resources, 2006), p. 59.

<sup>399</sup> Cf. Part 1: 2.b.(1) above.

<sup>400</sup> Samuel M. Zwemer, *The Moslem Christ* (New York: American Tract Society, n.d.), p. 183.

<sup>401</sup> Zwemer, *The Moslem Christ*, p. 185.

### **PART 3 – RECOMMENDATIONS TO CHURCHES**

#### **Churches, Missions, and Missionaries**

1. Churches should strongly support the spread of the gospel among Muslims.
2. Churches should embrace their responsibility for reaching the Muslims that are around them and draw on the experience of the missionaries they support to identify and implement effective ways of doing this.
3. Churches should learn from the missionaries they support about the contexts in which they serve.
4. Churches have the right and responsibility to ensure that the work they support is faithful to scriptural principles, yet should not micromanage the work of the missionaries they support.
5. Churches should recognize the complex and varying challenges and dilemmas facing CMBs<sup>402</sup> and those who minister to them. Churches should respectfully seek to understand their missionaries' assessments of these challenges and dilemmas.
6. Churches should support their missionaries' efforts to faithfully and prayerfully discern and apply biblical principles regarding discipleship, including identity in Christ.
7. Churches should recognize the discernible overlap between Insider Movement paradigms and other mission strategies.
  - a. Churches should therefore as much as possible refrain from using the term IM to refer to specific practices and approaches and instead address them individually without this label.
  - b. Individual practices and approaches should be assessed on their own merits as they apply in specific contexts and should not be opposed primarily on the basis of apparent similarity to or association with IM.
8. Where approaches or practices of a missionary appear questionable, churches should seek to understand the missionary's rationale in light of Scripture and the principles outlined in this paper.
9. Should these approaches or practices still appear to lack faithfulness in some respect, the church should lovingly correct the missionary and assist in identifying adjustments/adaptations that the church can in good conscience endorse.
10. Missions committees should pursue ongoing education concerning theology and missions to enhance their competency in evaluating missionaries.

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<sup>402</sup> Some prefer CMB (Christian of Muslim background) or even BMB (Believer of Muslim background) to MBB (Muslim Background Believer).

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### **Representative Questions that Churches Can Ask of Supported Missionaries**

1. What steps are you taking to ensure the ongoing discipleship and spiritual maturity of new believers?
2. How do you help new believers understand and express their membership in the church both locally and globally?
3. What challenges do you face in helping new believers understand their identity in Christ? How have you addressed those challenges?
4. What are some of the challenges you have faced in helping gatherings of believers mature in their practice of the marks of the church?
5. Describe the structure and functioning of the churches with which you work on the field.
6. How do the prayer, the sacraments, and public preaching of the Word operate in your ministry?
7. What is your sense of mission and calling? How does your answer impact your ministry?
8. Have you read and reflected upon the report – “A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements” – along with its Affirmations and Denials? What are your thoughts about them?

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**Recommended Resources to Churches for Muslim Outreach<sup>404</sup>**

Anyabwile, Thabiti. *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Moody Publishers, 2010). This short, well-written, and accessible volume facilitates understanding key differences between Islam and Christianity, diffusing unbiblical fears, and encouraging faithful and effective evangelism to Muslims.

Müller, Roland. *Messenger, the Message, and the Community: Three Critical Issues for the Cross-cultural Church-Planter*, 2nd ed. (CanBooks, 2010). Addresses contextualization and its responsible application by a long-term missionary to Muslims. Considers the appropriate role for contextual missionaries. Ultimately endorses Muslims leaving Islam and entering contextually sensitive Christian churches.

Musk, Bill. *The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims at the Street Level*, (Monarch Books, 1989). Folk beliefs grip many Muslims with fear of death, fear of the demonic, and fear of the Day of Judgment. Musk's book addresses well the issues of folk Islam including practical issues such as saints, charms, blessings and amulets.

Parshall, Phil. *Muslim Evangelism: Contemporary Approaches to Contextualization* (IVP, 2012). An updated version of his *New Paths in Muslim Evangelism* (1980). Discusses field-tested approaches. The most recent revision includes issues related to Insider Movements.

[www.answering-islam.org](http://www.answering-islam.org) addresses Qur'anic studies in depth and the nature of Islam.

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<sup>404</sup> The SCIM committee recommendation list does not indicate full endorsement of all that is written in each of these resources.

## **Attachment 2**

### **Analysis of Minority Report 2013**

#### **ABBREVIATIONS IN ATTACHMENT 2**

CR 2013 Committee Report 2013

MR 2013 Minority Report 2013

**NOTE:** *All page references in this “Analysis of Minority Report 2013” are to the 2013 Ad Interim Committee Minority Report, which can be found in the Minutes of the Forty-first General Assembly (2013), cited here as M41GA.*

#### **INTRODUCTION**

##### **The Minority Report Intends to be Supplemental, Simple, and Practical**

TE Nabeel Jabbour submitted to the 41<sup>st</sup> General Assembly a Minority Report (*M41GA*, 759-811). The intent of the Minority Report 2013 (“MR 2013”) was to supplement the Committee’s Report 2013 (“CR 2013”). It argued that the committee’s work “would be made more complete if the assembly would make both the Committee Report and the Minority Report” widely available for study within the PCA (*M41GA*, 759). MR 2013 claims to “concur with most of the Committee Report in how it addressed Overture 9,” and to offer “some supplementary material that attempts to fill in some of the gaps” perceived in MR 2013 (*M41GA*, 762; cf. 764). MR 2013 also claims to differ from CR 2013 in another respect. While MR 2013 commends CR 2013 for its “solid theology,” it presents itself as “*simple and practical*,” worded in “understandable language to the laity” (*M41GA*, 762, emphasis original).

##### **The Minority Report is Not Supplemental, Not Simple, and Not Practical**

In point of fact, for two reasons MR 2013 fails to accomplish either goal: *First*, it is not properly supplementary to CR 2013. It diverges theologically from CR 2013’s reasoning and conclusions at critical points. MR 2013 is, therefore, an alternative not a supplement to CR 2013. *Second*, MR 2013 is neither simple nor practical. It fails adequately to define crucial terms and concepts. It makes assertions and claims without sufficient substantiation. Its central paradigm for identity (PQRS model) is inherently unstable and unclear. Its ecclesiology is similarly vague. MR 2013, furthermore, ill equips the reader to apply these paradigms to ministry in the Muslim world. *MR 2013 is lofty in its aspirations but vague in its applications.*

##### **The Minority Report Is IM-Friendly**

MR 2013 liberally offers anecdotes drawn from the author’s long and fruitful ministry among Muslims. These anecdotes do not serve to illustrate the claims and the models put forward in MR 2013. They really function as proof for those claims and models. The PQRS model, to take one important example, stands on the foundation of MR 2013’s author’s observations and experiences in the Muslim world. *In this respect, MR 2013 shows kinship with IM writings – experience functionally supplants Scripture and confession as providing the norms and categories to address missiological questions.*

MR 2013 curiously ignores the very epicenter of the IM controversy – national churches in Muslim lands. It is these bodies that have been most vocal in bringing IM methods and practice to the attention of the broader church. MR 2013 hardly makes mention of these churches’ biblical and confessional grievances and concerns with respect to IM. Far less does it weigh and grant those concerns. *On the contrary, MR 2013, while mildly critical of some IM methods and practices, adopts a posture of general sympathy towards IM proponents and bodies.*

## SOME SPECIFICS

The committee is grateful that MR 2013's intent was to complement CR 2013. It is equally grateful that MR 2013 sought to document specific matters where it believes that complementarity exists (*M41GA*, 764). It is the committee's position, however, that MR 2013 properly presents an *alternative* to CR 2013, rather than a *complement* or a *supplement*.

### **CR 2013 and MR 2013 Have Mutually Exclusive Understandings of Identity**

MR 2013 addresses how an MBB is to negotiate the question of his identity. According to MR 2013, a MBB need not “renounce [his] birth community and *social* identity” but his “*core* identity in Christ should *never be compromised*” (*M41GA*, 777-78, emphasis original; cf. *M41G*, 784). MR 2013 distinguishes but never defines two of these three terms (birth community, social identity, and core identity; cf. *M41GA*, 802-3).

MR 2013 attempts to answer this question of identity through its “PQRS” diagram (*M41GA*, 779-95). *Unfortunately, in defining these zones, which are said to represent Christendom and the Muslim world, respectively, MR 2013 offers anecdotal illustration (M41GA, 781, 809) but no biblical and theological substantiation.* On the contrary, this construct leaves the reader with the impression that these zones are a reflection of the author's sociologically informed perception of both Muslims and Christians within the Islamic world. MR 2013's description of the interaction of Messianic Judaism and evangelical Christianity in terms of the PQRS diagram only lends further confusion to an already unclear and biblically unsubstantiated paradigm (*M41GA*, 782-83).

How ought a new believer in the Muslim world relate to the culture around him? For MR 2013, “Muslims in Zone R who are on a journey toward Christ might have one of two callings, both of which are biblical options: 1) Surrender fully to Christ and get integrated into Christendom, moving into Zone Q, or 2) Surrender fully to Christ and remain in Zone R as salt and light among their own people in their birth communities” (*M41GA*, 781). MR 2013 presumably understands its discussion of 1 Cor. 7:17-24 to provide biblical warrant for these two options. It fails, however, to relate these zones, and movement between these zones, to the text. As a result, MR 2013 offers the reader neither biblical nor practical guidance how to negotiate life as a Christian in these zones. An anecdote is offered to illustrate MR 2013's point that movement from Zone S to Zone R is a “process” (*M41GA*, 783). *Similarly, MR 2013 raises some pointed questions about the kinds of difficulties that many MBBs must address while living within the Muslim world (M41GA, 784-85). It offers, however, no biblical guidance how to negotiate those difficulties.*

MR 2013 distinguishes between what are termed “sinful and non-sinful aspects within [*sic*] the birth communities of the Muslim world” (*M41GA*, 794). MBBs “who choose to live as insiders within the Muslim world can live only within non-sinful aspects of their birth communities (Zone R).” They will have to reject “sinful aspects of the Islamic culture and theology in Zone S, mostly rooted in the Medinan theology, that contradict the teaching of the Scriptures” (*ibid.*). They have inherited a “*first-birth community identity*” which is both “*non-sinful (Zone R)*” and “*sinful (Zone S)*” (*M41GA*, 802-3). In Christ, they have a “*second-birth identity.*” This new identity must “affect their *belief system, their values, and their relationships*” (*M41GA*, 803). *Other than appealing to the example of Daniel and his three friends, MR 2013 offers no biblical guidance how to discern what are said to be sinful and non-sinful aspects of the Muslim world (M41GA, 803-4).*

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MR 2013 presents its understanding of identity as an alternative to what are said to be two unacceptable options – the way in which some unnamed “IM proponents” “sugar-coat the tough texts in the Qur’an,” and the way in which some (also) unnamed “critics” of IM “demonize all or most of Islam and see no place for MBBs to remain as salt and light among their own people” (M4IGA, 794). Positively, MR 2013 argues for “freedom within a framework,” that is, “flexibility and creativity within the framework of the non-negotiable” (M4IGA, 788). While this is not all that MR 2013 says about the way in which an MBB is to remain biblically faithful within what is said to be Zone R, MR 2013 fails to give specific, biblical guidance concerning how this MBB is to live in such a context. When MR 2013 does address “Living in Zone R with No Deception” (M4IGA, 789-93) it proceeds to do so in terms of two admittedly revisionary and controversial understandings of Islam. It counsels living in accordance with a “core” of Islam – whether the “original” (versus the “folklore”) Mohammed, or the earliest stratum of Mohammed’s teaching, as determined by source criticism. *Neither of MR 2013’s understandings of Islam stands within the mainstream of Islamic theology. They have received as warm a reception in the Muslim world as the Jesus Seminar has within evangelical Christianity. They are theoretically questionable and practically untenable.*

*MR 2013’s approach contradicts the exposition of Covenant Identity set forth in CR 2013 (M4IGA, 708-28).* The Covenant Identity Paradigm (CIP) of the committee is drafted in explicitly and foundationally biblical terms. Its understanding of identity is specifically indebted to the way in which the Scripture speaks of human beings as “in Adam” and “in Christ.” It explores the way in which Paul in Romans 1 depicts the religious activity of those “in Adam” in terms of idolatry and suppression. It underscores the spiritual antithesis between covenant keepers (in Adam) and covenant breakers (in Christ). It is on this foundation that CR 2013 proceeds to analyze Islam (M4IGA, 723) and to formulate biblical principles regarding the believer’s life in and engagement with culture (see the expositions of 1 Cor. 7:17-24; 1 Cor. 8-10, M4IGA, 724-28).

The approach of MR 2013, however, is not only inherently unclear and unstable, but is also not defined in explicitly and clearly biblical terms. It is in that sense not biblical. It is not clear to the reader that the way in which MR 2013 understands identity has been derived from the Scripture. MR 2013 overwhelmingly develops its paradigm of identity in terms of anecdotal illustrations and of the author’s own sociologically informed perceptions of the Muslim world. *There is no indication that CR’s understanding of covenant identity and spiritual antithesis has informed MR 2013’s paradigm or discussion.*

MR 2013 models the type of confusion which ensues when one’s pre-formulated interpretation of culture/society is brought to the text of Scripture. Sociological factors interpreted by the missiologist’s appropriated analytical tools (sophisticated or anecdotal) become the functional authority for both the biblical text and the contemporary situation. Yet this must not be so. Biblical authority must bear directly on *all* interpretive analysis, including the missiological, or it fails to remain functionally authoritative. Reaching the lost with the gospel often serves as the rationale for such an approach to contextualization. We dare not allow a Western culture grid to corrupt our cultural analysis, it is argued. Indeed that is true. But we do not properly avoid imperialism or cultural hegemony by substituting one cultural authority (or our sociological analysis of it) for another. The only way to avoid cultural hegemony in any analysis is to allow the self-attesting and self-interpreting authority of Scripture as received by the Church through the ages comprehensively to shape our analysis. Regardless of the seemingly commendable motive for doing so, trust in an imposed cultural analysis (PQRS or otherwise) is at the very heart of the IM paradigm, which CR 2013 report critiques. *Thus, albeit a soft version of it, MR 2013 is actually itself a form of IM which*



(unwittingly?) supplants historic biblical orthodoxy and confessional theology. MR 2013 author's PQRS paradigm serves as the functional authority for all other analysis, including that of the biblical text.

### **CR 2013 and MR 2013 Have Incompatible Understandings of the Church**

MR 2013 defines the church in terms of the “*obvious* (established) church,” the “*hidden* (underground) church” and the “*semi-hidden* church” that stands between the former two (M41GA, 796, emphasis author’s). MR 2013 dubiously asserts that the “*hidden* (underground) church” is that of which the BCO speaks in BCO 4-5, “Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God” (cf. M41GA, 801-2). MR 2013 elsewhere identifies the “hidden church” with “C-6 people” on Tennent’s C1-C6 scale (M41GA, 798). These hidden churches, MR 2013 argues, should be permitted to influence the societies of which they are part, as yeast leavens the dough (M41GA, 798). They may be prevented from lapsing into syncretism when they are “mentored and coached by visiting leaders who are *gifted pioneer missionaries* and sensitive Christian leaders from that same culture whenever possible” (ibid., emphasis original).

In a section on “Ecclesiology,” MR 2013 proceeds to offer seven “essentials” or “goals” for a “healthy church in a Muslim setting” (M41GA, 799). It offers two paragraphs of counsel on leadership and the observance of the sacraments in these churches, appending Scripture references to this counsel (M41GA, 799-800). It exhorts churches to maintain the balance between what is metaphorically said to be “centered-set and bounded-set thinking” (M41GA, 801). An anecdote from the author’s experiences in Egypt illustrates how MR 2013 understands these principles to work in practice (M41GA, 800).

MR 2013’s ecclesiology is problematic for several reasons. **1)** *It is vague.* It fails clearly to define terms. The closest MR 2013 comes to defining the church is in its seven “essentials” or “goals” of a “healthy church in a Muslim setting.” These “essentials” or “goals,” however, are so broad as to encompass many Christian societies other than the church. For this reason they stand in tension with CR 2013’s discussion of the marks of the church. The three-fold distinction between the “obvious,” “hidden,” and “semi-hidden” church is not developed or defended biblically, and MR 2013 neither asks nor answers the question how “C-6 people” can constitute a church. **2)** For this reason, MR 2013’s ecclesiology is also *impractical.* It offers lofty goals for church life, but no practical guidance how those goals may be realized within the Muslim world. **3)** Finally, MR 2013’s ecclesiology *is not evidently biblical.* It certainly reflects the author’s experiences and observations in the Muslim world and with Insider communities. It does not show serious engagement with either the Scripture or the Westminster Standards.

MR 2013’s discussion of ecclesiology stands in marked contrast with that of CR 2013. CR 2013 offers a biblical and confessional survey of the doctrine of the church – the church visible and invisible; the growth and extension of the church; the marks of the church; the relationship between the Kingdom of God and the church. On that foundation, it proceeds to engage specific IM understandings of the Kingdom of God and of the church. *CR 2013 is specific where MR 2013 is vague. CR 2013 is practical where MR 2013 is impractical. CR 2013 is biblical and confessional where MR 2013 is not evidently biblical and confessional.*

## CONCLUSIONS

In conclusion, MR 2013 has failed to demonstrate that it is a true supplement to CR 2013. In fact, CR 2013 is properly presenting an alternative to MR 2013. There is a clear line of demarcation between the two reports. *CR 2013 answers the concerns of Overture 9 biblically and confessionally. To the degree that it answers them at all, MR 2013 answers the concerns of Overture 9 anecdotally.* That is to say, MR 2013 leaves the reader with the distinct impression that author's own observations of the Muslim world, as well as the experiences of Christians within the Muslim world have played a leading role in informing MR 2013's paradigms and conclusions. This dynamic is evident in MR 2013's discussion of the church.

Furthermore, MR 2013, particularly in its PQRS diagram, has imposed a sociological construct that functionally stands over, not under, the Scripture. *In doing so, MR 2013 shows its sympathies with the way in which IM proponents have asked and answered vital missiological questions. MR 2013 is a (soft) IM document.* While fully respecting the good work that the author of MR 2013 has done in a lifetime of gospel witness to the Muslim world, the committee believes that the approach of MR 2013 not only provides unacceptable answers to the questions of Overture 9, but attempts to answer those questions in unacceptable ways. *The only approach that will provide clear guidance to MBBs and Christian workers in the Muslim world is a thoroughly biblical and confessional one. It is just such an approach that the committee has presented to the church in its report.*

### Attachment 3

## Christians of Muslim Background (CMB) Input

Christians from a Muslim background are the foremost experts concerning both how to understand Islam and how insider movements are perceived in their various cultures. Here are some of their comments. *The received comments have not undergone grammatical or spelling corrections.* A “CMB” is a Christian of Muslim background; an “MBB” is a Muslim Background Believer. Though these labels are often used interchangeably, some Muslims who convert to Christ prefer one over the other.

#### Questions

**Q. What do you think of the insider movement in your country?**

- A. “I am totally against such ideas: that someone who has never been a Moslem and who does not fully understand the challenges faced by MBBs still wants to prescribe me how I should behave as a Christian. To give you as an example, why should I go to the mosque or call myself a Moslem if I am a secret Christian in Somalia? How can calling myself ‘a follower of Christ’ and going to the mosque open me doors to witness.” (Abdi Duale)

**Q. Should CMBs be encouraged to call themselves Muslims?**

- A. “Not only is this concept improper, it is like poison mixed into food. It is a great sin and clear hypocrisy [two-facedness] for a Somali Christian to say “I am a Muslim.” (Cabdisalaan)
- A. “Somali Muslims look on us as carrion, and this will only reinforce their mistaken idea of Christianity.” (Cabdisalaan)
- A. “The Muslims are saying, ‘If Christianity is right/true, then they would openly witness/display their faith and even be willing to die for it.’” (Cabdisalaan)

**Q. Should believers and the gospel penetrate Islam like yeast in the dough?**

- A. “Is infiltration idea biblical? We are not to infiltrate any religion, but totally transform and change. I agree with the Minority Report that IM is infiltrating into Islam. This is going into one’s culture and live therein by polluting it but not being set apart from it. So practically IMers are being infiltrated rather than infiltrating. The more they go backward the more they distant themselves from being salt and light for Christ.” (Edward Ayub)
- A. “Whether the MBB feels ‘called to stay relationally connected to their relatives and friends’ is almost a moot point. The community, not the MBB or missionary, determines whether the MBB will stay. If it is predetermined that the MBB must stay in good status in the community, then he or she will likely need to remain a secret believer or deny the beliefs that warrant expulsion by the Islamic community—namely, the Incarnation, Crucifixion, and Resurrection of the Lord Jesus Christ.” (Fred Farrokh)

**Q. Can followers of Jesus have two identities: followers of Jesus and Muslims?**

- A. “An IMer proves his or her sectarian identity on Islam by death – by how the Muslims view and accept him as Muslim and bury. This has become a huge issue of focus since many IM leaders are dying. They are proving to Muslims that they were real Muslims. So their funeral service and burial are conducted by the Muslim

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clerics in Islamic way. Two questions may arise here: First why do Muslims at least relatives try to bury in Islamic way? Conversion is to them a one-generation issue so the relatives want to kill the influence of the converted after death. In the Muslim majority countries, even the graveyards preach Christianity.” (Edward Ayub)

- A. “My friend, the message of the Gospel offends Muslims. Don’t worry! I have never seen a Muslim convert to Christ who was *not offended* first before coming to the saving knowledge of Christ. We need to offend them by being very clear about the teachings of Christ!” (Fikret Bocek)

**Q. Should followers of Christ enter the mosque?**

- A. “To enter the mosque is to ‘reconcile/agree with Satan,’ to agree to work together to bury the cross, and God’s entire plan for which He intended the cross.” (Cabdisalaan)
- A. “Church should be cautious in finding commonality between Christianity and Islam – Islam applied this strategy to reach Christians, the followers of already existing religion. Islam contextualised to win Christians. By learning and applying their strategy would be suicidal for Christian church. There is no common ground between Islam and our faith.” (Edward Ayub)

**Q. Should followers of Christ revere Muhammad? (“Muslim background believers (MBBs) can live with integrity within the Muslim world by honoring Muhammad as a leader without revering him as a Prophet.”)**

- A. “And for Somali Christians, let them say anything, whether ‘Muhammad was a leader or a skillful man,’ nothing beneficial will come of it.” (Cabdisalaan)
- A. “The problem with this . . . is that honouring Muhammad as a leader but not a prophet is not an option in the Muslim world. Muhammad is not being presented as a leader, but as the final prophet whom the world must obey and emulate. In short, the [such an argument] is presenting an option that is not an option.” (Fred Farrokh)

### Biographical background

**Rev. Edward Ayub**, Moderator of the Presbyterian Church of Bangladesh. MDiv, Presbyterian Seminary, Manila. Former Wahabi/Deobandi Muslim. Author of several books concerning IM. 25 years of experience dealing with IM in Bangladesh.

**Rev. Fikret Bocek**, Moderator, Turkish Protestant Reformed Church. MDiv, Westminster Seminary. Raised as a Sunni Muslim. Pastors Muslim convert church in Izmir, Turkey.

**Fred Farrokh**, Shia background former Muslim from an Iranian home. Completing PhD dissertation on IM. Executive director, Jesus for Muslims.

**Cabdisalaan Cali Daahir**. Somali Christian working for The Voice of New Life. Became a Christian 14 years ago and is a member of an Ethiopian evangelical church.

**Abdi Duale**, Somali former Muslim. Became a Christian after witnessing the martyrdom of his uncle in 1988. BS, Daystar University, Nairobi. Deacon in Reformed Church, Ghent, Belgium.

## Attachment 4

### History of Modern Evangelicalism as Related to Missions

Reformation theology from the sixteenth through eighteenth centuries, reacting against a variety of errors in the Medieval Church, emphasized the role of right doctrine (orthodoxy) in conjunction with both right behavior (orthopraxis) and inward devotion toward God. True knowledge about God, derived from the Bible with the aid of human reason guided by the Holy Spirit, led men to trust and serve God. Evangelism, the spread of pure Christianity, assumed a prominent role, so that committed Protestants were known as "evangelicals."<sup>1</sup> John Calvin spoke against the attitude of "Nicodemites" who, in order to avoid the persecutions rampant in that day, remained within the Roman Church in name and in worship while privately professing evangelical beliefs.<sup>2</sup>

Christians initially saw Enlightenment philosophy as a tool to discover the workings of God's world. However, from the seventeenth century onward, the expanding claims of secular science posed a series of challenges to Christian doctrine itself, relegating Biblical truth to successively smaller areas of human experience. By the nineteenth century, theologians in the wake of the German scholar Friedrich Schleiermacher employed the tools of scientific "higher criticism" to challenge the divine unity and truth of the Bible itself, heralding the birth of theological liberalism. Christian faith was defined not in terms of orthodox beliefs, but in terms of a more generic "Jesus experience" which might even be found in those who professed a religious affiliation other than Christianity, or no affiliation at all. Fundamental Christian doctrines such as the deity and resurrection of Christ came under fire, resulting in academic responses<sup>3</sup> by a group of conservative scholars whose adherents became known as "fundamentalists." Despite such efforts, by the early twentieth century, liberalism had captured the main institutions of Christian scholarship in both Europe and America.

Doctrinally orthodox Christians pursued two strategies in response to this challenge: separatism, and rapprochement. The separatist strategy involved formal ecclesiastical separation, with conservatives abandoning liberal-controlled institutions and setting up competing organizations. In the 1920s, Princeton Seminary professor J. Gresham Machen, a minister of the Presbyterian Church (USA), led a group of ministers and students to found Westminster Seminary and the Independent Board for Presbyterian Missions. Upon his defrocking by the PC(USA) on charges of schism, he helped to found a denomination which, after its own internal schism, was eventually known as the Orthodox Presbyterian Church.

Other groups would leave the "mainline" Presbyterian denominations to form the Presbyterian Church in America (PCA, founded 1973, with a "joining and receiving" of the Reformed Presbyterian Church, Evangelical Synod denomination in 1982) and the Evangelical Presbyterian Church (EPC, founded 1980, with another exodus of "New Wineskins" PC(USA)

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<sup>1</sup> Thus the "*evangelische Kirche*" ("evangelical church") spoken of by Martin Luther.

<sup>2</sup> David W. Hall, "Calvin and an Earlier 'Insider Movement': It's Deja Vu All Over Again," Johannes Weslianus, <http://www.weswhite.net/2012/06/calvin-and-an-earlier-insider-movement-its-deja-vu-all-over-again/> (accessed February 21, 2013).

<sup>3</sup> E.g., A. C. Dixon, Louis Meyer, and R. A. Torrey, eds., *The Fundamentals: A Testimony to the Truth*, 12 vols. (Chicago: Testimony, 1910-1915).

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churches joining in 2005-2012). The PC(USA) steadily lost members, from a high of 4.25 million members in 1965 to its end-2011 report of 1.96 million members.<sup>4</sup>

In contrast to separatism, the rapprochement strategy saw the training and installation of conservative PC(USA) pastors as the best hope for renewed denominational orthodoxy. Westminster graduate Harold Ockenga, supported by radio pastor Charles Fuller, founded Fuller Theological Seminary in Pasadena, California for this purpose in the 1940s, drawing its original faculty from conservative institutions such as Wheaton College, Moody Bible Institute, and Dallas Theological Seminary.<sup>5</sup> Superficially the founding of a new seminary followed a separatist course, but only to facilitate the training of new pastors who would retain institutional and personal connections with the denomination of their youth (a rapprochement value), infiltrating like yeast to leaven the whole with re-invigorated conservative ideology.

With rapid growth, the need to placate wealthy board members, and a desire for acceptance by the presbytery of Los Angeles came the pressure for doctrinal laxity in order to fill additional faculty slots. Ockenga, though nominally the seminary's president, never gave up his pastorate on the East Coast; nor did the busy Charles Fuller participate in day-to-day seminary activities, contributing to a leadership vacuum on-site. Fuller's son Dan, freshly returned from doctoral studies in Switzerland under Karl Barth, eventually took the seminary's deanship. In line with Barth's neo-orthodox views, and unlike the original faculty of Fuller Seminary, Dan Fuller denied the inerrancy of the Bible in historical matters. Within a few years, the conservative founding faculty members had departed and would become vocal critics of Fuller Seminary's new direction. By the 1960's, the "inerrancy clause" had been excised from the school's statement of faith altogether,<sup>6</sup> and in the 1970's a book by faculty member Paul Jewett had declared that some doctrines in the Pauline epistles were incorrect. This move by Jewett typifies a theological paradigm shift at the seminary, away from "Old Princeton" views on Scripture.

Today, with over 3,000 full-time equivalents of students from a wide range of Christian backgrounds, Fuller Seminary remains a potent force in shaping evangelical culture. In summary, separatism preserved orthodoxy at the cost of decreased influence in historic institutions, while rapprochement retained some measure of influence at the cost of doctrinal drift.

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<sup>4</sup> "Summaries of Statistics-Comparative Summaries" Presbyterian Church (USA), <http://www.pcusa.org/media/uploads/oga/pdf/2011-comparative-summaries-stats.pdf>, (accessed October 28, 2012).

<sup>5</sup> For details on the development of Fuller Theological Seminary, see Marsden, *Reforming Fundamentalism*; also Chapter 6, "The Curious Case of Fuller Theological Seminary," in Lindsell, *The Battle for the Bible*, pp. 106-121.

<sup>6</sup> "In December 1962, 'Black Saturday' occurred at a [Fuller] faculty-trustee meeting in Pasadena. Here a number of faculty and board members expressed that they did not believe in the inerrancy of Scripture." Though the 1963-64 seminary catalog retained the statement on biblical inerrancy, "in the 1965-66 catalog this statement disappeared." Norman L. Geisler and William C. Roach, *Defending Inerrancy: Affirming the Accuracy of Scripture for a New Generation* (Grand Rapids: Baker, 2011, Kindle Edition), Kindle Location 358.

## ATTACHMENT 5

### God and Allah

In 2007, a group of Islamic scholars issued "A Common Word Between Us and You,"<sup>7</sup> a document reflecting on perceived commonalities between Christianity and Islam as hopeful grounds for ongoing peaceable interactions. That document referred regularly to "God" as one of the commonalities. Scores of Christian organizations responded,<sup>8</sup> most notably in an open letter, "Loving God and Loving Neighbor," signed by hundreds of Christian leaders.<sup>9</sup> This response affirmed "love of God" as a common ground between Christians and Muslims.

Is such a stance well founded? Terminology frames and influences the outcome of any debate; therefore, terminology itself becomes a matter of debate. Recognizing the formal similarities and differences between Muslim and Christian conceptions of deity, such debates may seem akin to debating whether the glass is half-full or half-empty. Yet the answers to such questions uncover one's assumptions about language, philosophy, and religion. Is "God" a "common word" between Islam and Christianity? What is gained and what is lost by answering, "Yes," or by answering, "No"?

#### Arguments favoring translation as "God"

##### 1. The etymological argument

Most linguists agree<sup>10</sup> that *Allah* derives etymologically from a family of Semitic words for deity including Hebrew terms such as *El* and *Elohim*, with a root emphasizing strength and authority. Historians point to the appearance of *Allah* and similar words for deity prior to the life of Muhammad, who, according to tradition, intended to point men away from polytheism back to monotheism, in particular the monotheism he perceived as shared by Christianity and Judaism. "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [i.e. "in submission"] to Him."<sup>11</sup>

As seen in Part One of this committee's report, Bible translators regularly face the need to adopt terms found in a target language, redefining them rather than rejecting them outright. Some protest that the term *Allah* is hopelessly contaminated by past association with a moon god or some other false deity in pre-Islamic Arabia. Whatever the truth of such historical claims, that etymological fallacy would also forbid God's people to use Greek *theos*, English "God", Hebrew *El*, and other terms previously applied to pagan deities.

##### 2. The reciprocity argument

Lamin Sanneh opens his article on "Do Christians and Muslims Worship the Same God?" by posing the question, "Is the 'Allah' of Arabian Islam the same as the 'Allah' of pre-Islamic Arab Christianity?" . . . This is, I think, a better way to grasp the central issue, rather than asking if God and

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<sup>7</sup> "A Common Word," <http://www.acommonword.com/the-acw-document/> (accessed December 13, 2012).

<sup>8</sup> A list of responses can be found at <http://www.acommonword.com/category/site/christian-responses/> (accessed March 6, 2013).

<sup>9</sup> Available at <http://www.yale.edu/faith/acw/acw.htm> (accessed March 6, 2013).

<sup>10</sup> "The use of the term 'Allah' should be considered the same as translating the Hebrew, Greek, or Aramaic terms as the English word 'God.'" *Divine Familial Terms: Answers to Frequently Asked Questions*, as updated on February 24, 2012, <http://www.wycliffe.org/SonofGod/QA.aspx>, (accessed December 13, 2012).

<sup>11</sup> Sura 29:46.

Allah are the same. The way it is traditionally posed all too easily derails the whole issue into a discussion about etymology. . . . [T]he word "Allah" as used by Muslims is now tied to a particular religious community that holds to the text of the Qur'an as sacred and revelatory. The exact same word "Allah" as used by Arabic-speaking Christians is also tied to their own religious community and traditions that hold the Bible as sacred and revelatory.<sup>12</sup>

This quotation from Timothy Tennent illustrates the general consensus endorsing the centuries-old practice in which Arabic-speaking Christians refer to *Allah* as the object of their worship, with context clarifying whether *Allah* should be understood with its Islamic meaning set or its Christian meaning set. If *Allah* serves both roles in the Arabic tongue, should not "God" serve both in English? And conversely, if Muslims do not "worship God" (that is, if the implied predicates applied to "God" are not in some degree culturally determined) then how can Arabic-speaking Christians conscientiously say in their own tongue that they worship *Allah*, a practice at least as old as the European practice of worshipping "God"?

### **3. The argument from monotheism**

If there is only one true God, then anyone who says he intends to "worship God" necessarily worships this one true God, since there is no other. Christian apologetics against Mormons, Jehovah's Witnesses, Unitarians, and other non-Trinitarian offshoots of Christianity generally refer to "God" as the object of worship in those faiths, even when the characteristics and attributes applied to that label grievously fail to capture biblical truth. Islam too has roots in Jewish and Christian concepts of deity, though heavily distorted.

### **4. The pragmatic argument**

If the "Yes" and "No" arguments were philosophically and theologically at stalemate, pragmatic considerations might tip the balance in favor of the path of least resistance. Islam normatively conditions Muslims into a staunch monotheism that identifies *Allah* with the God of the Bible, accusations of corruption in the Bible notwithstanding. Humanly speaking, the evangelist has fewer hurdles to cross in redefining what a Muslim thinks God is like, if he must not also convince the Muslim that, contrary to Qur'anic protestations, the God of the Bible is a completely different being. Even considering a lesser goal of peaceful coexistence, Miroslav Volf argues that if "Muslims and Christians worship the same God, albeit partly differently understood, the love of each other for God will help them lives together and make neighborly love easier."<sup>13</sup> Again, such pragmatic considerations should not operate in the face of a strong theological objection against their pursuit, lest the end attempt to justify the means.

## **Arguments favoring translation as "Allah"**

### **1. The clarity of referentiality argument**

Terminology should clarify boundaries between competing ideas. When discussing the distinctive ideas of Islam and Christianity, lack of distinctive terminology encumbers debate. One can construct a bulky term (e.g., "The Islamic concept of deity") or neologism ("Islam-God") or acronym (e.g. "I.C.o.D."). Or one can simply use a term already closely associated

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<sup>12</sup> Timothy Tennent, *Theology in the Context of World Christianity* (Grand Rapids: Zondervan, 2007), p. 32.

<sup>13</sup> Miroslav Volf, *Allah: A Christian Response* (New York: HarperOne, 2011), p. 36.



with those ideas (e.g., *Allah*) without denying that such a term has other meanings in other settings (for instance, when used by Arabic Christians). Covenant theologians speak of "dispensations," and dispensationalists speak of God's "covenants," and yet the terms "Covenant Theology" and "Dispensationalism" have acquired historical definitions flexible enough to accommodate such overlapping vocabularies while minimizing confusion.

## 2. The Christological argument

"... [T]he one who rejects me [Jesus] rejects him who sent me." (Luke 10:16). Exegeting this verse, John Piper argues that since Islam denies crucial truths about Jesus taught in the Bible (his deity and eternal sonship, his atoning death and resurrection, *et al.*), Christians do evangelism a grave disservice to treat Muslims as misled worshipers of the true God and the historical Jesus, rather than as worshipers of a false deity. "Jesus is the litmus paper as to whether or not we are talking about the same God."<sup>14</sup>

This argument assumes that Muslims do "reject Jesus." The application of this phrase seems clear with respect to those who persecuted Jesus in the flesh, but how does it apply today? Muslims think of themselves as rejecting false claims about Jesus, rather than Jesus himself, but this does not mean that their self-assessment reflects God's assessment. Nor are such thoughts exclusively Muslim; many a non-evangelical Westerner finds cause to praise some aspect of Jesus while rejecting the biblical witness to the identity and work of Jesus. Is the Qur'anic character of *'Isa* "the same person" as Jesus? The *'Isa*/Jesus debate, briefly assayed in Part One of this report, mirrors the *Allah*/God debate in many respects.

## Mixed Data

### 1. The Historical argument

Early Renaissance churchmen split on whether to describe the Muslim conquerors of Constantinople as worshipers of "God." Pope Urban II spoke of "the Persians, an accursed race, a race utterly alienated from God, a generation forsooth which has not directed its heart and has not entrusted its spirit to God . . ."<sup>15</sup> Pope Pius II felt similarly, but Nicholas of Cusa, a future Roman cardinal, argued for rapprochement with Muslims based on the perceived worship of a common God which Muslim errors obscured but did not demolish.<sup>16</sup>

Martin Luther, criticizing the Turkish Muslims of his day as warlike, commented that they "think they are doing God service" and describes Muhammad's belief in the inadequacy of the Bible: "Therefore God has had to give another law, one that is not so hard and that the world can keep, and this law is the Koran."<sup>17</sup> In both cases, Luther used "God" (German *Gott*) to identify the object of Islamic devotion.

Unlike Luther, John Calvin denied the term "God" to the object of Islamic worship, and indeed to the object of all non-Christian worship, even that of contemporary Jews. Comparing Muslims to Jews who professed to follow God yet denied God's Christ, Calvin mentioned, "the Turks in the present day, who, though proclaiming, with full throat, that the Creator of

<sup>14</sup> Quoted from a transcript of a video of John Piper released by Desiring God Ministries, available at <http://www.desiringgod.org/blog/posts/a-common-word-between-us> (accessed December 13, 2012).

<sup>15</sup> Quoted in *The First Crusade: "The Chronicle of Fulcher of Chartres" and Other Source Materials*, 2nd ed., ed. Edward Peters (Philadelphia: University of Pennsylvania Press, 1998), p. 27.

<sup>16</sup> Volf, *op. cit.*, pp. 45ff.

<sup>17</sup> Luther, *Works*, 5:115.

heaven and earth is their God, yet by their rejection of Christ, substitute an idol in his place."<sup>18</sup> Similarly elsewhere: "Turks, Jews, and such as are like them, have a mere idol and not the true God. For by whatever titles they may honor the god whom they worship, still, as they reject him [Jesus] without whom they cannot come to God, and in whom God has really manifested himself to us, what have they but some creature or fiction of their own?"<sup>19</sup>

Samuel Zwemer's seminal volume *The Muslim Doctrine of God* (1905) explored the vast chasm between the biblical and Qur'anic conceptions of deity. Zwemer used the terms "God" and "Allah" interchangeably when speaking of the object of Islamic worship. Such usage, assumed as correct without a perceived need for defense, was common among missionaries such as W. R. W. Gardner, an early twentieth century missionary to Muslims in India, who used "God" in discussions of both Christianity and Islam while emphasizing that the two religions "have also so much in contrast—we might better say in contradiction—that there is no possibility of reconciling the two."<sup>20</sup> English versions of the Qur'an usually render *Allah* as "God," excepting that Muhammad Marmaduke Pickthall, a British convert to Islam, retained *Allah* in his translation of the Qur'an on the grounds that, "there is no corresponding word in English."<sup>21</sup>

## 2. The Biblical argument

Thus says the LORD, the King of Israel  
and his Redeemer, the LORD of hosts:  
"I am the first and I am the last;  
besides me there is no god [Hebrew *elohim*]  
Fear not, nor be afraid;  
have I not told you from of old and declared it?  
And you are my witnesses!  
Is there a God besides me?  
There is no Rock; I know not any."  
He takes a part of it and warms himself; he kindles a fire and bakes bread.  
Also he makes a god [Hebrew *el*] and worships it; he makes it an idol and  
falls down before it. (Isaiah 44:6, 8, 15)

But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. (2 Corinthians 11:3-4)

Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus

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<sup>18</sup> Calvin, 2.6.4 (Beveridge translation of 1599), <http://www.spurgeon.org/~phil/calvin/bk2ch06.html#four.htm> (accessed December 13, 2012).

<sup>19</sup> Calvin, *Commentaries on the Catholic Epistles*, section on 1 John 2:22-23.

<sup>20</sup> Gardner, *op.cit.*, p. 7.

<sup>21</sup> Cited in Tennent, *Theology in the Context of World Christianity*, p. 46.

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Christ, through whom are all things and through whom we exist. However, not all possess this knowledge... (1 Corinthians 8:4-7)

The scare-quotation marks around "gods" and "lords" in the ESV translations above make explicit a nuance implicit in the underlying Greek text of 1 Corinthians 8. In one sense, many "so-called" (Greek λεγόμενοι) gods exist conceptually, for men proclaim deities under many different names, or under the same name yet with different characteristics (hence "another Jesus" in 2 Corinthians 11). Yet in another sense, above those many competing conceptions of the divine, in reality only one God exists. Thus Isaiah prophesies in one breath that only one God exists, while in the next breath allowing that a carpenter can make a god which is an idol. Using the language of Romans 1, those who know God exchange his glory for that of an image resembling elements of creation.

All Christians should exercise humility and forbearance in discussing complex issues of culture and language, keeping in mind that none of these divine titles derive from the name which God revealed to his covenant people during his mighty work of deliverance from Egypt, the name which appears over 6,500 times in the Old Testament: "God spoke to Moses and said to him, 'I am the LORD [Hebrew *Yahweh*]. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty [Hebrew *el shaddai*], but by my name the LORD [*Yahweh*] I did not make myself known to them.'" (Exod. 6:2-3)

**Attachment 4**

**MINORITY REPORT**

**AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS**

**REALITIES ON THE GROUND**

**MARCH 19, 2014**

**AN ADDITIONAL PERSPECTIVE**

MINORITY REPORT SUBMITTED BY  
PCA AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS MEMBERS

TE Nabeel Jabbour  
RE Tom Seelinger

## PREFACE

More than anything else, we desire in this report (hereafter MR 2014) to present a tone of expectant faith that the gospel of Jesus Christ can and will spread and transform the Muslim world, just as it has done in other times and places. We are at a unique time in history: the gospel is already beginning to take root around the Muslim world,<sup>1</sup> and we rejoice in what God is doing. We hope and pray that the additional perspective in this report will provide practical help to PCA churches, assisting them in their broad sowing of the message of God's saving power through his Son and the building of his church throughout Muslim nations, "...that your ways may be known on earth, your salvation among all nations" (Psalm 67:2).<sup>2</sup>

After providing introductory context to this report, we will describe five realities faced by believers living in Muslim societies and treat four considerations that undergird and inform our approach to mission in the midst of these realities. A list of questions for use by missions committees with their missions partners is also included. An outline of our major topics follows.

### **Part One: Realities on the Ground Facing Muslim Background Believers (MBBs)**

- Reality #1: It is Important that MBBs Live Biblically within Muslim Societies.
- Reality #2: MBBs Can Live Biblically within Muslim Societies.
- Reality #3: National Churches within Muslim Societies Do Not Always Accept MBBs.
- Reality #4: Living within Muslim Societies Requires MBBs to be Vigilant to Avoid Syncretism.
- Reality #5: Growing in Christ within Muslim Societies Holds Significant Challenges for MBBs.

### **Part Two: Biblical Considerations for Facing Realities on the Ground.**

- Consideration A: Every Culture has "Good" and Evil Aspects.
- Consideration B: We Must Not Add Requirements to the Gospel: Principles from the Jerusalem Council of Acts 15.
- Consideration C: We are Called to Live *in* the World But Not *of* the World: 1 Corinthians 7:17-24 and its Context.
- Consideration D: We Must Not Participate with Demons in False Worship: A Warning from 1 Corinthians 10:19-20.

### **Part Three: Additional Recommended Questions for PCA-Supported Missionaries in Muslim-Majority Contexts.**

We wish to express our appreciation for the work presented in the committee report (hereafter CR) in providing vital, biblical foundations and principles toward the church's faithful obedience to the Great Commission. We also appreciate the theological critique of Insider Movement (IM) methodology and the provision of Affirmations and Denials that churches and

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<sup>1</sup> David Garrison, *A Wind in the House of Islam* (Monument: WIGTake Resources, 2014). In this newly released book there are nine chapters where Garrison describes the movements of the gospel in the nine main regions of the Muslim world, with a summary on page 18. The scale of movements to Christ in the Muslim world which he describes is unprecedented.

<sup>2</sup> Scripture texts are quoted from the New International Version unless otherwise indicated.

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missions committees can use in either planning or evaluating mission efforts. We submit this present report, "Realities on the Ground" March 19, 2014, as a perspective that is additional to that of the CR, and serves as a further aid to those encountering unfamiliar realities in the course of ministry to Muslims. We do not present this report as an alternative to the committee report for two reasons.

The first is that the majority has already done significant, able work with which we agree and which we need not reproduce. The second is that our contribution is of a different kind; this is a report that shares selected realities encountered in the course of pursuing gospel mission among Muslims. Along with these, we include additional reflections from Scripture related to those realities. We make no claim that our observations and reflections are comprehensive. However, we do believe they are significant and warrant attention on the part of those in the PCA studying mission to Muslims and insider movements. The PCA needs both to ground its mission efforts biblically and to be prepared for realities its mission partners will encounter in the course of doing mission.

We are grateful for our brothers and fellow members of the Study Committee on Insider Movements (hereafter SCIM), and express deep appreciation for the time the seven of us spent working together. Indeed, we believe the SCIM functioned at its best when working closely together as we did in producing the Affirmations and Denials (see Section B of the Committee Report for the full listing of the A's and D's, along with their introduction). The A's and D's from 2013 were the joint effort of all seven members, and we seek to demonstrate their importance in examining the realities on the ground.

We are sure that the present paper would have been improved through input from others within the committee. Nevertheless, we hope that their influence is evident, as we have learned much from them. Some of our many affinities with them include:

- We hold to the Scriptures as our only authoritative guide to engaging in mission (cf. A's & D's 1a, 1b and 3b).
- We believe that both Scripture and our confession encourage believers to apply scriptural principles to the realities of everyday life, wherever they live (cf. A's & D's 13a, 13b, 14a and 14b).
- We believe that Christ ordinarily intends that his people will follow him in the context of their family, birth community, and vocation (cf. A's & D's 12b, 13a).
- In recognition of the comprehensive claims of Christ on the lives of his people, we hold that identity in Christ is wholly controlling in the life of the believer; we do not advocate or support voluntary, indefinite retention of Islamic religious identity by Muslim background believers (MBBs<sup>3</sup>) (cf. A's & D's 11a and 11b).
- We hold that disciples of MBBs should not encourage a disciple to remain within Islamic religious institutions<sup>4</sup> (cf. A's & D's 12c).
- We hold that every believer is a member of the church of Jesus Christ, and we believe in the central importance of every believer to be part of a local expression of church (cf. A's & D's 5a, 5b, and 7b).

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<sup>3</sup> Some believers of Muslim background prefer other acronyms in reference to them so as to emphasize their new life in Christ over their background. An example: Believer of Muslim Background (BMB). With respect to believers with other preferences, we utilize "MBB" in this paper as it is widely used.

<sup>4</sup> By "Islamic religious institutions," we have in mind places of corporate Islamic worship and prayer.

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- We hold by faith that Muslims are people made in the image of God, and that through Christ alone (cf. A's & D's 4c), people from Muslim majority countries will be among those represented before the throne of God (Rev. 7:9-10).

### **Please Note:**

1. This report totally replaces last year's Minority Report (MR 2013), which we take off the table of discussion.<sup>5</sup>
2. The MR 2013 was the product of one author while "Realities on the Ground," March 19, 2014 is the consensus product of two authors.
3. We had hoped the Committee would have included this paper as an appendix to a unified report presented to the 42nd General Assembly.

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<sup>5</sup> In the Minority Report submitted to the GA in 2013, the author attempted to describe simply, via a diagram known as PQRS and its variants, the diversity that exists within the Christian world and within the Muslim world. Further reflection led to the realization that not only was the attempt to describe multi-dimensional realities (culture, religion, beliefs, practices, issues of the heart, lifestyle, identity and the practice of ministry) impossible to accomplish through such a simple diagram, but that the attempt to do so was both confusing and at points subject to broad misunderstanding. With regret for both the confusion and misunderstanding to which use of the PQRS model may have contributed, the author withdraws it and its accompanying written descriptions in hopes that "Realities on the Ground" (March 19, 2014) will more clearly and effectively communicate his concerns and their grounding in the Scriptures.

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### RECOMMENDATIONS TO THE 42<sup>ND</sup> GENERAL ASSEMBLY

With the previous comments as background, we, the undersigned members of the Ad Interim Study Committee on Insider Movements, bring the following motion as a substitute to the motion of the committee to the 42nd General Assembly of the PCA:

1. That “A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements” serve as a Partial Report (Part Two of Two Parts).
2. That the 42nd General Assembly make available and recommend for study “A Call to Faithful Witness, Part Two: Theology, Gospel Missions, and Insider Movements” dated March 19, 2014, to its presbyteries, sessions, and missions committees.
3. That the 42nd General Assembly make available and recommend for study “Realities on the Ground” dated March 19, 2014, to its presbyteries, sessions, and missions committees.
4. That the 42nd General Assembly dismiss the Ad Interim Study Committee on Insider Movements with thanks.

We request that each of these recommendations receive separate consideration by the Assembly.

TE Nabeel Jabbour  
RE Tom Seelinger

### ABBREVIATIONS

A’s & D’s    The Declarations: Affirmations and Denials  
*BCO*    *Book of Church Order*  
CR    Committee Report 2014  
CR 2013    Committee Report 2013 (Revised) – *located in Attachment 1 of the Committee Report*  
CIP    Covenant Identity Paradigm  
GA    General Assembly  
IM    Insider Movement  
IMP(s)    Insider Movement Paradigm(s)  
MBB    Muslim Background Believer  
MR 2013    Minority Report 2013  
MR 2014    Minority Report 2014  
PCA    Presbyterian Church in America  
SCIM    Study Committee on Insider Movements  
*WCF*    *Westminster Confession of Faith*



## **REALITIES ON THE GROUND: THE 42ND GENERAL ASSEMBLY CONTEXT**

As members of the Study Committee, we offer a few prefacing comments regarding this paper's context. Both authors of the present paper signed Part One of the Committee's Report on translation issues submitted to and received by the General Assembly of 2012. One of us signed the Committee Report submitted to the 41<sup>st</sup> GA in June 2013, and the other expressed substantive agreement with it, while submitting a report intended to be complementary to it. No papers from the SCIM were acted upon by the 41<sup>st</sup> GA in 2013.

In presenting this paper, we are assuming that the commissioners to the 42nd General Assembly understand that the Insider Movement (hereafter, IM) discussion is highly nuanced; that is, there is a spectrum of practice advocated under the broad banner of IM. The Affirmations and Denials, developed in the CR, are designed to aid by providing a framework by which ministry can be assessed with regard to biblical faithfulness.

However, because certain ideas or methodologies find repetition in the writings of IM proponents, the CR also posits the existence of what it terms the Insider Movement Paradigm (IMP). Mention of the Insider Movement Paradigm, then, serves within the CR as a collective reference to the following patterns encountered within IM writing and methodology: advocating for retention of Muslim (socio-)religious identity, basing an argument upon anecdotal or experiential evidence, implicitly granting authority for mission strategy to anthropology and the social sciences, evidencing a weak ecclesiology, and appealing to Acts 15 or other passages while utilizing a hermeneutic with insufficient attention to redemptive-historical considerations.

Without questioning that the described elements are found in IM proponents' writings, we must ask: what constitutes appropriate use of the Insider Movement Paradigm? How much of the paradigm is actually uniquely descriptive of Insider Movement theory and practice? Further, and importantly, should the Insider Movement Paradigm be used as a substitute for careful application of the Affirmations and Denials? Is every instance of an element of the Insider Movement Paradigm an indication of syncretistic error?

We bring up these questions because we are aware that some view this report as subject to some of the same weaknesses in methodology as IMP proponents. For example, we feel free to tell a story to illustrate a reality on the ground, which some view as basing an argument upon anecdote. Such a criticism, we believe, evidences an overdependence on the CR's IMP as a standard for IM-specific critique and thus risks another kind of error: creating a caricature. Instead, we recommend careful application of the CR's Affirmations and Denials as a more reliable set of tools for evaluating ministry and ministry philosophy.

### **Is There Biblical and Confessional Basis to Address "Realities on the Ground?"**

The realities we raise usually describe or imply challenging realities faced by missionaries, all of which may properly be seen as a result of sin in the world. Is there any doubt that obedience to the Great Commission will result in our confronting many situations that have their root in sinful reality? Some may protest that such realities can be expected among those who do not believe, but that to raise such issues in relation to churches is in some way prejudicial against local churches. At this point we find it helpful briefly to review how our confession, as part

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and parcel of affirming a priority on biblical ecclesiology, both acknowledges and encourages engagement with difficult realities on the ground—even those occurring within the church.

The Westminster Standards appropriately represent the *ekklesia*, the people of God, in the Old and New Testaments not only as the Wife (Hosea 2 and 3) and/or Bride (Eph. 5) but also in the real world as “sometimes more, sometimes less visible” and as “more or less pure” (WLC 23), and further saying that “the purest churches under heaven are subject both to mixture and error, and some have degenerated as to become no churches of Christ, but synagogues of Satan” (WLC 24). Certainly ancient Israel and Judah reflected that “more or less pure” character, as well as the churches of the Apocalypse (Revelation 2 and 3), not to speak of the problematic young churches established by the apostle Paul that reflected the same characteristics. Yet the Lord still considered them “my people.”

When one reflects on the “mixed multitude” that came out of Egypt with Moses, it certainly was true that many of them brought along with them a lot of “baggage” which exhibited the messy realities that churches manifest all over the world in every context. Some of these messy realities are exhibited in people who come to Christ from all tribes and nations, especially from cultures who have never heard of Jesus Christ as he is presented and offered in the Gospel. Without forgetting that Jesus taught us to take the log from our own eye, sometimes with Moses we are angry and ready to break the tablets. With Jeremiah we weep at the stiff-necked people, who are sheep without a shepherd. With Paul we deal gently and tenderly with young believers as a nursing mother cherishes her children. And with Jesus, the Lion of the tribe of Judah, we point out the shortcomings in the churches as well as commend the faith and achievements accomplished through the grace of God.

Furthermore, there is a significant statement in the WCF 25.2 with which we need to reckon, i.e.: “The visible church ... is the kingdom of the Lord Jesus Christ, the house and family of God, *out of which there is no ordinary possibility of salvation*” (emphasis added). This important phrase will be explicated later using the comments of Scottish theologian John Macpherson and A. A. Hodge in their respective commentaries on *The Confession of Faith*.

With the advent of anthropology and the social sciences, missiologists began to wrestle with appropriate incorporation of truth from these disciplines, truth which can be seen as “borrowed capital” from God’s truth, even though these disciplines often demonstrate an unbiblical bias.<sup>6</sup> It is indeed vital that we never adopt principles derived from the social sciences in such a way as to elevate culture, rather than Scripture, as our primary frame of reference. Nonetheless, over and over again Scripture urges the church toward practical obedience *within the fallen human context in which it is located*. Such obedience is demanded as a response of love, both to our God and for others made in his image.

With that in mind, we now turn to specific realities that MBBs face in their journey of faith. We do this not as a substitute for biblically-founded methodology for mission, but rather as an acknowledgment that the same Scriptures which ground our understanding of mission will guide us in its practice in the face of whatever realities we encounter.<sup>7</sup> Examining the realities on the ground with a biblical framework is key for equipping PCA churches, missionaries, and partners to engage in ministry in the Muslim world.

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<sup>6</sup> The historical development and current (as of late twentieth century) conflicts related to this engagement of missiology with anthropology are discussed by Reformed missiologist Harvie Conn in *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Dialogue* (Grand Rapids: Zondervan, 1984).

<sup>7</sup> Some readers may benefit from first reading, “Part 2: Biblical Considerations for Facing Realities on the Ground,” found later in this paper, as biblical background for facing the realities which are described here.

**PART 1:  
REALITIES ON THE GROUND FACING MUSLIM BACKGROUND BELIEVERS**

**Reality #1: It is Important that MBBs Live Biblically within Muslim Societies.**

We propose two basic reasons why it is important for MBBs to live within Muslim societies. The first is that God receives glory as his people obey him right where they are. Such obedience will include gathering together with other believers and the formation of biblical churches within Muslim societies. Such churches will come about according to God's good will as he hears his people pray the prayer of Paul for blessing beyond what we can think or imagine in Eph. 3:16-21 (cf. Reality #5 below). The second answer is that it is important for MBBs to live faithfully within Muslim societies for the sake of the advance of the gospel.<sup>8</sup> It is desirable, when possible, for new believers to remain relationally connected to their Muslim family, friends, and colleagues so that more and more Muslims may be given first-hand, personal exposure to life and hope in Jesus. It is to this second answer that we now turn our attention.

**The Gospel Moving within Households**

Pre-existing families and social groupings have the potential of birthing fellowships of believers as they become followers of Christ through exposure to the gospel (cf. A & D 13a). This is why Paul argues strongly in 1 Corinthians 7:12-16 that it is important for a believing spouse to remain in his or her family, so that they may come to Christ and as numbers increase, sprout into a new church (see the exegesis of 1 Cor. 7 that follows in Part 2). This pre-existing community has the potential to become the beginning of a church plant, and in light of Gen. 12:3 (ESV), where Abram is told, "...in you all the families of the earth shall be blessed," we have biblical confidence that God's promise extends to the level of families and clans.

This happened in the household of Cornelius in Acts 10 and in the households of Lydia and the jailer in Acts 16. This is happening in Muslim settings when the *oikos* or the "household" is wide enough to include neighbors and friends and not only the nuclear family. Of course there are other instances in which people came to faith through gospel proclamation that occurred outside the family context (see Acts 4:4; 8:26, 35; 13:12; 17:34).

**Unintended Alienation**

As will be illustrated shortly in the story of an MBB named Mustafa (under Reality #3), alienation between believers and unbelievers may have other causes than the believers' pure devotion to Christ; other historical and cultural factors may be at play. Thus, Peter teaches believers in persecuted contexts to live respectably within society and strongly warns them against behavior that will lead them into suffering and alienation caused by the wrong reasons (see 1 Peter 2:13-14, 20 and 3:17). Unfortunately, believers in Muslim-majority contexts can be persecuted by family or others in Muslim societies for perceived identification with a community (and history) that is immoral. For many Muslims, "Christian" and "Western" can be virtual synonyms, with all that is unbiblical and immoral in the West being attributed to

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<sup>8</sup> Faithful witness to Christ within Muslim society must be encouraged. The *Atlas of Global Christianity* (Edinburgh: Edinburgh University Press, 2009), 6-7, compares numbers of adherents by religion globally in 1910 and 2010 as a percentage of total world population at the time. In 1910, Christians represented 34.8% and Muslims 12.6%. In 2010, Christians: 33.2%, Muslims: 22.4%

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Christians, including those in a local, traditional church community. Thus, if an MBB seeks to rid himself completely of his former culture and identify publicly with the “Christian” community, in practical terms others may view him as identifying with an immoral culture and thus distracting his family and friends from seeing Christ in him. For this reason, Denial 10b of the CR states, “**We deny** that ‘Christian’ is a mandatory label for followers of Christ in all times and places, since contexts exist where the term has been corrupted by associations foreign to its biblical and historic usage.”

In light of that reality, it should be easy to see why MBBs are often put in a very difficult position. If they seek to associate themselves with “Christian” culture—which to many Muslims does not fundamentally mean those who follow Jesus, but rather those who live immoral lives, killed many Muslims in the Crusades, and so on—they could lose the very relationships that the gospel is designed to transform.

On the other hand, maintaining those relationships within Muslim societies will result in pressure to conform to societal norms, as we will see in Reality 4. However, living out one’s identity in Christ leads to transformation in every area of one’s life and produces the aroma of Christ to some who are around him. This is the very kind of situation that Peter was addressing in 1 Peter 3:13-16:

Who is going to harm you if you are eager to do good? But even if you should suffer for what is right, you are blessed. Do not fear what they fear; do not be frightened. But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

As outsiders, who simply don’t live within these same complex realities in our home cultures, we need to demonstrate humility and patience, recognizing that MBBs are truly in a difficult position as they navigate the waters of integrating their identity in Christ and their desire to see family members come to Christ.

### **Reality #2: MBBs Can Live Biblically within Muslim Societies.**

As we reflect on MBBs remaining relationally connected within Muslim societies, it’s helpful to be aware of social and relational dynamics that exist within many such contexts.

Not all Muslims are the same. Many Muslims could attend mosque but don’t. These are considered low-practice Muslims.<sup>9</sup> But are these not also Muslims? In fact, many of them consider themselves as “the real Muslims,” and they see the rest as fanatics who are ruining the reputation of Islam.

Muslims in Egypt, for instance, are going through an identity crisis concerning who is a true Muslim. Members of the Muslim Brotherhood have their answer to who is a true Muslim, while those who revolted against them have a completely different answer. Those disagreeing with the Muslim Brotherhood are advocating a form of separation between religion and state.

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<sup>9</sup> Low-practice Muslims do not go to the local mosques on Fridays and do not do the daily prayers, yet they might fast a number of days during the month of Ramadan to make up for their lack of religiosity.

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Additionally, in most of the Muslim-majority countries in the world, legal identities are permanently established at birth: in some countries virtually all are declared to be Muslim; in others with recognized Christian minority populations, those born to Christian parents are declared as Christian. Each child inherits his religious identity from his parents, and legally, it is impossible to change one's religious affiliation, which is stamped on ID cards. Accordingly, even if a Muslim comes to believe in Jesus, in the eyes of the law, he is still a Muslim, regardless of his beliefs. While obviously we wish that there was more religious freedom in these countries, these are the current realities on the ground that we must recognize. This legal reality makes it clear that not every person who identifies himself as a Muslim does so because of his or her religious or personal beliefs. Thus for now, we must recognize this and walk patiently and carefully with our brothers and sisters who must learn to follow Jesus in places that force them to remain officially recognized as "Muslims" because government regulations don't allow them to change their legal identity.

Thus, the Muslim world is not only about formal religion but is a broad social/political/religious community. It is inclusive of all Muslims in spite of the great diversity among the various Muslim people groups and sects, including Muslims who consider themselves to be atheists!

At the same time, Muslim communities, even if they are secular, tend to exclude former Muslims who have abandoned their community and joined another religion or religious community. Their history as Muslims includes the Crusades, colonialism, and the history of Israel since 1948. This history has strongly contributed to their sense of identity, their sense of what it means to be Muslim and what it means to be Christian. Moving out from the Muslim community to another religion that has associations with the Crusades, colonialism, or Christian Zionism is often socially understood as high treason.

These social and legal dynamics highlight the difficulties faced by those MBBs called to remain physically present within Muslim societies as they faithfully follow Christ, which in turn raises the issue of how such believers will identify themselves within the broader Muslim society.

Here we turn to the helpful Affirmations and Denials of the CR. Two of the affirmations and a denial read as follows:

12a) We affirm that true conversion to Jesus Christ involves a radical change of mind and heart, though discipleship is a Spirit-wrought process of growing in grace and truth.

12b) We affirm that Christ ordinarily calls each believer to serve him in the context of family, birth community, and vocation.

12c) We deny that individuals may disregard Scripture's teaching about idolatry of heart and practice, may misrepresent or compromise their new allegiance to Christ, or in any other way may dissimulate or disobey biblical teaching, in order to remain in their social context.

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These particular Affirmations and Denials are rooted in the section of the committee report on the Covenant Identity Paradigm (CIP).<sup>10</sup> We mention them because herein we give frequent attention to the principle in Affirmation 12b which states that Christ ordinarily calls believers to serve him in the context of their family, their birth community and their vocation (1 Cor. 7:20). And they are to do it (as balanced by 12a and 12c) in a way that displays, without compromise, the magnitude of what God has brought about in and for them in Christ.

We share concern with the CR that a believer's identity be purely and wholly fixed in Christ; that believers not identify both with Christ and false religion. Again, the Affirmations and Denials provide helpful guidance:

11a) We affirm that a new believer's grasp of his new unique and covenantal identity in Christ and of the implications of his new allegiance to Christ is an ongoing process of growth and maturity; and that the articulation of this identity is subject to refinement in keeping with Scripture even across generations of believers.

11b) We deny that a believer prior to Christ's return ever reaches a terminal point where his sense of identity and his understanding of his allegiance to Christ is no longer subject to this process of refinement.

In brief, we understand that this Affirmation and Denial pairing (along with 12a-c above) biblically prioritizes a believer's identity in Christ throughout life—far above all other allegiances—while acknowledging that a believer takes time to grow in his or her apprehension of who Christ is, what Christ has accomplished, and what his identity in Christ means. The missionary discipler's role (whether national or foreign) is therefore to point believers toward onward growth in their disciples' Christ-focused identity, not to promote the indefinite retention of a false religious or "socio-religious" identity.

Therefore, we now prefer to re-orient the identity discussion as raised by IM proponents to what is clear from the Bible: that believers focus all of life, and therefore their identity, in Christ, right where they are.<sup>11</sup> We suggest another Affirmation and Denial pairing to express this:

We affirm upholding the pre-eminence of Christ in the life of all believers wherever they are.

We deny that witness to Christ increases through the retention of any identity that is not Christ-focused.

We thus acknowledge the social reality of diverse self-identification among Muslims with regard to Islamic belief and practice (i.e., there exist the religiously devout, atheists, and a spectrum in between). Nevertheless, however elastic the concept of Muslim identity may be, MBBs should be encouraged toward ever-growing faithfulness to Christ and identification with him while remaining within Muslim society. Unfortunately, this encouragement to remain within Muslim society does not always happen and is the subject of our next reality.

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<sup>10</sup> See the 2014 Committee Report, Attachment 1 (the revised 2013 Committee Report), Part 2, Section 5.

<sup>11</sup> Cf. our treatment of Consideration C, further below.

**Reality #3: National Churches within Muslim Societies Do Not Always Accept MBBs.**

While some Christian-background churches welcome MBBs into fellowship without requiring them to conform to extra-biblical cultural requirements, this sadly is not always the case in many Muslim-majority countries. Our intent is not to criticize national Christians or churches but to describe a reality some MBBs face. In some places, Muslims and Christians live in a state of long-term, proximate distrust between their communities, which can make it difficult for believers from these different backgrounds to enjoy fellowship together. It may help the reader to understand this situation by considering how similar dynamics are at work among Christians of differing races or ethnicities or cultural backgrounds within the USA, and how this can lead to unfortunate realities in the church. Christ has indeed broken down barriers to fellowship (Eph. 2:14), but we, his people, often have difficulty living in the fullness of what he has accomplished.

Here we will illustrate this reality in the form of a fictional situation in which we portray a composite of real people. Imagine one character in the story, an Egyptian Christian young man and a true believer, living in Cairo, Egypt. Every Thursday evening, he goes to a Presbyterian church in downtown Cairo to attend the meeting for young adults. Because he was discriminated against by Muslims during his university days, he has a certain prejudice against Muslims. In Egyptian mass media, there are often articles written by Muslims attacking Christianity and the Bible. Furthermore, the Muslim equivalent of TV evangelists keep insulting Christianity.

The other character in this story has the name Mustafa. He is a composite of many MBBs whom we have known intimately from various parts of the Muslim world. This parable will illustrate the on-the-ground realities of what happens when people are converted from the Muslim world to the "Christian" world.

Life is easy when considered in the abstract, but we live in a broken world. Here is how our young Egyptian believer describes the scene:<sup>12</sup>

On a certain Thursday, I go to our weekly meeting at church. My friends tell me that we have a guest speaker tonight, a Muslim who has become a Christian. My response to the news is a mixture of pleasure and suspicion. Is he a genuine Christian, or is he playing a role in order to deceive us? When he enters the church, he automatically repulses me as I notice that he has a callus on his forehead, a hypocritical manifestation of a fake spirituality. Fanatical Muslims with the *zibeeba* (a callus on the forehead) attempt to communicate the message that they have prayed so many times, kneeling and touching the carpet with their foreheads, that they got that callus. Another thing that repulses me is the way he greets me. He says, "Assalamu alaykum" (peace to you). Only Muslims use that terminology when they greet one another. Perhaps he is not a true Christian. Something that repulses me even more is his name. How could he come to our church with the Muslim name Mustafa? Mustafa means "the chosen one" and is one of the names of their prophet Muhammad because they believe that he was chosen by God. I wonder what kind of meeting we will be having tonight.

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<sup>12</sup> The following is taken from Nabeel Jabbour, *The Crescent Through the Eyes of the Cross* (Colorado Springs: NavPress, 2008), 230–232.

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After the singing and the prayers, this man is introduced as a former Muslim who has become a Christian. I sit there wondering whether my friends who invited him were duped and trusted him prematurely. I need him to convince me that he has become a “real and true Christian,” just like me, and I am not an easy person to convince.

When he starts sharing his story, I, like most of those in the church meeting, quietly listen to him to find out whether he is genuine. As he warms up and starts attacking Islam and ridiculing Muhammad and the Muslim faith, I start enjoying his story. From our laughter at his jokes about Islam and our agreeing with him about his attacks, he finds out how to win our approval. By the time he finishes, we are all elated and encouraged by his sharing, although we wish he were more polished like us and used our Christian terminology. But we know we need to be patient because this polish will come with time and practice. After the meeting, I, along with others, thank him for his sharing and congratulate him on his conversion. As people come and thank him, he feels as though he has finally found his place of belongingness in our church meeting because he is being treated like a hero with a halo around his head.

I still do not like the *zibeeba*, the callus on his forehead. I hope that in the future he will put cream on it in order to cover it up. During the informal time at the end of the meeting, I follow him with the corner of my eye and notice at one point that he is talking to my younger sister and to other women. When I see him doing that, I begin to wonder about his motives. Is he coming after the women? Why would a Muslim want to believe in Christ other than for women, money, or a desire to go to America? So back at home, I warn my sister and advise her not to get too excited just yet that he has become a true believer. We will need to wait and see “fruit” before we trust him. I even quote to her a litmus test: “By their fruit you recognize them” (Matthew 7:20).

When Mustafa returns the following Thursday to our church meeting, not as the speaker but as an ordinary person, he finds that most of us respond to him with plastic, artificial smiles. We keep him away at a safe distance because he still greets us by saying “Assalamu alaykum,” and he still “smells” like a Muslim. It seems I was not the only one from our church who preached to a family member a little sermon about the need to avoid Mustafa until we see fruit! So Mustafa starts wondering whether he has come to the right church. Very soon he meets another Protestant Christian in Cairo, who invites him to his church. The halo returns temporarily but does not last long. Then he gets invited to another church and another, and in the meantime he learns how to please the Christians: by making fun of Islam and by attacking Muhammad and the Qur’an.

As the months pass, he begins to get more polished in his terminology. At the same time, he ruptures every relationship he had with his Muslim family and friends as he becomes openly critical of Islam. He even changes his name from Mustafa to Peter when baptized.



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Shortly afterward, he comes to our Thursday meeting again, this time to give a testimony of how he is suffering for Christ. He is not Mustafa anymore, but brother Peter. I never felt at ease by calling him “brother Mustafa.” Brother and Mustafa did not mesh. He no longer uses the Muslim terminology he used to, and he lifts up his arms in church during the singing and shouts, “Hallelujah” and “Praise the Lord.” Now he has really become one of us; he is inside our “fortress with thick walls” that protects us from the Muslims outside.

This composite sadly describes how some national Christians in Muslim countries, (in this case, in the Middle East), have treated MBBs over the centuries. It is possible that the wholesale rejection of his former culture encouraged by national or foreign Christians, rather than preserving him from syncretism, will fail in training him to think critically about how his new faith in Jesus affects each area of his life. Further, such wholesale rejection, as opposed to careful reflection guided by study of Scripture, may unnecessarily rupture his relationships with family and friends. And it may also make it difficult to develop deep relationships with other believers who have chosen to live out their faith within Muslim society.

### **Reality #4: Living within Muslim Societies Requires MBBs to be Vigilant to Avoid Syncretism.**

Upon being born again, not every MBB believes God is leading him to transition from the Muslim world (community) to the culturally “Christian” world (community). Those MBBs who believe they are called by God to remain within the Muslim world, relationally connected to family and friends, face special God-given challenges in avoiding syncretism while remaining faithful to Christ. Like every believer on earth, they journey increasingly toward Christ and away from sin and syncretism as they go through the process of sanctification.

In the West, we routinely help new believers transition from wrong theology to biblical theology. We patiently extend grace to young Christians who have a hard time working through issues arising from associations with ungodly families, who struggle with figuring out how to identify with Christ in hostile contexts, or who have trouble making sense of the Trinity, or the union of Christ’s two natures. We extend grace to young believers who are having difficulty reconciling things they were taught in a secular/humanist education with the teaching of Scripture.

We need to extend similar grace to MBBs who have surrendered their lives to Christ and are now struggling with growing pains. Although they are a new creation in Christ with a new preeminent second-birth identity in Christ (2 Cor. 5:17), these new believers are often relationally well-connected to their own people, among whom they used to be immersed in wrong theology. Mentors who come alongside new believers to facilitate their move away from wrong theology to biblical theology should primarily help them build a solid foundation on the Word of God, and warn them against the real potential of syncretism. They need help to develop a thoroughly biblical worldview and lifestyle. As with most of us, this process normally takes time.

### **Key Questions**

MBBs in Christ who remain connected to family and friends will struggle with important questions regarding how to avoid syncretism and remain faithful to Christ. Some of these include:

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- Should he fast during Ramadan with his extended family? Should he feast with them in the family gatherings after the fast? How can he do so without being deceptive?
- Is it possible for him to express respect for Muhammad as a civil leader who affected world history, without dishonoring Christ?
- Should he use the Qur'an as a bridge to discussion with his family about the Christ of the Bible? If so, how does he do that appropriately?
- How can he develop healthy relationships and mutual accountability with others in the Body of Christ?

### **An Important Guideline**

An important guideline is that while discipling should be carried out in the birth communities, disciples should not be encouraged to remain inside the Islamic religious institutions. While some IM advocates suggest disciples can remain within Islamic religious institutions such as mosques, we believe that there is too much danger of syncretism with Islamic religion in such an approach. The CR rightly states: "Islamic religious beliefs and practices cannot be treated with neutrality."<sup>13</sup> Some MBBs and some Christian missionaries feel free to stand behind the imam in the mosque and to synchronize with the forms of Muslim prayer while praying over texts from the Scriptures. Standing behind the imam while he is praying implies endorsing his prayer. Such a practice shows communal solidarity in Islamic religious belief and practice, which a follower of Christ should not do. Encouragement to do this from a Western missionary often comes from the Westerner's individualistic approach to faith.

However, transition from Islamic religious institutions in some cases is a process that could take time. Though regeneration takes place in an instant, sometimes from a human perspective, it can appear that the process of a Muslim coming to faith in Christ takes a long time. Evaluating when a Muslim comes to faith in Christ can therefore be difficult. Assisting him through spiritual growth as it pertains to avoiding syncretism with Islam can be just as difficult, and requires biblical, spiritual discernment.

Full surrender to Christ will eventually lead MBBs to renounce false Islamic belief held by their family and friends. How can an MBB be fully committed to Christ and at the same time believe that Muhammad is superior to Christ and that the Qur'an is superior to the Bible? This would be schizophrenia. MBBs who have come to know Christ must change theologically in order to adhere to biblical theology, in order faithfully to live and bear testimony within the Muslim world. While it is best if they can continue to be socially and relationally connected to Muslim relatives and friends, they must theologically shift away from their former identity in Adam (whether that was traditionally Islamic or modern and secular) to their new identity in Christ.

Regardless of what they do, some MBBs are rejected by their families and declared as infidels. Some are killed; others must flee for their lives to other countries.<sup>14</sup> Faithful and effective witness by word and deed on the part of MBBs is a process that may take years in order to bear fruit, but by God's grace many will hear, believe, and persevere.

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<sup>13</sup> 2014 Committee Report Section A.1.2, "Identity."

<sup>14</sup> See the story of an Egyptian MBB, Mark Gabriel (pen name) in Section I, "My Story," in Mark A. Gabriel, Ph. D. *Islam and Terrorism* (Lake Mary: Front Line, 2002). Mark Gabriel is a former professor of Islamic history at Al-Azhar University, Cairo, Egypt.

### The Question of “Allah”

One question that comes up among Westerners as they think about the progress of the gospel in Muslim areas is that of the Arabic word for *elohim* and *theos* (in English, “God”). The following points address the issue from the perspective of Arabic-speaking contexts. Perhaps in other countries, where Arabic is not the spoken language, and other words for God exist in the native language, other points would need to be made. However, the following points, taken together, will hopefully provide some clarity on both the linguistic question (can the word “Allah” be used?) and the identity question (do Muslims and Christians worship the same God?)

- (1) Muslims and Christians do not worship the same God, because Muslims who accept the Qur’an’s interpretation of Jesus do not believe in Jesus as their Savior.
- (2) While similarities exist between our description of God, great dissimilarities exist as well (obviously including the preeminent difference that biblically, God reveals himself as Father, Son, and Holy Spirit), such that we cannot posit on the basis of theological descriptions of God that we worship the same God.
- (3) Because the Qur’an drew from oral narratives during the time of Muhammad, some of them deriving from the Old Testament and the New Testament, there are some shared historical narratives about God.
- (4) Because there are shared (though not identical) historical narratives (for example, the story of God commanding Abraham to sacrifice his son in Genesis 22 and Surah 37), when speaking with Muslims, there are times when we will both be pointing to the same historical referent, that is, the God who revealed himself to Noah, Abraham, Moses, and so on.
- (5) Despite that shared referent, Muslims are not worshipping the God about whom they know some true stories. Only Jesus makes that possible (John 14:6).
- (6) Arab Christians, even before the time of Muhammad, used the word “Allah” to refer to the God of the Bible.
- (7) At least in Arabic-speaking contexts, there is no other word to use for God.<sup>15</sup>
- (8) Using the word Allah is therefore not only acceptable for believers in Jesus in Arabic-speaking contexts, but it is the established practice of Arab Christians, and other Christians must respect this. As in all contexts, this means that believers in the Arab world must carefully and powerfully explain who God truly is as he has revealed himself in his Son.

### Reality #5: Growing in Christ within Muslim Societies Holds Significant Challenges for MBBs.

Reality #4 acknowledged that MBBs face difficulties related to avoiding syncretism while living within Muslim societies. Reality #5 turns our attention to difficulties MBBs face while seeking to grow in Christ while living within those societies.

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<sup>15</sup> Similar to English, there are other words like *ar-rab* (the Lord), but there is no other word that accurately translates the Greek *theos* and Hebrew *elohim*.

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As with all of us, MBBs in Christ must determine how to live holy lives in a frequently unholy context. They need wisdom and discernment regarding living out their faith. Young MBBs still living at home, for example, must honor their father and mother. In doing this, they may seek, through their transformed lives, to take seriously the teaching of Jesus to let their light shine before men, “that they might see your good works and give glory to your Father who is in heaven.” But the time will come when they must speak, for Jesus also says, “...everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven” (Matt. 10:32-33). Faith and wisdom are key, and can also require courage, patience, and prudence. Sometimes, first earning the right to speak by demonstrating a transformed life is critical. Yet fear keeps some from identifying with Christ in front of others; this is sin from which the kindness of God leads his people to turn (Rom. 2:4). His love will cast out fear (1 John 4:18). Obviously, the challenge is to stay focused on the love of God in Christ.

We have already mentioned in Reality #3 that national churches within Muslim societies are not always welcoming to MBBs. It is also true that not all MBBs within Muslim-majority countries want to become part of a minority church community. It could be that although they want to identify with Christ, they do not want to identify themselves with Western “Christianity” which the local Muslim mindset may have identified as endorsing the immorality evident in Hollywood movies, acceptance of homosexuality, and Christian Zionism. Starting a new church is not necessarily a rejection of existing churches in a city; new church plants may be motivated simply from a desire to reach an unreached part of a community.

We do not here accept the false understanding of Christianity which many Muslims believe and propagate. We are simply acknowledging that MBBs who live within Muslim society face complex and difficult realities when they contemplate associating with a nearby church. A decision not to associate with a known local church may be motivated by the desire to show gospel love toward family and friends and willingness to walk that difficult path rather than being motivated by fear of others’ reactions. Further, we have already mentioned that not all national churches within Muslim societies welcome MBBs. And sometimes Christians— or other MBBs!—have very high expectations of a new MBB in proving that his faith is genuine. These dynamics can all serve to demotivate a new MBB from joining an existing church.

A further clarification is necessary. We acknowledge that biblically faithful Christian churches within Muslim-majority settings (often as part of Christian minority populations) also face difficult realities. They too are our brothers and sisters in Christ, and in obedience to what the Scriptures teach we need also to honor them and partner with them in common obedience to the Great Commission as they and we are able. All believers live in mutual obligation to one another. *WCF* 26.1 states it well:

All saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other’s gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Thus an important question remains: How will MBBs relate with one another and other believers as members of the body of Christ? To these questions we now turn.

### Muslim Background Believer Ecclesial Expression

The letters of the New Testament make it very clear that God deeply loves churches that are incomplete and have a lot of growing to do. Paul addressed the churches in Corinth and Colossae with very high regard, even though they were struggling churches. Even so, Paul invested in and encouraged them.

It is worth quoting from the *WCF* 25.2: “The visible church . . . is the kingdom of the Lord Jesus Christ, the house and family of God, *out of which there is no ordinary possibility of salvation*” (emphasis added). In his commentary on *The Confession of Faith*, Scottish theologian John Macpherson comments as follows:

When we say that out of the visible church there is no ordinary possibility of salvation, we guard against the error of supposing that connection with the church as an institution necessarily secures salvation, and equally against the notion that God regards the use of His own appointed means of grace as of slight importance. By sovereign power He can work savingly apart from those means, but ordinarily He does not. Cyprian said, ‘He who has not the church as its mother has not God as its Father.’ *When the church is viewed primarily as an institution, such a maxim leads to an ecclesiasticism at once formal and exclusive.*<sup>16</sup>

Indeed, in his commentary on the *Confession*, A.A. Hodge says that this section similarly teaches:

(3) The truth also that since the church is rendered visible by the profession and outward obedience of its members; and since no class of men are ever endowed with the power of discriminating with absolute accuracy the genuineness of Christian characteristics, it necessarily follows that a credible profession, as presumptive evidence of real religion, constitutes a person a member of the visible church. By a credible profession is meant a profession of the true religion sufficiently intelligent and sufficiently corroborated by the daily life of the professor to be credited as genuine. Every such profession is ground for the presumption that the person is a member of the true church, and consequently constitutes him a member of the visible church, and lays an obligation upon all other Christians to regard and treat him accordingly.<sup>17</sup>

One has to recognize that these statements by stalwart Presbyterians are clearly illustrated by Jesus’ statement that “the men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at the preaching of Jonah” (Matthew 12:41). The same holds for the Queen of Sheba in Matt. 12:42. And can anyone deny that the thief on the cross was a member of the church? In all of these examples, faith (like that of many MBBs today) was coupled with repentance and they were not denied entry into the church, the kingdom of the Lord Jesus Christ.

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<sup>16</sup> Rev. John Macpherson, *The Confession of Faith*, 11<sup>th</sup> edition (Boston: T&T Clark, 1881, 1951), 143. Note: the expression “ecclesiasticism at once formal and exclusive” is a reference to the Roman Catholic definition that no one outside the visible Roman Catholic Church may ever be saved. Hence, the caution for us is not to consider membership in an organized church, having received the sacraments, etc. as a badge of membership in the visible church. Emphasis added.

<sup>17</sup> A. A. Hodge, *The Confession of Faith* (London: Banner of Truth Trust 1961), 313. Emphasis added.

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In summary, MBBs with a credible profession of faith who live within Muslim societies ought to be viewed as members of the visible church of Jesus Christ, and treated accordingly. Eminent Presbyterians have argued that such believers should be considered members of the visible church. Our point here is not to assert that MBBs who remain within Muslim society, even as they gather, always evidence the full marks we in the PCA associate with a local expression of the visible church. Rather, we emphasize that we should embrace and esteem them as brothers with whom we desire to engage in mutual encouragement toward maturity in Christ (Prov. 27:17). Such encouragement should also motivate MBBs to gather in worship with other believers and together grow toward full biblical expression of the marks of the church, a church which itself acts as salt and light to the Muslim society in which it is located. Such a church should still understand that it is connected to churches that worship God through Christ around the world.

If a PCA missionary or mission team goes to a Muslim country to plant a church, their goal is clear: plant a church that exhibits the marks of the true church. The Lord Jesus Christ gave an unmistakable mark when he said: "A new commandment I give you: love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34-35). *WCF* 25.4 states: "This catholic church has been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."

Similarly, according to *Belgic Confession* (Article 29) the marks of the true church are: 1) the true preaching of the Word,<sup>18</sup> 2) proper administration of sacraments (Baptism and the Lord's Supper) and 3) faithful exercise of church discipline.<sup>19</sup> Further, the CR notes: "True churches are marked by biblical preaching, right administration of the sacraments, and proper administration of discipline. These functions assume a duly constituted church government, organized appropriately according to the size and circumstances of the local church."<sup>20</sup>

In terms of fleshing out what this means practically, what will applying the marks of the true church to a young church plant in a Muslim setting look like? What are the spelled-out essentials for a healthy beginning of a church plant in a Muslim setting to which MBBs should aspire? Again, the ultimate aim is for groups to become full expressions of the local church. We rejoice at the existence of such groups of MBBs meeting within Muslim societies. Though they may begin humbly, each group is changing history.

1. A minimum of two or three people meeting together on a regular basis (Matt. 18:20).<sup>21</sup> At first, this may be an informal group loosely organized which later becomes more formally organized (Heb. 10:25).
2. As numbers grow and gifting becomes evident, leadership by elders who hold themselves and others accountable to right belief and living and a broader governance structure come into the picture.
3. People who are in Christ, and have surrendered their lives to Christ as their Lord, who desire to obey the Holy Spirit and worship the Father (Matt. 6:33).

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<sup>18</sup> According to Reformed theology, if there is true preaching of the Word, then it should result in commitment to Christ, depth in the Scriptures, obedience, prayer, fellowship, and reaching out to the lost.

<sup>19</sup> *WCF* 7.6; 25.4; *BCO Preface* 2.3; 2.2.

<sup>20</sup> 2014 Committee Report, Attachment A (Revised 2013 Committee Report), Executive Summary.

<sup>21</sup> Meeting in the same place is not an essential mark of a church. Moving around from one apartment to another for their regular meetings could protect them from being detected by the secret police.

## APPENDIX V

4. People who accept the Word of God as the authority that shapes their lives, who preach it, teach it, study it, memorize it, and above all obey it (2 Tim. 3:16; Josh. 1:8).
5. People who truly fellowship with one another and love one another by helping and supporting one another (Jn. 13:34-35; Heb. 13:16).
6. People who reach out to the lost (Matt. 5:16; 6:44-48).
7. People are baptized into the fellowship of believers.
8. Believers remember Jesus' death and resurrection and practice the Lord's Supper on a regular basis.

These are high standards. They describe the ideal foundation for planting churches in Muslim context. Actually, many churches in the West fall short of manifesting some of these marks of a church. Yet the young church should focus on and aspire to these goals in order to lay a healthy foundation.

Leadership and discipline will be exercised when the numbers of believers increase and as biblically faithful elders emerge. Deacons will give servant leadership and the Lord's Supper will be practiced when brothers and sisters meet and experience together the presence of Christ as they remember his sacrificial death (1 Cor. 11:27-29). Believers should be baptized, but at the right time and for the right reasons.<sup>22</sup>

As we continue to consider how ecclesial expression among MBBs may happen as they live out their faith within the Muslim world, the following comment from the CR is helpful:

Christ-followers around the world should understand and describe themselves first and foremost as followers of Jesus Christ, and therefore members of the Visible Church, the body of Christ. Even "hidden Christians" in persecuted circumstances are still part of the Visible Church as defined in the Westminster Standards.<sup>23</sup>

Recognizing that even "hidden Christians" under persecution are part of the visible church is important. Given how different that is to the PCA's North American context, it is important to consider practically how the church may be manifested in other parts of the world. We often find at least three different nascent manifestations of the visible church in places such as Saudi Arabia, Malaysia, and Turkey. We consider the second and third as possible expressions of how legitimate, "hidden Christians" meet with the intent of becoming fully biblical expressions of the church of Christ. We make these informal distinctions in order to describe the reality on the ground while affirming that true believers, including those who meet in circumstances far different from our own, should be considered part of the church of Jesus Christ.

- 1) Most familiar to Westerners is the established or obvious (legally established) church; its Christian identity is obvious to the society in which it exists. At times the members of the obvious church are expatriates or belong to a different ethnicity.

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<sup>22</sup> Mustafa (from the previous story) was baptized in order to convince prejudiced Christians that he was really one of them. That is not a biblical reason for baptism.

<sup>23</sup> CR 2014, Attachment A (Revised 2013 Committee Report), Executive Summary.

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- 2) A hidden or underground church can come about as the gospel spreads in a household (*oikos*),<sup>24</sup> as a result, it is sometimes known as a house church. The hidden church is not publically identified as a church in the place in which it exists. In the first century, the gospel moved from one *oikos* to another through relationships that were impacted by transformed lives. This movement of the gospel in the first century was effective in part because the *oikos* was the central social structure of the day. Many parts of the Muslim world have similar social structures today and are open to similar influences.
- 3) In the semi-hidden church, foreign missionaries and/or national Christians who are known publicly as Christians have discreet relationships with other believers from Muslim back-ground who do not openly identify with the obvious church. This semi-hidden church has the potential of either going underground or becoming an established or obvious church.

Members of hidden churches in hostile, dangerous contexts or destitute regions<sup>25</sup> often experience daily persecution for their faith from their families and society, but also see tremendous spiritual growth and conversions. Some in the West see the hidden church as defective and unhealthy, kept hidden because of fear of persecution. This is true in some cases. But hidden churches are sometimes healthier than openly established churches in their faith, their love, their practice of “one anothers,” and even their doctrinal purity. Underground churches should not be despised, but rather recognized as a fully valid expression of the church that in many ways look like the early church in the book of Acts, as well as other examples throughout history, such as China's recent history.

Like yeast spreading through dough, the early church in the Roman Empire spread through the society of that time with neither church bells nor fancy cathedrals. When yeast is at work within the dough, its effect is not immediately evident. Similarly, we often only see the impact of hidden churches at a later time as they grow within the society. Many examples of this kind of impact are taking place today and are cause for great praise.

The church's covenantal identity exists through participation in the covenant of grace which includes both Jews and Gentiles (*WCF* 7.5). God's people in the Old Testament were the roots and the trunk of the olive tree, but with the new covenant, the Gentiles were grafted as branches into that same tree (Rom. 11). God's people are to be the salt and light of the earth as they are dispersed all over the globe. We are to be the yeast of the Kingdom permeating the dough. We are sojourners or exiles (1 Pet. 2:12). We are not meant to live in secluded, exclusive ghetto communities; rather, we are to be in the world, yet not of the world.

In Egypt, there used to be a recurring phenomenon: newlywed couples who were committed Christians looked for apartments in buildings owned by other born-again Christians. Sometimes every resident in the building was a believer. These believers tended to send their children to Christian schools, go to Christian doctors, and work in Christian companies. They lived their Christian lives in isolation, dreaming of one day emigrating to the West when the opportunity opened up. Now some Christian leaders have started asking young couples who have a strong walk with the Lord not to live such lives of isolation and separatism. The slogan that they chose, “*manara bikul amara*,” rhymes in Arabic. It means “a lighthouse in every

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<sup>24</sup> This *oikos* may not be only be the nuclear family, but will normally be inclusive as well of friends and neighbors.

<sup>25</sup> As noted in *BCO* 4.5, “In like manner, Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God.



apartment building.” Young couples who have strong relationships with God are encouraged to look for apartments in buildings where Muslims and nominal Christians live, rather than in buildings filled with Christian believers. If Christians are persuading Christians to live boldly as believers in the gospel among Muslims, does it not make sense to encourage MBBs who have a strong walk with the Lord to do the same?

A healthy church in the Muslim world is not just to be experienced and lived out on the day of public worship in a church building for 90 minutes (Heb. 10:25). It is also lived out every day of the week, as church members live their lives as salt and light among relatives, workmates, classmates, friends, and neighbors. One of the clearest distinguishing characteristics of a church is the “one another” aspect, taught throughout the New Testament (Jn. 13:34-35; 1 Jn. 1:6-10).

To stay healthy and growing, church members should seek to have: 1) an intimate relationship with God and to stay in the Word of God, 2) a strong relationship with one another as believers, and 3) transformational relationships with the lost around them so that the gospel can flow to others when they proclaim it.<sup>26</sup>

In the book of Revelation, John writes about his glimpse of the future that awaits us and gives us a description of the elect:

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. (Rev. 7:9)

That scene describes the fact that among the elect there are and will be many MBBs from all over the Muslim world. We could argue that unless we see radical and unprecedented change in the Muslim world, a great many of those elect from Muslim backgrounds today will not be from the various expressions of the established churches, but rather will be from churches in destitute regions (*BCO* 4.5) hidden from our eyes. The *BCO* acknowledges ministry within “the destitute parts of the church” (*BCO* 8.6) along with mission and particular churches, always with a view toward becoming a mature church. “In like manner, Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God” (*BCO* 4.5). And if Acts 16 is a guide, the Holy Spirit will put it on the heart of a pastor, a national Christian or a missionary to “go over to Macedonia” and help these young believers to live out a Christian life and witness within the destitute regions.

Reports of growth in numbers of evangelicals from China and Iran (the figures for which we will not here seek to document) fuel a question which requires consideration: is it possible for us to accept that many from among the elect in Muslim societies now worship in various forms of the hidden or semi-hidden church?

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<sup>26</sup> There is a remarkable change which has taken place among Christians in Egypt as a result of the past 3 years of “revolution”. As Christians became co-belligerents with moderate Muslims politically to oppose political Islam (as practiced by the Muslim Brotherhood) the two communities became much closer. Now many Muslims feel free and welcome to visit churches and many Christians have more Muslim friends than ever before. It is a real “paradigm shift” resulting from both Christians and moderate Muslims having a common national goal and identity. Now there are believers in Christ in the parliament for the first time and they feel fully accepted. This will inevitably have gospel repercussions.

**PART 2:  
BIBLICAL CONSIDERATIONS FOR FACING REALITIES ON THE GROUND**

The following biblical reflections undergird our understanding and strengthen our hope as we pursue Great Commission obedience and fruitfulness within Muslim societies.

**Consideration A: Every Culture Has Both “Good” and Evil Aspects.**

Every man, woman and child on earth is made in the image of God. Yet every man, woman and child on earth is also deeply marred by the Fall. Human beings can compose beautiful music and they can also shatter one another’s lives. We dare not devalue another person, nor do we underestimate his capacity to sin. And when large numbers of people join together and create a culture, it is a very mixed bag. So how do we rightly think about culture?

The doctrine of creation includes the principle that everything that God created is good. Moreover, God is the absolute Creator, and there is no one besides him. Evil people and evil spirits cannot metaphysically bring anything into existence. All that they can do is pervert and twist what God has created. This principle holds true not only with regard to created physical things, like animals and plants, but also with regard to institutions, like marriage and the family, and functions, like governing authority.

The doctrines of the fall and redemption, when taken together, remind us that every person is either for God or against him. And those who are for him are only those who have been redeemed by Christ. Consequently, the corruption due to sin and its effects travels through all of human culture; even the aspects of culture we might see as good are thoroughly inadequate to save. And indwelling sin continues to operate in the flesh of Christians.

This means that no human culture is pure; sin is present in and taints all cultures. The beliefs and customs of a particular culture are not neutral; everything which people do reflects either obedient submission to or rebellion against God. But there is another reality at work in culture, as well. The doctrine of common grace teaches that by the mercy of God, benefits are given even to unbelievers. Among these benefits are not only physical blessings, like rain and crops (Acts 14:17), but also intellectual and cultural benefits. We see fragments of truth and fragments of moral good, at least in external ways. For example, many non-Christian peoples now reflect obedience to the fifth commandment (Ex. 20:12) better than “Christian” nations do, although this is not from a pure heart that honors the true God.

Living within human culture (as we all do all of the time) calls for firm vigilance and penetrating critical analysis of corruptions that become manifest in cultures. Cultures are complicated, and sin takes subtle as well as gross forms.

Natives to a particular culture are uniquely equipped to conduct this critical analysis. They know their own culture with a depth that an outsider does not, so they can understand many things that outsiders will never grasp. On the other hand, because they are native to the culture, they may also have blind spots to sins that are endemic to the culture. Therefore, within the body of Christ, there is need for cross-cultural engagement and exhortation.

When we refer to culture in this paper, it is with the understanding we have just described. And when we refer to cultural insiders, we are simply referring to those who are native to a culture. When we mention cultural insiders who are believers, it is with appreciation of both

their unique place to critique their cultures of origin as well as their need for others to help them to see what they are blind to within their own cultures.

A wholesale acceptance of culture ignores the inevitable presence and impact of sin. On the other hand, a wholesale rejection of culture ignores the principle of common grace. What is the solution? There is no simple, mechanical formula. We must be wise and discerning within our own culture as must any believing cultural insider within any culture. J.H. Bavinck wisely observed that what is needed is redemptive transformation of cultural practices (*possessio*), which involves preserving some things, rejecting others, and altering still others in a complex and creative way.<sup>27</sup>

**Consideration B: We Must Not Add Requirements to the Gospel: Principles from the Jerusalem Council of Acts 15.**

In Acts 15, the church was severely divided over “the Gentile problem.” Gentiles were coming to faith in Christ, but were not adopting Jewish practices such as circumcision (which is a synecdoche for all that is commonly called the Ceremonial Law). The church leaders convened a council to deal with this problem. Peter addressed the Apostles and elders who had gathered at what is commonly called the Jerusalem Council and outlined the problem. The result affirmed that which has guided the church ever since: that salvation is in Christ alone by faith alone, and none may add other requirements. We look now to the text to see if this indeed is so.

In verses 7-8, Peter reminded the Council that in granting the Holy Spirit to Gentiles, God himself had given incontrovertible proof that the Gentiles were being saved, even though they had not been circumcised.

- Verse 9: As a result, Peter declared that there is no distinction between Jews and Gentiles.
- Verse 10: Peter then reminded the Jews that even they could not keep the law. So, the notion that they should require Gentiles to do so was hypocritical.
- Verse 11: Finally, he reminded the Council that justification does not come through keeping the Law, but is by grace alone, through faith alone, in Christ alone.

For Peter, the issue surrounding circumcision was not a matter of trying to make the gospel palatable to Gentiles. Rather, it was a matter of orthodoxy. We face this same danger today. It is possible for missionaries or churches to add to the pure gospel by adding extra-biblical requirements. In Galatians Paul had very strong things to say about the dangers of proclaiming

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<sup>27</sup> Bavinck explains the term *possessio*: “The Christian life does not accommodate or adapt itself to heathen forms of life, but it takes the latter in possession and thereby makes them new. Whoever is in Christ is a new creature. Within the framework of the non-Christian life, customs and practices serve idolatrous tendencies and drive a person away from God. The Christian life takes them in hand and turns them in an entirely different direction; they acquire an entirely different content. Even though in external form there is much that resembles past practices, in reality everything has become new, the old has in essence passed away and the new has come. Christ takes the life of a people in his hands, he renews and re-establishes the distorted and deteriorated; he fills each thing, each word, and each practice with a new meaning and gives it a new direction. Such is neither “adaptation,” nor accommodation; it is in essence the legitimate taking possession of something by him to whom all power is given in heaven and on earth.” J.H. Bavinck, *An Introduction to the Science of Missions* (Phillipsburg: P&R Publishing, 1960), 178-179.

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such a “different gospel.” The questions before the Council were: what must a person do in order to become a worshiper of God? Must he become a Jew? Peter’s answer: Simply have faith in Christ.

The matter was resolved in vv. 13-21, where James advanced Peter’s argument by focusing on God’s mission. He noted that inclusion of Gentiles has been part of God’s plan since the beginning. James therefore concluded that the church should not trouble them by putting unnecessary barriers or burdens on those who turn to God (while also advising that the Council direct Gentile believers to follow four specific abstentions).

The events of Acts 15 marked an epochal change for how God’s people in the history of redemption are to understand their place among the nations. No longer would the old boundary markers for God’s people, such as circumcision, apply. Instead, the defining mark of the people of God would be faith in Jesus Christ. This was further clarified and confirmed by Paul in his epistle to the Galatians, where Paul clearly and emphatically deals with the same concerns as the Council affirmed.

Clearly there exist implications from the Council’s decisions in Acts 15 for how the gospel reaches into cultures and people groups. Notably, rendering its decision about circumcision, the Council addresses Gentiles (people of other nations) as believers and then was mostly silent except for a few specific requirements. In light of that, here are some principles for the way the gospel should express itself in different cultural settings.

*First, the Council modeled that none may impose requirements other than true faith in Christ on another, including across cultures, for admission into the body of Christ.* To impose other requirements would be to add requirements to salvation, and so the soteriological concern is closely connected to a principle of not imposing one culture’s practices onto another for purposes of admission into the church. Consider Denial 13b, “**We deny** that believers must adopt particular patterns of behavior beyond those explicitly or by good and necessary consequence mandated by Scripture.”

Note further that the Council did not require the Jews to give up circumcision. Instead, at least at that time, Jewish Christians were allowed to be Jews while continuing the practice of circumcision, and Gentile Christians remained Gentiles (non-Jews) and were not forced to practice circumcision. These two results taken together are significant. If the problem was only that Jews were trusting in circumcision to make them right with God, then circumcision would have been forbidden for all. However, the Council does not do that. They implicitly allow Jewish believers to practice circumcision while not requiring it of the Gentile believers.

Thus, while other passages will refine this understanding, it is important to see that in the immediate context of the Council decisions of Acts 15, both Christ-centered soteriology and the existence of faithful yet diverse religious/cultural practice is upheld. While there is no implication here that the continued practice of Christ-less religion is affirmed, the rest of the New Testament affirms the thorough redefinition of these communities via their identification with Christ above all else. God is reconciled to both Jews and Gentiles through Christ alone. Nevertheless each group retained social and cultural particularities.

*Second, the Council tacitly recognized that some cultural practices are indeed sinful.* So, when the Council instructed the Gentiles to abstain from things polluted by idols and sexual immorality (v. 20-21), they established the principle that all Christians are called to abstain from sinful practices of one’s culture.

*Third, when the Council further required Gentiles to abstain from things strangled and from blood, they determined in principle Christians should be sensitive to the cultural sensibilities of their brothers for the sake of the mission and peace of the church. As Matthew Henry observes, “We must therefore give them time, must meet them half-way; they must be borne with awhile, and brought on gradually, and we must comply with them as far as we can without betraying our gospel liberty.”<sup>28</sup>*

We see this same principle illustrated in the following chapter. In Acts 16, immediately after Paul had argued that circumcision was no longer a requirement for inclusion among God’s people, Paul circumcised Timothy. On the heels of Acts 15, this seems rather shocking, until one realizes Paul’s motive. Paul circumcised Timothy, not because Timothy needed it, but so that Timothy could more effectively minister to Jews.

Therefore, Acts 15, together with its application in Acts 16, teaches several important principles for gospel mission.

1. When people believe the gospel, those same people are encouraged to continue living faithfully within their culture.
2. Furthermore, as Christians interact with those who are culturally different, they should be careful not to give unnecessary offense.
3. Yet, regardless of the cultural setting, Christians must observe the moral law of God.

In his commentary on Acts 15, John Calvin wrote, “We must beware first of this plague, that some prescribe not a law to other some after their manner, that the example of one church be not a prejudice of a common rule.”<sup>29</sup> According to Calvin, this passage not only signals an epochal change from the Old Covenant, but also teaches that one church ought not to impose its practices—other than those of the Scriptures—on another. For example, in many Muslim cultures it is rude (or even illegal) to consume food or drink in public during the Ramadan fast. MBBs may find it easy to continue to be sensitive and not cause unnecessary offense within Muslim society by choosing not to eat or drink publicly. Is that loss of freedom legitimate and constructive? Perhaps an MBB could decide to use that loss of freedom as a reminder to pray for his family and friends.

These principles should govern the church’s mission in every setting, including its mission to those living in the Muslim world.

### **Consideration C: We are Called to Live *in* the World But Not *of* the World: 1 Corinthians 7:17-24 and its Context.**

The entire epistle of 1 Corinthians addresses the practicalities of what it takes to live a holy life in an unholy culture—how to be “in” that culture without being “of” it. The city of Corinth was known for being particularly immoral and given to pagan idolatry and philosophies. Paul addressed the Corinthian believers as saints or holy ones and taught them how to live in light of their new identity as holy ones in Christ.

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<sup>28</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible* (McLean: Macdonald Pub., 1983), vol. vi. *Acts to Revelation*, 194. It is ironic that here the mature attitude of bearing with the weak is for newly converted Gentiles to bear with the immature spiritual understanding of the traditional people of God, the Jews.

<sup>29</sup> John Calvin, Trans. William Pringle, *Calvin’s Commentaries* (Grand Rapids: Baker Book House, reprinted 1984), vol. xix, 34.

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“To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, saints by calling” (1 Cor. 1:2; See also 1 Cor. 6:1-2; 14:33; 16:1, 15; 2 Cor. 1:1; 8:4; 9:1, 12; 13:13). Paul addresses several issues facing the Corinthian Christians:

- Demonstrating the wisdom of the Spirit in a culture that venerated sophistry (chapters 1–3)
- Following servant-leadership in a culture that loved and worshipped wisdom and power (chapter 4)
- Living sexually pure lives in a culture that embraced gross sexual immorality (chapters 5–6)
- Handling conflicts in a godly way in a culture that loved to take things to court (chapter 6)
- Preserving family relationships in a culture where families were broken (chapter 7)
- Maintaining social interactions in a culture where everything was laced with idolatry (chapter 8)
- Using freedom to serve in a culture that regarded freedom as a license to sin (chapter 9)
- Avoiding the temptations of idolatry in a culture where idolatry was normative (chapter 10)
- Learning to worship in a godly way in a culture where worship was an opportunity for self-indulgence (chapter 11)
- Using one’s gifts to serve in a culture where one’s strengths were used to serve oneself (chapters 12–14)
- Living based on the resurrection in a culture where the resurrection was regarded as foolishness (chapter 15)

These issues are, of course, very relevant for MBBs who are trying to follow Christ in the midst of their Muslim community.

In 1 Corinthians chapters 5-10 Paul dives into the difficult and perplexing practical realities on the ground in Corinth. Paul opens and closes this section by pointing to issues at stake when living as cultural insiders in the midst of an ungodly cultural context. He opened this section with:

I have written you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. (1 Corinthians 5:9-10)

He closed this section with:

So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. (1 Corinthians 10:31-33)

In the midst of this discussion of how to be in the world but not of the world, Paul addresses the issue of marriage in 1 Corinthians 7. We might wonder how a chapter on marriage relates to questions about living faithfully within Muslim society, but Paul himself applies this principle beyond the immediate issue of marriage. Looking at the text in its immediate context and its broader context demonstrate that the principles embedded and emphasized in 1 Corinthians 7:17–24 have important implications for one of the broad themes of 1 Corinthians: how to live a holy life in an unholy context.

### The Immediate Context

Paul starts 1 Corinthians 7 by addressing the value of remaining single. As Paul continues to address issues related to marriage, he comes to a sticky problem. What if a woman comes to faith in Christ and her husband is not a believer: should she divorce him? He answers by saying: “If a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.”

It could be that what was on Paul’s mind was for the believing partner to remain in the marriage in the hope that the other partner would come to know Christ. He was also concerned with the impact on the children of a believing and unbelieving spouse. This accords with his passion to see the gospel penetrate and transform families, and not only transforming individuals. To give his argument more power, Paul appealed to a broad principle that is one of the implicit yet foundational principles for his entire letter: the importance and implications of living a holy life in an unholy context. Here, Paul lays down a principle that not only applies to marriage, but to other contexts as well.

[17] Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches. [18] Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised. [19] Circumcision is nothing and uncircumcision is nothing. Keeping God’s commands is what counts. [20] Each one should remain in the situation which he was in when God called him. [21] Were you a slave when you were called? Don’t let it trouble you—although if you can gain your freedom, do so. [22] For he who was a slave when he was called by the Lord is the Lord’s freedman; similarly, he who was a free man when he was called is Christ’s slave. [23] You were bought at a price; do not become slaves of men. [24] Brothers, each man, as responsible to God, should remain in the situation God called him to. (1 Corinthians 7:17-24)

As you read through this passage it should be obvious that his comments about circumcision vs. uncircumcision and living as a slave vs. living as a free man are intended to be applied beyond remaining married to an unbeliever. In verse 17, Paul says that remaining in the context in which a person was when God called him can be an assignment by God and a calling from Him. To put it another way, if one refuses to remain in the situation he was in when God called him, he risks abandoning God’s assignment and calling. Then Paul says that remaining in one’s context is a principle that he teaches and lays down in all the churches. Actually, he repeats this principle of remaining in context or retaining that place in life three times in this short text, in vv. 17, 20 and 24. This is the principle he lays down in all the churches.

Paul says that this principle not only applies to marriage, but also to the Jew-Gentile controversy and to the issue of status in society. To the Jews who have become believers in Christ, he tells them not to become Gentile Christians. To the Gentile Christians, he says not to get circumcised and become Jewish Christians. Being Jewish or being Gentile is nothing. What counts is surrender to Christ and retaining one’s own situation for the sake of the gospel.

Paul then applies this same principle to the issue of status in society, evident in those days most starkly in the form of slavery. Today status in society has relevance to employment,

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citizenship, race, and social class. What Paul was addressing in his context (as exemplified in his letter to Philemon) was this: What if a slave comes to know Christ and his owner is a believer in Christ as well? Should the Christian slave demand his liberation? How does Paul address this issue? He tells the Christian slave:

[21] Were you a slave when you were called? Don't let it trouble you—although if you can gain your freedom, do so. [22] For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. [23] You were bought at a price; do not become slaves of men.

Paul is saying to the Christian slave that if he can gain his freedom, it will be great. But if he cannot, he should not indulge in self-pity, resenting his boss who is his owner. Paul reminds him that although he is a slave, he is a free man on the inside. Paul motivates him to focus on the freedom that he already possesses. Then he reminds him that the slave-owner, if he is a believer, is a slave of Christ after all. In other words, we live in an unjust and broken world, but as we stand before Christ, the ground is level. So he tells this slave, repeating the same principle for the third time, to retain the place in life that the Lord assigned to him and to which God has called him, and thus to embrace his circumstances rather than resent them. Real inner freedom is not shaped by circumstances, but in being able to choose the right attitude in the midst of those circumstances (1 Thess. 5:18).

Therefore, this basic principle—to remain in the status in which one was called—is applicable not only to marriage and to the Jew/Gentile issues but also to one's status in society. Of course, there will be important exceptions to this rule when Scriptural teaching is violated. One result of the Jerusalem Council in Acts 15 was that Gentiles did not need to become Jews in order to be accepted as believers in Christ; they were free to work out their faith in their own cultural setting, without engaging in its sinful, idolatrous, and immoral practices. Furthermore, Paul says that, for the sake of the church's mission, one should retain the place in life that the Lord assigned to him and to which God has called him. This applies not only to one's marriage status, but also to his status in society (slave or free), whether Jew or Gentile.

Paul does not encourage anyone to engage in sin. One must not continue to worship idols. However, in the very next chapter, Paul says that even committed Christians have liberty to still eat meat offered to idols. If a believer is told that the meat has been offered in sacrifice, he should not eat it – not because it is wrong to eat, but due to the conscience of the one who pointed out that it was sacrificial meat. So the cultural meaning must impact the behavior of a follower of Christ. The first priority is always love that does not cause others to stumble. This is a clear example of remaining in the world without being of the world. The CR rightly states: "In short, Paul acknowledges in 1 Corinthians 8-10 the complexities of Christians living within a culture hostile to the faith. He does not counsel a categorical separation from the world around us (cf. 1 Cor. 4:10). Neither is he unaware of or indifferent to the genuine spiritual threats posed to the Christian attempting to live in the context of the culture in which the Lord has called him to live (cf. 1 Cor. 7:17-24)."<sup>30</sup>

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<sup>30</sup> See the final paragraph of the 2014 Committee Report, Section A.1.2.



**Consideration D. We Must Not Participate With Demons in False Worship: A Warning from 1 Corinthians 10:19-20.**

When the Apostle Paul continues his argument about meats sacrificed to idols as being nothing, he adds a strong word of caution, indeed a strong warning, in 1 Corinthians 10:19-20, which states:

[19] Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? [20] No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.

Charles Hodge gives an excellent and helpful commentary on the last phrase as follows:

By fellowship or communion . . . we are said to have fellowship with those between whom and us there are congeniality of mind, community of interest, and friendly intercourse . . . In this sense the worshippers of idols have fellowship with evil spirits. They are united to them so as to form one community, with a common character and a common destiny. Into this state of fellowship they are brought by sacrificing to them; that is, by idolatry, which is an act of apostasy from the true God, and of association with the kingdom of darkness. It was of great importance for the Corinthians to know that it did not depend on their intention whether they came into communion with devils. The heathen did not intend to worship devils, and yet they did it; what would it avail, therefore, to the reckless Corinthians, who attended the sacrificial feasts of the heathen, to say that they did not intend to worship idols? The question was not, what their intention was, but what was the import and effect of their conduct. A man need not intend to burn himself when he puts his hand into the fire; or to pollute his soul when he frequents the haunts of vice. The effect is altogether independent of intention. This principle applies with all its force to compliance with the religious services of the heathen at the present day. Those who in pagan countries join in the religious rites of the heathen, are just as much guilty of idolatry, and are just as certainly brought into fellowship with devils, as the nominal Christians of Corinth, who, although they knew that an idol was nothing, and that there is but one God, yet frequented the heathen feasts . . . Whatever their intention may be, they worship the host if they bow down to it with the crowd who intend to adore it. By the force of the act we become one with those in whose worship we join. We constitute with them and with the objects of their worship one communion.<sup>31</sup>

There is a need for caution lest the MBB find himself in fellowship with demons if he participates in worship inside the Islamic religious institutions.

In 1 Corinthians 10:19-20, Paul was specifically talking about worship and this is applicable in Muslim contexts. A few verses later in 1 Corinthians 10:27, Paul is not at all forbidding social interaction and associating with unbelievers. Right discernment while maintaining relationships on the one hand (*associating*), and separating from false religion (not *participating*) on the other, may be a difficult process and will require wisdom and grace while practicing careful application of the Scriptures to the details of a particular Muslim context.

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<sup>31</sup> Charles Hodge, *Commentary on the First Epistle to the Corinthians*, (Grand Rapids: Eerdmans, 1953), 193-194.

### **Summarizing the Significance of the Four Considerations**

These four considerations reinforce our biblical understanding that believers are encouraged to live faithfully within their existing cultures of origin, even if those cultures contain elements hostile to Christ. Salvation is a gift of God received by faith; credible profession of faith is the key means of discerning one's faith in Christ, and Scripture admits no other requirements for acceptance of believers into the church. Culture is not neutral, and thus MBBs living within the Muslim world, like believers everywhere, must exercise biblical discernment as they *participate* in their cultures. MBBs in cultures where a strong connection to false religion prevails will need to be especially careful about *participation* in cultural practices that would be harmful to themselves or the consciences of other believers while continuing to *associate* with unbelievers, without compromise, that the transforming work of the gospel would prosper.

### **PART 3: ADDITIONAL RECOMMENDED QUESTIONS FOR PCA-SUPPORTED MISSIONARIES IN MUSLIM-MAJORITY CONTEXTS**

The Committee Report provided a list of questions that will aid missionaries and churches as they consider how to serve well in Muslim-majority contexts. The following questions should be seen as supplemental and aimed at helping churches and missionaries think through the additional realities and considerations discussed in this report.

- How do the missionaries struggle with their own identities on the field? Do those around them see authenticity or deception regarding their identities? If deception, what do they need to do to remedy the situation?
- To what degree are they living among and spending time with Muslims?
- Who are the Muslim contacts for whom they are praying and with whom they are building relationships?
- Who are the MBBs they are discipling? What materials are they using in discipling, and why? Are these MBBs spending time with their Muslim family, friends, neighbors and colleagues? Are they sharing Christ with Muslims? Do any of them experience crippling insecurity and fear?
- What church do missionaries attend on the mission field? How do they communicate to their MBBs their convictions about Hebrews 10:24–25? How is their ministry leading to the establishment of faithful expressions of biblical church?
- How are they helping MBBs look to the Scriptures to find guidance for the difficult issues that they face? To what degree are they telling them their own answers rather than training them to find those answers in the Scriptures?
- Are the MBBs with whom they work focused on maintaining or developing strong relationships with family and friends in their birth communities? Are they earning the right to speak by demonstrating a lifestyle that has been transformed by the gospel? Are the MBBs becoming better students, better husbands, better wives, better employees as a result of their coming to know Christ? How?
- How do the missionaries encourage MBBs not to rupture their relationships with family and friends and yet at the same time not to live in deception?

**PART 4:  
CONCLUDING THOUGHTS**

In this paper, we have sought to present five realities MBBs face while living in Muslim societies and four considerations that would undergird and inform our approach to mission:

**Realities on the Ground Facing Muslim Background Believers**

- Reality #1: It is Important that MBBs Live Biblically within Muslim Societies.
- Reality #2: MBBs Can Live Biblically within Muslim Societies.
- Reality #3: Churches within Muslim Societies Do Not Always Accept MBBs.
- Reality #4: Living within Muslim Societies Requires MBBs to be Vigilant to Avoid Syncretism.
- Reality #5: Growing in Christ within Muslim Societies Holds Significant Challenges for MBBs.

**Biblical Considerations for Facing Realities on the Ground**

- Consideration A: Every Culture has “Good” and Evil Aspects.
- Consideration B: We Must Not Add Requirements to the Gospel: Principles from the Jerusalem Council of Acts 15.
- Consideration C: We are Called to Live *in* the World But Not *of* the World: 1 Corinthians 7:17-24 and its Context.
- Consideration D: We Must Not Participate with Demons in False Worship: A Warning from 1 Corinthians 10:19-20.

We have seen that truly faithful and fruitful MBBs are those who are fully surrendered to Christ and who are called to bear witness within the Muslim world. They face the difficulties of living within Muslim societies without compromise. Out of love for their families, friends, neighbors and colleagues, they live as obedient witnesses to the gospel, recognizing that persecution will come. They willingly endure such persecution in the cause of serving Jesus Christ, and place no extra-biblical requirements on other believers as conditions of fellowship, insisting only on a common faith in Christ alone for their salvation. They are “cultural insiders” in their birth communities who do not commit syncretism through remaining within Islamic religious institutions. They are called to stay relationally (physically and socially) connected to their relatives and friends in their birth communities, focusing on developing relationships so that the gospel can spread rapidly and be honored (2 Thess. 3:1). At the same time, they actively seek fellowship with other believers, serving and loving them as Jesus commanded. And they worship God as Father, Son, and Holy Spirit with other believers, growing toward becoming full expressions of the church while celebrating their connectedness to the historic and global church.

Let us encourage and pray during these days of opportunity for those believers in Christ brought up in Muslim families, who desire to make the gospel available to others within their own communities. Let us pray that they would serve Him whole-heartedly, living a transformed life and proclaiming the gospel with increasing confidence. May the gospel infiltrate many communities in the Muslim world, and may God build his church there to his resounding praise around the world.

## APPENDIX W

### OVERTURES TO THE 42<sup>nd</sup> GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

**(Note: The following is the original text of the overtures as submitted by presbyteries to the PCA Office of the Stated Clerk. For any changes to these overtures by the Committees of Commissioners and/or the Assembly, see the respective Committee of Commissioners Reports.)**

**OVERTURE 1** from Covenant Presbytery (to MNA)  
“Transfer Certain Missouri Counties from Missouri Presbytery to  
Covenant Presbytery”

**Whereas**, Jasper, Newton, and McDonald Counties are already part of the geographical bounds of Covenant Presbytery; and

**Whereas**, there is presently a work of Christ the King Presbyterian Church, Joplin, MO, a member of Covenant Presbytery, going on in Springfield, MO, which is part of Greene County; and

**Whereas**, there is a desire from churches in Covenant Presbytery to see new works in southern Missouri; and

**Whereas**, there is a shared desire from Missouri Presbytery to see these new works and an acknowledgement from Missouri Presbytery that churches in Arkansas, Missouri, and even West Tennessee already in Covenant Presbytery may be better able to oversee these works and work to that end; and

**Whereas**, Missouri Presbytery will also be overturing General Assembly to make these changes; and

**Whereas**, there is a shared desire for a future presbytery consisting of healthy and vibrant churches from Arkansas and Southern Missouri;

**Therefore be it resolved** that Covenant Presbytery overtures General Assembly to transfer the Missouri Counties of Dade, Lawrence, Barry, Polk, Greene, Christian, Stone, Dallas, Webster, Taney, Laclede, Wright, Douglas, Ozark, Texas, and Howell from the geographic bounds of Missouri Presbytery to the geographic bounds of Covenant Presbytery.

*Adopted by Covenant Presbytery at its stated meeting, May 28, 2013*

*Attested by /s/ TE Robert Browning, stated clerk*

**OVERTURE 2** from Westminster Presbytery  
“Concerning Same-sex Marriage”

(to OC)

A reaffirmation of the Presbyterian Church in America’s position on Homosexuality adopted at the 5th General Assembly of the Presbyterian Church in America, 1977, 5-49, 4, p. 67 and 8, p. 68 (<http://www.pcahistory.org/pca/2-398.html>)

**POSITION ON HOMOSEXUALITY**

**Whereas**, God has plainly spoken of homosexuality in his Word, denouncing both the act, and the lust as sin, condemning this perversion as unnatural, a degrading passion, an indecent act, an error, an abomination and hence worthy of death (*Lev. 18:22, Rom. 1:26-32*) for those who practice or approve of it (*Romans 1: 32b*); and

**Whereas**, we recognize, that God's righteous judgment is upon those who approve of such detestable acts, as well as those who practice them; and

**Moreover**, whereas God has clearly stated that the condoning of homosexuality as well as murder, immorality, kidnapping, lying, perjury and all other unrighteousness is contrary to sound teaching (*1 Timothy 1:10-11, 2 Peter 3:14-18*);

**Therefore, be it resolved** that Westminster Presbytery reaffirm the historical Biblical position as adopted by the Fifth General Assembly of the Presbyterian Church in America, which states that:

1. The act of homosexuality is a sin according to God's Word;
2. Churches should actively seek to lead the homosexual person to confession and repentance that he might find justification and sanctification in Jesus Christ, according to I Corinthians 6:11; and
3. In light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America.

**Be it further resolved** that Westminster Presbytery encourage their Pastors, Elders, Deacons and members to recognize their responsibility to do all in their power to peacefully petition the civil magistrate, that such men and women who practice, approve, or condone homosexuality not be invested with the authority to teach in schools or to use the powers of their vocation to influence our citizens to approve of or practice homosexuality.

**Be it further resolved** that Westminster Presbytery, in the name of the One and Only True and Living God, the God and Father of our Lord Jesus Christ, the ultimate King, Governor, and Judge of all nations, as revealed in the 66 Books of the Holy Scriptures consisting of the Old and New Testaments, do call upon our local, state and Federal legislatures, governors, and the President of the United States to cease and desist from

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any legislation legalizing same sex marriage. This moral evil, that will further corrupt our society, may bring the temporal judgment of God Almighty both upon individuals and the nation now, and will certainly bring God’s final judgment on individuals on Judgment Day.

**Be it further resolved** that we, the Elders of Westminster Presbytery do call upon all Christians as individuals, churches, conventions, fellowships, presbyteries, and denominations to stand with us formally and publicly in the adoption of this resolution.

**Be it further resolved** that our churches renew our commitment to proclaiming pardon to all who turn from their sin to the living God. *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God (1 Corinthians 6:9-11).*

*Approved by Westminster Presbytery at its stated meeting, July 13, 2013*

*Attested by /s/ TE Daniel Foreman, stated clerk*

**OVERTURE 3** from Grace Presbytery (to CCB, OC)  
“Revise *BCO* 15-5. a & b”

**Whereas** the *Book of Church Order (BCO)* recognizes a distinction between commissions (*BCO* 15-1), which “conclude the business assigned to it” and judicial commissions (*BCO* 15-3), which must submit its decision, without debate, for approval or disapproval of presbytery; and

**Whereas** the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and

**Whereas** the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4 and *Rules of Assembly Operations (RAO)* 17) in a way that isolates its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5. a and b); and

**Whereas** this represents a contradiction in the way the various courts of the church operate—with the judicial commissions of presbyteries operating in one fashion and the General Assembly/SJC operating in another; and

**Whereas** this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature”; and

**Whereas** insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6. a); and

**Whereas** the means for ensuring that the SJC remain the General Assembly’s judicial commission is already present in the model found in presbytery judicial commissions in *BCO* 15-3; and

**Whereas**, the General Assembly may wish to decide a judicial case, notwithstanding the limiting Vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and

**Whereas**, the General Assembly may wish to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2)

**Be it therefore resolved** that *BCO* 15-5. a and b be amended as follows (additions underlined)

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly. The judgment shall be effective from the time of its announcement to the parties.~~ The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the

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case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

If approved, these two sections would read as follows:

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

**b.** In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the Assembly approves, the judgment of the Commission shall be final and shall be entered on the minutes of the Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the



Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

*Adopted by Grace Presbytery at its stated meeting, September 10, 2013*

*Attested by /s/ RE Samuel J. Duncan, Stated Clerk, Pro Tem*

**OVERTURE 4** from Missouri Presbytery (to MNA)  
“Cede to Covenant Presbytery Sixteen Counties in the Southwest Portion of the State of Missouri”

**Whereas** Presbytery boundaries should be such that her member churches have a common commitment to the region within their boundaries and a deep commitment to their shared responsibility to cover the region with the Gospel through evangelism and church planting; and

**Whereas**, a presbytery confined to a smaller geographic region can lead to more efficient oversight, cooperation, and connection between particular congregations in the presbytery; and

**Whereas**, fostering a sense of connectionalism and cooperation of churches, teaching elders, and ruling elders beyond the local congregation is a hallmark of historic Presbyterianism; and

**Whereas**, the “Guidelines for Dividing Presbyteries,” as adopted by the 26th General Assembly of the Presbyterian Church in America, include "regional cohesiveness," "member churches hav[ing] a potential for shared ministries," and "member churches hav[ing] a common commitment to the region"; and

**Whereas**, the Southwestern counties of Missouri share a “regional cohesiveness” with the Ozark culture of Northern and Central Arkansas which is distinctly different from the culture of the Eastern and Central counties of Missouri; and

**Whereas**, a presbytery should limit its boundaries to that geographic area for which it is able to take meaningful responsibility for evangelism and church planting; and

**Whereas**, a presbytery that encompasses a smaller geographic region should permit shorter meetings and shorter driving distances for presbyters to such meetings; and

**Whereas**, shorter distances should lead to greater participation in presbytery by ruling elders, thus allowing ruling elders to better fulfill their established calling to "govern the church well;" and

**Whereas** the Lord has greatly blessed the ministry of Missouri Presbytery giving her a total of twenty-six churches (organized and mission churches) in Eastern and Central Missouri; and

**Whereas** the Lord has greatly blessed the ministry of Covenant Presbytery giving her a total of twelve churches (organized and mission churches) in Northern and Central Arkansas as well as Joplin, MO;

**Now therefore be it resolved**, that Missouri Presbytery overtures the 42<sup>nd</sup> General Assembly to cede to Covenant Presbytery, effective **August 1, 2014**, the counties of Missouri Presbytery, including: Dade, Polk, Dallas, Laclede, Texas, Wright, Webster, Greene, Lawrence, Christian, Douglas, Howell, Ozark, Taney, Stone, Barry.

*Adopted by Missouri Presbytery at its stated meeting, July 16, 2013.*

*Attested by /s/ TE David R. Stain, stated clerk*

**OVERTURE 5** from Westminster Presbytery  
“Concerning Our Present Need”

(to OC)

### **CONCERNING OUR PRESENT NEED**

We come as persons in the same predicament as all persons, yet who have been shown mercy by a gracious God, and who desire that the goodness and mercy of God be showered upon other individuals and our nation. We testify, with the Apostle Paul:

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen. I Timothy 1:12-17

We come as fellow sinners whom God has saved by His grace in Christ Jesus, who are examples that God can save anyone, no matter how deep or desperate their sin, and that God is glorified as He is shown to be the Lord who can save, reclaim, renovate, and restore those, like us, who were most entrenched in sinful hearts and actions.

We confess that the Bible is the Word of the Living God, and that it is the measure and standard that evaluates us, not we the judge of it.

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. Hebrews 4:13-14

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. II Timothy 3:14-17

With God's Word as our standard, we find that it tells us plainly that we are all sinners, in need of the redemption purchased by Christ, in history, at the cross.

For all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a*

law of faith. For we maintain that a man is justified by faith apart from works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. Romans 3:21-31

God is a moral God. We are sinners. Thus the dilemma—How can a holy, moral God, in love forgive sinners, not holding their sins against them, and still maintain His righteous character? In the wisdom of God this is resolved at the cross of Jesus Christ, when God's own Son propitiated (appeased, satisfied the demands of) the holy justice of God, and suffered the full penalty for the sins of those that trust in Him IN THEIR PLACE. God did not compromise His law's requirement that sin be punished, but upheld the sanctity of His law, yet in love provided His own beloved Son to bear the penalty of His law in the place of sinners. Thus, the continuing validity and relevance of the Law of God as the standard by which He judges all human conduct is established by His own action in history.

In our current culture we believe it is our responsibility to declare the truth of God's Word in the face of lawlessness being endorsed and promulgated, just as John the Baptist, in our Lord's day, called King Herod to repent of breaking God's law by his adultery with his brother's wife (Matthew 14:3-4), and as the Apostle Paul called people to turn from their sin to Christ, when he said:

The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.  
Romans 13:12-14

In our current culture, there is need for the clarity that only God's wisdom can bring to a situation where, as in the days of Isaiah the prophet, people are calling bad things good, and good things bad.

Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who

substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes and clever in their own sight!  
Isaiah 5:20-21

Aware of our own need for God to define the evil of our own hearts, and keenly aware that God's unveiling to us the reality of our sinful hearts impels us to come to His Son for cleansing, we are also compelled, for the sake of our nation, and the individuals in it who are calling homosexuality good when God calls it evil, to publicly reaffirm the Biblical stance on same sex marriage and homosexuality.

### **CONCERNING SAME SEX MARRIAGE**

A reaffirmation of the Presbyterian Church in America's position on Homosexuality adopted at the 5th General Assembly of the Presbyterian Church in America, 1977, 5-49, 4, p. 67 and 8, p. 68 (<http://www.pcahistory.org/pca/2-398.html>)

### **POSITION ON HOMOSEXUALITY**

**Whereas**, God has plainly spoken of homosexuality in his Word, denouncing both the act, and the lust as sin, condemning this perversion as unnatural, a degrading passion, an indecent act, an error, an abomination and hence worthy of death (*Lev. 18:22, Rom. 1:18-32*) for those who practice or approve of it (*Romans 1: 32b*).

You shall not lie with a male as one lies with a female; it is an abomination. Leviticus 18:22

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. . . . Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of

God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. Romans 1:18-21, 24-32. And,

**Whereas**, we recognize, that God's righteous judgment is upon those who approve of such detestable acts, as well as those who practice them; and **Moreover**, whereas God has clearly stated that the condoning of homosexuality as well as murder, immorality, kidnapping, lying, perjury and all other unrighteousness is contrary to sound teaching (*1 Timothy 1:10-11, 2 Peter 3:14-18*); **Therefore, be it resolved** that the Forty-second General Assembly of the Presbyterian Church in America reaffirm the historical Biblical position as adopted by the Fifth General Assembly of the Presbyterian Church in America, which states that:

1. The act of homosexuality is a sin according to God's Word;
2. Churches should actively seek to lead the homosexual person to confession and repentance that he might find justification and sanctification in Jesus Christ, according to I Corinthians 6:11; and
3. In light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America.

**Be it further resolved** that the Forty-Second General Assembly encourage its Pastors, Elders, Deacons and members to recognize their responsibility to do all in their power to peacefully petition the civil magistrate, that such men and women who practice, approve, or condone homosexuality not be invested with the authority to teach in schools or to use the powers of their vocation to influence our citizens to approve of or practice homosexuality.

**Be it further resolved** that the Forty-second General Assembly, in the name of the One and Only True and Living God, the God and Father of our Lord Jesus Christ, the ultimate King, Governor, and Judge of all nations, as revealed in the 66 Books of the Holy Scriptures consisting of the Old and New Testaments, call upon our local, state and Federal legislatures, governors, and the President of the United States to cease and desist from any legislation legalizing same sex marriage. This moral evil, that will further corrupt our society, may bring the temporal judgment of God Almighty both upon individuals and the nation now (see Romans 1:1-32 above), and will certainly bring God's final judgment on individuals on Judgment Day.

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. Jude 1:5-7 (see Genesis 19).

**Be it further resolved** that we, the Forty-second General Assembly, call upon all Christians as individuals, churches, conventions, fellowships, presbyteries, and denominations to stand with us formally and publicly in the adoption of this resolution.

**Be it further resolved** that our churches renew our commitment to proclaiming pardon to all who turn from their sin to the living God.

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor

extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God (1 Corinthians 6:9-11).

*Approved by Westminster Presbytery at its stated meeting, January 11, 2014  
Attested by /s/ TE Daniel Foreman, stated clerk*

**OVERTURE 6** from Georgia Foothills Presbytery (to OC)  
“Child Protection in the PCA”

**Whereas** our Lord Jesus demonstrated his righteous anger at his own disciples, rebuking those who would do anything to prevent children from coming unto him, saying “to such belongs the Kingdom of God,” (Mark 10:14) and condemning those who would harm children, saying “it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea” (Matthew 18:6); and

**Whereas** an epidemic of child sexual abuse exists in our culture, with the vast majority of such children being harmed by someone they know and trust, wounding children physically, emotionally, psychologically, and spiritually with lifelong ripple effects; and

**Whereas** the silence of the church – when we fail to appropriately address “rape, incest, sodomy and all unnatural lusts” (WLC 139) by not reporting disclosures of child sexual abuse, or not caring for those who disclose child sexual abuse, or not proactively taking steps to prevent child sexual abuse – is a fundamental failure of servant leadership, rendering the church complicit and culpable before the Lord, driving people away from the safety, healing and hope of Jesus Christ; and

**Whereas** Scripture warns leaders against the “careless exposing, or leaving [those in their care] to wrong, temptation, and danger” (WLC 130), and every jurisdiction acknowledges that child sexual abuse is a serious felony and has its own mandated reporting laws;

**Therefore, be it resolved** that we exhort all church leaders to become informed and to take an active stance toward preventing child sexual abuse in the church by screening staff and volunteers, training them in child protection, and actively maintaining child protection policies pertaining to our obligations to love our children and protect their rightful interests as God’s image-bearers from the devastating actions of abusers (Matthew 18:5-6; WLC 129-130); and

**Be it further resolved** that we remind all churches that the heinous crime of child sexual abuse must be reported to duly appointed, God-ordained



civil authorities, and that we must cooperate with those authorities as they “bear the sword” to punish those who do evil “in such an effectual manner as that no person be suffered . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever” (Romans 13:1-7; 1 Peter 2:13-14; *WCF* 23.3); and

**Be it further resolved** that we urge all church leaders to use their influence for the protection of children, by any and all godly means, including preaching and teaching against the heinous sin of child sexual abuse, warning anyone with knowledge of these sins to “take no part in the unfruitful works of darkness, but instead expose them” (Ephesians 5:11), and by supporting victims who often suffer in silence and shame without the vocal and compassionate support of the church; and

**Be it further resolved** that we direct the Permanent Committees and Agencies of the General Assembly of the Presbyterian Church in America to review their policies, procedures and practices in the area of child protection, including their response to child sexual abuse disclosures, their faithfulness in reporting child sexual abuse to duly appointed God-ordained civil authorities, their care for survivors of child sexual abuse, and their future plans to help educate the PCA on child sexual abuse, and report back to the 43<sup>rd</sup> General Assembly; and

**Be it finally resolved** that the 42<sup>nd</sup> General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus by loving our children as he loves our children, “for to such belongs the Kingdom of God” (Mark 10:14).

*Adopted by Georgia Foothills Presbytery at its stated meeting, January 18, 2014*  
*Attested by /s/ TE Charles Garland, stated clerk*

**OVERTURE 7** from Metro Atlanta Presbytery (to OC)  
 “Georgia Foothills Overture on Child Protection Commended”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Metro Atlanta Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Metro Atlanta presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore be it resolved** that Metro Atlanta Presbytery commends Overture 6 from the Georgia Foothills to the 42<sup>nd</sup> General Assembly.

*Adopted by Metro Atlanta Presbytery at its stated meeting, January 25, 2014*  
*Attested by /s/ TE Randy Schlichting, stated clerk*

**OVERTURE 8** from Southwest Presbytery (to CCB, OC)  
“Revise *BCO* Sections 15-5. a and 15-5. b”

- Whereas** the *Book of Church Order (BCO)* recognizes a distinction between commissions (*BCO* 15-1), which “conclude the business assigned to it” and judicial commissions (*BCO* 15-3), which must submit their decisions, without debate, for approval or disapproval of presbytery; and
- Whereas** the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and
- Whereas** the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4 and *Rules of Assembly Operations (RAO)* 17) in a way that isolates its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5. a and b); and
- Whereas** this represents a contradiction in the way the various courts of the church operate—with the judicial commissions of presbyteries operating in one fashion and the General Assembly/SJC operating in another; and
- Whereas** this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature”; and
- Whereas** insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6. a); and
- Whereas** the means for ensuring that the SJC remain the General Assembly’s judicial commission is already present in the model found in presbytery judicial commissions *BCO* 15-3; and
- Whereas**, the General Assembly may wish to decide a judicial case, notwithstanding the limiting vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and
- Whereas**, the General Assembly may wish to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2);
- Therefore be it resolved** that *BCO* 15-5. a and b be amended as follows (strike-through for deletions; underlining for new wording):

*BCO* 15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file

concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

*BCO 15-5. b.* In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly. The judgment shall be effective from the time of its announcement to the parties.~~ The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission may either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action. If the General Assembly disapproves by a two thirds majority, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

If approved, these two sections would read as follows:

15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

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15-5. b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission *may* either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the Assembly approves, the judgment of the Commission shall be final and shall be entered on the minutes of the Assembly as the action. If the General Assembly disapproves by a two thirds majority, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

*Adopted by the Presbytery of the Southwest at its stated meeting, January 24, 2014  
Attested by /s/ TE Charles R. Bell, stated clerk*

**OVERTURE 9** from Southwest Presbytery (to CCB, OC)  
“Revise RAO 17-1 to allow CCB to take exception to SJC Case Decisions”

**Whereas** the last paragraph of RAO 17-1 presents a constitutional quandary:

1. In the first sentence of the paragraph the Committee on Constitutional Business is charged with the review of the Standing Judicial Commission’s minutes, but they are not to review the “judicial cases, decisions, or reports” of the SJC.
2. In the last sentence, RAO 17-1 provides that “If exceptions are taken *with respect to a case*, the Assembly may find this a ground to direct the Standing Judicial Commission to retry the case.”

This is, at best, unclear and more really in complete conflict with itself as a provision. This paragraph begs the question: If an exception may be

taken to a case that is so significant that the case should need to be retried, but the only body charged with examining for exceptions is not permitted to examine any cases for exceptions, how may any exception ever be taken? The last sentence is very clear that the exception is to “a case,” but CCB is not allowed to examine cases. Who then is supposed to take an exception? Is it the General Assembly? Clearly there is no constitutional mechanism for that to happen.

**Therefore be it resolved** that the General Assembly amend the language in *RAO 17-1* as follows [Strike-through for deletions; underlining for new wording]:

17-1 [para. 4]. The minutes, but not the ~~judicial cases records~~ of cases, decisions, or reports, of the Standing Judicial Commission shall be reviewed annually by the Committee on Constitutional Business. The records to be examined are: the minutes of the Standing Judicial Commission, the minutes of the Officers of the Standing Judicial Commission and any judicial cases only insofar as they are noted in the minutes. The minutes shall be examined for conformity to the “Operating Manual for Standing Judicial Commission,” and *RAO 17*, violations of which shall be reported as “exceptions” as defined in *RAO 14-11.d.(2)*. With respect to this examination, the Committee on Constitutional Business shall report directly to the General Assembly. If exceptions are taken with respect to a case, the Assembly may find this a ground to direct the Standing Judicial Commission to retry the case.

Note: CCB has not expressed any desire to become a “super SJC” in their review of SJC’s minutes. SJC case records are often voluminous amounts of technical reading. However, if CCB is to review SJC’s minutes and have any real authority for accountability (which was the original intent of this provision) CCB should be allowed to review *everything* put before it to make sure it meets the standard in the PCA’s rules, including the constitutional provisions in *RAO 17-5* and *BCO 14-6 a*.

*Adopted by the Presbytery of the Southwest at its stated meeting, January 24, 2014*  
*Attested by /s/ TE Charles R. Bell, stated clerk*

**OVERTURE 10** from Covenant Presbytery (to MNA)  
“Redefine the Geographical Boundaries of The Presbytery  
of the Mississippi Valley to include Carroll County South  
of Hwy 430 in Mississippi”

**Whereas**, the General Assembly possesses power to unite and divide presbyteries with their consent (*BCO* 14-6.e.); and

**Whereas**, The Presbytery of the Covenant has received a request from the Sessions of the Shongalo Presbyterian Church, Vaiden, MS, and the Blackmonton Presbyterian Church, Vaiden, MS, to overture the General Assembly to transfer the portion of Carroll County south of MS Hwy 430 in Mississippi from the geographic bounds of Covenant Presbytery to the geographic bounds of The Presbytery of the Mississippi Valley; and

**Whereas** the congregations of the Shongalo Presbyterian Church, Vaiden, MS, and of the Blackmonton Presbyterian Church, Vaiden, MS, unanimously approved such request; and

**Whereas**, Carroll County is adjacent to the northern border of The Presbytery of the Mississippi Valley; and

**Whereas**, the Shongalo and Blackmonton Sessions believe shorter average driving distances to presbytery meetings in Mississippi Valley would help them achieve “more regular participation in the stated meetings of presbytery”; and

**Whereas**, Covenant Presbytery has previously allowed similar transfers for churches to other presbyteries;

**Therefore, Be It Resolved** that Covenant Presbytery respectfully overtures the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America to redraw the southern boundary of Covenant Presbytery so that Carroll County south of MS Hwy 430 in Mississippi be transferred from Covenant Presbytery effective July 1, 2014, upon their concurrence, to The Presbytery of the Mississippi Valley.

**Be It Further Resolved** that the Shongalo and Blackmonton Presbyterian Churches, Vaiden, MS, be transferred to The Presbytery of the Mississippi Valley and that any future churches in the said portion of Carroll County, MS, south of Highway 430 which may be developed be under the jurisdiction of The Presbytery of the Mississippi Valley.

*Adopted by Covenant Presbytery at its 130<sup>th</sup> stated meeting, February 4, 2014*  
*Attested by /s/ TE Robert O Browning, stated clerk*

**OVERTURE 11** from Calvary Presbytery (to CCB, OC)  
“Amend *BCO* 15-5.a and 15-5.b and Direct CCB to Draft Proposed  
Amendments to the *RAO* and *OMSJC*”

**Whereas** “the Church is governed by various courts” (*BCO* 10-1) and “ecclesiastical jurisdiction is not a several, but a joint power, to be exercised by presbyters in courts” (*BCO* 1-5); and

**Whereas** “Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the Church” (*BCO* 11-4); and

**Whereas** the General Assembly is “the highest court of this Church,” (*BCO* 14-1) responsible for receiving “all appeals, references, and complaints regularly brought before it from the lower courts” and deciding “in all controversies respecting doctrine and discipline” and superintending “the affairs of the whole church” (*BCO*-14-6.a,i); and

**Whereas** the General Assembly, as the highest court of the Presbyterian Church in America may rightly desire to exercise its constitutional authority as a court to decide a judicial case, notwithstanding the limiting Vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and

**Whereas** the General Assembly may rightly desire to exercise its constitutional authority as a court to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2); and

**Whereas** the practice of the SJC, as a creature of and subordinate body to the General Assembly, having final authority on a judicial case that is unreviewable by the highest court of the Presbyterian Church in America deprives the General Assembly of its authority as a court and of its members of their authority as elders of the Church and upsets the orderly, hierarchical system of church government established by the *BCO* in particular and of polity in general; and

**Whereas** the *Book of Church Order (BCO)* recognizes a distinction between a commission (*BCO* 15-1), which “concludes the business assigned to it” and a judicial commission (*BCO* 15-3), which must submit its decision, without debate, for approval or disapproval of presbytery; and

**Whereas** the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and

**Whereas** the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4 and *Rules of Assembly Operations*

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(*RAO*) 17) in a way that has been interpreted to insulate its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5.a and b); and

**Whereas** this represents a contradiction in the way the various courts of the church operate—with the judicial commissions of presbyteries operating in one fashion and the General Assembly/SJC operating in another; and

**Whereas** this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature”; and

**Whereas** insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6a); and

**Whereas** the means for ensuring that the SJC remains the General Assembly’s judicial commission and subject to the oversight and control of the General Assembly as a court is already present in the model found in presbytery judicial commissions in *BCO* 15-3;

**Be it therefore resolved that:**

1. *BCO* 15-5.a and *BCO* 15-5.b be amended as follows (strike-through for deletions; underlining for additions):

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures delegated to it by ~~of~~ the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its proposed judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly.~~



The judgment shall be effective from the time of its announcement to the parties. The General Assembly shall, without debate, approve or disapprove of the proposed judgment, or may refer (a debatable motion) any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action of the General Assembly. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction and with or without instructions to the Standing Judicial Commission for further handling of the case, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction. In the event that a minority report of the Standing Judicial Commission is properly filed and presented to the General Assembly, the General Assembly's review of the case shall be governed by 15-5.c and not 15-5.b.

If approved, these two sections would read as follows:

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures delegated to it by the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its

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proposed judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly shall, without debate, approve or disapprove of the proposed judgment, or may refer (a debatable motion) any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action of the General Assembly. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction and with or without instructions to the Standing Judicial Commission for further handling of the case, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction. In the event that a minority report of the Standing Judicial Commission is properly filed and presented to the General Assembly, the General Assembly's review of the case shall be governed by 15-5.c and not 15-5.b.

2. The Committee on Constitutional Business be directed to draft proposed amendments to the *Rules of Assembly Operations* and the *Operating Manual of the Standing Judicial Commission* as may be necessary to conform any provisions thereof to the provisions of BCO 15-5 as amended by this resolution.

*Adopted by Calvary Presbytery at its stated meeting, January 25, 2014*

*Attested by /s/ TE Charles E. Champion, stated clerk*

**OVERTURE 12** from Southwest Florida Presbytery (to OC)  
“Endorse Overture 6, ‘Child protection in the PCA’”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Southwest Florida Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Southwest Florida Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore be it resolved** that Southwest Florida Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse [Overture 6].

*Adopted by Southwest Florida Presbytery at its stated meeting, February 8, 2014*

*Attested by /s/ TE Freddy Fritz, stated clerk*

**OVERTURE 13** from Southwest Florida Presbytery (to CCB, OC)  
“Revise *BCO* 15-1 and 15-5.a and b”

**Whereas**, the *Book of Church Order (BCO)* recognizes a distinction between commissions (*BCO* 15-1), which “conclude the business assigned to it” and judicial commissions (*BCO* 15-3), which must submit its decision, without debate, for approval or disapproval of presbytery; and

**Whereas**, the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and

**Whereas**, the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4) and Rules of Assembly Operations (*RAO* 17) in a way that isolates its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5.a and b); and

**Whereas** this represents a contradiction in the way the various courts of the church operate—with presbyteries and their judicial commissions operating in one fashion and the General Assembly and the SJC operating in another; and

**Whereas**, this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature;” and

**Whereas**, insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6.a); and

**Whereas**, the means for ensuring that the SJC remain the General Assembly’s judicial commission is already present in the model found in presbytery judicial commissions in *BCO* 15-3; and

**Whereas**, the General Assembly may wish to decide a judicial case, notwithstanding the limiting vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and

**Whereas**, the General Assembly may wish to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2); and

**Whereas**, there is recognition of the need for informed, careful deliberation on the part of commissioners in order to ensure fair outcomes in judicial proceedings (cf. *OMSJC* 10.8.a-b; 17.8.b)

**Therefore, be it resolved** that *BCO* 15-1 and 15-5.a and b be amended as follows (underlining for additions; strike-through for deletions):

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it, except in the case of judicial commissions of a Presbytery appointed under *BCO* 15-3 and the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. A commission shall keep a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, except in the case of a presbytery commission serving as a session or a judicial commission as set forth in *BCO* 15-3 and the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the

Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly. The judgment shall be effective from the time of its announcement to the parties.~~ The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction. In all cases, the level of informedness required on the part of commissioners participating in said judicial deliberations shall be equal to that required of the full Commission of the SJC when reviewing a proposed and recommended decision made by an SJC panel as stated in SJC Manual 17.8.b. That is, the Moderator will poll each commissioner of the General Assembly present as to whether or not they have read the following: 1) The SJC's proposed decision; 2) All briefs timely filed by the parties; 3) Those portions of the Record of the Case such commissioner feels is necessary to understand the issues of the case. Any commissioner who is not able to certify affirmatively to these inquiries shall not be eligible to participate in discussion or vote in the case at hand.

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If approved, these three sections would read as follows:

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it, except in the case of judicial commissions of a Presbytery appointed under *BCO* 15-3 and the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. A commission shall keep a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, except in the case of a presbytery commission serving as a session or a judicial commission as set forth in *BCO* 15-3 and in the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on

Constitutional Business has been heard and discussed. If the Assembly approves, the judgment of the Commission shall be final and shall be entered on the minutes of the Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction. In all cases, the level of informedness required on the part of commissioners participating in said judicial deliberations shall be equal to that required of the full Commission of the SJC when reviewing a proposed and recommended decision made by an SJC panel as stated in SJC Manual 17.8.b. That is, the Moderator will poll each commissioner of the General Assembly present as to whether or not they have read the following: 1) The SJC's proposed decision; 2) All briefs timely filed by the parties; 3) Those portions of the Record of the Case such commissioner feels is necessary to understand the issues of the case. Any commissioner who is not able to certify affirmatively to these inquiries shall not be eligible to participate in discussion or vote in the case at hand.

*Adopted by Southwest Florida Presbytery at its stated meeting, February 8, 2014*

*Attested by /s/ TE Freddy Fritz, stated clerk*

**OVERTURE 14** from Eastern Pennsylvania Presbytery (to OC, SCIM)  
 “Receive the Report of the Ad Interim Study Committee  
 on Insider Movements and Dismiss the Committee with Thanks”

**Whereas** the partial report (part two of two parts) from the Ad Interim Study Committee on Insider Movements was recommitted by the 41st General Assembly without any specific guidance or directives; and

**Whereas** a Minority Report was additionally submitted recommending that its Minority Report be made available to the denomination for study; and

**Whereas** the Majority Report and the Minority Report contradict each other; and

**Whereas** the Majority Report rightly highlights the antithesis between Christianity and Islam while the Minority Report seems to highlight more of the common ground between the two; and

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**Whereas** the Minority Report permits and/or encourages Muslim born professing believers to respect and honor Muhammad as a leader; and  
**Whereas** the Minority Report tolerates the idea that the Qur'an can serve as a little "light of a candle" in darkness and that Muslim born professing believers can find inspiration from it; and  
**Whereas** the Minority Report, in order to substantiate its argument, utilizes numerous anecdotal accounts of Muslim conversions as being beyond reproach or at least immune to criticism when in fact they are problematic and at times dubious; and  
**Whereas** the Minority Report offers debatable and often confusing statements about the nature of professing believers in Islamic countries; and  
**Whereas** the Minority Report's Attachment 4 (Allah and Isa) makes alarming statements about the similarities between the god of Islam and the God of the Bible; and  
**Whereas** the Minority Report lacks the clarity of the Majority Report; and  
**Whereas** the Majority Report thoroughly and clearly deals with the history of the Insider Movements and exegetically, theologically, confessionally, and historically answers their mistakes; and  
**Whereas** the Majority Report addresses all the concerns of the Minority Report but offers a more balanced and Reformed answer; and  
**Whereas** the Majority Report has adequately and helpfully addressed everything assigned to the committee; and  
**Whereas** the Majority Report can stand on its own without the additional material found in the Minority Report;  
**Therefore be it resolved** that the 42nd General Assembly receive the Majority Report from the Ad Interim Study Committee on Insider Movements offered at the 41st General Assembly and dismiss the SCIM with thanks.

*Adopted by Eastern Pennsylvania Presbytery at its stated meeting,  
February 15, 2014*

*Attested by /s/ TE Melvin H. Farrar, stated clerk*

**OVERTURE 15** from Philadelphia Metro West Presbytery (to CCB, OC)  
"Amend *BCO* 15-1 and 15-5.a and b"

**Whereas**, the *Book of Church Order (BCO)* recognizes a distinction between commissions (*BCO* 15-1), which "conclude the business assigned to it" and judicial commissions (*BCO* 15-3), which must submit their decision, without debate, for approval or disapproval of presbytery; and



- Whereas**, the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and
- Whereas**, the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4) and *Rules of Assembly Operations* (*RAO* 17) in a way that isolates its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5.a and b); and
- Whereas** this represents a contradiction in the way the various courts of the church operate—with presbyteries and their judicial commissions operating in one fashion and the General Assembly and the SJC operating in another; and
- Whereas**, this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature;” and
- Whereas**, insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6.a); and
- Whereas**, the means for ensuring that the SJC remain the General Assembly’s judicial commission is already present in the model found in presbytery judicial commissions in *BCO* 15-3; and
- Whereas**, the General Assembly may wish to decide a judicial case, notwithstanding the limiting vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and
- Whereas**, the General Assembly may wish to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2).
- Therefore, be it resolved**, that *BCO* 15-1 and 15-5.a and b be amended as follows (underlining for additions; strike-through for deletions):

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it, except in the case of judicial commissions of a Presbytery appointed under *BCO* 15-3 and the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. A commission shall keep a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, except in the case of a presbytery commission

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serving as a session or a judicial commission as set forth in BCO 15-3 and in the case of the Standing Judicial Commission of the General Assembly appointed under BCO 15-4. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly. The judgment shall be effective from the time of its announcement to the parties.~~ The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or

assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

As approved, these three sections would now read:

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it, except in the case of judicial commissions of a Presbytery appointed under *BCO* 15-3 and the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. A commission shall keep a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, except in the case of a presbytery commission serving as a session or a judicial commission as set forth in *BCO* 15-3 and in the case of the Standing Judicial Commission of the General Assembly appointed under *BCO* 15-4. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-5. a. In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the

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Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the Assembly approves, the judgment of the Commission shall be final and shall be entered on the minutes of the Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

*Adopted by Philadelphia Metro West Presbytery at its stated meeting, January 18, 2014*

*Attested by /s/ RE Eric D. Vannoy, stated clerk*

**OVERTURE 16** from Mississippi Valley Presbytery (to MNA)  
“Redefine the Geographical Boundaries of The Presbytery of the Mississippi Valley to include Carroll County South of Highway 430 in Mississippi”

**Whereas**, the General Assembly possesses power to unite and divide presbyteries with their consent (*BCO* 14-6.e.); and

**Whereas**, The Presbytery of the Mississippi Valley has received a request from the Session of the Shongalo Presbyterian Church, Vaiden, MS, and from the Blackmonton Presbyterian Church, Vaiden, MS, to overture the General Assembly to transfer the portion of Carroll County south of Mississippi Highway 430 in Mississippi from the geographic bounds of Covenant Presbytery to the geographic bounds of The Presbytery of the Mississippi Valley; and

**Whereas** the congregations of the Shongalo Presbyterian Church, Vaiden, MS, and of the Blackmonton Presbyterian Church, Vaiden, MS, unanimously approved such request; and

**Whereas**, Carroll County is adjacent to the northern border of The Presbytery of the Mississippi Valley; and

**Whereas**, the Shongalo and Blackmonton Sessions believe shorter average driving distances to presbytery meetings in Mississippi Valley would

help them achieve “more regular participation in the stated meetings of presbytery”; and

**Whereas**, Covenant Presbytery has previously allowed similar transfers for churches to other presbyteries;

**Therefore, be it resolved** that The Presbytery of the Mississippi Valley respectfully overtures the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America to redraw the northern boundary of The Presbytery of the Mississippi Valley so that Carroll County south of Mississippi Highway 430 in Mississippi be transferred from Covenant Presbytery, effective July 1, 2014, upon their concurrence, to The Presbytery of the Mississippi Valley.

**Be it further resolved** that the Shongalo and Blackmonton Presbyterian Churches, Vaiden, MS, be transferred to The Presbytery of the Mississippi Valley and that any future churches in the said portion of Carroll County, MS, south of Highway 430 which may be developed be under the jurisdiction of The Presbytery of the Mississippi Valley.

*Adopted by Mississippi Valley Presbytery at its stated meeting, February 4, 2014  
Attested by /s/ TE Roger G. Collins, stated clerk*

**OVERTURE 17** from Mississippi Valley Presbytery (to CCB, OC)  
“Amend *BCO* 15-5. a and b”

**Whereas** the *Book of Church Order (BCO)* recognizes a distinction between commissions (*BCO* 15-1), which “conclude the business assigned to it” and judicial commissions (*BCO* 15-3), which must submit its decision, without debate, for approval or disapproval of presbytery; an

**Whereas** the *BCO* establishes the principle that judicial commissions act on behalf of a presbytery, but do not have their decisions finalized until the entire court hears and approves the judgment rendered (*BCO* 15-3); and

**Whereas** the Standing Judicial Commission of the General Assembly (SJC) has been established (*BCO* 15-4 and *Rules of Assembly Operations (RAO)* 17) in a way that isolates its decisions from review of the General Assembly, making its judgments final, without approval of the General Assembly as a whole (*BCO* 15-5. a and b); and

**Whereas** this represents a contradiction in the way the various courts of the church operate—with the judicial commissions of presbyteries operating in one fashion and the General Assembly/SJC operating in another; and

**Whereas** this contradiction may violate the essential principle of *BCO* 11-3 that “all Church courts are one in nature”; and

**Whereas** insulation of SJC Decisions from the oversight of the entire General Assembly may violate the principle of the General Assembly having the power to “bear testimony against error in doctrine” (*BCO* 14-6. a); and

**Whereas** the means for ensuring that the SJC remain the General Assembly’s judicial commission is already present in the model found in presbytery judicial commissions in *BCO* 15-3; and

**Whereas**, the General Assembly may wish to decide a judicial case, notwithstanding the limiting Vows taken by SJC members (*RAO* 17-1), just as a presbytery does; and

**Whereas**, the General Assembly may wish to decide a judicial case by not ordinarily deferring to the factual findings of the presbytery or its discretion and judgment (*BCO* 39-3.2);

**Be it therefore resolved** that *BCO* 15-5. a and b be amended as follows (underlining for additions; strike-through for deletions):

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. ~~The decision of the Standing Judicial Commission shall be the final decision of the General Assembly except as set forth below, to which there may be no complaint or appeal.~~ Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. ~~all of which shall be entered on the minutes of the General Assembly and shall be reported by the Stated Clerk to the next General Assembly. The judgment shall be effective from the time of its announcement to the parties. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in~~

the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the General Assembly approves, the judgment of the Standing Judicial Commission shall be final and shall be entered on the minutes of the General Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

If approved, these two sections would read as follows:

**15-5. a.** In the cases committed to it, the Standing Judicial Commission shall have the judicial powers and be governed by the judicial procedures of the General Assembly. Members of the Standing Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The General Assembly may direct the Standing Judicial Commission to retry a case if upon the review of its minutes exceptions are taken with respect to that case.

b. In each case the Standing Judicial Commission shall issue a summary of the facts, a statement of the issues, its judgment and its reasoning, together with any concurring or dissenting opinions. The General Assembly without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to the Committee on Constitutional Business. In the case of referral, the Standing Judicial Commission shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the Committee on Constitutional Business has been heard and discussed. If the Assembly approves, the judgment of the Commission shall be final and shall be entered on the minutes of the Assembly as the action. If the General Assembly disapproves, it may assume original jurisdiction at the point of the original complaint or indictment, and/or assign the case back to the Standing Judicial Commission, with or without the

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assumption of original jurisdiction, and/or appoint, through the moderator, a special commission to hear the case again, with or without the assumption of original jurisdiction.

*Adopted by Mississippi Valley Presbytery at its stated meeting, February 4, 2014*  
*Attested by /s/ TE Roger G. Collins, stated clerk*

**OVERTURE 18** from Ohio Presbytery (to OC)  
“In Support of Overture 6 from Georgia Foothills Presbytery”

**Whereas**, Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and  
**Whereas**, The Ohio Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and  
**Whereas**, The Ohio Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;  
**Therefore, be it resolved** that The Ohio Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by the Ohio Presbytery at its stated meeting, February 1, 2014*  
*Attested by /s/ RE Peter T. Miller, stated clerk*

**OVERTURE 19** from Nashville Presbytery (to OC)  
“Commend Overture 6 regarding Child Protection”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse;  
**Therefore be it resolved** that Nashville Presbytery commends Overture 6 from Georgia Foothills Presbytery to the 42<sup>nd</sup> General Assembly.

*Adopted by Nashville Presbytery at its stated meeting, February 11, 2014*  
*Attested by /s/ TE Matthew Bradley, Stated Clerk*



**OVERTURE 20** from Nashville Presbytery (to CCB, OC)  
"Commend Overture 3 Regarding Amending *BCO* 15-5 a. and b"

**Whereas** Grace Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to revise *BCO* 15-5. a and b;

**Therefore be it resolved** that Nashville Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Grace Presbytery [Overture 3] on revising *BCO* 15-5. a and b

*Adopted by Nashville Presbytery at its stated meeting, February 11, 2014*  
*Attested by /s/ TE Matthew Bradley, Stated Clerk*

**OVERTURE 21** from Eastern Canada Presbytery (to OC)  
"Commend Overture 6 Regarding Child Protection"

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Eastern Canada Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Eastern Canada Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Eastern Canada Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery [Overture 6] on child sexual abuse.

*Adopted by Eastern Canada Presbytery at its stated meeting, February 29, 2014*  
*Attested by /s/ TE Donald A Codling, stated clerk*

**OVERTURE 22** from Philadelphia Presbytery (to AC, OC)  
"Establish a Study Committee Regarding *BCO* 21-5, 3rd Ordination Vow" [emphasis added by the presbytery]

**Whereas**, the first ordination vow requires a candidate for ordination or transfer "to believe in the scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice" (*BCO* 21-5, 1<sup>st</sup> Vow); and

**Whereas**, the second ordination vow requires a candidate for ordination or transfer to "sincerely receive and adopt the *Confession of Faith* and the

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*Catechisms* of this church, as containing the system of doctrine taught in the Holy Scriptures; (*BCO* 21-5, 2<sup>nd</sup> Vow); and

**Whereas**, the third ordination vow requires a candidate for ordination or transfer to “approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of biblical polity” (*BCO* 21-5, 3<sup>rd</sup> Vow); and

**Whereas**, our constitution does not clearly delineate or define “the general principles of biblical polity” or their relation to male only eldership; and

**Whereas**, some candidates for ordination or transfer may come forward who understand scripture to allow women to be ordained to the office of elder, contrary to *BCO* 7-2, but are willing to practice their ministry in accord with *BCO* 7-2, while not believing their view violates the general principles of biblical polity;

**Therefore, be it resolved** that Philadelphia Presbytery overtures 42<sup>nd</sup> GA to establish a study committee in order to clarify and define the general principles of biblical polity referenced in the third ordination vow (*BCO* 21-5, 3<sup>rd</sup> Vow), and their application to gender and the office of elder, and to evaluate whether or not the constitution should be amended and if necessary to recommend a constitutional process to that end. The study committee shall have an operating budget not to exceed \$3,000.00

*Adopted by the Philadelphia Presbytery at its Called Meeting, February 27, 2014*  
*Attested by /s/ TE Gregory C. Hobaugh, stated clerk*

**OVERTURE 23** from Iowa Presbytery (to OC)  
“Commend Overture 6 Concerning Child Protection”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Iowa Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Iowa Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Iowa Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Iowa Presbytery at its stated meeting, March 8, 2014*  
*Attested by /s/ RE Douglas A. Wichhart, stated clerk*

**OVERTURE 24** from North Texas Presbytery (to OC)  
“Commend Overture 6 Regarding Child Protection”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** North Texas Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** North Texas Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that North Texas Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery [Overture 6] on child sexual abuse.

*Adopted by North Texas Presbytery at its stated meeting, February 8, 2014*

*Attested by /s/ TE David M. Frierson, stated clerk*

**OVERTURE 25** from Korean Southeastern Presbytery (to MNA)  
“Expand Boundaries of Korean Southeastern Presbytery”

**Whereas**, the General Assembly has continued to allow the existence of Korean Language Presbyteries since the 10<sup>th</sup> General Assembly in 1982 (*MIOGA*, p. 92); and

**Whereas**, the Korean Language Presbyteries have grown to include 8 Korean Language Presbyteries, representing 189 churches and 474 Teaching Elders (Source: 2013 *Yearbook* of the PCA); and

**Whereas**, although the Korean Language Presbyteries are “non-geographical” (*BCO* 13-2 Editorial Comment) in relationship to the wider PCA, they are geographical in relationship to the other Korean Language Presbyteries, as clearly stated by the very names of the Korean Language Presbyteries: Korean Eastern (1982), Korean Southwest (1983), Korean Central (1986), Korean Southeastern (1986), Korean Southern (1988), Korean Capital (1992), Korean Northwest (1992), and Korean Northeastern (2012); and

**Whereas**, while the 8 Korean Language Presbyteries’ current boundaries cover 36 States, there remain 14 states whose boundaries are unspecified in regard to Korean Language Presbyteries (see map below); and

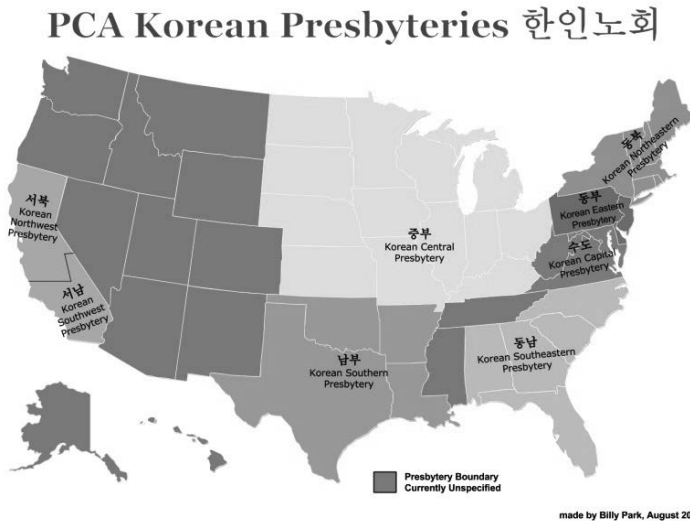
**Whereas**, the Korean Southeastern Presbytery currently has 3 churches in Mississippi and 1 church in Tennessee; and

**Whereas**, the states of Mississippi and Tennessee are commonly considered “Southeastern” states;

**Now therefore be it resolved**, that Korean Southeastern Presbytery overture the 42nd General Assembly to include the states of Mississippi and Tennessee within the boundaries of the Korean Southeastern Presbytery, effective immediately.

*Adopted by Korean Southeastern Presbytery at its stated meeting, October 9, 2013*

*Attested by /s/ TE Bill Sim, stated clerk*



**OVERTURE 26** from Korean Southwest Presbytery (to MNA)  
“Divide Korean Southwest Presbytery into Two Presbyteries”

**Whereas**, the 1982 PCA General Assembly gave permission for Korean Churches in the PCA to form Korean language presbytery and in 1992, the PCA General Assembly again gave permission for the Korean Language presbyteries to exist permanently in the PCA; and,

**Whereas**, Korean language presbyteries have grown from one national presbytery to eight presbyteries and number of Korean churches in the PCA has grown to more than 200 and still growing; and,

**Whereas**, Korean Southwest Presbytery has been operating bilingually because of the presence of many English speaking second generation pastors and churches; and,

**Whereas**, Korean Southwest Presbytery presently covers a large geographical area including the states of California, Nevada, Arizona, and Colorado; and,

**Whereas**, the total population of Korean ethnic group in California alone is 452,000 according to the 2010 U.S Census; and,

**Whereas**, the total number of churches in the KSWP is 42 as of 2013, including 26 particularized churches and 16 mission churches; and,

**Whereas**, the total number of teaching elders in the KSWP is 126 as of 2013; and,

**Whereas**, the excessively long travel time for the stated meeting as well as other committee meetings have been hampering the efficiency of the operation and further growth of the presbytery; and,

**Whereas**, there are opportunities of potential growth of the presbytery in Los Angeles County and Orange County, particularly in large cities such as Los Angeles City, Diamond Bar, and Rowland Heights, and in the South, cities like Fullerton, Anaheim, Irvine, San Diego:

**Therefore**, Korean Southwest Presbytery hereby overtures the 42nd General Assembly of Presbyterian Church in America to divide the presbytery, effective immediately, into two:

**Korean Southwest Presbytery** covering Los Angeles County, adjacent counties in California (excluding counties covered by Korean Northwest Presbytery) and the State of Colorado and the State of Nevada;

**Korean Southwest Orange County (O.C.) Presbytery** covering Orange County, San Diego County, Riverside County, Imperial County, and the state of Arizona.

*Adopted by Korean Southwest Presbytery at its stated meeting, March 11, 2014*

*Attested by /s/ TE Sang Kim, stated clerk*

**OVERTURE 27** from Southeast Alabama Presbytery (to MNA)  
“Transfer Coosa County, Alabama, from Southeast Alabama Presbytery”

The Presbytery of Southeast Alabama, meeting on February 17, 2014, hereby concurs with Evangel Presbytery in requesting that the Coosa County, containing the Unity Church at Weogufka, Alabama, be transferred to Evangel Presbytery, and that the boundaries of The Presbytery of Southeast Alabama be adjusted to indicate this, effective immediately.

*Adopted by Southeast Alabama Presbytery at its stated meeting, February 17, 2014*

*Attested by /s/ TE Henry Lewis Smith, stated clerk*

**OVERTURE 28** from Evangel Presbytery (to MNA)  
“Transfer Coosa County, Alabama, to Evangel Presbytery”

**Whereas**, the Unity Presbyterian Church has been a part of the Presbyterian Church in America for one year, having been released by the Shepherds and Lapsley Presbytery of the Presbyterian Church in the United States of America; and

**Whereas**, it was the Evangel Presbytery who assisted the Unity Presbyterian Church in its journey from the PCUSA to the PCA via personal relationships (this being agreed to by the Southeast Alabama Presbytery), and the initial connections between the Unity Presbyterian Church and the PCA having been made through the Evangel Presbytery, the PCA should continue to capitalize on these personal connections and to enable as smooth a transition as possible; and

**Whereas**, personal relationships have strengthened through the process; through attendance at Presbytery meetings (Unity hosted Evangel Presbytery in August 2013 – the first time a Presbytery meeting has been held in Weogufka, Alabama, although the Presbyterian Church has been there since 1858); and through the calling of a pastor who was a candidate for the ministry under care of Evangel Presbytery now ordained by Evangel Presbytery, and God is blessing the Church and this relationship; and

**Whereas**, the closest congregations of the PCA to this Unity Presbyterian Church are in the bounds of Evangel Presbytery, namely Knollwood Presbyterian Church in Sylacauga, Southwood Presbyterian Church in Talladega, Salem Presbyterian Church in Alpine, and a new outreach work in Columbiana; and members of this Unity congregation are friends with many who are members of these congregations in the bounds of Evangel Presbytery;

**Therefore**, Evangel Presbytery of the Presbyterian Church in America does overture the General Assembly of the Presbyterian Church in America, meeting in Houston, Texas, in the year 2014, to change the boundaries of Evangel Presbytery to include the county of Coosa into Evangel Presbytery, effective immediately.

*Adopted by Evangel Presbytery at its stated meeting, November 12, 2013*

*Attested by /s/ TE Thomas T. Joseph, stated clerk*

**OVERTURE 29** from Potomac Presbytery (to MTW)  
“Erect Provisional Presbytery for Paraguay”

**Whereas** the Presbyterian Church in America has had no official presence in Paraguay until very recently; and

**Whereas** TE Roberto Maureira is a member of Potomac Presbytery; and

**Whereas** TE Maureira is now serving “out of bounds” in Asunción, Paraguay; and

**Whereas** the congregation he is serving (El Renuevo) is requesting the oversight and fellowship of this denomination; and

**Whereas** there is currently no National Presbyterian Church in Paraguay; and

**Whereas** TE Maureira is desirous to see the establishment of a National Presbyterian Church in Paraguay; and

**Whereas** TE Maureira has been active in church planting as well as developing and training men for both Ruling Elders and potential Teaching Elders for two active church plants; and

**Whereas** many individual members and member churches of Potomac Presbytery have had a long-standing relationship with TE Maureira; and

**Whereas** it is the desire of Potomac Presbytery to assist TE Maureira in his effort to establish a functioning Presbytery in Paraguay

**Therefore be it resolved** that the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America, according to *BCO* 15-6, commit to a commission the task of forming a provisional Presbytery in Paraguay with the goal of establishing an indigenous Presbyterian and Reformed Church. Said commission shall have authority to act as the Presbytery in all matters pertaining to the establishment and ordering of a national Church and shall report annually to the General Assembly. The commission shall be dissolved when there are at least three national Teaching Elders and three organized churches under its care, and these shall then constitute a separate national Church.

To support said commission, Potomac Presbytery presents the following men to be considered as members of the commission by merit of their long-standing relationship with the work in Paraguay and their fluency in the Spanish language: TE Roberto Maureira, TE Joel Acevedo, RE Larry Pratt, and TE Robert Amsler.

*Adopted by Potomac Presbytery at its stated meeting, March 15, 2014*

*Attested by /s/ RE Richard T. Osborne, stated clerk*

## **Rationale for a Provisional Presbytery for Presbyterian Mission Work in Paraguay**

### **Establishing the Work in Paraguay**

Potomac Presbytery received TE Roberto Maureira as a member in good standing at its stated meeting on November 16, 2013. A commission will travel to Paraguay this summer to see him installed as the pastor of Iglesia Presbiteriana El Renuevo, a congregation in Luque, just east of Asuncion, with approximately 80 members. This comes after nearly 18 years of effort on the part of a small group of churches and dedicated missionaries, pastors, and servants.

Paraguay has one of the smallest percentages of evangelical Christians in all of South America (4%). The population of the country is a little over 6 million, of which 2 million live in Asunción and its environs. Many Paraguayans are nominally Roman Catholic, but they do not have an understanding of the Gospel. Evangelicals tend to be Pentecostal. Aside from Reformed works sponsored by Korean missionaries, TE Maureira is unaware of any other Reformed churches in Paraguay.

In 1996 Heritage Presbyterian Church, with the help of Gainesville PCA (both members of Potomac Presbytery) and a few other interested churches and individuals, started *Project Paraguay* to encourage and support the development of a Reformed Presbyterian Church in Paraguay. They initially supported Chileans Joel and Gladys Acevedo in that church planting work.

The Acevedos spent over six years planting El Renuevo. During that time, the Acevedos' home church in Belloto, Chile (a member of the National Presbyterian Church of Chile), supervised the work in conjunction with Project Paraguay. The Acevedos oversaw the formation of El Renuevo, the construction of its current facility, the development of a Christian School and the election of a local pastor, Roberto Maureira, a Chilean with 25 years of experience in Paraguay. El Renuevo has an active Session and Deaconate.

Pastor Maureira arrived in Paraguay in the late 1980's from Chile, where he had been ordained in the National Presbyterian Church (which worked for many years in partnership with MTW). Pastor Maureira came under the Session of the Presbyterian Church of Asunción, which was planted by Koreans, though he then moved under the South American Presbytery of Korean Spanish-speaking churches. The Koreans formed their own Presbytery in Paraguay in the 1990's, and Roberto continued working with them until five years ago, when he moved to the El Renuevo church. That Presbytery has since ceased to function.



### **Church Planting**

El Renuevo has planted a daughter congregation in nearby Barrio Parque, and there are active plants in Marín Kaabe and Mariano Roque Alonso. Miguel Díaz is a pastoral candidate preparing to assist at El Renuevo and Parque. Marín Kaabe and Roque Alonso will also need pastors. TE Maureira is continuing to train and prepare men for those works as well.

Recently, the congregation of El Renuevo requested reception by Potomac Presbytery. They desire the oversight, affiliation, and fellowship of like-minded believers. Since Potomac Presbytery cannot receive a church that is out of our bounds, and since we have received TE Maureira as a member of Potomac Presbytery, it is our desire to assist this brother and his congregation in receiving the oversight they seek, and encouraging them in the formation of a new National Church in Paraguay.

It is because of the long-standing relationship of a number of individuals and churches in this Presbytery with this work in Paraguay that we now have the opportunity and privilege of seeking the assistance of the PCA in helping this brother form a new National Presbyterian and Reformed Church in Paraguay.

**OVERTURE 30** from Providence Presbytery (to OC)

“Request to Answer Overture 6 ‘Child Protection in the PCA’  
in the Affirmative”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and

**Whereas** Providence Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Providence Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Providence Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Providence Presbytery at its stated meeting, February 18, 2014*

*Attested by /s/ TE Nathan S. Eldridge, stated clerk*

**OVERTURE 31** from Catawba Valley Presbytery (to CCB, OC)  
“Add Proof Texts Cited in the *Confession of Faith* 24.1  
to *The Directory of Worship* 59-3 regarding Marriage”

Due to the rapid acceptance of so-called same-sex marriage in our government and military, the Session of the Shearer Presbyterian Church (incorporated), Mooresville, NC, meeting Feb 9, 2014, submitted to Catawba Valley Presbytery the following overture, which was adopted by the Presbytery and is now submitted to the General Assembly.

**Whereas**, our Standard as a Church of Jesus Christ is His Holy Word (Matt. 28:20); and

**Whereas**, His Word teaches that “God created man in His own image, in the image of God He created him; male and female He created them” (Gen. 1:27); and

**Whereas**, “God brought the woman He created to the man He created” (Gen. 2:22); and

**Whereas**, the pattern of marriage is that “a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Gen. 2:24; Matt. 19:5); and

**Whereas**, Scripture gives many examples of marriage between a man and a woman, even comparing the union of Christ and His Church to a marriage (2 Cor. 11:2); and

**Whereas**, it has been the unanimous belief and practice of Christendom that marriage should be between a man and a woman; and

**Whereas**, the *Westminster Confession of Faith*, our creedal standard among Presbyterians, states, “Marriage is to be between one man and one woman” (WCF 24:1);

**Therefore**, Catawba Valley Presbytery overtures the General Assembly to strengthen *The Directory of Worship* 59-3 by adding the proof texts cited in the *Westminster Confession of Faith* 24.1 as underlined: “Marriage is to be between one man and one woman, in accordance with the Word of God (Gen 2:24; Matt 19:5–6;) and the *Westminster Confession of Faith* 24.1.”

*Adopted by Catawba Valley Presbytery at a called meeting, February 25, 2014*  
*Attested by /s/ TE Michael Wesley James, stated clerk*

**OVERTURE 32** from Fellowship Presbytery (to OC)  
“Issue Warning Regarding Erroneous Views of Creation”

**Whereas** the Scriptures are clear that false teachers will arise in the last days from both inside and outside the Church (2 Tim 3); and

**Whereas** the elders of the church are commanded to watch for these false teachers and their teachings in Acts 20:28-31 saying,

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears; and

**Whereas** it is the duty of “those in the office of elder, both severally and jointly, to watch diligently over the flock committed to his charge, that no corruption of doctrine or of morals enter therein” (*BCO* 8-3); and

**Whereas** elders “must take oversight not only of the spiritual interests of the particular church, but also the Church generally when called thereunto” (*BCO* 8-3); and

**Whereas** the Church is commanded to teach what accords with sound doctrine (Titus 2:1), not being tossed to and fro by every wind of doctrine, by human cunning, or by craftiness in deceitful schemes (Eph. 4:14) no matter how enticing or persuasive they may be; and

**Whereas** in our current time, there are attempts to redefine the doctrine of the miraculous and direct creation of our first parents, Adam and Eve, to arrive at an arrangement more harmonious with the theory of evolution, and some of the theories of modern genetics; and

**Whereas** now even the historical existence of Adam and Eve has been brought into question by both those inside and outside the PCA; and

**Whereas** the Bible clearly teaches that, “Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature,” (Genesis 2:7 ESV); and

**Whereas** the Westminster Standards are clear regarding the nature of Adam and Eve in saying, “How did God create man? A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man,

endued them with living, reasonable and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall,” (*WLC* 17); and

**Whereas** the Standing Judicial Commission of the Presbyterian Church in America declared in Judicial Case 90-3:

Holding the view of beginnings expressed in “theistic evolution” is contrary to the fundamentals of our system of doctrine taught in the Word of God and our standards. Such a view destroys the basis of such doctrines as the doctrines of sin, of marriage, of salvation, of covenants, and others.

Therefore such a view cannot be allowed as an exception. Anyone holding such a view must be disqualified from teaching and/or ordination in the church (*M9IGA*, Vol. 2, Appendix O, p. 479); and

**Whereas**, while the Report on Creation to the 28<sup>th</sup> General Assembly of the Presbyterian Church in America acknowledged a diversity of views regarding the length of days in Genesis 1-2, that report explicitly promotes the truth of a real, historical Adam and condemns the theory of evolution in saying,

. . .the Scriptures, and hence Genesis 1-3, are the inerrant word of God. That Genesis 1-3 is a coherent account from the hand of Moses. That *history*, not *myth*, is the proper category for describing these chapters; and furthermore that their history is true. In these chapters we find the record of God’s creation of the heavens and the earth *ex nihilo*; of the special creation of Adam and Eve as actual human beings, the parents of all humanity (hence they are not the products of evolution from lower forms of life). We further find the account of an historical fall, that brought all humanity into an estate of sin and misery, and of God’s sure promise of a Redeemer.” (*M28GA*, pp. 122-23; access also at [www.pcahistory.org/creation/report](http://www.pcahistory.org/creation/report)); and

**Whereas** the redefinition of the historical existence of Adam would necessitate a redefinition of the covenantal nature of both sin and grace as taught in Romans 5:12-21; and

**Whereas** the children of this denomination need to be equipped to combat these theories and redefinitions, which are aggressively taught on many of the middle school, high school, and college campuses in this great nation;

**Therefore be it resolved** that the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America warn the membership of the Presbyterian Church in America in general, and both teaching and ruling elders specifically, of the dangers of false teachers, particularly those that endorse or promote evolution, that undermine the historicity of Genesis 1-3, or that teach a position other than the special, immediate creation of Adam from the dust of the ground and Eve from the rib of Adam (WLC 17); and

**Be it further resolved** to exhort the elders of the Church, both jointly and severally, to contend for the faith that was once for all delivered to the saints (Jude 3), particularly regarding the historical existence of Adam and Eve; and

**Be it further resolved** to encourage the Sessions and Presbyteries of the Presbyterian Church in America to intentionally include questions regarding the historical existence of Adam and Eve and the exegesis of Genesis 2:7 (in stating that Adam was made from the dust of the ground) in their ordination exams for both elder and deacon; and

**Be it further resolved** to admonish the elders of the Presbyterian Church in America to be thorough in guarding the children of the church by carefully instructing them in the truth of the Holy Scripture concerning the creation of all things out of nothing, the special creation of humanity in the image of God, and the direct creation of Adam from the dust so that they may be thoroughly equipped to live in the present evil age; and

**Be it further resolved** to call all members of the Presbyterian Church in America to devote themselves to greater commitment, submission, and obedience to the Word of God; and

**Be it further resolved** to spread this on the minutes of the General Assembly and send this overture to the individual presbyteries and churches of the Presbyterian Church in America.

*Adopted by Fellowship Presbytery at its stated meeting, January 25, 2014*

*Attested by /s/ TE Robert F. Sprinkle, Jr., stated clerk*

**OVERTURE 33** from Philadelphia Presbytery (to OC)  
“Answer Child Protection Overture in the Affirmative”

**Be it resolved** that Philadelphia Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery [Overture 6] on child sexual abuse.

*Adopted by Philadelphia Presbytery at a called meeting, February 27, 2014*  
*Attested by /s/ TE Greg Hobaugh, stated clerk*

**OVERTURE 34** from Metro New York Presbytery (to OC)  
“Affirm Child Protection”

**Whereas** our Lord Jesus demonstrated his righteous anger at his own disciples, rebuking those who would do anything to prevent children from coming unto him, saying “to such belongs the Kingdom of God,” (Mark 10:14) and condemning those who would harm children, saying “it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea” (Matthew 18:6); and

**Whereas** an epidemic of child sexual abuse exists in our culture, with the vast majority of such children being harmed by someone they know and trust, wounding children physically, emotionally, psychologically, and spiritually with lifelong ripple effects; and

**Whereas** the silence of the church – when we fail to appropriately address “rape, incest, sodomy and all unnatural lusts” (WLC 139) by not reporting disclosures of child sexual abuse, or not caring for those who disclose child sexual abuse, or not proactively taking steps to prevent child sexual abuse – is a fundamental failure of servant leadership, rendering the church complicit and culpable before the Lord, driving people away from the safety, healing, and hope of Jesus Christ; and

**Whereas** Scripture warns leaders against the “careless exposing, or leaving [those in their care] to wrong, temptation, and danger” (WLC 130), and every jurisdiction acknowledges that child sexual abuse is a serious felony and has its own mandated reporting laws;

**Therefore, be it resolved** that we exhort all church leaders to become informed and to take an active stance toward preventing child sexual abuse in the church by screening staff and volunteers, training them in child protection, and actively maintaining child protection policies pertaining to our obligations to love our children and protect their rightful interests as God’s image-bearers from the devastating actions of abusers (Matthew 18:5-6; WLC 129-130); and

**Be it further resolved** that we remind all churches that the heinous crime of child sexual abuse must be reported to duly appointed, God-ordained civil authorities, and that we must cooperate with those authorities as they “bear the sword” to punish those who do evil “in such an effectual manner as that no person be suffered . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever” (Romans 13:1- 7; 1 Peter 2:13-14; *WCF* 23.3); and

**Be it further resolved** that we urge all church leaders to use their influence for the protection of children, by any and all godly means, including preaching and teaching against the heinous sin of child sexual abuse, warning anyone with knowledge of these sins to “take no part in the unfruitful works of darkness, but instead expose them” (Ephesians 5:11), and by supporting victims who often suffer in silence and shame without the vocal and compassionate support of the church; and

**Be it further resolved** that we direct the Permanent Committees and Agencies of the General Assembly of the Presbyterian Church in America to review their policies, procedures and practices in the area of child protection, including their response to child sexual abuse disclosures, their faithfulness in reporting child sexual abuse to duly appointed God-ordained civil authorities, their care for survivors of child sexual abuse, and their future plans to help educate the PCA on child sexual abuse, and report back to the 43rd General Assembly; and

**Be it finally resolved** that the 42nd General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus by loving our children as he loves our children, “for to such belongs the Kingdom of God” (Mark 10:14).

*Adopted by Metro New York Presbytery at its stated meeting, March 18, 2014*

*Attested by /s/ TE Erik D. Swanson, stated clerk*

**OVERTURE 35** from Chicago Metro Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Chicago Metro Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Chicago Metro Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

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**Therefore, be it resolved,** that Chicago Metro Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Approved by Chicago Metro Presbytery at its stated meeting, April 9, 2014  
Attested by /s/ TE Nate Conrad, stated clerk*

**OVERTURE 36** from James River Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and

**Whereas** James River Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** James River Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Now, therefore, be it resolved** that James River Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Approved by James River Presbytery at its stated meeting, April 12, 2014  
Attested by /s/ RE Jeremy L. Pryor, stated clerk*

**OVERTURE 37** from James River Presbytery (to CCB, OC)  
“Amend *BCO* 43-3; 43-8; 43-9 Regarding Complaint Procedures”

**Whereas** *BCO* 43-3 reads as if a new complaint is to be filed with a higher court in order to have that court review the denial of a complaint in the lower court; and

**Whereas** what is intended is for the higher court to provide what amounts to appellate review of the same complaint based on the record in the lower court; and

**Whereas** the current wording of the *BCO* typically gives rise to confusion and unnecessary additional labors and paperwork for both courts;

**Now, therefore, be it resolved,** that the James River Presbytery respectfully overtures the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America to approve amending Chapter 43 of the *Book of Church Order* as follows (underlining for new wording; ~~strike through~~ for deletions):



1. By amending the first three sentences of *BCO* 43-3 as follows: “

**43-3.** If, after considering a complaint, the court alleged to be delinquent or in error is of the opinion that it has not erred, and denies the complaint, the complainant may ~~make~~ take that complaint to the next higher court. If the lower court fails to consider the complaint against it by or at its next stated meeting, the complainant may ~~make~~ take that complaint to the next higher court. Written notice thereof of ~~complaint, together with supporting reasons,~~ shall be filed with both the clerk of the lower court and the clerk of the higher court within thirty (30) days of notification of the last court’s decision. Notification shall be deemed to have occurred on the day of mailing (if certified, registered or express mail of a national postal service or any private service where verifying receipt is utilized), the day of hand delivery, or the day of confirmed receipt in the case of e-mail or facsimile. Furthermore, compliance with such requirements shall be deemed to have been fulfilled if a party cannot be located after diligent inquiry or if a party refuses to accept delivery.

2. By amending *BCO* 43-8 as follows:

**43-8.** Subject to the provisions below, after~~After~~ the higher court has decided that the ~~complaint~~ notice filed with its clerk is was timely and that the complaint is otherwise in order for it to be heard by the higher court, ~~the court~~ it shall hear the complaint, or in accordance with the provision of *BCO* 15-2 and 15-3, appoint a commission to do so. Ordinarily the court or its commission shall schedule a hearing in a manner that reasonably accommodates the schedules of the respective parties and affords each party a prior opportunity to file a written brief upon such terms and in accord with a briefing schedule established by the court or its commission in the reasonable exercise of its discretion. If the date of the hearing shall, for good cause, be other than the same day it is presented, the court shall notify the complainant and respondent in writing of the date set for the hearing.

3. By amending the last sentence of *BCO* 43-9 as follows:

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**43-9.** At the hearing, after all the papers bearing on the complaint have been read, the complainant and respondent will be given the opportunity to present argument, the complainant having the right of opening and closing the argument. After the hearing has been concluded, the court or the commission should go into closed session, and discuss and consider the merits of the complaint. The vote should then or later be taken as to what disposition should be made of the complaint, and the complainant and respondent notified of the court's decision.

*Approved by James River Presbytery at its stated meeting, April 12, 2014*  
*Attested by /s/ RE Jeremy L. Pryor, stated clerk*

**OVERTURE 38** from Western Canada Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Western Canada Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Western Canada Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved,** that Western Canada Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Western Canada Presbytery at its stated meeting, March 7, 2014*  
*Attested by /s/ TE Paul C. Walker, stated clerk*

**OVERTURE 39** from Westminster Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA – with Supporting Documents”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and

**Whereas** Westminster Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Westminster Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved,** that Westminster Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Approved by Westminster Presbytery at its stated meeting on April 12, 2014.*

*Attested: /s/ TE Daniel J. Foreman, Stated Clerk*

### **Supporting Documents:**

- I. The Georgia Foothills overture which is being endorsed by the Westminster JC overture.
- II. Some background on the Georgia Foothills overture by TE Mike Sloane.

#### **I. Georgia Foothills Overture Being Endorsed [see p. 798]**

#### **II. Statement Regarding Overture 6 by TE Mike Sloan:**

##### 1. Background

Most of you know that the short statement on child sexual abuse brought by the Overtures Committee to the floor of the 41st General Assembly in Greenville, SC, was sent back to the Overtures Committee to be reconsidered at the 42nd General Assembly in Houston. In Greenville, the sentiment on the floor was that this statement was not nearly strong enough because it did not even encourage our churches to report this horrific sin to the civil authorities. With all due respect to my dear fathers and brothers on the Overtures Committee, it was clear to me that very few in the room had any education or training in child sexual abuse awareness and prevention. This year has given me time to seek out more input from PCA experts on this issue. Ten of us gathered back in December in Sarasota, FL, to work on a strong statement that would help churches understand the current situation and encourage them to lead in protecting children:

Amy Aldrich, PCA Member, Sarasota, FL

Advocate for victims of child sexual abuse

Ken Aldrich, PCA Teaching Elder, Sarasota, FL

Senior Pastor, Covenant Life Presbyterian Church

Advocate for victims of child sexual abuse

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Steve Collins, PCA Member, Gainesville, GA

Founder and Executive Director of *Adults Protecting Children*

Beth Hart, PCA Member, Sarasota, FL

Trained Facilitator of *Stewards of Children* Abuse Prevention Training

Dr. Diane Langberg, PCA Member, Philadelphia, PA

Author, International Speaker, Counselor of 35 years working with trauma survivors (including victims of child sexual abuse and pastors who have abused)

Chair of the Executive Board of the American Association of Christian Counselors

Adjunct Professor of Practical Theology, Westminster Theological Seminary

Dr. Duncan Rankin, PCA Teaching Elder, Houston, TX

Associate Pastor, Christ Church PCA

Adjunct Professor of Theology at Reformed Theological Seminary

Board member of *GRACE* (Godly Response to Abuse in a Christian Environment)

John Robertson, PCA Teaching Elder, Lawrenceville, GA

PCA Administrative Committee Business Administrator

Mike Sloan, PCA Teaching Elder, Duluth, GA

Associate Pastor, Old Peachtree Presbyterian Church

Trained Facilitator of *Stewards of Children* Abuse Prevention Training

Dr. Roy Taylor, PCA Teaching Elder, Lawrenceville, GA

Stated Clerk of the PCA

Boz Tchividjian, PCA Ruling Elder, Lynchburg, VA

Founder and Executive Director of *GRACE* (Godly Response to Abuse in a Christian Environment)

Professor at Liberty University School of Law

Former Assistant State Attorney, Seventh Judicial Circuit, Chief Prosecutor, Sexual Crimes Division

Some of us have expertise in the area of child sexual abuse as professional counselors or consultants or legal experts. Some of us have practical ministry experience walking alongside victims of child sexual abuse. All of us personally know victims of child sexual abuse. Some of us have family who are survivors of child sexual abuse. Some of us are survivors of child sexual abuse. The ten of us love the PCA and our heart for the PCA is that together we would see more clearly the great need of the current situation and lead in creating an environment of protection for

kids in our churches. The spirit in our discussions was not one of self-righteousness or blame, but of concern for kids in the PCA who need protecting. A statement of this nature can always be tweaked a little more but careful thought from these PCA experts went into each word.

## 2. Why do we need a statement?

Why do we need it if the Bible already speaks to it? Should we pass a statement against every sin? Of course not, but there are times when the current situation calls for a timely statement. Think of Ezra and the issue of intermarriage with non-believers. That was clearly addressed in the Torah, and yet Ezra spoke boldly and prophetically before all of the people because of the situation. We the PCA have done this on many occasions, speaking on Abortion, Divorce, and Pornography to give a few examples. A statement like this is in conformity with our grassroots polity. A statement of this nature is simply urging churches to engage and take measures in line with the Scriptures and our standards. This is not a mandate, it can't be. It is a timely exhortation to the brothers.

Speaking clearly and publicly helps bring deeds of darkness into the light (Ephesians 5:11) and it tells the victims of child sexual abuse – and there are many in our pews – that this is not their fault and we are committed to protecting children. If we know there is an ox capable of goring and we don't do something about it, the God clearly says we are culpable (Exodus 21:29). In our day, given what we have learned in the past few years about child sexual abuse, we cannot pretend that we do not know there are oxen capable of goring. Let's speak up for the little ones Jesus loves (Mark 10:14).

## 3. Child Sexual Abuse is an issue in the PCA

I didn't know everyone's story in the room in December when we wrote this statement. I do know that three of ten in the room were personally victims of child sexual abuse. I also know that number is five of ten if you include those of us who have had immediate family who were victims.

I know an RUF campus pastor who is currently ministering to seventeen students who were victims of child sexual abuse. Not seventeen over the life of his ministry – seventeen current students in his RUF chapter. Let that sink in for a minute.

I know two pastors who have had their daughters sexually assaulted in the PCA churches they were serving at the time. One of my best friends knows a man who was found to be serially molesting his own granddaughter. This man is a long-time PCA member and has been a leader in Bible Study Fellowship. I could tell you many other stories of abuse from people I know personally.

I know of multiple cases where the PCA church did not report the abuse. One of the two PCA pastors I mentioned, the elders and the pastor at the time knew about the abuser was guilty of child rape but did not call the authorities. When my friend was called to come pastor the church he knew something was not right in the church, but before he could figure it out his own young daughter was sexually assaulted by the same abuser.

Dr. Diane Langberg told me this story personally. Several years ago the then current head of woman's ministry in the PCA was talking with Dr. Langberg about child sexual abuse. She said to Dr. Langberg, "I'm so glad we don't have this in the PCA." Dr. Langberg told her at her next women's ministry conference to list child sexual abuse as an issue faced by women and see what happens. She said don't even mention it, just list it in one of the handouts. A few months later the head of women's ministry called Dr. Langberg and said, "What do I do? They are coming out of the woodwork!"

Brothers, I love the PCA. Because I love the PCA I want us to be honest and say this is an issue in our churches. There is a huge false sense of security that this is not happening in the PCA. This statement will exhort us to wake up and act with courage for the sake of vulnerable kids.

#### 4. The Need for Leadership

Child sexual abuse thrives in environments where there are abusers and other adults who are unaware and/or unwilling to create an environment of accountability around children. Over the past few decades, we have learned a great deal about child sexual abuse and how to prevent it. Because of our theology of covenant children, we should lead the way in following these safeguards, and these practices should become as routine as buckling our children into seat belts. Some of us resent that we have to have laws about seatbelts. I understand, but we are not even talking about a law. We are talking about an exhortation that says following well-informed and established practices for child protection ought to be part of our service to Christ as we join his efforts to prevent anyone from harming one of his little ones.

For decades, we have put the burden on children to come forward if they are being abused. This status quo has failed. The antidote to child sexual abuse is faithful adults working together to create a safe environment for children. Our confession rightly emphasizes the biblical notion that those in authority must protect anyone in their care (*WLC* 130). The Prophets again and again chastise God’s people because they are not speaking up and protecting the vulnerable (Isaiah 1:17; Zechariah 7:9-10). They even chastise the shepherds who prey on the sheep themselves instead of protecting them (Ez. 34:1-10). Lack of awareness has led to a lack of training and responsible actions and thousands of kids in the PCA are vulnerable as a result. I have no hesitation saying that this resolution will help save children who are currently unprotected.

**OVERTURE 40** from TE Christian L. Keidel of (to CCB, OC)  
Philadelphia Metro West Presbytery  
“Amend *BCO* 15-1 and 15-3 Regarding Presbytery Judicial  
Commission Decisions”

[Note: Submitted under *RAO* 11-10]

**Whereas** the following rationale is given for the revisions [herein proposed] of *BCO* 15-1 and 15-3:

1. It allows a judicial commission to be a true commission, whose decisions and actions represent the Presbytery. In establishing the current procedures of the SJC of GA, the Ad Interim Committee on Judicial Procedure (AICJP) said the following: “A *commission is not a body separate from the Assembly, with delegated powers, acting on its behalf. Rather, a commission is the Assembly itself, exercising its own Christ-appointed powers, determining to act for particular purposes, with a more limited number of commissioners.*” (*Report of AICJP to the 24<sup>th</sup> GA, June 1996, p. 56*)

2. It provides a check against abuse in the case of commission decisions where 1/3 of the voting members of a judicial commission make a minority report. In such instance, Presbytery would hear and decide between a majority and minority position, or have a new commission determine the matter if they do not approve of either. “*In most cases the SJC ought to function as a true commission, in the historic Presbyterian sense of the term, concluding the business referred to it. Prudence, on the other hand, as well as lessons learned from the experience of other*

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*denominations, suggests that when the SJC itself is seriously divided, the matter ought to be referred to the broader Assembly for final action. This amendment provides for both". (Report of AICJP to the 24<sup>th</sup> GA, June 1996, p. 55) If our Presbytery adopts the basic procedure of BCO 15, it will protect against abuse of power or authority by a judicial commission.*

3. The current BCO 15-3 says the decisions of a Presbytery judicial commission must be approved by Presbytery without debate in an up or down vote. This forces Presbyters to make a decision on cases they have not heard directly and almost always results in approval and can thus be seen as somewhat perfunctory. *"Further, we concluded that a significant degree of the tension arising from our current procedure resulted from the hybrid form of the SJC - a commission in name – but subject to approval by the Assembly, an Assembly that has not heard and cannot debate the case. It is our judgment that the PCA should return to the historic usage of the PCUS, a procedure adopted not in its declining days, but in a period of its health.*

*Consider the testimony of I. D. Leslie: "After studying closely fifty judicial cases coming up to the General Assembly, from 1870 to 1909, and having had all judicial cases since then go through my hands as clerk, I do not find a single case in which the Assembly opened for discussion the judgment of a commission to which an appeal or complaint was given. In every case, the judgment of the commission was entered on the minutes as the judgment of the Assembly..." [I. D. Leslie, Presbyterian Law and Procedure in the Presbyterian Church in the United States. Richmond, VA: Presbyterian Committee of Publication, 1930, pp.119-20.] (Report of AICJP to the 24<sup>th</sup> GA, June 1996, pp. 49-50)*

4. Since "the judgment shall be effective from the time of its announcement to the parties," there does not have to be a long delay until the next stated meeting of Presbytery for the judicial decision to go into effect, especially over the summer months. Also, if the proposed [main] motion were to be adopted, parties would conceivably have to wait for close to a year or half a year, before receiving approval of the GA for a GA SJC decision. This seems discouragingly long.

**Be it therefore resolved** that BCO 15-1 and 15-3 be amended as follows (strike through for deletions; underlining for new wording):



**15-1.** A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it, ~~except in the case of judicial commissions of a Presbytery appointed under BCO 15-3. . . .~~

**15-3. a.** Presbytery as a whole may try a judicial case within its jurisdiction (including the right to refer any strictly constitutional issue to a study committee with options listed below), or it may of its own motion commit any judicial case to a commission. Such a commission shall be appointed by the Presbytery from its members other than members of the Session of the church from which the case comes up. The commission shall try the case in the manner presented by the Rules of Discipline and shall submit to the Presbytery a full statement of the case and the judgment rendered. ~~The Presbytery without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to a study committee.~~

The decision of the Presbytery Judicial Commission shall be the final decision of the Presbytery except as set forth below. Members of the Judicial Commission may file concurring or dissenting opinions, or a minority report as set forth in (c) below. The judgment of the Commission shall be effective from the time of its announcement to the parties.

**b.** In case of referral, the Presbytery shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the study committee has been heard and discussed. ~~If Presbytery approves, the judgment of the commission shall be final and shall be entered on the minutes of Presbytery as the action. If Presbytery disapproves, it shall hear the case as a whole, or appoint a new commission to hear the case again."~~

**c. (1)** If, within twenty-four (24) hours of the time of adjournment of a Judicial Commission meeting at which a final decision was rendered in a case, at least one-third (1/3) of the voting members of the Judicial Commission file written notice of their intention to file a minority decision

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with the Stated Clerk of the Presbytery, and within twenty (20) days from the adjournment do file such a minority decision, such minority decision shall be considered a minority report and shall be referred, with the report of the Judicial Commission, to the Presbytery.

(2) No such reference\* from the Judicial Commission of a minority report shall be considered by the Presbytery unless the report of the Judicial Commission and the minority report have been mailed to the clerk of Session of each church at least fifteen (15) days prior to the meeting of the Presbytery. \*NOTE: It was the opinion of the 26<sup>th</sup> General Assembly that “reference” is NOT to be understood as the technical term “reference” in BCO 41-1.

(3) The Presbytery shall act upon such a reference\* from the Judicial Commission, in each case without question, discussion, debate, or amendment, as follows:

a) The Judicial Commission shall have 30 minutes to present its decision to the Presbytery. \*NOTE: It was the opinion of the 26<sup>th</sup> General Assembly that “reference” is NOT to be understood as the technical term “reference” in BCO 41-1.

b) The minority shall have 30 minutes to present its decision to the Presbytery.

c) The Judicial Commission shall have 10 minutes to reply to the minority report.

d) The decision of the minority shall be proposed and the Presbytery shall, without question, discussion, debate, or amendment approve or disapprove of the minority report.

e) If the Presbytery disapproves the minority report, the Presbytery shall take up the decision of the Judicial Commission and without question, discussion, debate, or

amendment, approve or disapprove of the decision of the Judicial Commission.

(4) If the Presbytery approves of a proposed decision, it shall be the decision of the Presbytery, and printed in its minutes. If the Presbytery finally disapproves of both proposed decisions, it must set the case for hearing before the Presbytery or a special commission appointed by it, and in either instance the case shall be tried on the record as delivered to the Stated Clerk. Any such special commission shall then proceed to consider the case and shall report its decision, in like manner, to the Presbytery for its approval or disapproval. In any event, the full record of the case, including written testimony of witnesses, all documents, exhibits and papers shall be delivered to the Stated Clerk for preservation.

*This Overture was originally introduced by me to the Philadelphia Metro West Presbytery as a substitute overture to the General Assembly at its stated meeting on January 18, 2014, and was defeated. It is submitted now to General Assembly in accordance with RAO 11-10.*

**OVERTURE 41** from Eastern Pennsylvania Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas**, Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child abuse; and

**Whereas**, Eastern Pennsylvania Presbytery believes that child abuse is an issue to which the General Assembly should speak; and

**Whereas**, Eastern Pennsylvania Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Now therefore, be it resolved**, that Eastern Pennsylvania Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Eastern Pennsylvania Presbytery at its stated meeting, April 12, 2014  
Attested by /s/ TE Melvin H. Farrar, stated clerk*

**OVERTURE 42** from Rocky Mountain Presbytery (to OC)  
“Affirm (with Changes) Overture 6 Regarding Child Protection  
in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup>  
General Assembly calling on the General Assembly to speak to the issue  
of child sexual abuse (Overture 6: “Child Protection in the PCA”); and

**Whereas** Rocky Mountain Presbytery believes that child sexual abuse is an  
issue to which the General Assembly should speak; and

**Whereas** Rocky Mountain Presbytery endorses the substance of Overture 6  
from Georgia Foothills Presbytery on child sexual abuse;

**Therefore be it resolved** that Rocky Mountain Presbytery urges the 42<sup>nd</sup>  
General Assembly to embrace Overture 6 from Georgia Foothills  
Presbytery on child sexual abuse with the following three changes:

Change number 1 is to add the phrase "according to local laws on  
mandatory reporting and the PCA position on clergy-communicant  
privilege" after the phrase "God-ordained civil authorities" in  
paragraph 6.

Change number 2 is to add the phrase "to proper authorities  
according to relevant statutes" after the phrase "but instead expose  
them" in paragraph 7.

And change number 3 is to add the phrase "their procedures for  
impartial investigations, their Scriptural ways of handling  
accusations and testimony, their methods for church discipline and  
accountability" to the series after the phrase "their care for survivors  
of child sexual abuse" in paragraph 8.

*Adopted by Rocky Mountain Presbytery at its stated meeting, April 24, 2014*

*Attested by /s/ TE Kevin F. Allen, stated clerk*

**OVERTURE 43** from Savannah River Presbytery (to OC)  
“Expression of Support for Sanctity of Life and Marriage”

**Whereas** the Bible states that when there is a conflict between God's Law  
and human law, we must obey God rather than men (Acts 5:29), and

**Whereas** the First Amendment of the U.S. Constitution specifically prohibits  
Congress from establishing any law "prohibiting the free exercise of  
religion," and

**Whereas** the environment for religious freedom worsens day by day in the United States, and

**Whereas** some Christians today – including employers, chaplains, and others, must choose between being faithful to their Biblical convictions regarding the sanctity of human life and the sanctity of marriage, or face punitive federal government penalties, and

**Whereas** God calls His Church to bear prophetic witness to His Truth in human society, and

**Whereas** the Presbyterian Church in America, of which the Savannah River Presbytery is a member, is on record regarding the sanctity of human life and of marriage in accordance with that Truth; therefore

**Be it resolved** that Savannah River Presbytery hereby go on record expressing its gratitude to and prayers for corporations, public and private for-profit and non-profit entities, chaplains and others who have taken a stand for the sanctity of human life, and to the Christian men and women in private businesses facing fines, penalties, and ostracism for declining out of religious conviction to provide their services for same-sex marriage ceremonies, and

**Be it further resolved** that Savannah River Presbytery call upon the 42<sup>nd</sup> General Assembly of the Presbyterian Church in America to adopt this resolution.

*Adopted by Savannah River Presbytery at its Stated Meeting, April 15, 2014  
Attested by/s/ RE William L Hatcher, stated clerk*

**OVERTURE 44** from Savannah River Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: "Child Protection in the PCA"); and

**Whereas** Savannah River Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Savannah River Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Savannah River Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Savannah River Presbytery at its stated meeting, April 15, 2014.  
Attested by /s/ RE William L Hatcher, Stated Clerk*

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**OVERTURE 45** from Missouri Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: "Child Protection in the PCA"); and

**Whereas** Missouri Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Missouri Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Missouri Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Missouri Presbytery at its stated meeting, April 15, 2014*

*Attested by /s/ TE David R. Stain, stated clerk*

**OVERTURE 46** from Southern New England Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: "Child Protection in the PCA"); and

**Whereas** Savannah River Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Southern New England Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved** that Southern New England Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Southern New England Presbytery at its stated meeting, April 26, 2014*

*Attested by /s/ RE Ronald Heald, stated clerk*

**OVERTURE 47** from Tennessee Valley Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly (<http://www.pcaac.org/wp-content/uploads/2014/01/Overture-6-GA-Foothills-Child-Protection-in-the-PCA.pdf>) calling on the General Assembly to speak to the issue of child sexual abuse; and

**Whereas** Tennessee Valley Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and  
**Whereas** Tennessee Valley Presbytery endorses the substance of Overture 6 from Georgia Foothills Presbytery on child sexual abuse;  
**Therefore, be it resolved** that Tennessee Valley Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Tennessee Valley Presbytery at its stated meeting, April 12, 2014*  
*Attested by /s/ TE Doyle Allen, stated clerk*

**OVERTURE 48** from Heritage Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse; and  
**Whereas** Heritage Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and  
**Whereas** Heritage Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;  
**Therefore, be it resolved**, that Heritage Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Heritage Presbytery at its stated meeting, January 25, 2014*  
*Attested by /s/ RE J. Robert Almond, stated clerk*

**OVERTURE 49** from Pittsburgh Presbytery (to CCB, OC)  
“Amend BCO 18-7 Regarding Removal of Candidates and Interns”

**Whereas** every intern is required to be a candidate for ministry (BCO 19-8), and;  
**Whereas** with respect to the candidate “his preparatory training for the ministry he is *under the oversight of the Presbytery*. It shall be the duty of the Presbytery to show a kindly and sympathetic interest in him” (BCO 18-4, emphasis added); and  
**Whereas** “The intern should be *closely supervised* by the Presbytery throughout this trial period.” (BCO 19-7, emphasis added); and

**Whereas** “For the development of his Christian character, for the service he can render, and for his more effective training, the candidate, when entering on his theological studies, should be authorized and encouraged by the Presbytery to conduct public worship, to expound the Scriptures to the people, and to engage in other forms of Christian work. These forms of service should be rendered under the direction of Presbytery” (*BCO* 18-5); and

**Whereas** this relationship between the candidate and Presbytery does not change when they become an intern, “Presbyteries should require interns to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the ministry of the Word until he has demonstrated the ability both to edify and to rule in the Church.” (*BCO* 19-12); and

**Whereas** the candidate or intern can have his status removed. “A candidate shall, at his request, be allowed to withdraw from the care of the Presbytery. The Presbytery may also, for sufficient reasons, remove the name of the candidate from its roll of candidates; but in such a case it shall report its actions and the reasons therefor to the candidate and to the Session of his church.” (*BCO* 18-7); and

**Whereas** the Presbytery is required to give sufficient reasons for the candidate’s removal to the candidate and to the Session of his church (*BCO* 18-7); and

**Whereas** Sessions will, at their discretion, request the removal of candidates from the care of the Presbytery; and

**Whereas** the Session of his church is not required to give sufficient reasons or make a report to Presbytery of its actions; and

**Whereas** there is no requirement for the candidate to give sufficient reasons to the Presbytery for his withdraw from the care of the Presbytery; and

**Whereas** we are doing a disservice to these men under our care by allowing them, or their Sessions, to request to be withdrawn from the care of the Presbytery without reporting sufficient reasons and actions, thereby not giving the Presbytery the opportunity to “show a kindly and sympathetic interest in him” (*BCO* 18-4) before the relationship is severed.

**Therefore be it resolved** that the 42nd General Assembly of the Presbyterian Church in America amend *BCO* 18-7 by adding “or at the request of his Session,... But in such a case sufficient reasons (and any actions taken) must be reported to the Presbytery.” Also, “In all cases of a removal or withdrawal of a candidate, the sufficient reason for the action shall be recorded in the minutes of Presbytery.”

The new 18-7 would thus read (new wording underlined):



**18-7.** The Presbytery may, upon application of the candidate, give a certificate of dismissal to another Presbytery. The candidate may be allowed to retain membership in his home church upon the request of his Session and the approval of both Presbyteries involved. A candidate shall, at his request or at the request of his Session, be allowed to withdraw from the care of the Presbytery. But in such a case sufficient reasons (and any actions taken) must be reported to the Presbytery. The Presbytery may also, for sufficient reasons, remove the name of the candidate from its roll of candidates; but in such a case it shall report its actions and the reasons therefore to the candidate and to the Session of his church. In all cases of a removal or withdrawal of a candidate, the sufficient reason for the action shall be recorded in the minutes of Presbytery.

*Adopted by Pittsburgh Presbytery at its stated meeting, January 25, 2014*  
*Attested by /s/ TE LeRoy S. Capper, stated clerk*

**OVERTURE 50** from Gulfstream Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and  
**Whereas** Gulfstream Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and  
**Whereas** Gulfstream Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;  
**Therefore, be it resolved,** that Gulfstream Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative the overture from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Gulfstream Presbytery at its stated meeting, April 29, 2014*  
*Attested by /s/ RE Dan Hudson, stated clerk*

**OVERTURE 51** from Blue Ridge Presbytery (to OC)  
“Affirm Overture 6 Regarding Child Protection in the PCA”

**Whereas** Georgia Foothills Presbytery has sent an overture to the 42<sup>nd</sup> General Assembly calling on the General Assembly to speak to the issue of child sexual abuse (Overture 6: “Child Protection in the PCA”); and

**Whereas** Blue Ridge Presbytery believes that child sexual abuse is an issue to which the General Assembly should speak; and

**Whereas** Blue Ridge Presbytery endorses the substance of the overture from Georgia Foothills Presbytery on child sexual abuse;

**Therefore, be it resolved,** that Blue Ridge Presbytery urges the 42<sup>nd</sup> General Assembly to answer in the affirmative Overture 6 from Georgia Foothills Presbytery on child sexual abuse.

*Adopted by Blue Ridge Presbytery at its stated meeting, April 26, 2014*

*Attested by /s/ David Gilleran, stated clerk*

**OVERTURE 52** from Southeast Alabama Presbytery (to AC)  
“Seal/Logo for PCA”

**Whereas**, Christ has given the keys of the kingdom to His church, and

**Whereas**, there is no visible mechanism that expresses the authority of our church to ourselves and the world, and

**Whereas**, the Presbyterian Church in America is constituted as a visible branch of Christ’s Church, and

**Whereas**, the Presbyterian Church is not many churches, but one church with many particular churches, and

**Whereas**, there is no visible mechanism that expresses the unity of our church to ourselves and the world, and

**Whereas**, the First General Assembly received and approved a communication regarding a unified emblem for the PCA, and referred the issue to committee, and

**Whereas**, the 11th General Assembly again approved the concept of an emblem and approved guidelines directing the COA (now Administrative Committee) “to develop a distinctive emblem for seals, banners, and logo with the following principles:

1. Continue the direction set by the First General Assembly to have a uniform and distinctive designation for the denomination, its committees, agencies and churches.
2. Express the unity of the denomination in public relations, correspondence, road signs, etc.

3. Respect the confessional position that no representation of deity be made.
4. Permit the concurrent use of a specific logo for the permanent committees and agencies;” and

**Whereas**, the Fourteenth General Assembly, meeting in Philadelphia, did not accept a particular proposal, but did not reject the concept of an emblem; and

**Whereas**, the Seventeenth General Assembly again instructed the COA (now Administrative Committee) “to take up the matter of preparing and proposing a unified emblem for the PCA and report to each General Assembly on this project until such an emblem is adopted; and that the principles approved by the 14th General Assembly are reaffirmed and to be followed;” and

**Whereas**, the Eighteenth General Assembly rejected the proposed emblem and directed that “the proposed design again be referred to the Administrative Committee with the request that a simpler design be sought in further consultation with professional designers;” and

**Whereas** the Twenty-first General Assembly rejected an overture asking that the Administrative Committee again be asked to develop an emblem on the grounds that the Twentieth General Assembly relieved the Administrative Committee of this responsibility; and

**Whereas** the Thirty-fourth General Assembly passed an overture calling for the creation of a PCA emblem;

**Whereas**, all past efforts to obtain General Assembly approval for an emblem for the PCA have failed;

**Whereas**, there is a strong desire by many churches within the PCA to have a visible emblem to unite our church;

**Whereas**, the PCA has existed for over 40 years without fulfilling the desire of its First General Assembly;

**Therefore, be it resolved**, that Southeast Alabama Presbytery overtures the General Assembly of the PCA to approve the attached seal and standards of usage to be added as an Appendix to the *BCO*, and to authorize the Stated Clerk as Custodian of the seal and its usage.

*Adopted by Southeast Alabama Presbytery at its stated meeting, April 17, 2014  
Attested by /s/ TE Henry Lewis Smith, stated clerk*

**Attachment  
(to Overture 52)**

**STANDARDS AND USAGE FOR THE PCA SEAL**

**WHAT THE SEAL SYMBOLIZES**

**The cross:** The budded cross represents Christ’s sacrificial death and that Christ rose again and believers have new life in Him. The cross reaches to the edges of the circle, symbolizing evangelism into all the world and that His blood was shed for all nations, tribes, and tongues.

**The circle and square:** Traditionally, the circle has represented “heaven” and the square has represented “earth.” Combined together, they represent the coming of heaven to earth in the incarnation of Christ as well as the coming of the new heaven and new earth/the new Jerusalem.

**Four corners of the square:** As well as being part of the square’s symbolism, the red corners also form directional arrows, reminding us of the Great Commission.

**Color:** The blue represents both heaven and is a traditional color for Christ. Crimson represents Christ’s blood shed for us, and white represents the sinless nature of Christ and the purification that can only come through faith in Him.

**Other Imagery:** The white cross on the blue field is indicative of our Presbyterian roots since it somewhat mimics a Scottish flag.

**MECHANICAL STANDARDS**

The PRESBYTERIAN CHURCH IN AMERICA logotype is specially set letterforms that must not be altered (from Legacy Sans Bold).

The PCA Seal must always appear in this arrangement: symbol over logotype.

The PCA Seal is a combination of the symbol and the Presbyterian Church In America logotype (fig. 1). The PCA Seal should always be given visual space around it to separate it from other elements. This clear space should measure twice the height of the “PRESBYTERIAN” in the logotype (fig. 2). The PCA Seal has been designed to hold its readability and character over a wide range of sizes and in positive and reversed-out applications. However, there are minimums that must be maintained. For most instances, the minimum height is to be 1 inch and no less (fig. 3). There is no maximum reproduction size for this mark. When reducing or enlarging, always work from the digital files provided on the PCA site, or photomechanically from the artwork provided on this page. The PCA seal must always appear in this arrangement, symbol over logotype signifying our Lord’s preeminence.

## COLOR REPRODUCTION

**CRIMSON RED** Spot: Pantone\* 1807 or Process: 0C, 100M, 96Y, 28K

**SCOT BLUE** Spot: Pantone 300 or Process: 100C, 44M, 0Y, 0K

**BLACK** Process: 100K

**GREY** (accent / reverse) Spot: Pantone Cool Grey 4 or Process: 24K

*\*The Pantone Matching System is a worldwide ink system used to communicate accurate color.*

The PCA Seal should always appear in these colors. If reversed, the PCA Seal should appear in white on a scot blue or grey field (fig. 4).

## GUIDELINES FOR USE

These standards for the PCA Seal are intended to help us, a visible branch of His Church, present the simple, consistent message as we demonstrate the gospel of Jesus Christ in word and deed (fig.5).

Figure 1.



**PRESBYTERIAN  
CHURCH IN  
AMERICA**

Figure 2.



Figure 3.



Figure 5.

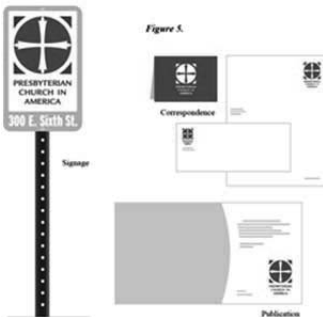


Figure 4.



**OVERTURE TO 41<sup>ST</sup> GENERAL ASSEMBLY  
REFERRED BACK TO ADMINISTRATIVE COMMITTEE**

**OVERTURE 11** from Pacific Northwest Presbytery (to AC)  
“Request AC to Study Feasibility of a Largely Paperless General Assembly”

The 41<sup>st</sup> General Assembly in Greenville requests the Administrative Committee to develop a plan on the feasibility of transitioning to a largely-paperless GA, including a plan to transition to having all Committee reports accessible in the GA halls via Wi-Fi. The 41<sup>st</sup> GA requests AC to report to the 42<sup>nd</sup> GA in Houston, hopefully with recommendations.

Rationale

1. A paperless GA should save time and money. Committee reports could be posted and accessed much more quickly. Eventually, it's even possible there would be no “docket delay” while waiting for printing and distribution.
2. A paperless (or largely paperless) GA could result in Commissioners having earlier access to reports and being better acquainted with reports and thus more prepared to vote.
3. Any Commissioners without Wi-Fi devices could still get paper reports before the vote. But those with Wi-Fi devices would get those reports sooner. And many fewer would need to be printed, thus, less cost.
4. Digital Committee reports would be searchable.
5. Presumably, Wi-Fi will be necessary if we transition to posting reports on the web at GA instead of hard-copy printing and physical distribution. Other denominations have already made this tech transition in their annual meetings and it works well.
6. At the Louisville GA, if a Commissioner wanted Wi-Fi in the Assembly Hall, his daily Wi-Fi charge was prohibitively expensive.
7. Most large cities have convention venues providing Wi-Fi at a reasonable cost. Before finalizing a GA location, the AC will presumably only contract with a venue providing Wi-Fi to Commissioners in the Assembly Hall at no additional charge above the GA Commissioner Registration Fee.

*RAO 10-8:* Ordinarily the Administrative Committee will bring General Assembly sites before the Assembly for approval before any contracts are finalized. However, the Administrative Committee shall be authorized to finalize contracts with hotels and convention centers before

APPENDIX W

obtaining General Assembly approval when circumstances arise wherein the Administrative Committee approves the site, the presbytery (or presbyteries) has/have agreed to host the Assembly, good facilities at favorable rates are available, and the opportunity may be lost if a delay in finalizing the contract must await approval at the next General Assembly.

Precisely how the PCA will use Wi-Fi for distributing Committee reports is the subject of the task we are asking the GA to assign to AC.

*Considered by the Pacific Northwest Presbytery at its Stated Meeting on January 25, 2013, and referred to a Commission appointed at that meeting. Commission approved the Overture on March 1, 2013*

*Attested by /s/ RE Howard Donahoe, stated clerk*

## APPENDIX X

### TUESDAY EVENING WORSHIP

June 17, 2014  
Houston, Texas

#### GATHERING

**Call to Worship** Psalm 124:8

TE Fred Greco  
Christ Church, Katy

Leader: Our help is in the name of the LORD,  
Congregation: **Who made heaven and earth.**

#### Invocation

**Come, Thou Fount of Every Blessing**

Trinity Hymnal No. 457

Lyrics: Robert Robinson, 1758  
Music: Nettleton, Asahel Nettleton, 1825

#### ADORATION

**Immortal, Invisible, God Only Wise**

Trinity Hymnal No. 38

Lyrics: Walter Chalmers Smith, 1867  
Music: Joanna, Traditional Welsh hymn melody

#### CONFESSION

**Prayer of Confession**

TE Bradley Wright  
Redeemer Presbyterian Church, Sugar Land

**Merciful God,  
you pardon all who truly repent and turn to you.  
We humbly confess our sins and ask your mercy.  
We have not loved you with a pure heart,  
nor have we loved our neighbor as ourselves.  
We have not done justice, loved kindness, or walked humbly with  
you, our God.**

**Have mercy on us, O God, in your loving-kindness.  
In your great compassion,  
cleanse us from our sin.  
Create in us a clean heart, O God,  
and renew a right spirit within us.**



**Do not cast us from your presence,  
or take your Holy Spirit from us.  
Restore to us the joy of your salvation  
and sustain us with your bountiful Spirit  
through Jesus Christ, our Lord. Amen.**

### Silent Confession

#### ASSURANCE

#### Words of Assurance

Psalm 32:1-7

Leader: Blessed is the one whose transgression is forgiven,  
whose sin is covered.  
Blessed is the man against whom the LORD counts no  
iniquity,  
and in whose spirit there is no deceit.  
For when I kept silent, my bones wasted away  
through my groaning all day long.  
For day and night your hand was heavy upon me;  
my strength was dried up as by the heat of summer.

**Congregation: I acknowledged my sin to you,  
and I did not cover my iniquity;  
I said, "I will confess my transgressions to the LORD,"  
and you forgave the iniquity of my sin.**

Leader: Therefore let everyone who is godly  
offer prayer to you at a time when you may be found;  
surely in the rush of great waters,  
they shall not reach him.  
You are a hiding place for me;  
you preserve me from trouble;  
you surround me with shouts of deliverance.

#### Redeemed, Restored, Forgiven

Once on a dreary mountain We wandered far and wide,  
Far from the cleansing fountain, Far from the pierced side.  
But Jesus sought and found us And washed our guilt away.  
With cords of love he bound us To be his own today.  
Dear Lord, receive the glory Of each recovered soul.  
Oh who can tell the story Of love that made us whole?  
Not ours, not ours the merit – Be yours alone the praise,  
And ours a thankful spirit To serve you all our days.

## MINUTES OF THE GENERAL ASSEMBLY

Refrain:

Redeemed, restored, forgiven, through Jesus' precious blood.  
Heirs of his home in heaven, Oh praise our pardoning God.  
Now keep us holy Savior In your true love and fear  
And grant us by your favor The grace to persevere.

Till in your new creation When Earth meets heaven's shore  
We find our full salvation And praise you evermore.  
Redeemed, restored, forgiven, Through Jesus' precious blood.  
Heirs of his home in heaven, Oh praise our God.  
Redeemed, restored, forgiven, Through Jesus' precious blood.  
Heirs of his home in heaven, Oh praise our pardoning God.  
Praise our God.

Lyrics: Henry W. Baker, 1876

Music: Matthew Smith, Jeff Pardo

© 2010 Simple Tense Songs, detuned radio music

### Peace

Leader: May the peace of the Lord be always with you.

**Congregation: And also with you.**

Please greet those around you in the peace of our Lord, Jesus Christ.

### Prayer for Christ's Church

RE Andy Yung

Grace Presbyterian Church, The Woodlands

### The Offering

#### Psalm 23 (The King of Love My Shepherd Is)

The King of love my shepherd is, whose goodness faileth never.  
I nothing lack if I am his and he is mine forever.

Where streams of living water flow, my ransomed soul he leadeth;  
and where the verdant pastures grow, with food celestial feedeth.

Perverse and foolish, oft I strayed, but yet in love he sought me;  
and on his shoulder gently laid, and home rejoicing brought me.  
In death's dark vale I fear no ill, with thee, dear Lord, beside me;  
thy rod and staff my comfort still, thy cross before to guide me.

Thou spreadst a table in my sight; thy unction grace bestoweth;  
and oh, what transport of delight from thy pure chalice floweth.

And so through all the length of days, thy goodness faileth never;  
Good Shepherd, may I sing thy praise within thy house forever.

Lyrics: Psalm 23, set by Henry W. Baker, 1868  
Music: St. Columba, Old Irish hymn melody

### HEARING

**Scripture Reading** Matthew 12:1-14

**Sermon** “A Beautiful Orthodoxy”

Ray Cortese  
Seven Rivers Presbyterian Church  
Lecanto, Florida

### COMMUNION

**Prayer of Thanksgiving and Words of Institution** TE David Wakeland  
Southwest Presbyterian Church, Bellaire

### Jesus Walked This Lonesome Valley

Jesus walked this lonesome valley,  
he had to walk it by himself;  
O, nobody else could walk it for him,  
he had to walk it by himself.  
Jesus prayed for his disciples;  
he prayed alone for you and me.  
O, nobody else could bear such sorrow;  
he prayed alone for you and me.

Jesus died on Calvary’s mountain;  
he died alone for you and me.  
O, nobody else could die for sinners;  
he had to die for you and me.

Jesus rose from death’s dark prison;  
he lives again for you and me.  
O, nobody else could bring us victory;  
he is alive to set us free.

Lyrics and Music: African American spiritual, vss. 2-4 Jack Schrader  
Lyrics vss. 2-4 © 1996 Hope Publishing Company

### His Love Can Never Fail

I do not ask to see the way my feet will have to tread;  
But only that my soul may feed upon the living bread.  
‘Tis better far that I should walk by faith close to his side;  
I may not know the way to go, but oh, I know my guide.

MINUTES OF THE GENERAL ASSEMBLY

Refrain:

His love can never fail; His love can never fail.  
My soul is satisfied to know His love can never fail.  
My soul is satisfied to know His love can never fail.

And if my feet would go astray, they cannot for I know  
Jesus guides my falt'ring steps as joyfully I go.  
And though I may not see His face, my faith is strong and clear,  
That in each hour of sore distress, my Savior will be near.

I will not fear, though darkness come abroad o'er all the land,  
If I may only feel the touch of His own loving hand.  
And though I tremble when I think how weak I am and frail,  
My soul is satisfied to know His love can never fail.

Lyrics: E. S. Hall, 1897  
Music: Christopher Miner, 2004  
© 2004 Christopher Miner Music

**Lift High the Cross**

Trinity Hymnal No. 263

Lyrics: George W. Kitchin, 1887  
Music: Crucifer, Sydney H. Nicholson, 1916  
© 1974 Hope Publishing Co.

**SENDING**

**Concluding Prayer**

**Charge and Benediction**

Leader: Go now into the world to love and serve our God.

**Congregation: We love because he first loved us.**

Leader: The grace of our Lord Jesus Christ, and the love of God  
the Father, and the fellowship of the Holy Spirit, be  
with you all.

**Congregation: Amen.**

Special thanks to:  
American Organ Emporium for providing the organ console this week

Music written and produced by PCA churches/ministries:  
**Redeemed, Restored, Forgiven** – Matthew Smith  
**His Love Can Never Fail** – Indelible Grace / Belmont RUF

**PART IV**

**CORRECTIONS TO PREVIOUS MINUTES  
OF THE GENERAL ASSEMBLY**

No corrections to previous volumes of the General Assembly have been reported.

MINUTES OF THE GENERAL ASSEMBLY

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**PART V**  
**REFERENCES AND INDEX**

**FORTY-SECOND GENERAL ASSEMBLY**  
**PRE-ASSEMBLY SCHEDULE AND DRAFT DOCKET**

Presbyterian Church in America  
Hilton Americas Houston  
Houston, Texas • June 16-20, 2014  
(Third Draft)

**Monday, June 16, 2014**

- 7:30 a.m. – 5 p.m.** Commissioner Registration
- 11:00 a.m.** Briefing for Committees of Commissioners
- 12 noon** Lunch Recess (on your own)
- 1:00 p.m.** Meetings of the Committees of Commissioners:  
Administration  
Christian Education  
Mission to North America  
Overtures (possible evening session)  
PCA Retirement & Benefits, Inc.  
Reformed University Ministries

**Tuesday, June 17, 2014**

- 7:30 a.m. – 7:45 p.m.** Commissioner Registration
- 8:00 a.m.** Committees of Commissioners begun Monday continue as needed  
Briefing of Committees of Commissioners
- 9:00 a.m.** Meetings of the Committees of Commissioners:  
Covenant College  
Covenant Theological Seminary  
Interchurch Relations  
Mission to the World  
PCA Foundation  
Ridge Haven

## MINUTES OF THE GENERAL ASSEMBLY

- 11:00 a.m.** Meeting of the AC/Board of Directors
- 11:00 a.m.** Meeting of the Committee on Constitutional Business (if necessary)
- 12 noon** Lunch Recess (on your own)
- 12 noon – 1:00 p.m.** Briefing of Floor Clerks
- 12:45 p.m.** Pre-Assembly Prayer Meeting
- 1:00 p.m.** Standing Judicial Commission (if necessary)
- 2:00 p.m.** Theological Examining Committee (if necessary)
- 2:00 p.m.** Seminars  
2:00 – 3:00 p.m. First Session  
3:15 – 4:15 p.m. Second Session
- 4:30 – 6:30 p.m.** Choir Rehearsal and Training for Communion Elders and Ushers

### PROPOSED DOCKET

Only the orders of the day and special orders are fixed times in the docket. Other items may be taken up earlier or later in the docket, depending upon the rate at which actions on reports are completed. Therefore, those who present reports should be prepared to report earlier or later than the docketed times.

### Tuesday Evening, June 17, 2014

- 7:00 p.m.** Musical Prelude
- 7:30 p.m.** Opening Session of the General Assembly  
Call to Order by the Moderator: Presiding Bruce Terrell  
(*RAO 1-1*)  
Local Greetings  
Worship Service and Observance of the Lord's Supper
- 9:00 p.m.** Assembly Reconvenes  
Report on enrollment and determining of quorum  
(*RAO 1-3, 1-4, 1-5*)  
Election of Moderator  
Presentation to Retiring Moderator



DOCKET

Presentation of Docket (*RAO* 3-2, m)  
Election of Recording and Assistant Clerks  
Appointment of Assistant Parliamentarians (*RAO* 3-2, i)

**10:00 p.m.** Recess – Fellowship Time is offered in the Exhibit Hall

**Wednesday, June 18, 2014**

**8:00 a.m.** Seminars

**9:15 a.m.** Assembly-wide Gathering on *the PCA Past, Present, and Future*

**10:45 a.m.** Assembly Reconvenes

Report of the Stated Clerk of the General Assembly, including:  
New Churches Added, Statistics, Overtures (*RAO* 11-4 to 11-11)  
Communications (*RAO* 11-1, 11-2, 11-3, 11-11)  
Partial Report of Overtures Committee on overtures proposing *RAO* Changes  
Vote on *BCO*, *RAO*, *OMSJC* Amendments

Appointment by Moderator of a Committee of Thanks  
Minutes of Tuesday Session

Presentation of New Business

<p>All personal resolutions are new business (<i>RAO</i> 13-1, 13-2, 11-9) and are to be presented no later than the recess of the afternoon session. A two-thirds majority vote is required to accept new business. If the Assembly receives the resolution, it will be referred by the Stated Clerk to the proper committee of commissioners.</p>
---

**11:00 a.m.** Partial Report of the Committee on Christian Education and Publications

**11:15 a.m.** Report of the Committee of Commissioners on Interchurch Relations and Fraternal Greetings

**12:00 noon** Recess for Lunch

**1:30 p.m.** Assembly Reconvenes

**1:30 p.m.** Review of Presbytery Records Committee Report

**2:15 p.m.** Cooperative Ministries Committee (*RAO* 7-6)

MINUTES OF THE GENERAL ASSEMBLY

- 2:30 p.m.** Report of the Ad Interim Committee on Insider Movements
- 2:45 p.m.** Report of the Theological Examining Committee
- 3:00 p.m.** Informational and Committee of Commissioners Reports  
Reformed University Ministries  
Mission to the World  
Christian Education and Publications  
Ridge Haven
- 5:00 p.m.** Recess  
Deadline for Nominations from the floor to the Nominating  
Committee (*RAO* 8-4, i)  
Nominating Committee will meet immediately following the  
recess (room number to be announced).
- 7:00 p.m.** Musical Prelude
- 7:30 p.m.** Assembly Reconvenes for Worship Service
- 9:00 p.m.** Fellowship time offered in Exhibit Hall

**Thursday, June 19, 2014**

- 8:00 a.m.** Seminars
- 9:15 a.m.** Assembly Reconvenes  
Minutes of Wednesday Sessions
- 9:15 a.m.** Reports of Committees  
9:15 a.m. Standing Judicial Commission  
9:45 a.m. Committee on Constitutional Business
- 10:00 a.m.** **Special Order:** Report of the Nominating Committee  
Administration of vows to SJC members (*RAO* 17-1)  
Declaration of SJC as Assembly's Commission (*BCO* 15-4)
- 11:00 a.m.** Informational and Committee of Commissioners Reports  
Covenant College  
Covenant Theological Seminary
- 12:00 noon** Recess for Lunch
- 1:30 p.m.** Assembly Reconvenes
- 1:30 p.m.** Informational and Committee of Commissioners Reports  
Mission to North America  
PCA Retirement & Benefits, Inc.  
PCA Foundation

DOCKET

Administration

- 3:30 p.m.** Report of the Overtures Committee  
**5:00 p.m.** Recess for Dinner  
**7:00 p.m.** Musical Prelude  
**7:30 p.m.** Assembly Reconvenes for Worship Service  
**9:00 p.m.** Reconvene for business (if necessary)

**Friday, June 20, 2014**

- 8:00 a.m.** Assembly Reconvenes  
Minutes of Thursday Session  
**8:10 a.m.** Report of Committee of Commissioners on Overtures  
(continued if necessary)  
**11:35 a.m.** Report of the Committee on Thanks  
**11:45 a.m.** Appointment of Commission to review and approve final  
version of minutes  
Adjournment (*BCO* 14-8)  
Sing Psalm 133  
**12:00 noon** Apostolic Benediction (II Corinthian 13:14)

**Only commissioners with badges will be admitted  
to the floor of the Assembly.**

MINUTES OF THE GENERAL ASSEMBLY

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**QUICK REFERENCE:  
GENERAL ASSEMBLY SESSIONS AND ITEM NUMBERS  
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FORTY-SECOND GENERAL ASSEMBLY**

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