

MINUTES
of the
FORTY-FIRST GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA

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OF GENERAL ASSEMBLY
COMMITTEES AND AGENCIES

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JOURNAL

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PREVIOUS MINUTES

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June 18-20, 2013
Greenville, South Carolina

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

Proposed Amendments to *BCO*:
BCO 34-8; 37-6; 43-10

THE NEXT MEETING OF THE GENERAL ASSEMBLY:

Tuesday, June 17, through Friday, June 20, 2014
Houston, Texas

FUTURE GENERAL ASSEMBLIES:

June 2015 Chattanooga, Tennessee

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Minutes of the Forty-first General Assembly

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Lawrenceville, Georgia
2013

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

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 2013-2014

I. OFFICERS OF THE GENERAL ASSEMBLY

Moderator

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Brevard, NC 28712
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Fax: 828-884-6988
E-mail: wallace@ridgehaven.org

DIRECTORY

**III. PERMANENT COMMITTEES
(2013-2014)**

ADMINISTRATIVE COMMITTEE

CHAIRMAN: TE Marty W. Crawford **VICE CHAIRMAN:** RE Danny McDaniel
SECRETARY: TE Jerry Schriver

Class of 2017

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

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, Georgia Foothills RE William L. Hatcher, Savannah R.
TE Marty W. Crawford, Evangel

Alternates

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Chairman of Committee or Board, or Designate

RE Gary White, Southeast Alabama RE Martin A. Moore, Georgia Foothills
Christian Education and Publications Covenant College

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Mission to North America Covenant Theological Seminary

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Mission to the World PCA Foundation

TE Thomas K. Cannon, Evangel RE Mark H. Miller, Evangel
Reformed University Ministries PCA Retirement & Benefits, Inc.

TE Richard O. Smith, Central Georgia
Ridge Haven

MINUTES OF THE GENERAL ASSEMBLY

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SECRETARY: RE William Stanway

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RE Charles Gibson, Evangel
RE Kenneth Kneip, North Texas

Class of 2017

TE Ronald N. Gleason, South Coast
TE David L. Stewart, N. New England

RE Donald Guthrie, Missouri

Class of 2016

TE Don K. Clements, Blue Ridge

RE William Stanway, Grace
RE Gary White, SE Alabama

Class of 2015

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TE Winston Maddox, Southwest

RE Stephen M. Fox, SE Alabama

Class of 2014

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RE Mike Simpson, South Texas

Alternates

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RE Marshall Rowe, Tennessee Valley

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SECRETARY: RE Eugene Betts

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TE Doug Domin, N. New England

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Class of 2017

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RE Frank Griffith, Calvary
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Class of 2016

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TE Jason Mather, Pacific

RE Eugene Betts, Savannah River

Class of 2015

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Alternates

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RE Kenneth Pennell, Grace

DIRECTORY

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SECRETARY: RE Norman Leo Mooney **TREASURER:** RE Edward J. Lang

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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, Susq. Valley

Class of 2016

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TE Bruce A. McDowell, Philadelphia

RE Jim Froehlich, Georgia Foothills

Class of 2015

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RE Edward J. Lang, Chesapeake

Class of 2014

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TE Joseph L. Creech, Central Florida

RE Norman Leo Mooney, Missouri

Alternates

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RE Hugh S. Potts Jr., MS Valley

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SECRETARY: TE Edward W. Dunnington

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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

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TE Edward W. Dunnington, Blue Ridge

RE Guice Slawson Jr., SE Alabama

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RE Mark Bakker, Calvary

Class of 2014

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TE Thomas K. Cannon, Evangel

RE Melton Duncan, Calvary

Alternates

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RE Walter G. Mahla, S. New England

MINUTES OF THE GENERAL ASSEMBLY

IV. AGENCIES

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SECRETARY: RE Richard T. Bowser **TREASURER:** RE Gary A. Haluska

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TE Robert E. Davis, Blue Ridge
TE Dale Van Dyke, OPC

RE William Borger, Rocky Mtn
RE Gary A. Haluska, N. Illinois
RE Rob Jenks, South Coast
RE Robert F. Wilkinson, Missouri

Class of 2016

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TE Lance E. Lewis, Phila Metro West
TE Michael F. Ross, Central Carolina

RE Joel Belz, Western Carolina
RE Peter B. Polk, Chesapeake
RE Stephen E. Sligh, SW Florida
RE Gordon Sluis, Mississippi Valley

Class of 2015

TE Julian C. Russell, North Texas
TE Stephen E. Smallman Jr., Chesapeake

RE T. March Bell, Potomac
RE Mark Griggs, Tennessee 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

DIRECTORY

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SECRETARY: RE Craig Stephenson **TREASURER:** RE Robert E. Hamby

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RE Mark Ensio, Southwest
RE Edward S. Harris, Missouri
RE Dwight Jones, Central Georgia
RE Stephen 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

Class of 2015

TE Christopher Harper, Siouxlands
TE C. Scott Parsons, TN Valley

RE Wayne Copeland, Calvary
RE Samuel Graham, Covenant
RE Miles Gresham, Evangel
RE Ron McNalley, North Texas

Class of 2014

TE John K. Haralson Jr., Pacific NW
TE Jonathan P. Seda, Heritage

RE Scott M. Allen, GA Foothills
RE Robert E. Hamby, Calvary
RE Paul R. Stoll, Chicago Metro
RE Gif Thornton, Nashville

BOARD OF TRUSTEES OF PCA FOUNDATION

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SECRETARY: RE Russell Trapp

Class of 2017

TE David H. Clelland, North Texas

RE Eric Halvorson, Pacific
RE Robbin W. 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, Mississippi Valley
RE Daniel M. Wykoff, Georgia Foothills

Class of 2014

TE Steven D. Froehlich, NY State

RE John N. Albritton Jr., SE Alabama

MINUTES OF THE GENERAL ASSEMBLY

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

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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 Thomas W. Harris, Evangel
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.
RE Mark Miller, Evangel

BOARD OF DIRECTORS OF RIDGE HAVEN

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

SECRETARY: TE Richard O. Smith

Class of 2018

RE Randy Berger, Eastern Carolina
RE L. B. Austin IV, TN Valley

Class of 2017

TE David Sanders, Calvary

TE J. Andrew White, Westminster

Class of 2016

TE H. Andrew Silman, W. Carolina

RE Dan Neilson, Savannah River

Class of 2015

TE Benjamin Robertson, James River

RE Kim Conner, Calvary

Class of 2014

TE Cornelius J. Ganzel Jr., C. Florida

TE Richard O. Smith, C. Georgia

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 David O. Filson **SECRETARY:** RE Charles Waldron

TE Clay Holland, Houston Metro	Class of 2016 RE Charles Waldron, Missouri
TE Howard Griffith, Potomac	Class of 2015 RE Phillip Shroyer, Grace
TE David O. Filson, Nashville	Class of 2014 RE Elbert Mullis Jr., Evangel
TE Rhett P. Dodson, Ohio	Alternates RE William Cranford, Fellowship

COMMITTEE ON CONSTITUTIONAL BUSINESS

CHAIRMAN: TE Sean M. Lucas **SECRETARY:** TE Arthur Sartorius

TE Larry C. Hoop, Iowa	Class of 2017 RE Edward L. Wright, Chesapeake
TE Arthur Sartorius, Siouxslands	Class of 2016 RE Philip Temple, Calvary
TE David H. Miner, Metropolitan New York	Class of 2015 RE David Snoke, Pittsburgh
TE Sean M. Lucas, Grace	Class of 2014 RE Flynt Jones, Central Carolina
TE Robert Browning, Covenant	Alternates RE Stephen W. Dowling, SE Alabama

COMMITTEE ON INTERCHURCH RELATIONS

CHAIRMAN: TE Richard S. Lints

TE Paul R. Gilchrist, TN Valley	Class of 2016 RE Patrick J. Shields, Potomac
TE Sang Yong Park, Korean Eastern	Class of 2015 RE Robert G. Sproul Jr., Evangel
TE Richard S. Lints, S. New England	Class of 2014 RE Chris Shoemaker, S. New Engl.
TE Bruce K. Bowers, SE Alabama	Alternates RE James C. Richardson, Gulf Coast
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 2017

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

Class of 2016

TE Howell A. Burkhalter, Piedmt 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, MS 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, Illiana	RE Daniel Carrell, James River
TE Paul B. Fowler, Gulf Coast	RE Bruce Terrell, Metropolitan NY
TE Charles E. McGowan, Nashville	RE John B. White Jr., Metro Atlanta

Clerk of the Commission

TE L. Roy Taylor, Georgia Foothills

VII. AD INTERIM COMMITTEES

AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS

CHAIRMAN: TE David B. Garner

TE David B. Garner, Philadelphia Metro West	RE Robert Berman, Tennessee Valley
TE Nabeel T. Jabbour, Rocky Mountain	RE Jonathan Mitchell, Eastern Carolina
TE William Nikides, Rocky Mountain	, Philadelphia

PART TWO JOURNAL

MINUTES OF THE FORTY-FIRST GENERAL ASSEMBLY

**First Session - Tuesday Evening
June 18, 2013**

41-1 Assembly Called to Order and Opening Worship

The Forty-First General Assembly of the Presbyterian Church in America gathered for the opening worship service at 7:30 p.m. on Tuesday, June 18, 2013, at the TD Convention Center, Greenville, South Carolina. Moderator TE Michael F. Ross called the Assembly to order for worship (see Appendix X, p. 873).

Following worship, the Assembly recessed at 9:15 p.m. to reconvene at 9:25 p.m.

41-2 Declaration of Quorum and Enrollment

The Moderator reconvened the Assembly with prayer at 9:25 p.m. for business. The Moderator declared a quorum present, with 293 Ruling Elders and 919 Teaching Elders (1212 total) enrolled (See Appendix S, p. 517, for final enrollment).

41-3 Election of Moderator

The Moderator opened the floor for nominations for Moderator of the Forty-first General Assembly. TE Timothy J. Keller placed in nomination RE Bruce Terrell. TE Fred Greco placed in nomination RE Frederick (Jay) Neikirk. On motion, nominations were closed. RE Bruce Terrell was elected 546-345.

Moderator Terrell assumed the chair, expressed his thanks to the Assembly for their election, and led the Assembly in prayer.

TE David V. Silvernail Jr., 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. TE J. Ligon Duncan III, on behalf of Calvary Presbytery, presented the retiring Moderator a framed copy of the PCA's founding declaration "A Message to All Churches." Copies were made available to all PCA churches.

41-4 Docket

The fourth draft of the docket was declared **adopted**, with the elimination of the Partial Report of Administrative Committee on Overture 1.

41-5 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 and Barker Productions were elected Sound Engineers; Initial Production Group was elected Production Engineers; TE James A. Smith was elected Chairman of the floor clerks and RE Ric Springer Vice Chairman.

41-6 Appointment of Assistant Parliamentarians

RE Sam Duncan and RE John B. White Jr. were appointed assistant parliamentarians by the Moderator. The Stated Clerk announced that the assistant parliamentarians, being members of the Standing Judicial Commission, would recuse themselves from offering advice on parliamentary questions relating to SJC matters.

41-7 Assembly Recessed

The Assembly recessed at 10:10 p.m. with prayer by TE David F. Coffin Jr., to reconvene at 10:30 a.m. Wednesday morning. Prayer was offered for the family of TE George Hutchinson, who was killed in an auto accident in Uganda, and for TE Tom Peterson, who recently had surgery for abdominal cancer.

**Second Session - Wednesday Morning
June 19, 2013**

41-8 Assembly Reconvened

The Assembly reconvened at 10:30 a.m. on June 19, 2013, with prayer by TE Roland Barnes and the singing of "A Mighty Fortress is Our God." The Moderator identified the designated seating sections for voting commissioners.

41-9 Report of the Stated Clerk

TE L. Roy Taylor, Stated Clerk, presented his report (Appendix A, p. 87). He reviewed the report, including the statistical portions. Representatives of churches who had been particularized in the last year were recognized by the Assembly. RE Jim Wert offered a prayer of thanksgiving and petition for further church planting and growth.

The Clerk reported on communications, which were received, and on the referral of Overtures to the appropriate committees. He also reported on various vacancies for which there are no nominations at present (p. 89) and reminded commissioners that the deadline for floor nominations is end of business today.

TE Taylor reported on the *BCO* Amendments Sent Down to Presbyteries for Voting (p. 92). **Items 1-5**, having received concurrence of two-thirds of the presbyteries, were voted on by the Assembly and **adopted**. **Item 6** did not receive concurrence of two-thirds of the presbyteries and so was not before the Assembly.

41-10 Partial Report of the Committee on Review of Presbytery Records
(see also 41-18, p. 22)

See Appendix Q, p. 411, for complete RPR report.

TE Skip Gillikin led the Assembly in prayer.

TE Gillikin presented the proposed changes to the *RAO* in **Recommendations VI. 1, 2** (p. 414), which were **adopted**. The Moderator ruled that they were adopted by a two-thirds vote of those present and voting, which was also a majority of the total enrollment (*RAO*, Article XX).

41-11 Partial Report of the Standing Judicial Commission

RE John White led the Assembly in prayer.

RE White presented the proposed changes to the *Operating Manual of the SJC*. **Recommendations V. 1, 2, 3** (p. 617) were **adopted**. The Moderator ruled that they were adopted by the required two-thirds vote of those voting, which was also a majority of the total enrollment (*RAO*, Article XX; *OMSJC* 20.1). RE White closed the report with prayer.

41-12 Appointment of Committee on Thanks

The Moderator appointed the following men to serve as the Committee on Thanks: TE Henry Lewis Smith and RE Melton Duncan. See Appendix U (p. 624) for the Resolution of Thanks.

41-13 Personal Resolution

The Moderator reminded the Assembly that Personal Resolutions are new business and therefore must be presented no later than the recess of the afternoon session and that a two-thirds vote is required for them to be received (*RAO* 13-2).

TE Mike Sloan presented “Personal Resolution on Child Sexual Abuse” (see p. 62 for text of Personal Resolution), which was **received** by the requisite two-thirds vote (*RAO* 13-2). TE David Coffin Jr. raised a **point**

of order that *RAO* 13-2 requires new business to be referred to the appropriate Committee of Commissioners. The point was **well taken**, and the resolution was **referred** to the Overtures Committee (see 41-51, p. 61).

41-14 Partial Report of Committee of Commissioners on Interchurch Relations and Fraternal Greetings (see also 41-17, below)

TE W. Duncan Rankin, Chairman, led the Assembly in prayer and presented the report (see Appendix N, p. 350, for the full report of the IRC).

Recommendation 1 was **adopted**.

Rev. Kim Batteau (The Reformed Church in the Netherlands), Rt. Rev. Ray Sutton (Reformed Episcopal Church, Anglican Church in North America), Rev. Peter Doodewaard (Orthodox Presbyterian Church), RE Drew Gordon (Reformed Presbyterian Church in North America), and Dr. William Evans (Associate Reformed Presbyterian Church) brought fraternal greetings.

41-15 Assembly Recessed

The order of the day having arrived, TE Paul R. Gilchrist led the Assembly in prayer for the work of these denominations and our fellowship with them in the Gospel. The Assembly recessed at 11:55 a.m. to reconvene at 1:30 p.m.

**Third Session - Wednesday Afternoon
June 19, 2013**

41-16 Assembly Reconvened

The Assembly reconvened at 1:30 p.m. with prayer by RE E.C. Burnett.

41-17 Report of Committee of Commissioners on Interchurch Relations and Fraternal Greetings (continued from 41-14, above)

See Appendix N (p. 350) for full report of the Permanent Committee.

Dr. Risimati Hobyane and Dr. Douw Breed (Reformed Churches of South Africa), Rev. Danny Ramirez and Rev. Amador Lopez (National Presbyterian Church of Mexico), Rev. Young Woo (Korean Presbyterian Church in America [Kosin]), and Dr. “Flip” Buys (World Reformed Fellowship) brought greetings.

TE Rankin asked visiting ministers and those from other denominations to stand (*BCO* 13-13). These men were greeted with applause.

Recommendations 2-5, 7-8 were **adopted**.

A motion to **recommit Recommendation 6** to the CoC on Interchurch Relations was **adopted** (see 41-23, p. 25).

TE Joseph Pipa made an inquiry concerning the World Reformed Fellowship's work on a new confession of faith, a draft of which had been brought to the Assembly in 2012.

TE Pipa moved that the Interchurch Relations Committee send the full doctrinal statement that is being prepared to all churches and ministers of the PCA. A **point of order** raised by Stated Clerk L. Roy Taylor (*RAO* 3-2. j, q) that this was new business was **well taken**. On behalf of the Permanent Committee on Interchurch Relations, TE Taylor referred to the IRC text of the draft in the Minutes of the 39th General Assembly (*M39GA*, pp. 366-85) and stated that concerns expressed to the Committee had been communicated to the World Reformed Fellowship committee working on the doctrinal statements. The **ruling** of the chair was **appealed**. The ruling was **sustained**.

Prayer was offered by the Chairman Rankin in accord with Recommendation 7, thanking "our great Triune God for the labors of TE Roy Taylor"

REPORT OF THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS COMMITTEE

I. Business Referred to the Committee

- A. Interchurch Relations Committee Report
- B. IRC Minutes
- C. IRC Recommendations

II. Statement of Major Issues Discussed

- A. TE Taylor gave an overview of the IRC report.
- B. The minutes of the meetings of the IRC on the dates of June 18, 2012, July 24, 2012, September 24, 2012, April 2, 2013, were reviewed and approved with one exception to action concerning 40th General Assembly directive concerning reporting on NAE (see Minutes of Permanent Committee, April 2, 2013 – p. 2, 12th motion of report).

The exception is that the Committee too narrowly construed the directive of the 40th General Assembly in limiting their reporting to the GA only "to any position, or action adopted by the Board of Directors of the National Association of Evangelicals or also implemented by the present staff of the NAE that is contrary to the specific actions of the General Assembly of the PCA." The directive, however, emphatically specified that the Committee was

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“to be alert for and report to the General Assembly any action or position taken of the NAE, . . .” (Minutes, April 2, 2013).

C. The CoC discussed the substance of the reports.

III. Recommendations (see *Note, p. 2)

1. That Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers be welcomed and invited to address the Assembly. *Adopted*
2. That visiting ministers be introduced to the General Assembly (*BCO* 13-3). *Adopted*
3. That the Assembly approve the Korean Presbyterian Church in America (Kosin) for membership in the North America Presbyterian and Reformed Council. *Adopted*
4. That the General Assembly establish an Assembly-level ecclesiastical relationship with the National Presbyterian Church of Mexico. *Adopted*
5. That the IRC consider how best to utilize international fraternal delegates in our General Assembly meetings. *Adopted*
Ground: Recommendation 1 above.
6. That in relation to the 40th General Assembly’s directive on IRC reporting activities of the NAE, and action taken by IRC (see Minutes of Permanent Committee, April 2, 2013 – p. 2, 12th motion of report), the CoC recommends that the IRC report include NAE press releases, official communications, speakers, and conferences sponsored and/or co-sponsored by the NAE.
Ground: That exception is taken to the Permanent Committee too narrowly construing the directive of the 40th General Assembly in limiting their reporting to the GA only “to any position, or action adopted by the Board of Directors of the National Association of Evangelicals or also implemented by the present staff of the NAE that is contrary to the specific actions of the General Assembly of the PCA.” The directive, however, emphatically specified that the Committee was “to be alert for and report to the General Assembly any action or position taken of the NAE,” (Minutes, April 2, 2013).
Adopted
7. That the 41st General Assembly offer thanks to our great Triune God for the labors of TE Roy Taylor as he represents the PCA to the NAE and other interchurch ministries around the world. We further extend our thanks to TE Taylor’s wife and those who labor with him in the office of the Administrative Committee. Finally, we ask the GA to pause in prayer of thanksgiving for TE Taylor and for God’s

will to be accomplished in all he does for this vital arm of Christ's church. *Adopted*

8. That the 41st General Assembly thank and praise God for the excellent and faithful work of TE Craig Higgins, past President and Chairman of the IRC Permanent Committee, and former Permanent Committee member RE James D. Walters, and that they be commended for their past labors on the IRC. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Calvary
Catawba Valley
Central Carolina
Chesapeake
Fellowship
Georgia Foothills
Grace
Gulf Coast
Houston Metro
Iowa
Korean Central
Metro Atlanta
Mississippi Valley
New York State
North Florida
Pacific Northwest
Palmetto
Philadelphia
Philadelphia Metro West
Piedmont Triad
Pittsburgh
Potomac
Savannah River
Southeast Alabama
Southern New England
Tennessee Valley

Commissioner

RE Kenneth Peterson
TE Roger I. Sowder
RE Steve Stout
TE Irfon Hughes
RE Douglas A. Johnson
RE Lee Summerville
TE Ronald W. Clegg
TE Joseph Henry Steele III
TE Pat Davey
TE W. Duncan Rankin
TE Timothy Diehl
TE Luke Kyung Moon Kim
RE Brian Cochrum
TE Robert Steven Hill
TE Edward W. Suffern
TE Stephen C. Jennings
TE Sy Neise
TE Eric R. Dye
TE Sean Roberts
TE William G. Mayk
RE Dempsey Essick
TE Chris Malamisuro
TE William Evan Boyce
RE Johannes Hubenthal
TE Henry Lewis Smith
TE Craig Luekens
TE C. N. Willborn

Respectfully submitted,
TE W. Duncan Rankin, Chairman

TE C. N. Willborn, Secretary

41-18 Committee on Review of Presbytery Records (see also 41-10, p. 17)

TE Skip Gillikin, Chairman, led the Assembly in prayer and presented the report (see Appendix Q, p. 411). **Recommendations IV. 1-2** were **adopted**. **Recommendations V. 1-20** were **adopted**.

Recommendations VII, 1-5, 7-13, 15-39, 41-45, and 47-81 were **adopted** in gross.

A **procedural motion** was made to take up Recommendations VII. 6, 14, 40, 46, and 54 in sequence.

RE Barry Sheets moved the minority report on Recommendation 6.

RE Howie Donahoe made a **procedural motion** to consider Recommendation 54 first since it dealt in more detail with the same issue. The **motion** to consider **Recommendation 54** first was **adopted**.

Chairman Gillikin turned over the report to TE Jon Anderson, Vice Chairman, who presented the committee's Recommendation 54. TE Anderson commented on the recommendation, in particular that the Committee had found satisfactory the Presbytery's revised response to 54.1.d (see p. 500).

TE Steve Tipton moved a **minority report** (Appendix Q, p. 487) as a **substitute motion** for the Committee's recommendation concerning the presbytery's response to an exception of substance in the minutes of January 14-15, 2010 (54.d). On a **point of order** raised by TE David Coffin, which was **well taken**, the phrase "**attempts to obfuscate the reader and**" (Rationale 5, p. 491) was **stricken** as a violation of decorum.

During discussion, a question was raised by TE Robert Browning as to whether the Assembly can refer an item to SJC, and if not, he would raise a point of order that the third point within the substitute motion (i.e., to cite PNWP to appear before the SJC) was out of order. The Moderator answered that the RPR may not unilaterally refer a matter to the SJC, but the Assembly may do so (*RAO* 16-10.c). The minority report asks the Assembly to do so, and therefore the recommendation is in order.¹ (See detailed grounds for this ruling in endnote 1.) On **motion**, debate was **closed** on the minority report. With a standing vote, the **minority report** was **defeated** 458-481.

Another **minority report** on Recommendation 54 (Appendix Q, p. 497) was **moved** by TE Mark Blalack.

On motion by Chairman Skip Gillikin, **Recommendation 54** was divided to allow the Assembly to deal with the second minority report regarding PNWP's trial of a minister. The Committee's **Recommendation 54.d (Exception: January 14-15, 2010 only)** was **adopted** (433-375).

A **point of order** was raised by RE Howie Donahoe, that the minority report should be ruled out of order because it violates one of the prohibitions of *BCO* 40-3, namely that RPR may not address a judicial case in which a complaint was filed with the lower court. The Moderator **ruled**

the point was **well taken.**² (For grounds, see endnote 2.) The decision of the Moderator was **appealed**, and his ruling was **sustained** on the grounds that since the consideration of taking exception to PNWP and MOP in judicial cases was removed from consideration by a well taken point of order, there may be no minority reports to a now non-existent report.³ (For grounds, see endnote 3)

Recommendation 54 was **adopted as a whole.**

Chairman Gillikin moved **Recommendation 6.**

RE Barry Sheets moved that the Assembly adopt as a substitute the amendment in the **minority report** on Recommendation 6 (Appendix Q, p. 491). A vote was taken for or against the **substitute**. The motion **passed** and the amendment became part of the main motion.

TE Steve Tipton moved to **amend** what was now part of the main motion by deleting the word “is” and adding “appears to be” (see Appendix Q, p. 492, the phrase “which is out of accord. . .”

TE David Coffin moved that the minority report be amended by striking Rationales #1, 2, and 4.

TE Art Sartorius raised a **point of order** that the rationales were not before the Assembly as part of the main motion. The point was **well taken.**

TE Fred Greco raised a **point of order** that the second proposed amendment should not be considered until the previous amendment was considered. The Moderator ruled that the point was **well taken.**

Upon vote, the amendment changing the word “is” to the phrase “appears to be” was **adopted.**

41-19 Assembly Recessed

The order of the day having arrived, the Assembly recessed at 4:00 p.m. for worship to reconvene for business at 9:30 a.m. Thursday morning. TE Aaron Bjerke led in prayer.

Fourth Session - Thursday Morning June 20, 2013

41-20 Assembly Reconvened

The Assembly reconvened at 9:45 a.m. on June 20, 2013, with prayer by TE Matthew Terrell and the singing of “In Christ Alone.”

The Stated Clerk informed the Assembly as to the current place on the docket. He reminded the Assembly of the special order at 11:30 for the Nominating Committee. He also explained when points of order are debatable and when not.

41-21 Committee on Review of Presbytery Records (continued from 41-18, p. 22)

The Chairman led the Assembly in prayer and resumed the report.

The amendment in the minority report on Recommendation 6 (p. 492) having been approved as amended (see 41-18, p. 23), the minority report was before the Assembly as the main motion.

An **amendment to strike** the rationales 1, 2, and 4 (pp. 492-93) was moved by TE David Coffin. The Moderator **ruled** that it is appropriate to amend the rationale because it is mandated that the rationale be sent to the presbytery. The amendment was **approved**.

TE Daniel Jarstfer asked for clarification of the question being voted on, that in passing Recommendation 54 the Assembly had not approved paedocommunion, and that therefore in passing the minority report on Recommendation 6, the Assembly would not be contradicting its previous action. The Moderator said that the Assembly had not affirmed paedocommunion and so would not be contradicting its previous action by passing the minority report (*BCO* 14-7; *RAO* 16-8).

On motion, debate was closed.

The **amended minority report** regarding section c of Recommendation 6 (CFL Presbytery) **having been adopted** as an amendment to 6.c and therefore part of the main motion, **Recommendation 6** was **adopted as a whole**.

Recommendations 14 and 46 were **adopted**.

Recommendation 40 (p. 447) was moved. TE Andrew Barnes rose to present a minority report on Recommendation 40 (p. 493). RE Howie Donahoe raised a **point of order** based on *BCO* 40-3, that this minority report addresses a judicial case and therefore is out of order. The point of order was ruled **well taken** (on the same grounds as given in endnote 1). The ruling of the chair was **appealed**, and the chair was **sustained** (on the same grounds as given in endnote 3).

Recommendation 40 was **adopted**.

41-22 Parliamentary Inquiry

TE David Coffin raised a parliamentary inquiry, asking whether it were not the case “that, according to *RONR* (11th ed.), since a point of order cannot be debated (*RONR* [11th ed.]; p. 249, #5), an appeal to the Moderator’s ruling on a point of order cannot be debated (*RONR* [11th ed.], p. 257, #5.[c]).”

The Moderator responded in the affirmative.

41-23 Supplemental Report of CoC on Interchurch Relations (see also 41-17, p. 18)

On motion, the **docket** was **amended** to hear the report.

Chairman TE Duncan Rankin led the Assembly in prayer and presented the Supplemental Report (below). **Recommendation 6**, as revised by the Committee of Commissioners, was **adopted**.

The Chairman closed in prayer.

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

I. Business Referred to the Committee: Item III. 6 of the IRC Committee of Commissioners Report dated June 18, p. 20, referred by General Assembly.

II. Statement of Major Issues Discussed: Item III. 6 reconsidered for clarity upon recommendation of General Assembly.

III. Recommendations

The Committee of Commissioners has clarified Recommendation 6 to read as follows:

6. That exception be taken to the Permanent Committee too narrowly construing the directive of the 40th General Assembly in limiting their reporting to the GA only “to any position, or action adopted by the Board of Directors of the National Association of Evangelicals or also implemented by the present staff of the NAE that is contrary to the specific actions of the General Assembly of the PCA,” (See Minutes of Permanent Committee, April 2, 2013, p. 2, Motion 12).

Ground: The directive emphatically specified that the Committee was “to be alert for and report to the General Assembly any action or position taken of the NAE,” (Minutes, April 2, 2013) *Adopted*

IV. Commissioners Present:

Presbytery

Catawba Valley
Central Carolina
Cheasapeake
Fellowship
Georgia Foothills

Commissioner

TE Steve Stout
TE Irfon Hughes
RE Douglas A. Johnson
RE Lee Summerville
TE Ronald W. Clegg

MINUTES OF THE GENERAL ASSEMBLY

Houston Metro	TE W. Duncan Rankin
Iowa	TE Timothy Diehl
Metro Atlanta	RE Brian Cochrum
Mississippi Valley	TE Robert Steven Hill
New York State	TE Edward W. Suffern
North Florida	TE Stephen C. Jennings
Pacific Northwest	TE Sy Nease
Palmetto	TE Eric R. Dye
Philadelphia Metro West	TE William G. Mayk
Piedmont Triad	RE Dempsey Essick
Pittsburgh	TE Chris Malamisuro
Potomac	TE William Evan Boyce
Southern New England	TE Craig Luekens
Southwest Florida	TE Dustyn Eudaly
Tennessee Valley	TE C. N. Willborn

Guests present: RE James Walters and TE L. Roy Taylor

Respectfully submitted,

TE W. Duncan Rankin, Chairman

TE C. N. Willborn, Secretary

41-24 Mission to North America (MNA) Reports - Informational and Committee of Commissioners (CoC)

TE Murray Lee, CoC Chairman, led the Assembly in prayer and presented the CoC report (below)

Recommendations 1, 2, 4-14 were **adopted**. **Recommendation 3** was **deferred to the CoC on AC**.

TE Jim Bland, Coordinator of MNA, presented a video on church planting in the midwestern region of the United States. (See Appendix G, p. 269, for the full report of the MNA Permanent Committee).

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 (May 2012, September 2012; March 2013)
- C. MNA Permanent Committee Recommendations
- D. Overtures referred to Committee: Overtures 2, 3, 9
- E. MNA Permanent Committee Audit and 2014 Budget

II. Statement of Major Issues Discussed

- A. MNA Permanent Committee Report
- B. MNA Permanent Committee Minutes (May 2012, September 2012; March 2013)
- C. MNA Permanent Committee Recommendations
- D. Overtures referred to Committee: Overtures 2, 3, 9
- E. MNA Permanent Committee Audit and 2014 Budget

III. Recommendations (see *Note, p. 2)

1. That having reviewed the work of the MNA Coordinator during 2012 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 2012 and recommends his re-election as MNA Coordinator for another year. Attachment 3 (Permanent Committee Report, p. 282) provides a complete list of MNA staff; see Attachment 4 (Permanent Committee Report, p. 283) 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 (Permanent Committee Report, p. 284) for Bethany's Report. *Adopted*
3. That the General Assembly adopt the 2014 MNA Budget and commend it to the churches for their support. *Deferred to CoC on AC*
4. That the General Assembly adopt the 2012 MNA Audit. *Adopted*
5. That TE Chaplain Delbert Farris, RE Bentley Rayburn, and TE Stewart Sherard, be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2017. *Adopted*
6. That **Overture 2** from North Texas Presbytery to "Amend BCO 5" **be referred to MNA Permanent Committee** for the coming year, to propose revisions to perfect BCO 5; the review will include but not be limited to the amendments presented in the overture. The MNA Permanent Committee will bring a recommendation on Overture 2 to the 42nd General Assembly. Grounds: Further refinement

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- of *BCO* 5 would be helpful; the content of Overture 2 should be considered, along with other input, to complete the process. *Adopted*
7. That **Overture 3** from North Texas Presbytery to “Amend *BCO* 8-6” **be referred to MNA Permanent Committee** for the coming year, to propose revisions to perfect *BCO* 8-6; the review will include but not be limited to the amendments presented in the overture. The MNA Permanent Committee will bring a recommendation on Overture 3 to the 42nd General Assembly. Grounds: the current wording of *BCO* 8-6 was written when there were no defined presbyteries throughout most of the US and Canada. A more complete review of the call of an Evangelist and its definition is appropriate. *Adopted*
8. That the Guidelines found in Attachment 6 (Permanent Committee Report, p. 286) **be approved**, in response to **Overture 38 to the 40th General Assembly** (“Update Presbytery Multiplication Guidelines”). *Adopted*
9. That **Overture 9** from James River Presbytery to “Form Tidewater Presbytery,” **be answered in the affirmative and amended as requested by James River Presbytery to change the new presbytery name to Tidewater Presbytery and the effective date of establishing Tidewater Presbytery be moved from January 1, 2014, to October 19, 2013.** *Adopted*
10. That the May 2012 minutes be approved without exception. *Adopted*
11. That the September 2012 minutes be approved without exception and with notations. *Adopted*
12. That the March 2013 minutes be approved without exception, and one notation. *Adopted*
13. That TE (COL) Peter Sniffin, be appointed to serve as PCA member of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2014, replacing TE Malcolm (Mack) Griffith. *Adopted*
14. That TE (ILT) Charlie Dey, be appointed to serve as PCA member of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2017, replacing TE Chaplain Delbert (Del) Farris. *Adopted*

IV. Commissioners Present:

Presbytery
Calvary
Central Carolina
Covenant

Commissioner
RE Tom Sevcik
RE Flynt Jones
RE Ken Hargis

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Evangel	TE Murray Lee
Fellowship	RE John Robinson
Georgia Foothills	TE Charles Godwin
Gulf Coast	TE Joe Grider
Iowa	TE Larry Hoop
James River	TE David Dickson
Korean Capitol	TE Hansoo Jin
Metro Atlanta	RE Dan Case
Mississippi Valley	TE Wilson Shirley
North Florida	TE Jim Huster
Northern California	TE Brad Mills
Pacific Northwest	TE John Rantal
Palmetto	TE Todd Weedman
Piedmont Triad	RE Jesse King
Pittsburgh	TE James Spitzel
Platte Valley	TE Stuart Kerns
Southeast Alabama	TE Michael Alsep
Southeast Louisiana	RE Mark Thompson
Southern New England	TE Kevin Nelson
Susquehanna Valley	RE Jeb Bland
Western Carolina	TE James Phillis
Westminster	RE Steve Leutbecher

Respectfully submitted:

/s/ TE Murray Lee, Chairman

/s/ TE Joe Grider, Secretary

**41-25 PCA Retirement & Benefits, Inc. (RBI) Reports -
Informational and Committee of Commissioners (CoC)**

RE Gary D. Campbell, President of the Board of RBI, led the Assembly in prayer and presented the Informational Report. (See Appendix J, p. 316, for the full report of the RBI Agency Report.) He spoke of the need for ministers to plan now for their future retirement and encouraged ruling elders to speak with their pastors about their retirement needs and advocate for their pastors in their Sessions.

RE Collie W. Lehn, CoC Chairman, presented the CoC report (below). **Recommendations 1-3, 5-6** were **adopted**. **Recommendation 4** was **deferred to the CoC on AC**.

A **point of personal privilege** was made by RE Dr. Cub Culbertson regarding the need for young ministers to remain in Social Security.

**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 2014 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 the findings of the 2011 Retirement Readiness Survey, the Ministerial Relief fund, Pastors' Widows Fund, Call Package Guidelines, the need for proper retirement planning, the need for proper savings, and the need to grow service model (proactive calling program).
- B. RE Campbell introduced TE Bob Clarke, RBI's Director of Ministerial Relief, to discuss "The Cure." TE Clarke discussed the need to raise 10 million dollars for the Widows Fund. Highlighted and introduced the Development Officer, TE Bruce McRae, just hired to assist in raising the needed funds. Mentioned the Servant Care program for TEs and their families.
- C. RE Campbell returned to continue a presentation regarding the Budget. Showed a PowerPoint regarding budget/expense comparison, expense ratio of funds and fees, and expense ratio projection. It is anticipated that the larger than normal increase in the budget will be offset by a reduction in investment management and mutual fund fee expenses.
- D. RE Campbell opened up the floor for a question and answer session. RE Campbell answered several questions. Mark Melendez answered a question in regards to the Call Package Guidelines. TE David Anderegg also spoke regarding the Call Package Guidelines.

III. Recommendations

- 1. That the General Assembly approve the minutes of the board meetings dated August 10, 2012, November 9, 2012, and March 8, 2013; with exceptions of form; *Adopted*

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2. That the General Assembly adopt the 2012 audit report dated April 30, 2013, by Capin Crouse LLP; *Adopted*
3. That the General Assembly approve the use of Capin Crouse LLP to conduct the 2013 audit; *Adopted*
4. That the General Assembly approve the 2014 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 2014 Trustee Fee Agreement for the Retirement Plan Trust and the Health & Welfare Benefits Trust; *Adopted*
6. And, that the General Assembly urge member churches to participate in the annual Relief Ministry Christmas Offering and/or to budget regular benevolence giving to support relief activities through the Ministerial Relief Fund. *Adopted*

IV. Commissioners Present:

Presbytery

Calvary
Central Carolina
Chesapeake
Covenant
Eastern Carolina
Georgia Foothills
Gulf Coast
Heartland
James River
Metro Atlanta
Nashville
Philadelphia Metro West
Pittsburgh
Potomac
Southeast Alabama
Southeast Louisiana
Susquehanna Valley

Commissioner

RE Collie W. Lehn
TE Stanley E. Layton
TE Brian LoPiccolo
TE William C. Heard
RE Frederick Gervais
RE Paul Kooistra Jr.
RE Ben Brown
TE Andrew J. Barnes
TE William Daniel Lipford
TE Robert G. Carter
RE John C. Pink
RE Eric D. Vannoy
TE Jonathan Price
RE Michael VanDerLinden
RE Dennis Crowe
TE Joshua A. Martin
TE Robert P. Eickelberg

Respectfully submitted,
/s/ RE Collie W. Lehn
Chairman

/s/ RE Michael VanDerLinden
Secretary

41-26 Reformed University Ministries (RUM) Reports - Informational and Committee of Commissioners (CoC)

TE Rod Mays, Coordinator of RUM, led the Assembly in prayer and informed the Assembly of the World Missions Conference for college students that RUM and MTW are co-sponsoring November 2013 at the TD Convention Center in Greenville. He presented an Informational Video with personal testimonies from college students. (See Appendix K, p. 323, for the full RUM Permanent Committee Report.)

RE Richard Dolan, Chairman, presented the CoC report (below). **Recommendations 1-2, 4-5 were adopted. Recommendation 3 was deferred to the CoC on AC.**

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 the 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 meetings of the Committee on Reformed University Ministries for October 2, 2012, and March 5, 2013. *Adopted*
- 2. That the General Assembly adopt the financial audit for Reformed University Ministries for the fiscal year ending December 31, 2012, by Carr, Riggs & Ingram, LLP. *Adopted*
- 3. That the General Assembly approve the 2014 budget of Reformed University Ministries as presented through the AC. *Deferred to CoC on AC*

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4. That the General Assembly receive as information Attachments 1, 2, 3, and 4 [Permanent Committee Report]. *Adopted*
5. MSP That the General Assembly re-elect TE Rod S. Mays as Coordinator of Reformed University Ministries for the 2013/2014 term and commend him for his faithful service. Please see the RUM release on p. 331 of the Permanent Committee Report. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Calvary
Central Carolina
Central Georgia
Chesapeake
Chicago Metro
Eastern Carolina
Evangel
Fellowship
Georgia Foothills
Gulfstream
Illiana
Metropolitan New York
Mississippi Valley
Nashville
North Florida
North Texas
Ohio
Philadelphia
Piedmont Triad
Pittsburgh
Potomac
Savannah River
South Coast
South Texas
Southeast Alabama
Tennessee Valley
Westminster
Wisconsin

Commissioner

TE Mark Miller
RE David Hylosp
RE Jeff Clayton
TE Dean Conkel
TE Greg Doty
TE Wes Neal
TE David Osborne
RE Douglas Haskew
TE John McArthur Jr
RE Richard Dolan
TE Randolph Patterson
TE Jared Nelson
TE Donald Friederichsen
RE Neil Barnes
RE Frank Wonder
RE Herman Gunter IV
TE Brent Corbin
TE D.Blair Smith
TE Will Spokes
TE Chris Bitterman
RE Tom Marshall
RE Richard Osborne
TE Craig R. Rowe
TE Peter Ronald Jones
TE Wade Coleman
TE Gary Spooner
TE James Paul Hahn Jr.
TE Joel Kavanaugh
TE Shaun Spencer

Respectfully submitted,
/s/ RE Richard Dolan, Chairman

/s/ TE David Osborne, Secretary

41-27 PCA Foundation (PCAF) Reports - Informational and Committee of Commissioners (CoC)

RE Randel N. Stair, President of the Board of PCAF, led the Assembly in prayer and presented the Informational Report of the Foundation, explaining its work, including the Advise and Consult Fund. (See Appendix I, p. 312, for the full PCAF Report.]

TE Richard H. Lang, CoC Chairman, presented the CoC report (below). **Recommendations 1-2, 4 were adopted. Recommendation 2 was deferred to the CoC on AC.**

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

I. Business Referred to the Committee

- A. Presbyterian Church in America Foundation, Inc., (PCAF) Board Report
- B. PCA Foundation, Inc., Board Meeting Minutes dated August 3, 2012, and March 1, 2013
- C. PCA Foundation, Inc., Board Recommendations
- D. PCA Foundation, Inc., Audited Financial Statements
- E. PCA Foundation, Inc., 2014 Proposed Budget

II. Statement of Major Issues Discussed

- A. The work of the PCA Foundation, Inc., Board of Directors, as presented in the PCA Foundation Board Minutes and Report.
 - Reviewed Board Minutes as to format and substance to determine whether there were violations of the Assembly's guidelines or need for notations.
 - Minutes contained no exceptions or notations.
- B. The Recommendations of the PCA Foundation, Inc., Board.
- C. Financial Statements of the PCA Foundation, Inc., audited by Capin Crouse, LLP.
- E. The proposed 2014 budget for the PCAF.

III. Recommendations (see *Note, p. 2)

- 1. That the Financial Audit for the PCA Foundation for the calendar year ended December 31, 2012 by Capin Crouse, LLP be adopted.
Adopted
- 2. That the General Assembly approve the proposed 2014 budget of the PCA Foundation, Inc., as presented through the AC.

Deferred to CoC on AC

3. That the minutes of Board meetings of August 3, 2012 and March 1, 2012 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*

IV. Commissioners Present:

Presbytery

Calvary
Chesapeake
Covenant
Georgia Foothills
Korean Eastern
Pacific Northwest
Pittsburgh
Western Carolina

Commissioner

TE Robert D. Cathcart Jr.
RE Timothy M. Persons
TE Donald Wiggins Locke
TE Kellett V. Thomas
RE Marcus Yoo
RE Norm Pendell
TE Richard H. Lang
RE Conley Brown

Respectfully submitted,

/s/ TE Richard H. Lang, Chairman

/s/ RE Timothy M. Persons, Secretary

41-28 Report of the Ad-Interim Committee on Insider Movements (see also 41-34)

TE David B. Garner led the Assembly in prayer, and presented the report (See Appendix V, p. 627). The report was interrupted for the Special Order of the day.

41-29 Special Order: Report of the Nominating Committee

TE Jon D. Green, Chairman, led the Assembly in prayer and presented the report (see Appendix P, p. 368) and the supplemental report (Appendix P, p. 402).

TE Green made a **motion** to approve in gross all those who stand to be elected and are without contest.

Prior to adoption of the motion, a parliamentary inquiry was made by TE David Coffin regarding the order in which the nominations are customarily put to a vote. The Stated Clerk responded that the custom of the Assembly was to consider nominees in the order in which they are printed in the report, namely, TEs first.

A **procedural motion** was made by TE David Coffin that in any case where two members of the same presbytery have been nominated to a Committee or Agency and the election of one would preclude a vote on the other, the Assembly settle the order of consideration by the “flip of a coin.” Discussion followed.

TE Daniel Jarstfer made a **point of Order** regarding the Moderator not taking speakers for and against the motion on the floor. The point of order was **well taken**.

TE Andy Webb made a **substitute procedural motion** to follow the order that has been customary to the Assembly, following from left to right on the page and considering Teaching Elders first.

A **point of order** was made that the substitute procedural motion was in fact a speech against the Committee's original motion. The Moderator **ruled** that the **point of order** was **not well taken** because that motion was not before the Assembly. A **point of order** was raised by TE David Stewart that the current debate was out of order in that it related to a motion not before the Assembly. The Moderator **ruled** that the **point of order** was **not well taken**. The Chair was **appealed**, and the Assembly **sustained the chair**. On motion, debate was closed.

The **substitute procedural motion** was **adopted** and became the main motion.

TE Sean Lucas made a **substitute procedural motion** (to what was now the main motion) to follow the proposal made by the Nominating Committee (p. 403), namely, that the Assembly consider the ruling elder nominees for the Standing Judicial Commission (SJC) before the teaching elder nominees for the SJC. Discussion followed. The question was called.

A **point of order** was raised by RE Jack Watkins that debate was still open since the call of the question did not include all matters being considered. The point was **well taken**.

(See 41-32 below for continuation of the report.)

41-30 Assembly Recessed

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

Fifth Session – Thursday Afternoon June 20, 2013

41-31 Assembly Reconvenes

The Assembly reconvened at 1:30 p.m. with prayer by TE Paul W. Taylor III.

41-32 Report of the Nominating Committee (continued from 41-29, p. 35)

The substitute motion "that the Assembly consider the ruling elder nominees for the Standing Judicial Commission before the teaching elder nominees for the Standing Judicial Commission" was on the floor.

RE Herman Gunter IV made a **substitute motion** for the substitute “that we adopt the historic practice of the church that goes back millennia, as given by example to us in Acts chapter 1, and that we cast lots, through the flipping of a coin, after prayer by two or more men, to decide whether to consider the TE or RE first when there are two candidates from a single presbytery.” TE Sean Lucas raised a **point of order** that a substitute for a substitute is out of order. The Moderator **ruled** that a substitute for a substitute is **in order**, and that the point of order was **not well taken** on the grounds that a substitute is an amendment by substitution and there may be two amendments to a main motion (*RONR*, p. 154, fn, specifies that there may be a substitute for a substitute.) On a two-thirds vote, debate was closed on all matters before the Assembly.

The **substitute for the substitute** was **defeated**. The **substitute** was **defeated**. The **substitute that had become the main motion** was **adopted**.

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

Administrative Committee, Alternate: TE S. James Bachman, Jr.

(note: TE Timothy LeCroy withdrew his name).

Committee on Constitutional Business, Class of 2017: TE Larry C. Hoop

Committee on Constitutional Business, Alternate: RE Stephen W. Dowling

Board of Directors, Ridge Haven, Class of 2018: RE L. B. “Pete” Austin

Board of Trustees, Covenant Seminary, Class of 2017: RE Stephen Thompson

Committee on Mission to the World, Alternate: TE Roland Barnes

Standing Judicial Commission, Class of 2015: TE Grover Gunn

Counted vote: Boroughs 341, Gunn 394, Shuffield 12

(note: TE Christopher Vogel withdrew his name).

Standing Judicial Commission, Class of 2017: TE Raymond Cannata

Counted vote: Cannata 444, Aquila 435

Standing Judicial Commission, Class of 2017: RE E.J. Nusbaum

Theological Examining Committee, Alternate: RE William “Bill” Cranford

41-33 Standing Judicial Commission Oath of Office Administered SJC Declared Judicial Commission of the 41st Assembly

The Moderator administered the oath of office to all the newly elected members of the Standing Judicial Commission present, and the Assembly **declared** the Standing Judicial Commission to be the Judicial Commission of this Assembly in accord with *BCO* 15-4.

The following members took their vows: Teaching Elders Ray Cannata and Fred Greco, and Ruling Elders John Bise, E.J. Nusbaum, and John Pickering.

41-34 Report of the Ad-Interim Committee on Insider Movements

(continued from 41-28, p. 35)

TE David Garner led the Assembly in prayer, and resumed the report. A motion was made to approve the recommendations of the committee (Appendix V, p. 634).

The **minority report** was moved as a **substitute** by TE Nabeel T. Jabbour, who stated that the only difference is the additional recommendation (Appendix V, p. 759, recommendation #3).

Time having expired on debate of the issue, the **substitute** was **adopted** 426-400, becoming the main motion.

TE Nelson Jennings offered as an amendment to the [new] main motion an additional recommendation that: “the 41st General Assembly acknowledge the cultural and linguistic limitations of the PCA that affect our understandings, evaluations, and instructions regarding such missiologically complex realities as Insider Movements and Bible translations around the world.” Discussion ensued. The amendment did not pass.

Time was extended twice on the substitute as the main motion.

A **motion** by TE James L. Harvey III to **recommit** was **ruled** to be **in order**, with understanding that the matter of the extension of the committee and budget considerations would then be referred to Administrative Committee per *RAO* 9-2.

A **substitute motion** for the motion to recommit was made by TE Mark Bates to approve only the affirmations and denials given in the recommendations to the churches, without either the majority or the minority report narratives. A **point of order** was raised concerning whether this substitute motion was in order since there were already on the floor both a motion and a motion to recommit. The Moderator **ruled** that the point was **not well taken** and that a substitute motion was permissible because two levels of amendment are allowed for a motion. On further consideration, the Moderator **ruled** that since this substitute referred to matters not before the Assembly, it was **out of order**. Discussion continued on the motion to recommit.

Time having expired for debate, the motion to **recommit** the Committee’s report and all matters related to it was **adopted** 438-402.

During the report, the Moderator yielded the chair to former Moderator John White.

41-35 Procedural Motion to Amend the Docket

By a two-thirds vote, a **motion** by RE Jay Neikirk to **amend the docket** was **adopted** to set a special order for 4:20 (or, if a report is in progress at that time for immediately following that report) to allow the

Overtures Committee to present a partial report on Overtures 19 and 23 so that if the actions recommended by the Overtures Committee do not come to pass, the Committee will have time to meet and develop revised recommendations.

41-36 Point of Personal Privilege

TE Joseph Wheat rose to a **point of personal privilege**, warning the Assembly about the use of excessive emotion to sway arguments and requesting that commissioners lower the level of emotion and language as they try to find out what is true.

41-37 Report of the Cooperative Ministries Committee

TE Mike Ross explained the membership of, and purpose for, the Cooperative Ministries Committee. On motion, the **report** (Appendix M, p. 345) was **received to be spread upon the minutes**.

41-38 Point of Order

A **point of order** raised by TE Daniel Jarstfer that points of personal privilege should conform to *RONR* included a request that the Moderator in the future inquire as to the nature of a personal privilege and rule on its appropriateness. The point of order was **ruled well taken**.

The Moderator, being a member of the Standing Judicial Committee, yielded the chair to former Moderator Mike Ross.

41-39 Report of the Standing Judicial Commission

RE John White led the Assembly in prayer and presented the Report of the SJC (Appendix T, p. 551).

TE Andrew Barnes sought to register an objection to the decision of the Standing Judicial Commission on Case 2012-05, Hedman v. Pacific Northwest Presbytery. A **point of order** was raised by TE David Coffin that a General Assembly commissioner's registering an objection to an SJC decision on a case is out of order because only a member of the Standing Judicial Commission who did not have a right to vote on a case may register an objection (*BCO* 15-4; 39-2; 45-4). The Moderator **ruled** the point of order was **well taken** because the only person who could file an objection to the SJC's judgment on Case 2012-05, Hedman v. Pacific Northwest Presbytery, was an SJC member who was disqualified under *BCO* 39-2.⁴ The ruling was **appealed**, and the Chair was **sustained**.

RE John White closed the report with prayer.

41-40 Report of Committee on Constitutional Business

TE Mark A. Rowden, Chairman, led the Assembly in prayer.

TE David Coffin raised a **point of order** that the exception of substance to the March 6, 2013, minutes of the SJC (2012-06 Bethel vs. SE Alabama), (Appendix O, p. 364), is out of order because in them the CCB takes exception to an SJC case and to its decision and therefore violates the prohibitions in *RAO 17-1*, final paragraph. The Moderator declared the point **well taken**, and **ruled** that the lines be struck. TE Art Sartorius made a **parliamentary inquiry** as to whether point of order was premature since the report had not yet come before the Assembly. The Stated Clerk reviewed the proper order of procedure, explaining that if an exception is ruled out of order, it is taken “off the table.”

TE Sartorius inquired as to whether the ruling to strike would apply also to the exceptions of substance to the September 6, 2012, and November 29, 2012 minutes. The Moderator said that the question was out of order because the Assembly was dealing only with the removal of specific lines. The Moderator’s previous ruling was **appealed**, and the Chair was **sustained**.

Chairman Rowden proceeded to presentation of the report (Appendix O, p. 361) as information.

TE Art Sartorius made a **parliamentary inquiry** regarding the other exceptions of substance to the SJC minutes (Appendix O, p. 365), “one of which,” he thought, had been “covered by the previous ruling.” He asked how these would be handled. The Stated Clerk replied that it would go to the SJC officers for a response.

TE David Coffin suggested that the exceptions to the SJC minutes for September 6, 2012, and November 29, 2012, should be included in the Moderator’s ruling on the March 6, 2013 ruling. The Moderator responded that his previous ruling should cover all three exceptions.

TE Coffin commented that he had not addressed the minority report because, as the minority report is not the report of the CCB, it could never, regardless of its opinion, become the occasion for someone to move that a case be reconsidered.

41-41 Partial Report of Overtures Committee (see also 41-51, p. 61)

RE Steven Dowling, Chairman, led the Assembly in prayer and presented a partial report (see p. 64 for full CoC report).

Recommendation 19 was presented, requesting that the Moderator **rule Overture 19 constitutionally out of order** on the grounds given on

p. 69. The Moderator considered the **point of order** raised by the committee **well taken**, and **so ruled**.

The ruling of the Moderator was **appealed** by RE Gerald Korkenmeier, who asked permission to give the grounds of the appeal. TE Joshua Moon raised a **point of order**, which was **well taken**, that RE Korkenmeier could not enter the debate because he is a member of the Overtures Committee.

A **point of order** was raised by TE Daniel Jarstfer that a rationale is permitted for the challenge to the chair. The **point of order** was **well taken**. RE Bob Mattes raised as a **point of order** that the Assembly was by-passing the procedure given in *RAO* 15-8 and 9 for dealing with a minority report. The Moderator **ruled** that he was debating and that the proper procedure would be to vote to overrule the Chair's ruling on Overture 19.

TE Jarstfer gave as his ground for challenging the chair that if the ruling were sustained, all avenues approached in this Assembly for review and control by the General Assembly of the SJC would be closed.

Upon vote, the **ruling** of the chair on Overture 19 was **sustained**.

A **parliamentary inquiry** was made by RE Bob Mattes as to why, in his view, the Assembly was not following *RAO* 15-8 and 9 in this matter. He was answered by the Stated Clerk as parliamentarian, who explained that a minority report is a subsidiary motion, i.e., moving to amend by substitution. A point of order takes precedence (*RONR* [11th ed.], p. 247, l. 13 – p. 248, l. 4) over a number of motions, and no subsidiary motion is allowed for a point of order. Because a minority report is a subsidiary motion, that minority report goes away if the ruling of the chair on the point of order is sustained.

TE Andrew Barnes made a **parliamentary inquiry** as to whether the *RAO* had authority over *Robert's Rules of Order (RONR)*. The parliamentarian explained the hierarchy of standards for procedure: first, the Constitution (*BCO* and Westminster Standards); second, *RAO*; third, *RONR*. For any motion to proceed, however, it must be in order, and Overture 19 has been ruled out of order, so there is now no valid motion for which the minority report may be a substitution. The Moderator further answered that the *RAO* does take precedence over *RONR*. Since Overture 19 has been taken off the table, there cannot be a minority report.

Recommendation 23 (p. 76) was presented, with a procedural request that the Moderator rule Overture 23 constitutionally out of order.

The Stated Clerk, upon request by the Moderator, instructed the body concerning the applicable rules.⁵

The Moderator **ruled** that the **point of order** raised by the committee **well taken**. The ruling of the Moderator was **appealed**, and the chair was **sustained**.

MINUTES OF THE GENERAL ASSEMBLY

RE Dowling led the Assembly in prayer. (See 41-50, p. 61, for continuation of report.)

Moderator Terrell resumed the chair.

41-42 Report of Theological Examining Committee

RE Terry Eaves, Chairman, led the Assembly in prayer and presented the report (Appendix R, p. 515). He reported that the committee examined TE Stephen T. Estock to serve as Coordinator of the Christian Education and Publications Permanent Committee. The committee commends TE Estock to the Assembly.

41-43 Covenant College Reports - Informational and Committee of Commissioners (CoC)

TE Erik McDaniel, CoC Chairman, led the Assembly in prayer and presented the CoC report (below).

Recommendations 1-2, 4-7 were **adopted**. **Recommendation 3** was **deferred** to the CoC on AC.

RE J. Derek Halvorson, President of Covenant College, presented a video report on the ministry of the College. He reported that over 95% of Covenant College graduates are members or regular attenders of local churches. (See Appendix E, p. 234, for the full report of Covenant College.)

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, 2014.
- B. Covenant College Financial Report.
- C. Covenant College Permanent Committee Minutes from October 4-5, 2012, Minutes from November 21, 2012, telephonic meeting, and Minutes from March 14-15, 2013.
- D. Report of Covenant College to the 40th General Assembly.

II. Statement of Major Issues Discussed

- A. Report from Covenant College President RE Derek Halvorson.
- B. The minutes of the meetings of the Covenant College 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 2013-2014 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, 2012, and prepared by Hazlett, Lewis, and Bieter, PLLC. *Adopted*
5. That the General Assembly approve the minutes of the meetings of the Board of Trustees for October 4-5, 2012, November 21, 2012, and March 14-15, 2013; with notations and with exceptions of form. *Adopted*
6. That the General Assembly receive as information the foregoing Annual Report of Covenant College, 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 pray for Covenant College in its mission and ministry. *Adopted*

IV. Commissioners Present:

Presbytery

Blue Ridge
Calvary
Catawba Valley
Central Georgia
Chesapeake
Chicago Metro
Covenant
Eastern Carolina
Eastern Pennsylvania
Evangel
Gulfstream
Heartland

Commissioner

TE Charles Nall
RE Michael Swart
TE Brandon Meeks
RE Douglas Pohl
TE Robert J. Borger
TE Donald Paul Johnson
TE Clint Wilkie
TE Grant M. Beachy
TE Richard W. Tyson
TE Erik McDaniel
TE Jay Forester
TE James Baxter

MINUTES OF THE GENERAL ASSEMBLY

Heritage	TE Rick A. Gray
Houston Metro	RE Richard Stacey
James River	TE Joseph E. Brown
Mississippi Valley	RE Michael W. Triplett
New York State	TE Tom Kristoffersen
Northern Illinois	TE Dave Thomas
Ohio	TE Jeffrey Fartro
Philadelphia	TE Bruce A. McDowell
Pittsburgh	RE L. Stanley Jenkins
Potomac	RE Robert Mattes
Savannah River	TE Goeffrey Thomas Gleason
Siouxlands	RE Ryan Arkema
South Texas	TE Scott Floyd
Southeast Alabama	RE Bob Norman
Southeast Louisiana	TE Stuart Mills
Southwest	TE John Edgar Eubanks, Jr.
Susquehanna Valley	TE David Kertland
Tennessee Valley	RE Loren Hartley
Warrior	TE Joseph V. Carmichael
Western Carolina	TE Lonnie W. Barnes
Westminster	TE Daniel J. Jarstfer

Respectfully submitted,

/s/ TE Erik McDaniel, Chairman

/s/ RE Loren Hartley, Secretary

41-44 Mission to the World Reports - Informational and Committee of Commissioners (CoC)

TE Paul Kooistra, Coordinator of MTW Permanent Committee, led the Assembly in prayer and presented an informational video on the work of MTW (see Appendix H, p. 289, for the full MTW Permanent Committee Report). He asked the Assembly to pray for the selection of the man who will be the next Coordinator of MTW and for God's blessing on his ministry.

TE H. Thomas Patton III, CoC Chairman, led the Assembly in prayer and presented the CoC report. **Recommendations 1-5, 7-10** were **adopted**. **Recommendation 6** was **deferred** to CoC on AC.

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

I. Business Referred to the Committee

- A. Review of CMTW minutes from March 14-15, 2012.
- B. Review of CMTW minutes from September 26-27, 2012.

- C. Review of 2011 Financial Audit.
- D. Review of Recommendations from 2012 Committee of Commissioners.

II. Statement of Major Issues Discussed

- A. Each of the subcommittees reported back to the Committee as a whole.
- B. The Committee discussed the addition of a tenth recommendation:
That the GA commend with gratitude to God the fine work for His kingdom done by the MTW missionaries, staff, and CMTW during the past year through the work of the Holy Spirit.

III. Recommendations (see *Note, p. 2)

1. That the General Assembly urge churches to set aside the month of November 2013 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 2013 and distributed by MTW. *Adopted*
3. That the General Assembly urge churches to set aside Sunday, November 10, 2013, as a day of prayer for the persecuted church worldwide. (Please look for prayer resources on the MTW website.) *Adopted*
4. That the General Assembly urge churches to participate in the 2013 PCA Global Missions Conference to take place in Greenville, S.C., Nov. 8-10. *Adopted*
5. Having performed his annual evaluation and with gratitude to God, CMTW recommends Dr. Paul Kooistra for the excellent leadership he has provided to MTW and recommends that Dr. Kooistra be re-elected as Coordinator of MTW. *Adopted*
6. That the proposed budget of MTW, as presented through the Administrative Committee, be approved. *Deferred to CoC on AC*
7. That the minutes of the meeting of CMTW of March 14-15, 2012, be accepted. *Adopted*
8. That the minutes of the meeting of CMTW of September 26-27, 2012, be accepted. *Adopted*

MINUTES OF THE GENERAL ASSEMBLY

9. Regarding MTW's 2011 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December, 2011. They also noted in CMTW minutes that CMTW had accepted the audit. The Committee of Commissioners noted that no action was required by the auditors in their management letter. *Adopted*
10. That the GA commend with gratitude to God the fine work for His kingdom done by the MTW missionaries, staff, and CMTW during the past year through the work of the Holy Spirit. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Central Carolina
Chesapeake
Covenant
Eastern Canada
Evangel
Fellowship
Georgia Foothills
Grace
Gulfstream
Heartland
Heritage
Houston Metro
James River
Metro Atlanta
Mississippi Valley
Missouri
New York State
North Florida
North Texas
Northern Illinois
Northern New England
Northwest Georgia
Ohio
Ohio Valley
Pacific
Palmetto
Piedmont Triad
Pittsburgh

Commissioner

TE Jeffrey Zehnder
TE Thomas Hawkes
TE Daniel C. Broadwater
TE Michael Hart
TE Daniel Seale
TE Tom Patton
TE Dieter Paulson
RE Bruce Breeding
TE Knox Baird
TE Peter A. Bartuska
TE George Granberry
TE Thomas Harr
RE Richard Arbaugh
TE Jeff Ferguson
TE Jamie Lambert
RE Ford Mosby
RE Charlie Troxell
RE Keith Austin
RE Bob Moore
TE David Wilson
TE Justin Coverstone
TE Jon Taylor
TE Joel Smit
TE Mark A. Scholten
TE Mark Cary
TE Rick Hivner
RE Kevin Bolen
TE Francis Smith
RE Dave Johnson

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Potomac	TE Dave Dorst
Siouxlands	TE John M. Irwin
Southeast Alabama	RE Tommy James
Southwest	TE Philip Kruis
Southwest Florida	TE Bob Brubaker
Susquehanna Valley	TE David J. Fidati
Tennessee Valley	TE John Franklin Southworth Jr.
Western Canada	TE Ed Olson
Western Carolina	TE Jim Richter

Respectfully submitted,

/s/ TE Tom Patton, Chairman

/s/ TE Justin Coverstone, Secretary

41-45 Covenant Theological Seminary Informational and Committee of Commissioners (CoC) Reports

TE Andrew Siegenthaler, CoC Chairman, led the Assembly in prayer and presented the CoC report (see below).

Recommendations 1-6, 8-9 were adopted. **Recommendation 7** was **deferred** to CoC on AC.

TE Mark L. Dalbey, President of the seminary, led the Assembly in prayer and presented a video on the ministry of CTS. He gave a brief introduction of himself as the new President of Covenant Seminary as well as a look into the seminary's responsibility in training pastors and ministry leaders for the Church. (See Appendix F, p. 249, for the full report of Covenant Seminary.)

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 27-28, 2012; September 28-29, 2012; November 16, 2012; and January 25-26, 2013
- C. The minutes of the following meetings of the Executive Committee of the Board of Trustees: April 27, 2012
- D. The Financial Audit of Covenant Theological Seminary for fiscal year 2012-2013
- E. The proposed 2013-2014 Covenant Theological Seminary Budget

II. Statement of Major Issues Discussed

- A. TE Mark Dalbey, President of Covenant Theological Seminary, gave a report about the recently completed process of selecting a new president and transitions in leadership.

TE Dalbey reported the vision of the seminary to equip ministers for the future and their efforts to expand their influence throughout the world. He gave updates on faculty changes and the challenges of preparing students to lead churches when they graduate. He reported the efforts of the faculty to improve their work as a team of teachers.

- B. The following exceptions of form were found in the minutes of the Board of Trustees: April 27-28, 2012; September 28-29, 2012; November 16, 2012; January 25-26, 2013 (no quorum stated). The minutes of September 28-29, 2012, had an exception of substance (minutes do not reflect new faculty hire met the theological requirements for faculty). Note: TE Dalbey gave assurance that the new faculty had been thoroughly examined.

The minutes of the Executive Committee of the Board of Trustees for April 27, 2012 had an exception of form (no quorum stated).

- C. TE Dalbey briefly reported the Seminary's financial standing and provided a copy of the 2012 audit performed by by Capin Crouse LLC.

III. Recommendations (see *Note, p. 2)

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*
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 Theological Seminary's efforts at recruiting new students, evaluating and strengthening its programs, and seeking to make the Seminary a greater resource for the church both locally and globally. *Adopted*

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4. 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*
5. That the minutes of the meetings of the Board of Trustees of Covenant Theological Seminary for April 27-28, 2012; November 16, 2012; January 25-26, 2013 be approved as submitted with notations and exceptions of form as submitted (No quorum declared); that the minutes of September 28-29, 2012 be approved as submitted with exceptions of form and substance (Form: no quorum declared; Substance: minutes do not reflect new faculty hire was examined theologically); and that the minutes of the meetings of the Executive Committee of the Board of Trustees for April 27, 2012 be approved as submitted with notations and exceptions of form as submitted (No quorum declared). *Adopted*
6. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2012, by Capin Crouse LLC, be received. *Adopted*
7. That the proposed 2013–14 budget of Covenant Theological Seminary be approved as presented through the AC. *Deferred to CoC on AC*
8. That the General Assembly give thanks to God for the many years of faithful and excellent service Dr. Bryan Chapell has rendered to the Lord and His church as Faculty, President of Covenant Theological Seminary, Chancellor, and, now, President Emeritus. *Adopted*
9. That the General Assembly give thanks to God for calling Dr. Mark Dalbey to be the fifth President of Covenant Theological Seminary and pray that God would use Dr. Dalbey's leadership to fulfill the mission of the seminary. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Calvary
Central Carolina
Central Georgia
Chicago Metro
Covenant
Evangel
Georgia Foothills
Gulf Coast
Iowa
James River

Commissioner

TE Larry Elenbaum
TE Stacey Michael Cox
RE Walter J. Parrish III
TE Eric Ashley
TE David Salsedo
RE Bob Barber
TE Matthew Terrell
TE Hal Farnsworth
TE Robert B. Looper
TE Ian G. Hard
RE Dan Carrell

MINUTES OF THE GENERAL ASSEMBLY

Metro Atlanta	TE Dale Zarlenga
Metropolitan New York	RE Glenn Miles
Mississippi Valley	TE J. Scott Phillips
Nashville	TE Tony B. Giles
New Jersey	TE Phil Henry
North Florida	TE James D. Funyak
Northern Illinois	RE Fred Winterroth
Northwest Georgia	RE Tom Bryan
Pacific Northwest	TE Kyle J. Parker
Philadelphia	TE Erik Ludvig Larsen
Philadelphia Metro West	TE Dale T. Van Ness
Pittsburgh	TE LeRoy Capper
Potomac	TE J. Walter Nilsson
Providence	TE Andrew M. Siegenthaler
Rocky Mountain	TE Bryan Counts
Savannah River	TE Dave Vossellen
Southeast Alabama	TE Frank Ellis, Jr.
Southern New England	TE Tony Phelps
Tennessee Valley	TE Michael Quillen
Western Carolina	TE Craig S. Bulkeley

Respectfully submitted,

/s/ TE Andrew Siegenthaler, Chairman /s/ TE Scott Phillips, Secretary

41-46 Assembly Recessed

TE Fred Greco moved that the Assembly reconvene immediately following the worship service. The motion was **adopted**. The Assembly recessed at 5:30 p.m. with prayer by TE Patrick J. Womack, who interceded especially for TE Scott Hill and his wife Ruth, whose sister was killed in a car accident the previous day.

**Sixth Session – Thursday Evening
June 20, 2013**

41-47 Assembly Reconvened

The Assembly reconvened at 8:50 p.m. with prayer by TE Harry L. Reeder III.

41-48 Ridge Haven Reports - Informational and Committee of Commissioners (CoC)

RE Jack Watkins, CoC Chairman, led the Assembly in prayer and presented the CoC report (below).

Recommendations 2-5 were adopted. **Recommendation 1** was **deferred** to CoC on AC.

RE Wallace Anderson, Executive Director of Ridge Haven, led the Assembly in prayer and presented an informational report. (See Appendix L, p. 343, for the full report of Ridge Haven.) RE Anderson noted that the ministry of Ridge Haven has grown from 1,700 campers in 2012 to over 2,000 in 2013. He also noted that Ridge Haven is the recipient of the 2013 Women in the Church Love Gift.

REPORT OF THE COMMITTEE OF COMMISSIONERS ON RIDGE HAVEN

I. Business Referred to the Committee

- A. Ridge Haven Permanent Committee report.
- B. Ridge Haven Permanent Committee Minutes for February 27-28, 2012; May 14, 2012; and September 17, 2012.

II. Statement of Major Issues Discussed

The Committee of Commissioners on Ridge Haven Conference and Retreat Center heard a report from RE Wallace Anderson, Executive Director of Ridge Haven on current events at Ridge Haven.

- B. The Minutes of February 27-28, 2012; May 14, 2012, and September 17, 2012, were reviewed.
- C. The 2011 audit dated June 1, 2012, performed by Robins, Smith & Jordan, was reviewed. No major issues reported.

III. Recommendations (see *Note, p. 2)

1. That the Ridge Haven 2014 budget, as presented through the AC Budget Review Committee, be approved. *Deferred to CoC on AC*
2. That the 2011 audit dated June 1, 2012, performed by Robins, Smith & Jordan, be received. *Adopted*
3. That the minutes of Board of Directors of Ridge Haven Conference and Retreat Center February 27-28, 2012; May 14, 2012; and September 17, 2012 be approved. *Adopted*
4. Move a resolution of thanks and praise to God for the faithful service of RE Gene Friedline of James River Presbytery and Centralia Presbyterian Church in Chester, Virginia for his faithful and encouraging service as chairman of the Ridge Haven Board of Directors before and during its recent transition and who now will devote himself to the daily care of his dear wife Gene in her

declining health, and to his service as a Godly emeritus elder in his Church and family. *Adopted*

5. That we commend the Executive Director Wallace Anderson, the Board of Directors, and the staff of Ridge Haven for their excellent work this past year. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Central Carolina
Chesapeake
Evangel
Fellowship
Heartland
Houston Metro
Metro Atlanta
Metropolitan New York
Nashville
New York State
North Texas
Northern Illinois
Ohio
Southeast Louisiana
Southwest
Western Carolina

Commissioner

TE Jeremy James Coyer
TE Andrew Holbrook
TE Robert D. Dillard Jr.
RE Hadden B. Smith
TE David Sasser Hall
TE Richard E. Franks
RE David Morris
TE James R. Moon Jr.
TE Daniel Ying
RE Jack Watkins
TE Kenneth McHeard
TE Paul G. Settle
TE Steve Jones
TE Rhett Dodson
TE Robert Todd Smith
TE Thomas Edward Troxell
TE Brian Russ

Respectfully submitted,

/s/ RE Jack Watkins, Chairman

/s/ TE Kenneth McHeard, Secretary

41-49 Christian Education and Publications (CEP) Reports - Informational and Committee of Commissioners (CoC)

TE W. Scott Barber, CoC Chairman, led the Assembly in prayer and presented the CoC report (below)

TE Barber **moved Recommendations 1-2, and 4-12, excluding 11**, which were **adopted**. **Recommendation 3** was **deferred** to CoC on AC.

TE Barber moved **Recommendation 11**, to elect TE Stephen T. Estock to serve as the Coordinator for Christian Education and Publications, which was **adopted**.

TE Stephen T. Estock, Provisional Coordinator, led the Assembly in prayer and presented a video on the ministry of CEP. CEP desires to work with churches on discipleship materials and expand the reach of the bookstore. TEs E. Marvin Padgett Jr. and Mark L. Lowrey Jr. touched on the

work of Great Commission Publications, in cooperation with the Orthodox Presbyterian Church, in producing biblical, Reformed Sunday School curricula for children and youth. (See Appendix D, p. 223, for the full report of the CEP Permanent Committee.)

TE Larry Roff led the Assembly in prayer thanking God for the ministry of the late TE Thomas R. Patate, and interceding for Jane and their children, that they would be comforted in rich measure.

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 20-21, 2012 and March 7-8, 2013
- C. CEP Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. TE Stephen Estock, Provisional Coordinator of CEP, gave a report on activities of CEP over the last year and future vision of ministry. This report included brief statements from CEP staff. John Dunahoo, CEP Business Manager, presented financial information regarding income and expenses, including those of the CEP Bookstore. TE Marvin Padgett reported on GCP, commending the past work of TE Tom Patete and presenting several resources available from GCP.
- B. CEP Permanent Committee Minutes from September 20-21, 2012, and March 7-8, 2013.
- C. The 2012 Audit of CEP.
- D. Recommendations of the Permanent Committee.

III. Recommendations

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for Christian Education and Publications in September 2012 and March 2013 with notations. *Adopted*
2. That the General Assembly receive the 2012 Audit performed by Robins, Eskew, Smith, and Jordan, and approve the same firm for the 2013 Audit as presented by the Administrative Committee. *Adopted*
3. That the General Assembly approve the 2014 CEP budget as presented by the Administrative Committee. *Adopted*

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4. That the General Assembly give thanks to God and express appreciation to the churches and individuals who contributed to the 2012 Women's Love Gift given to Mission to the World. *Adopted*
5. That the General Assembly encourage churches and individuals to contribute generously to the 2013 Women's Love Gift designated to benefit the ministry of Ridge Haven Conference Center. *Adopted*
6. That the General Assembly designate the 2014 Women's Love Gift to benefit the ministry of Christian Education and Publications. *Adopted*
7. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many resources available on the CEP website (pcep.org), as well as the many books and resources offered through the PCA Bookstore (cepbookstore.com). *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 storybook of John Bunyan's *Pilgrim's Progress*. *Adopted*
9. That the General Assembly give thanks to TE Michael McCrocklin, TE Barksdale Pullen, and RE Lightsey Wallace for their faithful service as members of the Permanent Committee. *Adopted*
10. That the General Assembly give thanks to God for the life and ministry of TE Thomas R. Patete and his many years of faithful service to the PCA and the Orthodox Presbyterian Church (OPC) through his work as Executive Director of Great Commission Publications (GCP). *Adopted*
11. That the General Assembly elect TE Stephen Estock to serve as the Coordinator for the Committee on Christian Education and Publications. *Adopted*
12. That the General Assembly recognize, commend, and thank the CEP Permanent Committee and staff. *Adopted*

IV. Commissioners Present:

Presbytery

Calvary
Central Carolina
Covenant
Evangel
Fellowship
Grace
Gulf Coast

Commissioner

TE John R. Fastenau
RE Timm Dazey
TE James Edward Norton
TE Danny Giffen
RE Larry B. Loftis
RE Phillip Shroyer
TE Richard A. Fennig

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Iowa	TE Jeff Dean De Boer
James River	RE Larry Plating
Mississippi Valley	TE Scott L. Reiber
Missouri	TE Jacob A. Bennett
Nashville	TE Elmer Marvin Padgett Jr.
North Florida	TE Russell Jeffares
North Texas	TE Patrick Lafferty
Ohio	TE David B. Wallover
Pittsburgh	TE Allan Edwards
Potomac	TE Brian Matthew Sandifer
Providence	TE W. Scott Barber
Rocky Mountain	TE Robert D. Stuart
Southeast Alabama	TE Bruce Bowers
Tennessee Valley	TE Brian Cosby

Respectfully submitted,

TE Scott Barber, Chairman

TE Brian Cosby, Secretary

41-50 Administrative Committee Reports - Informational and Committee of Commissioners (CoC)

TE John C. Kinser, CoC Chairman, led the Assembly in prayer and presented the CoC report (below).

Recommendations 1-34 were **adopted**.

TE L. Roy Taylor, Stated Clerk, reported for the Administrative Committee, noting that the committee ended the year in a positive financial situation, and that *byFaith* magazine has been made available free to all PCA families. (See Appendix C, p. 123, for the full report of the Administrative Committee.)

REPORT OF THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATIVE COMMITTEE

I. Business Referred to the Committee

- A. Minutes of 2012-2013 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. AC Subcommittee on Ruling Elder Participation
- B. Minutes of the 2012-2013 meetings of the AC and Board of Directors

MINUTES OF THE GENERAL ASSEMBLY

1. AC – June 19, 2012
 2. AC – October 4, 2012
 3. AC – April 18, 2013
 4. BD – June 19, 2012
 5. BD – October 4, 2012
 6. BD – April 18, 2013
- C. Budgets for the Permanent Committees and Agencies
D. Overtures related to the AC
E. Recommendations of the AC Committee

III. Recommendations (see *Note, p. 2)

1. That in response to **Overture 2012-43**, the **RAO** be amended by addition of a paragraph to be numbered 10-9 to be worded as follows (new wording underlined):

10.9 In order to assist more Presbyteries to host the annual meeting of the General Assembly, each Presbytery is encouraged to contribute to the Administrative Committee annually an amount determined by the General Assembly. The Administrative Committee shall annually recommend to the Assembly the amount of the requested presbytery contribution. The Administrative Committee will make such designated gifts available to the Local Arrangements Committee of host Presbyteries.

Adopted

2. That the 41st General Assembly set the request to Presbyteries for Local Arrangements Committee assistance to be \$500.00 per Presbytery.

Adopted

- 3 That **Overture 1**, “Amend *RAO* Article One (Organization of a GA Meeting) by adding a new final paragraph to set a combined special order for six items at each GA,” **be answered in the negative.**

Adopted

Grounds: Some of the items in the overture have already been taken into account by the subcommittee and the Stated Clerk. Including a half-dozen items as a special order in the *Rules of Assembly Operations* is not necessary, would be difficult to change, and could create some logistical requirements that may not be possible to meet.

4. That, if the Assembly approves the establishment of an ad interim committee in response to Overture 7 to study the Sabbath issue in the Westminster Standards, the budget for the committee be \$15,000, to be derived from contributions to the AC designated for that purpose, with North Texas Presbytery contributing \$2,000 for that purpose. *Adopted*

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5. That **Overture 11**, “Request AC to Study Feasibility of a Largely Paperless General Assembly,” **be answered in the affirmative.** *Adopted*
Grounds: A feasibility study will give the AC time to prepare an informed response in 2014.
6. That the General Assembly accept the invitation of Tennessee Valley Presbytery to host the Forty-third General Assembly in Chattanooga, Tennessee, in June of 2015. *Adopted*
7. That the Annual Administration Fee for Ministers for 2014 remain at \$100.00. [This is a request, not an assessment, *RAO 5-4 c.*] *Adopted*
8. That the Annual Contribution of Committees and Agencies (*RAO 5-4 a*) be approved with the notation that CEP and RH have reduced contributions. The following chart shows the agreed upon amounts for 2014: *Adopted*

PCA Ministry	C&A Share	Total contribution
AC	-----	-----
CEP	\$6,000	\$6,000
CC	\$11,500	\$11,500
CTS	\$11,500	\$11,500
MNA	\$11,500	\$11,500
MTW	\$11,500	\$11,500
PCAF	\$11,500	\$11,500
RBI	\$11,500	\$11,500
RH	\$6,000	\$6,000
RUM	<u>\$11,500</u>	<u>\$11,500</u>
	\$92,500	\$92,500

9. That the annual contribution request to churches for the support of AC remain at .35% (35/100ths of one percent) of their operating budgets (*RAO 5-4 b*). *Adopted*
10. That the Building Occupancy Cost of the PCA Office Building charged to each ministry be kept at \$12 per square foot for 2014. *Adopted*
11. That the 2014 AC \$2,351,395 Operating Budget and Partnership Shares Budget of \$1,510,645 be approved. *Adopted*
12. That the 2014 PCA Building \$304,884 Operating Budget be approved (it is not included in the Partnership Shares budget). *Adopted*
13. That the 2014 CEP \$1,674,500 Operating Budget and \$726,000 for the Partnership Shares budget be approved. *Adopted*
14. That the 2014 CC \$27,522,738 Operating Budget and \$2,200,000 for the Partnership Shares budget be approved. *Adopted*
15. That the 2014 CTS \$10,940,000 Operating Budget and \$2,572,260 for the Partnership Shares budget be approved. *Adopted*

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16. That the 2014 MNA \$10,623,095 Operating Budget and \$3,765,691 for the Partnership Shares budget be approved. *Adopted*
17. That the 2014 MTW \$59,363,100 Operating Budget and \$7,155,662 for the Partnership Shares budget be approved. *Adopted*
18. That the 2014 PCAF \$948,000 Operating Budget be approved. (It is not included in the Partnership Shares budget.) *Adopted*
19. That the 2014 RBI \$2,545,355 Operating Budget be approved. (It is not included in the Partnership Shares budget.) *Adopted*
20. That the 2014 RUM \$3,517,002 Operating Budget and \$3,421,558 for the Partnership Shares budget be approved. *Adopted*
21. That the RH \$1,573,000 Operating Budget and \$580,000 for the Partnership Shares budget be approved. *Adopted*
22. That the 2012 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee be approved. *Adopted*
23. That the 2012 Audit performed by Robins, Eskew, Smith & Jordan on the PCA Building Fund be approved. *Adopted*
24. That the AC recommend to the General Assembly the approval 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, 2013. *Adopted*
25. That the AC recommend to the General Assembly the approval 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, 2013. *Adopted*
26. That the AC recommend to the General Assembly the approval of Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Ministries for the calendar year ending December 31, 2013. *Adopted*
27. 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. *Adopted*

2012 Unfunded Mandates					
GENERAL ASSEMBLY COSTS					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Alloted to GA	Total Standard Fee
2008	1236	482,621	\$390	\$300	\$400
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

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AC GENERAL ASSEMBLY RESPONSIBILITIES			
Description		2012 Total	Per Commissioner
Committee on Constitutional Business		\$4,507	\$4
General Assembly with Minutes ¹		\$447,719	\$400
Interchurch Relations Committee		\$11,515	\$10
Nominating Committee ²		\$21,943	\$20
Standing Judicial Commission		\$171,519	\$153
Theological Examining Committee ³		\$0	\$0
TOTALS		\$657,203	\$587
<p>¹ Review of Presbytery Records is included in the General Assembly Total. In 2012, RPR cost \$33,002; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total".</p>			
<p>² The expense of the Nominating Committee is shared by the PCA Committees and Agencies.</p>			
<p>³ The Theological Examining Committee did not incur any material expenses in 2011 or 2012 as per their report to the AC.</p>			

28. That the registration fee remain at \$450 for the 2014 General Assembly with \$350 allocated to the GA expenses, \$25 for publication of the *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 2013 statistics, may register for \$300. *Adopted*
29. That the “2014 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries” be approved (see p. 222). *Adopted*
30. That the Assembly commend the AC staff: TE L. Roy Taylor, TE John Robertson, RE Richard Doster, TE Wayne Herring, TE Bob Hornick, RE Wayne Sparkman, Ms. Angela Nantz, Mrs. Sherry Eschenberg, Mrs. Priscilla Lowrey, Mrs. Karen Cook, Mrs. Susan Cullen, Mrs. Monica Johnston, Mrs. Peggy Little, Mrs. Margie Mallow, and Mrs. Anna Eubanks for their faithful and dedicated service to their Lord and to the church. *Adopted*
31. That the Assembly extend the call of the Stated Clerk, Dr. Roy Taylor, for one year based on his exemplary evaluation resulting from the

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feedback of 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*

32. That the Assembly approve the AC minutes of April 18, 2013, without notations or exceptions, and the minutes of June 19, 2012, and October 4, 2012, with notations but with no exceptions. *Adopted*
33. That the Assembly approve the PCA Board of Directors minutes of June 19, 2012, October 4, 2012, and April 18, 2013, be approved without notation or exception. *Adopted*

IV. Commissioners Present:

Presbytery

Ascension
Blue Ridge
Calvary
Central Carolina
Central Florida
Central Georgia
Central Indiana
Covenant
Georgia Foothills
Grace
Gulf Coast
Houston Metro
Iowa
James River
Metro Atlanta
Mississippi Valley
Nashville
North Florida
North Texas
Northern California
Ohio Valley
Palmetto
Philadelphia
Pittsburgh
Potomac
Savannah River
Siouxlands
South Florida
South Texas

Commissioner

RE Steven Morley
RE Bob Saville
TE Thomas Talbot Ellis
TE Andrew J. Webb
TE Brad Lee Bresson
TE John Charles Kinser
RE Jon Ford
RE John Redwine
TE Buck Rogers
TE Sean M. Lucas
TE William H. Tyson
TE Fred Greco
TE Michael John Langer
RE David Mericle
TE Michael Vestal
TE Ralph Kelley
TE Caleb G. Cangelosi
TE Renfred E. Zepp
RE Marvin C. Culbertson, Jr.
TE Brian Peterson
RE Shay Fout
TE Louis Igou Hodges
TE Glenn N. McDowell
TE Aaron Patrick Garber
TE Christopher M. Sicks
TE John Barrett
TE Bart S. Moseman
TE Paul Hurst
TE Jon Christopher Anderson

Respectfully submitted,
TE John Kinser, Chairman

RE Steven Morley, Secretary

41-51 Report of Overtures Committee (continued from 41-41, p. 40)

A **procedural motion** made by TE Larry C. Hoop to consider Recommendation 24 first was **adopted**.

RE Steven Dowling, OC Chairman, led the Assembly in prayer.

RE Dowling placed before the Assembly **Recommendation 24**, moving that the Assembly answer the personal resolution from TE Mike Sloan by (1) adopting the statement that was substantially redrafted by the Committee, and (2) directing the Stated Clerk to distribute the statement to Presbyteries and Sessions.

A **procedural motion** was made by TE Fred Greco to **recommit** the amended statement on Sexual Abuse to the **Overtures Committee of the Forty-second General Assembly**.

A **procedural motion** to allow TE Mike Sloan, a member of the Overtures Committee and the author of the Personal Resolution, to speak on the matter was **ruled out of order**. The Moderator's ruling was **appealed** on the grounds that by a majority vote the Assembly may allow a member of the Overtures Committee to enter into debate. Upon review, the Moderator found the point of order **well taken** (RAO 15-8.f), and **ruled** the motion to be **in order**. The **procedural motion** to allow TE Sloan to speak was **adopted**.

TE Sloan spoke on the matter, encouraging the Assembly to recommit the statement. Time was extended for him to speak further.

On motion, debate was closed and the **motion to recommit** to the 42nd GA Overtures Committee was **adopted**.

**SUPPLEMENTAL REPORT OF THE
OVERTURES COMMITTEE**

Recommendation:

24. The Overtures Committee recommends that the Assembly answer the Personal Resolution from TE Sloan by (1) adopting the following statement, and (2) directing the Stated Clerk to distribute it to Presbyteries and Sessions. *Adopted [by OC]*

Statement on Child Sexual Abuse

Whereas our Lord Jesus said: "Let the children come to me; do not hinder them, for to such belongs the kingdom of God." (Mark 10:14, ESV); and

Whereas the Lord Jesus, who possesses all power and authority in heaven and on earth, taught and demonstrated in his humiliation, that

power is rightly exercised to serve others, protect the weak, and speak for the oppressed (Mark 10:42-45); and

Whereas a silent epidemic of child abuse exists in our culture wherein 1 in 4 girls and 1 in 6 boys are sexually abused before their eighteenth birthday (Centers for Disease Control and Prevention, 2006), with 95% of victims being violated by someone they know and trust (Darkness2Light.org);

Therefore, be it

Resolved that we remind ourselves and our churches that Larger Catechism 129 and 130 make clear the responsibilities of “superiors” (e.g. church leaders) to love, care for, and protect “inferiors” (e.g. children); and be it further

Resolved that we urge all church officers to take an active stance toward preventing and rooting out child sexual abuse in the church by leading their churches to study, implement, and maintain child protection policies; and be it further

Resolved that we exhort all church officers to use their power for the protection of our children, by any and all godly means, including speaking boldly about the heinous sin of child sexual abuse in our time; and be it finally

Resolved that the 41st General Assembly urge all members of the PCA to renew our commitment to our Lord Jesus to love our children as he loves them, for to such belongs the Kingdom of God (Mark 1).

[See below for Personal Resolution as originally presented by TE Mike Sloan.]

Personal Resolution on Child Sexual Abuse

Proposed to the 41st General Assembly in Greenville, South Carolina
by TE Mike Sloan, Georgia Foothills Presbytery

Whereas our Lord Jesus demonstrated his righteous anger at his disciples, rebuking those who would do anything to prevent covenant children from coming unto him, saying “to such belongs the Kingdom of God” (Mark 10:14); and

Whereas the Lord Jesus, who possesses all power and authority in heaven and on earth, taught and demonstrated in his humiliation, that power is rightly exercised to serve others, protect the weak, and speak for the oppressed (Mark 10:42-45, Exodus 22:21-24, Deuteronomy 10:17-19, Proverbs 31:1-9); and

Whereas a silent epidemic of child abuse exists in our culture wherein 1 in 4 girls and 1 in 6 boys are sexually abused before their eighteenth birthday (Centers for Disease Control and Prevention, 2006), including girls and

boys who attend PCA churches, with 95% of victims being violated by someone they know and trust (Darkness2Light.org); and

Whereas child sexual abuse thrives in an environment that discourages open communication about the abuse and also thrives with both the calculated sin of abusers and by the inaction of church leaders who are nonetheless complicit in the abuse and culpable before the Lord; and

Whereas the law in almost all states mandates pastors, and even in some states volunteers, to report child abuse to civil authorities within 24 hours, and biblical due diligence requires churches to train its workers and volunteers to protect children by screening workers and volunteers, by strictly limiting one adult one child situations, and by maintaining a child protection policy informed by wise resources now widely available; and

Whereas the silence of the church, by not speaking out against this sin, or not supporting the courageous victims who disclose abuse, or not proactively taking the steps to prevent abuse, is a fundamental failure of servant leadership in such a time as this, and drives people away from the Gospel of Jesus Christ; and

Whereas many of our members have close relational ties with some Reformed and evangelical organizations, fellowships of ministers, and well-known leaders who have lately come under the closest moral and legal scrutiny, some facing criminal and/or civil litigation for neglect in reporting alleged criminal activity against children and harboring and protecting alleged sexual perpetrators against children, casting doubt in the eyes of some on the stance of the PCA toward child sexual abuse and our moral resolve to uproot it;

Therefore, be it resolved that we plead with all pastors and church officers to take an active stance toward rooting out child sexual abuse in the church by leading their churches to study, implement, and maintain child protection policies pertaining to our moral and legal obligations in loving our covenant children and protecting their rightful interests as God's image-bearers and heirs of the Covenant of Grace from the devastating actions of abusers in the church; and be it further

Resolved that we pledge our commitment to work and fully cooperate with duly appointed God-ordained government officials in exposing and bringing to justice all probable perpetrators, who morally and criminally harm the children placed in our trust, and not in any perceivable way display reluctance in fully cooperating with lawful authorities by attempting to handle the issue internally by subjecting either the supposed victim or alleged criminal perpetrator to private "church discipline" or relational "restoration" apart from the fulfillment of our

mandated reporting duties to God-ordained government authorities; and be it further

Resolved that we exhort all pastors and church officers to use their power for the protection of the vulnerable, by any and all godly means, including speaking boldly about the horrors of child sexual abuse in our time, urging 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 are easily intimidated, and often suffer in silence, without the clear support of those in positions of power; and be it finally

Resolved that the 41st General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus to love our covenant children as he loves our covenant children, for to such belongs the Kingdom of God (Mark 10:14).

TE Dowling proceeded seriatim through **Recommendations 2-10, 12-18**, which were **adopted**.

The Chairman closed the report with prayer.

REPORT OF THE OVERTURES COMMITTEE (OC)

I. Business Referred to the Committee – 17 Overtures: 2-8, 10, 12-19 & 23.

Six other overtures (numbers 1, 9, 11, and 20-22) were referred by the Stated Clerk to AC, MNA, AC and SJC respectively and were not considered by OC.

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 two instances where OC proposed amendments, the Presbytery’s proposed action is reprinted noting the changes proposed by OC.

The full text of the Overtures is found in Appendix W, p. 813. OC Recommendation numbers in this report correspond to the Overture numbers.

III. Summary of Recommendations

2	North Texas - Mission Churches	Refer to MNA	Adopted
3	North Texas - Evangelists	Refer to MNA	Adopted
4	Suncoast FL - Supporting Reasons	Negative	Adopted
5	Suncoast FL - Defining Terms in Appeals	Negative	Adopted
6	Suncoast FL - Defining Terms in Complaints	Negative	Adopted
7	North Texas - WCF Sabbath Study Committee	Negative	Adopted
8	James River - Post-Ordination TE Differences -	Refer Back to Presbytery	Adopted
10	Westminster - Removing Excommunication	Negative	Adopted
12	Pacific NW - Terms of Call	Affirmative as amended	Adopted
13	Pacific NW - Removing Deposition	Affirmative as amended	Adopted
14	Pacific NW - Indefinite Suspension from Office	Negative	Adopted
15	Pacific NW - References (re: court-ordered indictments)	Affirmative	Adopted
16	Pacific NW - Assumption of Original Jurisdiction	Negative	Adopted
17	Ascension - Offerings and WCF 21-5	Negative	Adopted
18	Ascension - Business at Called Session Meetings	Negative	Adopted
19	Illiana - SJC decision Hedman v. PNW	Out of Order	Adopted
23	Great Lakes - SJC decision Bennett v. Missouri	Out of Order	Adopted

IV. Recommendations

1. [*Overture 1 was referred to AC by Stated Clerk.*]
2. That **Overture 2** from **North Texas** (“Amend *BCO* 5-1, 5-2, 5-9; and Add New Sections 5-11, 5-12 Regarding Mission Churches,” p. 816) be answered by **Referring** it to the Permanent Committee on **MNA**. [See recommendation from MNA on Overture 2, p. 27, p. 276.] *Adopted*
3. That **Overture 3** from **North Texas** (“Amend *BCO* 8-6 regarding Commissioning an Evangelist,” p. 821) be answered by **Referring** it to the Permanent Committee on **MNA**. [See recommendation from MNA on Overture 3, p. 28, p. 276.] *Adopted*
4. That **Overture 4** from **Suncoast Florida** (“Amend *BCO* 32 by Adding Section 32-21 Defining Supporting Reasons for a Complaint or Appeal,” p. 822) be answered in the **Negative**. *Adopted*
Grounds: The proposed change is too narrow in that there may be Complaints or Appeals that turn on the actions of the court and thus where the reasons for the Complaint or Appeal would necessarily have to include discussions of evidence, documents, and exhibits beyond those presented to the court.
5. That **Overture 5** from **Suncoast Florida** (“Amend *BCO* 42 by Adding 42-13 to Define Terms Used in Chapter 42,” p. 823) be answered in the **Negative**. *Adopted*

Grounds: The proposed change is too narrow in that there may be an Appeal that turns on the actions of the court and thus where the reasons for the Appeal would necessarily have to include discussions of evidence, documents and exhibits beyond those presented to the court. This is particularly critical given the grounds for Appeal as specified in *BCO 42-3*.

6. That **Overture 6** from **Suncoast Florida** (“Amend *BCO 43* adding 43-11 to Define Certain Terms Used in Chap 43,” p. 825) be answered in the **Negative**. *Adopted*

Grounds: See item F in CCB Report (p. 362): [“In the opinion of the CCB, Overture 6 is in conflict with other parts of the Constitution. The proposed overture conflicts with *BCO 43-1*, which specifies what a complaint is; this overture appears to restrict “complaints” to matters that arise out of judicial cases as opposed to “any act or decision of a court of the Church.” *Adopted by the CCB*]

7. That **Overture 7** from **North Texas** (“Establish Study Committee on Sabbath Issue in Westminster Standards,” p. 827) be answered in the **Negative**. *Adopted*

Grounds: It would be better if Presbyteries that have concerns or questions with *WCF 21:8*, *WLC 117* and *119*, and *WSC 60* and *61* would adopt overtures proposing specific changes to the Westminster documents so that the General Assembly can be clear as to the scope of the issues and whether a study committee is necessary.

8. That **Overture 8** from **James River** (“Amend *BCO 21-5*, Question 2, Regarding Change of Views,” p. 828) be answered by **Referring** the overture back to Presbytery without prejudice. *Adopted*

9. [*Overture 9 was referred to MNA by Stated Clerk.*]

10. That **Overture 10** from **Westminster** (“Amend *BCO 37-4*,” p. 835) be answered in the **Negative**. *Adopted*

Grounds: Although apparent ambiguity in *BCO 37-4* has caused confusion between Sessions, the proposed amendment insufficiently addresses the variety of circumstances under which a Session could appropriately restore a member excommunicated by another Session.

11. [*Overture 11 was referred to AC by Stated Clerk.*]

12. That **Overture 12** from **Pacific NW** (“Amend *BCO* 20-6 Regarding Terms of Call and add *BCO* Appendix J, Sample Form,” p. 838) be answered in the **Affirmative as Amended** *Adopted*

~~“Amend *BCO* 20-6 as follows and~~ Add sample form to *BCO* as Appendix J.”

Committee recommends adding only the proposed Appendix but making no change to any language in *BCO* 20-6. (For *BCO* Appendix J see p. 840).

13. That **Overture 13** from **Pacific NW** (“Amend *BCO* 34-8 and 37-6 to Require a Two-thirds Majority Vote to Remove Censure of Deposition if Imposed for Scandalous Conduct,” p. 841) be answered in the **Affirmative as Amended**. *Adopted*

(Committee of Commissioners recommends deleting the reference to “for scandalous conduct” and increasing the threshold from 2/3 to 3/4. The proposed addition is identical for *BCO* 34-8 and 37-6. [OC changes are indicated by double strike-through for deletions and double underlining for additions. Presbytery’s proposed additions are indicated by single underlining.]

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. ~~If the deposition was for scandalous conduct, the~~ The removal of ~~censure~~ deposition requires a ~~2/3~~ three-fourths (3/4) vote of the court inflicting the censure, or by ~~2/3~~ three-fourths (3/4) 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. ~~If the deposition was for scandalous conduct, the~~ The removal of ~~censure~~ deposition requires a ~~2/3~~ three-fourths

(3/4) vote of the court inflicting the censure, or by ~~2/3~~ three-fourths (3/4) of the court to which the majority of the original court delegates that authority.

14. That **Overture 14** from **Pacific NW** (“Amend five *BCO* paragraphs regarding Indefinite Suspension from Office [30-1, 30-3, 36-5, new 36-6, 37-3],” p. 843) be answered in the **Negative**. *Adopted*

Grounds: The Overture blurs the grounds for inflicting the censure of indefinite suspension from a judicial basis (impenitence in the face of conviction of sin) to grounds of prudence or shepherding concerns (“not yet ready to be restored to office”).

The power of the church is ministerial and declarative. The court, upon finding the grounds for indefinite suspension are no longer present (e.g. impenitence), must declare such to be the case and therefore the censure is removed.

All shepherding concerns regarding the individual are readily able to be addressed through admonition, both formal and personal. Further, removal of the censure of indefinite suspension is not the same as resumption of call, which is subject to approval by the congregation or ministry directly involved and the concurrence of the Presbytery.

15. That **Overture 15** from **Pacific NW** “Amend *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,” p. 847) be answered in the **Affirmative**. *Adopted*

16. That **Overture 16** from **Pacific NW** (“Amend *BCO* 34-1 and 33-1 to Clarify the Prerequisite, and Provide a More Reasonable Threshold, for the Assumption of Original Jurisdiction,” p. 849) be answered in the **Negative**. *Adopted*

Grounds: As noted in its rationale, this overture resembles multiple previous unsuccessful attempts to change *BCO* 33-1 and 34-1 over the last twelve years. Though there may be a need for some modification to these sections of *BCO*, the need for this particular set of modifications has not been demonstrated.

17. That **Overture 17** from **Ascension** (“Amend *Westminster Confession of Faith* 21-5,” p. 850) be answered in the **Negative**. *Adopted*

18. That **Overture 18** from **Ascension** (“Amend *BCO* 12-6 by Addition,” p. 856) be answered in the **Negative**. *Adopted*

Grounds: Given that Sessions usually meet with greater frequency,

informality and necessary spontaneity than presbyteries; the Overtures Committee concluded that formal agenda constraints for called Session meetings place can place unnecessarily cumbersome restrictions on the way that some Sessions optimally function. However, the Session may adopt *Robert's Rules Newly Revised*, which allows for the limitation of items to be considered in a Called Meeting.

19. That **Overture 19** from **Illiana** (“Request for Rehearing of SJC Case 2012-05,” p. 858) be answered by asking the GA Moderator to rule the Overture **Out of Order** (point of order). *Adopted*

Grounds: The Committee believes this overture is constitutionally out of order and requests the Moderator to rule them out of order. Below are some reasons.

- 1) Both Overtures 19 and 23 assert:

BCO 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case.” (The last Whereas clause in both Overtures, pp. 851 & 864.)

But *BCO* 15.5.a only applies to CCB review of SJC minutes. (And even then, per *RAO* 17-1, the CCB is to review the “minutes, but not the judicial cases, decisions, or reports,” of the SJC.) Regardless of how one understands CCB’s authority, no review authority is given to Presbyteries and they are not constitutionally permitted, in any way, to try to reopen SJC cases.

- 2) For the last 16 years, since the revisions to *BCO* 15 and *RAO* 17 made by the 25th GA in Colorado Springs in 1997, SJC decisions have been final when they are announced to the parties, and they cannot be reopened – certainly not via overture.

BCO 15-5.a: “... The decision of the SJC shall be the final decision of the GA except as set forth below, to which there may be no complaint or appeal. ...”

The phrase “except as set forth below” refers only to an SJC minority report from at least 1/3 of the SJC proposing a different decision. (*BCO* 15.5.c and *OMSJC* 17.2 and 19.4)

BCO 15-5.c. (1) If, within twenty-four (24) hours of the time of adjournment of a SJC meeting at which a final decision was rendered in a case, at least one-third (1/3) of the voting members of the SJC file written notice of

MINUTES OF THE GENERAL ASSEMBLY

their intention to file a minority decision with the Stated Clerk of the GA, 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 SJC, to the GA.

OMSJC 17.2 A judgment of the SJC shall be effective from the time of its announcement to the parties in accordance with *BCO* 15-5(b) except in the case of a minority report in accordance with *BCO* 15-5(c).

These revisions were first approved in 1996 by a 98% majority of the 24th GA in Ft. Lauderdale and subsequently ratified by 90% of the Presbyteries. (Prior to these changes, all SJC decisions were voted up or down by the GA without debate.)

- 3) *BCO* 15-5.c stipulates that if there is an SJC minority report, the GA shall act upon the SJC and the minority reports “*without question, discussion, debate, or amendment.*” If an SJC minority report must be considered without question, discussion, debate or amendment, then how could it be proper for the GA to debate the merits of an SJC decision via overture?
- 4) Unlike SJC members, no member of the OC or GA is required (a) to read the Record of the Case or (b) to read the briefs filed by the parties, or (c) to listen to the oral arguments presented at the hearing. (In one of these cases, the Record and briefs totaled over 740 pages.) None of the 1,200-plus Commissioners at this GA is required to read the lengthy Records of the Missouri or the Pacific NW cases, yet these overtures ask the GA Commissioners to render an opinion on the SJC’s decisions in each case.
- 5) If it were allowable to reopen an SJC decision via overture, then any Presbytery losing a case at the SJC level could simply file an overture asking the GA to remand their case for a rehearing. And even if their overture were answered in the Negative, they could still publicly debate the SJC decision at the Assembly via the overture. In addition, if this is allowed, then any SJC member who dissents in a case could go home and ask his Presbytery to file an overture asking GA to remand the case to the SJC for rehearing.
- 6) Illiana Overture 19 ends by including three pages of what it calls “*selective citations taken from the transcript of his trial in Pacific Northwest Presbytery.*” But the trial transcript is 406 pages long.

Such “selective” citations are unfair to any minister who submitted to an 18-hour trial, took the stand, answered questions, and was acquitted by his Presbytery (an acquittal which the SJC upheld by an 88% majority).

- 7) If the PCA allows an SJC decision to be reopened, discussed and debated, and then remanded or reversed via overture, then no SJC decision will be final until after each GA. For example, an SJC decision rendered at the SJC’s October meeting would not be final until 8 months later after the next GA considers any overtures filed against it.

For these reasons the Overtures Committee asks the GA Moderator to rule Overture 19 Out of Order.

OVERTURES COMMITTEE MINORITY REPORT FOR OVERTURE 19

The minority moves the following as a substitute motion: Answer Overture 19 in the affirmative, directing the SJC to rehear case 2012-05 (RE Gerald Hedman v. Pacific Northwest Presbytery) in accordance with the Constitution of the Presbyterian Church in America.

Rationale:

The Assembly has the Constitutional right to act:

1. *BCO* 15-5 begins, “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.” (emphasis added).
2. *BCO* 15-5 lays out the finality of SJC decisions. Unlike judicial commissions of Presbytery (*BCO* 15-3), the decisions of the SJC are not subject to a final vote by the Assembly to approve or disapprove without debate.
3. In years past, the Assembly did have this right to vote to approve or disapprove every decision of the Standing Judicial Decision. When this was changed, *BCO* 15-5.a retained language to allow the Assembly to direct the SJC to retry a case if it takes exception to the case.
4. *BCO* 15-5.a explicitly includes this right as one of the exceptions to the finality of SJC decisions.

5. *BCO* 15-5.a does not refer to the CCB. In fact, the CCB review of judicial decisions in the eyes of many is limited by, *RAO* 17-1, “The minutes, but not the judicial cases, decisions, or reports, of the Standing Judicial Commission shall be reviewed annually by the Committee on Constitutional Business.”
6. Overtures 19 & 23 ask the General Assembly to exercise its right. If these overtures are ruled out of order, then we will be ruling out of order a request that the Assembly exercise its Constitutional right.
7. If Overtures may not be used to ask the Assembly to exercise this right, CCB is unable to take exception to the judicial decisions of the SJC and are thus unable to ask the Assembly to exercise this right, and we use the *RAO* to prove that the Assembly cannot exercise this right, then we will have effectively amended the Constitution without due process.

Why we must act in Overture 19:

8. In 2007, the 35th General Assembly passed the recommendations of the Ad Interim Study Committee on NPP, AAT, and FV.
9. By adopting these recommendations the Assembly has officially opposed the Federal Vision, declaring it to be out of accord with our Standards,
10. TE Leithart signed the “FV Joint Declaration” along with Jeffrey Meyers, Steve Wilkins, Mark Horne, Doug Wilson, Rich Lusk, and Jim Jordan.
11. Leithart wrote a letter to Pacific Northwest Presbytery in which he outlined his views, and distances himself from many of the “Nine points” of the PCA GA FV Study Committee report.
12. Each of the statements from TE Leithart attached come from the transcript of the Leithart trial and were either quoted by the Prosecution from one or TE Leithart’s books, or come directly from Dr. Leithart’s responses to questions during the trial.

“As the baptized person passes through the waters he or she is joined into the fellowship of Christ, shares in his body, shares in the spirit that inhabits and animates the body and participates in the resurrection power of Jesus.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 186).

“Through baptism we enter into the new life of the spirit, receive a grant of divine power and are incorporated into Christ’s body and die and rise again with Christ. In the purification of baptism we are cleansed of our former sins and begin to participate in the divine nature and the power of Jesus resurrection.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 186).

“The baptized in the new covenant enters into, is initiated into a community that is the body of the incarnate and ascended son that has received the spirit. And being a member of that particular community, I’m arguing, is - - is never a simply an external matter because of the nature of the community.” – Leithart Trial Transcript (p. 187).

“Baptism into membership in the community of Christ therefore also confers the *arrabon* of the spirit and in this sense too it a regenerating ordinance. There can be no merely social membership in this family.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 188).

“PROSECUTION [Stellman]: “Well, my - - my question is. I’m asking you is this your view namely that the - - the *arrabon* of the Holy Spirit, the down payment of future glory is given to all members of the visible church merely by being baptized and can be lost by those members of the visible church who later apostasize. WITNESS [Leithart]: Yeah, I - - I would say yes.” – Leithart Trial Transcript (p. 190).

”The baptized is enlisted in Christ’s army, invested to be Christ’s servant, made a member of the royal priesthood, given a station in the royal court, branded as a sheep of Christ’s flock. All that is gift. All this the baptized is not only offered, but receives. All this he receives simply by virtue of being baptized.” – Leithart Trial Transcript (p. 191)

“What would Adam have to do in order to inherit the tree of knowledge, which is I think the sign of - - of the glory that he was going to be given. He would have to trust God. And he would have to obey him. How do we receive eternal life? We trust Jesus and out of that trust we obey him. That’s the point I’m making about the continuity.” –Leithart Trial Transcript (p. 194).

“Yes we do have the same obligations that Adam and Abraham and Moses and David and Jesus had namely the obedience of faith. And yes, covenant faithfulness is the way to salvation for the doers of the law will be justified at the final judgment. But this is all done in union with Christ so that our covenant faithfulness is dependent on the work of the spirit of Christ in us and our covenant faithfulness is about faith trusting the spirit to - - to will and to do of his good pleasure.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 195).

“COMMISSIONER: Dr. Leithart, [Acts] 2:38. Repent to be baptized each of you in the name of Jesus Christ for the

forgiveness of your sins and you will receive the gift of the Holy Spirit. In your judgment, does baptism confer the forgiveness of sins? WITNESS [Leithart]: That's what the text says. Yeah. Q: Do you speak of, in your writings, temporary - - temporary forgiveness of sins? A: Yes. Q: What do you, what do you mean by that? A: Right. There, there I have in mind, for example, the parable in Matthew 18 where the dead [*sic* debt] is forgiven and then the dead [*sic* debt] is reimposed on somebody who's been forgiven. Jesus ends that parable by saying, so shall my Father do to you all of those of you who don't forgive your brothers from the heart. So, there's a statement in Matthew 18 of forgiveness that's given and then withdrawn.

Q: Does baptism confer justification and, if so, what do you mean by that? A: Yeah. In the same sense again that I've been talking all of these benefits of baptism, I'm arguing, are benefits of being in the body of Christ, being members of the visible church. The visible church is the, and - - and again I'm thinking in terms of our standard experience of baptism which is an infant who is in- -infant of believing parents and a faithful church. Are they right before God? Is baptism a sign of that? Is baptism, in fact, a declaration of that? That God is saying to that child when he is baptized. You are my child and I accept you as right in my sight. That's - - that's what I would, that's what I mean by that.” –Leithart Trial Transcript (p. 223).

“All of these passages [Matt. 13:20-21; Heb. 6:4-6; John 15:6; II Pet. 2:20-22; I Cor. 10:1-13] describe a real, although temporary, experience of favor, fellowship, and knowledge of God. These reprobates really were joined to Christ, really were enlightened and fed, really shared in the Spirit, and yet did not persevere and lost what they had been given.... The New Testament says pretty plainly that they have lost something real, which includes a relationship with the Spirit, union with Christ, and knowledge of the Savior.” – Leithart Trial Transcript (p. 395).

“Q: And so, in that respect, can we say that Christ, not only did but it was necessary for him to, as a human, merit the favor of God by, from birth to death, obeying 6 him perfectly. A: If merit is just a stand in for learning obedience and being perfected. Yes.” –Leithart Trial Transcript (p. 244).

“If you looked at the whole story line of a reprobate person who has temporary faith and then makes shipwreck of faith as Paul talks about as opposed to an elect person who let's say is

converted later in life. Is the - - is the quality of faith different? Yes. It's not just a matter, it is a matter of duration. That's true. The temporary faith doesn't endure to the end, it's not persevering. But it's not just that. Again, the analogy that I used yesterday is an analogy having to do with marriage (inaudible) the temporary faith is like a, the relationship of two spouses who are heading for divorce. And their marriage is, doesn't just differ from a healthy marriage in duration, it differs in all kinds of ways." –Leithart Trial Transcript (p. 231).

13. The issues being reviewed in SJC 2012-05 involve the interpretation of the Constitution of the Church.
14. The *Operating Manual for the Standing Judicial Commission* 2.4 states that, "A member shall not render judgment in any matter pending before the commission on the basis of anything other than the Constitution of the Church and the facts presented by the Record of the Case and the other materials properly before him."
15. The SJC declared the "Statement of Issue" to be whether or not the Complainant demonstrated that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty, and thus ruled according to that "Statement of Issue."
16. Nothing in the Constitution of the PCA places the burden of proof upon the Complainant, requiring the Complainant to "provide sufficient evidence" or prove that the views of the one accused violated the system of doctrine contained in the Westminster Standards.
17. Each of the five charges in the original indictment charged the accused with contradicting the Westminster Standards, part of the Constitution of the PCA.
18. The complaint brought before the General Assembly in SJC 2012-05 is against the decision of Pacific Northwest Presbytery in their finding the accused not guilty of each of the five charges.
19. The Constitution of the PCA therefore requires the SJC to independently examine the evidence in the Record of the Case and interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court.
20. The SJC did not determine whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering judgment instead on whether the Complainant demonstrated such a conflict, thereby failing to fulfill its duty to interpret and apply the Constitution of the PCA according to its best abilities and understanding (*BCO* 39-4).

MINUTES OF THE GENERAL ASSEMBLY

Respectfully submitted,

RE Frank Aderholdt	Grace
TE Dominic Aquila	Rocky Mountain
TE Scotty Anderson	Calvary
RE Kerry Belcher	Westminster
TE Michael Dixon	Fellowship
RE William F. Hill	Calvary
TE Matthew Kerr	Southern New England
RE Jerry Koerkenmeier	Illiana
RE Mike Peed	Central Georgia
RE Scott T. Peterson	Northwest Georgia
RE Wes Reynolds	Great Lakes
TE Art Sartorius	Siouxlands
RE Barry Sheets	New River
RE Thomas P. Swaim	Gulf Coast Presbytery
TE William Thraikill	Catawba Valley

20. [*Overture 20 was referred to SJC by Stated Clerk.*]

21. [*Overture 21 was referred to SJC by Stated Clerk.*]

22. [*Overture 22 was referred to SJC by Stated Clerk.*]

23. That **Overture 23** from **Great Lakes** (“Direct the Standing Judicial Commission to Find SJC 2012-09 Administratively in Order and to Hear the Case,” p. 870) be answered by asking the GA Moderator to rule the Overture **Out of Order** (point of order). *Adopted*

Grounds: See same Grounds as for Overture 19 above.

**OVERTURES COMMITTEE
MINORITY REPORT FOR OVERTURE 23**

The minority moves the following as a substitute motion: Answer Overture 23 in the affirmative, direct the Standing Judicial Commission to find the case (SJC 2012-09) administratively in order, appoint a panel or have the case heard by the whole Standing Judicial Commission, and render a decision in accordance with the Constitution of the Presbyterian Church in America and for the peace and purity of the Church.

Rationale:

The Assembly has the Constitutional right to act:

1. *BCO 15-5* begins, “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.” (emphasis added).
2. *BCO 15-5* lays out the finality of SJC decisions. Unlike judicial commissions of Presbytery (*BCO 15-3*), the decisions of the SJC are not subject to a final vote by the Assembly to approve or disapprove without debate.
3. In years past, the Assembly did have this right to vote to approve or disapprove every decision of the Standing Judicial Decision. When this was changed, *BCO 15-5.a* retained language to allow the Assembly to direct the SJC to retry a case if it takes exception to the case.
4. *BCO 15-5.a* explicitly includes this right as one of the exceptions to the finality of SJC decisions.
5. *BCO 15-5.a* does not refer to the CCB. In fact, the CCB review of judicial decisions in the eyes of many is limited by, *ROA 17-1*, “The minutes, but not the judicial cases, decisions, or reports, of the Standing Judicial Commission shall be reviewed annually by the Committee on Constitutional Business.”
6. Overtures 19 & 23 ask the General Assembly to exercise its right. If these overtures are ruled out of order, then we will be ruling out of order a request that the Assembly exercise its Constitutional right.
7. If Overtures may not be used to ask the Assembly to exercise this right, CCB is unable to take exception to the judicial decisions of the SJC and are thus unable to ask the Assembly to exercise this right, and we use the *RAO* to prove that the Assembly cannot exercise this right, then we will have effectively amended the Constitution without due process.

Why we must act in Overture 23:

8. In 2007, the 35th General Assembly passed the recommendations of the Ad Interim Study Committee on NPP, AAT and FV.
9. By adopting these recommendations the Assembly has officially opposed the Federal Vision, declaring it to be out of accord with our Standards,
10. TE Jeffrey Meyers signed the “FV Joint Declaration” along with Peter Leithart, Steve Wilkins, Mark Horne, Doug Wilson, Rich Lusk, and Jim Jordan.
11. *WCF 31-2* states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience.”

12. The SJC on June 19, 2012 found in Case 2011-06 that Missouri Presbytery did “err in failing to find a strong presumption of guilt that TE Jeffrey Meyers holds views contrary to the Westminster Standards (*BCO* 34-5) when it conducted its *BCO* 31-2 investigation of his views and writings.”
13. The Constitution of the PCA states in *BCO* 11-4, “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.”
14. The SJC ruled in SJC 2012-09 that the Complainant abandoned the case stating, “The Case is Administratively Out of Order in that, although the Complainant was a member of the PCA when he brought his original Complaint to Presbytery on April 16, 2012, he was received by the OPC on April 28, 2012 and therefore did not have standing to bring Complaint on August 16, 2012 to the SJC.
15. The only valid reason for a case to be considered abandoned in the Constitution of the PCA, Rules of Assembly Operations, and Operating Manual for Standing Judicial Commission is for failing to appear before the higher court as seen in the following examples:

BCO 43-7 The complainant shall be considered to have abandoned his complaint if he fails to appear before the higher court, in person or by counsel, for a hearing thereof, . . .

SJC Manual 18.7 ABANDONMENT

If an appellant, complainant or party initiating a case referred to the Commission fails to appear, in person or by a qualified representative, after receiving proper notice, at any meeting of the Standing Judicial Commission, or a Judicial Panel thereof, such party shall be deemed to have abandoned the case. The Stated Clerk shall immediately notify the party that the case has been dismissed because of the failure to appear, and the party shall have 10 days from the receipt of such notice to present, in writing, a satisfactory explanation of the failure to appear and prosecute the case. If the explanation is deemed sufficient by the Officers of the Commission, or members of the Judicial Panel, the case shall be reinstated and reset for another hearing; otherwise, it shall stand abandoned and dismissed.

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16. *BCO* 43-1 raises the issue of standing only with regard to the time the Complaint is made, not throughout the life of the Complaint beyond that time.
17. Missouri Presbytery heard the Complainant's case and rendered a decision on July 17, 2012, after the Complainant had been transferred to the OPC, showing that the Presbytery had not considered the Complainant's transfer to the OPC as abandoning the case.
18. The Complainant in this case had standing when the original action of Missouri Presbytery took place, and when the Complaint was made, and desires to continue with his Complaint and conclude the case.
19. The SJC failed in Case 2012-09 to determine whether the Presbytery erred in its ruling or whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering the judgment solely on whether the case was administratively in order.
20. The SJC failed to exercise its 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."
21. The issues involved in this case touch on a significant matter that affects the integrity of the PCA's commitment to the system of doctrine taught in the Westminster Standards and more importantly Holy Scripture.

Respectfully submitted,

RE Frank Aderholdt

TE Dominic Aquila

TE Scotty Anderson

RE Kerry Belcher

TE Michael Dixon

RE William F. Hill

TE Matthew Kerr

RE Jerry Koerkenmeier

RE Mike Peed

RE Scott T. Peterson

RE Wes Reynolds

RE Barry Sheets

RE Thomas P. Swaim

TE William Thrailkill

Grace

Rocky Mountain

Calvary

Westminster

Fellowship

Calvary

Southern New England

Illiana

Central Georgia

Northwest Georgia

Great Lakes

New River

Gulf Coast

Catawba Valley

MINUTES OF THE GENERAL ASSEMBLY

IV. 102 Commissioners Present: 60 TEs & 42 REs

Presbytery	TE Commissioner	RE Commissioner
Ascension	TE Stephen Tipton	RE Jay Neikirk
Blue Ridge	TE Andy Wood	
Calvary	TE Scotty Anderson	RE William F. Hill
Catawba Valley	TE William Thraikill	
Central Carolina	TE Dean Faulkner	RE Miguel del Toro
Central Florida	TE Michael Puckett	
Central Georgia		RE Mike Peed
Central Indiana	TE Jamie MacGregor	RE Billy McQuade
Chesapeake	TE Arch Van Devender	RE Edward Wright
Chicago Metro	TE Jeffrey Schneider	RE Brent Stutzman
Covenant	TE Chad Watkins	RE Howard Q. Davis
Eastern Canada	TE Kyle Hackmann	
Eastern Carolina	TE Sam Brown	
Evangel	TE Martin Wagner	RE Tom McKnight
Fellowship	TE Michael Dixon	
Georgia Foothills	TE Mike Sloan	RE Daniel Wykoff
Grace	TE Guy Richard	RE Frank Aderholdt, Jr.
Great Lakes		RE Wes Reynolds
Gulf Coast	TE David S. Young	RE Tom Swaim
Gulfstream	TE Bernie van Eyk	
Heritage	TE Mark Doherty	RE Henry Winchester
Houston Metro	TE David Wilcher	
Illiana	TE John Birkett	RE Gerald Koerkenmeier
Iowa	TE Wayne Larson	
James River	TE Peter Rowan	RE Richard Leino
Korean Central	TE Seung Jae Lim	
Metro Atlanta	TE Randy Schlichting	RE Jim Wert
Metro New York	TE William Reinmuth	RE Bruce Terrell
Mississippi Valley	TE David Gilbert	RE Will Thompson
Missouri	TE John Pennylegion	
Nashville	TE Kevin Twit	RE Greg Wilbur
New Jersey	TE Ted Trefsgar, Jr.	RE John Mardirosian
New River	TE Curt Stapleton	RE Barry Sheets
New York State	TE Larry Roff	
North Florida	TE Thomas Park Jr.	
North Texas	TE David Boxerman	RE Bill Thomas
Northern California	TE Robert Crossland	
Northern Illinois	TE David Keithley	
Northern New England	TE Seth Anderson	
Northwest Georgia	TE Clif Daniel	RE Scott Peterson
Ohio	TE James Kessler	RE George Caler
Ohio Valley	TE Donald Aven	RE Ronald Whitley

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Pacific Northwest	TE E.C. Bell	RE Howie Donahoe
Palmetto	TE Justin Woodall	RE David Walters, Sr
Philadelphia	TE Greg Hobaugh	
Piedmont Triad		RE David Casanega
Pittsburgh	TE Sam DeSocio	RE Dennis Baker
Potomac	TE Scott P. Seaton	RE Frank Heinsohn
Providence	TE Jean F. Larroux	RE John Bise
Rocky Mountain	TE Dominic Aquila	RE E. J. Nusbaum
Savannah River	TE Alexander Brown	RE Charles Mashburn
Siouxlands	TE Arthur Sartorius	RE Paul Neighbors
South Florida	TE Michael Welton	
South Texas		RE Floyd Johnson
Southeast Alabama	TE James Simoneau	RE Steve Dowling (chair)
Southeast Louisiana	TE Don Hulsey	RE George DeBram
Southern New England	TE Matthew Kerr	
Southwest	TE Mark Rowden	
Southwest Florida	TE Stephen Casselli	
Suncoast Florida	TE Jonathan Loerop	
Susquehanna Valley		RE Robert Hayward, Jr.
Tennessee Valley	TE Cal Boroughs	RE Robert Berman
Western Canada	TE Jeffrey Kerr	
Western Carolina	TE Todd Gwennap	RE Steve Blevins
Westminster		RE Kerry Belcher
Wisconsin	TE Chris Vogel	

There were no Commissioners from: Eastern PA, Heartland, Korean Capital, Korean Eastern, Korean Northeast, Korean Northwest, Korean Southern, Korean Southeast, Korean Southwest, Pacific, Philadelphia Metro West, Platte Valley, South Coast CA, and Warrior.

Respectfully submitted,

/s/ RE Steve Dowling, Chairman

/s/ RE Howie Donahoe, Secretary

41-52 Report of the Committee on Thanks

TE Henry Lewis Smith, Chairman, led the Assembly in prayer. He deferred to RE Melton Duncan, Secretary, who presented the report (Appendix U, p. 624). The Assembly **adopted** the Resolution of Thanks, and dismissed the Committee with thanks.

The Chairman closed the report with prayer.

41-53 Minutes of the Assembly

On motion, Ruling Elders John White and Jack Wilson and Teaching Elders Charles Garland and L. Roy Taylor (Convener) were authorized as a commission to review and approve the Assembly Minutes.

41-54 Assembly Adjourned

The Assembly adjourned at 10:05 p.m., with the singing of Psalm 133 and the pronouncement of the apostolic benediction by TE Ligon Duncan, to convene in Houston, Texas, on June 17, 2014.

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- ¹
- a. *BCO* 40-3 prohibits the review process from dealing with pending case and additionally specifically states that the only ways to reverse complaints or appeals is through the judicial process.
 - b. Also *RAO* 16-3.e.7). and particularly *RAO* 16-8, “neither the report of the committee [RPR] nor the General Assembly’s approval or disapproval of this report establishes doctrinal precedent.”
 - c. *BCO* 15-4 requires that all judicial matters of the General Assembly are to be dealt with by the SJC. The SJC is to handle "all matters governed by the Rules of Discipline, except for the annual review of Presbytery records, which may come before the Assembly." The *BCO* is divided into three sections, The Form of Government (chs. 1-26), The Rules of Discipline (chs. 27-46), and The Directory of Worship (chs. 47-63). *BCO* 15-4 means that the SJC handles all matters in the section on Rules of Discipline (chs. 27-46, except 40-1 and 40-2). *BCO* 15-4 does not mean that RPR has authority to cite Presbyteries for exceptions of substance regarding judicial cases.
 - d. RPR is prohibited from dealing with pending judicial matters (*BCO* 40-3), and once the SJC has decided a case, it is done, *BCO* 15-5.
 - e. The report alleges that the error of the Presbytery was to fail to approve a complaint. That is a judicial action and is therefore outside the purview of the RPR.
 - f. Morton Smith’s Commentary on the PCA *BCO* (2007, sixth edition, Presbyterian Press, Greenville Presbyterian Theological Seminary: Taylors, SC. Underlining added.) states regarding 40-3: “The higher court is to record the result of its review of the records of the lower court, indicating any corrections that need to be made, and if necessary to take particular action to direct the lower court to correct its action. One area that is not to be handled under review and control is the adjudication of judicial cases. These come to the higher court only by way of appeal or complaint. Specifically, the higher court is forbidden from reversing a judicial case except as the result of judicial process of complaint or appeal. If an action has been patently unconstitutional, the higher court could censure such judgment or institute process against the lower court. Of course, if the case is coming by appeal or complaint to the higher court no opinion should be expressed in the general review of the records.”
 - g. The minority report calls into question the Presbytery’s proceeding to trial prior to the final adjudication by the SJC of an earlier case, Case 2011-06. Morton Smith’s Commentary on the PCA *BCO* (2007, sixth edition, Presbyterian Press, Greenville Presbyterian Theological Seminary: Taylors, SC) states regarding *BCO* 31-2, “The Court may, even when believing there is no guilt, institute process for the purpose of vindicating an innocent party.” A Presbytery *must* proceed to trial when there is a strong presumption of guilt but *may* proceed to trial for the purpose of vindicating an innocent party. The Presbytery took the latter course.
 - h. The minority report alleges that the Presbytery rushed to judgment. Such a conclusion is an opinion on a judicial matter. Judicial matters may only be dealt with by the judicial process, not by review of Presbytery records.

² See grounds in endnote 1.

³ In the hierarchy of parliamentary authorities where there are explicit rules, the order is the PCA constitution, the *RAO*, and *Robert's Rules of Order, Newly Revised*, 11th edition. The *RAO* does not speak to points of order. Therefore in this case *RONR* is to be followed. The well-taken point of order has been sustained that judicial matters are not before the Assembly via RPR. Therefore, there may be no minority report.

⁴ Detailed grounds for the ruling on the objection in Case 2012-05, Hedman v. Pacific Northwest Presbytery, were:

- During the period of 1973-1989 ad interim judicial commissions of the General Assembly made recommendations to the Assembly regarding judicial cases. Ad interim commission recommended judgments were approved or disapproved by the Assembly except that commissioners from Presbyteries from which cases arose could not sit, deliberate, and vote (*BCO* 39-2 [in 1973, present *BCO* 39-2 was Part II, Ch. 13-2]).
- The specified basis in *BCO* 39-2 for disqualification from sitting, deliberating, or voting on an appeal or complaint is that the case arose from a lower court of which a commissioner to a higher court was a member.
- When the SJC was first formed (1989), the General Assembly voted to approve or disapprove SJC judgments on specific cases except that commissioners from Presbyteries from which cases arose could not vote (*BCO* 39-2).
- In 1990 *BCO* 45 was amended so that a commissioner who did not have the right to vote on a recommended judgment of the SJC because a case in question arose from his Presbytery (*BCO* 39-2) could register an objection to a case (*BCO* 45-4). So, from 1990-1997 a commissioner who was disqualified on the basis of *BCO* 39-2 could register an objection.
- In 1997, following the adoption of the Report of Ad Interim Committee on Judicial Procedures by the Twenty-fourth General Assembly (1996) and enactment of *BCO* and *RAO* enabling amendments, the General Assembly gave to the SJC full authority to make final disposition of judicial cases. SJC members from Presbyteries from which cases arose could not sit, deliberate, and vote (*BCO* 39-2) but *SJC members thus disqualified* could file an objection.
- The General Assembly has committed to the Standing Judicial Commission “all matters governed by the Rules of Discipline” (*BCO* 15-4).
- Commissioners to the General Assembly who have not been elected to the Standing Judicial Commission are not members of the SJC. Persons who are not SJC members, never had the right to sit, deliberate, and vote on a case and, therefore, are not subject to the provisions of *BCO* 39-2 or *BCO* 45-4.

⁵ The point of order is well taken for the reasons stated by the committee. Additional reasons – First, the recommendation of the officers of the SJC in case 2012-09 was approved by the Commission, and therefore it is the final decision of the General Assembly on this matter. Second, there are only two provisions in the *BCO* for the Assembly to reconsider a case:

- (1) The Assembly is approving a recommendation of the CCB to take exception to the minutes, but not the judicial cases, decisions, or reports of the SJC [*BCO* 15-5.a; *RAO* 7.1].
- (2) A minority report is filed by 1/3 of the voting members under *BCO* 15-5.c. Neither provision of the *BCO* was fulfilled in this instance.

MINUTES OF THE GENERAL ASSEMBLY

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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 4, beginning on p. 149.

APPENDIX A

STATED CLERK'S REPORT TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA 2013

Interchurch Relations

- The Stated Clerk is, by virtue of office, a member of the Interchurch Relations Committee (RAO 32- j.).
- I continue to serve as the Chairman of the Board of Directors of the National Association of Evangelicals, of which the PCA is a member denomination.
- By virtue of my serving as the Chairman of the Board of Directors of the National Association of Evangelicals, I also serve on the Board of Directors of World Relief, a subsidiary of the NAE.

Lawsuits

- Since the last General Assembly the PCA has not been party to any new suits.
- Michael A. McNeil who had numerous cases presented to the Standing Judicial Commission. In 2010, Mr. McNeil, a former member of the PCA, brought suit in Circuit Court of Anne Arundel County, MD against his wife, the Session of Severna Park Presbyterian Church, Chesapeake Presbytery, the Presbyterian Church in America, a Corporation, and several individuals, including the Stated Clerk of the General Assembly; twenty-seven entities or persons altogether, seeking \$7,500,000 in damages from each (a total of \$202,500,000). His cases were denied by the Circuit Court. On June 27, 2012 Plaintiff filed notice of appeal to the Court of Special Appeals of Maryland. Mr. McNeil's brief in his appeal of his case against the PCA and his former wife was due to be filed in January, 2013. The Maryland Court of Special Appeals granted him a continuance until March 1. He failed to file a brief on March 1. Our attorney has filed a motion to dismiss the case. We are awaiting a ruling of the court on that motion.

Docket of the General Assembly

I prepared the docket of the General Assembly and submitted it to the AC (RAO 3-2 m.). Included in docket preparation are several items recommended by the AC Subcommittee on Ruling Elder Participation at the General Assembly

Resignations

Under *RAO* 8-4 k. persons who are elected to General Assembly Committees and Agencies are to submit resignations to the Stated Clerk, if they wish to resign. They following have resigned and I have accepted their resignations on behalf of the General Assembly.

- RE Fleetwood Maddox, M.D. from the Board of Covenant Theological Seminary, Class of 2015.
- RE Rick Brown from the Committee on Christian Education and Publications, Class of 2015
- RE Phil Van Valkenberg from the Administrative Committee, RE alternate.
- TE Stephen Estock from the Committee on Christian Education and Publications, Class of 2017.
- RE Donald L. Rickard from the Committee on Mission to North America, Class of 2017
- RE John Bise from the Committee on Constitutional Business Class of 2014
- TE Martin Hedman from the Administrative Committee, Class of 2016

Nominations

- I have received a communication from TE Martin Hedman of South Coast Presbytery resigning from the AC Class of 2016. In accordance with *RAO* 8-4 k., I conferred with the chairman of the AC and then accepted the resignation on behalf of the General Assembly and informed the chairman of the Nominating Committee. TE Alternate Rod Whited moved into the vacated slot to serve the unexpired term (*BCO* 14-1.11). TE Whited was nominated by the Nominating Committee again this year for an Alternate position. There is now a vacancy for a TE Alternate on the AC.
- I have received a communication from TE Brian Lee of Korean Eastern Presbytery resigning from the Standing Judicial Commission Class of 2015. He is accepting a pastoral call in the Korean American Presbyterian Church. In accordance with *RAO* 8-4.k, I conferred with the chairman of the SJC and then accepted the resignation on behalf of the General Assembly and informed the chairman of the Nominating Committee.
- I have received a communication from TE Gregory Thompson of Blue Ridge Presbytery, who had been nominated by the Nominating Committee for consideration for a position on the SJC Class of 2017. He is completing a Ph.D. dissertation over the coming academic year and has withdrawn his name from nomination. I have advised the officers of the Nominating Committee.

APPENDIX A

- Commissioners should be advised that there are several vacant positions for which there are no nominations at present and could be proposed to the Assembly via floor nominations.
 - AC TE Alternate, due to TE Whited's moving to the Class of 2016 to fill an unexpired term.
 - CCB RE Alternate, since there is no nominee.
 - CEP RE Alternate, since there is no nominee.
 - SJC TE Class of 2015 to fill an unexpired term due to resignation of TE Lee.
 - SJC TE Class of 2017 to fill vacancy due to withdrawal of TE Thompson.
 - TEC RE Alternate, since there is no nominee.
- In making floor nominations commissioners should note *RAO 8-4* and *BCO 15-4* which specify:
 - Floor nominations are to be made using forms supplied by the Stated Clerk. Those forms are available at the Floor Clerks' tables near the dais.
 - One may submit a floor nomination by placing a completed Nomination Form in a specified box at a Floor Clerks' table near the dais.
 - Be sure the person whom you nominate is willing to serve, if elected.
 - A man may consent to only one nomination. (*Our Rules of Assembly Operations* supersede *Robert's Rules* on this point).
 - Floor nominations are to be made for specific vacancies (ex. CEP RE Alternate) or in opposition to specific nominees of the Nominating Committee for specific Classes (ex. TE Y in opposition to TE X for MTW in the Class of 2018).
 - *BCO 15-4* prohibits the Assembly's election of two men from the same Presbytery to the SJC.
 - The deadline for submitting floor nominations is Wednesday at the close of the afternoon business session. No late submissions will be accepted.
 - Nominations are closed Wednesday at the close of the afternoon business session. One advocates for a nominee by means of the nomination forms.
 - The Nominating Committee vets nominees as to their eligibility. All persons included in the NC Report and Supplemental Report are eligible to serve in the positions for which they are nominated.
 - The Report of the Nominating Committee is docketed as a special order Thursday, at 11:30 a.m.

References of Overtures

As of this date, I have received nineteen overtures. I have referred the overtures as listed below (*RAO* 3-2 g.; 11-5; 14-1)

When Overtures 20, 21, and 22 were received, I referred them to the OC. Subsequently, I changed the reference for these three overtures to send them directly to the SJC. The basis for my original decision to send them first to the OC was based on the Twenty-eighth Assembly's handling of the requests for original jurisdiction over a TE. However, *BCO* 15-4 and *RAO* 17-2 were amended subsequent to that. In considering *RAO* 11-5 in relation to *RAO* 17-2, I am guided by *Robert's Rules of Order, Newly Revised*, p. 20, ll. 9-16 and p. 589, ll. 17-32, which set forth the principle that, in interpreting rules, a specific rule is of higher authority than a general rule. *RAO* 17-2 is more specific than *RAO* 11-5 on the issue of how Presbytery requests for the assumption of original jurisdiction are to be handled. Therefore, the requests for original jurisdiction from Gulf Coast, Calvary and Mississippi Valley Presbytery should go directly to the SJC. The SJC will consider the overtures at its next stated meeting (OMSJC 4.1).

Overture 1 from Pacific Northwest Presbytery (to AC, CCB)

“Amend *RAO* Article One (Organization of a GA Meeting) by adding a new final paragraph to set a combined special order for six items at each GA”

Overture 2 from North Texas (to CCB [*RAO* 8-2.b3],

“Amend *BCO* 5-1, 5-2, 5-9; MNA [*RAO* 14-1], OC [*RAO* 11-5] and Add New Sections 5-11, 5-12 Regarding Mission Churches”

Overture 3 from North Texas Presbytery (to CCB [*RAO* 8-2.b3],

“Amend *BCO* 8-6 Regarding MNA [*RAO* 14-1], OC [*RAO* 11-5] Commissioning an Evangelist”

Overture 4 from Suncoast Florida Presbytery (to CCB, OC)

“Amend *BCO* 32 by Adding Section 32-21 Defining Supporting Reasons for a Complaint or Appeal”

Overture 5 from Suncoast Florida Presbytery (to CCB, OC)

“Amend *BCO* 42 by Adding 42-13 to Define Terms Used in Chapter 42”

Overture 6 from Suncoast Florida Presbytery (to CCB, OC)

“Amend *BCO* 43 by Adding 43-11 to Define Certain Terms Used in Chapter 43”

Overture 7 from North Texas Presbytery (to OC, AC [*RAO* 9-2; 11-11])

“Establish Study Committee on Sabbath Issue in Westminster Standards”

Overture 8 from James River Presbytery (to: CCB, OC)

“Amend *BCO* 21-5, Question 2, Regarding Change of Views”

APPENDIX A

- Overture 9** from James River Presbytery (to MNA)
“Form Tidewater Presbytery”
- Overture 10** from Westminster Presbytery (to CCB, OC)
“Amend *BCO* 37-4”
- Overture 11** from Pacific Northwest Presbytery (to AC)
“Request AC to Study Feasibility of a Largely Paperless General Assembly”
- Overture 12** from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 20-6 Regarding Terms of Call and add *BCO* Appendix J, Sample Form”
- Overture 13** from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 34-8 and 37-6 to Require a Two-thirds Majority Vote to Remove Censure of Deposition If Imposed for Scandalous Conduct”
- Overture 14** from Pacific Northwest Presbytery (to CCB, OC)
“Amend five *BCO* paragraphs regarding Indefinite Suspension from Office (30-1, 30-3, 36-5, new 36-6, 37-3)”
- Overture 15** from Pacific Northwest Presbytery (to CCB, OC)
“Amend *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.”
- Overture 16** from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 34-1 and 33-1 to Clarify the Prerequisite, and Provide a More Reasonable Threshold, for the Assumption of Original Jurisdiction”
- Overture 17** from the Presbytery of the Ascension (to CCB, OC)
“Amend *Westminster Confession of Faith* 21-5”
- Overture 18** from the Presbytery of the Ascension (to CCB, OC)
“Amend *BCO* 12-6 by Addition”
- Overture 19** from the Illiana Presbytery (to OC)
“Request for Rehearing of SJC Case 2012-05”
- Overture 20** from Gulf Coast Presbytery (to SJC)
“Assume Original Jurisdiction [*BCO* 15-4, *RAO* 17-2])
per *BCO* 34-1 and Direct the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”
- Overture 21** from Calvary Presbytery (to SJC)
“Assume Original Jurisdiction [*BCO* 15-4, *RAO* 17-2])
per *BCO* 34-1 and Direct the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”
- Overture 22** from Mississippi Valley Presbytery (to SJC)
“Assume Original Jurisdiction [*BCO* 15-4, *RAO* 17-2])
per *BCO* 34-1 and Direct the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”

Overture 23 from Great Lakes Presbytery (to OC)
 “Direct the Standing Judicial Commission to Find SJC 2012-09
 Administratively in Order and to Hear the Case”

Communications

I have received three official communications to the General Assembly.

- Communication One from the Korean American Presbyterian Church (Attachment 1, p. 101)
- Communication Two from the National Association of Evangelicals (Attachment 1, p. 102)
- Communication Three from Église réformée du Québec (Attachment 1, p. 103)

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). The CCB concurred with my opinion.
- I have referred one non-judicial reference to the CCB (RAO 8-2 b. 2).
- I have submitted the minutes of the Standing Judicial Commission to the CCB for their review.
- I submitted to the CCB all overtures proposing changes to the BCO and RAO (RAO 11-5)

Presbytery Votes on Book of Church Order Amendments

BCO 26-2 requires an affirmative vote on two thirds of the Presbyteries as part of the amendment process (54 of the 80 Presbyteries). The Fortieth General Assembly sent six items down to Presbyteries for vote. Items 1, 2, 3, 4, and 5 have received a sufficient majority to come before the Forty-first General Assembly for vote. Item 6 was disapproved by more Presbyteries than approved and, therefore, has failed and is not before the Forty-first General Assembly.

Presbytery Votes on Amendments Sent Down by 40th General Assembly

	Amend:	For	Against
Item 1	<i>BCO 19-2</i>	67	2
Item 2	<i>BCO 20-3, 24-2, 25-4</i>	69	0
Item 3	<i>BCO 42-4</i>	67	2
Item 4	<i>BCO 43-2</i>	58	11
Item 5	<i>BCO 43-3</i>	66	3
Item 6	<i>BCO 58-5</i>	23	45

[For the complete record of the votes by presbyteries, see pp. 105-117.]

Standing Judicial Commission

I serve as clerk of the SJC. The AC/SC provides support services for the SJC. Part of the costs of the SJC is underwritten by General Assembly Registration Fees. The GA Registration Fees do not fully cover the costs of the SJC. The AC also has to subsidize the SJC. The SJC did not have to have a fall face-to-face meeting, which reduced costs somewhat. The SJC is now using Internet technology for panel and full meetings of the Commission that conforms to the requirements of *Robert's Rules of Order*, 11th Edition regarding electronic meetings. This should reduce costs not only for the SJC and AC but also for parties to cases.

Cooperative Ministries Committee

I serve as secretary of the CMC, working with the Moderator in preparing the agenda (*RAO 7-4 c*) and report. Matters requiring Assembly action are referred to the Assembly via the appropriate committee (*RAO 7-3 c.*). The AC/SC also provides support services for the CMC.

Statistics

The annual reports of churches give us a helpful insight in to the condition of our denomination. This office has record of 1,474 particular churches and 303 mission churches and 4,321 ministers. But there are anecdotal reports of at least another 100 churches and 200 ministers for whom we have no records. Presbytery statistics are those reported by the Stated Clerks of Presbyteries. Congregational statistics are those reported by Clerks of Sessions. Below is a summary of the statistics that have been reported for 2012.

- Churches and Missions – 1,777 a net increase of six
- Total Professions of Faith – 9, 145, a decrease of 922
- Total membership – 364,019, an increase of 12,613
- Total Family units – 138,010, an increase of 502
- Sunday School Attendance – 101,809 a decrease of 817
- Per capita giving -- \$2,580 and increase of \$119
- Per capita benevolences -- \$440 and increase of \$4
- Total Reported Congregational Disbursements -- \$743,643,457 and increase of \$35,960,789

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA STATISTICS					
FIVE-YEAR SUMMARY					
	2008	2009	2010	2011	2012
Presbyteries	76	77	79	80	80
Churches	1,408	1,442	1,455	1,466	1,474
Missions	285	298	302	305	303
Ministers	3,595	3,645	3,798	4,256	4,321
Candidates	297	548	530	501	568
Licentiatees	83	132	124	128	128
Profession of Faith by Children	4,889	4,641	4,620	4,699	4,306
Profession of Faith by Adults	5,446	5,441	5,183	5,368	4,839
Communicants	267,991	273,388	272,750	276,642	285,728
Non-communicants	69,266	69,375	70,266	70,508	73,970
Total Membership (Comm, Non-comm, Ministers)	340,852	346,408	346,814	351,406	364,019
Family Units	135,539	135,230	137,263	137,508	138,010
Sunday School Attendance	110,652	105,477	103,911	102,626	101,809
Adult Baptisms	2,488	2,691	2,621	3,330	2,547
Infant Baptisms	5,434	5,357	5,314	5,521	5,485
Total Contributions	672,230,785	653,890,755	678,150,048	680,830,342	737,167,867
Per Capita Giving	2,508	2,392	2,486	2,461	2,580
Assembly Causes	22,200,983	20,607,932	20,383,406	19,901,611	19,277,845
Presbytery Causes	7,831,091	8,084,334	8,249,148	8,408,031	8,739,306
Congregation Benevolences	97,308,016	90,914,936	94,288,690	92,343,805	97,662,060
Total Benevolences	127,340,090	119,607,202	122,921,244	120,653,447	125,679,211
Per Capita Benevolences	475	437	451	436	440
Congregational Current Expenses	475,300,930	479,294,443	503,112,374	514,272,305	546,798,106
Congregational Building Fund	114,229,891	100,446,417	80,730,953	72,756,916	71,166,140
Total All Disbursements	716,870,911	699,348,062	706,764,571	707,682,668	743,643,457

*Totals represent the latest statistics reported by churches to the Stated Clerk's Office.

CHURCHES ADDED TO THE DENOMINATION IN 2012

Presbytery	Church	Location	Date Rec.	Source
C, Carolina	Cross Park	Charlotte, NC	09/09/12	Organized
Great Lakes	Redeemer	Holland, MI	04/24/12	Independency
Metro NY	Cov of Faith	Flushing, NY	05/06/12	Organized
North Texas	Redeemer	Amarillo, TX	05/05/12	Organized
Pacific	Citywide Redm.	Las Vegas, NV		Organized
Philadelphia	Phila Bible Ref	Wynwood, PA		
Rocky Mtn	Covenant Ref	Pueblo West, CO		Organized
Southwest	Las Tierras Comm	El Paso, TX	11/18/12	Organized
W. Carolina	Grace Bl Ridge	Hendersonville, NC	02/25/12	Organized
	Grace Foothills	Tryon, NC	02/25/12	Organized
Wisconsin	Jacob's Well	Green Bay, WI	10/21/12	Organized

APPENDIX A

CHURCHES LOST FROM THE DENOMINATION IN 2012

Presbytery	Church	Location	Date	To
Calvary	Redeemer	Anderson, SC	01/28/12	Dissolved
C. Carolina	Moak Young	Charlotte, NC	04/10/12	Transferred
Heartland	Christ Cov	Liberty, MO		Dissolved
Heritage	Redeemer	Cambridge, MD	02/05/12	Independency
Iowa	Riverside	Linn Grove, IA		Transferred
Louisiana	Oaklawn	Lafayette, LA		Transferred
MS Valley	Smyrna	Kosciusko, MS	11/06/12	Dissolved
Nashville	Grace Fellshp	Spring Hill, TN	02/14/12	Dissolved
N. California	Christ East Bay	Berkeley, CA	12/16/12	EPC
N. New Engl	Hope	Portsmouth, NH	06/30/12	Dissolved
Piedmt Triad	Spring Garden	Greensboro, NC		Withdrawn
SW Florida	Grace	Seminole, FL	05/08/12	Dissolved
Warrior	Bethel	Eples, AL	10/16/12	Independency

MINISTERS ADDED TO THE DENOMINATION IN 2012

Presbytery	Name of Minister	Date Rec.	Source
Ascension	Jeremy Coyer	02/26/12	Ordained
	Jeffrey Zehnder	05/20/12	Ordained
Blue Ridge	Brooks Cain	05/25/12	Ordained
	Seung Lee	01/21/12	ECA
	Bryan Rigg	01/29/12	Ordained
Catawba V. C. Carolina	Brandon Meeks	06/03/12	Ordained
	James Almond	03/04/12	Ordained
	Chris Brock	11/27/12	Ordained
	Joshua Kitchen	12/02/12	Ordained
	Sean McCann		Ordained
	Stephen Mirich	12/09/12	Ordained
C. Georgia Chesapeake	Jordan Olshefski	07/15/12	Ordained
	Jeffrey Brannen	02/12/12	Ordained
	J. Patrick Allen		
	Patrick Donohue		
Covenant	Tony Kim		
	Andrew Wilkins		
	Dawson Bean	03/25/12	Ordained
	Trey Bunderick		Ordained
E. Carolina	Raun Swafford	04/15/12	Ordained
	Adam Christiansen	05/06/12	Ordained
	Jay Denton	09/09/12	Ordained
	Timothy Sharpe	08/19/12	Ordained

MINUTES OF THE GENERAL ASSEMBLY

Ministers Added (continued)

Presbytery	Name of Minister	Date Rec.	Source
E. Canada	Albert Kooy		
	Joash Schumpelt	11/19/12	Ordained
E. PA	Roger Kim	04/14/12	Independency
	James Lovelady	03/25/12	Ordained
	Jay Scharfenberg	09/29/12	Ordained
GA Foothills	Dee Hammond		Ordained
	Noah Stephens		Ordained
Grace	Dave Irwin	09/16/12	Ordained
	Joseph Henry Steele	01/29/12	Ordained
Heartland	Brett Daane		
Heritage	Thomas Harr	07/15/12	Ordained
Houston M.	Blake Arnoult		
Illiana	Ross Haverhals		
Iowa	Brad DeVries	08/05/12	Ordained
	Shawn Willis	02/20/11	Ordained
James River Metro Atlanta	Preston Clarkson		
	Stephan Cobbert		
	Horace Cutter		
	Mike Sanders		
	Marc Summers		
Metro NY	Marc Choi	05/19/12	Ordained
	Phillip Dennis	05/19/12	Ordained
	David Plant		Ordained
	Edward Sirya		Ordained
MS Valley	Elliott Everitt	08/19/12	Ordained
	David Felker	08/12/12	Ordained
	Lee Hutchings	08/12/12	Ordained
	Eric Mabbott	11/11/12	Ordained
	John Wagner	11/11/12	Free Ch Scot
Missouri	Timothy Butler		Ordained
	Darrell Jung	01/18/12	
	Daniel Murphree		
Nashville	Eric Whitley	01/18/12	
	Stephen Edging	04/22/12	Ordained
N. Florida	Ren Zepp	12/02/12	Ordained
N. Texas	Brian Belh	11/03/12	OPC
	Mark Belonga		
	Paul Goebel	05/27/12	Ordained
	Matthew Odum	09/30/12	Ordained
	Daniel Smith		Ordained
	Chi Derek Tu		

APPENDIX A

Ministers Added (continued)

Presbytery	Name of Minister	Date Rec.	Source
N. California	Brad Mills		Ordained
N. New Engl	John Meinen	08/04/12	Ordained
NW Georgia	Brian Stock	04/24/12	Ordained
Pacific NW	Jason Dalton	05/20/12	Ordained
	Steve Hall		
	Keith Thomas		
Palmetto	Michael Brown	04/26/12	Ordained
	Robert Jolly	08/12/12	Ordained
	Todd Weedman	02/19/12	Ordained
Philadelphia	Mike Chen	09/23/12	Ordained
	Jinmo Cho	01/28/12	KAPC
	Shibu Oommen	06/03/12	Ordained
	Daniel Schrock	06/03/12	Ordained
Piedmt Triad	Josh Kwasny		
Pittsburgh	Allan Edwards	11/04/12	Ordained
	Rob Gray	02/12/12	Ordained
	Jeremy Whipkey	02/26/12	Ordained
Platte Valley	Steve Allen		
	Ben Sinnard		Ordained
	Abel Sisco		
Rocky Mtn	Brad Edwards		EPC
	Toby Holt		
	Kurt Schimke		
	Tharp		Ordained
	Jason Tippetts		Ordained
Savannah R.	David Ely	08/05/12	Ordained
	James Jones	06/03/12	Ordained
	Blake Wittenberg	06/03/12	Ordained
South Coast	Ben Rochester		
	Bryan Schafer		
South Texas	Michael Barber	05/27/12	Ordained
	Brett Becker	08/12/12	
	Jason Pickard	05/20/12	Ordained
SE Alabama	Jere Scott Bradshaw	08/22/12	Ordained
	Frank Ellis	01/15/12	Ordained
	Steven Walton	08/21/12	Ordained
Southwest	Chris Gensheer	10/28/12	Ordained
	Shelby Moon	02/12/12	Ordained
SusqValley	Brent England		
	Milton Fisher		
	Chris Knaebel	07/14/12	Ordained

MINUTES OF THE GENERAL ASSEMBLY

Ministers Added (continued)

Presbytery	Name of Minister	Date Rec.	Source
Warrior	Chris Ammen	04/25/12	Ordained
W. Canada	Jed Schoepp	11/11/12	Ordained
W. Carolina	Alex Howarth	09/16/12	Ordained
	Andrew Lupton	03/18/12	Ordained

MINISTERS DISMISSED TO OTHER DENOMINATIONS IN 2012

Presbytery	Name of Minister	Date	To
Blue Ridge	Mark Hutton	07/05/12	EPC
Catawba V.	Timothy Weldon	05/22/12	ARP
C. Carolina	Dong Shin	04/10/12	ARP
GA Foothills	Thomas Irby		ARP
Heritage	Paul Dorman	05/08/12	Independency
Louisiana	Stanley Pace		
Missouri	Jay Bennett	04/17/12	OPC
Metro NY	Vito Aiuto	11/13/12	EPC
	Mike Bobell	11/13/12	RCA
	Matthew Brown	11/13/12	EPC
	Marc Choi	11/13/12	EPC
	Jamison Galt	11/13/12	EPC
	Matthew Harmon	03/20/12	ARP
	Chris Hildebrand	11/13/12	EPC
	David Stancil	11/13/12	EPC
	Brian Steadman	11/13/12	EPC
North Texas	James Angehr	08/11/12	RCA
N. California	R. Bartlett Garrett		EPC
	Jonathan Barry St. Clair		EPC
Ohio	Sacha Wallicord	02/04/12	OPC
Palmetto	Shane Floyd	01/26/12	ARP
	Ryan McGraw	07/26/12	OPC
	Charles Tyler	02/29/12	Independency
Potomac	Tomas Yeomans	09/18/12	Chile
SE Alabama	James Pitts	10/23/12	EPC
SW Florida	Thomas Schneider	01/09/12	ARP
Warrior	Dick Cain	08/19/12	EPC

MINISTERS REMOVED FROM OFFICE IN 2012

Presbytery	Name of Minister	Date	Cause
Ascension	Christopher Copeland	07/28/12	Divested
Calvary	Richard Barbare	01/28/12	Removed
C. Georgia	Nicholas Beadles		Demitted

APPENDIX A

Ministers Removed (continued)

Presbytery	Name of Minister	Date	Cause
Chesapeake	Adam W. Powers	11/2012	Deposed
Covenant	Bill Wilkerson	02/17/12	Divested
Evangel	Michael Forester		Removed
	James Graveling		Removed
Heritage	Matt Mancini	01/28/12	Demitted
	DeWayne Rush	09/08/12	Divested
Houston M.	Matt Hines		Demitted
Iowa	Lawrence Edison		Demitted
Missouri	Jeff McGee	10/16/12	Divested
	Norman Reed	01/17/12	Divested
North Texas	Donald Admire		Divested
	James Brett Tracy	05/05/12	Divested
Ohio Valley	David Sabella		Excommunicated
Palmetto	Bob Bates	07/26/12	Excommunicated
Philadelphia	Ilya Lizorkin	11/12	Excommunicated
Pittsburgh	Joe Griffo	01/28/12	Removed
Platte Valley	Tobey Brockman	02/18/12	Deposed
	Michael Lano	04/28/12	Removed
Siouxlands	Thomas Penning		Withdrawn
SE Alabama	Lemuel Locke		Deposed
South Texas	T. Ryan Greene	04/28/12	Divested
Southwest	Logan Craft	04/19/12	Divested
TN Valley	Phillip Reynolds	04/21/12	Divested
Warrior	Daniel Newell		Divested
W. Carolina	Chris Curry	08/04/12	Divested
	Phillip Mayberry		Demitted

MINISTERS DECEASED IN 2012

Presbytery	Name of Minister	Date
Ascension	Dale Szalli	07/03/12
	Samuel Ward	04/25/12
Blue Ridge	Victor Wolf	03/26/12
Calvary	Dwight Noe	09/09/12
	Benny LeRoy Powell	
	William Walsh	
Covenant	Harold Richardson	07/21/12
E. Pennsylvania	Thomas Patete	12/14/12
Grace	William B. Gresham Jr.	09/2012
Gulf Coast	Thomas Barnes	11/29/12
	M. Timothy Elder	01/03/12
Gulfstream	Thomas A. Cook	06/26/12

MINUTES OF THE GENERAL ASSEMBLY

Ministers Deceased (continued)

Presbytery	Name of Minister	Date
Houston Metro	Stephen Stahl	05/2012
Nashville	Brian Kinney	07/2012
North Florida	Arent Heil	08/06/12
North Texas	Jon Crow	01/16/12
N. California	James S. Gilchrist	07/19/12
Pacific	John Phillip Clark	08/04/12
Palmetto	Robert Fidler	06/30/12
Potomac	Edward T. Bradley	01/12/12
Susq Valley	Nelson Malkus	
Tennessee Valley	Sam Cappel	01/04/12
	Raymond Dameron	05/07/12
	Fredrick Manning Jr.	05/22/12
Western Carolina	Donald Munson	06/04/12
	Robert A. Wolf	09/2012

Attachment 1

**COMMUNICATIONS
TO THE FORTY-FIRST GENERAL ASSEMBLY**

COMMUNICATION 1 from the National Association of Evangelicals (NAE)
“Greetings to the Forty-first General Assembly”

April 2013
L. Roy Taylor, Stated Clerk
Presbyterian Church in America
1700 N. Brown Road, Suite 105
Lawrenceville, GA 30043

Dear Dr. Taylor,

Greetings in the Name of our Lord and Savior Jesus Christ.

On behalf of the National Association of Evangelicals, our member denominations, organizations, schools, missions, churches, and individuals, I am writing to assure you of our prayers and blessings as the Presbyterian Church in America gathers for your 41st General Assembly in Greenville, South Carolina. May you experience the presence and wisdom of the Holy Spirit as you fellowship together and make important decisions for ministry.

The PCA is held in high regard by your fellow evangelicals at the NAE. Your faithfulness to Scripture, commitment to churches, and effectiveness in missions is a model for us all. Thank you for blessing us and so many others.

Special thanks to the General Assembly for allowing you, Dr. Taylor, to serve the Lord and lead the National Association of Evangelicals as chairman of the NAE board of directors.

Sincerely, in Christ,
Leith Anderson
President

MINUTES OF THE GENERAL ASSEMBLY

COMMUNICATION 2 from the Korean American Presbyterian Church
“Greetings to the Forty-first General Assembly”

Korean American Presbyterian Church
125 S. Vermont Avenue
Los Angeles, CA 90004
April 25, 2013

Dr. L. Roy Taylor
Stated Clerk, PCA

Dear Dr. Taylor,

Greetings in the name of Christ Jesus our Lord and Savior.

First of all, thank you very much for inviting the Korean American Presbyterian Church (KAPC) to observe your 41st Presbyterian Church in America (PCA) General Assembly this year. We are truly grateful for the relationship that we share as those who wish to see the Kingdom of God advance through the faithful proclamation of the Gospel of Jesus Christ. We also cherish any and every opportunity to fellowship and encourage one another. However, Moderator Rev. Young Min Eom is due to scheduling conflicts as well, we are unable to send a representative this year.

We pray that your General Assembly will be blessed in all its deliberations as the Holy Spirit guides you according to the Word of God; and we pray that, as a result, God’s people will be strengthened and encouraged by all that you accomplish.

The Interchurch Relations Committee of the KAPC looks forward to hearing the report of your assembly at NAPARC later.

In the service of Jesus Christ,

/s/ Rev. David J N Kong
General Secretary of the KAPC

COMMUNICATION 3 from Église réformée du Québec
“Fraternal Greetings to the 41st General Assembly”

Église réformée de Québec
Interchurch Committee
June 7, 2013

Fraternal Greetings to the 41st General Assembly
of the Presbyterian Church in America

Dear brothers in Christ,

Please receive the warm Christian greetings of your brothers and sisters in the *Église réformée du Québec* (Reformed Church of Quebec - ERQ). We praise our heavenly Father for our fellowship in the one holy catholic and apostolic faith committed once and for all to the saints (Jude 3).

For those of you who are not familiar with us, permit me to give you a brief introduction to the ERQ. Officially begun in 1988 as the fruit of the collective mission works of the Presbyterian Church of Canada, the Presbyterian Church in America and the Christian Reformed Church, the ERQ had a vision of forming a single French-speaking Reformed denomination to serve the province of Quebec, Canada. United by a common Reformed confession, namely the *Westminster Confession of Faith* and the *Heidelberg Catechism*, we preach Christ and the full counsel of God to the French-speaking people of the province.

In November 2013, we will celebrate the 25th anniversary of the founding of the ERQ. On the one hand, we recognize that our churches have not grown in numbers as was hoped and prayed for. On the other hand, we thank the Lord for having preserved a vibrant Reformed witness in the province of Quebec. In fact, thanks to our inter-church relations with churches such as yours, the ERQ has become more self-consciously Reformed in its doctrine and practice.

The ERQ is presently composed of five local congregations, totaling about 350 communicant and non-communicant members. While we do not keep exact statistically records, our congregations have experienced growth these past years through conversions, professions of faith and the baptisms of covenant children. A growing number of our members come from ethnic communities as more and more immigrants enter the province of Quebec. We thank our Lord who continues to gather together his elect people through the faithful preaching and teaching of his Word.

With respect to interchurch relations, the ERQ is an active member of the North American Presbyterian and Reformed Council (NAPARC), as well as the World Reformed Fellowship (WRF). We enjoy full ecclesiastical

MINUTES OF THE GENERAL ASSEMBLY

fellowship with the Canadian Reformed Churches (CanRC), the Presbyterian Church in America (PCA), the United Reformed Church in North America (URCNA), and the Orthodox Presbyterian Church (OPC).

With respect to significant actions made by the ERQ synod in the past year, we would note the following:

- i. The Education Committee has received the mandate to develop liturgies for the ERQ, particularly for the ordination of office bearers.
- ii. The following motion was adopted by the synod in June 2012 concerning **guest** preachers: *Each local consistory is free to invite, on an occasional basis, a preacher of its choice, while assuming all responsibility for the doctrinal and pastoral integrity of the teaching given.*
- iii. The synod adopted some revisions to the standing rules, most notably the change from four annual synods of two days each to three annual one day meetings.
- iv. Questions have been raised about the interpretation of Genesis 1 and 2. The next three synod meetings will discuss this issue, as well as confessional subscription, as we seek to defend the truth and to keep the unity of the Church.
- v. In collaboration with the ERQ congregation in Montreal, PCA missionary _____ was received to work on outreach to the Muslims.
- vi. The ERQ synod agreed to sponsor a translation committee, under the oversight of the session in Quebec City. The committee will be mandated to hire a member of our churches able to translate Reformed material into the French language.

We continue to give thanks to the Lord for the continued participation of the PCA in the mission in the province of Quebec. Presently three PCA pastors serve the ERQ: John Garnet Zoellner; _____; _____. We thank the Lord for these servants, as well as your prayers for their ministry amongst us.

We also pray for the Reformed witness of the Presbyterian Church in America. As you meet to review, discuss and intercede for the work of the Lord in your midst, we pray that the Lord will guide you to preach the Gospel of truth to all nations.

With brotherly affection,

Ben Westerveld, President
Interchurch Committee of the ERQ
844, rue de Contrecoeur
Québec (Québec) CANADA G1X 2X8

www.erg.qc.ca
Pasteur-Bernard@erg.qc.ca
(418) 659-7943

Attachment 2

**2012-2013
BCO AMENDMENTS SENT DOWN TO PRESBYTERIES
BY THE 40th GENERAL ASSEMBLY
FOR VOTING, and for ADVICE AND CONSENT**

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

ITEM 1:

Amend BCO 19-2 by adding sections lettered "e" and "f," as follows:

- e. While our Constitution does not require the applicant's affirmation of every statement and/or proposition of doctrine in our *Confession of Faith and Catechisms*, it is the right and responsibility of the Presbytery to determine if the applicant is out of accord with any of the fundamentals of these doctrinal standards and, as a consequence, may not be able in good faith sincerely to receive and adopt the *Confession of Faith and Catechisms* of this church as containing the system of doctrine taught in the Holy Scriptures (cf. BCO 19-3, Q.2).
- f. Therefore, in examining an applicant for licensure, the Presbytery shall inquire not only into the candidate's knowledge and views in the areas specified above, but also shall require the candidate to state the specific instances in which he may differ with the *Confession of Faith and Catechisms* in any of their statements and/or propositions. The court may grant an exception to any difference of doctrine only if in the court's judgment the applicant'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."

(Note the word "applicant" is used to be consistent with the language of BCO 19.)

MINUTES OF THE GENERAL ASSEMBLY

Grounds:

The *BCO* currently requires a candidate for ordination to state specific instances in which he may differ with the *Confession of Faith* and the *Catechisms* (*BCO* 21-4.f) in connection with receiving and adopting the *Confession of Faith* and the *Catechisms* as containing the system of doctrine taught in the Holy Scriptures (*BCO* 21-5). Similarly, when a man is licensed to preach, he receives and adopts the *Confession of Faith* and the *Catechisms* (*BCO* 19-3). The Overture makes consistent the treatment of “exceptions” or “scruples” to the Westminster Standards, by adding the same language used in *BCO* 21 to *BCO* 19.

<p>For: 67 Against: 2</p>

APPENDIX A

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

Amend *BCO* 20-3, 24-2, and 25-4 as follows:

20-3. When a congregation is convened for the election of a pastor it is important that they should elect a minister or ruling elder of the Presbyterian Church in America to preside, but if this be impracticable, they may elect any male member of that church.

24-2. The pastor is, by virtue of his office, moderator of congregational meetings. If there is no pastor, the Session shall appoint one of their number to call the meeting to order and to preside until the congregation shall elect their presiding officer, who may be a minister or ruling elder of the Presbyterian Church in America or any male member of that particular church.

25-4. The pastor shall be the moderator of congregational meetings by virtue of his office. If it should be impracticable or inexpedient for him to preside, or if there is no pastor, the Session shall appoint one of their number to call the meeting to order and to preside until the congregation shall elect their presiding officer, who may be a minister or ruling elder of the Presbyterian Church in America, or any male member of that particular church.

Grounds:

These changes correct the oversight in the *BCO* that does not provide for ruling elders to moderate a congregational meeting of a congregation other than their own. Congregations should be permitted to choose a ruling elder to moderate a congregational meeting in the absence of the pastor, especially since ruling elders often have experience in this area, and moderate Presbytery meetings and General Assembly.

<p>For: 69 Against: 0</p>

APPENDIX A

Item 2 - BCO 20-3, 24-2, and 25-4									
Presbytery	For	Against	Abstain	Vote	Presbytery	For	Against	Abstain	Vote
1 Ascension	20	0	0	+	41 New Jersey	19	1	0	+
2 Blue Ridge	51	0	0	+	42 New River				
3 Calvary	62	0	1	+	43 New York State	27	0	0	+
4 Catawba Valley	31	0	0	+	44 North Florida	29	0	0	+
5 Central Carolina	26	0	0	+	45 North Texas	88	0	0	+
6 Central Florida	38	0	0	+	46 Northern California	20	3	0	+
7 Central Georgia	24	0	0	+	47 Northern Illinois	28	0	0	+
8 Central Indiana	27	0	0	+	48 Northern New England	25	0	0	+
9 Chesapeake	57	0	0	+	49 Northwest Georgia				
10 Chicago Metro	19	0	1	+	50 Ohio	26	0	0	+
11 Covenant	49	0	0	+	51 Ohio Valley	37	0	0	+
12 Eastern Canada	17	0	0	+	52 Pacific	31	0	0	+
13 Eastern Carolina	27	0	0	+	53 Pacific Northwest	37	0	0	+
14 Eastern Pennsylvania	27	2	0	+	54 Palmetto	87	0	1	+
15 Evangel	71	0	0	+	55 Philadelphia	17	3	3	+
16 Fellowship	33	0	1	+	56 Philadelphia Metro West	29	0	2	+
17 Georgia Foothills	42	2	0	+	57 Piedmont Triad				
18 Grace	41	1	0	+	58 Pittsburgh	31	0	0	+
19 Great Lakes	29	0	2	+	59 Platte Valley	20	0	0	+
20 Gulf Coast	34	0	0	+	60 Potomac	59	0	1	+
21 Gulfstream	20	0	0	+	61 Providence	32	0	0	+
22 Heartland	21	0	0	+	62 Rocky Mountain	42	0	1	+
23 Heritage					63 Savannah River				
24 Houston Metro	36	1	0	+	64 Souxlands	19	2	5	+
25 Illiana	20	0	0	+	65 South Coast	20	0	0	+
26 Iowa	24	0	0	+	66 South Florida	14	0	0	+
27 James River	70	0	0	+	67 South Texas	30	14	3	+
28 Korean Capital	22	2	2	+	68 Southeast Alabama	48	0	0	+
29 Korean Central	22	0	1	+	69 Southeast Louisiana				
30 Korean Eastern	11	0	2	+	70 Southern New England	30	1	0	+
31 Korean Northeastern					71 Southwest	46	1	1	+
32 Korean Northwest					72 Southwest Florida				
33 Korean Southeastern					73 Suncoast Florida	19	0	0	+
34 Korean Southern	10	6	4	+	74 Susquehanna Valley				
35 Korean Southwest	17	10	0	+	75 Tennessee Valley	50	0	1	+
36 Metro Atlanta	54	1	0	+	76 Warrior	24	0	0	+
37 Metropolitan New York	26	0	1	+	77 Western Canada	16	0	1	+
38 Mississippi Valley	70	0	1	+	78 Western Carolina	32	0	0	+
39 Missouri	23	0	3	+	79 Westminster	28	0	0	+
40 Nashville	47	0	1	+	80 Wisconsin	14	0	0	+
Number of Presbyteries	80								
Number Reporting	69								
2/3 approval is	54								
BCO 26-2. Amendments to the BCO: (except 26-3)									
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 3

Amend BCO 42-4 as follows:

42-4. Notice of appeal may be given the court before its adjournment. Written notice of appeal, with supporting reasons, shall be filed by the appellant with both the clerk of the lower court and the clerk of the higher court, within thirty (30) days ~~following the meeting of the court~~ 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. No attempt should be made to circularize the courts to which appeal is being made by either party before the case is heard.

Grounds:

The change provides a bright line for when the clock begins for the filing of an appeal. Rather than having the clock begin potentially before notification of a court's decision becomes available to an appellant, the clock begins in relation to notification of the decision. Provision is made for various forms of proof of notification, with language adapted from OMSJC 18:10.

<p>For: 67 Against: 2</p>

APPENDIX A

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

ITEM 4

Amend BCO 43-2 as follows:

43-2. A complaint shall first be made to the court whose act or decision is alleged to be in error. Written notice of complaint, with supporting reasons, shall be filed with the clerk of the court within ~~thirty (30)~~ sixty (60) days following the meeting of the court.

Grounds:

The change provides for a time frame for filing complaints with the court of original jurisdiction that allows for variances in how quickly a person is informed of a court's decision, variances in a person's level of familiarity with the Rules of Discipline, and time to have questions answered about a court's action before filing an official complaint. At the same time, sixty days does not present an undue burden on courts.

<p>For: 58 Against: 11</p>

APPENDIX A

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

Amend 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 complaint to the next higher court. If the court fails to consider the complaint by or at its next stated meeting, the complainant may make complaint to the next higher court. Written notice 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 following the meeting of the lower court 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.

Grounds:

The change provides a bright line for when the clock begins for the filing of a complaint with a next higher court. Rather than having the clock begin potentially before notification of a court's decision becomes available to a complainant, the clock begins in relation to notification of the decision. Provision is made for various forms of proof of notification, with language adapted from OMSJC 18:10.

<p>For: 66 Against: 3</p>

APPENDIX A

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

Amend *BCO 58-5* by adding a final sentence after the words, “While the minister is repeating these words, let him give the cup.” (**bold and underlined** for addition):

As Christ has instituted the Lord’s Supper in two sacramental actions, the communicants are to eat the bread and drink the cup in separate actions.

Grounds

1. While some have argued that *BCO 58-5* clearly prohibits the practice of intinction, it is apparent that a number of PCA churches would benefit from language that is even clearer.
2. The practice of intinction conflates the sacrificial imagery of Jesus Christ’s body and blood signified in the sacramental elements. Our confessional standards (*WCF 29-3* and *WLC 169*) make it clear that the elements of bread and wine are to be given and received in separate actions. Nevertheless, there are those practicing intinction, who believe that they are not in violation of the Standards. Adding the additional paragraph to *BCO 58-5* provides necessary clarity.
3. The Scriptures teach that the sacramental actions are to be performed according to what Paul received directly from Christ and delivered to the church (1 Cor. 11:1-2, 23-25).
4. The practice of intinction is contrary to Jesus’ command, “Drink from it, all of you” (Matthew 26:27).
5. One must eat the bread *and* drink the cup to “proclaim the Lord’s death...” (1 Cor. 11:26).
6. The sacramental actions, being specified by Christ’s commands, are not left to the prerogative of the church.

<p>For: 23 Against: 45</p>
--

APPENDIX A

Item 6 - BCO 58-5									
Presbytery	For	Against	Abstain	Passed	Presbytery	For	Against	Abstain	Passed
1 Ascension	18	7	2	+	41 New Jersey	13	10	1	+
2 Blue Ridge	26	24	1	+	42 New River				
3 Calvary	45	17	4	+	43 New York State	7	19	3	-
4 Catawba Valley	0	31	0	-	44 North Florida	9	20	1	-
5 Central Carolina	26	2	1	+	45 North Texas	13	74	3	-
6 Central Florida	2	39	0	-	46 Northern California	2	21	0	-
7 Central Georgia	16	7	1	+	47 Northern Illinois	20	6	2	+
8 Central Indiana	1	28	0	-	48 Northern New England	1	20	4	-
9 Chesapeake	19	41	0	-	49 Northwest Georgia				
10 Chicago Metro	0	19	2	-	50 Ohio	11	14	0	-
11 Covenant	25	26	2	-	51 Ohio Valley	14	22	2	-
12 Eastern Canada	4	12	1	-	52 Pacific	5	20	3	-
13 Eastern Carolina	5	22	1	-	53 Pacific Northwest	5	35	3	-
14 Eastern Pennsylvania	1	29	2	-	54 Palmetto	55	38	0	+
15 Evangel	12	57	2	-	55 Philadelphia	4	23	2	-
16 Fellowship	22	15	1	+	56 Philadelphia Metro West	8	27	3	-
17 Georgia Foothills	11	31	3	-	57 Piedmont Triad				
18 Grace	32	4	3	+	58 Pittsburgh	14	18	2	-
19 Great Lakes	16	12	5	+	59 Platte Valley	4	16	0	-
20 Gulf Coast	7	21	4	-	60 Potomac				
21 Gulfstream	3	16	2	-	61 Providence	12	21	2	-
22 Heartland	4	13	2	-	62 Rocky Mountain	8	36	0	-
23 Heritage					63 Savannah River				
24 Houston Metro	10	26	4	-	64 Sioulands	4	20	2	-
25 Illiana	18	1	0	+	65 South Coast	17	10	2	+
26 Iowa	4	16	3	-	66 South Florida	1	13	0	-
27 James River	24	41	5	-	67 South Texas	10	34	3	-
28 Korean Capital	23	0	1	+	68 Southeast Alabama	6	41	1	-
29 Korean Central	11	10	2	+	69 Southeast Louisiana				
30 Korean Eastern	11	2	0	+	70 Southern New England	17	14	1	+
31 Korean Northeastern					71 Southwest	6	37	2	-
32 Korean Northwest					72 Southwest Florida				
33 Korean Southeastern					73 Suncoast Florida	2	15	2	-
34 Korean Southern	20	0	0	+	74 Susquehanna Valley				
35 Korean Southwest	24	3	1	+	75 Tennessee Valley	10	52	2	-
36 Metro Atlanta	8	56	1	-	76 Warrior	2	19	5	-
37 Metropolitan New York	0	25	3	-	77 Western Canada	3	13	4	-
38 Mississippi Valley	74	5	1	+	78 Western Carolina	17	16	2	+
39 Missouri	0	38	1	-	79 Westminster	16	9	4	+
40 Nashville	15	30	3	-	80 Wisconsin	10	3	1	+
Number of Presbyteries	80								
Number Reporting	68								
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 19, 2012

The Board of Directors of the Presbyterian Church in America (A Corporation) held a regular meeting on April 19, 2012, at the MTW Office Building in Lawrenceville, Georgia. President Bob Brunson convened the meeting at 5:09 p.m. and opened the meeting with prayer.

The following men were in attendance:

TE Scott Barber, Providence, CEP	RE Thomas Harris, Evangel, RBI
TE John S. Batusic, GA Foothills, Alt	RE William Hatcher, Savannah R, Alt
TE Robert F. Brunson, MS Valley	RE Richard Heydt, Westminster
TE Marty Crawford, Evangel	RE William Joseph, Southeast Alabama
TE Tim Diehl, Iowa	RE Fleetwood Maddox, C. Georgia, CTS
TE Douglas Domin, N. New Engl, MNA	RE William Mitchell, Ascension
TE Jeffrey Ferguson, Fellowship, Alt	RE John Pickering, Evangel, Alternate
TE David Hall, Northwest Georgia	RE Dan Wykoff, GA Foothills, PCAF
TE Archie Moore, Calvary, MTW	
TE David V. Silvernail Jr., Potomac	
TE Richard O. Smith, C. Georgia, RH	

Staff present:

TE L. Roy Taylor, Stated Clerk
RE Richard Doster, *by Faith* Magazine Ed
TE John Robertson, Business Administrator
Ms. Angela Nantz, Operations Manager
TE Wayne Herring, Church Relations Officer
TE Bob Hornick, Presbytery Field Representative

Guests present:

TE Jim Bland, MNA Coordinator
RE Gary Campbell, RBI Coordinator
TE Charles Dunahoo, CEP Coordinator
TE Rod Mays, RUM Coordinator
RE Randy Stair, PCAF President
Mr. Matthew Bryant, CC Chief Enrollment Officer, Director of Church Relations

A quorum was declared to be present.

The Minutes of the October 6, 2011, meeting were approved.

APPENDIX B

BD-04/12-2 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-04/12-3 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-04/12-4 **MSP** that the officers of the Presbyterian Church in America (A Corporation) are:

Bob Brunson, 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-04/12-5 Dr. Taylor gave a written report that what we believe to be the final billing for the Joey Lacombe v. PCA case has been received and paid.

BD-04/11-6 Dr. Taylor gave a written report that the PCA is currently involved in Michael A. McNeil v. PCA et. al in the Circuit Court of Anne Arundel County, MD. On May 2, 2011, twenty-six of the twenty-seven defendants (including the PCA) were dismissed from the suit. His former wife, Sarah McNeil, was not dismissed on the ground that she had not responded to the suit. On June 6, 2011, McNeil filed notice of appeal against the dismissal of the defendants. June 16, McNeil withdrew his notice of appeal until the issue with Mrs. McNeil is decided. After that he will likely file an

MINUTES OF THE GENERAL ASSEMBLY

appeal on the dismissal of the PCA and others. As of this date, we have no word on the adjudication of the issue between Mr. McNeil and Mrs. McNeil. Pursuant with the previous directive of the Board of Directors of October 6, 2011, we will seek recovery of legal fees and court costs in the event of an appeal.

BD-04/11-8 **MSP** That the Board of Directors authorize staff to open new banking accounts at the Atlantic Capital Bank, Atlanta, GA, the Regions Bank in the Atlanta area.

The next meeting of the board will be June 19, 2012, in Louisville, KY, in conjunction with the 40th General Assembly.

President Bob Brunson adjourned the meeting at 5:09 p.m. with prayer by Archie Moore.

Respectfully Submitted,

/s/ TE Bob Brunson, President /s/ TE L. Roy Taylor, Secretary-Treasurer

BOARD OF DIRECTORS Presbyterian Church in America Minutes, June 19, 2012

The Board of Directors of the Presbyterian Church in America held a scheduled meeting on June 19, 2012 at the Kentucky International Convention Center in Louisville, KY. President Robert Brunson called the meeting to order at 11:49 a.m. and TE David Clelland opened with prayer.

In attendance:

TE Scott Barber, Providence, CEP	RE William Hatcher, Savannah River
TE Robert F. Brunson, Suncoast FL	RE Richard Heydt, Westminster
TE David Clelland, N. Texas, PCAF	RE William Joseph, SE Alabama
TE Marty Crawford, Evangel	RE Danny McDaniel, Houston Metro
TE Tim Diehl, Iowa	RE Marty Moore, GA Foothills, CC
TE David Hall, NW Georgia	RE John Pickering, Evangel, Alt
TE David V. Silvernail Jr., Potomac	

Staff present:

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

APPENDIX B

Guests present:

TE Sean Lucas, Grace, AC Committee of Commissioners Chairman; TE Jerry Schriver, Metro Atlanta

A quorum was declared.

APPROVAL OF MINUTES

BD-06/12-1 MSP to approve the minutes of the April 19, 2011. meeting with corrections.

The meeting was adjourned at 11:53 a.m. with prayer by TE David Silvernail.

Respectfully Submitted,

TE Robert Brunson, President

TE L. Roy Taylor, Secretary/Treasurer

BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, October 4, 2012

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on October 4, 2012 at the Westin Atlanta Airport in Atlanta, GA. President TE David Silvernail called the meeting to order at 2:58 p.m. TE Jerry Schriver opened with prayer.

In attendance:

TE John Batusic, GA Foothills
TE Marty Crawford, Evangel
TE David Hall, NW Georgia
TE J. Archie Moore, Calvary, **MTW**
TE Jerry Schriver, Metro Atlanta
TE David V. Silvernail Jr., Potomac
TE Richard O. Smith, C. Georgia, **RH**
TE Rodney W. Whited, N. FL, Alt

RE John Albritton, SE Alabama, **PCAF**
RE Eugene Betts, Savannah R., **MNA**
RE William Hatcher, Savannah R.
RE Richard Heydt, Westminster, Advisory
RE Pat Hodge, Calvary
RE William Joseph, SE Alabama
RE Danny McDaniel, Houston Metro
RE Mark Miller, Evangel, **RBI**
RE Phil VanValkenburg, Missouri, Alt
RE Gary White, SE Alabama, **CEP**

The following men were excused: TE Tom Cannon, Evangel, **RUM**; TE Martin Hedman, South Coast; RE Fleetwood Maddox, Central Georgia, **CTS**; RE William Mitchell, Ascension; RE Martin Moore, Georgia Foothills, **CC**.

MINUTES OF THE GENERAL ASSEMBLY

Staff present:

TE L. Roy Taylor, Stated Clerk
RE Richard Doster, *byFaith* Editor
TE John Robertson, Business Administrator
Ms. Angela Nantz, Operations Manager
TE Bob Hornick, Presbytery Field Representative
Mrs. Sherry Eschenberg, Meeting Planner
TE Wayne Herring, Church Relations Officer

Guests present:

TE James Bland, MNA Coordinator; RE Gary Campbell, RBI President;
TE Charles Dunahoo, CEP Coordinator; TE Larry Hoop; TE Paul Kooistra,
MTW Coordinator; RE Randy Stair, PCAF President

A quorum was declared.

APPROVAL OF MINUTES

BD-10/12-1 MSP to approve the minutes of the June 19, 2012 meeting with corrections.

Dr. Taylor updated the board on the McNeil case. On June 27, 2012, Mr. McNeil filed a notice of appeal to the Court of Special Appeals of Maryland. In accordance with the Board of Directors' previous action on this matter, we will seek to recover court costs in the process of appeal.

TE Silvernail adjourned the meeting at 3:02 p.m., followed by prayer by
TE Richard Smith.

Respectfully Submitted,

TE David Silvernail, President

TE L. Roy Taylor, Secretary/Treasurer

APPENDIX C

REPORT OF THE ADMINISTRATIVE COMMITTEE TO THE FORTY-FIRST 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 19, 2012 – Louisville, KY
October 4, 2012 – Lawrenceville, GA
April 18, 2013 – 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.

MINUTES OF THE GENERAL ASSEMBLY

3. The current Officers of the Corporation (through the end of this Assembly) are: **President**, Dr. David V. Silvernail; **Secretary and Treasurer**, Dr. L. Roy Taylor, (Stated Clerk); **Assistant Secretaries**, Rev. John Robertson (Business Administrator), Miss Angela Nantz, (Operations Manager), Mrs. Sherry Eschenberg (Meeting Planner); **Assistant Treasurers**, Rev. John Robertson (Business Administrator), Miss Angela Nantz (Operations Manager), Mrs. Sherry Eschenberg (Meeting Planner) [RAO 3-2.o., PCA “Corporate Bylaws,” Article IV].
4. The Board received a report from the Stated Clerk regarding the status of the McNeil lawsuit. See Stated Clerk’s report to the Assembly, p. 87.

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 PCA Historical Center and *byFaith* magazine operate under the AC/SC. Some work at least forty hours per week; four work less than forty hours per week. Some work in the AC office suite; others work from other locations. The AC/SC staff includes L. Roy Taylor, John W. Robertson, Dick Doster, Wayne C. Herring, Robert Hornick, Wayne Sparkman, Sherry Eschenberg, Priscilla Lowrey, Angela Nantz, Karen Cook, Susan Cullen, Anna Eubanks, Monica Johnston, Peggy Little, and Margie Mallow.
- 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 2013-2014 ASSEMBLY YEAR

The AC, at its spring meeting (RAO 4-16) elected the following as its officers for the 2013-2014 Assembly year commencing at the adjournment of the Forty-first General Assembly:

- Chairman – TE Marty Crawford
- Vice Chairman – RE Danny McDaniel
- Secretary – TE Jerry Schriver

OVERTURES REFERRED TO THE AC

- **Overture 1** from Pacific Northwest Presbytery (to AC, CCB)
“Amend RAO Article One (Organization of a GA Meeting) by adding anew final paragraph to set a combined special order for six items at each GA” (See Recommendation 3, p. 129)

APPENDIX C

- **Overture 7** from North Texas Presbytery (to OC, AC)
“Establish Study Committee on Sabbath [RAO 9-2; 11-11]
Issue in Westminster Standards” (See Recommendation 4,
p. 129)
- **Overture 11** from Pacific Northwest Presbytery (to AC)
“Request AC to Study Feasibility of a Largely Paperless
General Assembly” (See Recommendation 5, p. 129)

AC MINISTRY

The mission of the Administrative Committee is to <i>serve and connect</i> the Presbyterian Church in America.

The AC Serves the Entire PCA

- The role of the AC is a service committee rather than a program committee or an agency. “The Administrative Committee shall function as a service committee to the General Assembly and to the denomination” (*Rules of Assembly Operation 4-2*).
- The AC serves the entire PCA by planning and carrying out the logistical details of the annual General Assembly meeting. As the PCA has grown, this has become a more complex undertaking.
- The AC, in its role as the Board of Directors of the Presbyterian Church in America, A Corporation, serves the entire PCA by arranging for legal defense of the PCA, A Corporation. Thus far, no one has been successful in a suit against the PCA.
- The AC serves the entire PCA by funding and providing support services for the Standing Judicial Commission. This has reduced the length of the annual meeting of the General Assembly and has provided more informed and consistent judicial decisions.
- The AC serves the entire PCA by providing support services and channeling funding for *ad interim* study committees of the General Assembly.
- The AC serves the entire PCA by funding and providing support services for the Interchurch Relations Committee. The Stated Clerk, by virtue of his office, is a member of the IRC and provides continuity and helpful input.
- The AC serves the PCA by providing support services and coordinating funding for the Nominating Committee (meeting costs are shared by all Committees and Agencies).

MINUTES OF THE GENERAL ASSEMBLY

- The AC serves the PCA by providing support services and funding for the Review of Presbytery Records Committee, the Committee on Constitutional Business, and the Theological Examining Committee.
- The AC serves Committees and Agencies of the General Assembly by facilitating the management and maintenance of the PCA Office Building (CEP, MNA, PCAF, RBI, RUM).
- The AC serves Committees and Agencies of the General Assembly by channeling Partnership Shares designated contributions (to CEP, CC, CTS, MNA, MTW, RUM).
- The AC serves the Committees and Agencies of the General Assembly by providing constitutional advice and corporate advice and services.
- The AC serves the Committees and Agencies of the General Assembly by informing our PCA constituency via *byFaith* magazine and byfaithonline.com about ministries of PCA Committees and Agencies, PCA churches, and individuals.
- The AC serves Presbyteries by facilitating an annual Presbytery Stated Clerks conference, and by providing ongoing information and support services.
- The AC serves sessions by providing advice and counsel as requested.
- The AC serves sessions, ministers, local church officers, and PCA church members by providing pastoral placement services, training, advice, and counsel as requested.

The AC Connects the Entire PCA

- Our theology of the Church (ecclesiology) gives us a connectional view of the Church. We are voluntarily bound together by 1) our confessional theology (Westminster Standards), 2) mutual accountability (*Book of Church Order*), and 3) cooperative ministry (not just as a pragmatic strategy but as a biblical conviction).
- The PCA is unique in that though we are connectional, we are not hierarchal, i.e. “Non-hierarchal Presbyterianism.”
- The annual meeting of the General Assembly, which the AC coordinates, is one of the major factors in facilitating and perpetuating the connectionalism of the PCA. Business sessions, corporate worship, ministry seminars, and ministry resource exhibitors, along with fellowship and networking opportunities *all* contribute to connecting the PCA.

APPENDIX C

- The AC connects the ministries of the PCA through the unique composition of the twenty-member committee (*BCO* 14-1, 12.). Nine of the AC voting members are representatives of the other General Assembly Committees and Agencies. Eleven AC members are elected by the General Assembly. All Committee Coordinators and Agency Presidents may attend AC meetings and speak to issues.
- The AC, historically, has connected the PCA both by spawning additional ministries and by uniting functions. What are now the PCA Foundation and PCA Retirement & Benefits, Inc., originated as subcommittees of the AC and later became separate entities. The Office of the Stated Clerk (ecclesiastical functions) and the Committee on Administration (business and legal functions) were merged to become the Administrative Committee.
- The AC connects the PCA by serving as the Board of Directors of the Presbyterian Church in America, A Corporation, the legal entity of the PCA.
- The AC connects the PCA to other denominations and evangelicals through the Interchurch Relations Committee and the Stated Clerk, connecting us with the North American Presbyterian and Reformed Council, the World Reformed Fellowship, the National Association of Evangelicals (and the NAE subsidiary, World Relief), and the World Evangelical Alliance.
- The AC connects the PCA by funding and operating the PCA Historical Center. (see Attachment 1).
- The AC connects the PCA through *byFaith* magazine and byfaithonline.com (see Attachment 2).
- The AC connects the PCA by providing logistical and support services for the Cooperative Ministries Committee. The Stated Clerk serves as secretary of the CMC.

FINANCIAL MATTERS

- The AC is recommending to the General Assembly that all C&A budgets for 2014 be approved as presented (*RAO* 4-11). Budgets are approved annually. C&As have prepared budgets in light of the slowness of economic recovery. 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.

MINUTES OF THE GENERAL 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 with the General Assembly, not all commissioners have paid the full fee, and the CMC has recommended that the General Assembly Registration fees more realistically cover costs.*
- 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 2012 in the black, for which we praise God and thank the PCA churches that support the ministry of the AC. About 45% of PCA churches contributed to the AC in 2012.
- In a fourteen-year span we have had a positive cash flow. It is, nevertheless, an ongoing challenge to fund the support services that the AC provides.
- Whether the AC finishes in the red or the black is always a fourth-quarter and close-dollar-amount phenomenon.
- The Fortieth General Assembly approved an AC Funding Plan that included six income streams. The AC is operating under that approved plan.

IMPROVING GENERAL ASSEMBLY MEETINGS

Over the last year the AC has had a *Subcommittee on Ruling Elder Participation at General Assembly* considering ways to increase Ruling Elder participation at the General Assembly and in so doing to improve the annual meeting of the General Assembly. The Report of the Subcommittee to the Administrative Committee is included in this AC report for information and reflection (see Attachment 3). The AC invites Sessions and Presbyteries to make suggestions after reading the report. No *BCO* or *RAO* changes are

required. No action is being proposed at this Assembly. It should be noted some of the ideas of the subcommittee are being implemented in the docket of this Assembly.

AC RECOMMENDATIONS TO THE 41ST GENERAL ASSEMBLY (RAO 12-3)

1. That in response to Overture 2012-43, the *RAO* be amended by addition of a paragraph to be numbered 10-9 to be worded as follows:

10.9 In order to assist more Presbyteries to host the annual meeting of the General Assembly, each Presbytery is encouraged to contribute to the Administrative Committee annually an amount determined by the General Assembly. The Administrative Committee shall annually recommend to the Assembly the amount of the requested presbytery contribution. The Administrative Committee will make such designated gifts available to the Local Arrangements Committee of host Presbyteries.
2. That the 41st General Assembly set the request to Presbyteries for Local Arrangements Committee assistance to be \$500.00 per Presbytery.
3. That **Overture 1**, “Amend *RAO* Article One (Organization of a GA Meeting) by adding a new final paragraph to set a combined special order for six items at each GA,” (Appendix W, p. 813) **be answered in the negative.** GROUNDS: Some of the items in the overture have already been taken into account by the subcommittee and the Stated Clerk. Including a half-dozen items as a special order in the *Rules of Assembly Operations* is not necessary, would be difficult to change, and could create some logistical requirements that may not be possible to meet.
4. That, if the Assembly approves the establishment of an ad interim committee in response to **Overture 7** to study the Sabbath issue in the Westminster Standards, the budget for the committee be \$15,000, to be derived from contributions to the AC designated for that purpose, with North Texas Presbytery contributing \$2,000 for that purpose.
5. That **Overture 11**, “Request AC to Study Feasibility of a Largely Paperless General Assembly,” (Appendix W, p. 837) **be answered in the affirmative.** GROUNDS: A feasibility study will give the AC time to prepare an informed response in 2014.
6. That the General Assembly accept the invitation of Tennessee Valley Presbytery to host the Forty-third General Assembly in Chattanooga, Tennessee, in June of 2015.
7. That the Annual Administration Fee for Ministers for 2014 remain at \$100.00. [This is a request, not an assessment, *RAO* 5-4 c.]

MINUTES OF THE GENERAL ASSEMBLY

8. That the Annual Contribution of Committees and Agencies (*RAO 5-4 a*) be approved with the notation that CEP and RH have reduced contributions. The following chart shows the agreed upon amounts for 2014:

PCA Ministry	C&A Share	Total contribution
AC		
CEP	\$6,000	\$6,000
CC	\$11,500	\$11,500
CTS	\$11,500	\$11,500
MNA	\$11,500	\$11,500
MTW	\$11,500	\$11,500
PCAF	\$11,500	\$11,500
RBI	\$11,500	\$11,500
RH	\$6,000	\$6,000
RUM	<u>\$11,500</u>	<u>\$11,500</u>
	\$92,500	\$92,500

9. That the annual contribution request to churches for the support of AC remain at .35% (35/100ths of one percent) of their operating budgets (*RAO 5-4 b*).
10. That the Building Occupancy Cost of the PCA Office Building charged to each ministry be kept at \$12 per square foot for 2014.
11. That the 2014 AC \$2,351,395 Operating Budget and Partnership Shares Budget of \$1,510,645 be approved.
12. That the 2014 PCA Building \$304,884 Operating Budget be approved (it is not included in the Partnership Shares budget).
13. That the 2014 CEP \$1,674,500 Operating Budget and \$726,000 for the Partnership Shares budget be approved.
14. That the 2014 CC \$27,522,738 Operating Budget and \$2,200,000 for the Partnership Shares budget be approved.
15. That the 2014 CTS \$10,940,000 Operating Budget and \$2,572,260 for the Partnership Shares budget be approved.
16. That the 2014 MNA \$10,623,095 Operating Budget and \$3,765,691 for the Partnership Shares budget be approved.
17. That the 2014 MTW \$59,363,100 Operating Budget and \$7,155,662 for the Partnership Shares budget be approved.

APPENDIX C

18. That the 2014 PCAF \$948,000 Operating Budget be approved. (It is not included in the Partnership Shares budget.)
19. That the 2014 RBI \$2,545,355 Operating Budget be approved. (It is not included in the Partnership Shares budget.)
20. That the 2014 RUM \$3,517,002 Operating Budget and \$3,421,558 for the Partnership Shares budget be approved.
21. That the RH \$1,573,000 Operating Budget and \$580,000 for the Partnership Shares budget be approved.
22. That the 2012 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee be approved.
23. That the 2012 Audit performed by Robins, Eskew, Smith & Jordan on the PCA Building Fund be approved.
24. That the AC recommend to the General Assembly the approval 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, 2013.
25. That the AC recommend to the General Assembly the approval 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, 2013.
26. That the AC recommend to the General Assembly the approval of Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Ministries for the calendar year ending December 31, 2013.
27. 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.

2012 Unfunded Mandates					
GENERAL ASSEMBLY COSTS					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Alloted to GA	Total Standard Fee
2008	1236	482,621	\$390	\$300	\$400
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

MINUTES OF THE GENERAL ASSEMBLY

AC GENERAL ASSEMBLY RESPONSIBILITIES				
			2012	Per
Description			Total ^F	Commissioner
Committee on Constitutional Business			\$4,507	\$4
General Assembly with Minutes ¹			\$447,719	\$400
Interchurch Relations Committee			\$11,515	\$10
Nominating Committee ²			\$21,943	\$20
Standing Judicial Commission			\$171,519	\$153
Theological Examining Committee ³			\$0	\$0
TOTALS			\$657,203	\$587

¹ Review of Presbytery Records is included in the General Assembly Total. In 2012, RPR cost \$33,002; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total."

² The expense of the Nominating Committee is shared by the PCA Committees and Agencies.

³ The Theological Examining Committee did not incur any material expenses in 2011 or 2012 as per their report to the AC.

28. That the registration fee remain at \$450 for the 2014 General Assembly with \$350 allocated to the GA expenses, \$25 for publication of the *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 2013 statistics, may register for \$300.
29. That the "2014 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries" be approved (see p. 221).
30. That the Assembly commend the AC staff: TE L. Roy Taylor, TE John Robertson, RE Richard Doster, TE Wayne Herring, TE Bob Hornick, RE Wayne Sparkman, Ms. Angela Nantz, Mrs. Sherry Eschenberg, Mrs. Priscilla Lowrey, Mrs. Karen Cook, Mrs. Susan Cullen, Mrs. Monica Johnston, Mrs. Peggy Little, Mrs. Margie Mallow, and Mrs. Anna Eubanks for their faithful and dedicated service to their Lord and to the church.
31. That the Assembly extend the call of the Stated Clerk, Dr. Roy Taylor, for one year based on his exemplary evaluation resulting from the feedback of 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.

Attachment 1

Report of the PCA Historical Center to the PCA Administrative Committee March 2013

As I look ahead to the upcoming months of 2013, probably the most exciting challenge in view is the development of an idea that I've been mulling over for several years, trying to think of a way to encourage other conservative Presbyterian denominations and related ministries to each do the work of preserving their own history. Besides the PCA, only the OPC and the RPCNA have any sort of ongoing archival effort that I am aware of. None of the other NAPARC denominations have any consistent scheme in place for the preservation of their history, nor do most of the schools and para-church organizations. Ligonier Ministries and Reformed Theological Seminary at Jackson would be two exceptions.

I put the idea before my counterpart in the OPC, Mr. John Muether, and we are now beginning to sketch out the basics of a plan to encourage and even train representatives from these other denominations and organizations. Our primary goal would be to offer expertise in how to go about archiving the records of an organization. An annual weekend training seminar might be one approach. Another approach might be to have a web-based discussion board. We are working toward a first meeting, in Philadelphia, in late August of this year.

Your prayers are needed as we try to move ahead with this concept. I think it is one way in which the PCA might be seen in a very positive light, trying to assist these other groups in the preservation of their own histories.

Collection Development

I was able to bring back about twenty boxes of records from General Assembly, including SJC records, Review of Presbytery files, and Administrative Committee files. Together with the Papers of TE "Bud" Moginot, received back in January, these were the primary accessions to our holdings in 2012.

Keeping an eye toward the PCA's fiftieth anniversary, now just ten years away, 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.

Research Library

Growth of the Historical Center’s research library slowed in 2012, as funds were generally lacking. In the meantime, I have been working at building a database listing the holdings of the research library [<http://www.pcahistory.org/biblio/opac/index.php>]. Notable accessions to the Center’s library included a set of General Synod Minutes for the Associate Reformed Presbyterian Church, 1805-1822; a bound set of the records of the Annual Reports of the Federal Council of Churches, 1905-1938; and a set of the publications issued in conjunction with the *Fifty Days of Prayer for the PCA* program, 2002-2012, donated by TE Michael Ross

Another notable accession to the Center’s research library – made possible by the gracious donation of one particular PCA church, was the purchase of *The Minutes and Papers of the Westminster Assembly*, edited by Chad Vandixhoorn and published in December of 2012 by Oxford Press. Already we have several researchers planning a visit to utilize this resource.

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

As last year we had the help of Brian Zerangue in reconfiguring the web site for better display on mobile devices, this year we have gratefully received the assistance of Mr. Rich Leino, a PCA ministerial candidate in Virginia. Mr. Leino provided invaluable assistance in bolstering the security measures in place, both for the web site and for the Center’s blog, *This Day in Presbyterian History*.

The site was moved to a new host server in June of 2011, so full annual statistics were lacking for that year. However, extrapolating for 2011, a comparison with this past year’s numbers is as follows, showing a fair increase in traffic to the site:

	2012	2011
Unique visitors –	92,540	85,000
Number of visits –	129,887	115,654
Pages viewed –	314,148	278,000
Hits –	734,446	718,000
Bandwidth –	53.75 GB	21.72 GB
	(433.91 KB/Visit)	(393.76 KB/Visit)

Blogs

The Historical Center hosts two blogs: *This Day in Presbyterian History* [thisday.pcahistory.org] and *The Continuing Story* [continuing.wordpress.com]. The former is a daily devotional and the latter blog offers more occasional

postings on various aspects of American Presbyterian history. TE David T. Myers wrote most of the entries for TDPH in 2012 and I have taken over that task for 2013. *This Day* currently has about 190 daily subscribers and another 100-150 visitors per day, making this another good way to reach the public and inform them of our work and mission.

Patronage

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 Ph.D. candidates from Yale and from the Puritan Reformed Theological Seminary in Grand Rapids. 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. For the latter organization, I was re-elected to serve another two-year term as Co-Chair.

Publications

I was able to submit a comprehensive bibliography of the works of Princeton professor Archibald Alexander, which was published in the latest issue of *The Confessional Presbyterian Journal* (issue no. 8, 2012). I also have an article which I plan to submit to the Midwest Archival Conference publication, *Archival Issues*.

Upcoming General Assembly Exhibit

Our exhibit at this year's Assembly will focus on the Historical Center's web site, but will also have side displays on the fortieth anniversary of the PCA and on Presbyterianism in South Carolina

G. Aiken Taylor Essay Award for American Presbyterian Church History

After a hiatus of a few years, a call for papers will be 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. This was seen as particularly fitting for an award named after AikenTaylor. The monetary prize was also raised and now stands at \$500.00. Please pray that we will have a good number of entries for this essay contest.

Volunteers

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

Financial Contributions

Total contributions received directly at the PCA Historical Center totaled \$3,305.23 for the year. These funds were used solely for the daily operations of the Center (supplies, phone, etc.).

Historical Center Sub-Committee:

The members of the Historical Center Sub-Committee include:

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 include:

Dr. L. Roy Taylor, Stated Clerk of the Presbyterian Church in America

Rev. John W. Robertson, Business Administrator for the Stated Clerk's Office and for the Administrative Committee.

Respectfully submitted,

/s/ RE Wayne Sparkman, Th.M., C.A., & Director of the PCA Historical Center

Attachment 2

***byFaith* Report to the Administrative Committee Spring 2013**

THE MAGAZINE

With the Summer 2013 issue of the magazine, we will have completed our first year of the magazine's redesign and restructuring. Reaction to the changes, and to the transition from the paid subscription model, continue to be encouraging. In the past 10 months we've seen subscriptions grow fourfold.

BYFAITHONLINE.COM

In the last 10 months the magazine's website has been visited nearly 300,000 times. Last month (March), the site was visited more than 40,000 times. And last June, during General Assembly, people came to the site 47,000 times. This is, roughly, quadruple the traffic we experienced in 2011.

UPCOMING CONTENT

ByFaith continues to bring a Reformed perspective to timely issues. In the Summer issue (which will be distributed at General Assembly) we'll address a few things that are on nearly every PCA member's mind—

Violence: As Christians, how do we think about violence in our culture? This article isn't specifically about gun control; it's about the violence that is pervasive in our culture, the affect it has on us emotionally, physically, and spiritually — and how Christians might deal the issue.

Marriage: In the face of growing support for "gay marriage" we'll be looking at God's plan and purpose for marriage. We will explore how, whenever we deviate from that plan, we damage ourselves and the culture. What's more, we live lives that are far less satisfying than what God intended.

General Assembly: This year, for the first time, we will put our General Assembly news in a separate pullout section of the magazine. Readers will be able to remove it from the magazine, and take it with them to the Assembly.

REASONING TOGETHER

We recently introduced Reasoning Together, a “microsite” aimed specifically at PCA elders.

In the last year or so, it had become clear that we needed to better segment the information we provide. When *byFaith* was founded, our content was weighted toward “the pew.” We set out (primarily) to inform PCA members about their denomination, and to equip them with teaching from PCA pastors, professors, teachers, and lay experts.

It became evident that we needed to expand our coverage of polity issues, to focus more on the health of the denomination, and discuss the growing number of controversial issues: funding plans, membership in the NAE, theistic evolution, intinction, paedocommunion, and other issues that may not interest (or in the view of some pastors, be appropriate for) the teachers, accountants, craftsmen, and professionals who worship in PCA pews.

Here are a few of the details concerning Reasoning Together

Audience:

PCA elders and other interested parties who:

- Represent the breadth of our PCA constituency and our Reformed friends;
- Are interested in nurturing the PCA’s health;
- Are concerned about unity; and
- Who, within the bounds of orthodox, Reformed thought, respect the freedom of Christian dialog.

Goals:

- Provide a forum/gathering place for PCA elders to discuss theological and denominational issues thoughtfully and respectfully.
- Provide background information that is relevant to current debates/issues.
- Deliver PCA-specific news, especially with respect to General Assembly and polity matters.
- Inform elders about issues in the broader Reformed community.

Content:

Reasoning Together is curating and creating content that falls into the following categories:

- *PCA News* – concerning, primarily, General Assembly issues, as well as committee and agency news, church news, and presbytery news.
- *Christian and Reformed News* – News, events, issues from other Reformed/ Presbyterian denominations and ministries. We’ll also include updates on other organizations of interest.
- *PCA Issues & Answers* – Information in response to questions (either actual or that we intentionally pose), concerning internal/polity issues: Why, after 40 years, does the AC need a funding plan? Why is the PCA in the NAE?
- *Conversation* – Here, we’ll provide a discussion-prompting article; something like: “PCA Leaders Alarmed by Intramural Debates,” “Is Paedocommunion an Allowable Exception?” and provide a forum for civil discussion and an exchange of ideas.

Tone and Personality of Reasoning Together

Retired PCA pastor Larry Hoop moderates and edits Reasoning Together. Hoop ensures that the site remains gracious and encouraging. With this site we inform readers, and help them shape their opinions wisely.

We also hope to give more elders a sense of ownership of the PCA, and to provide them with a forum to pursue the church’s peace and purity. To that end, the site will always be civil, respectful, thoughtful, and helpful.

Attachment 3

REPORT OF THE AC SUBCOMMITTEE ON RULING ELDER PARTICIPATION AT GENERAL ASSEMBLY

The AC Subcommittee on Ruling Elder Participation at General Assembly met at 9:00 a.m. on October 3, 2012, at the Westin Hotel, Atlanta Airport, Atlanta, GA.

ATTENDANCE:

Members – TE David Silvernail, Potomac, Chair; RE Richard Heydt, Westminster; RE William Joseph, Southeast Alabama; RE John Pickering, Evangel; TE Jeff Ferguson, James River (excused)

Advisors – TE L. Roy Taylor, PCA Stated Clerk; TE John Robertson, PCA Business Administrator; TE Robert Hornick, PCA/AC Presbytery Field Representative; Mrs. Sherry Eschenberg, PCA/AC Meeting Planner

Visitors – RE Pat Hodges, Calvary; RE Danny McDaniel, Houston Metro

PURPOSE: To examine issues related to decreasing Ruling Elder attendance at General Assembly and recommend changes designed to reverse this trend, which may serve to decrease the costs of attending General Assembly.

1. Issue of decreasing Ruling Elder attendance at General Assembly.

- 1.1. Ruling Elders haven't comprised more than 40% of commissioners since 1977.
- 1.2. The average Ruling Elder attendance is 32% of commissioners.
- 1.3. The average Ruling Elder attendance in the last five years is 24% of commissioners.
- 1.4. The lowest Ruling Elder attendance was 21% at Dallas in 2008.

2. Issues preventing attendance at General Assembly

2.1. Short Term Issues

- 2.1.1. **Amount of Time** – General Assembly is too long and most Ruling Elders have to take vacation days to attend, unless they are retired.

- 2.1.2. **Meaningful Use of Time** – A common complaint is there is too much time between business sessions. Some Ruling Elders have stated that they consider seminars and worship services as “down time” between business sessions and may prefer a more business-oriented assembly with a minimum of worship services, exhibits, and seminars.
- 2.1.3. **Costs** – Some Ruling Elders have to pay their own costs, including registration fees, travel, meals, and lodging, without reimbursement from their churches. Travel, meals, and lodging are the greater costs.
- 2.1.4. **Location** – obvious reduction in attendance when outside the Southeast.

2.2 Long Term Issues

- 2.2.1 Many Ruling Elders don’t see the value of attending. Many don’t perceive any “Return-On-Investment” in attending, either personally or for their church. Many don’t perceive that their attendance makes any difference.
- 2.2.2. Many Ruling Elders perceive General Assembly to be designed as a professional association meeting for Teaching Elders. Increasingly many view Presbytery meetings the same way.
- 2.2.3. Many Ruling Elders recognize that there is “trust factor problem.” Too many issues seem to be controlled by the committees and agencies. Too many decisions seem to have a pre-determined outcome. *(see comments under 3.1 for a response to this issue)*

3. Issues that improve attendance at General Assembly

3.1. Understanding the Role of the Committee of Commissioners

The essence of Presbyterian polity is representative. Some who serve on Committees of Commissioners may not properly understand the role of the Committees of Commissioners as it is described in our *Rules of Assembly Operations*. The members of the General Assembly Committees and Agencies are elected by the General Assembly itself to handle the responsibilities of that particular Committee or Agency throughout the year. RAO 4-1 states, “*The affairs and programs of the General Assembly shall be conducted primarily through its Permanent Committees and*

Agencies.” The staff members of the Committee and Agencies handle the day-to-day ministries of the respective Committees and Agencies.

The Committees of Commissioners review the minutes of the permanent Committees and Agencies (*RAO 14-11*), handle any business referred by the Stated Clerk or the General Assembly, and consider the recommendations of the permanent Committees or Agencies. The Committee of Commissioners may propose to the Assembly different actions on the recommendation of the permanent Committee or Agency, but may not propose new business (*RAO 14-6*).

3.2. Involvement on Committees of Commissioners

There does seem to be substantial anecdotal evidence that once a Ruling Elder has the opportunity to serve on a Committee of Commissioners, then that Ruling Elder gains a much greater understanding of the overall process of General Assembly (organizationally, legislatively, and judicially). Ruling Elders who serve on a Committee of Commissioners are far more likely to serve as Commissioners at subsequent General Assemblies (presumably the same would hold true for Teaching Elders).

3.3. Efficiency of Committees of Commissioners

One of the ongoing concerns is the efficiency and effectiveness of the Committees of Commissioners. Each committee’s efficiency and effectiveness is somewhat dependent on the ability and experience of the committee Chairman and Secretary. This applies to both the operation of the committee (in its assignments, deliberations, and voting) and to the timely and accurate production of the committee report for distribution to the General Assembly. When there is an inexperienced or less organized Chairman, or a Secretary unfamiliar with the nature of committee reports, there is a high level of frustration on the part of the committee members. It is vitally important that each Committee of Commissioners elect an experienced Chairman who is well organized. The critical task of Secretary should be delegated to a person trained for this specific purpose. Permanent Committee and Agency staffs can provide note-taking and word-processing support services.

4. Needs of General Assembly that would affect any possible changes

- 4.1. There needs to be at least 16.5 hours dedicated to the business sessions.
- 4.2. Necessary time for exhibitors (who pay approximately one-third of General Assembly costs)
- 4.3. Long-term contractual obligations – General Assembly contracts are usually let several years in advance in order to reserve space and procure lower costs. These contracts normally include a minimum number of hotel nights to be filled or there is a financial penalty.
- 4.4. Logistics of General Assembly operations — particularly the completion, editing, printing, and distribution of reports.

RECOMMENDATIONS:

- 1. A trained member of the Permanent Committee or Agency staff will be made available to serve as a Recording Clerk for the Committee of Commissioner Meetings.**
- 2. Reduce the overall number of seminars by 25%.** Number of smaller vs. larger seminars is largely determined by available meeting space in individual convention centers.
- 3. Include the following suggested relevant seminars in planning future seminars at General Assembly.**
 - 3.1. **Relevant seminars on “General Assembly 101”** — How General Assembly works for the rookie commissioner (approx. 100 new commissioners at each General Assembly)
 - 3.1.1. Roles and Responsibilities of Committees and Agencies
 - 3.1.2. Roles and Responsibilities of Permanent Committees
 - 3.1.3. Roles and Responsibilities of Committees of Commissioners
 - 3.1.4. Roberts Rules of Order and Parliamentary Procedure
 - 3.1.5. Rules of Assembly Operation
 - 3.1.6. The Role of the Standing Judicial Commission and Judicial Process
 - 3.2. **Relevant seminars on hot-button theological issues** – Designed to educate (not persuade) prior to important votes, e.g., Federal Vision, Deaconesses, Intinction, Theistic Evolution, etc.
 - 3.2.1. Why is this issue important?

- 3.2.2. What are the theological issues here?
- 3.2.3. What are the various sides or positions on this issue?
- 3.2.4. What is the process for dealing with this issue?

3.3. **Relevant seminars on “Practical Connectionalism”**

- 3.3.1. The “Grassroots” nature of the PCA – history and rationale
- 3.3.2. Importance and Role of Presbytery
- 3.3.3. Functional Relationship between the Presbytery and the General Assembly
- 3.3.4. How are churches and presbyteries affected by the actions of the Committees and Agencies?

3.4. **Relevant seminars on “Advanced Officer Training”**

- 3.4.1. Shepherding congregations individually and corporately
- 3.4.2. Basic Discipleship and Basic Evangelism
- 3.4.3. Small Groups – techniques and leadership
- 3.4.4. Leadership Role of Ruling Elders
- 3.4.5. Leadership Development of future church officers
- 3.4.6. Mentoring for Ruling Elders

- 4. **The Committee and Agency Informational Reports should be re-connected with the Committee of Commissioner Reports and should adhere to a strict 10-minute time limit.**
- 5. **The most important or controversial business coming before the General Assembly should be scheduled at times of peak attendance.** Often the most important or controversial business comes through the Overtures Committee and/or the Review of Presbytery Records Committee. When the most important or controversial business comes through other Committees of Commissioners, then they should be scheduled accordingly.
- 6. **When the most important or controversial business is being conducted, the Exhibit Hall should be closed.** To compensate for these specific closing times, there should be specific times dedicated to allowing the commissioners to go to the Exhibit Hall.
- 7. **The Overtures Committee should meet in advance of the General Assembly,** as the Nominations Committee and the Review of Presbytery Records Committee do now.

NOTE #1: The Overtures Committee is designed to have two members (one Teaching Elder, one Ruling Elder) from each presbytery; for a potential total of 160 voting members.

NOTE #2: The Overtures Committee (on average for the last five years), has approximately 140 people in attendance; of these, 90 are voting members (54 Teaching Elders and 36 Ruling Elders), and 50 are observers.

7.1 **PRO:** This would allow all the commissioners greater time to evaluate the recommendations of the Overtures Committee. Too often, significant changes have been made to the submitted overtures and the Assembly doesn't have sufficient time to consider them before having to vote.

CON: There would be the inevitable "politicking" about the issues through social media, weblogs, etc. However, such "politicking" may also have an educational purpose.

7.2 **CON:** There is a cost to having a second trip, primarily transportation, particularly for those who live more than a day's drive from Atlanta.

PRO: Many Ruling Elders report that they would rather make two shorter duration trips to conduct General Assembly business than one week-long trip, possibly increasing the number of commissioners in attendance when voting on the overtures.

PRO: The cost is usually less expensive than conducting this business at the General Assembly itself, as it is with the other committees that meet early. Despite the national growth of the PCA, the majority of elders reside within driving distance of Atlanta.

PRO: The reduced costs of a shortened Assembly for 1200+ commissioners outweigh the increased cost for the 140 attendees of the Overtures Committee.

(See Recommendation 8)

7.3 **PRO:** Having the Overtures Committee Report ready on the first day of General Assembly greatly increases both the efficiency of the General Assembly meeting schedule and the number of commissioners in attendance when voting on the overtures.

7.4 **PRO:** Those who come to observe the deliberations at the Overtures Committee would no longer be unable to serve on any of the other Committees of Commissioners.

- 8. The Presbyteries should be encouraged to defray the transportation expenses incurred by conducting an early Overtures Committee meeting.** Since there is already lower representation on the Overtures Committee from those presbyteries in the western half of the country, this would help increase attendance from non-participating presbyteries.

- 9. The General Assembly should be reduced in length to three days.** In order to reduce costs, the General Assembly take the second half of the week (Wednesday – Friday), allowing the Convention Centers to book the first half of the week. The costs are greater when we schedule a mid-week assembly (Tuesday – Thursday) since it restricts the booking ability of the Convention Center.

APPENDIX C

Here is what a revised schedule might look like. Specific committee times to be determined by the Stated Clerk's Office (which is the current practice):

EHC = Exhibit Hall Closed

Wednesday

8:00 am – 9:00 am	Briefing for new Commissioners
9:00 am – 11:00 am begin	Committee of Commissioners Meetings
11:00 am – 1:00 pm	AC / BOD Meeting
12:00 pm – 1:00 pm	Lunch Break
1:00 pm – 3:00 pm continue	Committee of Commissioners Meetings
3:00 pm – 5:00 pm compiled / edited	Committee of Commissioners Reports

Wednesday (continued)

3:00 pm – 4:00 pm	First Seminar Period
4:15 pm – 5:30 pm	Second Seminar Period
5:30 pm – 7:00 pm	Dinner Break
7:00 pm – 9:00 pm	Opening Worship Service EHC
9:00 pm – 10:00 pm hour / 1 total)	Assembly Business / Moderator Election (1

Thursday

8:00 am – 11:30 am	Assembly Business (3.5 hours / 4.5 total)
11:30 am – 1:00 pm	Lunch Break
1:00 pm – 2:30 pm	Assembly Business (1.5 hours / 6 total) EHC
2:30 pm – 3:30 pm	Exhibit Hall
3:30 pm – 5:00 pm EHC if necessary	Assembly Business (1.5 hours / 7.5 total)
5:00 pm – 7:00 pm	Dinner Break / Major Seminar
7:00 pm – 9:00 pm necessary	Assembly Business (2 hours / 9.5 total) if
9:00 pm – 10:00 pm	Exhibit Hall / Ice Cream Social

Friday

8:00 am – 11:30 am	Assembly Business (3.5 hours / 13 total)
11:30 am – 1:00 pm	Lunch Break
1:00 pm – 5:00 pm	Assembly Business (4 hours / 17 total)
5:00 pm – 7:00 pm	Dinner Break
7:00 pm – 9:00 pm	Closing Worship Service EHC

FINAL NOTES:

1. No plan is perfect and there are always unintended consequences. It is fully expected that adjustments will need to be made once the above recommendations are implemented.
2. The implementation of these recommendations will also serve to encourage an increase in Teaching Elder attendance as well, primarily due to time and cost reductions.
3. The significance and difficulty of this re-structuring of our General Assembly is understood and appreciated; however, it seems apparent that due to the current situation of decreasing attendance and increasing costs, the status quo is unacceptable.

Respectfully Submitted,

TE David V. Silvernail Jr., Chairman

AC Subcommittee on Ruling Elder Participation in General Assembly

Attachment 4

**2013 PROPOSED BUDGETS OF THE
PCA COMMITTEES AND AGENCIES**

**ADMINISTRATIVE COMMITTEE
2014 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 *R.A.O.*, 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 2013 for year end 2014 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? Considering the election year and the “fiscal cliff” folly, the U.S. economy held amazingly steady in 2012.

MINUTES OF THE GENERAL ASSEMBLY

The PCA Administrative Committee 2014 Budget is based on some optimism that modest growth will come. At the PCA Administrative Committee, 2012 was operated on revenues of \$1,791,912 and expenditures of \$1,768,461; respectively this was down as related to 2011 by \$116,306 and \$89,908.

Economic Assumptions

A. Stated Clerk/Administration

2.0% PCA Growth Rate (Pray)

2.0 % National Consumer Price Index (CPI) and inflation rate – February 2013

3.1 % All City CPI; 3.3 South Region

20.0 % Health Insurance Premiums as per RBI research

2.69 % Transportation, Atlanta – February 2013; South Region Cities – 1.9%

2.4 % Transportation, National – February 2013

7.7% (or better) Unemployment as 2014 begins (as per BLS as of 2/28/13; Kiplinger predicted on 3/29/13 a year end rate at 7.5%)

2.3% Inflation estimate for 2013 (Kiplinger 3/22/13)

The full time equivalent (FTE) employees budgeted for 2014 is 14.

B. PCA Office Building

Rent will be at \$12.00 per square foot for 2014.

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 2014 will be the benefits of the PCA Pastors Administration Fee and the gracious contributions paid by the PCA Committees and Agencies.

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.

- The effort to digitize the GA Minutes and to begin a new PCA Digest Volume was postponed in 2012 (see below).
- A proposal to prepare a new edition of the *Book of Church Order* is postponed probably until 2014 due to lack of resources.

Present & Future

- The rebuilding of the PCA AC website was postponed for several years, but has now been accomplished.
- Work was done in 2011 and 2012 on the Korean translation of the *BCO*, *RAO*, and the *SJC Manual*. These translations have been completed.
- Also we hope to have the GA Minutes for all years available digitally and online beginning in 2013 and completed in 2014.
- In 2013 and 2014 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 2013 to 2014 is \$138,740 or 6.27%.

Note 1: Contributions are budgeted to increase in 2014 by \$32,490 or 2.3% which includes the estimated impact of the new revenue streams.

Note 2: Earned income is budgeted to decrease by \$47,750 or 5.96%. This involves conservative budgeting and a change in *byFaith* Magazine from subscription base to donor base. It also involves the 2014 GA in Houston with a lower attendance than 2013 in Greenville.

Note 3: Salaries has increased including raises averaging 3% and the possibility of increasing staff by one half-time equivalent employee. (Line 6)

Note 4: Rent is expected to stay consistent from 2013 to 2014. (Line 8)

MINUTES OF THE GENERAL ASSEMBLY

Note 5: Mailing and Shipping is expected to increase by about \$6,500 across our ministry, or 8.8%. (Line 10)

Note 6: Telephone – From trends and technological improvements, we expect this amount to decrease from 2013 to 2014. However, convention sites continue to ask high amounts for internet service and this could mean our estimates are low.

Note 7: Printing expenses are up 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. (Line 18)

Note 8: Professional Services are estimated to be relatively steady over all of our ministries. Some factors, such as legal expenses, can make this expense swing radically.

APPENDIX C

ADMINISTRATIVE COMMITTEE							
PROPOSED 2014 BUDGET							
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS	
SUPPORT & REVENUE							
1 Contributions (1)	\$173,500	\$1,337,145	\$0		\$1,510,645	64.24%	
2 Fees	\$690,750	\$0	\$0		\$690,750	29.38%	
3 Interest	\$0	\$0	\$0		\$0	0.00%	
4 Others	\$0	\$150,000	\$0	\$0	\$150,000	6.38%	
5 TOTAL REVENUES	\$864,250	\$1,487,145	\$0	\$0	\$2,351,395	100.00%	
OPERATING EXPENSES							
6a Coordinator Sal & Hsng	\$122,000	\$9,000	\$9,000	\$0	\$140,000	5.95%	
6b Coordinator Benefits	\$40,000	\$0	\$0	\$0	\$40,000	1.70%	
6c Staff Salary & Benefits	\$854,800	\$38,560	\$31,890	\$0	\$925,250	39.35%	
6 Total Staff Salary & Benefits	\$1,016,800	\$47,560	\$40,890	\$0	\$1,105,250	47.00%	
7 Travel	\$211,200	\$1,000	\$6,500	\$0	\$218,700	9.30%	
8 Rent	\$50,990	\$3,000	\$1,700	\$0	\$55,690	2.37%	
9 Janitor/Grounds	\$0	\$0	\$0	\$0	\$0	0.00%	
10 Mail/Ship	\$75,500	\$3,000	\$2,000	\$0	\$80,500	3.42%	
11 Office Supplies	\$18,100	\$4,000	\$500	\$0	\$22,600	0.96%	
12 Telephone	\$15,900	\$6,000	\$300	\$0	\$22,200	0.94%	
13 Maintenance	\$0	\$300	\$0	\$0	\$300	0.01%	
14 Leased Equipment	\$88,800	\$1,500	\$400	\$0	\$90,700	3.86%	
15 Dues/Subscription	\$19,800	\$3,500	\$0	\$0	\$23,300	0.99%	
16 Insurance	\$13,500	\$800	\$600	\$0	\$14,900	0.63%	
17 Interest	\$0	\$2,400	\$0	\$0	\$2,400	0.10%	
18 Printing	\$142,600	\$300	\$2,000	\$0	\$144,900	6.16%	
19 Staff Training/Develop.	\$1,200	\$5,000	\$0	\$0	\$6,200	0.26%	
20 Promotion/Appeals	\$8,800	\$0	\$0	\$0	\$8,800	0.37%	
21 Foundation	\$0	\$0	\$0	\$0	\$0	0.00%	
22 Planning	\$0	\$0	\$0	\$0	\$0	0.00%	
23 Professional Services	\$331,900	\$12,000	\$4,000	\$0	\$347,900	14.80%	
24 Taxes	\$0	\$0	\$0	\$0	\$0	0.00%	
25 Utilities	\$4,400	\$0	\$0	\$0	\$4,400	0.19%	
26 Contingencies	\$31,500	\$3,000	\$1,000	\$0	\$35,500	1.51%	
28 Depreciation	\$16,290	\$550	\$315	\$0	\$17,155	0.73%	
29 TOTAL OPERATING EXPENSES	\$2,047,280	\$93,910	\$60,205	\$0	\$2,201,395	139.90%	
EXPENSES							
30 Operating Surplus/ Deficit	(\$1,183,030)	\$1,393,235	(\$60,205)	\$0	\$150,000	6.87%	
31 LESS Depreciation	16,290	550	315	0	17,155	0	
32 NET OPERATING EXP.	\$2,030,990	\$93,360	\$59,890	\$0	\$2,184,240	100.00%	
OTHER CAPITAL ITEMS:							
33 Capital Expenditures	\$0	\$0	\$0	\$0	\$0	0.00%	
34 TOTAL CAPITAL EXPENDITURES	\$0	\$0	\$0	\$0	\$0	0.00%	
26 TOTAL NET BUDGET	\$2,030,990	\$93,360	\$59,890	\$0	\$2,184,240	92.89%	
36 SURPLUS/DEFICIT	(\$1,166,740)	\$1,393,785	(\$59,890)	\$0	\$167,155	7.11%	
(1) Partnership Shares --- (contributions required from churches to fulfill responsibilities)							

MINUTES OF THE GENERAL ASSEMBLY

ADMINISTRATIVE COMMITTEE								
BUDGETS COMPARISONS STATEMENT								
FOR PROPOSED 2014 BUDGET								
		2011	2012	2013	PROPOSED BUDGET		2013 TO 2014	
		BUDGET	BUDGET	BUDGET	2014	% OF	CHANGE IN BUDGET	
DESCRIPTION		BUDGET	BUDGET	BUDGET	PROPOSED	TOTALS	\$	%
SUPPORT & REVENUE								
1	Contributions (1)	\$1,253,150	\$1,267,973	\$1,478,155	\$1,510,645	64.24%	\$32,490	2.20%
2	Fees	\$785,500	\$835,000	\$734,500	\$690,750	29.38%	(\$43,750)	-5.96%
3	Investments					0.00%	\$0	
4	Others	\$0	\$0		\$150,000	6.38%	\$150,000	
TOTAL SUPPORT								
5	& REVENUE	\$2,038,650	\$2,102,973	\$2,212,655	\$2,351,395	100.00%	\$138,740	6.27%
OPERATING								
EXPENSES								
6	News Office	\$322,590	\$407,395	\$388,405	\$364,040	15.48%	(\$24,365)	-6.27%
7	Historical Center	\$110,740	\$114,348	\$119,260	\$116,710	4.96%	(\$2,550)	-2.14%
8	Committees & Agencies	\$106,085	\$106,712	\$129,600	\$109,750	4.67%	(\$19,850)	-15.32%
9	Churches & Presbyteries	\$309,285	\$324,430	\$394,700	\$397,040	16.89%	\$2,340	0.59%
10	Stats & Publications	\$264,980	\$254,325	\$261,540	\$272,720	11.60%	\$11,180	4.27%
11	Standing Comm.	\$290,700	\$275,950	\$273,200	\$294,300	12.52%	\$21,100	7.72%
12	Gen. Assembly	\$484,610	\$474,600	\$489,950	\$492,720	20.95%	\$2,770	0.57%
TOTAL								
13	PROGRAMS	\$1,888,990	\$1,957,760	\$2,056,655	\$2,047,280	87.07%	(\$9,375)	-0.46%
14	Management & General	\$89,665	\$88,940	\$97,390	\$93,910	3.99%		0.00%
15	Fund Raising	\$59,995	\$56,273	\$58,610	\$60,205	2.56%		0.00%
TOTAL MGMT. & FUND RAISING								
16	FUND RAISING	\$149,660	\$145,213	\$156,000	\$154,115	6.55%	(\$1,885)	-1.21%
TOTAL OPERATING								
17	EXPENSES	\$2,038,650	\$2,102,973	\$2,212,655	\$2,201,395	93.62%	(\$11,260)	-0.51%
OPERATING SURPLUS/(DEFICIT)								
18	OPERATING SURPLUS/(DEFICIT)	\$0	\$0	\$0	\$150,000	6.38%	\$150,000	
19	LESS Depreciation	\$32,800	\$28,788	\$24,100	\$17,155	0.73%	(\$6,945)	
NET OPERATING								
20	EXPENSES	\$2,005,850	\$2,074,185	\$2,188,555	\$2,184,240	92.89%	(\$4,315)	-0.20%
OTHER CAPITAL ITEMS:								
21	Capital Expenditures					0.00%		
22	Principal Loan Pmts					0.00%		
23	Building Loss/(Gain)					0.00%		
TOTAL CAPITAL EXPENDITURES								
24	EXPENDITURES	\$0	\$0	\$0	\$0	\$0	\$0	
25	TOTAL EXPENSES	\$2,005,850	\$2,074,185	\$2,188,555	\$2,184,240	92.89%	(\$4,315)	-0.20%
NET SURPLUS/(DEFICIT)								
26	EXCLUDING DEPRECIATION	\$32,800	\$28,788	\$24,100	\$167,155	\$0	\$143,055	\$0
27	Equity Transfer Profit/(Loss)							
28	NET SURPLUS/(DEFICIT)	\$32,800	\$28,788	\$24,100	\$167,155	7.11%	\$143,055	
(1) Partnership Share --- (contributions required from churches to fulfill responsibilities)								

APPENDIX C

ADMINISTRATIVE COMMITTEE					
FIVE YEAR FINANCIAL HISTORY					
FOR PROPOSED 2014 BUDGET					
	2008	2009	2010	2011	2012
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
SUPPORT & REVENUE					
1 Contributions (I)	\$1,038,989	\$1,033,371	\$1,005,135	\$1,174,258	\$1,093,457
2 Fees	\$756,653	\$766,517	\$769,690	\$733,873	\$698,332
3 Investments	\$2,017	\$868	\$146	\$23	\$575
4 Others					
TOTAL SUPPORT &					
5 REVENUE	\$1,797,659	\$1,800,756	\$1,774,971	\$1,908,154	\$1,792,364
OPERATING EXPENSES					
6 25th Anniversary					
7 News Office	\$316,711	\$339,584	\$290,620	\$307,611	\$315,540
8 Historical Center	\$105,813	\$95,357	\$90,352	\$95,008	\$95,596
9 Committees & Agencies	\$92,978	\$86,227	\$87,916	\$98,673	\$87,211
10 Churches & Presbyteries	\$231,560	\$238,735	\$225,176	\$277,966	\$256,915
11 Stats & Publications	\$208,741	\$213,083	\$221,316	\$229,169	\$233,328
12 Standing Comm.	\$255,129	\$230,812	\$222,791	\$239,216	\$237,164
13 Gen. Assembly	\$482,043	\$424,459	\$440,447	\$480,932	\$408,518
TOTAL					
14 PROGRAMS	\$1,692,975	\$1,628,257	\$1,578,618	\$1,728,575	\$1,634,272
15 Management & General	\$100,383	\$91,558	\$95,287	\$88,736	\$83,302
16 Fund Raising	\$69,153	\$58,699	\$52,460	\$44,845	\$43,057
TOTAL MGMT. &					
17 FUND RAISING	\$169,536	\$150,257	\$147,747	\$133,581	\$126,359
TOTAL OPERATING					
18 EXPENSES	\$1,862,511	\$1,778,514	\$1,726,365	\$1,862,156	\$1,760,631
19 OPERATING SURPLUS(DEFICIT)	(\$64,852)	\$22,242	\$48,606	\$45,998	\$31,733
20 LESS Depreciation & Dispositions	\$36,244	\$33,534	\$28,777	\$14,001	\$11,148
21 NET OPERATING EXPENSES	\$1,826,267	\$1,744,980	\$1,697,588	\$1,848,155	\$1,749,483
OTHER CAPITAL					
ITEMS:					
22 Capital Expenditures					
23 Principal Loan Pmts					
24 Other Items - Dishonored Pledges					\$200
TOTAL CAPITAL					
25 EXPENDITURES	\$0	\$0	\$0	\$0	\$200
26 TOTAL EXPENSES	\$1,826,267	\$1,744,980	\$1,697,588	\$1,848,155	\$1,749,683
NET OPERATING SURPLUS/(DEFICIT)					
27 EXCLUDING DEPRECIATION	(\$28,608)	\$55,776	\$77,383	\$59,999	\$42,681
28 Equity Transfer	(\$14,438)	\$11,338	\$6,547	\$1,500	\$8,030
29 NET SURPLUS/(DEFICIT)	(\$43,046)	\$67,114	\$83,930	\$61,499	\$50,711

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING PROPOSED 2014 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
SUPPORT & REVENUE						
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%
5 TOTAL REVENUES	0	304,884	0	0	304,884	100.00%
OPERATING EXPENSES						
6 Staff Salary & Benefits	0	39,750	0	0	39,750	13.04%
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	0	0	0	0	0.00%
11 Office Supplies	0	100	0	0	100	0.03%
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	30,000	0	0	30,000	9.84%
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%
28 TOTAL OPERATING EXPENSES	\$0	\$253,050	\$0	\$55,981	\$309,031	101.36%
29 Operating Surplus/Deficit	\$0	\$51,834	\$0	(\$55,981)	(\$4,147)	-1.36%
30 LESS Depreciation	\$0	\$15,000	\$0	\$55,981	\$70,981	23.28%
31 NET OPERATING EXPENSES	\$0	\$238,050	\$0	\$0	\$238,050	78.08%
OTHER CAPITAL ITEMS:						
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%
34 TOTAL CAPITAL EXPENDITURE	\$0	(\$6,000)	\$0	\$0	(\$6,000)	-2.59%
35 TOTAL NET BUDGET	\$0	\$232,050	\$0	\$0	\$232,050	76.11%
36 SURPLUS/(DEFICIT)	\$0	\$66,834	\$0	\$0	\$72,834	23.89%

APPENDIX C

PCA OFFICE BUILDING							
BUDGETS COMPARISON STATEMENT							
for PROPOSED 2014 BUDGET							
DESCRIPTION	2011 BUDGET	2012 BUDGET	2013 BUDGET	2014 BUDGET	%	2013 TO 2014 CHANGE IN BUDGET	
						OF TOTALS	\$
SUPPORT & REV							
1 Contributions	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
2 Fees	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
3 Investments	\$0	\$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%
TOTAL SUPPORT & REVENUE	\$298,884	\$304,884	\$304,884	\$304,884	100.00%	\$0	0.00%
OPERATING EXP							
6 Capital Fund	\$56,712	\$56,712	\$55,981	\$55,981	0.00%	\$0	0.00%
7 TOTAL PROG	\$56,712	\$56,712	\$55,981	\$55,981	18.36%	\$0	0.00%
8 Mgmt & Gen'l	\$247,650	\$240,144	\$256,200	\$253,050	83.00%	(\$3,150)	-1.23%
9 Fund Raising	\$0	\$0	\$0	\$0	\$0	\$0	0.00%
10 TOTAL MGMT & FUND RAISING	\$247,650	\$240,144	\$256,200	\$253,050	83.00%	(\$3,150)	-1.23%
11 TOTAL OPER EXPENSES	\$304,362	\$296,856	\$312,181	\$309,031	101.36%	(\$3,150)	-1.01%
12 Operating Surplus/(Def)	(\$5,478)	\$8,028	(\$7,297)	(\$4,147)	-1.36%	\$3,150	0.00%
13 Depreciation	\$78,712	\$70,981	\$70,981	\$70,981	23.28%	\$0	0.00%
14 NET OPERATING EXPENSES	\$225,650	\$225,875	\$241,200	\$238,050	78.08%	(\$3,150)	-1.31%
CAPITAL ASSETS							
15 Capital Additions							
16 TOTAL OPER & CAPITAL EXP	\$225,650	\$225,875	\$241,200	\$238,050	78.08%	(\$3,150)	-1.31%
16 Loss (Gain) from Investments				(\$6,000)		(\$6,000)	0.00%
17 SURPLUS/(DEF)	\$73,234	\$79,009	\$63,684	\$72,834	23.89%	\$3,150	4.95%

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING					
FIVE YEAR FINANCIAL HISTORY					
for PROPOSED 2014 BUDGET					
	2008	2009	2010	2011	2012
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
SUPPORT & REVENUE					
1 Contributions	\$4,180	\$1,950	\$2,225	\$400	\$25
2 Fees					\$20
3 Investments	(\$80,090)	\$63,438	\$40,267	\$1,763	\$49,438
4 Rent	\$298,884	\$298,884	\$298,884	\$298,884	\$298,884
TOTAL SUPPORT & REVENUE	\$222,974	\$364,272	\$341,376	\$301,047	\$348,367
OPERATING EXPENSES					
6 Capital Fund	\$55,981	\$56,712	\$56,712	\$56,712	\$56,756
7 TOTAL PROGRAM	\$55,981	\$56,712	\$56,712	\$56,712	\$56,756
8 Management & General	\$267,536	\$228,603	\$222,752	\$233,889	\$235,695
9 Fund Raising	\$0	\$0	\$16,320		
10 TOTAL MGMT& FUND RAISING	267,536	228,603	239,072	233,889	235,695
11 TOTAL OPERATING EXPENSES	323,517	285,315	295,784	290,601	292,451
12 OPERATING SURPLUS/(DEFICIT)	(100,543)	78,957	45,592	10,446	55,916
13 Less Depreciation and Dispositions	82,133	73,536	69,394	69,531	65,824
14 NET OPERATING EXPENSES	241,384	211,779	226,390	221,070	226,627
OTHER CAPITAL ITEMS					
15 Other Items	**	**	**	**	**
16 TOTAL OPERATING & CAPITAL EXPENSES	241,384	211,779	226,390	221,070	226,627
17 NET OPERATING SURPLUS/(DEFICIT)	(18,410)	152,493	114,986	79,977	121,740
**					
Equity Transfer	41,062	78,957	45,592	10,446	\$55,916
Investments Include:					
3 Realized Gain(Loss) on Investments	(21,761)	(3,768)	(1,754)	6,133	13,660
3 Unrealized Gain(Loss) on Investments	(69,683)	60,455	(10,165)	(11,360)	17,612
3 Investment Income	11,354	6,751	6,217	6,989	18,166

Christian Education and Publications 2014 Proposed Budget

I. Economic Considerations and General Ministry Focus:

The attached budget represents the anticipated financial activities associated with providing training, consulting, and resources to, and alongside, PCA churches. **Training** is carried out by both staff and regional trainers through conferences and local events. These opportunities are offered for Bible study leaders, Sunday school teachers, church officers, and other leaders such as those who work in men's, women's, youth, and children's ministries. CEP also provides **resources** to local churches as the staff reviews and recommends books and materials as well as creating and publishing such where "gaps" exist. CEP seeks to deliver useful resources to all local PCA churches through the Bookstore, Video Library, website, and periodicals.

Prior to economic crisis of 2008, CEP experienced modest increases in giving each year; however, subsequent years have been devastating the ministry as giving has declined 32% over five years. (See the "Five Year Summary", line 1). Many churches, which had a long history of faithful and generous support, reduced their giving to CEP—presumably to balance their own local budgets. In addition, churches began to reduce purchases of books, literature, and curriculum and curtailed sending people to conferences, which adversely affect CEP's earned income. These have been four very difficult years and we pray the churches will renew their commitment to financially support CEP's ministry.

Underlying budget assumptions include: 1) general economic uncertainty; 2) the consumer price index or inflation rate could be as high as 3%; 3) the budget assumes a 4% salary increase for the existing staff (note: no compensation increases have been given since 2008 except those associated with increases in health premiums). 4) health insurance premiums are expected to increase 20% from the actual rates being paid in 2013. 5) Occupancy cost in the PCA Building will remain at \$12 per square foot. 6) CEP anticipates employing 11.0 FTE employees which is a reduction of 2 FTE's from the number budgeted for 2012.

II. Major Changes in Budget:

The Proposed 2014 expense budget represents a total decrease of - \$107,000 or -4.54% from the 2013 Budget. This decrease represents realities that the giving trends for CEP have declined at a faster rate than anticipated rate since 2008 and expenses need to be reduced.

III. Income Streams:

CEP depends on contribution income as well as revenue earned from sales and fees. CEP's primary source of gift income is PCA churches. In fact, the "Ministry Ask" of \$7 per communicant members assumes that if every church gave to this level, then CEP would be able to fully implement all the ministry programs which the General Assembly has determined to be under CEP's purview.

Due to the fact that a majority of churches do not support CEP and many of the supporting churches do not do so at the \$7 "Ministry Ask," the CEP staff must solicit individual donors, local women's groups, and the PCA Foundation. Beyond this, the staff seeks to creatively find ways to enhance revenues through sales of products, attendance at events, and selling advertising where possible. These revenues generally do not contribute to the overall program cost (staff and office expenses) of CEP but they do cover much of the out-of-pocket costs associated with their delivery. When all sources of contribution income and sales revenue have been exhausted, the CEP staff is then forced to make choices between ministry programs and activities.

IV. Major Ministry Not Implemented in the Past Year:

Because of the shortfall of church support of the "Ministry Ask" and difficulty associated with identifying individuals interested in contributing to ministries which would typically be funded by churches, the CEP staff and permanent committee must scale back and forgo ministry projects which are believed to be beneficial. Currently, only the Women's ministry, Children's ministry and Bookstore are adequately staffed. All other ministries and support positions are either vacant or partially covered.

V. Notes to Budget "line items":

- **Contributions and Support** (Budget Comp., line 1) represents all donated funds by churches, individuals and organizations. The budgeted contributions for 2013 represented the average of contributions received for the previous five years plus 4%. Since the downward trend in church giving tapered but did not reverse in 2012, it was necessary to lower the projected contributions for 2014. It is hoped that new initiatives for church and individual donor

development will push CEP's contribution income to levels near those achieved in 2009.

- **Other Revenue** (Budget Comp., line 2) consists of book sales, conference fees, membership fees, subscriptions, advertising, and reimbursements for postage and other services. The 2014 revenue projection is \$40,000 less due to a reduced/ modified YXL, a change in format of *Equip to Disciple*, and a reduced conference schedule.
- **Seminars, Conferences and Consulting** (Budget Comp., line 3) include several general Christian education and leadership training events and several Regional Trainer events. This reduction is indicative of limited staff and lighter training schedule. 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 WIC Trainers. No material change is anticipated in 2014.
- 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. It is CEP's desire to provide support for this ministry until the Lord provides staff for this ministry.
- **Youth Ministries** (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 \$13,000 represents a re-evaluation of [and perhaps] modification of the YXL conference held at Covenant College. See **Travel, Facilities and Events**, and **Honorariums** (Proposed, lines 19, 27, 29). 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 Ministries** (Budget Comp., line 7) will remain fairly consistent with recent years as CEP plans to sponsor multiple regional Vision2020 training events.
- **Seniors Ministry** (Budget Comp, line 8) represents the possibility of conducting two seminars in 2014. These events would be covered largely by registration fees.

MINUTES OF THE GENERAL ASSEMBLY

- **Publications and Curriculum** (Budget Comp., line 9) includes the periodicals *Equip to Disciple* and the *Equip Bulletin Supplement*. It also includes the costs associated with developing and producing other annual materials for Stewardship season, PCA Fifty Days of Prayer, Christian Education Sunday as well as several Bible study books. CEP desires to raise special designated gifts for certain publication projects including print and electronic. The significant decrease of this item is due largely to the conversion of *Equip to Disciple* from the magazine format to a newsletter format. There will be corresponding decrease in subscription and advertising revenue.
- The decrease of budgeted expenses for the **Bookstore** (Budget Comp., line 10) represents a slight reduction in several different expense items in an attempt to keep expenses under income. The weak economy and increased competition from religious and secular online retailers continues to drive a flat (or slightly reduced) projection for sales for the coming year. **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. Income still does cover operating expenses with the exception of rent.
- **Management and General** (Budget Comp., line 12) remains essentially unchanged. This line item includes the **Audit Fees** (Proposed, line 26), and CEP's share of legal fees which are incurred by the PCA in defending itself against various lawsuits. 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, vehicles, 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 10%, WIC 10%, Youth Ministries 10%, Children's Ministry 10%, and Publications and Curriculum 10%.

APPENDIX C

**Christian Education and Publications
Proposed 2014 Budget**

	<u>Total</u>	<u>Management</u>	<u>Fund</u>	<u>Capital</u>		<u>% of</u>
	<u>Programs</u>	<u>& General</u>	<u>Raising</u>	<u>Assets</u>	<u>Totals</u>	<u>Totals</u>
SUPPORT & REVENUE						
1 Contributions and Support	\$726,000	\$0	\$0	\$0	\$726,000	43.36%
2 Other Revenues	\$948,500	\$0	\$0	\$0	\$948,500	56.64%
TOTAL SUPPORT AND REVENUE	\$1,674,500	\$0	\$0	\$0	\$1,674,500	100.00%
OPERATING EXPENSES						
3 Coordinator Salary and Housing	\$77,350	\$17,850	\$23,800	\$0	\$119,000	7.11%
4 Coordinator Benefits	\$15,811	\$3,649	\$4,865	\$0	\$24,325	1.45%
5 Staff Salary and Benefits	\$380,842	\$217,482	\$2,801	\$0	\$601,125	35.90%
6 Inventory Purchases	\$398,000	\$0	\$0	\$0	\$398,000	23.77%
7 Supplies	\$3,845	\$895	\$410	\$0	\$5,150	0.31%
8 Telephone	\$3,035	\$1,335	\$330	\$0	\$4,700	0.28%
9 Computer Expense	\$8,895	\$1,245	\$560	\$0	\$10,700	0.64%
10 Printing	\$37,280	\$0	\$7,500	\$0	\$44,780	2.67%
11 Postage & Shipping Materials	\$128,648	\$473	\$2,030	\$0	\$131,150	7.83%
12 Miscellaneous	\$1,493	\$3,038	\$90	\$0	\$4,620	0.28%
13 Subscriptions, Books, Materials	\$1,015	\$165	\$20	\$0	\$1,200	0.07%
14 Equipment Rental/Maint.	\$1,015	\$4,265	\$20	\$0	\$5,300	0.32%
15 Depreciation	\$0	\$0	\$0	\$14,000	\$14,000	0.84%
16 Occupancy Cost	\$68,850	\$19,350	\$1,800	\$0	\$90,000	5.37%
17 Liability Insurance	\$0	\$14,000	\$0	\$0	\$14,000	0.84%
18 Consultants, Prof. Services, Reps	\$9,400	\$4,000	\$0	\$0	\$13,400	0.80%
19 Travel	\$20,600	\$700	\$3,800	\$0	\$25,100	1.50%
20 General Assembly Expense	\$11,018	\$643	\$190	\$0	\$11,850	0.71%
21 Staff Development / Book Allowa	\$805	\$155	\$140	\$0	\$1,100	0.07%
22 Graphics/Design	\$12,400	\$0	\$2,000	\$0	\$14,400	0.86%
23 Promotion and Advertising	\$3,500	\$0	\$0	\$0	\$3,500	0.21%
24 Video Purchases	\$4,000	\$0	\$0	\$0	\$4,000	0.24%
25 G.A. Shared Expenses	\$0	\$4,500	\$0	\$0	\$4,500	0.27%
26 Audit Fees	\$0	\$12,500	\$0	\$0	\$12,500	0.75%
27 Facilities, Events and Activities	\$66,700	\$1,500	\$2,000	\$0	\$70,200	4.19%
28 Committee Meetings	\$1,500	\$18,000	\$0	\$0	\$19,500	1.16%
29 Honorariums	\$13,600	\$0	\$0	\$0	\$13,600	0.81%
30 Vehicles	\$3,900	\$1,700	\$1,200	\$0	\$6,800	0.41%
TOTAL OPERATING EXPENSES	\$1,273,500	\$327,443	\$53,556	\$14,000	\$1,668,500	99.64%
Surplus/(Deficit) from operations	\$401,000	(\$327,443)	(\$53,556)	(\$14,000)	\$6,000	
LESS DEPRECIATION	\$0	\$0	\$0	(\$14,000)	(\$14,000)	-0.84%
TOTAL CASH OUTLAYS	\$1,273,500	\$327,443	\$53,556	\$0	\$1,654,500	98.81%
OTHER CAPITAL ITEMS						
33 Capital Expenditures	\$0	\$0	\$0	\$20,000	\$20,000	1.19%
TOTAL CAPITAL EXPENDITURE	\$0	\$0	\$0	\$20,000	\$20,000	
TOTAL NET BUDGET	\$1,273,500	\$327,443	\$53,556	\$20,000	\$1,674,500	

MINUTES OF THE GENERAL ASSEMBLY

Christian Education and Publications Budget Comparisons Statement for Proposed 2014 Budget

	Unaudited 2012 <u>Actual</u>	Approved 2012 <u>Budget</u>	Proposed 2013 <u>Budget</u>	Proposed 2014 <u>Budget</u>	Budget % of Totals	2013 - 2014 Change in Budget <u>in \$</u> <u>in %</u>	
SUPPORT & REVENUE							
1 Contributions and Support	\$598,562	\$815,000	\$793,000	\$726,000	45.23%	(\$67,000)	-8.45%
2 Other Revenues	\$908,621	\$987,000	\$988,500	\$948,500	54.77%	(\$40,000)	-4.05%
TOTAL SUPPORT & REVENUE	\$1,507,183	\$1,802,000	\$1,781,500	\$1,674,500	100.00%	(\$107,000)	-4.54%
OPERATING EXPENSES							
TRAINING							
3 Seminars, Conferences, Consulting	\$80,777	\$127,977	\$128,026	\$110,309	7.10%	(\$17,718)	-13.84%
4 Women's Ministries	\$126,029	\$156,335	\$145,154	\$144,253	8.68%	(\$901)	-0.62%
5 Men's Ministries	\$6,300	\$7,500	\$7,500	\$6,800	0.42%	(\$700)	-9.33%
6 Youth Ministries	\$77,032	\$99,735	\$86,879	\$73,978	5.53%	(\$12,901)	-14.85%
7 Children's Ministries	\$109,745	\$111,335	\$113,504	\$111,503	6.18%	(\$2,001)	-1.76%
8 Seniors Ministry	\$0	\$2,000	\$1,500	\$1,500	0.11%	\$0	0.00%
RESOURCES							
9 Publications and Curriculum	\$157,112	\$171,627	\$175,026	\$125,762	9.52%	(\$49,264)	-28.15%
10 Bookstore	\$622,181	\$718,527	\$704,201	\$681,695	39.87%	(\$22,507)	-3.20%
11 Multi-media Library	\$13,877	\$26,400	\$25,400	\$17,700	1.47%	(\$7,700)	-30.31%
Total Programs	\$1,193,054	\$1,421,437	\$1,387,191	\$1,273,500	78.88%	(\$113,690)	-8.20%
12 Management & General	\$308,634	\$305,885	\$315,916	\$309,443	16.97%	(\$6,473)	-2.05%
13 CE Committee	\$16,188	\$13,000	\$15,000	\$18,000	0.72%	\$3,000	20.00%
14 Depreciation	\$4,078	\$30,000	\$25,000	\$14,000	1.66%	(\$11,000)	-44.00%
15 Fund Raising	\$31,878	\$41,678	\$43,393	\$53,556	2.31%	\$10,163	23.42%
Total Management / Fund Raising	\$360,778	\$390,563	\$399,309	\$395,000	21.67%	(\$4,310)	-1.08%
TOTAL OPERATING EXPENSES	\$1,553,832	\$1,812,000	\$1,786,500	\$1,668,500	100.55%	(\$118,000)	-6.61%
Surplus/(Deficit) from Operations	(\$46,649)	(\$10,000)	(\$5,000)	\$6,000		\$11,000	
LESS DEPRECIATION	(\$4,078)	(\$30,000)	(\$25,000)	(\$14,000)	-1.66%	\$11,000	
TOTAL CASH OUTLAYS	\$1,549,753	\$1,782,000	\$1,761,500	\$1,654,500	98.89%	(\$107,000)	
OTHER CAPITAL ITEMS							
16 Capital Expenditures	\$9,754	\$20,000	\$20,000	\$20,000	1.11%	\$0	0.00%
TOTAL CAPITAL ITEMS	\$9,754	\$20,000	\$20,000	\$20,000	1.11%	\$0	0.00%
TOTAL NET BUDGET	\$1,559,507	\$1,802,000	\$1,781,500	\$1,674,500		(\$107,000)	-5.94%

APPENDIX C

**Christian Education and Publications
Five Year Summary
for Proposed 2014 Budget**

	2008	2009	2010	2011	2012
	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>
SUPPORT & REVENUE					
1 Contributions and Support	\$881,624	\$743,113	\$671,618	\$647,603	\$598,562
2 Other Revenues	\$1,045,886	\$928,685	\$973,155	\$1,233,535	\$908,621
TOTAL SUPPORT & REVENUE	\$1,927,510	\$1,671,799	\$1,644,773	\$1,881,138	\$1,507,183
OPERATING EXPENSES					
TRAINING					
3 Seminars, Conferences, Consulting	\$236,937	\$130,813	\$113,588	\$79,876	\$80,777
4 Women's Ministries	\$179,242	\$149,784	\$141,984	\$393,260	\$126,029
5 Men's Ministries	\$10,454	\$10,290	\$7,983	\$6,150	\$6,300
6 Youth Ministries	\$162,659	\$128,098	\$96,901	\$90,298	\$77,032
7 Children's Ministries	\$99,789	\$111,633	\$134,779	\$109,479	\$109,745
8 Seniors Ministries	\$2,785	\$0	\$0	\$0	\$0
RESOURCES					
9 Publications and Curriculum	\$185,898	\$161,058	\$132,050	\$161,300	\$157,112
10 Bookstore	\$757,905	\$671,275	\$694,372	\$668,825	\$622,181
11 Video Lending Library	\$26,437	\$25,228	\$25,098	\$20,306	\$13,877
Total Programs	\$1,662,104	\$1,388,180	\$1,346,756	\$1,529,494	\$1,193,054
12 Management & General	\$274,884	\$271,154	\$275,392	\$288,119	\$308,634
13 CE Committee	\$11,514	\$9,850	\$10,813	\$13,825	\$16,188
14 Depreciation	\$20,114	\$29,072	\$24,620	\$18,289	\$4,078
15 Fund Raising	\$37,992	\$52,958	\$39,894	\$31,820	\$31,878
Total Management / Fund Raising	\$344,504	\$363,035	\$350,718	\$352,052	\$360,778
TOTAL OPERATING EXPENSES	\$2,006,609	\$1,751,215	\$1,697,474	\$1,881,546	\$1,553,832
Surplus/(Deficit) from Operations	(\$79,099)	(\$79,416)	(\$52,702)	(\$408)	(\$46,649)
LESS DEPRECIATION	(\$20,114)	(\$29,072)	(\$24,620)	(\$18,289)	(\$4,078)
TOTAL CASH OUTLAYS	\$1,986,494	\$1,722,143	\$1,672,855	\$1,863,257	\$1,549,753
OTHER CAPITAL ITEMS					
16 Capital Expenditures	\$46,667	\$3,105	\$3,105	\$3,633	\$9,754
TOTAL CAPITAL ITEMS	\$46,667	\$3,105	\$0	\$3,633	\$9,754
TOTAL NET BUDGET	\$2,033,161	\$1,725,248	\$1,672,855	\$1,866,890	\$1,559,507

**COVENANT COLLEGE
PROPOSED BUDGET
FISCAL YEAR ENDING JUNE 30, 2014**

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 to have 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 annual bill that a student receives. 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 \$11 million dollars 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 2.9% increase in tuition and a 6% 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 2014 FY budget includes only marginal increases in expenses. No significant changes in operations are expected in the coming year.

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, 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 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 \$200K 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 2013 fiscal year, slightly less 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."

Accounting for Depreciation and Capital Gifts

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 a 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.

APPENDIX C

Covenant College Proposed Budget for FY14

	<u>Proposed 13-14</u>
REVENUES:	
Tuition & Fees, Net of Discount	16,166,802
Gifts	2,200,000
Auxiliaries	6,720,000
Independent Operations	800,000
Net gains (losses) on investments	160,000
Interest	138,000
Other Income	375,000
Government & Private Grants	-
Net assets released from restrictions	962,936
TOTAL REVENUES:	27,522,738
EXPENDITURES:	
Instruction	5,850,000
Academic Support	1,592,680
Student Services	4,840,000
Institutional Support	2,971,038
Institutional Support - President's salary	231,000
Institutional Support - President's benefits	39,962
Scholarships	-
Library	685,000
Public Service	177,000
Maintenance & Operation of Plant	4,810,000
Auxiliary Services	3,456,236
Independent Operations	750,000
Fund Raising	1,200,000
Depreciation	***
TOTAL EXPENDITURES:	26,602,916
NET REVENUE:	919,822

** - prior year presidential compensation is shown in the total of institutional support

*** - under FASB accounting rules, maintenance of plant and depreciation expenses are distributed proportionately to the other expense categories in published financial statements

MINUTES OF THE GENERAL ASSEMBLY

Covenant College Three Year Comparison - Unrestricted Funds

	Actual 11-12	Projected Final 12-13	Proposed 13-14
REVENUES:			
Tuition & Fees, Net of Discount	15,224,532	15,590,000	16,166,802
Gifts	2,411,948	2,200,000	2,200,000
Auxiliaries	6,084,055	6,341,000	6,720,000
Independent Operations	1,187,560	1,000,000	800,000
Net gains (losses) on investments	32,438	160,000	160,000
Interest	233,598	138,000	138,000
Other Income	416,076	375,000	375,000
Government & Private Grants	388,185	-	-
Net assets released from restrictions	2,753,207	962,936	962,936
TOTAL REVENUES:	28,731,599	26,766,936	27,522,738
EXPENDITURES:			
Instruction	8,920,102	5,850,000	5,850,000
Academic Support	1,374,679	1,592,680	1,592,680
Student Services	5,885,814	4,795,000	4,840,000
Institutional Support	3,643,599	2,809,038	2,971,038
Institutional Support - President's salary	**	231,000	231,000
Institutional Support - President's benefits	**	39,962	39,962
Scholarships	878,721	-	-
Library	899,422	685,000	685,000
Public Service	214,329	177,000	177,000
Maintenance & Operation of Plant	***	4,690,000	4,810,000
Auxiliary Services	3,549,595	3,456,236	3,456,236
Independent Operations	1,388,970	697,480	750,000
Fund Raising	2,195,480	1,200,000	1,200,000
Depreciation	***	***	***
TOTAL EXPENDITURES:	28,950,711	26,223,396	26,602,916
NET REVENUE:	(219,112)	543,540	919,822

** - prior year presidential compensation is shown in the total of institutional support

*** - under FASB accounting rules, maintenance of plant and depreciation expenses are distributed proportionately to the other expense categories in published financial statements

APPENDIX C

Covenant College Five Year Comparison - Unrestricted Funds

	Actual 09-10	Actual 10-11	Actual 11-12	Projected Final 12-13	Proposed 13-14
REVENUES:					
Tuition & Fees, Net of Discount	17,097,564	14,874,484	15,224,532	15,590,000	16,166,802
Gifts	2,105,829	2,041,612	2,411,948	2,200,000	2,200,000
Auxiliaries	5,441,800	5,626,926	6,084,055	6,341,000	6,720,000
Independent Operations	1,015,582	935,161	1,187,560	1,000,000	800,000
Net gains (losses) on investments	305,120	986,670	32,438	160,000	160,000
Interest	251,049	236,187	233,598	138,000	138,000
Other Income	406,654	367,739	416,076	375,000	375,000
Government & Private Grants	541,349	588,678	388,185	-	-
Net assets released from restrictions	4,115,368	2,743,373	2,753,207	962,936	962,936
TOTAL REVENUES:	31,280,315	28,400,830	28,731,599	26,766,936	27,522,738
EXPENDITURES:					
Instruction	9,020,699	8,436,381	8,920,102	5,850,000	5,850,000
Academic Support	2,563,557	1,763,792	1,374,679	1,592,680	1,592,680
Student Services	5,335,334	5,353,763	5,885,814	4,795,000	4,840,000
Institutional Support	3,325,097	3,278,758	3,643,599	2,809,038	2,971,038
Institutional Support - President's salary	**	**	**	231,000	231,000
Institutional Support - President's benefits	**	**	**	39,962	39,962
Scholarships	1,147,600	718,354	878,721	-	-
Library	820,700	829,118	899,422	685,000	685,000
Public Service	967,099	902,214	214,329	177,000	177,000
Maintenance & Operation of Plant	***	***	***	4,690,000	4,810,000
Auxiliary Services	3,523,891	3,574,477	3,549,595	3,456,236	3,456,236
Independent Operations	1,506,493	1,132,318	1,388,970	697,480	750,000
Fund Raising	1,567,433	1,900,953	2,195,480	1,200,000	1,200,000
Depreciation	***	***	***	***	***
TOTAL EXPENDITURES:	29,777,903	27,890,128	28,950,711	26,223,396	26,602,916
NET REVENUE:	1,502,412	510,702	(219,112)	543,540	919,822

** - prior year presidential compensation is shown in the total of institutional support

*** - under FASB accounting rules, maintenance of plant and depreciation expenses are distributed proportionately to the other expense categories in published financial statements

**COVENANT THEOLOGICAL SEMINARY
PROPOSED BUDGET 2013-2014**

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 while approximately 800 students take classes each year. 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.
- b. Ministry Market: According to ATS statistics, 2,001 PCA members enrolled in 70 different seminaries in the Fall Semester 2007. By Fall Semester 2011, that number has dropped 14% to 1,715 PCA members enrolled in 61 seminaries. Covenant Seminary had a 22% market share for both of those years. Covenant Seminary enrollment for the Fall Semester 2012 is relatively flat compared to Fall 2011 enrollment and is planned to be flat for Fall 2013 and throughout the FY14 year.
- c. Budget Summary: FY14 budget of \$10,940,000 contains a slight increase of \$20,000 over the FY13 budget.
- d. Credit Hours Sold: At 12,500 credit hours sold, the Seminary is projecting FY14 to be the same as FY13 forecast– which is also equal to FY12 actuals. After experiencing a 5 year low in new student enrollment in fall 2011, fall 2012 enrollment has increased slightly over prior year driven by a slight increase in the MDiv program. Overall, we are projecting FY13 and FY14 Full Time Equivalent headcount to be approximately 389 as compared to 395 in FY12.
- e. Tuition Costs: Tuition rate will stay at \$480 per credit hour for the third 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.
- f. Our request for Partnership Shares of \$2,572,260 reflects a decrease of \$169,920 or 6% below prior year – which is primarily driven by the decrease of the Covenant Fund in the FY14 budget while also

including scholarship funding needs and co-curricular programs such as the Francis Schaeffer Institute revitalization. As in prior years, the Partnership Shares total includes an allowance for the Seminary’s endowment draw to be 3% instead of the permitted 5% which would allow \$395,320 to remain invested within the endowment for future generations.

- g. Faculty and full-time staff will receive on average a \$600 annual wage increase, the first in three years; the increase is below the inflation rate for those year

II. Major Changes in Budget

The following positions are new additions to the budget:

*Professor of Missiology: With the budget challenges from the past couple of years, the Seminary has not been able to backfill this partially endowed faculty position since the departure of Nelson Jennings.

*Associate Dean of Distance Learning: With the need to reach those who cannot leave their local ministry context, this position will enable the Seminary to extend its pedagogical reach while also increasing its pedagogical flexibility for resident campus students.

*Director of the Francis Schaeffer Institute: With this position, the Seminary will be able to not only revitalize the Francis Schaeffer Institute beyond a pedagogical ethos, but also reinvigorate the Seminary’s curricular and co-curricular programs in new and tangible ways to equip seminarians in gospel-shaped cultural engagement for a lifetime of ministry.

III. Income Streams

The Seminary’s revenue sources are:

Tuition & Fees	57.8%
Covenant Fund	16.5%
Endowment*	7.3%
Restricted Gifts	7.3%
Auxiliary Enterprises	9.2%
<u>Student Aid & Other</u>	<u>1.9%</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 current trends.

The “Covenant Fund” represents unrestricted fund-raising for current year expenses. The projection is based on 10 yr annual fund averages as well as returns expected in our investment of new staff.

Our Partnership Shares total request represents the total amount needed to be raised (operating expenses less all earned income) and includes the Covenant Fund, Restricted Gifts for scholarships, and 2% of our budgeted draw from endowment.

The Endowment Draw is currently 5.0% of a twelve-quarter rolling average of the endowment assets.

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

- h. Budget Comparison – Revenue
 - i. Tuition & Fees – Tuition held flat for the third year in a row with a slight increase in fees for registration, student activities, and technology.
 - ii. Covenant Fund – Unrestricted annual fund has been revised downward over prior years to reflect the 10-year average of unrestricted annual giving of gifts under \$50,000
 - iii. Restricted Income – Slight increases to reflect specific requests to fund Seminary strategic initiatives (i.e. Francis Schaeffer Institute, City Ministry)

APPENDIX C

- iv. Endowment – Higher draw reflects improvement of 3-year rolling average of endowment value to fund endowed faculty chair for Professor of Missiology
- i. Budget Comparison – Expenses
 - i. President’s Cabinet – Decrease in budget reflects no planned backfill for exiting Chancellor position.
 - ii. Instruction – Total instruction budget reflects additions of FSI Director, Associate Dean of Distance Learning, and Professor of Missiology. Partial offset by no backfill of Professor of Educational Ministries.
 - iii. Advancement – Increases reflect full year of third Major Gifts Officer to fulfill strategic advancement initiatives.
 - iv. President’s Salary – Reflects the salary of the current interim President.
 - v. President’s Benefits – Total benefits shown on the budget include medical, dental and retirement.

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY		
BUDGET COMPARISON FOR FY14		
BUDGET - FY14	Proposed	
	13-14	
	BUDGET	% of Total
REVENUES		
Education & General		
- Tuition and Fees	\$6,319,354	57.8%
- Endowment	\$793,403	7.3%
- Covenant Fund	\$1,800,000	16.5%
- Restricted Income	\$797,470	7.3%
- Student Aid	\$218,731	2.0%
Educational & General sub-total	\$9,928,958	90.8%
Total Auxiliary Enterprises	\$1,011,042	9.2%
Total Revenues	\$10,940,000	100.0%
Educational & General		
- President/Trustees	\$262,508	2.4%
- Operations	\$316,320	2.9%
President's Cabinet Sub-total	\$578,828	5.3%
- Instruction	\$1,717,514	15.7%
- Instruction - ACCESS	\$90,299	0.8%
- Instruction - Counseling	\$334,413	3.1%
- Instruction - World Missions	\$115,713	1.1%
- Instruction - Schaeffer Inst.	\$197,026	1.8%
- Instruction - Center for Ministry	\$87,050	0.8%
Instruction Sub-total	\$2,744,960	25.1%
- Student Life	\$361,286	3.3%
- Student Aid - Admin.	\$114,786	1.0%
- Student Aid - Scholarships	\$2,242,675	20.5%
- Advancement/Development	\$551,902	5.0%
- Communications Restricted	\$85,691	0.8%
- Admissions	\$437,863	4.0%
- Alumni Relations	\$99,340	0.9%
- Business Office	\$362,444	3.3%
- Info.Tech. Services	\$446,454	4.1%
- Physical Plant	\$1,025,217	9.4%
General Sub-total	\$6,917,691	63.2%
Total Educational and General	\$10,241,479	93.6%
Total Auxiliary Enterprises	\$698,522	6.4%
Total Expenses	\$10,940,000	100.0%
Net Revenues/(Expenses)	\$0	

APPENDIX C

COVENANT THEOLOGICAL SEMINARY						
BUDGET COMPARISON FOR FY14						
BUDGET - FY14	11-12	Revised	Proposed		Change from	
	ACTUAL	BUDGET	BUDGET	% of Total	\$	%
2012-2013						
REVENUES						
Education & General						
- Tuition and Fees	\$6,274,129	6,269,354	\$6,319,354	57.8%	\$50,000	0.8%
- Endowment	\$705,748	699,000	\$793,403	7.3%	\$94,403	13.5%
- Covenant Fund	\$1,747,030	1,950,000	\$1,800,000	16.5%	(\$150,000)	-7.7%
- Gifts in Kind				0.0%	\$0	
- Quasi Draw	\$200,000			0.0%	\$0	
- Restricted Income	\$678,683	733,630	\$797,470	7.3%	\$63,841	8.7%
- Student Aid	\$216,677	256,634	\$218,731	2.0%	(\$37,903)	-14.8%
Educational & General sub-total	\$9,822,267	\$9,908,618	\$9,928,958	90.8%	\$20,341	0.2%
Total Auxiliary Enterprises	\$1,009,727	\$1,011,383	\$1,011,042	9.2%	(\$341)	0.0%
Total Revenues	\$10,831,994	\$10,920,000	\$10,940,000	100.0%	\$20,000	0.2%
EXPENSES						
Educational & General						
- President/Trustees	\$294,551	263,574	\$262,508	2.4%	(\$1,067)	-0.4%
- Chancellor	\$33,709	172,860	\$0	0.0%	(\$172,860)	-100.0%
- Operations	\$538,150	335,799	\$316,320	2.9%	(\$19,479)	-5.8%
President's Cabinet Sub-total	\$866,411	\$772,233	\$578,828	5.3%	(\$193,406)	-25.0%
				0.0%		
- Instruction	\$1,730,239	1,810,627	\$1,717,514	15.7%	(\$93,113)	-5.1%
- Instruction - D. Min.	\$114,130	132,591	\$107,342	1.0%	(\$25,249)	-19.0%
- Instruction - Th. M.	\$2,000	2,000	\$2,000	0.0%	\$0	0.0%
- Instruction - ACCESS	\$15,116	27,798	\$90,299	0.8%	\$62,501	224.8%
- Instruction - Counseling	\$322,382	335,789	\$334,413	3.1%	(\$1,376)	-0.4%
- Instruction - World Missions	\$28,068	27,428	\$115,713	1.1%	\$88,286	321.9%
- Instruction - Schaeffer Inst.	\$101,599	116,607	\$197,026	1.8%	\$80,419	69.0%
- Instruction - Center for Ministry	\$109,945	\$105,372	\$87,050	0.8%	(\$18,322)	-17.4%
- Instruction - Church Planting	\$90,250	92,436	\$93,603	0.9%	\$1,166	1.3%
Instruction Sub-total	\$2,513,729	\$2,650,649	\$2,744,960	25.1%	\$94,311	3.6%
				0.0%		
- Library	\$436,296	476,523	\$443,146	4.1%	(\$33,377)	-7.0%
- Student Life	\$341,070	345,178	\$361,286	3.3%	\$16,109	4.7%
- Registrar's Office	\$447,303	337,554	\$341,867	3.1%	\$4,312	1.3%
- Student Aid - Admin.	\$0	109,963	\$114,786	1.0%	\$4,823	4.4%
- Student Aid - Scholarships	\$2,294,176	2,242,675	\$2,242,675	20.5%	\$0	0.0%
- Advancement/Development	\$389,660	485,920	\$551,902	5.0%	\$65,982	13.6%
- Communications	\$393,890	378,773	\$405,021	3.7%	\$26,248	6.9%
- Communications Restricted	\$95,758	86,933	\$85,691	0.8%	(\$1,242)	-1.4%
- Admissions	\$414,868	422,248	\$437,863	4.0%	\$15,615	3.7%
- Alumni Relations	\$88,262	89,411	\$99,340	0.9%	\$9,929	11.1%
- Business Office	\$341,205	354,751	\$362,444	3.3%	\$7,693	2.2%
- Info.Tech. Services	\$440,470	447,767	\$446,454	4.1%	(\$1,313)	-0.3%
- Physical Plant	\$1,006,447	1,034,863	\$1,025,217	9.4%	(\$9,646)	-0.9%
General Sub-total	\$6,689,405	\$6,812,559	\$6,917,691	63.2%	\$105,133	1.5%
Total Educational and General	\$10,069,545	\$10,235,441	\$10,241,479	93.6%	\$6,038	0.1%
				0.0%		
Total Auxiliary Enterprises	\$762,443	\$684,560	\$698,522	6.4%	\$13,962	2.0%
Total Expenses	\$10,831,989	\$10,920,000	\$10,940,000	100.0%	\$20,000	0.2%
Net Revenues/(Expenses)	\$5	\$0	\$0			

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY									
REVENUE -BUDGET & 5-YR COMPARISON FOR 2012-2013									
BUDGET - FY2013	09-10	10-11	11-12	Revised	Proposed GA	% of Total	CHANGE FROM		
	ACTUAL	ACTUAL	ACTUAL	12-13	13-14		BUDGET	BUDGET	2013-2014
							\$	%	
REVENUES									
Education & General									
-Tuition	\$6,470,468	\$6,653,674	\$6,144,314	\$6,144,314	\$6,144,314	56.2%	\$0	0.00%	
-Fees	\$42,480	\$56,427	\$129,815	\$125,040	\$175,040	1.6%	\$50,000	39.99%	
-Tuition & Fees	\$6,512,948	\$6,710,101	\$6,274,129	\$6,269,354	\$6,319,354	57.8%	\$50,000	0.80%	
- Endowment	\$795,750	\$743,000	\$705,748	\$699,000	\$793,403	7.3%	\$94,403	13.51%	
- Covenant Fund	\$2,265,539	\$1,996,237	\$1,747,030	\$1,950,000	\$1,800,000	16.5%	(\$150,000)	-7.69%	
- Gifts in Kind	\$95,115	\$12,598							
- Quasi Draw			\$200,000						
- Restricted Income	\$881,823	\$757,573	\$678,683	\$733,629	\$797,470	7.3%	\$63,841	8.70%	
- Student Aid	\$188,828	\$256,634	\$216,677	\$256,634	\$218,731	2.0%	(\$37,903)	-14.77%	
- Other	\$96,628	\$70,311	\$50,240	\$36,440	\$36,099	0.3%	(\$341)	-0.94%	
Educational & General sub-total	\$10,836,631	\$10,546,454	\$9,872,507	\$9,945,057	\$9,965,057	91%	\$20,000	0.20%	
Total Auxiliary Enterprises	\$607,611	\$596,278	\$959,487	\$974,943	\$974,943	8.9%	\$0	0.00%	
Total Revenues	\$11,444,242	\$11,142,732	\$10,831,994	\$10,920,000	\$10,940,000	100.0%	\$20,000	0.18%	
Partnership Shares:									
Approved by G.A.	\$2,100,000	\$2,714,000	\$2,864,680	\$2,742,180	\$2,572,260				
Actually Received	\$788,807	\$762,025	\$740,154						
(% Received)	37.6%	28.1%	25.8%						
Tuition (30 hours)	\$13,050	\$13,800	\$14,400	\$14,400	\$14,400				
(% increase)	6.90%	5.75%	4.35%	0.00%	0.00%				
Enrollment:									
-Head Count, Fall	872	845	746	748	748				
-Full-time Equivalents	459	460	395	389	389				

APPENDIX C

COVENANT THEOLOGICAL SEMINARY					
EXPENSES - BUDGET & 5-YEAR COMPARISON					
BUDGET - FY2014	09-10	10-11	11-12	Revised 12-13	Proposed GA 13-14
(7/1/2013-6/30/2014)	ACTUAL	ACTUAL	ACTUAL	BUDGET	BUDGET
EXPENSES					
Educational & General					
- Instruction - Schaeffer Inst.	99,534	\$99,888	\$101,599	\$116,607	\$197,026
- Instruction - Church Planting	88,977	\$90,201	\$90,250	\$92,436	\$93,603
- Instruction	1,574,612	\$1,700,569	\$1,730,239	\$1,810,627	\$1,717,514
- Instruction - D. Min.	71,484	\$67,561	\$114,130	\$132,591	\$107,342
- Instruction - Th. M.	1,833	\$1,668	\$2,000	\$2,000	\$2,000
- Instruction - Evening	25,701	\$0	\$0		
- Instruction - Counseling	245,517	\$249,505	\$322,382	\$335,789	\$334,413
- Traditional Instruction	2,107,658	\$2,209,392	\$2,360,600	\$2,490,051	\$2,451,898
- Instruction - ACCESS	19,960	\$15,098	\$15,116	\$27,798	\$90,299
- Distance Education	19,960	\$15,098	\$15,116	\$27,798	\$90,299
- World Missions	104,659	\$125,170	\$28,068	\$27,428	\$115,713
- Center for Ministry Leadership	349,219	\$232,071	\$109,945	\$105,372	\$87,050
Instruction Sub-total	2,581,496	\$2,581,731	\$2,513,729	\$2,650,649	\$2,744,960
- Library	465,796	\$438,506	\$436,296	\$476,523	\$443,146
- Student Life	250,424	\$287,850	\$341,070	\$345,178	\$361,286
- Student Life	250,424	\$287,850	\$341,070	\$345,178	\$361,286
- Student Aid - Scholarships	2,675,466	\$2,629,733	\$2,294,176	\$2,242,675	\$2,242,675
- President/Trustees	312,965	\$307,322	\$294,551	\$263,574	\$262,508
- Chancellor			\$33,709	\$172,860	\$0
- Operations	951,146	\$713,738	\$538,150	\$335,799	\$316,320
- Registrar's Office	319,016	\$418,538	\$447,303	\$337,554	\$341,867
- Student Aid - Admin.	0	\$0	\$0	\$109,963	\$114,786
- Advancement/Development	456,021	\$475,120	\$389,660	\$485,920	\$551,902
- Communications	492,937	\$556,760	\$393,890	\$378,773	\$405,021
- Communications Restricted	119,999	\$111,153	\$95,758	\$86,933	\$85,691
- Admissions	327,018	\$448,130	\$414,868	\$422,248	\$437,863
- Alumni Relations	130,225	\$130,582	\$88,262	\$89,411	\$99,340
- Business Office	375,929	\$334,273	\$341,205	\$354,751	\$362,444
- Info.Tech. Services	419,110	\$411,863	\$440,470	\$447,767	\$446,454
- Institutional Support	3,904,366	\$3,907,479	\$3,477,827	\$3,485,554	\$3,424,195
- Physical Plant	1,000,421	\$953,367	\$1,006,447	\$1,034,863	\$1,025,217
Total Educational and General	10,877,969	\$10,798,666	\$10,069,545	\$10,235,441	\$10,241,479
Total Auxiliary	565,919	344,036	762,443	684,559	698,521
Total Expenses	11,443,888	\$11,142,702	\$10,831,989	\$10,920,000	\$10,940,000
Net Revenues/(Expenses)	354	\$30	\$5	\$0	\$0
- President - Salary *	\$152,260	\$156,828	\$156,828	\$156,828	\$145,000
- President - Benefits *	\$33,738	\$41,181	\$53,831	\$49,334	\$23,254

**MISSION TO NORTH AMERICA
PROPOSED BUDGET
2014**

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

- ✓ 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

- ✓ Ministry to Constituency – MNA provides publications and referrals for established PCA churches to equip them for participation in church planting and outreach ministries.

APPENDIX C

- ✓ 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 2014 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
To serve PCA churches and presbyteries as they advance God’s Kingdom in North America by planting, growing, and multiplying Biblically healthy churches through the development of intentional evangelism and outreach ministries.
- ◆ Assumption for 2014 budget: We are submitting a 2014 proposed budget that is an increase of approximately 4.17% from the 2013 budget. Due to an increase in church planter project accounts, we believe this is a realistic Total Expense Budget for 2014.
- ◆ Per Capita Calculation: The 2014 Proposed Total Expense Budget of \$10,623,095 is adjusted down using the following formula:

2014 Proposed Total Expense Budget	\$10,623,095
2014 Proposed Church Planters/Missionaries Expense	(6,557,846)
Subtotal	\$ 4,065,249
2014 Budgeted investment income	(139,743)
2014 Budgeted conference revenue	(159,815)

MINUTES OF THE GENERAL ASSEMBLY

Total Net Partnership Share Fund \$ 3,765,691

The per capita calculation of the Partnership Share Fund will be \$3,765,691 divided by the number of PCA members. The MNA Ministry Ask figure will remain at \$26 for 2014.

- ◆ 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 2014 budget is 22.00 FTE, which remained the same as the 2013 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 2014 budget projection.

APPENDIX C

Mission to North America Proposed 2014 Budget

	Total Program	Total Administration/ General	Total Fund Raising	Total	% of Total
Support and Revenue					
Contributions	\$ 9,249,365	\$ 656,467	\$ 417,705	\$ 10,323,537	97.2%
Investment	-	139,743	-	139,743	1.3%
Conference Revenues	159,815	-	-	159,815	1.5%
Total Support and Revenue	9,409,180	796,210	417,705	10,623,095	100%
Expenses					
Coordinator Salary & Housing	-	81,065	81,065	162,131	1.5%
Coordinator Benefits	-	19,004	19,004	38,008	0.4%
Salaries	1,038,117	229,528	193,634	1,461,279	13.8%
Benefits	331,833	85,357	58,844	476,035	4.5%
Projects/Direct Support	7,236,190	-	-	7,236,190	68.1%
Travel	231,925	30,639	37,444	300,009	2.8%
Telephone	8,500	13,011	-	21,511	0.2%
Postage	13,328	8,682	16,913	38,922	0.4%
Materials/Supplies	58,761	16,605	3,265	78,631	0.7%
Office Space	-	32,173	-	32,173	0.3%
Scholarship/Training	108,829	35	-	108,864	1.0%
Missionary Ministry Programming	10,500	-	-	10,500	0.1%
Missionary Communication	-	-	-	-	0.0%
Ministry Development	188,548	50,240	-	238,788	2.2%
Ministry Publications	120,130	19,593	-	139,722	1.3%
Conferences/Meetings	47,812	-	-	47,812	0.5%
Insurance	-	12,518	-	12,518	0.1%
Equipment & Maintenance	-	39,862	2,536	42,398	0.4%
Consultants	2,205	20,459	-	22,664	0.2%
NAE Dues	1,500	3,107	-	4,607	0.0%
Audit/Legal Services	-	35,047	-	35,047	0.3%
General Assembly	6,000	57,784	-	63,784	0.6%
Committee Meeting	5,000	16,500	-	21,500	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%
Total Expenses	9,409,180	796,210	417,705	10,623,095	100%
Net of Revenue over Expenses	\$ -	\$ -	\$ -	\$ -	-

MINUTES OF THE GENERAL ASSEMBLY

Mission to North America Budget Comparison Spreadsheet For Proposed 2014 Budget

	2012 Actual	2012 Budget	2013 Budget	Proposed 2014 Budget	% of Total	Change in Budget	
						\$	%
Support and Revenues							
Individuals	\$ 935,623	\$ 1,015,554	\$ 152,331	\$ 156,139	1.47%	\$ 3,808	2.50%
Individuals - Designated for permanent staff	1,161,545	761,506	811,004	820,671	7.73%	9,667	1.19%
Individuals - Designated for church planters	3,103,243	3,014,263	3,089,619	3,232,275	30.43%	142,656	4.62%
Churches	1,384,677	1,546,201	1,646,704	1,729,039	16.28%	82,335	5.00%
Churches - Designated for permanent staff	744,000	706,174	752,075	763,356	7.19%	11,281	1.50%
Churches - Designated for church planters	2,321,492	3,131,025	3,178,472	3,325,570	31.31%	147,099	4.63%
Corporation/Foundation	691,519	253,831	282,368	296,486	2.79%	14,118	5.00%
Investment	175,252	123,230	133,089	139,743	1.32%	6,654	5.00%
Conference Revenues	160,781	140,920	152,204	159,815	1.50%	7,610	5.00%
Total Support and Revenues	10,676,134	9,778,715	10,197,866	10,623,095	100.00%	425,229	4.17%
Expenses							
Program							
Church Planters and Missionaries	5,424,735	6,145,288	6,268,091	6,557,846	61.73%	289,755	4.62%
Church Planting	1,128,216	1,662,191	1,513,677	1,576,861	14.84%	63,184	4.17%
Outreach Ministries	1,106,704	739,403	1,090,135	1,119,991	10.54%	51,856	4.85%
Ministry to Constituency	121,841	187,500	187,314	153,027	1.44%	(34,287)	-18.30%
Five Million Fund	428	1,352	1,386	1,455	0.01%	69	5.00%
Total Program	7,781,924	8,735,733	9,038,603	9,409,180	88.57%	370,577	0.35%
Support Services							
Administrative & General	825,688	647,550	663,738	696,925	6.56%	33,187	5.00%
General Assembly	65,375	55,055	56,375	57,784	0.54%	1,409	2.50%
Committee Meetings	9,967	15,705	16,698	16,500	0.16%	403	2.50%
Development	393,650	294,671	393,053	412,705	3.88%	19,653	5.00%
PCA Foundation	-	5,000	5,000	5,000	0.05%	-	0.00%
Total Support Services	1,294,680	1,017,981	1,134,263	1,188,915	11.19%	54,652	4.82%
Capital Expenditures	-	25,000	25,000	25,000	0.24%	-	0.00%
Depreciation Expense	36,119	40,000	40,000	40,000	0.38%	-	0.00%
Depreciation Expense	-	(40,000)	(40,000)	(40,000)			
Total Expenses	9,112,723	9,778,715	10,197,866	10,623,095	100.00%	425,229	4.17%
Net Revenue	\$ 1,563,411	\$ (0)	\$ -	\$ -			
Additional Information:							
Coordinator Salary	\$ 122,546	\$ 152,824	\$ 157,408	\$ 162,131		4,722	3%
Coordinator Benefits	30,702	34,474	36,198	38,008		1,810	5%
Total	\$ 153,249	\$ 187,298	\$ 193,606	\$ 200,139		6,532	3%

APPENDIX C

MISSION TO NORTH AMERICA Five Year Financial History (Actual)

	2008	2009	2010	2011	2012
Support/Revenues					
Individuals	\$ 3,242,788	\$ 3,466,611	\$ 4,062,829	\$ 4,065,025	\$ 5,200,411
Churches	5,258,321	4,914,312	4,881,149	4,385,732	4,450,169
Corporation/Foundation	309,010	314,302	573,232	787,639	691,519
Investment	(75,146)	108,572	184,316	302,551	173,252
Conference Revenues	119,254	140,163	158,432	168,156	160,781
Total Support and Revenues	<u>8,854,227</u>	<u>8,943,960</u>	<u>9,859,958</u>	<u>9,709,103</u>	<u>10,676,134</u>
Expenses					
Program					
Church Planting	6,764,384	7,341,081	6,811,923	7,180,401	6,552,951
Outreach Ministries	665,322	687,018	1,459,692	1,089,734	1,106,704
Ministry to Constituency	224,829	174,215	102,262	118,012	121,841
Five Million Fund	2,047	1,013	1,557	137	428
Total Program	<u>7,656,582</u>	<u>8,203,327</u>	<u>8,375,434</u>	<u>8,388,284</u>	<u>7,781,924</u>
Support Services					
Administrative and General	692,100	607,836	691,463	737,252	825,688
General Assembly	83,212	49,254	58,968	45,517	65,375
Committee Meetings	52,380	14,250	9,488	11,724	9,967
Development	298,747	280,472	260,382	383,466	393,650
PCA Foundation	5,000	-	-	-	-
Total Support Services	<u>1,131,439</u>	<u>951,811</u>	<u>1,020,301</u>	<u>1,177,959</u>	<u>1,294,680</u>
Depreciation Expense	39,133	32,292	33,318	23,972	36,119
Total Expenses	<u>8,827,154</u>	<u>9,187,430</u>	<u>9,429,053</u>	<u>9,590,215</u>	<u>9,112,723</u>
Revenues Less Expenses	<u>\$ 27,073</u>	<u>\$ (243,470)</u>	<u>\$ 430,905</u>	<u>\$ 118,888</u>	<u>\$ 1,563,411</u>

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 2014 BUDGET**

I. Economic Considerations and General Ministry Focus:

The 2014 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 2012 and extend these indicators into 2013 and 2014.

The year 2012 saw the US dollar value fluctuate both up and down throughout the year, initially gaining value against the Euro and later losing as the Euro zone continues to struggle with its debt crisis. The dollar lost slightly against the Yen through September but gained 15% by February 2013. For 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 inflation rate in the US for many countries outside Europe. The US economy continues in a stagnant growth environment as does the global economy due to the slow recovery in the real estate market and major credit problems in general which have resulted in a global stagnation. The stock market was up and down most of the year with a low the end of May and October but it has ended the year up 6%. However, the stock market appears to be very unstable with high volatility. The economic patterns of the last few years have significantly impacted our historic growth patterns, but giving to our missionaries and field programs grew 4% in 2012.

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 2012 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 unstable US and global economy.

II. Major Changes in Budget:

Changes in budget reflect a sober look at the unstable 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 to advance ministry.

In 2014 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 seek to open new ministries with an emphasis on church planting, mercy ministry, and Business As Missions. 2012 showed a decrease of 10 long-term missionaries over 2011 and 17 in short-term interns. We experienced a slight increase in two-year missionaries and 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 will be a major focus on the Global Missions Conference in 2013 and will refocus in 2014 on the growth of local 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 2014.

Plans for information technology in 2014 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 2013.

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:

MINUTES OF THE GENERAL ASSEMBLY

We anticipate that continued efforts to recruit missionaries in 2013 would show additional results during 2014.

Ministry Personnel Plans	2010	2011	2012	2013	2014
Long-term Missionaries	657	651	641	645	649
Two-year Missionaries	113	118	119	124	130
Intern Missionaries	323	371	354	369	384
Two-week Missionaries	5,436	4,688	4,748	4,775	4,800

We plan to hold home office staff even in 2014 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 2014. We expect other global economic factors to be unstable. With inflation projected to continue its slow growth in 2014, 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 \$53.1 million in 2012 and are projected to be \$57.1 million in 2014. 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 2013 and we have anticipated a continuing economic recovery in 2014 and used three percent growth for 2014.

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 \$12,000 in 2012, indicating the strong support of MTW ministry partners and proactive management.

APPENDIX C

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 1,354,700 in 2012. The major drop was in 2011, but 2012 is down an additional 1% from 2011. Partnership share giving in 2014 is projected to increase only slightly from 2012 actual due to current economics. We have assumed that good church relations and enhanced equipping of churches will help maintain or increase 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 2014, 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 2014.

Investment income projections assume that interest rates will continue to remain low over the next two years. In 2014, with the unstable stock market, we have planned for low endowment earnings being available for use in the general fund.

The 2014 proposed budget for short-term ministries is based on a summer program of 4,800 individuals, an internship program of 384 persons and a two-year missionary staff of 130 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 2012 for a second year in a row. We expect that medical costs will increase faster than inflation. In 2013, some adjustments were made to the plan to limit future costs and premiums were increased by 15%. The Medical Benefits Reserve showed a decline above the planned decline in 2012, necessitating the changes in 2013. We project an average premium increase for 2014.

The fixed monthly administrative assessment charge per long-term missionary unit has been kept the same for 2013 and we have made other plans to fund the general fund to avoid an increase in 2014. 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 2012 GA budget that were not implemented during 2012.

V. Notes to Budget

The following three tables show the consolidated income and expense budget proposed for 2014. The first table shows the 2014 budget broken down into major components. The second table presents a historical perspective showing 2012 and 2013 budgets approved at General Assembly, 2014 information, and the changes in budget from 2013 to 2014. 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.

APPENDIX C

MISSION TO THE WORLD							
PROPOSED 2014 BUDGET							
Consolidated Budget	Ministry		Fund	Designated			% of
Functional Analysis	Program	Administration	Raising	Programs	Totals	Totals	
Income							
Missionary Contributions	42,915,000				42,915,000		72.3%
Project and Field Contributions	8,897,000				8,897,000		15.0%
Unrestricted Contributions		1,239,600			1,239,600		2.1%
Investment Income		442,900		895,900	1,338,800		2.3%
Endowment Income				1,016,200	1,016,200		1.7%
Gift Annuity and DAF Income				3,711,800	3,711,800		6.3%
Other Income				244,700	244,700		0.4%
Total Income	51,812,000	1,682,500	0	5,868,600	59,363,100		100.0%
Transfers							
Total Transfers	(11,869,600)	5,895,200	0	5,974,400	0		
Total Income & Transfers	39,942,400	7,577,700	0	11,843,000	59,363,100		
Expenses							
Staff Salary and Benefits		5,194,300	451,700		5,646,000		9.9%
Staff Personnel Costs		221,200	19,200		240,400		0.4%
Facilities and Vehicles		122,400	10,900	11,200	144,500		0.3%
Communications		298,500	26,000	0	324,500		0.6%
Fees, Dues, Insurance	492,500	115,800	10,100	2,900	621,300		1.1%
Financial		134,400		197,300	331,700		0.6%
IT/Electronic Communicat	0	210,600	18,300	0	228,900		0.4%
Ministry and Nat'l Train		300		1,284,800	1,285,100		2.3%
Office Operating		69,600		6,900	76,500		0.1%
Postage/Shipping		88,500	7,700	2,200	98,400		0.2%
Other Miscellaneous Expenses	6,500	0		24,400	30,900		0.1%
Seminars/Conferences	0	115,300	10,000	45,900	171,200		0.3%
Travel, Entertain. Meals		496,800	43,200	474,500	1,014,500		1.8%
Project and Field Expenses	8,614,400				8,614,400		15.1%
Missionary Salary and Benefits	24,513,800		1,622,900		26,136,700		45.8%
Missionary travel and preparation	3,982,700				3,982,700		7.0%
Missionary associated costs	1,828,100		121,900		1,950,000		3.4%
MIF Claims & Expenses				5,486,700	5,486,700		9.6%
Depreciation				709,600	709,600		1.2%
Total Expenses	39,438,000	7,067,700	2,341,900	8,246,400	57,094,000		100%
Consolidated Excess or Deficit(1)	504,400	510,000	(2,341,900)	3,596,600	2,269,100		
Less Special Restriction Income(2)					2,268,500		
Operational Excess or (Deficit)[1 less 2]					600		

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO THE WORLD							
BUDGET COMPARISONS STATEMENT FOR PROPOSED 2014 BUDGET							
Consolidated Budget	2012	2012 GA	2013 GA	2014 GA	Budget	2013 TO 2014	
Budget Comparison	Actual	Approved	Approved	Proposed	% of	Change in Budget	
		Budget	Budget	Budget	Totals	\$ Inc.	% Inc.
Income							
Missionary Contributions	40,065,129	39,118,800	41,133,100	42,915,000	72.3%	1,781,900	4.3%
Project and Field Contributions	8,554,771	10,129,100	10,285,400	8,897,000	15.0%	(1,388,400)	-13.5%
Unrestricted Contributions	1,361,004	1,396,100	1,310,500	1,239,600	2.1%	(70,900)	-5.4%
Investment Income	1,514,382	1,203,400	1,235,300	1,338,800	2.3%	103,500	8.4%
Endowment Income	1,855,086	1,332,800	217,800	1,016,200	1.7%	798,400	366.6%
Gift Annuity and DAF Income	4,461,788	2,805,100	2,961,700	3,711,800	6.3%	750,100	25.3%
Other Income	244,717	213,500	292,300	244,700	0.4%	(47,600)	-16.3%
Total Income	58,056,878	56,198,800	57,436,100	59,363,100	100.0%	1,927,000	3.4%
Expenses							
Staff Salary and Benefits	5,292,657	5,557,400	5,646,100	5,646,100	9.9%	0	0.0%
Staff Personnel Costs	213,225	243,800	276,000	240,400	0.4%	(35,600)	-12.9%
Facilities and Vehicles	129,693	124,600	135,400	144,500	0.3%	9,100	6.7%
Communications	238,774	282,500	278,400	324,400	0.6%	46,000	16.5%
Fees, Dues, Insurance	660,057	633,800	535,400	621,300	1.1%	85,900	16.0%
Financial	316,053	290,600	311,300	331,700	0.6%	20,400	6.6%
IT/Electronic Communicat	159,778	252,100	250,200	229,000	0.4%	(21,200)	-8.5%
Ministry and Nat'l Train	1,247,441	828,300	997,100	1,285,100	2.3%	288,000	28.9%
Office Operating	64,229	92,200	79,900	76,400	0.1%	(3,500)	-4.4%
Postage/Shipping	77,884	127,900	128,100	98,300	0.2%	(29,800)	-23.3%
Other Miscellaneous Expenses	41,054	30,900	30,900	30,900	0.1%	0	0.0%
Seminars/Conferences	113,031	332,100	430,300	171,200	0.3%	(259,100)	-60.2%
Travel, Entertain. Meals	683,713	1,114,800	928,800	1,014,600	1.8%	85,800	9.2%
Project and Field Expenses	8,790,053	9,826,200	11,549,100	8,614,400	15.1%	(2,934,700)	-25.4%
Missionary Salary and Benefits	24,012,433	24,871,200	24,979,600	26,136,700	45.8%	1,157,100	4.6%
Missionary travel and preparation	3,866,656	3,382,100	3,662,400	3,982,700	7.0%	320,300	8.7%
Missionary associated costs	1,893,200	1,923,500	1,988,300	1,950,000	3.4%	(38,300)	-1.9%
MIF Claims & Expenses	4,632,876	4,454,700	4,666,800	5,486,700	9.6%	819,900	17.6%
Depreciation	656,147	514,600	629,400	709,600	1.2%	80,200	12.7%
Total Expenses	53,088,955	54,883,300	57,503,500	57,094,000	100.0%	(409,500)	-0.7%
Consolidated Excess or Deficit(1)	4,967,923	1,315,500	(67,400)	2,269,100			
Special Restriction Income(2)	3,846,733	1,267,000	(74,700)	2,268,500			
Operational Excess/(Deficit)[1 less 2]	1,121,190	48,500	7,300	600			
Coordinator's 2013 salary is \$106,418., housing is \$39,000. and benefits projected at \$33,455.							
Coordinator's 2014 salary is projected to be \$113,689., housing at \$39,000. and benefits at \$35,128.							

APPENDIX C

MISSION TO THE WORLD					
PROPOSED 2014 BUDGET - FIVE YEAR ACTUAL HISTORICAL DATA					
	2008	2009	2010	2011	2012
Income					
Missionary Contributions	37,622,288	36,958,759	37,161,314	38,377,905	40,065,129
Project and Field Contributions	12,045,446	8,941,399	8,910,764	11,168,365	8,554,771
Unrestricted Contributions	1,637,314	1,476,135	1,557,149	1,427,412	1,361,004
Investment Income	1,164,444	1,783,415	1,529,531	1,455,947	1,514,382
Endowment Income	(2,638,188)	1,861,508	1,681,883	209,411	1,855,086
Gift Annuity and DAF Income	181,900	4,426,037	3,695,082	3,258,230	4,461,788
Other Income	396,580	202,446	213,486	667,336	244,717
Total Income	50,409,784	55,649,699	54,749,209	56,564,606	58,056,878
Expenses					
Staff Salary and Benefits	5,522,075	4,782,851	4,880,821	5,028,847	5,292,657
Staff Personnel Costs	114,493	154,746	272,740	251,976	213,225
Facilities and Vehicles	119,479	123,081	141,033	134,857	129,693
Communications	241,878	222,173	226,604	261,697	238,774
Fees, Dues, Insurance	991,796	491,817	541,054	493,483	660,057
Financial	528,995	284,536	291,332	303,247	316,053
IT/Electronic Communicat	264,367	225,999	222,013	187,245	159,778
Ministry and Nat'l Train	1,889,853	1,049,509	802,930	967,671	1,247,441
Office Operating	93,303	59,773	76,673	65,784	64,229
Postage/Shipping	190,151	131,740	110,714	90,076	77,884
Other Miscelaneous Expenses	(38,554)	14,299	19,049	18,676	41,054
Seminars/Conferences	103,318	87,456	265,776	200,418	113,031
Travel, Entertain. Meals	458,443	1,077,182	960,016	804,684	683,713
Project and Field Expenses	10,261,216	10,373,418	9,666,634	10,956,223	8,790,053
Missionary Salary and Benefits	22,735,285	22,673,350	22,838,337	23,100,502	24,012,433
Missionary travel and preparation	3,249,795	2,959,774	3,287,588	3,265,363	3,866,656
Missionary associated costs	1,435,670	1,701,324	1,773,194	1,832,508	1,893,200
MIF Claims & Expenses	3,706,989	4,180,493	4,199,724	4,805,846	4,632,876
Depreciation	507,413	607,176	490,057	504,130	656,147
Total Expenses	52,375,965	51,200,697	51,066,289	53,273,233	53,088,955
Consolidated Excess or Deficit	(1,966,181)	4,449,002	3,682,920	3,291,373	4,967,923
New Restricted Funds	n.a.	3,577,864	2,602,161	2,242,297	3,846,733
Operational Excess or Deficit	n.a.	180,417	288,544	905,121	1,060,670
General Fund Excess or Deficit	59,577	690,721	792,215	143,955	60,520
Note: The 2011 actuals are slightly different from last year reflecting final audit numbers.					
Note: The 2012 actuals are slightly different from other budget reports due to pre-audit adjustments since February 1, 2013.					
Note: The 2012 actuals are pre-audit figures as the Audit is not complete until April 30, 2013.					

MINUTES OF THE GENERAL ASSEMBLY

PROPOSED 2014 GA BUDGET – CAPITAL EXPENDITURES

Description of Asset:	GA Approved 2013 Capital Budget	GA Proposed 2014 Capital Budget
Computer Network Servers	25,000.	25,000.
Laptop Computers	10,000.	10,000.
Coordinator Automobile	40,000	0.
New Application Software	45,000.	45,000.
System Software	5,000.	5,000.
Telephone & LAN Equipment	13,000.	13,000.
Furniture & Bldg Improvements	20,000.	20,000.
Contract Labor- Software Development	25,000.	25,000.
Total Capital Budget	183,000.	143,000.

**PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
PROPOSED BUDGET
2014**

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 2009-2012 operations and capital expenses from the amounts in the General Assembly approved 2009-2012 Budgets, and currently plans to do so again during 2013. However, due to the improving economy, the PCA Foundation's proposed 2014 Operations and Capital Budget is \$948,000, which represents an increase of \$62,500

or 7% from its 2013 Budget. The \$62,500 increase is primarily the result of an increase in budgeted capital expenditures, and in staff wages and benefits.

II. Major Changes in Budget

There are no major changes in operations included in the proposed 2014 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 75% of the PCAF's total 2014 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 20% 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 2014 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 2012.

V. Notes to Budget "line items"

General Comments

The 2014 Operating and Capital Budget of \$948,000 represents a \$62,500 or 7% increase compared to the 2013 Budget of \$885,500. The primary reason for the increase in the 2014 Budget compared to the 2013 Budget is the increase in budgeted capital expenditures (\$35,000) and staff wages and benefits (\$43,350), partially offset by reductions in some 2014 budgeted expenses net of depreciation (\$15,850).

Notes to Proposed 2014 Budget - (Notes generally relate to the proposed 2014 Budget Sheet and address notable variances of the 2014 Budget compared to the 2013 Budget.)

Support & Revenue

The 2014 Budget for Support and Revenue is \$948,000, the amount needed to fund the 2014 Operating and Capital Budget.

Note: The PCA Foundation does not participate in the PCA's Partnership Shares program. 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 2014 Budget of \$700,000 represents a \$42,000, or 6% increase from the 2013 Budget amount of \$658,000. This is primarily the result of an anticipated increase in projected balances and income in the Advise & Consult Fund New Pool Fund and in the PCAF Endowment compared to what was budgeted in the 2013 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) – 2014 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 2014 Budget amount of \$190,000 is compared to the 2013 Budget amount of \$182,000 and \$175,089 for 2012 Actual. Current account balances, the anticipation of new accounts in 2013, along with some expected improvement in the economy and the financial markets make achieving the 2014 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 2014 are \$50,000, compared to \$40,000 in the 2013 Budget. The 2012 Actual contributions were \$64,967.

Operations Expenses

The 2014 amount budgeted for operating expenses is \$917,000, compared to \$904,900 budgeted for 2013, an increase of \$12,100 or 1%.

Staff Wages & Benefits (lines 6, 7 and 8) – 2014 is budgeted at \$671,250, representing an increase of 7% or \$43,350 from the 2013 Budget amount of \$627,900. Of the \$43,350 increase, \$26,285 is due to budgeted wage, payroll tax and retirement contribution expense increases. Wage increases budgeted for 2014 are approximately 4% of estimated 2013 wages. Health insurance expense increases of \$17,065 represent the remainder of the overall increase, which is 24% higher than budgeted for in 2013 due primarily to premium increases.

The 2014 Budget for staff wages & benefits represents a \$177,297 increase over 2012 Actual of \$493,953. However, of this amount \$119,904 is due to the salary and benefits of a Development Representative position included in the 2014 Budget, but which was not filled during 2012. The remainder of the increase of \$57,393 is due to wage, payroll tax and retirement plan contribution expense increases of \$38,264, plus health insurance expenses budgeted to increase \$19,129 or 38% (approximately 30% from premium increases plus two full-time positions were open for several months in 2012) from 2012 Actual expenses.

All Other Operating Expenses (line 9 - 24) – All other operating expenses for the 2014 Budget are \$245,750, compared to \$277,000 in the 2013 Budget, a decrease of \$31,250 or 11%. The decrease consists of Promotion expense (\$9,500), Depreciation (\$15,400) and all other categories combined (\$6,350).

Capital Expenditures

Capital Expenditures (line 25) – The 2014 Budget of \$45,000 consists of \$5,000 for new computer hardware and office equipment and \$40,000 for replacement of the Foundation's 2008 automobile. The \$45,000 compares to \$10,000 budgeted for 2013 and \$3,909 Actual for 2012.

APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
PROPOSED 2014 BUDGET

	2012 ACTUAL	2012 BUDGET	2013 BUDGET	GENERAL & ADMIN.	FUND RAISING	CAPITAL ASSETS	2014 TOTALS	% OF TOTAL
SUPPORT & REVENUE								
1. UNDESIGNATED EARNINGS	495,000	628,000	658,000	700,000	-	-	700,000	73.84
2. C&A SUPPORT	-	-	-	-	-	-	-	-
3. FEES	175,089	182,000	182,000	190,000	-	-	190,000	20.04
4. CONTRIBUTIONS	64,967	30,000	40,000	-	50,000	-	50,000	5.27
5. INTEREST INCOME	6,562	8,000	5,500	8,000	-	-	8,000	0.84
TOTAL SUPPORT & REVENUE	741,618	848,000	885,500	898,000	50,000	-	948,000	100.00
OPERATIONS EXPENSES								
6. PRESIDENT'S SALARY	149,000	147,800	152,200	56,406	104,754	-	161,160	17.00
7. PRESIDENT'S BENEFITS	44,000	43,400	44,700	16,656	30,934	-	47,590	5.02
8. STAFF WAGES & BENEFITS	300,953	410,000	431,000	293,764	168,736	-	462,500	48.79
9. TRAVEL EXPENSE	17,365	25,700	22,000	4,050	14,950	-	19,000	2.00
10. PROFESSIONAL SERVICES	46,414	41,500	45,500	36,000	7,500	-	43,500	4.59
11. PROMOTION	21,623	45,000	45,000	-	35,500	-	35,500	3.74
12. OFFICE EXPENSE	26,553	32,000	32,000	23,400	9,600	-	33,000	3.48
13. POSTAGE/UPS/FED EX	6,441	10,000	10,000	2,000	6,000	-	8,000	0.84
14. TAXES & LICENSES	227	300	300	300	-	-	300	0.03
15. RENT	29,016	29,040	29,040	29,040	-	-	29,040	3.06
16. TELEPHONE	4,221	5,000	5,000	1,250	3,750	-	5,000	0.53
17. DUES & SUBSCRIPTIONS	6,151	7,000	7,000	2,450	4,550	-	7,000	0.74
18. TRAINING	495	3,500	3,500	900	1,600	-	2,500	0.26
19. BOARD EXPENSE	14,520	16,000	16,000	16,000	-	-	16,000	1.69
20. OFFICE INSURANCE	11,906	13,000	12,700	13,400	-	-	13,400	1.41
21. GA EXPENSE	3,987	5,000	5,000	5,000	-	-	5,000	0.53
22. ADMIN/GA NOM. CMTES.	1,626	1,500	13,500	13,500	-	-	13,500	1.42
23. MISCELLANEOUS	428	2,260	1,060	1,010	-	-	1,010	0.11
24. DEPRECIATION	31,490	35,500	29,400	9,800	4,200	-	14,000	1.48
TOTAL OPERATIONS EXPENSES	716,416	873,500	904,900	524,926	392,074	-	917,000	96.73
SURPLUS/(DEFICIT) FROM OPERATIONS	25,202	(25,500)	(19,400)	373,074	(342,074)	-	31,000	3.27
CAPITAL ASSETS								
25. CAPITAL EXPENDITURES	3,909	10,000	10,000	-	-	45,000	45,000	4.75
26. LESS DEPRECIATION	(31,490)	(35,500)	(29,400)	-	-	(14,000)	(14,000)	(1.48)
TOTAL CAPITAL EXPENDITURES	(27,581)	(25,500)	(19,400)	-	-	31,000	31,000	3.27
TOTAL OPERATIONS & CAPITAL	688,835	848,000	885,500	524,926	392,074	31,000	948,000	100.00
TOTAL SURPLUS/(DEFICIT)	52,783	-	-	373,074	(342,074)	(31,000)	-	-

PCAF THREE YEAR COMPARISON OF INCOME, EXPENSE, SURPLUS/(DEFICIT)				
	2010	2011	2012	AVERAGE 2010-2012
BUDGET	832,500	725,000	848,000	801,833
INCOME	691,709	696,775	741,618	710,034
EXPENSE	667,068	679,710	716,416	687,731
SURPLUS/(DEFICIT)	24,641	17,065	25,202	22,303

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 BUDGETS COMPARISON STATEMENT
 FOR PROPOSED 2014 BUDGET

DESCRIPTION	2012 ACTUAL	2012 BUDGET	2013 BUDGET	PROPOSED 2014 BUDGET	BUDGET % OF TOTAL	CHANGE IN BUDGET	
						IN \$	IN %
SUPPORT & REVENUE							
1. UNDESIGNATED EARNINGS	495,000	628,000	658,000	700,000	73.84	42,000	6.38
2. C&A SUPPORT	-	-	-	-	-	-	-
3. FEES	175,089	182,000	182,000	190,000	20.04	8,000	4.40
4. CONTRIBUTIONS	64,967	30,000	40,000	50,000	5.27	10,000	25.00
5. INTEREST INCOME	6,562	8,000	5,500	8,000	0.84	2,500	45.45
TOTAL SUPPORT/REVENUE	741,618	848,000	885,500	948,000	100.00	62,500	7.06
OPERATIONS EXPENSES							
PROGRAMS							
6. NONE	-	-	-	-	-	-	-
TOTAL PROGRAMS	-	-	-	-	-	-	-
SUPPORT SERVICES							
7. GENERAL & ADMIN.:	462,248	484,249	509,578	524,926	55.37	15,348	3.01
8. FUND RAISING	254,168	389,251	395,322	392,074	41.36	(3,248)	(0.82)
TOTAL SUPPORT SERVICES	716,416	873,500	904,900	917,000	96.73	12,100	1.34
TOTAL OPERATIONS EXPENSES:	716,416	873,500	904,900	917,000	96.73	12,100	1.34
SURPLUS (DEFICIT) OPERATION	25,202	(25,500)	(19,400)	31,000	3.27	50,400	-
CAPITAL ASSETS:							
9. CAPITAL EXPENDITURES	3,909	10,000	10,000	45,000	4.75	35,000	350.00
10. (LESS DEPRECIATION)	(31,490)	(35,500)	(29,400)	(14,000)	(1.48)	15,400	(52.38)
TOTAL CAPITAL EXPENDITURES:	(27,581)	(25,500)	(19,400)	31,000	3.27	50,400	-
TOTAL OPERATIONS & CAPITAL:	688,835	848,000	885,500	948,000	100.00	62,500	7.06
TOTAL SURPLUS/(DEFICIT):	52,783	-	-	-	-	-	-

APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 FIVE YEAR ACTUAL REVENUE AND EXPENSE TRENDS
 2008-2012

	2008 ACTUAL	2009 ACTUAL	2010 ACTUAL	2011 ACTUAL	2012 ACTUAL
SUPPORT & REVENUE					
1. UNDESIGNATED EARNINGS	516,322	439,942	439,774	479,902	495,000
2. C&A SUPPORT	-	-	-	-	-
3. FEES	154,983	149,389	163,622	160,959	175,089
4. CONTRIBUTIONS	131,277	55,658	80,515	51,970	64,967
5. INTEREST INCOME	13,502	12,559	7,798	3,944	6,562
TOTAL SUPPORT & REVENUE	816,084	657,548	691,709	696,775	741,618
OPERATIONS EXPENSES					
6. PRESIDENT'S SALARY	135,300	135,300	140,700	143,500	149,000
7. PRESIDENT'S BENEFITS	39,700	39,700	41,300	42,100	44,000
8. STAFF WAGES & BENEFITS	345,072	261,288	263,020	291,767	300,953
9. TRAVEL EXPENSE	10,983	13,847	15,909	13,370	17,365
10. PROFESSIONAL SERVICES	36,802	42,149	50,363	34,824	46,414
11. PROMOTION	30,615	30,768	23,524	18,876	21,623
12. OFFICE EXPENSE	26,926	29,819	27,252	22,341	26,553
13. POSTAGE/UPS/FED EX	7,786	7,051	13,690	8,925	6,441
14. TAXES & LICENSES	337	284	302	120	227
15. RENT	29,016	29,016	29,016	29,016	29,016
16. TELEPHONE	5,887	5,662	3,543	3,900	4,221
17. DUES & SUBSCRIPTIONS	8,863	5,849	5,449	6,191	6,151
18. TRAINING	1,830	42	-	148	495
19. BOARD EXPENSE	15,844	12,411	21,061	12,084	14,520
20. OFFICE INSURANCE	14,380	10,507	11,905	11,712	11,906
21. GA EXPENSE	3,578	2,055	2,046	4,678	3,987
22. ADMIN./GA NOM. CMTES.	1,228	839	1,376	2,044	1,626
23. MISCELLANEOUS	370	526	4,000	1,020	428
24. DEPRECIATION	12,001	13,143	12,612	33,094	31,490
TOTAL OPERATIONS EXPENSES	726,518	640,256	667,068	679,710	716,416
SURPLUS/(DEFICIT) FROM OPERATIONS	89,566	17,292	24,641	17,065	25,202
CAPITAL ASSETS					
25. CAPITAL EXPENDITURES	74,160	13,048	20,231	1,883	3,909
26. LESS DEPRECIATION	(12,001)	(13,143)	(12,612)	(33,094)	(31,490)
TOTAL CAPITAL EXPENDITURES	62,159	(95)	7,619	(31,211)	(27,581)
TOTAL OPERATIONS & CAPITAL	788,677	640,161	674,687	648,499	688,835
TOTAL SURPLUS/DEFICIT	27,407	17,387	17,022	48,276	52,783

**PCA RETIREMENT & BENEFITS, INC.
PROPOSED BUDGET
2014**

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 *2012 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 2014 budget reflects an 18.5% increase, or \$390,835, compared to the 2013 approved budget (Budget Comparisons). The increase is spread between Retirement and Insurance due to enhanced service objectives and associated expenses as described in our report to the Forty-First General Assembly.
- B. The 2014 budget is underfunded by \$45,000. At the end of 2012 we purchased capital additions that were budgeted for 2013. We will now use those unspent 2013 dollars in 2014.
- C. The total number of staff budgeted for 2014 is 20 FTE, an increase of 3 FTE from our 2013 budget. Currently, 13 of these positions are filled.
- D. The Retirement portion of Support and Revenue increased 25.1%, or \$275,700, due to the addition of 1.5 FTEs and enhanced service objectives (Budget Comparisons – Line 1).

APPENDIX C

- E. The Insurance portion of Support and Revenue increased 32.6%, or \$161,575, due to the addition of 1.5 FTEs and enhanced service objectives (Budget Comparisons – Line 2).
- F. The Relief portion of Support and Revenue shows a 10.0% decrease, or (\$49,440), compared to 2013. This decrease is based on 2012 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 2014 budget reflects \$62,740 for capital additions. (Proposed Budget – Line 25).
- I. Please note that 2012 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 19.4% in salaries and benefits is assumed for 2014. The increase is due to the addition of three FTEs and increased cost of benefits. Budgeted positions include 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).
- 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. All fundraising activities relate to the Ministerial Relief program through our annual Christmas Offering and appeals through PCA

MINUTES OF THE GENERAL ASSEMBLY

Foundation, advertising in denominational publications and development activities (Proposed Budget – Fundraising Column).

- D. 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).

APPENDIX C

PCA RETIREMENT & BENEFITS, INC. PROPOSED 2014 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	SUPPORTING ACTIVITIES	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
Support & Revenue:						
1 Retirement		1,341,130		31,370	1,372,500	54.89%
2 Insurance		629,245		28,130	657,375	26.29%
3 Relief	282,080		159,160	3,240	444,480	17.78%
4 Insurance TPA Income		26,000			26,000	1.04%
Total Support & Revenue	282,080	1,996,375	159,160	62,740	2,500,355	100.00%
Operations Expenses:						
<i>Salaries & Benefits:</i>						
5 President's Salary	14,708	169,147			183,855	7.22%
6 President's Benefits	3,235	37,550			40,785	1.60%
7 Staff Salaries & Housing	174,727	936,718	85,000		1,196,445	47.01%
8 Staff Benefits	46,155	333,975	27,145		407,275	16.00%
<i>G & A:</i>						
9 Advertising, Promotions & Website	6,050	12,465	1,750		20,265	0.80%
10 Computer Expense	583	24,100	250		24,933	0.98%
11 Equipment Expense	685	5,550	300		6,535	0.26%
12 Insurance	510	40,000	250		40,760	1.60%
13 Occupancy Cost/Rent	5,572	70,978	2,615		79,165	3.11%
14 Office	2,154	38,117	1,845		42,116	1.65%
15 Postage	3,300	28,709	1,100		33,109	1.30%
16 Printing	4,500	78,115	2,600		85,215	3.35%
17 Professional Services	4,480	104,895	300		109,675	4.31%
18 Telephone	1,290	10,000	510		11,800	0.46%
19 Training	650	14,450	300		15,400	0.61%
20 Travel	11,555	75,150	8,670		95,375	3.75%
Subtotal	280,154	1,979,919	132,635	0	2,392,708	94.00%
21 Board Meetings	955	40,800			41,755	1.64%
22 Ministerial Relief Christmas Offering			26,525		26,525	1.04%
23 General Assembly Expense	971	20,656			21,627	0.85%
Total Operations Expenses:	282,080	2,041,375	159,160	0	2,482,615	97.54%
24 Surplus/(Deficit) from Operations:	0	(45,000)	0	62,740	17,740	
Capital Assets:						
25 Capital Expenditures				62,740	62,740	2.46%
26 Depreciation		33,000			33,000	
27 Less Depreciation		(33,000)			(33,000)	
Total Capital Assets:	0	0	0	62,740	62,740	2.46%
Total Operations & Capital:	282,080	2,041,375	159,160	62,740	2,545,355	100.00%

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC.							
BUDGET COMPARISONS STATEMENT							
FOR PROPOSED 2014 BUDGET							
DESCRIPTION	2012 ACTUAL	2012 BUDGET	2013 BUDGET	PROPOSED 2014 BUDGET	% OF TOTALS	2013 TO 2014 CHANGE IN BUDGET	
						IN \$	IN %
Support & Revenue:							
1 Retirement	1,090,000	1,090,000	1,096,800	1,372,500	54.89%	275,700	25.1%
2 Insurance	503,700	503,700	495,800	657,375	26.29%	161,575	32.6%
3 Relief	235,724	280,200	493,920	444,480	17.78%	(49,440)	-10.0%
4 Insurance TPA Income	24,485	0	23,000	26,000	1.04%	3,000	13.0%
Total Support & Revenue	1,853,909	1,873,900	2,109,520	2,500,355	100.00%	390,835	18.5%
Operations Expenses:							
<i>Programs:</i>							
5 Ministerial Relief	269,118	252,683	341,790	282,080	11.08%	(59,710)	-17.5%
Total Programs:	269,118	252,683	341,790	280,154	11.01%	(59,710)	-17.5%
<i>Supporting Activities:</i>							
6 Administration	1,383,590	1,527,259	1,623,315	1,979,919	77.79%	356,604	22.0%
7 Board Meetings	36,057	31,138	36,805	41,755	1.64%	4,950	13.4%
8 Fund Raising	19,235	22,725	146,225	159,160	6.25%	12,935	8.8%
9 General Assembly Expense	7,994	20,845	22,385	21,627	0.85%	(758)	-3.4%
Total Supporting Activities	1,446,876	1,601,967	1,828,730	2,202,461	86.53%	373,731	20.4%
Total Operations Expenses:	1,715,994	1,854,650	2,170,520	2,482,615	97.54%	314,021	14.5% *
10 Depreciation/Disposals	30,614						
11 Surplus(Deficit) after Depreciation	107,301						
Capital Assets:							
12 Capital Additions	**	19,250	89,000	62,740	2.46%	(26,260)	
Total Operations & Capital:	1,746,608	1,873,900	2,259,520	2,545,355	100.00%	285,835	12.7%
Net Revenue over (under) Expense including depreciation and excluding equity transfer	107,301	0	(150,000)	(45,000)			
Additional Information:	2012 Salary	2012 Budget	Proposed 2013 Budget	Proposed 2014 Budget		Change in Budget	
President's Salary	171,653	170,000	175,100	183,855		8,755	5.0%
President's Benefits	34,892	35,745	37,665	40,785		3,120	8.3%

* 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 2012 were \$51,342. Equity Transfer additions for the building were \$13,532.

2012 Actuals are unaudited as of the 2014 Budget submission deadline.

APPENDIX C

PCA RETIREMENT & BENEFITS, INC.					
FIVE-YEAR COMPARISON					
	2008	2009	2010	2011	2012
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
Support & Revenue:					
1 Retirement	926,000	1,035,280	1,055,000	1,085,000	1,090,000
2 Insurance	314,000	385,000	420,000	485,000	503,700
3 Relief	150,000	150,000	197,000	288,353	235,724
4 Insurance TPA Income	0	0	0	9,991	24,485
5 Interest Income	18,333	554	98,483	0	0
Total Support & Revenue	1,408,333	1,570,834	1,770,483	1,868,344	1,853,909
Operations Expenses:					
<i>Programs:</i>					
6 Ministerial Relief	135,722	129,717	188,735	268,066	269,118
Total Programs:	135,722	129,717	188,735	268,066	269,118
<i>Supporting Activities:</i>					
7 Administration	1,209,392	1,147,334	1,173,869	1,246,801	1,383,590
8 Board Meetings	30,084	22,521	26,900	59,676	36,057
9 Fund Raising (Relief)	22,608	23,735	17,172	20,287	19,235
10 General Assembly Expense	31,359	10,356	20,535	13,368	7,994
Total Supporting Activities:	1,293,443	1,203,946	1,238,476	1,340,132	1,446,876
Total Operations Expenses:	1,429,165	1,333,663	1,427,211	1,608,198	1,715,994
11 Depreciation/Disposals	42,629	37,805	36,096	30,290	30,614
12 Surplus(Deficit) after Depreciation	(63,461)	199,366	307,176	229,856	107,301
Capital Assets:					
13 Capital Additions	**	**	**	**	**
Total Operations & Capital:	1,471,794	1,371,468	1,463,307	1,638,488	1,746,608
Net Revenue over (under) Expense including depreciation	(63,461)	199,366	307,176	229,856	107,301
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	\$23,441 + (\$11,442)	\$36,519 + \$8,985	\$480,000 + \$20,559 + \$11,033	\$55,866+ 2,528	\$51,342+ 13,532
	document management system implementation, computer, printer + equity transfer of building and furnishings	office furniture for acctg 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

**REFORMED UNIVERSITY MINISTRIES
PROPOSED BUDGET
2014**

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 2014 we project to have 150 campus ministries with over 225 field staff, including 120 interns.
- ◆ There is a net increase of 8.10% in this budget over the 2013 budget.
- ◆ The total number of full-time equivalent staff budgeted for 2014 is twenty-three, an increase of one-half over the 2013 budget. Twenty-one full-time equivalent positions are currently filled. The unfilled positions are for an area coordinator and a new finance hire.
- ◆ An overall net increase of 5% for salaries and 15% for related adjustments to benefits is assumed for all existing staff positions. That includes aggregate of cost of living and merit increases. The sharp increase on the benefit adjustment is due to the uncertainty of health care in 2014.
- ◆ The cost being charged by the Administrative Committee for office space is projected to be \$12 per square foot in 2014. (Due to the sale of RUM's equity share in the PCA office building, this amount is paid to PCA-RBI through a lease agreement.)
- ◆ The 2014 budget for the entire ministry of \$22,966,765 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 2014 budget.

III. Income Streams

- ◆ Income for the 2014 budget is projected to come from contributions (26.5%), affiliated committee transfers (70.8%), interest income (1.2%), and conference revenues (1.5%).

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) an additional area coordinator with corresponding additions of travel and ministry expenses; and 2) an increase in the support staff to handle accounting.

MINUTES OF THE GENERAL ASSEMBLY

REFORMED UNIVERSITY MINISTRIES PROPOSED 2014 BUDGET						
	Total Program	Total Admin & General	Total Fund Raising	TOTAL	% of Total	
SUPPORT AND REVENUE						
1	Contributions	-	515,820	417,001	932,821	26.5%
2	Interest Income	-	41,444	-	41,444	1.2%
3	Campus Affiliated Transfers	2,066,279	422,458	-	2,488,737	70.8%
4	Conference Revenues	54,000	-	-	54,000	1.5%
TOTAL SUPPORT & REVENUE		2,120,279	979,722	417,001	3,517,002	100%
EXPENSES						
5	Coordinator Salary & Housing	146,000	-	-	146,000	4.2%
6	Coordinator Benefits	36,990	-	-	36,990	1.1%
7	Salaries	1,092,029	367,144	224,955	1,684,128	47.9%
8	Benefits	327,544	109,278	62,946	499,768	14.2%
9	Conferences/Training/Assessment	38,022	2,000	-	40,022	1.1%
10	Equipment & Maintenance	15,600	30,800	2,500	48,900	1.4%
11	Insurance	-	24,000	-	24,000	0.7%
12	Misc	10,500	10,000	1,000	21,500	0.6%
13	Postage	500	10,500	45,000	56,000	1.6%
14	Printing	1,500	73,000	30,000	104,500	3.0%
15	Rent	20,000	29,200	-	49,200	1.4%
16	Service Contracts	1,000	188,000	10,000	199,000	5.7%
17	Supplies	10,420	30,000	7,500	47,920	1.4%
18	Telephone	29,960	16,800	3,100	49,860	1.4%
19	Travel	390,214	37,000	30,000	457,214	13.0%
20	General Assembly	-	10,000	-	10,000	0.3%
21	Permanent Committee	-	20,000	-	20,000	0.6%
22	Capital Expenditures	-	10,000	-	10,000	0.3%
23	Depreciation	-	12,000	-	12,000	0.3%
TOTAL EXPENSES		2,120,279	979,722	417,001	3,517,002	100%
24	Net of Revenue over Expenses	0	0	0	0	

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REFORMED UNIVERSITY MINISTRIES BUDGET COMPARISON STATEMENT FOR PROPOSED 2014 BUDGET								
Support & Revenue		2012 Actual	2012 Budget	2013 Budget	Proposed 2014 Budget	% of Total	Change in Budget in \$ in %	
1	Contributions	796,113	924,752	1,528,606	932,821	26.5%	(595,785)	-39.0%
2	Interest Income	41,444	55,000	38,000	41,444	1.2%	3,444	9.1%
3	Campus Affiliated Transfers	1,842,858	1,588,900	1,664,200	2,488,737	70.8%	824,537	49.5%
4	Conference Revenues	60,260	22,200	22,200	54,000	1.5%	31,800	143.2%
5	TOTAL SUPPORT & REVENUE	2,740,675	2,590,852	3,253,006	3,517,002	100%	263,996	8.1%
Expenses		2012 Actual	2012 Budget	2013 Budget	Proposed 2014 Budget	% of Total	Change in Budget in \$ in %	
PROGRAM								
6	Area Assistance	1,689,558	1,541,902	1,793,491	2,091,657	59.5%	298,166	16.6%
7	Training/Assessment	36,559	24,700	25,700	28,622	0.8%	2,922	11.4%
8	TOTAL PROGRAM	1,726,117	1,566,602	1,819,191	2,120,279	60.3%	301,088	16.6%
SUPPORT SERVICES								
9	Support Services	764,460	670,454	1,011,094	927,722	26.4%	(83,372)	-8.2%
10	General Assembly	7,959	15,000	25,000	10,000	0.3%	(15,000)	-60.0%
11	Permanent Committee	18,045	33,000	33,000	20,000	0.6%	(13,000)	-39.4%
12	Advancement	400,688	283,796	342,721	417,001	11.9%	74,280	21.7%
13	TOTAL SUPPORT SERVICES	1,191,152	1,002,250	1,411,815	1,374,723	39.1%	(37,092)	-2.6%
14	Capital Expenditures	42,225	10,000	10,000	10,000	0.3%	0	0.0%
15	Depreciation Expense	13,021	12,000	12,000	12,000	0.3%	0	0.0%
16	TOTAL EXPENSE	2,972,515	2,590,852	3,253,006	3,517,002	100%	263,996	8.1%
17	Net Revenue Less Expense	(231,840)	0	0	0			

Additional Information:	2012 Actual	2012 Budget	2013 Budget	Proposed 2014 Budget	Change in Budget in \$ in %	
Coordinator Salary & Housing	146,000	146,000	146,000	146,000	0	0.0%
Other Income	0	0	0	0	0	0.0%
Coordinator Benefits	38,746	36,990	36,990	36,990	0	0.0%
Total	184,746	182,990	182,990	182,990	0	0.0%

MINUTES OF THE GENERAL ASSEMBLY

REFORMED UNIVERSITY MINISTRIES BUDGET COMPARISON STATEMENT FOR PROPOSED 2014 BUDGET						
Support & Revenue	2007 Actual	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual
1 Contributions	440,697	634,578	668,700	638,171	625,368	796,113
2 Interest Income	127,290	112,856	65,615	53,731	36,860	41,444
3 Campus Affiliated Transfers	868,398	1,147,802	1,227,760	1,427,147	1,651,617	1,842,858
4 Conference Revenues	28,720	14,600	17,193	12,940	16,515	60,260
Transfer from MNA	0	0	0	0	0	0
5 TOTAL SUPPORT & REVENUES	1,465,105	1,909,836	1,979,268	2,131,990	2,330,360	2,740,675
Expenses	2007 Actual	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual
PROGRAM						
6 Area Assistance	648,974	945,971	1,003,383	977,894	1,319,625	1,689,558
7 Training/Assessment	83,564	67,519	28,959	21,217	20,397	36,559
8 TOTAL PROGRAM	732,538	1,013,490	1,032,342	999,112	1,340,022	1,726,117
SUPPORT SERVICES						
9 Support Services	529,055	558,906	548,935	554,479	662,249	764,460
10 General Assembly	18,008	18,275	3,637	26,782	9,538	7,959
11 Permanent Committee	28,282	28,765	20,527	29,749	35,222	18,045
12 Advancement	53,713	233,478	288,978	223,896	241,624	400,688
13 TOTAL SUPPORT SERVICES	629,058	839,424	862,077	834,906	948,633	1,191,152
14 Capital Expenditures	5,929	11,742	1,838	30,283	27,887	42,225
15 Depreciation Expense	15,633	18,311	15,195	15,784	10,626	13,021
16 TOTAL EXPENSE	1,383,158	1,882,967	1,911,452	1,880,084	2,327,168	2,972,515
17 Net Revenue Less Expense	81,947	26,869	67,816	251,905	3,192	(231,840)

Additional Information:	2007 Actual	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual
Coordinator Salary & Housing	125,250	131,513	131,513	131,513	138,089	146,000
Other Income	0	5,000	5,000	0	0	0
Coordinator Benefits	24,254	29,553	30,716	33,114	35,197	38,746
Total	149,504	166,066	167,229	164,627	173,286	184,746

**RIDGE HAVEN
PROPOSED GENERAL ASSEMBLY 2014 BUDGET**

Introduction

This report is beginning to sound like the proverbial “broken record” and we could not be more pleased. Frankly, it is “music to our ears” as the Lord continues to give blessing upon blessing to Ridge Haven. For the third straight year, our camp and retreat ministry, and our contributions continued to accelerate at a phenomenal rate. Yet, what excites us most is that we witnessed more and more rebirths, renewals, and a whole lot of rejoicing.

I. Economic Considerations and Ministry Factors

Our churches are once again using Ridge Haven in record numbers. We had campers and guests from 29 different states visit us last year. They came from as far away as California and Hawaii; they came up from the South from Florida, Alabama, and Mississippi; and they came from all the way up North from as far away as Maryland, Pennsylvania, and Illinois, and many, many states in between.

- We have more than tripled our summer campers from under 500 campers in 2009 to 1,674 campers in 2012.
- As of March 6, 2013, we already have over 1,400 registrations for this summer compared to less than a 1,000 for the same time span last year.
- In addition to all the campers last summer, we also hosted over 2,100 guests last fall.
-

Besides the Lord just simply blessing us, the two outstanding comments we keep hearing of why we are experiencing such growth and ministry effectiveness and what it is that sets us apart from other camps and retreat centers is our great “customer service” and people appreciating all the improvements we have made to the campus. We now have the staff to serve our guests fully. We have 12 full-time and 4 part-time staff to make sure our year-round retreats, youth groups, elders, and ladies’ groups, and other church groups have the best service possible. Our Event Staff, under the direction of our Director of Ministry Stephen Moore, makes sure that once groups “step foot” on our campus, we handle every detail of their stay from leading games and activities, hikes and climbing events, to making sure their lodging, meals, and meetings are exactly what they want. In addition to our 16 regular staff, last summer we had 57 additional counselors and summer workers help us. One youth group evaluation this winter said that “your customer service is better than what they do at Disney World.”

If you have never visited Ridge Haven, you need to come see what all the excitement is about. If you have not been here in the last two and a half years, then in many ways you have not “been here.” Our campus is experiencing some wonderful renewal herself from our remodeled and expanded Barnes Recreational Center, to our new Camp and Book Stores, to the refurbished guests rooms and Activity Center. What is most exciting is that we have been selected to receive the 2013 WIC Love Gift to remodel our Dining Hall. Work has already begun as we have torn down the back wall to expand the main dining room, we are building 25 new tables that will each seat 12, redoing the floors, and we are enclosing the kitchen. As funds are available, we will continue improvements.

Last year we reported that our income was up \$60,000 from 2010, and this year we are pleased that our income was up \$300,000 from 2011. This blessing allowed us to continue with many additional renovations and upgrades, and most importantly to pay off the remaining balance of our 2007, \$167,000 debt that the GA approved for our State-mandated sewer upgrade. We only paid interest on this debt until 2010, when we converted it to a four-year loan, and now we were able to pay it off two years ahead of schedule. To God be the Glory, as of May 2012, we are now debt free.

II. Major Changes in Budget

As we stated last year, one of our most difficult tasks is to manage our deferred maintenance spending. After years of not being able to fund fully our deferred maintenance, the campus was in need of repairs. For the last three and a half years, the Board has reinvested every available resource to correct this and as mentioned above, the campus looks amazing, and we continue to improve month by month.

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 (also includes Food Service revenue)
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

As we continue to make our deferred maintenance a priority, we have not given as much resources as we would have liked to continue to expand our ministry and campus to be able to handle the increasing numbers. In addition, while our camp and retreat ministries have seen incredible growth, we have not been able to divert staff resources to host additional mid-week conferences. We hope to be able to initiate at least one new conference this year.

If early camp registrations hold steady as noted above, then we will be close to 100% capacity this summer. Last summer we had three weeks during the summer that were completely booked and we anticipate having to turn away even more campers this summer with additional full weeks.

While we want to be careful not to “go ahead of the Lord” in expanding our ministry, we also do not want to lag behind the Lord’s wonderful provision. Please pray with us as we seek the Lord’s guidance as we consider building new camp housing and other needed facilities.

V. 2014 Budget Line Items Notes

Support/Revenue

Line 1, 2, and 3, Camp/Conferences/Retreats – We are thrilled that our summer camps have seen such remarkable growth. At the same time, we are very cognizant of the state of the economy. We do everything possible to make sure any individual or group that wants to come to Ridge Haven is able to do so. We continue to hold our camp tuition cost close to the 2009 level, while at the same time we are giving more scholarships than ever before. For individuals and church groups that cannot afford our regular camps and retreats, we offer the ability to work for part of the cost. This has proven very popular. While this reduces the income in these line items, it is once again aiding our deferred maintenance issues mentioned above. We have been amazed at the amount of work that is accomplished by these groups.

Line 4, Property – Includes revenue from lot lease interest, lot maintenance fees, water hookups, water usage fees, and road maintenance fees. 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

MINUTES OF THE GENERAL ASSEMBLY

leases and water hookups. We may or may not have revenue from these in any given year. Though helpful, lot sales and resale play only a small and fluctuating part in providing revenue for operational expenses.

As of 2013, Ridge Haven divested itself of subdivisions 2 & 3 (approximately 99 lots) to a self-governing Home-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 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. Subdivision 1 & 4, which are contiguous to our main property, will remain part of Ridge Haven.

Line 5, Contributions – Includes partnership, individual, WIC, and other contributions. It also includes counselor and summer staff support. In 2012 we also received two large bequests. It is impossible to “budget” such one-time gifts. We have reduced our budget expectation in this area accordingly for 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 9, Executive Director’s Total Salary and Benefits

Line 10, Payroll and Benefits – Includes payroll and benefits for 16 year-around employees (four of whom are part-time). Counselor and summer/weekend staff compensation is also included in this category totaling \$109,000 in 2012. Counselors and summer staff raise about 70% of their compensation and are included in line 5 (Contributions). In addition, camp and conference 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.

APPENDIX C

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 Ministry Director's recruitment initiatives and trips.

Line 18, Maintenance – Includes vehicle parts and service, fuel costs, and equipment leases.

Line 22, Debt Retirement – A \$175,000 line of credit was approved by the 2004 General Assembly for financing the septic system upgrades. As of March 1, 2010, we converted this loan to a four-year loan at 5.1% interest. As of May 2012, this loan has been repaid and we are completely debt free. The loan payments and payoff are included in our previous budgets; however, it is not considered an “expense” for financial statement reporting by our auditors and accordingly it is not included in the Five Year History expenses.

Line 23, Depreciation – As mentioned earlier, we are keenly aware of our need to maintain our campus. Depreciation is a non-cash expense and our plan is to use it for capital expenditures and debt retirement.

2008-2012 Five-Year Comparison Notes

Line 4, Food Service Revenue – One of the revisions made to the financial statement formatting in 2010 was to eliminate the reporting of food service revenue as a separate line item. Food service revenue is now recognized in the appropriate category that generated it (camps, conferences, or retreats). While we were able to allocate food service for 2009, it was not possible to do it for the earlier years with any reliability. The line item is retained for 2008 for comparison purposes.

Other comments - The 2012 figures are pre-audit and our auditors may adjust certain accounts such as depreciation. While debt retirement is included in the 2012 actual on the Budget Comparison sheet, it is not shown in the Five Year History. (Please refer to Line 22 comments above.)

MINUTES OF THE GENERAL ASSEMBLY

PROPOSED BUDGET -2014		
DESCRIPTION	2014 Budget	% TOTALS
SUPPORT/REVENUE		
1. Camps	392,000	24.92%
2. Conferences	73,000	4.64%
3. Retreats	415,000	26.38%
4. Property	38,000	2.42%
5. Contributions	580,000	36.87%
6. Bookstores/Vending	40,000	2.54%
7. Reserve Transfers	9,000	0.57%
8. Miscellaneous	26,000	1.65%
SUPPT/REV TOTAL	\$1,573,000	100.00%
OPERATING EXPENSE		
9. Exec Director/salary/benefits	104,000	6.64%
10. Payroll & Benefits	686,000	43.78%
11. Bookstore/Vending	25,000	1.60%
12. Office & Administrative	140,000	8.93%
13. Food Service	136,000	8.68%
14. Facilities	109,000	6.96%
15. Utilities	78,000	4.98%
16. Ministry	80,000	5.11%
17. Recruiting	15,000	0.96%
18. Maintenance	35,000	2.23%
19. Road Maintenance	13,000	0.83%
20. Miscellaneous	0	0.00%
21. Water & Sewer	15,000	0.96%
22. Debt Retirement		0.00%
23. Depreciation	131,000	8.36%
OPER. EXP.TOTALS	\$1,567,000	100.00%

APPENDIX C

BUDGET COMPARISONS STATEMENT

DESCRIPTION	2012 ACTUAL	2012 BUDGET	2013 BUDGET	2014 BUDGET	% TOTALS	CHANGE 2012 actual- 2014 budget \$	CHANGE 2012actual - 2014 budget %
SUPPORT/REVENUE							
1. Camps	354,115	377,000	388,000	392,000	24.92%	37,885	11%
2. Conferences	49,316	61,000	61,000	73,000	4.64%	23,684	48%
3. Retreats	352,706	373,000	386,000	415,000	26.38%	62,294	18%
4. Property	52,016	56,000	58,000	38,000	2.42%	(14,016)	-27%
5. Contributions	630,972	511,000	526,000	580,000	36.87%	(50,972)	-8%
6. Bookstores/Vending	37,674	33,000	34,000	40,000	2.54%	2,326	6%
7. Reserve Transfers	13,375	9,000	9,000	9,000	0.57%	(4,375)	-33%
8. Miscellaneous	44,085	25,000	26,000	26,000	1.65%	(18,085)	-41%
SUPPT/REV TOTAL	\$1,534,259	\$1,445,000	\$1,488,000	\$1,573,000	100.00%	38,741	3%
OPERATING EXPENSE							
9. Executive Dir. Salary/Benefits	88,581	100,000	103,000	104,000	6.64%	15,419	17%
10. Payroll & Benefits	586,428	613,000	641,000	686,000	43.78%	99,572	17%
11. Bookstore/Vending	18,771	30,000	31,000	25,000	1.60%	6,229	33%
12. Office & Administrative	132,753	120,000	124,000	140,000	8.93%	7,247	5%
13. Food Service	125,108	110,000	118,000	136,000	8.68%	10,892	9%
14. Facilities	111,999	103,000	106,000	109,000	6.96%	(2,999)	-3%
15. Utilities	72,035	87,000	83,000	78,000	4.98%	5,965	8%
16. Ministry	82,161	43,000	52,000	80,000	5.11%	(2,161)	-3%
17. Recruiting	9,397	9,000	8,000	15,000	0.96%	5,603	60%
18. Maintenance	22,870	25,000	26,000	35,000	2.23%	12,130	53%
19. Road Maintenance	22,812	13,000	13,000	13,000	0.83%	(9,812)	-43%
20. Miscellaneous	0	12,000	0	0	0.00%	0	0%
21. Water & Sewer	12,201	8,000	8,000	15,000	0.96%	2,799	23%
22. Debt Retirement	93,937	42,000	45,000	0	0.00%	(93,937)	-100%
23. Depreciation	132,000	130,000	130,000	131,000	8.36%	(1,000)	-1%
OPER. EXP.TOTALS	\$1,511,053	\$1,445,000	\$1,488,000	\$1,567,000	100.00%	\$55,947	4%

MINUTES OF THE GENERAL ASSEMBLY

		Five - Year Comparison				
Description		2008	2009	2010	2011	2012
Income						
1. Camps		142,063	208,677	269,611	246,425	354,115
2. Conferences		36,088	51,942	53,557	37,132	49,316
3. Retreats		238,867	232,826	271,142	319,477	352,706
4. Food Service Income		198,788	-	-	-	-
5. Property		37,784	27,211	51,826	59,077	52,016
6. Contributions		331,103	396,780	441,066	504,155	630,972
7. Bookstore & Vending		23,030	18,339	25,755	28,133	37,674
8. Reserve Transfer		7,217	4,743	35,501	300	13,375
9. Miscellaneous		107,267	26,753	27,574	41,440	44,085
Total Income		\$ 1,122,207	\$ 967,271	\$ 1,176,032	\$ 1,236,165	\$ 1,534,259
Expense						
10. Payroll & Benefits		\$ 531,553	\$ 539,959	\$ 578,172	\$ 642,619	\$ 675,009
11. Bookstore/Vending		18,854	22,049	24,677	25,210	18,771
12. Office & Admin. Expense		113,120	114,890	114,515	108,128	132,753
13. Food Service Department		111,554	89,790	90,102	111,485	125,108
14. Facilities		25,310	37,518	97,534	70,844	111,999
15. Utilities		63,039	62,635	82,434	72,904	72,035
16. Ministry		32,237	60,624	45,500	51,093	82,161
17. Recruiting		7,894	8,071	8,309	7,239	9,397
18. Maintenance		27,528	44,107	42,128	24,255	22,870
19. Road Maintenance		5,312	4,232	11,400	20,367	22,812
20. Water & Sewer Systems		4,110	8,599	6,885	8,797	12,201
21. Depreciation		127,960	128,230	130,030	132,063	132,000
Total Expense		\$ 1,068,471	\$ 1,120,704	\$ 1,231,686	\$ 1,275,004	\$ 1,417,116
Net Ordinary Income (loss)		\$ 53,736	\$ (153,433)	\$ (55,654)	\$ (38,839)	\$ 117,143

2014 PARTNERSHIP SHARES STATEMENT FOR THE PCA GENERAL ASSEMBLY MINISTRIES

Preface

The working definition under which the 2014 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 their 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.

MINUTES OF THE GENERAL ASSEMBLY

**2014 Budgeted Partnership Shares and Ministry Asks
of PCA Ministry Partners
by the Participating General Assembly Ministries**

Participating Ministries of the PCA	2014 Total Expense Budget	2014 Partnership Share Fund			Ministry Asks \$ Per Member
		P.S. Fund	% of Total	Per Capita Calculation	
AC ¹	\$2,351,395	\$1,510,645	6.89%	\$5.29	\$7
CEP	\$1,674,500	\$726,000	3.31%	\$2.54	\$7
CC	\$27,522,738	\$2,200,000	10.03%	\$7.70	\$9²
CTS	\$10,940,000	\$2,572,260	11.73%	\$9.00	\$10
MNA	\$10,623,095	\$3,765,691	17.17%	\$13.18	\$26
MTW	\$59,363,100	\$7,155,662	32.63%	\$25.04	\$24
RUM	\$22,966,765 ³	\$3,421,558	15.60%	\$11.97	\$12
RH	\$1,573,000	\$580,000	2.64%	\$2.03	\$4
TOTALS	\$136,757,593	\$21,931,816	100.00%	\$76.76	\$99

The total number of Communicant Members according to the PCA Administrative Committee was 285,728 as of December 31, 2012.

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-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

This year has been one of transition as CEP has operated under the management of two provisional coordinators. After the Fortieth General Assembly, the CEP committee appointed former coordinator TE Charles Dunahoo to serve until December 31, 2012. At the fall regular meeting in September 2012, the committee appointed TE Stephen Estock to serve as provisional coordinator effective January 1, 2013, and be the nominee for Coordinator to the Forty-First General Assembly.

Ministry to Men and Women

The new coordinator will play a key role in developing the men's ministry, particularly in the area of leadership development. In addition to the work of the Coordinator, Gary Yagel continues to serve as Consultant for Men's Ministry. The goal we have for men in the PCA is to see individuals turn from the isolation to which we are prone and connect with each other in meaningful relationships in which the Word of God is considered and discussed. Over the last year, Gary has traveled to approximately 20 PCA churches to conduct men's retreats, leadership training events, or coaching with individuals or small groups. In addition to his face-to-face contact, Gary connects with men through regular e-mails and telephone coaching/counseling.

The PCA Women's Ministry (also known to some by the former title "Women in the Church" [WIC]) continues to minister to the needs of a significant portion of the denomination. Our vision is to equip and enable women to use their spiritual gifts according to the Word of God, not just for the benefit of the women of the congregation, but rather to foster a desire to benefit the Kingdom as it is expressed in the local church. In February 2013, a multi-generational group of over 225 women gathered for the Women's Leadership Training Conference, and approximately 50% were attending for the first time. The theme centered on developing discipleship ministries that display the compassion of Christ, which begins with the leader growing in her understanding of the depth of Christ's compassion for His people.

MINUTES OF THE GENERAL ASSEMBLY

CEP staff has worked closely with the AC and Host Committee to plan General Assembly activities and seminars designed to foster relational connections in the denomination and strengthen the ministry of the local church. This year the Women's Ministry has proactively collaborated with RBI to provide a special seminar designed primarily to assist the wives of ruling and teaching elders to prepare well for the future financial and emotional needs of their family.

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. In **2012**, gifts were designated to Mission to the World (MTW) to purchase land for the Haitian Children's Home. As of mid-March, the amount of the gift is over \$74,000. The **2013** Love Gift is designated for the ministry of Ridge Haven (RH) in order to expand and improve the Dining Hall, used by a growing number of people attending various camps and conferences. Plans are underway for the **2014** Love Gift, which will benefit CEP and the ministry to women in the PCA.

In her role as the Women's Ministry Coordinator, Jane Patete serves the denomination as an advisor to the Covenant College Board and also spends significant time encouraging and counseling PCA members on the phone. Out of these relationships, common themes emerge:

- PCA women are seeking solid biblical discipleship materials to strengthen their local women's ministries to serve the Church, and they continue to look to and trust CEP to provide those resources.
- There are a number of women (often wives of PCA pastors) whose hearts are wounded and who feel isolated. CEP desires to find new ways to meet them in their need with encouragement and support.
- Covenant daughters are being confronted with increasing sexual struggles, and mothers are reaching out for help. CEP strives to connect these mothers to other women, agencies, and resources that can equip them and offer hope.
- CEP regional leaders and trainers are active in speaking to women's groups in retreats and seminars. Jane Patete enjoys speaking to those who are planning events in the local church. In her conversations, she works to provide purposefulness to the planning, thereby connecting and equipping the church with a potential speaker who matches the needs of the congregation.

Ministry to Youth and Children

TE Danny Mitchell continues as the Consultant for Youth and Family Ministry in a part-time role. Danny has also worked on the staff of New City Fellowship in Chattanooga, but earlier this year, he began a transition from New City to work with MTW's Global Youth and Family Ministries (GYFM). CEP and MTW/GYFM are now working on a partnership whereby Danny can serve as a bridge between the work of CEP and GYFM in the area of Youth and Family Ministry.

As we look toward this partnership, CEP's vision is to be a "hub" to connect current and aspiring youth ministry leaders with resources and people. Danny will continue his work meeting with and advising those serving in youth ministry, as well as expand his connections with the various networks of ministry leaders that exist in the PCA. He has also worked to create and post a number of resources on the CEP website (www.ppacep.org).

Over the past years, a key component to the CEP ministry to youth has been the YXL (Youth Excelling in Leadership) events. This summer these events continue in the West and East. Due to a variety of circumstances, CEP will not host a YXL event at Covenant College. Instead, we are working with the Covenant College staff, YXL leaders, and YXL alumni to redesign the event on the Covenant campus for the Summer of 2014.

Sue Jakes continues as the CEP Education Specialist, particularly assisting those who serve the local church by ministering to children and their families. In addition to working with CEP, she is also the Director of Children's Ministries at Westminster PC in Atlanta, GA, and is a trainer for Great Commission Publications (GCP) and the Special Needs Ministry of Mission to North America (MNA).

Over the last 6 months, Sue has traveled to over 20 churches as a speaker, trainer, and/or advisor. Over that time, CEP has co-hosted two Vision2020 Discipleship conferences at The Cove in Ashville, NC (September), and Covenant Theological Seminary in St. Louis, MO (January). These conferences have provided an excellent opportunity to connect and equip those who serve in Discipleship ministry, as well as provide CEP with feedback on the needs of those who are in the ministry of the local church. That feedback has been useful as CEP has worked to provide resources on the new CEP website (www.ppacep.org). Future plans include producing a series of training video resources that will be available through the website.

Studies and Resources

The work of CEP to provide resources for discipleship reflects the changing dynamics of the culture of communications. Many PCA churches are seeking/demanding new forms, while others are content with the methods they have used for years. CEP staff members are striving to maintain the old structures while we make progress in transitioning to new.

Demand for the video lending library continues to decline as more churches are looking for resources on the Internet. The office has scaled back operations for the library to reflect the decrease in demand; yet, we continue to serve those churches who desire to use this method to incorporate video resources in their programs. As we look to the future, we seek to develop a series of training videos that will be tailored to the needs of PCA churches and available on the Internet.

Demand for the bulletin supplement has also declined as more churches move away from printing a bulletin and move toward web-based resources; however, about 125 churches still use this resource (16,000 copies), which is designed to connect congregations by “getting the word out” about creative ideas and programs in various churches. CEP is exploring how to make this resource web-based in a way that is financially self-supporting.

Equip to Disciple has been a resource CEP has used to inform the denomination about various conferences and programs, as well as provide informational resources and contact with those who partner with us in the ministry. In the past, this magazine has been supported by advertising revenue and subscriptions. As we transition to a new coordinator, this publication will be changed. The staff is still considering how to best utilize this method of contact with the members and churches in the denomination. The new version will likely be smaller and have a web-based component.

Over the last year, the transition of staff members has hindered the development of new resources. Work continues to provide e-publications, along with the traditional printed versions. New resources include a study of the Westminster Shorter Catechism by CEP Committee member TE Ron Gleason and a new study from the book of Judges by members of the CEP (TE Dennis Bennett) and RBI (Vicki Poole) staff. These resources are available from the PCA Bookstore (www.cepbookstore.com).

CEP continues to seek ways to partner with the other committees and agencies to serve the denomination, particularly through collaborating to produce publications and training seminars. We continue to work with MNA in the mercy ministry conferences and the *50 Days of Prayer*. We have joined with CTS to offer conferences and seminars. The Women’s Ministry is working with RBI to offer resources and training, particularly to widows and seniors. CEP desires to find new ways to collaborate, especially with CTS and Covenant College (CC) to provide a joint effort to meet the discipleship needs of the denomination.

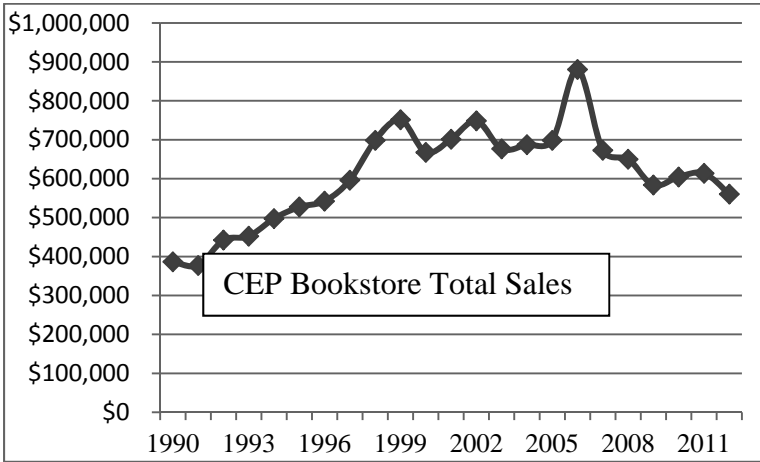
CEP Bookstore (www.cepbookstore.com or pcabookstore.com)

The Bookstore exists to equip PCA churches and members for the work of ministry by providing resources that are biblically Reformed and useful in ministry. As the table below reveals, the marketplace of online and walk-in bookstores is replete with a mixture of theological views. We like to say we have “narrowed the selection, in the best sense” and have chosen resources that are most appropriate for PCA members and congregations, as well as those that are written by PCA authors.

Recent Top Sellers		
Asso. for Christian Retail (CBA)	Amazon	CEP Bookstore
<i>Jesus Calling</i> Sarah Young	<i>NIV Real-Life Devotional Bible for Women</i> Lysa TerKeurst	<i>Ultimate Questions</i> John Blanchard
<i>Jesus Today</i> Sarah Young	<i>Proof of Heaven</i> Eben Alexander	<i>P&R’s Basics of the Faith</i> series Various authors
<i>Not a Fan</i> Kyle Idleman	<i>Damascus Countdown</i> Joel C. Rosenburg	<i>Generations in Community</i> Mike Ross
<i>The Harbinger</i> Jonathan Cahn	<i>The Chance: A Novel</i> Karen Kingsbury	<i>Prayers of the Bible</i> Susan Hunt
<i>Unglued</i> Lysa TerKeurst	<i>The 5 Love Languages</i> Gary D. Chapman	<i>Resources for Deacons</i> Tim Keller

As the graph below indicates, the CEP Bookstore has definitely been impacted by the competitiveness of the industry with online book

discounters. Nevertheless, our staff continues to serve PCA churches and members in a way that goes beyond just “selling books.” Our staff is trained and equipped to help our customers evaluate and acquire books that will be most beneficial to them in their training and discipleship programs.



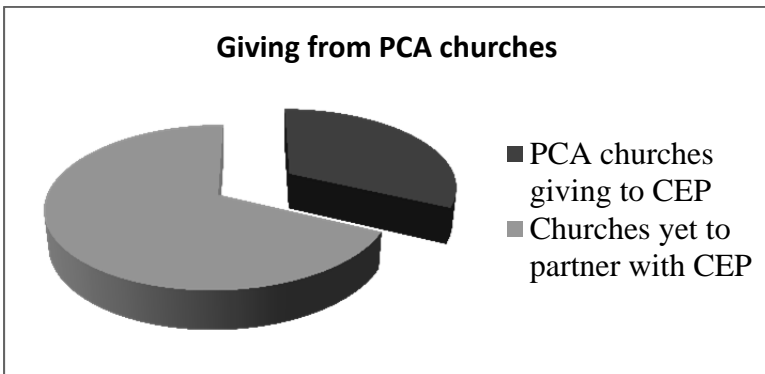
During 2012, CEP added over a dozen of our own published titles as e-books; produced a resource catalog with one-hundred titles offered by PCA/CEP; enhanced the Bookstore website by adding more background information on the titles offered, as well as changes designed for greater reliability and security; and served approximately 4,000 customers with quality books and materials.

Plans are now underway to further enhance the CEP Bookstore website and add more e-books and downloadable resources. We are also seeking to broaden the exposure of CEP-published materials by placing them on Amazon so people outside the PCA (who would not ordinarily visit the CEP website) might find quality material and be drawn towards the PCA.

CEP’s prices and shipping rates are competitive with the larger online retailers, **particularly for books bought in quantity for group studies.** In keeping with the action of the 40th General Assembly (*M40GA*, p. 41, 720), we encourage everyone to look first to the CEP Bookstore for your ministry resource needs. By purchasing materials from the Bookstore, PCA members and churches support the ministry of CEP and the PCA.

Financial Challenges

Along with other committees, CEP desires to see greater support from PCA churches as we seek to provide resources and training. God has blessed CEP with a number of congregations who give generously, thereby providing for those who have yet to contribute. As the graph below indicates, 32% of PCA churches contribute (at some level) to the ministry of CEP. Our staff desires to increase that number by promoting the vision of “connecting and equipping,” whereby churches of all sizes join together to share resources and manifest in a tangible way the connectional nature of our covenant relationship.



Though the decline in church giving, which began in 2008, appeared to be reversing in 2012, the last quarter was disappointing, and CEP finished the year with a deficit of just under \$50,000. God’s provision in earlier years enabled CEP to finish the year without using any of the credit line approved by the CEP Committee. Our hope is that the many churches who use CEP resources will partner with us, as we strive to update and expand our ministry reach under the leadership of a new coordinator. Our goal is to see \$100,000 in additional giving in 2013 in order to continue the current ministry, as well as expand significantly what we offer through our updated website (www.ppacep.org). If church giving returns to the levels of 2009, CEP would be able to reach this goal.

Conclusion to the CEP Report

CEP desires to serve the local church by *connecting and equipping* God’s people, especially those called to serve in discipleship ministries to children, youth, and adults. Our hope is to be one of the instruments God uses to

answer the prayer of the Apostle Paul in Ephesians 3:18-19 that the followers of Christ will be able to know the love of Christ and be filled with all the fullness of God. Please pray for us in the transition to the new Coordinator, particularly that God will give us a fresh vision and the necessary resource so that CEP can serve the needs of the PCA and the broader Church.

Report from Great Commission Publications

Great Commission Publications (GCP) is an independent 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. The CEP Permanent Committee provides half of the GCP Board, and the Coordinator is an ex-officio member of the Board. Many of the GCP administrative and teaching staff are PCA elders.

This year has been one of unexpected transition as the dearly-loved and long-time executive director, TE Thomas R. Patete, went home to glory in December 2012. Tom had served for many years and was instrumental in such projects as *The New Trinity Hymnal*. The GCP Board appointed TE Marvin Padgett to provide leadership to the staff as a search committee works to find a new executive director. In recognition of his great service to the Kingdom, the CEP committee commends to the Assembly a memorial written to give glory to God for the life and ministry of Tom Patete (Attachment 1).

The **So What?** curriculum for youth continues to grow in popularity as congregations are learning more about the high-quality content of this group of studies. The newest study on Genesis 1–3 (sixth in the series) examines the topic of identity and purpose. Three more studies will be published in 2013–14. Sample lessons are available at www.sowhatstudies.org.

This summer, GCP presents a new child's version of John Bunyan's *Pilgrim's Progress*. This updated edition with new illustrations is an excellent devotional and educational resource for children, families, and schools. This storybook will serve as the foundation of a 13-week curriculum to be released in 2014.

Recommendations

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for Christian Education and Publications in September 2012 and March 2013.
2. That the General Assembly receive the 2012 Audit performed by Robins, Eskew, Smith, and Jordan, and approve the same firm for the 2013 Audit.
3. That the General Assembly approve the 2014 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 2012 Women's Love Gift given to Mission to the World.
5. That the General Assembly encourage churches and individuals to contribute generously to the 2013 Women's Love Gift designated to benefit the ministry of Ridge Haven Conference Center.
6. That the General Assembly designate the 2014 Women's Love Gift to benefit the ministry of Christian Education and Publications.
7. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many resources available on the CEP website (pcep.org), as well as the many books and resources offered through the PCA Bookstore (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 storybook of John Bunyan's *Pilgrim's Progress*.
9. That the General Assembly give thanks to TE Michael McCrocklin, TE Barksdale Pullen, and RE Lightsey Wallace for their faithful service as members of the Permanent Committee.
10. That the General Assembly give thanks to God for the life and ministry of TE Thomas R. Patete and his many years of faithful service to the PCA and the Orthodox Presbyterian Church (OPC) through his work as Executive Director of Great Commission Publications (GCP).
11. That the General Assembly elect TE Stephen Estock to serve as the Coordinator for the Committee on Christian Education and Publications.

Attachment
In Memoriam Tom Patete (1941-2012)

On December 14, 2012, God called the Reverend Thomas Robert Patete, a teaching elder in the Presbyterian Church in America (PCA) and serving as the Executive Director of Great Commission Publications (GCP) for 34 years, to his eternal home. Tom was 71 years old. He is survived by his wife Jane Land Patete, two children, Amy Elizabeth Gresham and Robert Land Patete, and six grandchildren. He also has two siblings, Judy Horton and William Patete.

Tom was born in New Jersey. Later, he moved with his family to Pensacola, Florida, where he worshipped at McIlwain Presbyterian Church. After graduating from high school, he attended Belhaven College, now Belhaven University, in Jackson, Mississippi. It was during that time that he met and later married Jane Land.

Upon completion of college, accompanied by his wife Jane, Tom entered Columbia Theological Seminary in Decatur, Georgia, where he received a Master of Divinity degree. His first call was to the pastoral staff of First Presbyterian Church in Hattiesburg, Mississippi, serving with Senior Pastor Dr. William Stanway. Tom was ordained in 1967 by the South Mississippi Presbytery.

After two years in Hattiesburg, Tom and Jane served churches in Winona and Marks, Mississippi, until his call in 1978 to be the Executive Director of Great Commission Publications, a ministry jointly owned by the Presbyterian Church in America and the Orthodox Presbyterian Church (OPC). He was actively serving in that ministry at the time God called Tom into glory.

During his time as Executive Director, GCP grew from a subsidized ministry of the two denominations, to a self-supporting operation. The mission of GCP was to produce primarily, though not exclusively, the Sunday School and Vacation Bible School curriculum for the two denominations. During his tenure, the GCP office and warehouse moved from metropolitan Philadelphia to Suwanee, Georgia, in the metropolitan Atlanta area.

During his 34 years at GCP, Tom led the jointly owned ministry through many changes, including curriculum revisions, new programs for pre-schoolers, the revision of the Trinity Hymnal, and the development of other church-related curriculum resources. He played a key role in partnering with

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the Christian Education and Publications Committee (CEP) of the PCA. Tom had the unique ability to lead an organization owned by two denominations that shared a common theology, but did not always agree on the same agenda for ministry. His leadership served to unite the two churches in a unique partnership to produce biblically Reformed curriculum with a distinctly covenantal and historic-redemptive kingdom focus. His calm and godly leadership style served him well in the key role he played in that ministry.

Tom and Jane, who is the coordinator of women's ministry for CEP in the PCA, have served the Lord, his kingdom, and Church with great passion, commitment, and integrity. Through their service, the "Patete mark" is etched indelibly on the Church with the accompanying testimony, "well done, good and faithful servant." Tom was a brother in Christ, a friend, and a dedicated churchman. Tom is now with his beloved Savior waiting for that glorious day when all of God's faithful servants will gather around the throne to sing praise to the Triune God, Father, Son, and Holy Spirit. Amen. Come, Lord Jesus!

APPENDIX E

REPORT OF COVENANT COLLEGE TO THE FORTY-FIRST 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 as testimony to God's blessing during the 2011–2012 year.

As I write my first annual assessment of the work of Covenant College, I am struck by the manner in which God has cared for and provided for this institution through my predecessors. As one who has been associated with the college for twenty-five years now, I marvel at God's blessings on this college, and on the ways in which I have seen Him grow it and its impact even in that time.

The academic year 2011–2012 will no doubt be remembered for the culmination of a remarkable presidential tenure. God worked mightily through Niel Nielson in his ten years as Covenant's president to grow the college while strengthening it in its historic theological and pedagogical commitments. Dr. Nielson's tenure was marked by the following:

- New majors in Art, Economics, French, German Studies, International Studies, Spanish, and Theatre.
- A new degree completion program in Early Childhood Education.
- A new Master of Arts in Teaching program.
- New concentrations in Design, Marketing, and Political Studies.
- Construction of Brock Hall (academic building housing history, economics, education, sociology, and foreign languages).
- Construction of Andreas Hall (residence hall).
- Renovation of the Kresge Library.
- Partial renovation of Carter Hall (residence hall, administration, student services).
- Construction of campus green and Dottie Brock Gardens.
- Adoption of a new philosophy of education statement, developed by the faculty.

- Adoption of a new Statement of Community Beliefs, to which all faculty, senior administrators, and trustees subscribe.
- Establishment of the Center for Calling and Career.
- Establishment of the Seed Project entrepreneurship initiative.
- Establishment of the Nick Barker Writer in Residence program.
- Establishment of College-sponsored seminars at the PCA General Assembly.
- Increased faculty scholarship.

Needless to say, these are big shoes for anyone to fill. I trust, however, that the God who provided so faithfully during Dr. Nielson's presidency will continue to do so in the years to come, for the sake of His Church and the advancement of His Kingdom.

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. I have included a significant level of detail in this assessment – first to try to give you a true feel for the complexity and expansiveness of the work of the College, and second to provide fuller descriptions of some aspects of our program, especially newer ones, with which you may not be familiar.

1. First, according to our mission 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. 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.

These church connections are not accidental to the mission of the College but rather at the heart of it, for the church is God's primary means for accomplishing his redemptive purposes in the world and we are eager to be

part of his church-centered mission. We desire continually to put before this community that Covenant's principal calling is to serve the church with our distinctive academic and educational programs. For this reason, pastors regularly speak in chapel; administration and faculty regularly speak in churches near and far; students regularly participate in the activities of the PCA through missions and discipleship opportunities; and the interconnections of our learning and living here at Covenant with the church are regularly and openly celebrated and promoted.

As you know, our students come from a variety of church backgrounds, gathered here for the common purpose of intellectual and spiritual growth under the careful oversight of faculty and staff, so that, in God's providence, they would leave us more enthusiastic about the mission of the church and better equipped to serve the churches they will attend for the rest of their lives. I can attest to the energy of our students' sense of calling to the church, and I am encouraged by their vision for their place in the church around the world.

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 particularly emphasized in our chapel program. On this front, our community is especially grateful for Chaplain Aaron Messner's leadership in nurturing this gospel-centered focus. His chapel messages—virtually all biblical exposition in form—have continually called the campus community to remember and pursue our three-fold purpose by believing and living the Scripture-framed gospel in all aspects of our life and work together.

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.

Taking over from Dr. Nielson after his ten years at the helm of the College, it is a joy to confirm that the College has not lost ground with respect to its foundational commitments. In fact, Dr. Nielson worked purposefully to increase clarity about those commitments during his tenure. This increased clarity came about through such important, practical steps as the Statement of Community Beliefs and a revision of the faculty hiring process. But it came about principally because of the College trustees' powerful and principial leadership, under the ecclesial oversight of the PCA. To inherit responsibility for so stalwartly faithful an institution is indeed a rich blessing.

As always, we must pray that God himself would protect the College and her mission, for we acknowledge the frailty of the human heart. As I assume responsibility for its college, I commend to the PCA the continuation of its vigilance and diligence, and assure you of my prayers for God's mighty and preserving presence, through the truth of his Word and the power of his Spirit.

Area Highlights and Summaries

Academics

The academic program, with the faculty-student relationship at its heart, continued its strong work throughout the year. Highlights include:

- The launching of a new Master of Arts in Teaching program
- The completion of two major transitions – the Chalmers Center for Economic Development to independent incorporation, and the Quest program to Belhaven University
- Students' participation in May term academic trips to New York City and Brazil, as well as the Maclellan Scholars trip to the Czech Republic
- The College's debate society had another successful year, including excellent performances in tournaments
- The hiring of seven new faculty members with exemplary commitments to the college mission and credentials.
 - Dr. Robert Erle Barham · Assistant Professor of English
 - Dr. Sarah Donaldson · Assistant Professor of Education
 - Dr. Jeff Humphries · Associate Professor of Computer Science
 - Ms. Deborah Kirby · Associate Professor of Theatre
 - Dr. Hans Madueme · Assistant Professor of Theological Studies
 - Dr. Nola Stephens · Assistant Professor of Linguistics
 - Dr. Curtis Stern · Professor of Engineering

MINUTES OF THE GENERAL ASSEMBLY

- The faculty produced a number of excellent publications, including *Mapping Modern Theology* by Kelly Kapic and a second edition of *When Helping Hurts* by Brian Fikkert and Steve Corbett
- Six students from the Education Department engaged in summer educational work in Indonesia and received high compliments regarding their preparation and contributions
- We added majors in International Studies and German Studies and minors in Film and in Political Studies
- A new and comprehensive evaluation system for classroom instruction has been introduced
- Upgrades to servers and the basic infrastructure of our information and technology systems have been completed

Development Highlights

God continued to bless the College in 2011-2012 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 seven years toward its eight year goal. In 2011-2012, \$2.6 million in new pledges and \$3.5 million in new gifts have been added to the total. Current commitments in pledges and gifts to the campaign have reached a total of \$55.8 million, surpassing our \$53 million goal.

	Goal	6/30/12	% of Goal
Covenant Fund	\$17.6 million	\$16.8 million	95.5%
Capital Fund	\$28.9 million	\$28.8 million	99.6%
Endowment Fund	\$6.5 million	\$6.9 million	106.3%
Restricted Funds	\$3.3 million		

Fiscal year giving as of June 30, 2012

	2011-2012	2010-2011	Variance
Covenant Fund	\$2,423,043.64	\$2,070,321.61	\$352,722.03
Restricted	\$478,003.2	\$628,501.78	-\$150,498.56
Capital	\$3,017,063.7	\$1,116,470.53	\$1,900,593.23
Endowment	\$62,410.83	\$219,730.86	-\$157,320.03
YTD TOTALS	\$5,980,521.45	\$4,035,024.78	\$1,945,496.67

- The Alumni giving percentage fell by 2% in FY 2012. 1004 alumni (17.8%) contributed \$545,503. In FY 2011, 1080 alumni (19.8%)

contributed \$398,519. The young alumni (Class of 2000 to present) contributed \$103,400 of that total.

- For **calendar** year 2011, 540 churches contributed \$993,829.54. This is a decrease of \$39,656.84 from 2010, during which 546 churches gave \$1,033,486.38. 258 churches gave at the Church Scholarship Promise (CSP) level in 2011, compared to 240 in 2010.

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:

- Continued good progress into what we hope to be the final year of the NCAA Division III provisional process
- We accepted an invitation to the USA South Athletic Conference. This conference will provide enhanced opportunities for our student athletes as it allows for enhanced regional competition along with the ability to compete for the opportunity to play in the NCAA national tournament for all 12 sports. We will gain full membership into the USA in the 2012 – 2013 season as we plan for that to coincide with our acceptance as full members of NCAA Division III
- Ten of our twelve varsity teams qualified for post-season 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, and men’s golf. Many Covenant athletes also received individual recognition for academic and/or athletic achievement during the season.
- We hired new staff members: John Hirte (Tennis Head Coach), Brian Millar (Men’s Basketball Assistant Coach), who will also start a strength and conditioning program for our athletes, Erin Ingraham (Women’s Basketball Assistant Coach), Dana Streufert (Women’s Soccer Assistant Coach), and Andrew Mindeman (Sports Information Director)

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 2012 activity increased 32.75% over 2011 and 72.87% over 2010 (first fiscal year).

MINUTES OF THE GENERAL ASSEMBLY

- Continued offering workshops for vocational calling, resume development, interviewing skills, and other practical life matters
- Second annual Seed Project with winner of \$10,000 seed capital
- Steady trend of on-campus recruiters for corporations, small business, non-profit, 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 (Pre-Law Society, Business Club, etc.)

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 2011 enrollments were as follows:
 - Traditional residential program: 1003
 - Bachelor of Science in Early Childhood Education (BSECE): 26
 - Master of Education: 56
 - MAT: 8

Of our traditional students, 53.5% were female and 46.5% were male. Of our entering students, 49% were from PCA backgrounds, and the ACT composite scores for the 25th to 75th percentile ranged from 23-29

- The Financial Aid office underwent an organizational shift and now reports to the Chief Enrollment Officer
- We continue to see strong attendance at Campus preview Weekends and campus visits in general
- **Student activities** during the year included:
 - Senior events: cook-out, senior social, riverboat night
 - Bakertree music festival
 - Spring formal at the Hunter Museum
 - 80s skate night
 - Comic Relief
 - Scots Trot 5K
 - Komic Book Kilter at the Creative Discovery Museum
 - Life Kit

Student Development has been working with the Center for Calling and Career to host forums for juniors and seniors to learn more about preparing for their life beyond college. In the fall students gathered to learn about renting or buying a home and the importance of knowing their credit scores.

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- **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.
- **Letters to Home Photo Booth**
Student Development organized a photo booth in Carter Lobby and students were able to get their pictures taken with silly props and then send the picture and a note home to loved ones.
- **2nd Annual Covenant College Highland Games**
During Homecoming Weekend in October, eight clans competed in events ranging from the caber toss to the hammer throw along with clan challenges including haggis eating, best Scottish brogue and the bonniest knees. Traditional Scottish fare was served for lunch and the winning clan had their names memorialized on the Official Highlands Games Claymore.
- **Man Talk: Wired for Intimacy**
In November there was a time for men on campus to come together and talk about relationships, intimacy and how to glorify God through their thoughts and actions. Dr. William Struthers, professor of Psychology at Wheaton College and author of the book *Wired for Intimacy: How Pornography Hijacks the Male Brain* was one of the panelists.
- **Day of Prayer- Passages Trip**
Two staff members arranged a trip for students to view the Passages Exhibit in Atlanta. This exhibit explores the path of Biblical translation and includes an incredible collection of old manuscripts such as a piece of the Dead Sea Scrolls, early editions of the English Bible and the KJV, illuminated manuscripts, and other theological works.
- **Growing Healthy Relationships**
Student Development received a grant from The Center for Relationship Enrichment out of John Brown University to host a retreat for Covenant College students. The event was for seriously dating and engaged student couples over a Friday evening and Saturday morning on Growing Healthy Conflict.
- **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.

MINUTES OF THE GENERAL ASSEMBLY

- 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. The Campus Stewardship Committee is thriving this year. They hosted Conservation Week in February and are reinstating their recycling program across campus.
- The Diversity Program has continued to grow, as students enjoyed weekly times of fellowship, dinners together, and other special events. Events included Culture Fest (cultural music, dancing, a fashion show, and an international feast), Hispanic Club Salsa Dance, and a Mu Kappa campout, among other outings, and a counseling small group to help third culture kids (TCKs) explore the impact of their cross-cultural experiences.

Financial Results and Statistics

The College's balance sheet, income statement, and cash flow statement 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, and the stewarding of resources by many capable managers, we are able to report a positive financial picture for the 2011-2012 year.
- Tuition revenue of just over \$15 million and gift revenue over \$5.7 million helped us to sustain a strong financial standing.
- We were able to draw more than \$900K 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.
- We continue to experience a proportionately lower net tuition per student that presents some financial challenges, but 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 net gain of about \$40,000 prior to adding investment losses. We knew that this was going to be a tight year, but even so we had some unexpected demands on contingency. Again, please keep in mind that this number is an internal reporting function; only the total unrestricted result (including loss 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. We are looking into low risk options for investing the excess cash.
- Capital depreciation funds provided for significant improvements this past year, including air quality improvements in Founders Hall, the installation of several more security cameras on campus, and other improvements related to our sewer system.

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. 2011-2012 was marked by ongoing enhancements to Covenant's 350-acre mountaintop home.

- Carter Hall, Covenant's flagship building, is continuing to be studied to develop a long term strategy for major renovations.
- We completed an investigative building envelope study of the Dora Maclellan Brown Chapel.
- A master plan was completed for a new Tennis Complex; these plans include eight new courts, parking, intramural field, and concessions/restroom facilities.
- Many campus infrastructure projects were completed, including HVAC improvements, roofing improvements, and landscaping.
- We completed a new digital studio for the Art Department.

Communications

The communications office provides a wide range of services for both internal and external audiences, enabling effective connectivity and information for all aspects of the College mission and program. 2011-2012 included the following:

- Print:
 - Revised and produced a series of recruiting collateral (prospectus, junior prospectus, postcards, poster, fact sheet, alumni fact sheet, application, visit folder, etc.)
 - Published two issues of *The View* magazine, including features on student and alumni entrepreneurs and Dr. Niel Nielson's presidency
 - With Covenant College Foundation, created and published first issues of 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:
 - Continued development of covenant.edu website (e.g. student profiles, podcasts, video)
 - Utilized Facebook and Twitter to connect with our constituents frequently
 - Continued development of iTunes U, academics webserver, and YouTube channel
 - With athletics department, created new athletics website
 - With Covenant College Foundation, created foundation website
 - Built President's Report microsite
 - Developed and sent e-mail blasts for admissions, advancement, alumni, board of trustees, president, presidential search committee, student development
 - Developed and sent alumni, parents, and education department e-newsletters
 - Ongoing search engine optimization
- Other:
 - Managed communications with regard to the presidential search and appointment
 - Produced podcasts of students, faculty, staff, alumni, and parents
 - 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

- Formed Covenant's first faculty & staff dragon boat team that competed in the 2012 Chattanooga Dragon Boat Festival
- Advertising in *World* magazine, *byFaith* magazine, and select smaller publications

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 2011-2012 included:

- Chaplain Aaron Messner preached a year-long series entitled "The Four Great Calls." The series focused on four key components of the Christian life: Repentance & Faith in the Lord Jesus Christ, The Great Commandments (Loving God and Loving Neighbor), The Great Commission (Bringing the Word of the Gospel to the World through the Church), The Cultural Mandate (bearing witness to the Kingdom of God in every aspect of life).
- The annual Faculty chapel series continued with the theme "Listening to Scripture." We also had faculty members providing Biblical exposition in chapel at the beginning and end of each semester.
- The annual Neal Conference featured musical artist Aradna and our keynote speaker was Rev. Kevin Smith from Pinelands Presbyterian Church in Miami (now the new Senior Minister at New City Fellowship in Chattanooga). Rev. Smith preached on the Lord's Prayer.
- Our Global Gospel Advancement Conference took place in November and our keynote speaker was Dr. Steven Childers, Professor of Practical Theology and Mission at Reformed Theological Seminary and founder of Global Church Advancement (a ministry that provides pastoral/church planter training to pastors and church planting teams around the globe).
- In February we hosted our annual Marriage, Family and Community Conference. Our keynote speaker was Dr. Justin Holcomb, minister at Mars Hill Church in Seattle, Executive Director of Resurgence (a training and equipping ministry) and adjunct professor at Reformed Theological Seminary. Dr. Holcomb spoke on the power of the gospel to provide healing from sexual sin & abuse.
- We continue to post all chapel messages on the College iTunes site.
- Nearly 50 students participated in Break on Impact/Missions trips to London, Haiti, Clarkston, GA (suburb of Atlanta that serves as a major

international refugee relocation center), and the Yakama Native American Reservation in WA.

- The ministry of Discipleship Coordinators (one on each residence hall) continues to grow in quality and training under the leadership of Christiana Fitzpatrick, Special Programs and Mentoring Coordinator.

Strategic Plan Implementation

During 2011-2012, the college completed the third full year of implementation of its three-year strategic plan. We are pleased with the progress we are made and are in the process of developing the next strategic plan during my presidency. Key accomplishments included:

- The Academic Plan will be updated again in summer 2013, and will include a plan for academic program development; more specifically designed IDS majors; continuous core revision; and consideration of an Islamic Studies program.
- The five year report for SACS was written in fall 2012 and includes an impact report on our Quality Enhancement Plan that was implemented over the past five years.
- Brazil has been added as a new location for “Study Abroad” in 2012.
- Fall to spring retention for 2012 was at an all-time high; Admissions & Administration are reviewing retention prediction models to accurately project these figures for future years.
- A revised tenure and promotion policy was unanimously adopted by the faculty and was approved by the Board of Trustees.
- The International Studies and a German Studies program have been launched.
- A comprehensive training relating to customer service was done in fall 2011 through a series of meetings and round table discussions.

Additional Highlights

Covenant once again was named 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*.

Conclusion

As I trust you have seen, God’s blessing on Covenant College in 2011–2012 was abundant. We take none of this 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. I feel incredibly blessed to be given opportunity to serve here at Covenant—to work alongside such godly and gifted people, to serve students and families and churches, and to join hands

with those who provide so generously. 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 three ways:

1. Pray: There is no means of support more important!
2. Promote: Spread the word about Covenant's mission and program to prospective students, churches, schools, prospective donors.
3. Provide: Continue to give as God has blessed you.

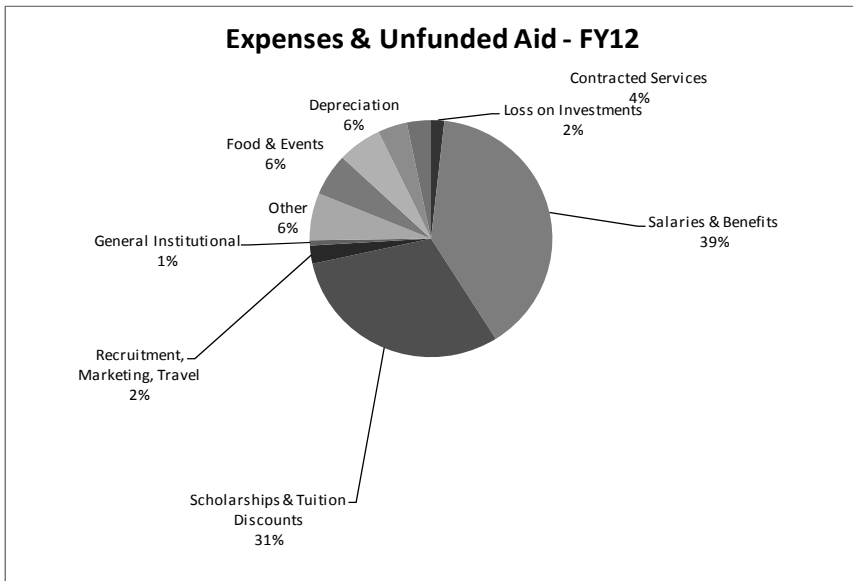
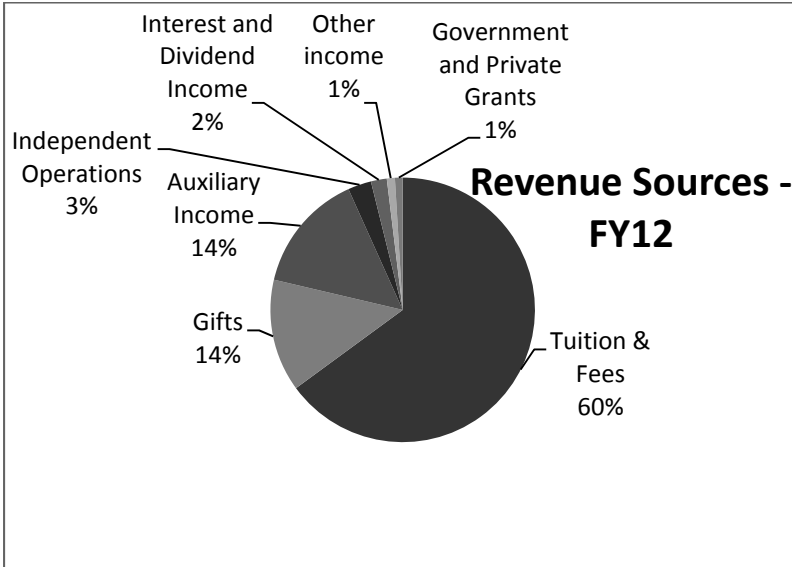
Yours in Christ,
J. Derek Halvorson, Ph.D.
President

In omnibus Christus primatum 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 2013-2014 as submitted through the Administrative Committee.
4. That the General Assembly adopt "The Covenant College and Supporting Foundation Financial Report" dated June 30, 2012, and prepared by Hazlett, Lewis, and Bieter, PLLC.
5. That the General Assembly approve the minutes of the meetings of the Board of Trustees for October 4-5, 2012, and March 14-15, 2013; 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 pray for Covenant College in its mission and ministry.

Attachment 1: Sources of Revenues and Uses of Funds



APPENDIX F

REPORT OF COVENANT THEOLOGICAL SEMINARY TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

JUNE 2013

A Worshiping Community of Grace on God’s Kingdom-Training Mission

This annual gathering of the leaders of our denomination is an appropriate time to reflect on the bounty of the Lord’s past blessings to Covenant Seminary and to praise him for the exciting prospects he has put before us. We thank God for how he continues to use the faculty, staff, students, and graduates of this institution to make an impact for the gospel around the world. We are also deeply grateful for the support of our PCA churches, individual donors and friends, and all those whose faithful prayers, gifts, and volunteer efforts enable us to continue serving as a worshiping community of grace designed to train new generations of pastors and ministry leaders who will shape and shepherd the church of today, tomorrow, and beyond.

This report offers a summary of some of the **many ways in which the Lord has been working here** to accomplish this Kingdom-training mission over the last year, as well as a look at how he is enabling us to build on the foundational biblical principles, confessional commitments, and strategic priorities of our past to **expand our pedagogical flexibility, extend our pedagogical reach, and increase our influence for the gospel** in the years ahead.

Building on Our Historic and Strategic Commitments and Priorities

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*. To accomplish this purpose, we continually evaluate our methods, curriculum, and approach through the filter of our historic core commitments that provide the foundation from which we operate, and upon which we continue to build in appropriate ways as called for by the changing ministry contexts around us. Thus, we see ourselves as being called by God to:

- **Serve and shape the PCA as its denominational seminary** by preparing pastors and other ministry leaders who are faithful to the Scriptures, true to our Reformed confession, and rooted in grace for a lifetime of fruitful ministry. At the same time, we sense a great burden to **serve others beyond the PCA** who desire the kind of

grace-centered training we provide and through whom we can help to advance a Reformed understanding of Scripture and ministry.

- **Equip pastors to preach and teach a Christ-centered gospel message** and to disciple, shepherd, and counsel the flocks entrusted to them. At the same time, we desire to **prepare these pastors to equip others to live out their Christian faith** in ways that engage the prevailing culture with the gospel in all areas of life through vocational discipleship and an understanding of what it means to be servant-leaders. We also seek to **equip men and women who serve alongside pastors** in a variety of non-ordained roles in the church, in other ministry settings, and in the world.
- **Serve as a leading residential seminary** that fully integrates the curricular and co-curricular aspects of the educational experience by using a pastor-scholar/life-on-life mentoring model for pastoral training. At the same time, we also seek to **provide opportunities for meaningful, mentored ministry experiences in real-world settings** in both local and international contexts that will stretch students beyond their comfort zones and help them to become more well rounded, more effective ministers of the gospel.

Based on these commitments and the expanded purposes that flow from them, we seek to foster in our students and in our approach to ministry training the following values:

- **Gospel community** that facilitates relational hospitality, edifying conversations, and spiritual growth through communal worship and prayer, genuine fellowship, and deepening relationships between students, faculty, staff, and alumni.
- **Gospel transformation** that is both personal and corporate, curricular and co-curricular, reaching into every aspect of our individual and collective lives through a deepening encounter with the crucified and risen Christ and God's grace to us in him.
- **Gospel engagement** of our culture and the world by helping future pastors and church leaders develop the skills necessary to contextualize the gospel message, thus meeting people where they are and speaking that message into their lives in culturally appropriate ways.
- **Gospel leadership** that equips God's people for ministry not only in the church but also in all of life through opportunities to serve in a

variety of settings, situations, and cultures, and to learn with and from others who may be very different from themselves.

- **Gospel communication** that extends our ability to reach others with the message of Christ not only through powerful and effective means of preaching, teaching, and personal discipleship, but also through the wise and appropriate use of new technologies and other forums that open exciting possibilities for evangelism, education, and edification.

Enhancing Flexibility, Extending Reach, Increasing Gospel Influence

By God’s grace, and in light of the priorities, commitments, and values outlined above, we are working to carry out our mission in several forward-looking and outward-reaching ways.

- **Covenant Seminary Website Redesign.** Last November we launched a completely restructured, redesigned, and reconceived Seminary website that provides hundreds of free resources—courses, lecture series, sermons, and interviews—together on **one easy-to-use site**, replacing our previous Worldwide Classroom, Living Christ Today, and Resources for Life media sites. All of our free, full-length master’s-level seminary courses that were available on Worldwide Classroom are still here, along with new courses that are being added monthly (a total of 45 so far). We are also constantly adding new resource material in a variety of topics and formats to assist alumni, online learners, and others in thinking and living biblically. The new site was created in-house and represents the first phase of a larger project to integrate our various learning technologies in ways that allow for innovative expansion and growth in coming years.
- **Revised Master of Divinity (MDiv) Degree Program.** As an educational institution, we are constantly looking for ways to strengthen our programs so that our students will be better prepared to face the challenges of ministry in today’s rapidly changing world. This revision of our MDiv grew out of the success of changes implemented several years ago that introduced a team-taught, interdisciplinary model for our first-year Covenant Theology course. The effectiveness of this approach—and of the cohort-based learning model that has worked so well with our Doctor of Ministry and Kern Scholarship MDiv students—led us to consider expanding these elements throughout the MDiv curriculum. We are doing so with several guiding principles in mind. Our desire is to:

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- **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 degree program will go **from a total of 103 credit hours to 93 credit hours**, 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. Other significant changes include:

- The **addition of a counseling practicum** and other practicums focused on cross-cultural interactions.
- 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.

All of these changes are based on careful study of our current curriculum, graduation rates over time, input from our alumni and accrediting agencies, and other relevant factors. The revised version of the program should be approved by our accreditors this summer and will be ready for **implementation beginning in fall 2013**.

- **Expanded Field Education Opportunities.** As we continue to evaluate and refine our training programs, we also seek to develop a **more robust**

and holistic Field Education element that provides more opportunities for students to gain hands-on mentored ministry experience in a greater variety of multi-ethnic and multi-cultural contexts.

- **Distance Education Program Development.** We recently received notification of approval from our accreditors for our restructured 48-credit-hour Master of Arts (Theological Studies) (MATS) degree program to be offered via distance education. This program will serve as the cornerstone of our **newly revamped distance learning initiative**. Further enhancing this effort is the recent hiring of **Mr. Israel Valenzuela** as associate dean of online education (see “Personnel Changes and Transitions” below), who is tasked with overseeing the planning and implementation of a viable, accredited distance learning program. Our goal here is to leverage our various online and classroom resources to provide enhanced learning opportunities for the worldwide church.
- **Francis A. Schaeffer Institute (FSI) Revitalization.** The Francis A. Schaeffer Institute (FSI), with its guiding principle of compassionate cultural engagement with the truth of the gospel, has been a mainstay at Covenant Seminary for more than two decades. Though it has been somewhat in the background for a few years as we developed other strategic initiatives, **FSI last fall began renewed efforts at reaching out to our culture** in unique and exciting ways. Here’s a sample of what has been going on and what we have planned for the future.
 - **Mark Ryan Appointed New FSI Director.** In January, **Rev. Mark Ryan** (MDiv ’99) began serving as the new director of FSI. His ministry experience, heart for evangelism, and interest in helping others navigate the crosscurrents of religion and culture make him uniquely qualified for the position (for more on Mark, see “Personnel Changes and Transitions” below). **Prof. Jerram Barrs** continues to serve as resident scholar of FSI.
 - **The Francis A. Schaeffer Lectures Series.** In partnership with Discovery Institute’s Center for Science and Culture, FSI hosted the Fall 2012 Francis A. Schaeffer Lectures, which focused on the topic *Science and Faith: Friends or Foes?* and explored the interconnectedness of the two. **Dr. Jack Collins**, professor of Old Testament and author of *Did Adam and Eve Really Exist?*, was among the featured speakers.

The Spring 2013 edition of the Schaeffer Lectures focused on the topic *Kingdom Calling: Following Jesus in Our Work*, and featured **Amy L. Sherman**, author of the book *Kingdom Calling: Vocational Stewardship for the Common Good*, along with a variety of experienced, Kingdom-minded professionals uniquely able to encourage others to follow Jesus in and through their diverse vocations. This event was co-sponsored by Kirk of the Hills Presbyterian Church, The Covenant Presbyterian Church, City Ministry Initiative, and the Francis A. Schaeffer Institute.

- **St. Louis L'Abri Conference.** The first annual St. Louis L'Abri Conference, presented by L'Abri Fellowship of Rochester, Minnesota, was held at Westminster Christian Academy in St. Louis, not far from the Seminary, and focused on the theme "*In the Beginning . . .*": *Celebrating and Defending the Doctrine of Creation in a Naturalistic Culture*. Speakers included **Dr. Jack Collins**, **Prof. Jerram Barrs**, and **Rev. Mark Ryan**, as well as **Mr. Dick Keyes**, director of L'Abri Fellowship in Southborough, Massachusetts.
- **Other FSI Ministries.**
 - ***Friday Nights @ the Institute.*** This occasional series features presentations on topics relating to the intersection of life and faith, offered in a variety of venues throughout our community. The initial offering in October was "Called to Serve: A Christian in Business," featuring **Mr. Jim Lauerman**, a Covenant alumnus and retired president of Avemco Insurance Company, Inc.
 - ***Movie Night @ the Institute.*** This series features movie showings followed by group discussions. Film offerings have included *Midnight In Paris*, *Nosferatu*, and *The Tree of Life*. The series is presented in conjunction with Zekefilm, a local film and culture ministry started by Covenant Seminary students and alumni.
 - ***Tea With Jerram.*** Each semester, **Prof. Jerram Barrs** leads an enthusiastic group of women donors, volunteers, and other Seminary friends in a series of studies on biblical or cultural themes. This year the group has been studying great nineteenth-century English women novelists. Prof. Barrs also offered a free public lecture on

the life and work of Jane Austen, held in the appropriately cozy setting of the London Tea Room in downtown St. Louis.

- ***Lunch With a Professor.*** These monthly events enable students to enjoy good food (graciously provided by the Seminary’s Women’s Auxiliary) and fellowship with a faculty member in a relaxed non-classroom setting.
 - ***Covenant Seminary Art Club.*** The Art Club offers a way for students and others who are interested to pursue and promote the arts both as a mode of self-expression and as an opportunity to glorify God and edify our neighbors.
- **City Ministry Initiative Expansion and Ministry Partnership in St. Louis City.** This year we have embarked on a new ministry partnership that will bring the Seminary’s grace-centered theological teaching to local minority and international populations—groups that historically have had limited access to such resources—through a viable, sustainable, and high quality educational outreach and vocational discipleship ministry in the city of St. Louis. This ministry will also provide additional educational opportunities for local church leaders who may not be able to commit to a full degree program as well as provide additional field education opportunities for our residential students.
 - **Vocational Discipleship Ministry.** In addition to offering a variety of courses and training that will better equip these diverse populations to serve the Lord and each other, a major aspect of this ministry will consist of vocational discipleship—that is, helping people to understand the God-given value in our work and how that work helps to advance the Kingdom, even if it is not “Christian ministry” in the strict vocational sense of that term. Our hope is that all our students—whatever their initial connection to Covenant Seminary and whatever the calling to which God leads them once they graduate—will catch this vision for helping others see the value of their work and make the sharing of this vision a major part of their future ministries.
 - **Reaching the Nations in Our Own Backyard.** We have entered into a partnership with Engage St. Louis, a ministry cooperative between several local churches, to rent space in the city that will enable us to offer a variety of classes to the community, which will

in turn provide expanded opportunities for outreach and discipleship. The ministry builds on the work already being done by our own City Ministry Initiative, led by **Dr. Greg Perry**, which has held several classes—on such topics as Diaconal Ministry for the Missional Church, Cross-Cultural Educational Ministry, and others—in different urban venues. Due in part to the presence in St. Louis of the International Institute, an organization dedicated to helping immigrants and international refugees begin new lives in America, the city has recently emerged as home to some of the largest immigrant and refugee communities in the nation. Many of our local churches have direct and expanding ministries to these growing immigrant populations. The proximity of the “nations” in our own backyard thus provides us with a unique opportunity to explore the possibilities of cross-cultural theological education right here in our city—and thus to prepare for the development of similar educational partnerships in other cities and countries.

- **Expanded Field Education Opportunities for Students.** This program would also provide expanded opportunities to serve and learn from these individuals and people groups so that we might better minister to their fellows around the world. Further, having a physical presence in the city in this way will create additional field education and internship opportunities for our students seeking ministry experience in multi-ethnic, multi-cultural contexts, and provide additional avenues for continuing education/ongoing training for pastors and other church leaders serving “in the field.”
- **International Partnerships for Global Gospel Influence.** The impetus behind the Seminary’s efforts to develop strategic partnerships with churches and other ministries—especially partnerships that add a helpful international perspective to the mix—is a mutual desire to build on each other’s God-given resources, talents, and strengths to better serve God’s people locally and globally. This approach is vitally important in a world where, for the past few decades, the locus of the church has been shifting rapidly away from the Euro-American West to places like Africa, South America, and Asia at the same time that America’s non-Caucasian populations are growing. Such diversity is to be celebrated on many levels, but it also presents huge challenges to the church—especially our denomination, which is largely mono-cultural—as we seek to relate to people of so many different backgrounds in a world that is also increasingly indifferent or hostile to the gospel.

Thus, the Seminary's International Partnerships Committee, led by **Dr. Dan Kim**, serves as a breeding ground for ideas and a central point through which such partnerships—which often grow organically out of informal networks and existing relationships between professors, alumni in the field, and other ministries—can be facilitated and coordinated. A few partnerships in various stages of development that are already helping to make a difference in this regard include:

- **Theological University of the Reformed Churches, Kampen, Netherlands.** The University has thus far sent one student to study at Covenant, while the Seminary has sent **Prof. Jerram Barrs**, professor of Christian studies and contemporary culture, to Kampen to teach at a conference. **Dr. Wolter Rose**, associate professor of Semitic languages and coordinator of internationalization for the University, who first approached the Seminary about a partnership, has also visited Covenant to teach a ThM seminar in the spring of 2012. The committee is working to facilitate more such exchanges.
- **Faculté Jean Calvin, Aix-en-Provence, France.** This partnership is still in the early stages of development. Covenant's connection here is graduate **Nicolas Farelly** (MATS '01, ThM '02), a Presbyterian Mission International (PMI) missionary who also teaches at Faculté Jean Calvin. **Dr. Jay Sklar**, associate professor of Old Testament, taught (in French) at the school in spring 2013.
- **Theological College of Zimbabwe (TCZ), Bulawayo, Zimbabwe.** This partnership began initially as a joint effort between TCZ and Gordon-Conwell Seminary, and led by **Craig Jones**, lecturer in New Testament and Greek at TCZ, to create a six-week internship focused on two tracks—Theological Education (teaching) and Relief and Development (mercy ministry). Covenant Seminary students have been participating in the internship since 2011.
- **MTW Ethiopia AIDS Care and Treatment (ACT) Project, Addis Ababa, Ethiopia.** For several years now, this partnership has enabled Covenant Seminary counseling students to earn internship credit by assisting Seminary counseling professors and the staff at ACT, led by Mission to the World (MTW) missionaries **Andy and Bev Warren**, in a cross-cultural counseling and mercy ministry.

- **Others.** The International Partnership Committee is also in the early stages of exploring other potential partnerships in Brazil, Thailand, Japan, and New Zealand.

Other Institutional Updates

Personnel Changes and Transitions

- **Dr. Bryan Chapell Named President Emeritus as He Accepts Pastoral Call.** In January of this year, Seminary Chancellor Dr. Bryan Chapell announced that he had accepted a call to serve as senior pastor of Grace Presbyterian Church (PCA) in Peoria, Illinois, and would resign from his post at the Seminary effective April 15. In honor of his 18 years of dedicated service as president of the Seminary prior to assuming the chancellor role last year, the Board voted to confer on Dr. Chapell the title of president emeritus. Interim President Dr. Mark Dalbey also appointed him adjunct professor of practical theology. In this capacity, Dr. Chapell continues to play an important role in the preparation of future pastors by sharing his preaching expertise as part of the Seminary's homiletics teaching team.

Over his 28 total years at Covenant Seminary—first as a professor, then as vice president for academics and dean of faculty, then as president, and finally as chancellor—Dr. Chapell has been a champion of the message of the gospel of grace in a way that has significantly shaped the Seminary, its faculty and curriculum, and the training of pastors to preach in a Christ-centered, grace-oriented manner. We are grateful for the many ways in which the Lord has blessed Covenant Seminary under Dr. Chapell's tenure and pray that the Lord will continue to work mightily through his ministry at Grace Church, around the world, and in his ongoing role with us in training new generations of gospel-centered pastors and ministry leaders.

- **Presidential Search Process.** Our Presidential Search Committee has worked diligently over the last year to identify the key characteristics and skill set required for the next president of Covenant Seminary. The committee has also identified and pursued several promising candidates for the position. Though a final recommendation is yet to be made, we are encouraged by the process so far and by the strength and abilities of the candidates interviewed. We trust that God's Spirit will continue to guide the process toward a positive conclusion and to the man he is even now preparing to lead the Seminary into a new era of fruitfulness. We humbly ask for

prayer for the committee, the candidates, and the faculty, staff, and students of the Seminary as we seek the Lord's will in this.

- **Rev. Mark Ryan New FSI Director.** As previously noted, Rev. Mark Ryan began as director of the Francis A. Schaeffer Institute and adjunct professor of religion and culture. Mark has served as a visiting instructor in theology at Covenant Theological Seminary since 2010. While a student at Covenant in 1997–1999, Mark served as a teaching assistant to Professor Jerram Barrs and as FSI Intern under then Executive Director Wade Bradshaw. Mark also served with L'Abri Fellowship in Boston and Vancouver, and has pastored congregations in Australia and the USA. Most recently he served as associate pastor with Crossroads Presbyterian Fellowship in Maplewood, Missouri. We are blessed to have him spearheading our efforts to engage our culture courageously but compassionately with the gospel through FSI and its activities.
- **Mr. Israel Valenzuela Named Associate Dean of Online Education.** In January 2013, Mr. Israel Valenzuela joined our staff as associate dean of online education. Israel comes to us from Greenville College in Greenville, Illinois, where he served as instructional designer for online learning and an instructor of learning technologies. Prior to that, he played a variety of roles related to e-learning, instructional technology, and training with Kaiser Permanente in Pasadena, California, and other organizations, and has also served as an independent consultant for learning and technology. Israel holds an MA in educational technology from Pepperdine University. His extensive experience with learning technologies and designing effective online learning systems and environments in higher education settings will be a tremendous asset to us as we seek to further develop and enhance our distance education program.
- **Board of Trustees and Advisory Board Changes and Additions.**
 - **Dr. S. Fleetwood Maddox Jr.,** who has been a valued member of our Board of Trustees and Advisory Board since first being elected in 1993, stepped down in April 2012 due to health reasons. We are grateful to “Fleet,” as we know him, for his many years of faithful service, and we pray that the Lord's hand will continue to be on him in this season of his life.
 - **Mr. Walt Turner,** who began serving on our Board of Trustees in 1995, including several years as chair starting in

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1998, returned to the Board in 2012 after a season on our Advisory Board. Since May 2012, Walt has also been serving as chair of our Presidential Search Committee.

- **Mr. Mark Ensio**, first elected to the Board of Trustees in 1995, and **Mr. Ed Harris**, who first joined us in 1987, both moved to the Advisory Board in 2012, where their considerable wisdom and experience will continue to help inform and guide us.
- **Mr. James Ewoldt** and **Mrs. Patricia Kleinknecht** both joined our Advisory Board as new members in 2012. Mr. Ewoldt, a retired former CPA for Arthur Anderson LLP, is an elder at Kirk of the Hills Presbyterian Church in St. Louis, Missouri, and also serves as a trustee for the PCA Foundation and for his alma mater, Drake University. Mrs. Kleinknecht is a homemaker from St. Louis who attends Kirk of the Hills, where she also serves as advisor to the Women's Council and is chair of the Kirk Assimilation Team. We are pleased to welcome James and Patricia to our advisory team.
- **Farewell to Dear Friends.** This year the Seminary said bittersweet farewells to two very dear friends and long-time supporters who will be greatly missed, though we rejoice that they now glory in the presence of their Lord.
 - **Mrs. Joan Edwards**, widow of former Board member Benjamin F. Edwards III and mother of former Advisory Board member and long-time supporter Benjamin F. "Tad" Edwards IV, passed away in May 2012 at the age of 81. The Edwards family has been instrumental in the life of Covenant Seminary for three generations, having originally helped to arrange the purchase of the land on which the school is now located, and has been actively involved in supporting our mission and ministry ever since, most recently through the donation of a generous portion of Joan's estate. We are profoundly grateful for the friendship, prayers, and dedicated service of the Edwards family over so many years.
 - **Mr. Warren Keinath Jr.**, a friend and supporter of the Seminary for many years, went to be with the Lord in March

2013 after a brief illness. An investment officer with General American Life Insurance Company and Centerre Trust Company, Warren served on our Advisory Board from 2004 to 2010, sitting on the Endowment Committee. He and Paula, his beloved wife of 55 years, have given generously of their time, finances, prayers, and selves in the service of Christ, both through their efforts for the Seminary and through their involvement at Twin Oaks Presbyterian Church in Ballwin, Missouri. We are deeply grateful for the blessing of having known and worked with Warren, and for his dedication and faithfulness on our behalf.

- **Mr. John Spencer**, former Board member and supporter, went to be with the Lord in November 2012 at the age of 92. John was an active member of Briarwood Presbyterian Church, where he served as an elder for 40 years and as a lay minister of pastoral care and visitation after his retirement from a long and fruitful career in the communications industry. John also served our denomination faithfully in many capacities, including more than 20 years on Covenant Seminary's Board of Trustees, first from 1978 to 1991 and then again from 1993 to 2005. His wisdom and talents benefited the Board's Executive Committee and the Seminary's Advisory Board for several years as well. We will dearly miss this man whose love for Christ made sacrificial love for others his own life's greatest joy.

Notable Gifts, Grants, and Partnerships

Over the past year, the Seminary was blessed to receive several grants and gifts that are making a significant impact on campus. We praise God for his provision through these ministry partners and humbly thank the following foundations and organizations for their generosity in support of our mission:

- **The Chatlos Foundation gave \$15,000** to help fund our accessibility initiative and make several ADA-compliant upgrades to campus buildings.
- **The Christian Education Charitable Trust of the Maclellan Family Foundations gave \$100,000** to help fund the initial phase of a strategic initiative that will expand the Seminary's worldwide educational scope.
- **The Davis Foundation gave \$85,000** to fund five 100%-tuition

scholarships for our Founders Scholarship Award program, as well as the purchase of audio equipment and other technology upgrades for our classrooms.

- **French Gerleman Electric Company will provide 92 solar panel arrays for the J. Oliver Buswell Jr. Library** to help cut expenses for our campus's highest energy-using building. The panels will have a 22.5 kilowatt capacity, producing 30,070 kilowatt hours of electricity annually—the equivalent of 57 barrels of oil; 1,127,000 miles not driven; and 84 acres of trees planted in a year. The Seminary will lease the system from French Gerleman for three years, after which the company will donate it to the school. The city of Creve Coeur recently lauded the Seminary as one of only four institutions or businesses in the city to make such a commitment to solar energy.

Other Seminary News and Activities

- **Community Center Renovations.** We hope to begin major work later this year to make this key campus gathering place **a more inviting and family-friendly space** in which the entire Seminary community can grow in grace together. Funded partly by last year's **WIC Love Gift and other donations** we are in the process of raising, the renovations will include a larger interior dining space and exterior patio dining area, a community self-serve kitchen, a new café/coffee shop, more lounge and meeting space, a lower-level recreation area with elevator access, and family-friendly restrooms. In addition, many environmentally friendly and LEED concepts will be integrated into the design. The award-winning St. Louis firm of Trivers and Associates has been chosen as the architects for the project.
- **Old Building, New Purpose: The MTW House.** In 2010, FSI, the Counseling Department, and A/V Services moved from the old white house on campus to the top floors of Founders Hall and the Buswell Library. The house, now refurbished and repurposed as a residence for single male students, will be called **The MTW House** in honor of the many missionaries who serve the Kingdom through Mission to the World. The name is also a tribute to **Dr. Paul Kooistra**, coordinator of MTW, who served as the Seminary's third president from 1985 to 1994 and whose family was the last to reside in the house when it served as the president's home.

- **Lifetime of Ministry Classes Continue to Edify.** Our popular series of special weekend enrichment courses continues to provide church leaders and others with opportunities to further hone their ministry skills. **The courses are always free for Seminary alumni and spouses;** others pay only a nominal registration/audit charge of \$25. Sample offerings for this academic year included: Engaging the Global Culture of Emerging Generations, Shepherding God's People, Gospel-Centered Parenting, Essentials of Church Planting, Revisiting Christ and Culture, Theology and Practice of Prayer, Sense and Sexuality, The Politics of Ministry Practice, and Disability Ministry.
- **Additional Lecture Series and Conferences.**
 - **The Sixth Annual David C. Jones Theology Lectures.** Named in honor of Professor Emeritus of Systematic Theology and Ethics Dr. David C. Jones, this series highlights the Seminary's strong commitment to a warm and winsome understanding of the Reformed faith as we invite leading Christian theologians to encourage our community in the truth of the gospel. This year's speaker was **Dr. Michael Bird**, lecturer in systematic theology and New Testament at Ridley Melbourne Mission and Ministry College in Melbourne, Australia.
 - **The Second Annual Covenant Theological Conference.** Presented by the student-led Theological Fellowship at Covenant Seminary, this annual event features presentations from students and faculty at Covenant and from a variety of other evangelical schools. **Dr. Bob Yarbrough**, professor of New Testament, serves as faculty advisor for the Theological Fellowship.
 - **2020 Vision Discipleship Conference.** For the second time (the previous one being in 2011), the Seminary hosted one of these annual conferences put on jointly by Christian Education and Publications and Great Commission Publications with a focus on equipping church leaders for various aspects of youth and discipleship ministry.

Our Faculty: Equipping the Kingdom Through Scholarship and Service

Here is a brief sampling of the many significant ways in which our faculty have been serving not only the Seminary, but also the broader church through

their scholarship, publications, speaking and teaching engagements, and conference presentations over the last year.

- **Clarence DeWitt “Jimmy” Agan III**, associate professor of New Testament.
 - *Like the One Who Serves: The Imitation of Christ in the Gospel of Luke* (P&R, forthcoming).
- **Hans F. Bayer**, professor of New Testament
 - Taught on “Missional Emphases in the Synoptic Gospels” for the German branch of Columbia International University, and on “Discipleship” for International Fellowship of Evangelical Students campus ministry workers in Germany.
- **David B. Calhoun**, professor emeritus of church history
 - Served as featured speaker for the “From Calvin to Alabama” conference at Trinity Presbyterian Church in Opelika, Alabama.
- **David W. Chapman**, associate professor of New Testament and Archaeology
 - *Philippians: Rejoicing and Thanksgiving*, Focus on the Bible series (Christian Focus, 2012).
 - Led Israel Study Tour in January 2013 with colleagues Brian Aucker, Tasha Chapman, Brad Matthews.
- **Tasha Chapman**, dean of academic services, adjunct prof. of educational ministries
 - *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (IVP, 2013), co-authored with Bob Burns, former director of the Seminary’s Center for Ministry Leadership (CML), and Donald C. Guthrie, adjunct professor of educational ministries, and based on five years of research conducted by CML.
- **Phil Douglas**, professor of practical theology
 - Led annual church planting field trip to Chicago, Illinois, and a church planting training conference in Mumbai, India.
 - Preached at the 25th Anniversary Celebration for Heritage Presbyterian Church in Wildwood, Missouri, one of many churches he has planted.
- **Robert A. Peterson**, professor of systematic theology
 - *Life Everlasting: The Unfolding Story of Heaven*, co-authored with Dan C. Barber for the Explorations in Biblical Theology series (P&R, 2012).

- *Fallen: A Theology of Sin*, co-edited with Christopher W. Morgan for the Theology in Community series (Crossway, forthcoming).
- *The Kingdom of God*, co-edited with Christopher W. Morgan for the Theology in Community series (Crossway, 2012).
- *Why We Belong: Evangelical Unity and Denominational Diversity*, co-edited with Anthony L. Chute, and Christopher W. Morgan (Crossway, 2013)
- **Jay Sklar**, associate professor of Old Testament
 - Guest speaker at Reformation Conference at Riveroaks Reformed Presbyterian Church in Germantown, Tennessee.
 - Served as visiting instructor at Faculté Jean Calvin, Aix-en-Provence, France.
- **Richard Winter**, professor of practical theology and counseling
 - *When Life Goes Dark: Finding Hope in the Midst of Depression* (IVP, 2012)
 - Led workshops on counseling topics at the American Association of Christian Counselors National Conference in Branson, Missouri; at the annual L’Abri Conference in Rochester, Minnesota; and at the European Leadership Forum in Eger, Hungary.
- **Robert W. Yarbrough**, professor of New Testament
 - Taught at the 26th Seminar of the Center for Biblical Studies in Africa.
 - Served as program chair for the annual meeting of the Evangelical Theological Society and is currently president of the organization.
 - Taught Greek exegesis of the Johannine Epistles at the Southern Baptist Theological Seminary in Louisville, Kentucky, and at The Master’s Seminary in Sun Valley, California.
- **Daniel Zink**, associate professor of practical theology and counseling
 - Served as featured speaker for “Putting We Into You and Me” marriage conference hosted by Trinity Presbyterian Church in Kailua, Hawaii.

Financial Status

Last year we reported that the economy had affected the three main components of our overall budget—endowment, annual giving, and enrollment—in very specific ways. While the general economic situation has improved somewhat, the lingering effects of the last few years continue to

create challenges for us as for other educational institutions. We are pleased to report this year that, despite these ongoing challenges, we remain financially sound and stable. This is due in large part to careful stewardship by a faithful staff that has always been mindful of our need to conserve and manage resources well, and in part to the generosity of our donors, who continue to support this ongoing work and ministry. In addition, we have deferred, at least for the time being, the filling of four senior staff positions that have been vacated in the last couple of years. We praise God for his ongoing provision and prayerfully seek his will as we look for opportunities to grow the institution in new and beneficial ways.

- **Endowment.** As reported last year, our endowment initially suffered a loss of approximately 23% as a result of the liquidity crisis of 2008–09, but has recovered fairly well over the last couple of years despite occasional fluctuations in the market. Though not quite back to its pre-crisis levels, the endowment remains strong and, barring any further major market issues, should continue to grow.
- **Annual Giving.** As we noted in 2012, annual giving has been surprisingly stable for the last few fiscal years despite the economic situation. Yet, as we also noted, despite this, annual giving has not grown at a rate equal to the ongoing increases in our annual expenses. For the current fiscal year, our annual giving goal was \$1,950,000. As of March 13, 2013, \$1,144,152 of that amount had been received. We are working to raise the remaining \$805,848 by the end of our fiscal year (June 30).
- **Enrollment.** Last year's report noted that a ten-year upward trend in enrollment began to decline over the last two years. It is difficult to identify precisely the reasons for this trend, but among the contributing causes are: ongoing economic fluctuation, a poor housing market, the growth of denominations that do not necessarily require a Master of Divinity degree for ordination, a skepticism regarding residential education in general, a significant reduction of our distance offering with the elimination of our distance MA program for the past three years, the blessing of graduating two of our largest Master of Divinity classes in the past two years, and other factors. Still, though enrollment is lower than it was a few years ago, the downward trend of the last couple of years seems to have leveled off. Our statistics show that in fall 2009 our total headcount (actual students enrolled) was 872. This dropped to 845 in 2010, to 746 in 2011, then rose slightly to 748 in 2012; we project that fall 2013 enrollment will stay at the 748 mark. Looked at another way, fall

2009 saw 459 Full-Time Equivalents (FTE), with 460 FTE in 2010, 395 FTE in 2011, and 389 FTE in 2012; we project this to remain about the same for fall 2013. In terms numbers of new students enrolled, 2009 saw 237; 2010 saw 191; 2011 saw 178; and 2012 saw 186; again, we expect this to remain the same for 2013.

Conclusion: Going Forward and Outward for Christ

The Lord commanded his followers to “Go therefore and make disciples of all nations . . .” (Matt. 28:19) and said that, “You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8b). At Covenant Seminary, we take these commands to heart as we prepare pastors and other ministry leaders to equip their congregations to live out their faith in powerfully transformative ways as the gospel of the Kingdom advances geographically, generationally, and into every area of life.

But we could not do what we do without the prayerful and financial support of our PCA churches and the many individuals, families, and foundations which contribute to the spiritual and material well-being of this institution. As always, we are grateful to the Lord for his provision and thankful as well for everyone in our denomination and beyond whose intercession and encouragement enable us to continue training church leaders who are faithful to the Scriptures, true to our Reformed confession, and rooted in grace for a lifetime of fruitful ministry. May the Lord continue to bless this ministry and the PCA, and may he work to build his Kingdom through us all for the sake of his name and his glory.

Respectfully submitted,
Dr. Mark Dalbey,
Interim 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.

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3. That the General Assembly ask the Lord to bless Covenant Theological Seminary's search for a new president to lead the institution into a new era of fruitfulness, and that God would guide our 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.
4. 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.
5. That the General Assembly approve the minutes of the Seminary's Board of Trustees and Executive Committee (EC) of the Board of Trustees as noted below:

Stated Meetings of the Board

April 27–28, 2012
September 28–29, 2012
January 25–26, 2013
April 26–27, 2013

Called Meetings of the Board

April 16, 2012
November 16, 2012

Stated Meetings of the EC

March 9, 2012
April 27, 2012
September 28, 2012
December 21, 2012
January 25, 2013
March 12, 2013
April 26, 2013

Called Meetings of the EC

March 16, 2012
April 13, 2012
April 18, 2012
October 3, 2012
October 23–24, 2012
January 11, 2013

6. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2012, by Capin Crouse LLC, be received.
7. That the proposed 2013–14 budget of Covenant Theological Seminary be approved.

APPENDIX G

REPORT OF THE COMMITTEE ON MISSION TO NORTH AMERICA TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

SUMMARY OF MNA 2012 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: To serve PCA churches and presbyteries as they advance God's Kingdom in North America by planting, growing, and multiplying biblically healthy churches through the development of intentional evangelism and outreach ministries.

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.*

Mission to North America focuses on the development of church planting and outreach ministries resources according to the priorities reflected in the four key points above. The majority of PCA churches minister among the predominantly Anglo and middle to higher income people groups in North America, and the greatest concentration of the PCA is in the southeastern United States, which is also the most churched region of North America. We believe that God has blessed the PCA with the resources for a growing ministry among the constantly growing number of people groups in North America who are different from our current PCA majority, as well as those who live in the more unchurched regions of North America. We rejoice to report that a steadily growing number of PCA churches are developing

ministry among people of different ethnic groups and different socio-economic levels from the dominant culture of the PCA, and that the PCA is steadily growing in the more unreached regions.

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, and never has there been a greater opportunity and calling to fulfill the Great Commission (Matthew 28:16-20) beginning in our own PCA parishes. Unlike much of past immigration, new immigrants now settle in small towns and rural communities all across the United States and Canada in great numbers. That migration, combined with socioeconomic shifts, makes almost every PCA parish in North America a gathering of people from a variety of ethnic backgrounds and socioeconomic levels. How to change to minister in this context is the most frequent question addressed to MNA these days, coming most often from long-established PCA churches who have historically been totally Anglo in their makeup because of serving homogenous Anglo communities. There is urgency, in Great Commission terms, for the future health of the church in North America depends on our reaching our new neighbors for Christ.

We present this report rejoicing at what God has done during 2012, and asking that you join us in praying that 2013 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) for staff contact information and further details on all ministries and services offered by MNA.

– *TE James C. Bland, III, MNA Coordinator*

I. Church Planting. Brief Selected Highlights Indicating 2012 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: planting and growing healthy churches. *In terms of methodology, the goal of all MNA activity is to serve presbyteries and churches as they establish, build, and take ownership of church planting in their respective parishes.* For further details and contact information, visit the MNA web site: www.pcamna.org.

MNA serves churches and presbyteries by offering resources and assistance in:

- Vision that directs and shapes church planting.
- Strategic planning for values, goals, action plans.
- Prayer mobilization for harvest laborers (Matthew 9:38).
- Forming and equipping teams to advance the vision.
- Developing and cultivating church planters.
- Recruiting church planters.
- Assessment in the calling, competencies, and character of potential church planters.
- Training and mentoring in church planting principles.
- Placing church planters in suitable opportunities.
- Fundraising training and coaching.
- Coaching and care of church planters and spouses.
- Celebrating what God is doing in Kingdom growth through church planting in the PCA.

Church Planting, led by Ted Powers, with Jim Hatch in Church Planter Development and Alan Foster in Church Planter Recruiting:

- 43 church planters placed on the field in 2012, giving a three-year average of new church plants of 52 per year. 11 church planting apprentices were placed this year, giving a three year average of 12 per year.
- 51 church planter candidates were assessed in 2012.
- 5 seminary students served as a summer interns with experienced church planters.

Attachment 1 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

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involvement, while others utilized MNA services extensively. Teaching Elders assigned to a new site of a multisite church are included in this list as church planters placed on the field.

African American Ministries, led by Wy Plummer: Three African American men were ordained as Teaching Elders, for a PCA total of 45; seven mission churches are led by African American pastors.

Church Planting Spouses Ministry (Parakaleo), led by Shari Thomas: Parakaleo held four training events attended by 70 women in 2012. Parakaleo has 17 networks compared with 9 in 2011.

Haitian American Ministries, led by Dony St. Germain: there are 3 organized Haitian American PCA churches and 4 mission churches in the United States; several men are in training to serve as church planters.

Hispanic American Ministries, led by Hernando Sáenz: These numbers reflect total PCA involvement; MNA has varying involvement in each of these ministries:

- Teaching Elders: 31 Hispanic Americans serve as Teaching Elders (28 in 2011).
- Mission churches, churches, and other Hispanic oriented ministries number 35.

Korean Ministries, led by Henry Koh: There are an estimated 110 second generation pastors in the PCA. Approximately 10% of PCA churches are Korean language churches.

Leadership and Ministry Preparation (LAMP), led by Brian Kelso: LAMP sites grew from 23 to 27 during 2012; 281 students have completed 638 courses. Almost half of the Spanish LAMP curriculum is complete.

Native American/First Nations Ministries, led by Bruce Farrant: Held the fourth PCA Native American/First Nations Talking Circle in Billings MT.

Network of Portuguese Speaking Churches, led by Darcy Caires: There are currently 15 churches and mission churches.

Urban and Mercy Ministries, led by Randy Nabors: Teaching Elder Randy Nabors began fulltime with MNA in May 2012. 40 pastors participate in the New City Church Planting Network.

Western Church Planting Ministry, led by Brad Bradley: There are 256 PCA Churches in the Western region (including mission churches and multi-site); includes 50 mission churches. 13 mission churches began in 2011. Effective January 1, 2013, Brad Bradley began serving the Southwest and South Central Regions; MNA is in a planning process to determine future leadership in the 5 Western-most presbyteries.

II. Outreach Ministries. Brief Selected Highlights Indicating 2012 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: planting and growing healthy churches. *In terms of methodology, the goal of all MNA activity is to serve presbyteries and churches as they establish, build, and own their own church planting initiatives.* For further details, visit the MNA web site: www.pcamna.org.

Chaplain Ministries, led by Doug Lee: Total chaplains number 280; there are 195 PRCC military chaplains (compared to 185 in 2011); 77 civilian chaplains (no change from 2011); and 32 PRCC chaplain candidates (compared to 34 in 2011) were serving by the end of 2012. **See Attachment 2 for Chaplain Ministries report.**

English As a Second Language, led by Nancy Booher: 17 new ESL Schools began in 2012, compared to 11 in 2011. MNA sponsored 24 ESL Trainings.

Metanoia Prison Ministries, led by Mark Casson: Student correspondence increased from 318 to 646; grew from 58 churches to 70 during 2012.

Ministry to State, led by Chuck Garriott: Regular Bible studies, prayer breakfasts, and other forums continue in Washington DC and several state capitals.

MNA SecondCareer, led by Gary Ogrosky: Gary joined MNA Staff during 2012 and established a system to match ministry opportunities with volunteers and people seeking a career change.

MNA ShortTerm Missions & Disaster Response: Arklie Hooten:

- Called Andy Eisenbraun as MNA Disaster Response Specialist, Midwest Region; David Ingersoll for Mid-Atlantic Region;

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MNA Disaster Response Staff are now in place and available to prepare churches and coordinate disaster response in every coastal county from Brownsville TX to the Delaware Bay, plus major portions of the Midwest.

- During 2012, MNA coordinated response following 9 major disasters in North America, including tornadoes, wildfires, hurricanes, and floods.
- Ministry Agreement Covenant finalized with Grace PCA Dalton Georgia to establish a national disaster response warehouse on their property. Fundraising underway.

Special Needs Ministries led by Steph Hubach: Consultation services to 104 PCA churches compared to 77 in 2011. Distributed 420 Disability Educational Gift Packs along with training underway, funding provided by the 2010 WIC Love Gift.

III. MNA Stewardship and Finances: 2012 Progress

A. Ministry Ask/Askings Giving:

MNA was supported in 2012 by 917 churches giving \$1,934,585 and 1,228 individual donors giving \$914,048. 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 or RE Church Relations Director Stephen Lutz 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 supporting 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 \$80,000, 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 **\$32,100** given to the **2012 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.

IV. Recommendations:

1. That having reviewed the work of the **MNA Coordinator** during 2012 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 2012 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.
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.

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3. That the General Assembly **adopt the 2014 MNA Budget** and commend it to the churches for their support.
4. That the General Assembly **adopt the 2012 MNA Audit**.
5. That **TE Chaplain Delbert Farris, RE Bentley Rayburn, and TE Stewart Sherard**, be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2017.
6. That **Overture 2 from North Texas Presbytery to “Amend BCO 5”** be referred to MNA Permanent Committee for the coming year, to propose revisions to perfect *BCO 5*; the review will include but not be limited to the amendments presented in the overture. The MNA Permanent Committee will bring a recommendation on Overture 2 to the 42nd General Assembly. Grounds: Further refinement of *BCO 5* would be helpful; the content of Overture 2 should be considered, along with other input, to complete the process.
7. That **Overture 3 from North Texas Presbytery to “Amend BCO 8-6”** be referred to MNA Permanent Committee for the coming year, to propose revisions to perfect *BCO 8-6*; the review will include but not be limited to the amendments presented in the overture. The MNA Permanent Committee will bring a recommendation on Overture 3 to the 42nd General Assembly. Grounds: the current wording of *BCO 8-6* was written when there were no defined presbyteries throughout most of the US and Canada. A more complete review of the call of an Evangelist and its definition is appropriate.
8. That **the Guidelines found in Attachment 6** be approved, in response to Overture 38 to the 40th General Assembly [Update Presbytery Multiplication Guidelines].
9. That **Overture 9 from James River Presbytery to “Form Tidewater Presbytery,”** be answered in the affirmative.
10. That **TE (COL) Peter Sniffin**, be appointed to serve as PCA member of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2014, replacing TE Malcolm (Mack) Griffith.
11. That **TE (ILT) Charlie Dey**, be appointed to serve as PCA member of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2017, replacing TE Chaplain Delbert (Del) Farris.

Attachment 1**2012 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 2012. 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 multisite 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.

Presbytery	Church Planter's Name	Location
Blue Ridge	Waters, Brian	Christiansburg VA
Calvary	Barbee, Brett	Anderson SC
Central Indiana	Herron, Dan	Bloomington IN
Central Indiana	Hickman, Pat	Indianapolis IN
Central Florida	Gullett, John	Lake Nona/Orlando FL
Central Georgia	Horne, Scott	Valdosta GA
Covenant	Clayton, John	Fort Smith AK
Eastern Pennsylvania	Hollenbach, Mike	Easton PA
Evangel	Hardy, Alton	Fairfield/Birmingham AL
Evangel	Hill, Quinn	Leeds AL
Evangel	Hutchinson, Rick	Springville AL
Great Lakes	McVicar, Ryan	Royal Oak/Detroit MI
Gulf Coast	Moore, Scott	Mobile AL
Heartland	Lemmon, Chris	Kansas City KS
Illiana	Straight, Jerry	Evansville IN
Iowa	Doughan, Larry	Waterloo IA
James River	Duncan, Gordon	Spotsylvania VA
Korean Southeastern	Ju, Myungshik	Tampa FL
Korean Southeastern	Lee, David	Atlanta GA
Metro Atlanta	Bradley, Zach	Brookhaven/Atlanta GA
Metro Atlanta	McEntyre, Trent	Atlanta GA
Metro Philadelphia	Cho, Donny	Philadelphia/East Falls PA
Metro Philadelphia	Hu, Yuanqi	Philadelphia/Wynnewood PA
Nashville	Boyd, Paul	Murfreesboro TN
North Texas	Lafferty, Patrick	Duncanville TX

MINUTES OF THE GENERAL ASSEMBLY

Northern California	Chung, Michael	Castro Valley CA
Northern California	Hertzell, Chad	Sacramento CA
Northern California	Peach, Mark	Salt Lake City UT
Northern California	Savage, Tom	Chico CA
Northwest Georgia	Stancil, Jody	Cartersville GA
Ohio Valley	Grindstaff, Chad	Hamilton OH
Pacific	Phillips, Eric	Las Vegas NV
Pacific Northwest	Bosserman, Brant	Seattle WA
Pacific Northwest	Davidson, Jason	Seattle WA
Palmetto	Kneeshaw, Keith	Irmo SC
Pittsburgh	Labby, Kevin	Jeannette PA
Potomac	St. Clair, Joel	Silver Spring MD
Rocky Mountain	Tippetts, Jason	Colorado Springs CO
South Coast	Castro, Christian	Chula Vista CA
South Coast	Rochester, Ben	El Cajon CA
South Florida	Boland, Tommy	Deerfield FL
South Texas	Standridge, John	Kerrville TX
Southwest Florida	Light, Steve	Tampa FL

2012 Church Planting Apprentices

Presbytery	Apprentice's Name
Southern New England	Allebach, Jarrett
North Texas	Cantu, Jahaziel
Metro New York	Choi, Jeffrey
Gulfstream	Cunningham, JC
Missouri	Hollenbeck, Dale
Pacific Northwest	Joines, Greg
Central Florida	Milgate, BJ
Northern California	Mills, Brad
Eastern Pennsylvania	Policow, Nick
Houston	Schwartz, Chris
Southern New England	Shields, Corby

2012 MNA/Covenant Theological Seminary Church Planter Interns

Interns	Mentors	Church/City
Burdette, Joshua	May, Ron	Chicago IL
Earman, Joshua	Sawyer, Bob	Boston MA
Galloway, Caleb	MacDonald, Brian	Montgomery AL
Grimm, Justin	Moore, Jason	St. Louis MO
Kabyn Vikesland	Houmes, John	St. Louis MO

Attachment 2

MNA CHAPLAIN MINISTRIES REPORT ON 2012 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, 2012, the PCA had 25 military chaplain candidates in seminaries, 127 military chaplains, 68 civilian chaplains, and over 90 more men in various stages of processing towards some type of chaplain ministry. The PCA is privileged to endorse chaplains for service in our government institutions, including the Armed Forces and Veteran Affairs (VA) hospitals; in civilian hospitals, correctional facilities, hospices, retirement centers, and nursing homes; Civil Air Patrol; police and fire departments -- to minister to those who might otherwise not have the opportunity to be pastored and disciplined. Reports from our chaplains consistently attest to positive responses to the Gospel. We are blessed to live in a nation that invites us to send chaplains into our institutions to minister to individuals and families. We can be grateful that God sends us men who are fearless as they serve Christ wherever they are.

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 304 military and civilian chaplains and chaplain candidates.

CHAPLAIN CARE: Much of Chaplain Ministries is visiting chaplains and serving as the “pastor to the pastors.” 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...personal visits help!

PLEASE JOIN IN PRAYER FOR OUR RESPONSE TO THESE CHALLENGES:

- Religious liberties are being challenged in the military due to recent legal and cultural changes. MNA Chaplain Ministries is partnering

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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.

We need churches to call our Chaplain Candidate men after they finish seminary. The military requires 2 years of post-seminary, post-ordination parish experience. Missions minded churches that see themselves as 2-year mentors for these men are required.

RECRUITMENT AND OPPORTUNITY TO SEND ADDITIONAL CHAPLAINS: Our goal is to recruit an additional 20 chaplains and chaplain candidates during the year 2013. We call on our churches to encourage their pastors to serve as Reserve Components chaplains. Our MNA Chaplain Ministries web site has additional information for those seeking institutional chaplaincy ministry (www.prcc.co). Civilian chaplain opportunities are more limited and work on different models. Occasionally, we are informed of available civilian chaplain positions. Therefore, we encourage Teaching Elders who are interested in VA, hospital, corrections, and other civilian institutional chaplaincies to inform us of your desire(s) so that we can contact you when opportunities come to our attention. E-mail us with your contact information at ChaplainMinistries@pcanet.org

FINANCIAL SUPPORT OF MNA CHAPLAIN MINISTRIES. Income for 2012 was \$371,249, an increase of \$17,000 over the \$354,303 received in 2011. Our goal is that 300 PCA congregations include Chaplain Ministries in their annual missions budget for at least \$600 per church. In 2012, we received financial support from 120 churches. We need more churches to be praying for our chaplains, their ministries, and their families.

CONGREGATIONAL SPONSORSHIP PROGRAM. 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. If you and your congregation are willing to participate in this program, please contact Gary Hitzfeld at ChaplainMinistries@pcanet.org for additional information.

PURPLE STAR CERTIFICATE GIVEN TO CHURCHES WHO SPONSOR CHAPLAINS AND GIVE. Many churches not only pray for chaplains, but also sacrificially provide financial support to MNA Chaplain Ministries. To honor these 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. Please contact us for more information (678-825-1251 or ChaplainMinistries@pcanet.org).

MISSIONS CONFERENCES: An increasing number of congregations during the past year have included chaplains in their respective missions conferences. Feedback has been excellent. We encourage you to include this ministry in your upcoming missions conference. Contact us and we will locate a chaplain to speak to your various church groups and/or worship services about MNA Chaplain Ministries.

Chaplain Ministries Staff: I am delighted to work with two superb PCA men who help make a strong “3-strand rope”: RE Gary Hitzfeld and TE Ron Swafford. Our work is effective because of them.

TE Doug Lee

MNA Chaplain Ministries Coordinator

Executive Director, Presbyterian and Reformed Commission on Chaplains and Military Personnel

Attachment 3

MNA STAFF MEMBERS

TE Jim Bland	Coordinator
Nancy Booher	English as a Second Language (ESL) Ministries Director
RE Brad Bradley	Southwest/South Central Church Planting Ministry Coordinator
TE Darcy Caires	Network of Portuguese Speaking Churches Coordinator
Cristina Caires	Church Planting Spouses Ministry (Parakaleo) Network Development Director
RE Mark Casson	Metanoia Prison Ministries Director
Andy Eisenbraun	Disaster Response Specialist, Midwest Region
TE Bruce Farrant	Native American & First Nations Ministries Coordinator
TE Alan Foster	Church Planter Recruiting Director
TE Chuck Garriott	Ministry to State Director
Maria Garriott	Church Planting Spouses Ministry (Parakaleo), Special Projects
TE Jim Hatch	Church Planter Development Director
Vicki Hicks	Business Manager
RE Gary Hitzfeld	Chaplain Ministries Associate Coordinator (Civilian)
RE Arklie Hooten	MNA ShortTerm Missions & Disaster Response Director
Stephanie Hubach	Special Needs Ministries Director
DE David Ingersoll	Disaster Response Specialist, Mid-Atlantic Region
TE Brian Kelso	Leadership and Ministry Preparation (LAMP) Director
TE Henry Koh	Korean Ministries Coordinator
TE Doug Lee	Chaplain Ministries Coordinator
DE Rick Lenz	Disaster Response Specialist, South Central Region
RE Stephen Lutz	Church Relations Director
TE Fred Marsh	Associate Coordinator
TE Dion Marshall	Metanoia Prison Ministries Associate Director
TE Curt Moore	Disaster Response Specialist, Gulf Coast
TE Randy Nabors	Urban and Mercy Ministries Coordinator
TE Gary Ogrosky	MNA SecondCareer Ministries Director
DE Keith Perry	Disaster Response Specialist, Florida
TE Wy Plummer	African American Ministries Coordinator
TE Ted Powers	Church Planting/Midwest Church Planting Ministry Coordinator
DE Glen Pressley	Disaster Response Specialist, South Atlantic
Tami Resch	Church Planting Spouses (Parakaleo) Ministry Asc Director
TE Hernando Sáenz	Hispanic American Ministries Coordinator
Shari Thomas	Church Planting Spouses (Parakaleo) Ministry Director
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	Disaster Response Administrative Assistant
Rachel Bratley	Accounting Assistant
Barbara Campbell	MNA SecondCareer Ministries Facilitator

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Diane Doss	Receptionist-Administrative Assistant
Michelle Foster	Accounting Manager
Jill Gamez	Assistant Accounting Manager
Marcia Hill	Accounting Assistant
Michael Hutcheson	Accounting Assistant
Tracy Lane-Hall	Business Executive Assistant
Sherry Lanier	MNA Short Term Missions/Disaster Response Facilitator
Shelly Marshall	Metanoia Prison Ministries Assistant
Ann Powers	Midwest Church Planting Ministry Assistant
Martha Robinson	Ministry to State Administrative Assistant
Grace Song	Korean Ministries Administrative Assistant
Karen Swartz	Social Media & Web Communications Assistant
Nancy Swindler	Assessment Assistant

Attachment 4

MNA COMMITTEE MEMBERS

Class 2017

TE Matthew Bohling
RE Frank Griffith
RE Don Rickard

Class 2016

RE Gene Betts
TE Hunter Brewer

Class 2015

RE Pat Patterson
RE Bob Sawyer
TE Terry Traylor

Class 2014

RE Don Breazeale
TE Phil Douglass
TE Thurman Williams

Class 2013

TE Jeff Elliott
RE John Jardine
RE Bill Thomas

Alternates

RE Ken Pennell
TE Doug Swagerty

Attachment 5

**BETHANY CHRISTIAN SERVICES 2012 ANNUAL REPORT
TO PRESBYTERIAN CHURCH IN AMERICA**

"Sing a new song to the Lord. For He has done great things." Psalm 98:1 NLV

Dear Mission to North America and Members of the Presbyterian Church in America,

I keep hearing about the wonderful work of the Presbyterian Church in America. I want to thank you for your continued prayers and the financial support from your churches and members to Bethany Christian Services. We are humbled and thankful to God for His blessings, and for your ongoing partnership to save the lives of unborn children and to ensure that all children become part of a loving, Christian family.

In 2012, Bethany continued on its path of growth with a very exciting and busy year. We set a goal to touch the lives of 75,000 children per year by 2015 and we believe we will reach our goal. Our staff is very passionate about demonstrating the love and compassion of Jesus Christ by protecting and enhancing the lives of children and families through the quality social services we deliver.

This year we underwent dual accreditation for all our programs, including our International program. We continue to make changes in our Sponsorship model and added nearly 1,000 sponsorships in 2012. Our International Department has opened programs in Ghana and Uganda, expanded our work in China, and is actively pursuing accreditation to facilitate adoptions in Swaziland.

These changes were all necessary and good, but it took time and money; and I believe it did impact our performance as we were implementing these changes. Overall, Bethany's service revenue increased by 7 percent in 2012, and our contributions increased by 14 percent; however, our expenses increased by 7 percent. This put Bethany in a position of having a small operating loss for the year. Gratefully, we continue to be financially strong and healthy, and God has provided us with the necessary reserves in cash to cover all of our expenditures.

Bethany continues to grow in our outreach to children:

1. In 2012, we also began to facilitate adoptions in Ghana and Uganda, and we have been reapproved in Haiti. Our work in Haiti is increasing, and we are currently partnering with 80 Haitian churches to prevent child servitude and slavery. Our efforts are supported by the Haitian

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Christian community and in the United States, as well as the Haitian government and UNICEF. Over 650 people have participated in advocacy training—raising awareness of the inherent value of children and recognition of their rights. We continue to work closely with our partners in Haiti to provide family preservation services.

2. Through Bethany's Safe Families for Children™ ministry we partner with churches to provide voluntary care for children whose parents are experiencing a crisis. Rather than see the child enter into the foster care system, these Christian families offer support in a time of need and reunite children with their families in a stronger home environment. In 2011, this ministry spanned across 18 Bethany locations. At the end of 2012, it grew to 25 locations with further expansion anticipated.
3. Bethany's private adoptions in 2012 decreased. Bethany has appointed an ad hoc committee to look at how we can expand our services to women who are experiencing an unplanned pregnancy. We are pleased with our efforts to date and have seen a large increase in the number of birthparents we serve.

In addition, Bethany is very concerned with the erosion of religious freedom in the United States. We are actively opposing the mandatory HHS requirement to provide birth control, abortion drugs, and services. We worked with the State of Virginia in the passage of a law that protects a faith-based organization from having to provide adoption services with same sex couples. We are working now in the State of Michigan and looking for other states to achieve these same actions.

Lastly, I wanted to recognize that Merv Auchtung, Bethany's former CFO and now COO, will be retiring in April of 2013. He has provided quality service during his tenure, and Bethany has been blessed through his efforts.

God has blessed Bethany in 2012 with many opportunities to serve Him, and we are humbly seeking His direction and guidance in all that we do. I would like to sincerely thank the Presbyterian Church in America for our long-term partnership in protecting and enhancing the lives of children and families.

I am pleased that Bethany and the Presbyterian Church in America have an ongoing relationship and partnership spanning over many, many years. Bethany's work would not be possible without your prayers and your financial support.

Sincerely,

William J. Blacquiere
President/CEO

Attachment 6

GUIDELINES FOR FORMING NEW PRESBYTERIES THROUGH THE DIVISION OR MULTIPLICATION OF EXISTING PRESBYTERIES

Background and Direction Provided by *The Book of Order*:

Book of Church Order Chapter 14 presents as one of the duties of the General Assembly: “To erect new Presbyteries, and unite and divide those which were erected with their consent;” (14.6.e). Historically, the General Assembly has viewed “with their consent” as the key phrase, and has therefore granted maximum latitude to Presbyteries in this process. Thus the burden falls upon the Presbytery to evaluate her own circumstances and resources in coming to a careful decision to proceed with division.

Book of Church Order Chapter 13, *The Presbytery*, describes the composition and duties of the Presbytery. As Presbyteries grow in the number of congregations and membership they include, there may come a time at which division of the Presbytery may be helpful. Of particular note when considering the division of a Presbytery is the list of responsibilities detailed in *BCO* 13-9. On the one hand, Presbyteries should be small enough that these responsibilities are manageable and can be carried out meaningfully. On the other hand, Presbyteries must be sure that they have the resources necessary to fulfill these responsibilities.

The guidelines which follow are presented to assist the Presbytery in evaluating when it may be time to divide, and what factors to take into consideration when making that decision. These guidelines are drawn from experience and observation since the inception of the Presbyterian Church in America.

These guidelines are only guidelines. By the vote of one or (if necessary) more Presbyteries and approval by the General Assembly, Presbyteries may be formed which do not meet these guidelines. In such situations where the guidelines will not be met, Presbyteries are urged to consider carefully whether or not God’s work will be advanced through the formation of the new Presbyteries.

The current Korean language Presbyteries represent an overlay with the English language Presbyteries geographically. The Korean language Presbyteries are geographical Presbyteries, and they are encouraged to follow the same guidelines in division and formation of new Presbyteries.

General Guidelines for Dividing Presbyteries:

- Consideration of the impact of a Presbytery division on the functions of the Presbytery, especially in her ability to grow and multiply churches:
 - 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.
 - A Presbytery should have regional cohesiveness. The Presbytery should have a geographical spread that is as reasonable as possible to facilitate planting churches, encouraging fellowship, participating together in shared ministry and conducting the necessary business of the Presbytery. The specifics of the geographical considerations vary greatly according to density of populations and the number of PCA churches in each population center.
 - Care should be taken to ensure that the resulting new Presbyteries will be strong enough to grow in a healthy way. Toward that end, the burden falls on what will become the stronger Presbytery to ensure that the weaker will have sufficient resources before moving toward division. The division should proceed only if there is a majority vote in favor of the division in both of the new Presbyteries that will be formed by the division.
- Numeric guidelines:
 - A Presbytery should have a minimum of 10 churches and mission churches.
 - A Presbytery should have a total communicant membership of at least 1,000.
 - A Presbytery should have at least 3 churches each having a membership of at least 125 communicant members.
- If Presbytery boundaries partition metropolitan areas, they should:
 - Follow the Edge City concept, so that each new Presbytery formed has opportunities for church planting that are cohesive within her boundaries.
 - Understand that cooperation across Presbytery boundaries will be necessary in planting churches, since opportunities

for planting by one congregation may cross into the bounds of the other Presbytery.

- Keep the Presbyteries united in some form of (formal or informal) church planting network, so that the resources of both Presbyteries can be utilized for church planting.

Counting the Cost: Time, Talent, and Treasure.

The resources of the Presbytery include the stewardship of the time, talent, and treasure of the current and potential future Presbyteries.

- Care should be taken to ensure that there will be a good distribution of time, talent, and treasure in the new resulting Presbyteries.
- Church planting momentum usually declines following a Presbytery division unless church planting efforts remain coordinated in a formal or informal church planting network that combines the resources of both of the original Presbyteries.
- All essential positions must be replicated in the new Presbytery. Therefore, the number of leadership positions doubles. The additional cost of time, talent and treasure should be counted and carefully considered.

Procedures for Division

- Special care should be taken to ensure that the division of a Presbytery is not made in haste or without adequate consideration of the needs of all parties involved. At the earliest stages of discussion of possible division (including informal discussion), those initiating the discussion:
 - should take care to ensure that all churches and teaching elders (including missionaries and other out of bounds members) who will possibly be affected are fully informed of the discussion as early as possible;
 - should communicate with the Stated Clerk of the Presbytery, who in turn should communicate with the entire Presbytery;
- Should be encouraged to contact General Assembly Mission to North America and the General Assembly Stated Clerk very early in the process as well, for any assistance the Permanent Committees may be able to offer in making a smooth transition and in giving advice that may be helpful to the planning process; and
- Should target the first meeting of a Presbytery in the summer or fall of the year so that they may be able to fully participate in the nominating process of General Assembly without undue delay.

APPENDIX H

REPORT OF THE COMMITTEE ON MISSION TO THE WORLD TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Our Purpose: Mission to the World (MTW) is the mission-sending agency of the PCA, helping to fulfill the Great Commission by advancing Reformed and covenantal church-planting movements through word and deed in strategic areas worldwide.

Our Mission: Mobilizing the Church for growth.

Our Motto: Grasping God's grace personally to give God's grace globally.

Global Missions Conference 2013—It is time to register for the 2013 PCA Global Missions Conference, co-sponsored by MTW and RUF! The theme of this year's conference is, "The Spirit Moves." We will be celebrating the way in which the Holy Spirit is moving and advancing the Kingdom of our God. Our key speakers will be: Ravi Zacharias of Ravi Zacharias International Ministries; Giotis Kantartzis from the Greek Evangelical Church; Rod Mays, the coordinator of Reformed University Ministries; and Dr. Paul Kooistra, coordinator of Mission to the World. We will be led in worship by Kevin Twit of Indelible Grace. There will be numerous opportunities for networking and training through a multitude of quality break-out sessions hosted by leadership from around the world. Registration and more information can be found at www.mtw.org.

Eighty-Five Countries—God is giving MTW the privilege of being part of the Great Commission in eighty-five countries. The Lord said that the Church's work of missions would cover the globe (Acts 1:8), and it does! We don't think you could live in a more exciting time than right now, as far as God's worldwide kingdom work is concerned. Our work in God's worldwide kingdom comes in many forms.

Because of the tremendous growth of the Church, MTW is involved in theological education in more and more places. Eighteen years ago we did not work in this arena. Since then, we have established or helped to establish seminaries in Eastern and Western Europe, West Africa, South Africa, the

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Caribbean, the Middle East, Southeast Asia, the South Pacific, and Australia, to name a few. MTW missionaries have also published so many books we cannot keep count. The truth is you cannot plant lasting churches if you don't train pastors to be faithful to the Word of God.

MTW strives to plant churches that transform communities. In practical terms, this means that directly connected to and an integral part of our Word ministry is deed ministry that meets the needs of the communities where we work. We are involved in long-term and short-term medical ministry worldwide, including a focus on AIDS ministry in Ethiopia. English as a Second Language and English camps are an effective inroad in many places. Disaster relief in Indonesia, India, Haiti, and Japan, to name a few, has led to reconstruction, evangelism, Bible study, discipleship, Christian education, church renewal, and planted churches. We work in international campus ministry in cooperation with RUF. We work with the poor to minister to the orphans, the widows, the abandoned, and those exploited through human trafficking. We have growing work through business as mission and micro-enterprise. In this modern, diverse age we are finding new ministry focus in many places through art and media. Churches develop, are renewed, and grow as we introduce people to Christ and address their practical needs.

You will see in our report a slight decline of 10 in our long-term missionary numbers. Actually, our workforce worldwide is growing steadily and significantly. In 2012 we worked with 1005 national partners all over the world (an increase of 98 over the prior year). In a few cases they work for us in ministry. In many ministries we come alongside to support nationals and help enhance their ministries. When their work has matured and they no longer need us we move to work with others. In a growing number of cases the nationals do the leading. We work for them, learn from them, and we lend our ministry talents and abilities where we are asked by them. Increasingly they are directly involved in our long-term ministry planning as an organization. Our work with nationals is a very effective way to amplify the work of our U.S. missionaries.

We believe we will continue to see significant progress in the places we work, whether we are measuring the ministries in Europe, admittedly a very difficult field, or Asia, where God is building His Church in remarkable ways. We are seeing revival in Vanuatu, reformation in Nepal, churches planted in West Africa and Cambodia, renewal in Australia, an awakening in Germany, and new pastors in France. God's Spirit is moving around the world. Equally exciting is the possibility that as the U.S. Church becomes more involved with missions at home (as the nations are moving to the

United States) and around the world, it could well be the way God brings about revival in our own churches.

We are grateful and humbled by all who have given over the last year to meet the needs of our missionaries and ministries around the world. Following are examples of God’s work of which MTW and the PCA were privileged to be a part in 2012.

2012 GLOBAL MINISTRY HIGHLIGHTS

ASIA/PACIFIC

Japan and Thailand—New church-planting teams have been formed in the last year or so or are currently being formed in Japan and Thailand. These two countries are among the least responsive ones in the Asia area, so we rejoice that the Lord is calling many new leaders and team members to form church-planting teams in:

- Urayasu, Japan
- Toyosu, Japan
- Osaka, Japan
- Downtown Bangkok, Thailand
- Southern Thailand

Vanuatu—The Lord continues to form “people group movements” from time to time. In the South Pacific Island country of Vanuatu (formerly New Hebrides), 7000 people or more from the Jon Frum cult have come to Christ and are being integrated into the Presbyterian Church in Vanuatu. MTW has worked with the Presbyterian Church to develop a three-year long strategy in which local missionaries have been living in the villages of the former cult members to evangelize, disciple, and start churches for those folks. Tom and Margaret Richards from Australia moved to Vanuatu in early 2013 to continue this ministry, oversee the ongoing work of these local missionaries, and raise-up future pastors and leaders from among the new believers.

Other examples of coming alongside nationals and helping to facilitate their ministry—Two new seminaries and many new worshipping congregations have been formed recently in a couple of the more “sensitive” (or closed) countries in the Asia/Pacific area. In these countries congregations usually meet in homes, offices, or businesses. The leaders are usually employed in the marketplace and don’t have the needed practical or theological training. Much of our effort has been to provide training for these leaders and then to help them develop more healthy new congregations.

ENTERPRISE FOR CHRISTIAN–MUSLIM RELATIONS

Middle East—Our work in a number of Middle Eastern countries continues to grow and mature. Among the disenfranchised demographic strata of society there is growing openness despite a growing religious/political opposition to our ministries in particular and the gospel in general. God's providences are good in whatever form they present themselves.

Country 1: A partner congregation has purchased a building for use as a new ministry center. This facility will consolidate all of their ministries under one roof. Also, one of our national pastors has started an international, English-speaking service primarily for ex-pats in his region. Attendance is usually less than ten but this is meeting a need that has never been met before. He is also starting a Christian radio station, the first in the region, and has received initial approval from the local government.

Country 2: A Business as Mission team has set up a company in the region. In October three Enterprise leaders joined them to review their team and business progress. The business side, which will have major impact on Arab outreach around the Middle East, is developing well. Local opportunities to start Arab ministry are also emerging.

Europe—New work in Greece started this year with the arrival of a new team there. They will focus on Farsi-speaking work among Muslim immigrants. New contacts are being made among our Enterprise for Christian-Muslim Relations (“Enterprise”) workers throughout the region.

The East London church plant continues to move forward with International Presbyterian Church (IPC) ordination for one of the pastors. A new Muslim-background, believing (MBB) leader has shown a great deal of promise as we move forward in developing a partnership with him.

At another location two infant baptisms were performed in our Turkish-speaking church. This is quite a step forward for church members as they have grown in their understanding of Covenant theology. Also a Farsi-speaking group has started to meet in the same location.

Women's Ministry—The first Enterprise women's conference was held in October. Forty-three women attended and spent time in regional and large group settings, encouraging one another in their ministry in the Muslim world. Worship, thanksgiving, and prayer were the key components of this important set of meetings.

EUROPE

Europe Leadership Team Formation—In 2011 MTW-Europe went through a redesign process to evaluate needs of field personnel, in an effort to realign its leadership structure according to the current ministry climate. Through this process, a new Europe Leadership Team (ELT) was formed in 2012 to assist the International Director for Europe in overseeing MTW’s work on the “old continent.” Rather than the regional model that was implemented a decade earlier, a more relationally-based leadership structure was designed that will allow for cross-pollination of ideas and collaboration in ministry to occur between the various MTW works on a continental level. The new Europe Leadership team is comprised of nine people:

- The International Director for Europe serves as the Team Leader, and will focus on networking, new field development, and partnerships;
- Five Area Leaders for Ministry Oversight, who provide leadership in the areas of vision, strategy, and shepherding within the context of the overall vision and policies of MTW-Europe;
- An Area Leader for Member Care, who seeks to assure that each MTW-Europe missionary has a nurturing environment in which he/she can thrive spiritually and emotionally;
- An Area Leader for Member Development, who heads up a team of missionaries and nationals who are available to serve every MTW-Europe member in the areas of education and professional growth;
- An Area Leader for Member Services, who ministers to MTW-Europe field personnel by coordinating communication and administrative support for our Europe-based missionaries and national partners, enabling them to more effectively carry out the respective ministries to which God has called them.

Praise the Lord for the new leaders that He has raised up to oversee MTW’s work in Europe, and pray that the synergy and excitement for Kingdom expansion that has already begun would gain momentum.

New National Partnerships—In 2012 MTW-Europe established several new strategic ministry alliances with national partners who have a passion for church planting.

- Career missionary Chery Flores has been invited to work alongside Catalán church planter Xavi Memba in the *Esglesia Ciutat Nova 22@* in Barcelona, Spain.
- Christopher and Stephanie Elmerick, Team Leaders for the Berlin-Boxi Team, have been invited by German church planter Alex

Deuscher to reach the Friedrichshain area of Berlin in a new work called *Projekt:Kirche*. The work is off and running, with 20 people attending their first start-up meeting in December.

- Also in Germany, career missionaries Sam and Elizabeth Goodwin have been invited by German pastor Steffan Mueller to assist with establishing the *Gospel Church Muenchen*.
- International Director Ken Matlack has received requests from national pastors in Ghent, Belgium, and Rotterdam, Netherlands, asking for MTW to send church-planting personnel to assist them in implementing the vision God has given them for reaching their respective cities with the gospel. A vision trip to Belgium is scheduled for September 2013, and the hope is that soon there will be candidates interested in deploying to both of these potential new fields.
- Bing and Stacy Davis and Rob and Jenny Ilderton were approved by CMTW in September 2012 for career service in the United Kingdom. Both couples will be assisting the IPC with new church-planting efforts.

Praise the Lord with us at the new fields and partnerships he has allowed MTW to pursue this year!

LATIN AMERICA

Colombia—Rev. Dr. Gary Waldecker reports from Bogota that Apprenticeship in Mission (AIM) is a new initiative of MTW Latin America designed as an extension of MTW's current pre-field preparation by providing hands-on training in cross-cultural church planting for all new missionaries assigned to this area of the world. AIM was developed and is carried out by MTW's Missional Learning and Development Team in conjunction with our Bogotá church-planting team and their Colombian partners. The program has two main phases: twelve months of language study, and eight months of closely supervised church planting. During the first phase the apprentices are in language school in Bogotá, and the MLD Team helps them deal with the stresses of living cross-culturally and with how to make good use of the language in the culture. During the second phase, the MLD Team gets involved with them in church planting in conjunction with our MTW team and its Colombian partners. The apprentices see cross-cultural church planting modeled, are given specific opportunities to get involved, and are given regular feedback on how they are doing.

Honduras—MTW's Honduras team continues to grow, finishing work on two ministry centers in key areas related to their regional focus: Armenia

Bonito and downtown La Ceiba. According to Team Leader Mike Pettengill, the team is recruiting to add church planters, school teachers, and others so that they can expand their ministry. A significant praise is the Lord's provision of a Honduran doctor to run the medical clinic in Armenia Bonito and for Pastor Jesus Caseres to lead the church plant there. Mike, in a recent letter, asked for prayer related to "the continued success of the used clothing store which is run by residents of the teen mothers' home, for the two new interns, one two-year couple, and one career couple that will be joining the team this year, for the ongoing construction of the OneChild drop-in center where eight to twelve homeless kids, which currently meet in another facility, will ultimately find care and shelter."

Haiti—An important update from Rev. Gordon Woolard, who serves colleagues in Haiti. Gordon writes, "Haiti. Yes, it is easy to criticize, big deal. Even while I was in Gonaïves last week teaching a group of fifteen church leaders there ran a New York Times article bringing up the same issues with the same photos. 'Look at the waste. Where's the progress? It's all so slow.' Well, I'm determined to show bits of progress . . . thanks to committed pastors like my Mission to the World colleague, Esaie Etienne. He's organized the theology training program that I've been associated with for seven years. Guys are maturing in Dociné and leadership. New churches are being planted. He's helped found a school in the village of Dociné where 225 kids attend. This fall they will have 270! All the teachers have proper teacher certificates. It's not slip shod: neither the quality of the school construction or the academics. [There is] the new block house that one of the young ladies in the church lives in with her nine brothers and sisters. Esaie led the church to build the home only with Haitian resources. The girl is the only believer in the family and it was quite a sign of love for the whole family to benefit from her association with Trinity Church. Ah, Haiti. A country where you experience the middle ages up to the 21st century in one day. Vigorous energies! Spinning wheels! Pray for Esaie and all the faithful people who are rebuilding the nation."

SUB-SAHARAN AFRICA

MTW/TIMO—The MTW Training in Ministry Outreach (TIMO) program (<http://timo-aim.com/>) entered a new phase with the decision to accept an invitation from Africa Inland Mission to place the McReynolds and Schoepp families on a team in Madagascar. It is hoped that the McReynolds and Schoepp families will develop skills from their experience in Madagascar to enable them to lead an MTW/TIMO team to another site in the future. The emphasis of this new team is to work among an unreached people group with

the goal of seeing a community of believers. An additional praise from the MTW family in Africa is new and younger families serving in Zimbabwe, Uganda, and South Africa.

Ethiopia—According to Andy Warren, MTW’s Team Leader in Ethiopia, “the MTW team grew to full strength in 2012 with the addition of two long-term couples, Michael and Emily Treadwell and Jason and Liz Polk.” Additionally, Andy adds, “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.” Significant to new initiatives in the country, Andy reported that they completed a survey of the Suki community and selected it for their first church plant. They also provided several short-term medical teams to the community and have been building contacts and relationships there. This year, Andy said, the ACT (AIDS Care and Treatment) “...graduated more beneficiaries, and now more than half of the 740 families we have worked with are self-supporting.”

Zambia—New initiatives in theological education are always encouraging to the MTW family in Africa. Zambia-based David Wegener reports that: “MTW continues its work in the nation as a ‘company limited by guarantee’ [and] has begun a new working relationship with the African Christian University (ACU), an educational project of the Reformed Baptists of Zambia.” David will begin serving as the dean of the new African Christian University Seminary in Lusaka in January, having completed his responsibilities at the Theological College of Central Africa (TCCA) in Ndola. David writes, “As a missional family, we are grateful for both TCCA’s and ACU’s commitment to train leaders for Christ’s church on the Continent.”

MTW GLOBAL SUPPORT MINISTRIES

MTW Two Week Ministries—Despite the economic struggles, PCA churches continue to participate in short-term ministries both in the U.S. and abroad. With groups seeking more local opportunities that are both cross-cultural and globally important, MTW has forged a partnership with World Relief, and together we are sponsoring an experience called, “Walk in My Shoes.” This ministry is purposed to help people understand the plight of refugees while at the same time gain experience in building bridges across cultures. Ministry in Mexico has slowed dramatically due to the many interrelated problems; however, in an effort to generate additional interest, we are providing funding for the construction of a school for the blind in

partnership with the ministry Isaiah 55. Limited locations are now receiving missionaries in Mexico, and we are encouraging those who have been involved in the past to begin looking again at this important and fruitful ministry location.

Mercy Ministries: OneChild and Medical—A major focus of 2012 was the reorganization of MTW's sponsorship program. The program went through some turmoil this year with the loss of a major sponsorship site. Despite this, we added an additional 150 sponsored children, which represents a significant pattern of growth. Also, the MTW Medical Ministry grew in participation from 466 to 575, and remains one of the most desired mercy ministries for fields around the world. The mercy arm of MTW is more than an aside. It represents the important value that Biblical ministry is one which embraces both Word and deed. We continue to look for avenues to mobilize the PCA in church planting that transforms communities.

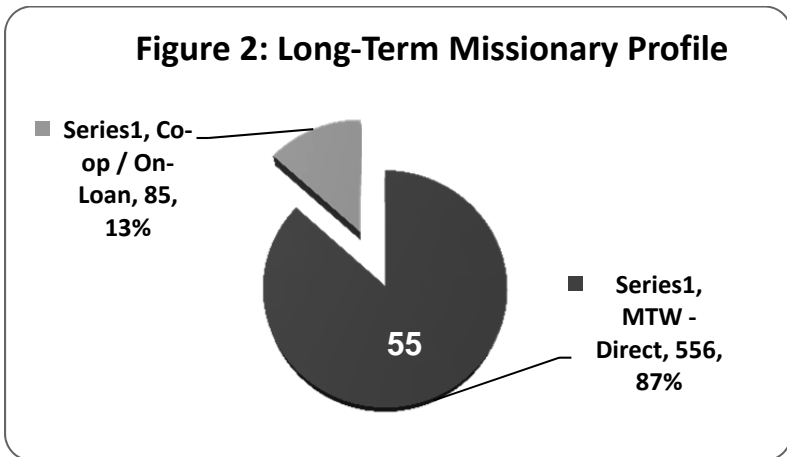
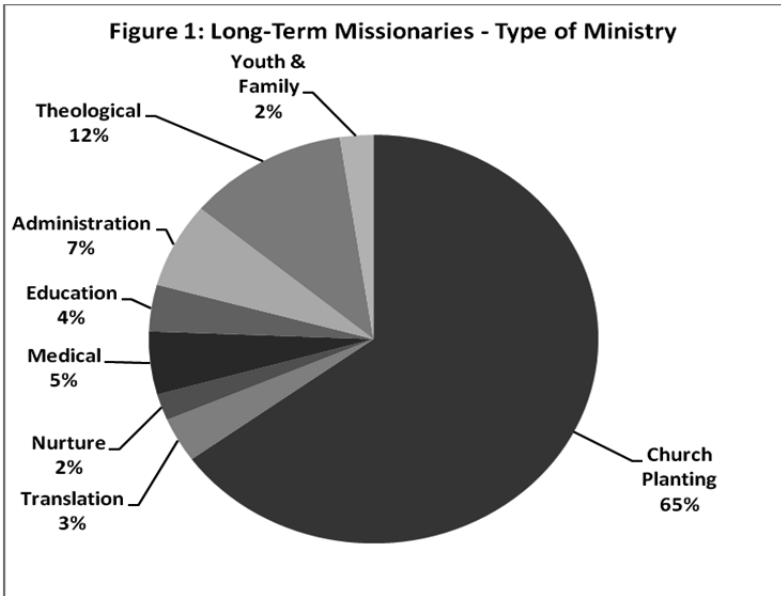
MINUTES OF THE GENERAL ASSEMBLY

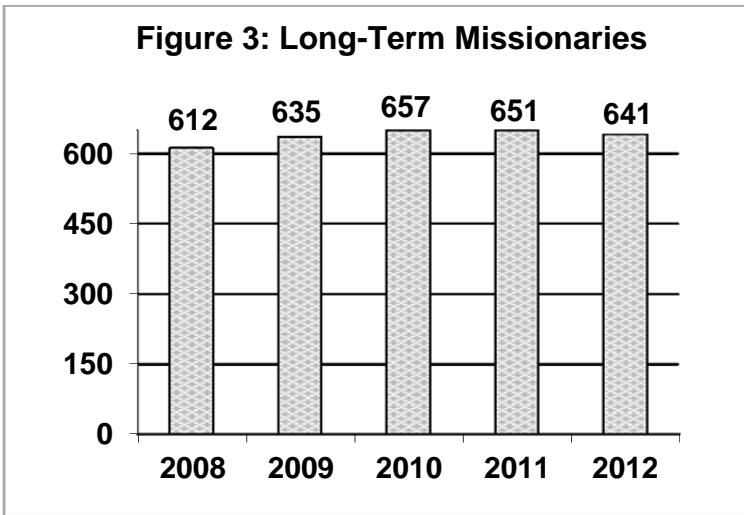
MTW MISSIONARY STATISTICS

As of December 31, 2012, the MTW missionary family consisted of the following:

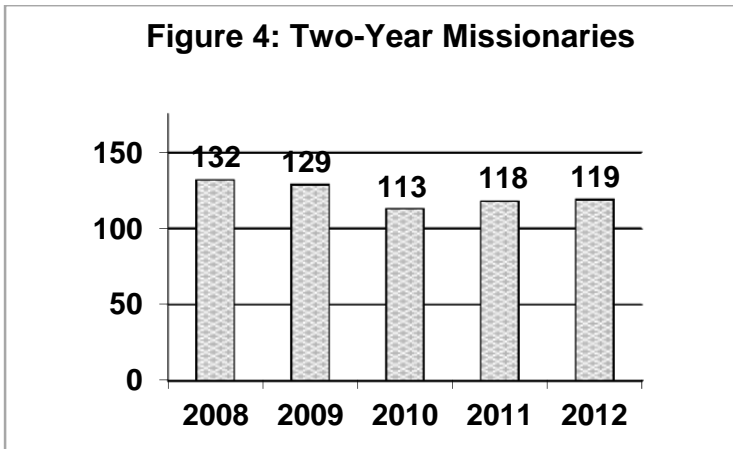
1. CHURCH PLANTING		405
MTW-Direct	387	
Cooperative Ministries	18	
2. THEOLOGICAL EDUCATION		72
MTW-Direct	59	
Cooperative Ministries	13	
3. OTHER		146
MTW-Direct	92	
Administration	30	
Education	15	
Medical	24	
Nurture/Counseling	7	
Mercy Ministry	1	
Global Youth/Family Ministry	15	
Cooperative Ministries	54	
Administration	12	
Education	8	
Medical	7	
Nurture/Counseling	5	
Translation/Support	22	
4. LEAVE OF ABSENCE		18
TOTAL LONG-TERM MISSIONARIES		641
COUNTRIES		85
SHORT-TERM		
Two-Year		119
Intern: 2-11 Months		354
Two-Week		4,748
NATIONAL PARTNERS		
Indigenous church-planting partners		1005

APPENDIX H





(Includes Husband and Wife Individually)



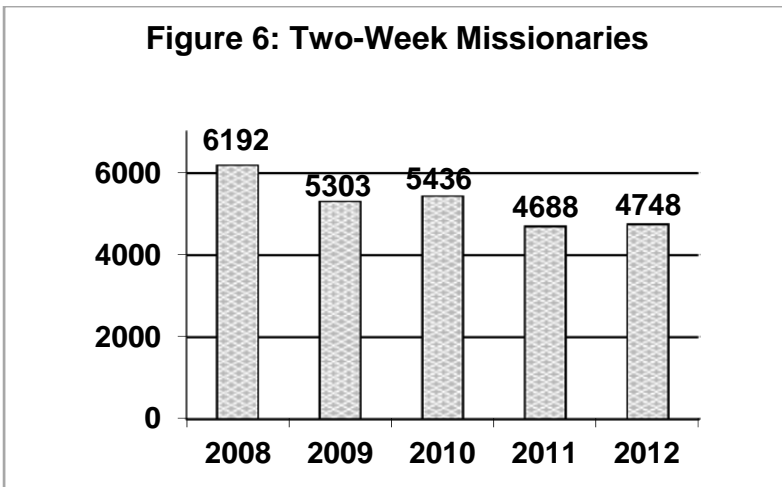
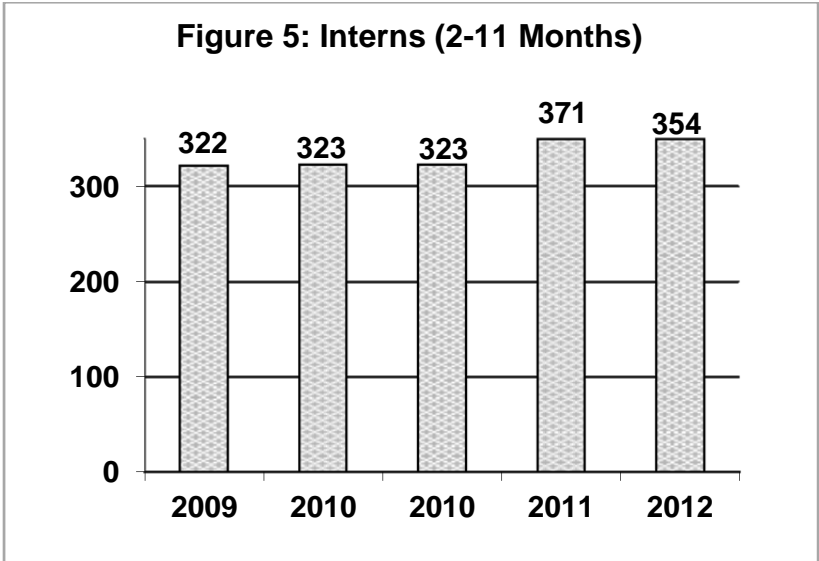


Figure 7: Number of Ministry Countries

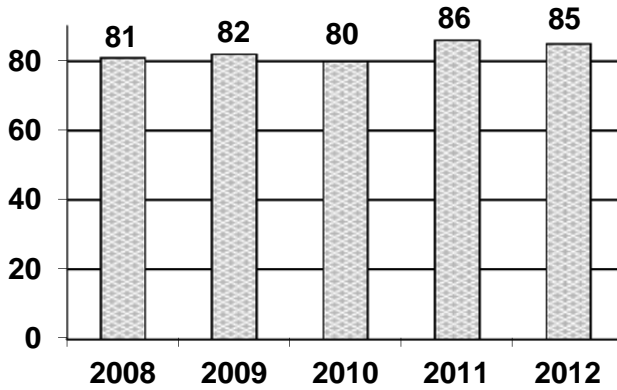
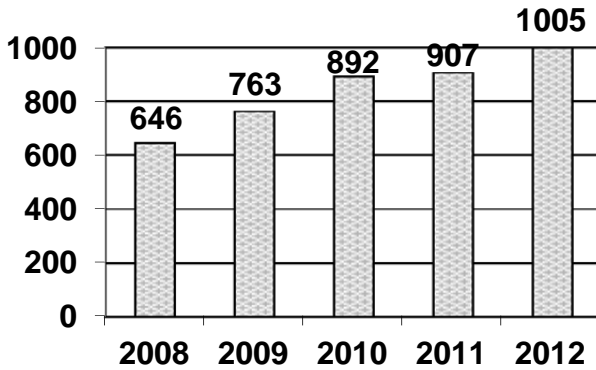


Figure 8: National Partners



(Individual Partners)

Recommendations:

1. That the General Assembly urge churches to set aside the month of November 2013 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 2013 and distributed by MTW.
3. That the General Assembly urge churches to set aside Sunday, November 10, 2013, as a day of prayer for the persecuted church worldwide. (Please look for prayer resources on the MTW website.)
4. That the General Assembly urge churches to participate in the 2013 PCA Global Missions Conference to take place in Greenville, S.C., Nov. 8-10.
5. 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.
6. That the proposed budget of MTW, as presented through the Administrative Committee, be approved.
7. That the minutes of the meeting of CMTW of March 14-15, 2012, be accepted.
8. That the minutes of the meeting of CMTW of September 26-27, 2012, be accepted.
9. Regarding MTW’s 2011 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December, 2011. They also noted in CMTW minutes that CMTW had accepted the audit. The Committee of Commissioners noted that no action was required by the auditors in their management letter.

Respectfully submitted,

TE Joseph Creech, Chairman
Committee on Mission to the World

MINUTES OF THE GENERAL ASSEMBLY

Attachment 1
LONG-TERM MISSIONARIES
(as of December 31, 2012)

Adams, Rev./Mrs. Earl (Rosie)
Akovenko, Mr./Mrs. Jim (Sue)
Anderson, Rev./Mrs. Sid (Louise)
Arnes, Rev./Mrs. Stan (Donna)
Aschmann, Mr./Mrs. Rick (Betty)
Austin, Rev./Mrs. Tom (Ann)
Bailey, Rev./Mrs. Richard (Teresa)
Bakelaar, Mr./Mrs. Peter (Diane)
Baker, Mr./Mrs. David (Marta)
Barnett, Ms. Ellen

Beck, Mr./Mrs. Peter (Gretchen)
Bergey, Dr./Mrs. Ron (Francine)
Berry, Rev./Mrs. Mark (Lori)
Birdsall, Mr./Mrs. Doug (Jeanie)
Boling, Mr./Mrs. Peter (Jenny)
Bonham, Rev./Mrs. Nathaniel (Nikki)
Bolton, Ms. Rosemary
Borden, Rev./Mrs. Jeff (Patty)
Bowman, Mr./Mrs. Gene (LuAnn)
Box, Mr./Mrs. Rick (Pam)
Boyd, Mr./Mrs. Tony (Tracy)
Boyer, Rev./Mrs. Gene (Monique)
Boyett, Mr./Mrs. Mike (Susan)
Brinkerhoff, Ms. Jane
Brooks, Mr./Mrs. David (Gwen)
Bronson, Rev./Mrs. Andrew (Becky)
Brown, Ms. Roberta
Burch, Dr./Mrs. John (Susan)
Burch, Ms. Ruthanne
Burkemper, Mr./Mrs. Jamie (Jennifer)
Burnham, Mr./Mrs. Bob (Andrea)
Burrack, Ms. Pamyla
Cadiente, Ms. Nena
Cain, Mr./Mrs. Brooks (Riva)
Call, Mr./Mrs. Ray (Michele)
Camenisch, Rev./Mrs. Glenn (Frances)
Carr, Rev./Mrs. Bill (Susan)
Carter, Ms. Brenda
Carter, Mr./Mrs. Jonathan (Kristy)
Carter, Mr./Mrs. Michael (Cathalain)
Cha, Rev./Mrs. Damon (Young-Mi)
Chambers, Mr./Mrs. Garry (Anita)
Chapin, Mr./Mrs. Craig (Yumiko)
Chaplin, Rev./Mrs. Carl (Becky)
Chase, Mr./Mrs. Matt (Carly)
Christiansen, Ms. Betsy
Chung, Rev./Mrs. John (Saras)
Clarke, Rev./Mrs. Terry (Francine)
Clow, Mr./Mrs. John (Kathy)
Cobb, Rev./Mrs. Donald (Claire-Lise)
Collinge, Dr. Jody
Congdon, Mr./Mrs. Joe (Felicity)
Conroy, Mr./Mrs. Dennis (Rhonda)
Cooper, Mr./Mrs. Tony (Fairly)
Cosner, Mr./Mrs. Mike (Chrissy)
Coulbourne, Rev./Mrs. Craig (Ree)
Courtney, Dr./Mrs. Tom (Jan)
Craig, Mr./Mrs. Scott (Kathy)
Crane, Rev./Mrs. Richard (Robyn)
Crist, Ms. Jamie
Crocker, Ms. Cheryl
Cross, Rev./Mrs. Jerry (Peggy)
Culmer, Dr. Dave
Dance, Mrs. Judy
Daniel, Dr./Mrs. David (Brooke)
Daniel, Dr./Mrs. Mark (Rachel)
Davidson, Rev./Mrs. Charles (Bonita)
Davila, Mr./Mrs. Rodney (Jana)
Davis, Rev./Mrs. Bing (Stacy)
Davis, Mr. David
Day, Rev./Mrs. Bill (Sherry)
Deibert, Ms. Nancy
Deutschmann, Rev./Mrs. Hans
(Gretchen)
DeWitt, Dr./Mrs. Charles (Carol)
Diaso, Dr./Mrs. David (Dawn)
Dillon, Mr./Mrs. Scott (Meghan)
Dinkins, Ms. Ruth
Dishman, Rev. Peter
Donahoo, Mr./Mrs. Trace (Ginger)
Dortzbach, Rev./Mrs. Karl (Debbie)
Dunn, Rev./Mrs. Caleb (Aimee)
Dye, Rev./Mrs. Roger (Laura)
Eastman, Mr./Mrs. Jay (Holly)
Ebbers, Mr./Mrs. Derek (Shannon)

APPENDIX H

Edwards, Dr./Mrs. Tom (Connie)
 Edging, Rev./Mrs. Steven (Brooke)
 Eide, Rev./Mrs. Jonathan (Tracy)
 Elmerick, Mr./Mrs. Christopher
 (Stephanie)
 Elliott, Mr./Mrs. Gary (Tammy)
 Erb, Ms. Cheryl
 Etienne, Rev./Mrs. Esaie (Natacha)
 Fisher, Mr./Mrs. Paul (Dawn)
 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
 Grant, Mr./Mrs. James (Rachael)
 Greete, Rev./Mrs. Richard (Chrissy)
 Gregoire, Mr./Mrs. Dan (Rebecca)
 Grubb, Mr./Mrs. Glenn (Sharlene)
 Gutierrez, Rev. Gerry
 Gutierrez, Rev./Mrs. Nathaniel (Alicia)
 Hacquebord, Rev./Mrs. Heero (Anya)
 Hale, Mr./Mrs. Robert (Deborah)
 Harmon, Mr./Mrs. John (Mollie)
 Harrell, Rev./Mrs. Joe (Becky)
 Hartman, Rev./Mrs. Ed (Emily)
 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)
 Maginas, Rev./Mrs. Stephen (Lesley)
 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)
 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)

MINUTES OF THE GENERAL ASSEMBLY

Park, Dr./Mrs. Young (Soon Ja)
 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./Mrs. Mel (Cindie)
 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, Mr./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)
 Schoof, Rev./Mrs. Steve (Beth)
 Schweitzer, Dr./Mrs. Bill (Pam)
 Senter, Mr./Mrs. Gregory (Marilyn)
 Sexton, Mr./Mrs. John (Elizabeth)
 Shadburne, Mr./Mrs. Andy (Missy)
 Shane, Rev./Mrs. John (Susan)
 Shelden, 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
 Spooner, Dr./Mrs. Art (Ursula)
 Stanton, Rev./Mrs. Dal (Beth)
 Stevens, Ms. Carla
 Stewart, Mr./Mrs. Robert (Lisa)
 Stoddard, Rev./Mrs. David (Eowyn)
 Summers, Rev./Mrs. Marc (Sam)
 Sundeen, Ms. Susan
 Talley, Rev./Mrs. Jeff (Esther)
 Tanzie, Rev./Mrs. Bob (Joanne)
 Tate, Mr./Mrs. Jim (Cathy)
 Taylor, Rev./Mrs. Jonathan (Katherine)
 Taylor, Rev./Mrs. Paul (Sarah)
 Thompson, Rev./Mrs. Ken (Kim)
 Thornton, Rev./Mrs. Jamie (Julia)
 Traub, Rev./Mrs. Will (Judy)
 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)
 Veldhorst, Rev./Mrs. Dave (Jan)
 Vick, Ms. Renee
 Waldecker, Dr./Mrs. Gary (Phyllis)
 Wallace, Ms. Melinda
 Wallace, Ms. Adeline
 Wannemacher, Mr./Mrs. Bruce
 (Barbara)
 Warren, Mr./Mrs. Andy (Bevely)
 Watanabe, Rev./Mrs. Gary (Lois)
 Wegener, Rev./Mrs. David (Terrienne)
 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)
 Wipf, Mr. Darin
 Wixon, Ms. Linda
 Wolfe, Dr./Mrs. Rich (Lori)
 Wood, Mr. Kenton
 Wood, Ms. Susan
 Woolard, Rev./Mrs. Gordon (Marilyn)
 Wos, Mr./Mrs. Brad (Patty)
 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*

APPENDIX H

- * Bill/Suzanne S*
- * Bruce/Pat R*

- * Calvin/Susan J*
- * Cartee/Colleen B*
- * Chuck/Barbara A*

- * Collin J*
- * Dan/Janet M*
- * David/Cindy C*
- * David/Eleanor F*
- * David/Jan T*
- * David/Julie G*
- * David/Marcia J*
- * Dennis/Judy B*
- * Donnie/Kara W*
- * Edwin/Cathy C*
- * Emad/Michelle M*
- * Emily L*
- * Eric/Sara-Beth N*
- * Frank/Cindy S*
- * Frank/Sheree N*
- * Franklin/Beth B*
- * Greg/Ginger O*
- * Greg/Paula H*
- * Hatem/Lisa B*
- * Ian/Darlene B*
- * James/Debbie M*
- * Jan S*
- * Jay/Tiffany T*
- * Jeff K*
- * Jeff S*
- * Jeff/Mischa M*
- * Jeffrey/Jamie G*
- * Jill H*
- * Jim/Karan R*
- * Jim/Cairn F*
- * Joel/Emily S*
- * John P*
- * John/Liz S*
- * John/Sandy S*
- * John/Terri L*
- * Jon B*
- * Jonathan/Beka H*
- * Jonathan/Maggie I*

- * Jud/Jan L*
- * Judith J*
- * Keith/Debbie K*
- * Kim S*
- * Kurt/Jill P*
- * Kyria, J*
- * Lee/Emma D*
- * Leoma G*
- * Leonard/Julie S*
- * Lewis/Elsbeth C*
- * Marie T*
- * Matt/Tara M*
- * Michael/Mary L*
- * Michael/Sheryl S*
- * Neal/Debbie W*
- * Nick/Laura L*
- * Perry/Betty H*
- * Phil/Amina F*
- * Phil/Barb D*
- * Philip/Joy K*
- * Rachel H*
- * Rachid/Autumn P*

- * Richey/Keli G*
- * Robert/Amanda N*
- * Rod/Becky B*
- * Roy/Brenda C*
- * Roy/Kristy B*
- * Satoshi/Cally K*
- * Seth/Leslie W*
- * Scott/Christine D*
- * Stan/Jennifer P*
- * Tracy/Joy D*
- * Tim/Evie C*
- * Tim/Huilan M*
- * Tim/Nicole M*
- * Tom/Catalina N*
- * Tom/Lisa S*
- * Tom/Lucy W*
- * Virginia S*
- * Wade/Valerie P*
- * Won Ho K*

- * Serving in sensitive area

MINUTES OF THE GENERAL ASSEMBLY

Attachment 2
TWO-YEAR MISSIONARIES
(as of December 31, 2012)

Adams, Mr./Mrs. Trey (Kiki)	Mullins, Mr./Mrs. Josh (Christa)
Alexander, Ms. Judy	Norris, Mr./Mrs. Kirk (Ann)
Barnes, Mr./Mrs. David (Crystal)	Norton, Mr. Clarke
Bigelow, Mr./Dr. Lee (Jen)	Powell, Mr./Mrs. Jon (Ogla)
Bindewald, Rev./Mrs. Dave (Barb)	Price, Ms. Robin
Bowles, Mr./Mrs. John (Julie)	Randolph, Ms. Mary
Brink, Mr./Mrs. Daniel (Katy)	Repair, Ms. Lisa
Brock, Mr./Mrs. Chris (Donnette)	Rhea, Mr./Mrs. Bill (Rhea)
Brown, Mr. /Mrs. Dick (Joanne)	Ringsmuth, Ms. Jessica
Buckwalter, Mr./Mrs. Todd (Michiyo)	Rhyne, Ms. Amber
Candee, Ms. Joy	Schleper, Mr./Mrs. Scott (Helen)
Cain, Mr./Mrs. Adam (Michelle)	Schoepp, Rev./Mrs. Jed (Elly)
Church, Mr./Mrs. Ben (Kim)	Smith, Mr./Mrs. Robert (Jeanne)
Cordell, Mr./Mrs. Bradley (Sara)	Sparks, Mr./Mrs. Steve (Dawn)
Culbertson, Mr./Mrs. Ryan (Karen)	Stephens, Mr. Noah
Cutter, Mr./Mrs. Smith (Cheryl)	Swallow, Ms. Linda
deFuniak, Ms. Kate	Swanson, Mr. Joel
De Jong, Ms. Jenni	Terrell, Mr./Mrs. Andrew (Olivia)
DeWitt, Mr. Jim	Thomas, Ms. Christina
Drews, CDR/Mrs. Bob (Sharon)	Thompson, Mr./Mrs. Mark (Kelly)
Eby, Rev./Mrs. Dave (Darlene)	Troxell, Mr./Mrs. Mike (Ashley)
Floyd, Mr./Mrs. Ross (Angela)	Wadhams, Rev./Mrs. Michael (Lindie)
Garcia, Mr./Mrs. Irving (Donna Jennings)	Warren, Mr./Mrs. Randy (Debra)
Garner, Mr. Adam	Weichmann, Ms. Karena
Gee, Mr./Mrs. Jake (Anna-Claire)	White, Rev./Mrs David (Barbara)
Gee, Mr./Mrs. Isaac (Kelley)	Winfree, Mr./Ms. Ambrose (Becky)
Hall, Mr./Mrs. Jarett (Mary-Carole)	Zobrosky, Mr./Mrs. Chris (Catherine)
Hebert, Mr./Mrs. Justin (Connie)	* Audrey J*
Hill, Mr./Mrs. Ralph (Sylvia)	* Brian/Mandy S*
Hopper, Ms. Martha	* Erika M*
Honea, Ms. Ellie	* Glenn/Mary Ellen R*
Innes, Ms. Shannon	* Ian/Heather J*
Jackson, Ms. Tammy	* Jonathan/Kristin M*
Jussely, Ms. Carrie	* John/Alison W*
Lebo, Ms. Haley	* John/Eunice K*
Long, Ms. Katherine	* Kathy H*
Mirabella, Rev./Mrs. Tom (Karen)	*Serving in sensitive area

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.

Adams, Rev. Earl/Mrs. Rosie – Bolivia
effective December 31, 2012

Anderson, Rev. Sid/Mrs. Louise, – Czech Republic
effective December 31, 2012

Cross, Rev. David/Mrs. Barbara – United Kingdom
effective September 30, 2012

Deutschmann, Rev. Hans/Mrs. Gretchen – Czech Republic
effective December 31, 2012

Hart, Ms. Sandra – Philippines
effective April 30, 2012

– Enterprise International
effective December 31, 2012

White, Rev. David/Mrs. Barbara – Taiwan
effective December 31, 2012

Attachment 4

The most loving memorial to these women of God is to carry on with our privileged task of the Great Commission.

Tribute to Ruth Dea Gutierrez, wife of Gerardo Gutierrez 1946–2012

Ruthie Gutierrez was born on October 26, 1946, to Rev. & Mrs. Harry and Florence Marshall. At the age of six, Ruthie moved with her parents to Huanta, Peru, where she spent most of her childhood as a missionary kid. Her deep love for Peru and the people there carried on into her adult life and in March 1974 she married her childhood friend and the love of her life, Gerry Gutierrez. Together they served the Lord faithfully in ministry for over thirty years. After many years of battling cancer, Ruthie was united with Jesus on February 26, 2012, survived by her husband, Gerry; her children Osman, Keila, Lois, Nathaniel, Ben, and Caleb; nine grandchildren; her parents Harry and Florence Marshall; her sister, Lois, and her brothers Colin, Verne, and Nathan. Ruthie's legacy of faith lives on and her ministry to Peru still continues with several of her children carrying on the work there. Praise be to God.

Tribute to Karen Mae Wood, wife of Kenton Wood 1952–2012

Karen and Kenton met at Wheaton College where she was in the conservatory of music and Kenton was studying for a Master's degree. They married in August 1975 and immediately moved to Miami, Florida, to begin ministry at Granada Presbyterian Church. God called them to Quito, Ecuador, where they served with Radio HCJB for four years before moving to California. Kenton and Karen joined MTW's first church-planting team in Acapulco, where they served for ten years before moving to Guadalajara. They served for thirteen years in Guadalajara where they have been privileged to plant a mother church and several church plants. Karen graduated to heaven on September 14, 2012, and is survived by her husband, Kenton; her children Jennifer, John, James, and Jessica; two grandchildren; and her mother, Francis. Kenton and Karen served the Lord for thirty-five years with MTW, and Kenton writes that nothing would have been accomplished without Karen's persistence and joy. Praise be to God.

**Tribute to
Lynn Ellen Wroughton, wife of Jim Wroughton
1946–2012**

Ellen and Jim served with MTW for twenty-nine years, working in the mountains of Peru in Bible translation and literacy with several Quechua language groups. They had the privilege of checking the four gospels and the book of Old Testament portions for the Cashinahua language, checked most of the Machiguenga Old Testament portions, and consulted on the Yaminahua, Aguarunas, Ashaninkas, Candoshi, and the Huambisas translations. These milestones were made possible by His enabling grace and the prayers and giving of their faithful supporters. Even with her health limitations due to surgery for glioblastoma cancer, Ellen continued to be an enormous help and support with bookkeeping and administration for some time. Ellen departed for her heavenly home with Jesus on May 1, 2012, leaving behind her husband, Jim, and daughters Katherine and Elizabeth—her victory in life won. Praise be to God.

**Tribute to
Cindie Pike, wife of Mel Pike
1954–2013**

In 1998, soon after Ukraine opened up as a mission field, there was an MTW team meeting to decide who would move to the small city of Kherson to work with the emerging church plant there. The city's residents are wonderful people, but the city itself was a holdover from communist days, with little in the way of appealing architecture or natural beauty. There was running water twice a day for a few hours, the internet was constantly spotty, and the electricity would often be so weak that the lights would dim and the microwave wouldn't work. Mel and Cindie Pike were the first to raise their hands at the meeting, and for the next fifteen years they lived and ministered in Kherson. During these years they saw the church plant grow into a church and joined with others in ministering to the many street children in the city. Cindie taught Sunday school to children from a local orphanage, and the Pikes were used by God to bring many to himself—many of whom began calling Mel and Cindie their "American Mom and Dad." Jonathan Eide, MTW Ukraine Country Director, writes that "judging by the reactions from Ukrainians since Cindie's death, I can say that she truly fulfilled her call to love and serve those around her. May we all answer God's call in the way that Cindie did, and may our obedience to Christ follow her pattern of joy amidst suffering." Cindie leaves behind her loving husband of 36 ½ years, three children and two grandchildren. Praise be to God.

APPENDIX I

REPORT OF THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC. TO THE FORTY-FIRST 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 2012. 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 2012 were \$8.7 million.

We are pleased to report that the PCA Foundation distributed, or granted to ministry, \$6.7 million during 2012. Distributions to PCA churches were \$2.4 million, distributions to PCA Committees and Agencies were \$1.0 million, and distributions to other Christian ministries were \$3.3 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 2012 distributions and grants to ministry by the PCA Foundation were as follows:

Mission to the World	\$267,000
Mission to North America	129,000
Christian Education and Publications	2,000
Administrative Committee	15,000
RBI-Ministerial Relief	35,000
Reformed University Ministries	205,000
Covenant College	8,000
Covenant Theological Seminary	72,000
PCA Foundation	65,000
Ridge Haven	<u>190,000</u>
<i>Total Committees & Agencies</i>	988,000
PCA Churches	2,466,000
Other Christian Ministries	<u>3,285,000</u>
<i>Total</i>	<u>\$6,739,000</u>

APPENDIX I

The PCA Foundation's total assets were \$54.0 million as of December 31, 2012. This compares to \$48.9 million as of December 31, 2011. 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.

Throughout 2012, 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 2012, the PCA Foundation again focused its efforts on making presentations to PCA Presbyteries, informing them of the charitable financial services it offers. It plans to continue doing so during 2013.

The PCA Foundation 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 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.

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, chartable trusts, bequest processing and estate design to individuals and families.

MINUTES OF THE GENERAL ASSEMBLY

The PCA Foundation is “donor driven,” which means that we work on the donor’s agenda, not our own. 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, 2012, by Capin Crouse, LLP, be adopted.
2. That the General Assembly approve the proposed 2014 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 1, 2013, and August 3, 2012, be approved.

Respectfully Submitted,
RE Randel N. Stair, President

APPENDIX I

**Attachment
PCA FOUNDATION
PLANNED GIVING REPORT**

January 1, 2012 through December 31, 2012

New Gifts "IN"		\$8,696,000
Total Distributions Made		\$6,739,000
Distributions Made:	<u>Amount</u>	<u>%</u>
Total C&A	\$ 988,000	15%
PCA Churches	<u>2,466,000</u>	<u>36%</u>
TOTAL PCA	3,454,000	51%
Other Christian	<u>3,285,000</u>	<u>49%</u>
TOTAL 2012	<u>\$6,739,000</u>	<u>100%</u>

1980 through December 2012

New Gifts "IN"		\$168,213,000
Total Distributions Made		\$119,673,000
Distributions Made:	<u>Amount</u>	<u>%</u>
Total C&A	\$ 33,089,000	28%
PCA Churches	<u>49,738,000</u>	<u>41%</u>
TOTAL PCA	82,827,000	69%
Other Christian	<u>36,846,000</u>	<u>31%</u>
TOTAL 1980 – December 2012	<u>\$119,673,000</u>	<u>100%</u>

APPENDIX J

REPORT OF THE BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC. TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

We are pleased to present the 2012 Annual Report on behalf of the Board of Directors and staff of PCA Retirement & Benefits, Inc. (RBI).

In many ways 2012 was a year of a subtle, yet important, shift at PCA Retirement & Benefits, Inc. (RBI). For many years RBI has operated as an effective and professional provider of retirement and insurance programs and services to the PCA. In a sense we would most logically be compared with the Human Resources (HR) department of a for-profit business. Such departments will, at the direction of executive management, manage all the insurance benefits available to employees and oversee the various retirement plans. Of course many Human Resource departments have other very important functions, but I think the illustration is appropriate. For those of you who have worked at larger organizations, your point of contact with HR was probably at the time of hire and then at the point of termination from employment. It's also likely you didn't have much contact with HR between those points. If you're in ministry, this doesn't sound too exciting.

In my opinion, the above comparison with respect to RBI is in the process of changing. This doesn't mean we are downplaying the insurance and investment work we do. Instead, we are on a steadfast path of continual improvement of these programs. I believe the transition we are experiencing at RBI is a relational transformation that God is blessing. How has this transformation occurred?

Since its beginning, RBI has been significantly involved in the material needs of our ministry partners. This means we have always been concerned about the retirement readiness of our PCA employees and their needs to protect spouses and family members with health, life, and long term disability insurance. Concern for these material needs frequently involves us in decisions between husbands and wives as they make very difficult, life-altering choices. Financial hardship in a pastor's marriage leads to long term consequences for retirees and their widows. God has given us the privilege of walking with these families through periods of deep grief and financial insecurity. Additionally, the prospect of retirement for our ministry partners can be a traumatic transition. Many PCA pastors would say that they never

their work in the church, but in reality, most will be intend to retire from asked to retire or will experience a career-ending health crisis. Finding a subsequent role in the church for displaced and financially needy pastors will become an increasing challenge in the church. And finally, there is the financial disaster that typically proceeds from moral failure. One of my saddest moments here at RBI was receiving a phone call from a cherished friend and pastor's wife as she described the crushing blow of her husband's sin which resulted in their divorce.

Here's the big point. If you are ministry minded, it is impossible to go about the work of a "transaction" business while ignoring the relational needs of those you serve. I believe the gospel compels RBI to enter into the hurt and despair of those we serve and to apply ministries of healing and care if we are able. If we see a need, God has given us the privilege of taking action out of love for our brothers and their families. I think this was the great takeaway from RBI's 2011 Retirement Readiness Survey of PCA Teaching Elders. In that survey, earnest needs were expressed by men who love the PCA and those who serve the church. The survey results were precisely why we published the 2012-General-Assembly-approved *PCA Call Package Guidelines*. We were thrilled to serve the church in this meaningful way.

Thankfully, I can tell you that God hasn't stopped challenging us. We desperately need your prayers. During the upcoming year, please pray for the following critical issues we are working on at PCA Retirement & Benefits, Inc.

- Begin development work to raise \$10 million for impoverished teaching elder widows.
- Encourage implementation of the PCA Call Package Guidelines in every presbytery.
- Reach out to every PCA teaching elder and employee to make sure each has a retirement readiness plan.
- Begin a denomination wide program to help every retirement plan participant achieve the best investment program that properly balances return and risk.

Market Review

2012 marked the fourth year of economic recovery for the world's financial markets. While we have experienced plenty of volatility over these past four years, the most recent year was marked by positive returns across almost all asset classes. The first quarter started very strong based on improving news from Europe. Hopes for continued progress in Europe were short-lived, and

it wasn't until the European Central Bank announced it would do "whatever it takes" to resolve the crisis that the markets regained their footings. Stocks rallied and stalled late in the year over concerns about the U.S. Fiscal Cliff. Once again, the news headlines seemed at odds with the rather healthy returns achieved by domestic and international equity securities.

Over the short run there are many reasons to be concerned about the sustainability of the returns we've achieved since the markets bottomed in March 2009. The largest concern remains the economic crisis in Europe. While monetary authorities have promised to take significant actions to protect the European banking system, there is a high level of risk that a partial breakup of the European Union (EU) could transpire. In the event even a single country were to abandon the EU, fears of contagion (other countries would follow) might overwhelm the markets over the short term. Even the United States isn't out of the woods yet. The U.S. Federal Reserve has maintained an easy monetary policy by keeping its accelerator at full throttle. The Fed continues its "zero interest rate policy" and will maintain this program through 2013 and perhaps into 2014. According to the Fed, interest rates will remain low as long as unemployment stays above 6.5% and projected inflation remains below 2.5%. Of course the federal budget and debt levels are clearly a major concern. Therefore, the investment environment will continue to be marked by significant volatility as conservatives and liberals battle in Washington.

Despite the above short-term concerns, there are a number of reasons to be thankful that the economic environment may be visibly improving. First, we are seeing signs of steady gains in business activity. Yes, growth rates have been modest over the past two years in the low 2% range. Payroll growth has been inching up and new jobs created have kept the unemployment rate stable, although at a higher than normal level. In addition, the improving housing recovery will be a significant factor in bringing down unemployment. Inflation is relatively contained and energy prices have eased from their highs in the first half of 2012. Certainly, the sum of these factors won't make you remortgage the house to invest in stocks, but neither should it cause you to exit a carefully formed investment plan.

I'd like to complete this market review by talking a bit about the longer term outlook for the U.S. economy. A key negative is well known. Without a doubt, need for long-term fiscal reform in America is vital for our future. As Baby Boomers age, transfer payments from social security and other benefit programs for the aged will overwhelm the federal budget. It will not be enough to grow the economy out of this problem; the U.S. Congress must act

to find savings that will create balanced budgets and slowly reduce debt as a percentage of GDP.

That said, there are in my view two important trends taking shape that should be counted as material positive forces that will enhance economic growth especially here in the U.S. The first trend is the dramatic increase in crude oil and natural gas production in the U.S. The idea of North America becoming the Saudi Arabia of natural gas is a foreign idea for most of us who have lived through oil embargoes, long lines at gas stations, and ever escalating gasoline prices. Because of the new technologies opening up new sources of supply, North American crude oil and natural gas liquids are expected to *double* by 2020. And according to a March 2012 Citi Global Perspectives and Solutions Report, the “cumulative impact of new production, lower consumption and associated activity could increase GDP by 2%-3%, creating 2.7-3.6 million new jobs by 2020 and dollar appreciation of 1.6% - 5.4%.”

The second major growth trend has been described by General Electric Corporation (GE) in a November 2012 report entitled *Industrial Internet: Pushing the Boundaries of Minds and Machines*. Some think that the best days of productivity-enhancing technology innovation are behind us. According to GE this is definitely not the case. They believe there is great potential for a new wave of productivity gains. “Specifically we point to how the fruits of the Industrial Revolution and the machines, fleets and physical networks that it brought forth are now converging with the more recent fruits of the Internet Revolution: intelligent devices, intelligent networks and intelligent decisioning [sic.]” What GE is talking about is a new technological wave that will involve numerous industries utilizing the power of imbedded technologies producing massive amounts of information leading to lasting performance improvements. Imagine a jet engine that does its own self-diagnosis leading to improved performance, maintenance, and efficiency. GE goes on to say that to truly appreciate this change, you need to understand how large the global industrial system has become. Needless to say, the scope is large and the impact will be to further improve the growth trajectory in productivity over the longer term.

Summary of 2012 Operations

Total retirement plan assets under management grew by 12% from \$328,000,000 to \$368,241,174. This growth can be attributed to comparative market performance over the prior year and inflows of participant contributions. Participation results within the various plans offered by RBI were generally very good. For the year, the number of participants increased in the PCA Basic Life (+9.3%), PCA Standard Life (+4.1%), PCA Enhanced Life (+3.5%), and the PCA Long Term Disability (+2.2%) Plan. We experienced a decline in the PCA Dependent Life (-2.0%) Plan. We experienced large

MINUTES OF THE GENERAL ASSEMBLY

percentage participation increases in Voluntary AD&D (+32%), PCA Dental (+26.6%), and PCA Vision (+15.4%) due to their relative newness (early in a plan growth cycle). Participation in the PCA Retirement Plan (our largest plan) increased a relatively small 1.2%.

The Target Retirement Funds gained in popularity once again and represented over 39% 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 2012 as compared with 2011, largely due to an increase in the number of claims and total claim payouts. However, we are pleased with significant adoption among the new LTD product offerings since 2009 and believe the plan offerings continue to provide competitive premium rates for our PCA organizations.

The PCA Group Life Insurance Plans experienced minor rate increases in 2012, but continue to be good values, including such features as Will Preparation and Portability or Convertibility upon employment termination or retirement.

RBI previously endorsed two Long Term Care (LTC) partners through which PCA churches and employees could purchase LTC. We learned in early 2012 that Unum was freezing the group plan for larger organizations. As such, LTC Financial Partners, formerly the agent for smaller organizations and individuals, is the sole LTC agent for PCA churches and employees.

During 2012, twenty teaching elders, eight wives of teaching elders, and two widows were called home to Glory. The 2011-2012 Christmas Offering of \$601,412 plus other giving to Ministerial Relief in 2012 of \$56,535 provided primary funding for Relief activities.

Throughout the year, there were 58 relief recipients who received a combined amount of \$398,683. Nineteen families received Survivor Assistance in 2012. 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

Two of the three key retirement plan contribution limits for 2013 were increased over 2012 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).

2013 Contribution Annual Limits

403(b) Elective Deferral Maximum is \$17,500

415(c) Defined Contribution Maximum is \$51,000

414(v) Catch-up Contribution Limit is \$5,500 (no change from 2012)

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.

Teresa D. Aiello, Accounting Manager

David L. Anderegg Jr., Financial Planning Advisor

Gary D. Campbell, President

Robert T. Clarke III, Relief Director

Harry S. Cooksey, Relationship Manager

Myra J. Davis, Benefit Specialist

Susan A. Hamnett, Receptionist

Traci M. LaVernway, Executive Assistant

Chester R. Lilly III, Business Manager

Mark S. Melendez, Client Services Manager

Bonnie K. Nowak, Benefit Analyst

Vickie M. Poole, Relief Assistant

Sybil P. Pullen, Staff Accountant

Recommendations

1. That the General Assembly approve the minutes of the board meetings dated August 10, 2012, November 9, 2012, and March 8, 2013;
2. That the General Assembly adopt the 2012 audit report dated April 30, 2013, by Capin Crouse LLP;
3. That the General Assembly approve the use of Capin Crouse LLP to conduct the 2013 audit;
4. That the General Assembly approve the 2014 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 2014 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,
Mark H. Miller
Chairman, Board of Directors

Gary D. Campbell, CFA
President

APPENDIX K

REFORMED UNIVERSITY MINISTRIES REPORT TO THE FORTY-FIRST 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 serve on 140 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 (RUFi) 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 RUFi 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.

RUFi now serves nine 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 partnerships have established ministry relationships in Peru, Greece, Mexico, 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 2012 these global mission teams worked in Scotland (two sites),

Ireland, Spain, and Mexico. In November 2013, we look forward to the Global Missions conference which will be co sponsored by RUF AND MTW. The goal is to have 1000 students participate in the conference.

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 discipling, 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 600 interns. In the last 22 years the program has grown at a rate of 13% per year. Nearly 120 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-second Summer Conference was held the weeks of May 7-12, May 14-19, and May 21-26 2012, 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.

Summer Conference addressed the topic of Glorification, one of the principles of RUF's Philosophy of Ministry. Jean Larroux, pastor of the Southwood Presbyterian Church in Huntsville, AL; Les Newsome, RUF Mid South Area Coordinator and John Stone, RUF Assistant Coordinator were speakers during this time. The Summer Conference schedule includes theological and practical elective seminars in the mornings, free time in the afternoon, and large group meeting and worship in the evening.

Our 33rd Summer Conference will be held for three weeks again in 2013: May 6-11, May 13-18, and May 20-25, addressing the topic of Scripture. Speakers for these weeks will be Pastor David Jones from Grace Presbyterian in Palo Alto CA, Scott Sauls from Christ Presbyterian in Nashville, TN and Nathan Tircuit from St. Andrews Presbyterian in Memphis, TN.

WIVES RETREAT

Over 70 wives of RUF ministers met in Atlanta the weekend of January 17-19, 2013, for a retreat to enjoy fellowship, encouraging teaching, and connection. Sessions on parenting were given by experienced family psychologist Dr. John Cox as well as Paige Benton Brown, a former RUF Staff member.

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 2012, 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 Dr. Ligon Duncan, pastor of First Presbyterian Church in Jacksonville, Mississippi, Rev. Ricky Jones, pastor of Redeemer Presbyterian Church in Tulsa, OK and Rev. Tom Cannon, pastor of Red Mountain Presbyterian Church in Birmingham, AL.

RUF CAMPUS MINISTER ASSESSMENT

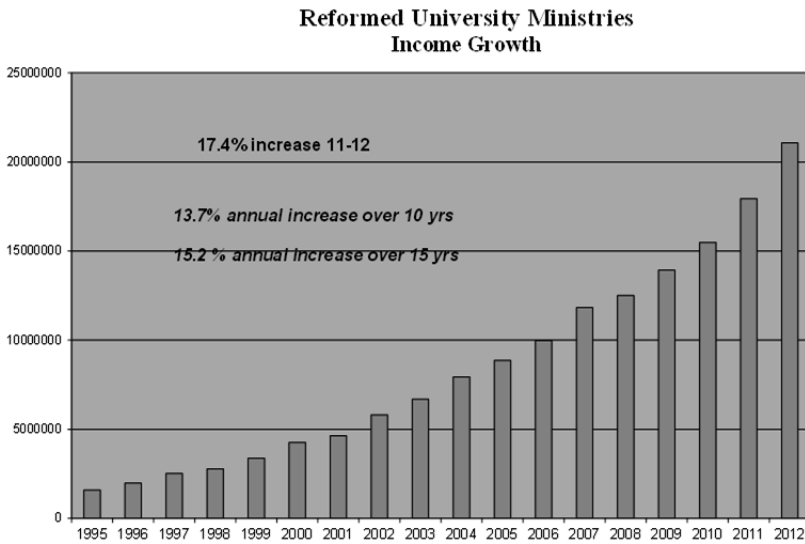
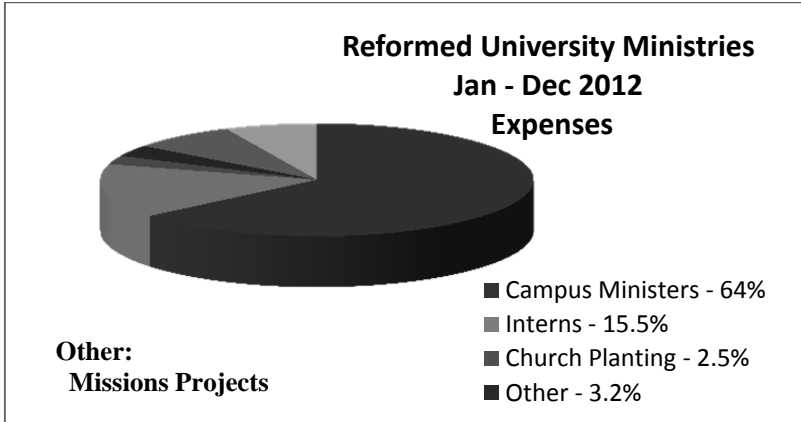
In December of 2006, RUF held its first Campus Minister Assessment. Since that time, Assessment has been held once a year, in July. During Assessment, candidates are interviewed by former and senior RUF ministers. The prospective campus ministers complete a personality profile, preach and demonstrate small group leadership, and engage with assessors in a marriage and family interview, along with other activities designed to help RUF evaluate each applicant.

GROWTH

2012 was another year of growth as RUM partnered with presbyteries to start four new campus ministries on the following campuses: University of Vermont, Indiana University, Jacksonville State University- Alabama, and the University of Houston. This growth placed RUF ministries on over 140 campuses in 38 states and in 60 Presbyteries.

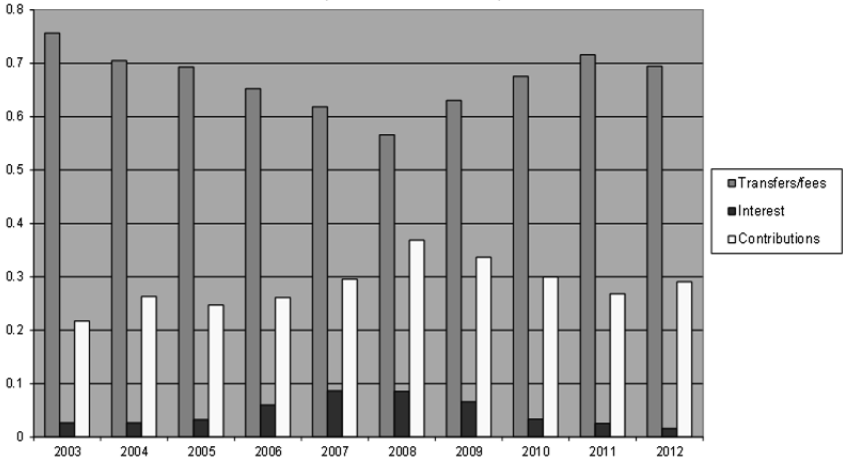
Reformed University Ministries continues to grow with eight ministries scheduled to begin in 2013-2014 which are University of Central Arkansas, Hendrix University, University of Wisconsin- Milwaukee, Kansas State University, University of North Texas, George Mason University RUF1, and University of Colorado, Delaware State University and RUF2 Prague, Czech Republic.

MINUTES OF THE GENERAL ASSEMBLY

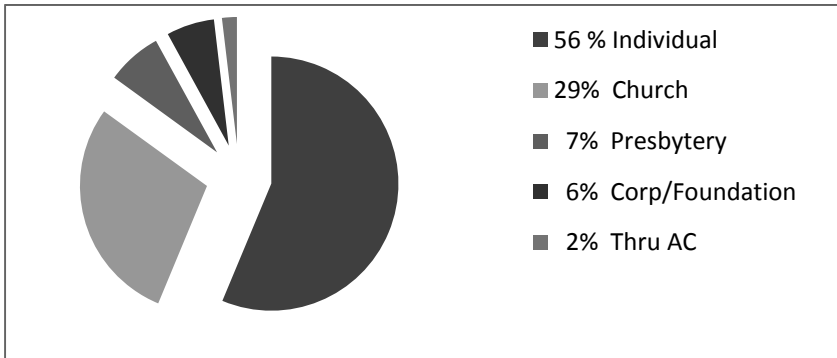


APPENDIX K

**Reformed University Ministries
Source of General Fund Income
(as a % to total)**



**Reformed University Ministries
Sources of Contributions – 2012**



RUF'S Vision for the Church

Currently over seventy seven 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 2, 2012, and March 5, 2013.
2. That the General Assembly adopt the financial audit for Reformed University Ministries for the fiscal year ending December 31, 2012, by Carr, Riggs & Ingram, LLP.
3. That the General Assembly approve the 2014 budget of Reformed University Ministries.
4. That the General Assembly receive as information Attachments 1, 2, 3, and 4. [Editorial Note: Attachment 4, RUM Campus Minister Reports 2013, may be found in the 2013 General Assembly Commissioner Handbook, pp. 819-914.]
5. That the General Assembly reelect TE Rod S. Mays as Coordinator of Reformed University Ministries for the 2013/2014 term and commend him for his faithful service. Please see the following letter insert.

REFORMED UNIVERSITY MINISTRIES RELEASE

At the March 5, 2013, meeting of the Permanent Committee for Reformed University Ministries (“RUM”) of the Presbyterian Church in America (PCA), Dr. Rod Mays advised the Committee that after much prayer, circumspection and contemplation on his part, he was requesting to step down from his position as National Coordinator at the end of his June 2013 – June 2014 term, when a successor is elected by the 2014 General Assembly of the PCA. It was with much sadness over his departure and tremendous gratitude for his many years of faithful ministry that the Committee received his request and unanimously approved his decision. During Dr. Mays’s tenure, Reformed University Ministries has grown from 40 national campuses to more than 140 national and international campuses, and from a budget of \$4,000,000 to a \$23,000,000 budget. The Permanent Committee expressed its full support for Dr. Mays’s leadership, both in prior years and until the end of his 2014 tenure. Rod has decided to return to local church pastoral ministry. A call to become Executive Minister and Director of the Greenville Fellows Program at Mitchell Road Presbyterian Church in Greenville, SC, has been extended to Rod and he has accepted that call. He will also continue his duties as an adjunct professor at Reformed Theological Seminary in Charlotte, NC.

Dr. Mays expressed to the Permanent Committee his desire to transition RUM to a younger generation’s leadership and vision, and to assist with the transition of his successor. He stated he wanted to serve the Lord by returning to his roots in the local church for the balance of his years of ministry. This call will also allow him to travel much less and to spend more time with his wife, Debbe, their daughter, son-in-law and expected grandchild in Greenville. Rod told the Permanent Committee that his years as National Coordinator had been the best of his ministry and he would like to transition at a time when RUM has organizational stability and is operationally well-functioning.

With much praise to God for Dr. Mays’s service, the Permanent Committee prays that the Lord will use him mightily in his remaining service to RUM and his future service in Greenville.

Attachment 1

***RUF Report to the General Assembly
Affiliated Committees, Campuses, Staff and Total Funds Dispersed***

The Committee on Reformed University Ministries provides support services to presbyteries whose campus ministries are affiliated with Reformed University Ministries. The presbyteries receiving services make a contribution toward their cost. Presbyteries and their affiliated committees are completely responsible for the funding of ministries within their area and for determining the budget for each ministry. Reformed University Ministries receives and disburses funds only as directed by the presbyteries and their affiliated committees.

From January 1, 2012 to December 31, 2012, Reformed University Ministries received \$ \$18,881,127 and disbursed \$ 17,947,075 for campus ministers and interns as directed by presbyteries and their affiliated committees. The funds are received for particular ministries, which are the responsibility of a presbytery as noted below. The responsible body receives an audit report of its funds. The following list gives the presbyteries, their affiliated committees, campus staff, and campus, as well as other ministries and staff affiliated with Reformed University Ministries which receive support services from Reformed University Ministries.

APPENDIX K

Attachment 2

REFORMED UNIVERSITY MINISTRIES
ENTIRE MINISTRY - FOR INFORMATION ONLY

	2008 Actual	2009 Actual	2010 Actual	2011 Actual	2012 Actual	2012 Budget	2013 Budget	Proposed 2014 Budget	
INCOME									
Contributions - Affiliated Committees	10,414,258	11,523,553	12,249,594	13,312,717	14,270,801	12,815,451	12,750,632	14,223,074	
Contributions - Church Planting	108,754	146,862	274,177	414,047	604,639	266,628	405,067	540,469	
Contributions - International Staff	1,173	2,500	79,789	102,193	94,348	-	-	-	
Contributions - Campus Staff	76,561	46,122	42,753	201,927	208,779	96,599	170,126	275,365	
Contributions - Campus Interns	1,975,298	2,325,347	2,847,745	3,078,440	3,702,560	2,673,000	3,185,000	3,805,521	
Contributions - General	634,578	668,700	638,171	625,368	796,113	924,752	1,528,606	796,113	
Revenues - Mat-L, Conferences & Projects	511,285	549,462	621,109	605,118	1,317,127	512,800	433,058	620,749	
Revenues - Conferences	14,600	17,193	12,940	16,515	29,016	22,200	22,200	54,000	
Interest Income	112,856	65,615	53,731	36,860	41,444	55,000	38,000	41,444	
Campus Affiliated Transfers	957,050	1,154,033	1,390,590	1,519,850	1,705,850	1,588,900	1,664,200	2,610,031	
TOTAL INCOME	14,806,413	16,499,388	18,210,600	19,913,035	22,770,677	18,955,330	20,196,888	22,966,765	13.7%
EXPENSES									
<u>General Ministry</u>									
Area Assistance:	945,971	1,003,383	977,894	1,319,625	1,591,956	1,541,903	1,793,491	1,943,202	
Intern Program					97,602			155,041	
Support Services:	588,959	565,968	600,546	700,762	819,706	692,454	1,033,095	927,722	
<u>Other:</u>									
Training	42,622	5,835	3,785	3,246	-	2,500	3,500	-	
Assessment	24,898	23,123	17,433	17,151	36,559	22,200	22,200	28,622	
Advancement	233,477	288,978	223,896	241,624	400,688	283,796	342,721	417,001	
General Assembly	18,275	3,637	26,782	9,538	7,959	15,000	25,000	10,000	
Permanent Committee	28,765	20,527	29,749	35,222	18,045	33,000	33,000	20,000	
Sub-Total	348,037	342,101	301,644	306,781	463,251	356,496	426,421	475,623	
Total General Ministry	1,882,967	1,911,451	1,880,084	2,327,168	2,972,515	2,590,852	3,253,006	3,501,588	7.6%
<u>Ministry-at-Large</u>									
Summer & Winter Conference	237,388	284,858	344,261	433,768	491,548	361,474	325,238	516,125	
Crisis Relief Fund	16,289	2,914	11,778	-	64	-	-	-	
Fellows & Miss Program	-	11,311	14,392	19,809	5,280	-	-	-	
Missions Projects	137,377	73,465	144,120	102,686	95,112	151,326	107,820	104,623	
Total Ministry-at-Large	391,054	372,548	514,550	556,263	592,004	512,800	433,058	620,749	43.3%
<u>Campus Ministries</u>									
Affiliated Committees	10,821,591	11,069,597	12,509,521	12,864,290	13,545,785	12,815,451	12,750,632	14,223,074	
Church Planting	90,748	134,822	253,932	385,778	514,732	266,628	405,067	540,469	
International Staff	4,965	7,230	81,608	-	-	-	-	-	
Campus Staff	80,499	82,718	21,156	162,025	262,252	96,599	170,126	275,365	
Campus Interns	1,947,983	2,220,050	2,754,609	3,037,780	3,624,306	2,673,000	3,185,000	3,805,521	
Total Campus Ministries	12,945,786	13,514,417	15,620,827	16,449,873	17,947,075	15,851,679	16,510,825	18,844,428	14.1%
TOTAL EXPENSES	15,219,807	15,798,416	18,015,461	19,333,304	21,511,594	18,955,330	20,196,888	22,966,765	13.7%
Surplus (Deficit)	(413,395)	700,972	195,139	579,731	1,259,083	-	-	-	

Attachment 3

Presbytery Committees with Campus and Staff

PRESBYTERIES

Alabama Joint Committee on Campus Work (Evangel, Southeast Alabama, and Warrior)

Catawba Presbytery

Central Carolina Presbytery

Central Georgia/Savannah River Joint Committee (Central GA, Savannah River)

Central Indiana Presbytery

CAMPUS AND STAFF

Alabama A & M University

TE Roy Hubbard

Auburn University

TE Richard Vise

Birmingham Southern

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

University of South Alabama

TE Lanier Wood

Davidson College

Open campus

Johnson & Wales University

TE Tyler Dirks

University of North Carolina - Charlotte

Open campus

Georgia Southern University

TE Ro Taylor

Mercer University

Elliott Everitt

Savannah College of Art and Design

TE Michael Gordon

Indiana University

TE Brad Tubbesing

Purdue University

TE Brian Davis

APPENDIX K

Chesapeake Presbytery	John Hopkins University TE Steven Badorf
Chicago Metro Presbytery	Northwestern University TE Luke Miedema
Eastern Carolina Presbytery	Duke University Open campus North Carolina State University TE Chuck Askew University of North Carolina – Chapel Hill TE Daniel Mason
Eastern Pennsylvania Presbytery	Leigh University TE Scott Mitchell
Florida Joint Committee on Campus Work (Central Florida, Gulf Coast, North Florida, Southern Florida, and Southwest Florida)	Florida State University TE David Story University of Central Florida TE Ande Johnson University of Florida TE Steve Lammers University of North Florida TE Tommy Park University of South Florida TE Jeff Lee
Heritage Presbytery	University of Delaware RUF1 TE Rick Gray
Iowa Presbytery	University of Iowa TE Josh Vahle
Metro New York	City Campus Ministry TE Michael Keller
Mississippi Joint Committee on Campus Work (Covenant, Grace, Mississippi Valley, and Southeast Louisiana)	Belhaven University TE Chad Scott Delta State University TE Seth Still Holmes Community College Open campus Jackson State University TE Elbert McGowan

MINUTES OF THE GENERAL ASSEMBLY

MS Joint Committee, cont'd.

Louisiana State University

TE Josh Martin

Mississippi College

TE Jeff Jordan

Mississippi State

TE Brian Sorgenfrei

Rhodes College

TE Andrew Flatgard

University of Arkansas

Trey Bundrick

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 Hunter Bailey

Georgia Tech & RUFIAffiliate

TE Aaron Jeffery

TE Alex Graham

Kennesaw State University

TE Chris Bowen

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

APPENDIX K

Ohio Valley, cont'd.	University of Louisville TE Way Rutherford
Pacific Presbytery	University of California – Los Angeles TE Joe White University of California – Santa Barbara TE Jaimeson Stockhaus
Pacific Northwest Presbytery	University of Oregon Open campus Boise State TE Brian Frey University of Washington TE Drew Burdette
Piedmont Triad Presbytery	Wake Forest University TE Kevin Teasley
Pittsburgh Presbytery	University of Pittsburgh TE Derek Bates
Platte Valley Presbytery	University of Nebraska TE Steve Allen
Potomac Presbytery	University of Maryland TE Chris Garriott
Rocky Mountain Presbytery	Colorado State University TE Ryan Hughes US Air Force Academy TE Jim Covey University of Northern Colorado Open campus
Siouxlands Presbytery	University of Minnesota TE Chad Brewer
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

MINUTES OF THE GENERAL ASSEMBLY

SC Joint Committee, cont'd.

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 6/1/13

Wofford University

TE David Fisk

Southern New England Presbytery

Rhode Island School of Design

TE Eddie Park

Harvard University

TE Jeremy Mullen

Brown University

TE Eddie Park

University of Connecticut

TE Lucas Dourado

Yale University

Open campus

Southeast Louisiana Presbytery

Tulane University

TE Will Tabor

Louisiana State University

TE Josh Martin

**Southwest Joint Committee on
Campus Work (Houston Metro, N TX,
S TX, SW)**

Arizona State University

Open campus

Baylor University

TE Shaynor Newsome

New Mexico State University

TE Sid Druen

Oklahoma State University

TE Daniel Killian

Rice University

TE Billy Crain

Southern Methodist University

TE Chad Scruggs

Texas A&M University & RUFIAffiliate

TE Ben Hailey

TE Jason Pickard

SW Joint Committee, cont'd.

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 Oklahoma

TE Justin Westmoreland

University of Texas - Austin & RUFIAffiliate

TE Derek McCollum

TE Bojan Dragicevic

University of Tulsa

TE Brent Corbin

Susquehanna Valley Presbytery

Millersville University

TE Rob Ilderton

Pennsylvania State University

TE Alex Watlington

Tennessee Joint Committee on Campus Work (Nashville and Tennessee Valley)

Belmont College

TE Kevin Twit

Carson Newman College

TE Wes Simmons

Covenant College

TE Ron Brown

Middle Tennessee State University

TE Paul Boyd

Tennessee Tech University

TE Jeff Wilkins

University of Tennessee - Chattanooga

TE John Craft

University of Tennessee – Knoxville & RUFIAffiliate

TE Open Campus

TE Lee Ledbetter RUFIAffiliate

MINUTES OF THE GENERAL ASSEMBLY

TN Joint Committee, cont'd.

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
University of Virginia
TE Shawn Slate
**Virginia Commonwealth
University**
TE Peter Rowan
Virginia Tech
TE Andy Wood
Washington and Lee University
TE John Talley
William and Mary
TE Ben Robertson
Lynchburg (Liberty University)
TE Marc Corbett

Western Carolina Presbytery

Appalachian State University
TE Matt Howell
Western Carolina University
TE David Osborne

Westminster Presbytery

East Tennessee State University
TE Chad Smith

MTW Affiliations

**National Autonomous University
of Mexico**
TE Peter Dishman
University of Athens, Greece
TE Stephen Maginis

APPENDIX K

Current Interns and Staff for 2012-2013

1st Year Interns: 58 (60)*	
Latasha Allston – Jackson State	Eleanor Hansen – Winthrop
Ethan Baer – Rice	Marlin Harris – Emory
Derrick Beining –UTC	Blake Harris- Washington & Lee
William Bondurant – LSU	Betsy Heimburger – Brown/RISD
Sam Bratt – Oklahoma University	Allison Henley – NC State
Mary Hope Bray – Belhaven University	Abbey Herrmann – College of Charleston
Stewart Brenegar –New Mexico State	Teddy Hess – Stanford
Catherine Brewbaker – UC Berkeley	Mary Hodgkins – Covenant College
Carole Bryan – U of Delaware RUF1	Haddon Kellahan –Savannah C-Art & Design
Katie Carroll – USF	Caitlin Kenyon – Southern Miss
Jonathan Clark – NYC, City Campus	Caleb Kenyon – Southern Miss
Catherine Cook – William and Mary	Dylan Kornegay – Savannah C-Art & Design
Emily Cornelius – Trinity	Kristy Lowder – University of Maryland
Jamaal Cox – Jackson State	Logan Lowder – University of Maryland
Luke Damiani – Mizzou	Katherine Miller – Vanderbilt
Anna Davis – Texas A & M	Abby Morrison – Alabama
Jennifer Dilley – Rice	Callie Norris – Penn State
Weston Duke - Rhodes	Elizabeth O'Brien – UC Santa Barbra
Kyle Dunn – Utah	Patrick Rivers – UGA
Terry Dykstra – W. Kentucky University	Brent Sanderson – Trinity
Sarah Estopinal – NYC, City Campus	Megan Sharp – U of South Carolina
Ontario Ford – Delta State University	Catherine Stroo – Oklahoma University
Brittany French – University of Florida	Shane Tanner – UT –Austin
Tom Greene –RUF Lynchburg (Liberty)	Jeremy Tatro – Texas A & M
Jordan Griesbeck – University of Virginia	Allen Thurman – Oklahoma State U
Molly Griffith – Florida State University	Beth Trueblood – U of Tulsa
Rachel Hagan – Tennessee Tech U	Cade Weatherly – VA Tech
MaryFran Hahn – University of Kentucky	Jerrica Williams – University of N. Florida
Annie Hall – Western Carolina	Kelsey Wilson – Auburn
2nd Year Interns: 39 (41)*	
Vinnie Athey – University of Florida	Kelly Lersch – TCU
Molly Bahre – Belmont	Christina Maxwell - SMU
Andrew Burkhardt – Delta State	David Milam – App State
Hannah Callaway – Birmingham Southern	Davis Morgan – UAH
Rebekah Dempsey – UGA	Carly Morrow – Furman
Sara Freeman – TX A&M– Corpus Christi	Mary Virginia Presley – Baylor
Rachael Garner - Emory	Laura Rast – UAB
Hampton Gray – William & Mary	Megan Roberts – UVA
George Hamm – Ole Miss	Caroline Royal – WKU
Brooks Harwood – Vanderbilt	April Smitherman – Clemson
Catherine Hester - UT – Knoxville	Lauren Spigner – Texas A & M
Nicole Houfek – U of Minnesota	Chase Stephenson – Belmont
Caroline Jackson – MS State	Katie Tracy – U of Washington
Kelly Jackson – MS State	Matthew Trexler – U of South Carolina
Kaitlynn Jacobson – Texas Tech	Jennifer Wainscott – App State
Leslie Janikowsky – Rhodes	Lauren Walker – Washington & Lee

MINUTES OF THE GENERAL ASSEMBLY

Joe Johnson – Auburn	David Wedgeworth – Furman
Julia Kaminer – UCF	Ian Wilder – NC State
Samantha Lambeth – Mizzou	Emma Williams – UT- Austin
Jenn Laughlin – New Mexico State	Elly & Zack Keuthan –Erskine
3rd Year Interns and Beyond: 11	Campus Staff – 11
Brittany Hogan – UNC – Chapel Hill	Heather Chapell – University of Memphis
Ben Jackson - UTC	Mary Katherine Dempsey – VA Tech
Chelsea Kelly - Nebraska	Christin Fitzpatrick - LSU
Lizzy Morrison - Winthrop	Mary Catherine Hewitt – Ole Miss
Stephen Moss – UT - Knoxville	Kathryn Howell – App State
Will Nettleton – UNC – Chapel Hill	Amy Hudson – Samford
Kate Rhodes – Wake Forest	Sara Keller – NYC, City Campus
Aubra Whitten - Kennesaw	Ruth Martinez – Mexico
Katie Wilmes – Stanford	Annie Parks - Brown
Katie Woodruff - UTC	Leslie Peacock - SMU
Part Time Interns: 4	
Brian Crump – Emory	Stewart Swain - SMU
Anna Page - Davidson	Nathan Thomas – Winthrop

**NATIONAL STAFF
REFORMED UNIVERSITY MINISTRIES**

Coordinator, Rod Mays
 Administrative Assistant to the Coordinator, Ginger Carter
 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 Mid West 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
 Director of Internship, Mitch Gindlesperger
 Intern Administrator, Emily, Craft
 Campus Staff Oversight, Casey Cockrum
 Marketing Communications, Melissa Crimmins
 Assistant Accounting Manager, Courtney Hulteen
 Event Coordinator, Cynthia Reagan
 Development Associate, Bonnie Standridge
 HR/Office Administrator, Michelle Stone
 Development Associate, Amy Work

APPENDIX L

RIDGE HAVEN REPORT TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Ridge Haven is a camp, conference, and retreat center, and a residential community, where people young and old meet God in a special way. Campers and guests from around the country experience rebirths, renewals, and rejoicing as they strengthen or enter into a new relationship with the Lord and are equipped to spread the Good News to a world in need.

Introduction – As stated in our introduction to our proposed 2014 budget, our report is beginning to sound like the proverbial “broken record” and we could not be more grateful. It is “music to our ears” as the Lord continues to shower His blessings on Ridge Haven. For the third straight year, our camp and retreat ministry, and our contributions, continued to accelerate at a phenomenal rate. Yet all of this is overshadowed by the rebirths, renewals, and rejoicing that we see week-in and week-out. We are blessed.

Camps – Since 2009, we have more than tripled our summer campers from less than 500 to 1,674 campers in 2012. Due to early registrations of over 1,500 as of March 19, 2013, a 30% increase from 2012, we are anticipating even more campers this summer in addition to all the weekend retreat groups!

Conferences & Retreats – For the same period since 2009, we have seen a 24% increase in conference and retreat revenue. Just last fall alone, we hosted over 2,100 guests. During our Winter Camp last December and our Winter Retreat in January, we hosted more than 500 campers for just those two weekends.

Total Income & Ministry Contributions– In 2010, we were pleased to report that our total income was up by \$60,000. In 2012, it increased by \$298,000. Our ministry contributions increased this year by \$127,000. There was rejoicing all around last May when we were able to retire our debt from 2007. By God’s mercy and provision, we are now debt free!

Campus Improvements – With the increase in income, we have been able to make improvements all around our campus. It looks amazing, and our

MINUTES OF THE GENERAL ASSEMBLY

guests have been very complimentary and appreciative. In addition to expanding our Barnes Recreational Center and both our Camp Store and Bookstore, we continue refurbishing our guest rooms, dorms, and the Shepherds Activity Center. We have also cleared acres and acres of woods and underbrush. We are so excited that we have been selected to receive the 2013 WIC Love Gift to remodel and expand our Dining Hall. We have already torn out walls and put in new flooring there. By this summer, we will have 24 new wood tables to accommodate 272 people. The overall project will also include new lighting, new windows, additional kitchen equipment, and a refurbishment of the front porch and outside area.

Summary – We are so grateful for the many PCA churches that are once again using Ridge Haven in record numbers. We had guests from 29 states visit us last year. The Lord has blessed us beyond our imagination. Please come and see for yourself what all the excitement is about!

Recommendations:

1. That the Ridge Haven 2014 budget, as presented through the AC Budget Review Committee, be approved.
2. That the 2011 audit dated June 1, 2012, performed by Robins, Smith & Jordan, be received.

Respectfully submitted,
RE Eugene Friedline, President
Ridge Haven Board of Directors

APPENDIX M
REPORT OF THE
COOPERATIVE MINISTRIES COMMITTEE
TO THE FORTY-FIRST GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA

The Cooperative Ministries Committee of the Presbyterian Church in America (CMC) met for a fellowship meal on the evening of January 22, 2013. The CMC met in the MTW Building in Lawrenceville, Georgia for its annual stated meeting at 9:00 a.m., on January 23, 2013.

Voting Members Present

AC Chairman TE David V. Silvernail
AC Coordinator-Stated Clerk TE L. Roy Taylor
CC President RE Erik Halvorson
CC Chairman RE Martin A. Moore
CEP Provisional Coordinator TE Stephen Estock
CEP Chairman RE Gary White
CTS Interim President, TE Mark L. Dalbey
CTS Chairman, RE William B. French
MNA Coordinator TE James C. Bland III
MNA Chairman TE Philip D. Douglass
MTW Coordinator (& Moderator of 36th 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 Representative RE Thomas W. Harris Jr.
RH Executive Director RE Wallace Anderson
RUM Coordinator TE Rod S. Mays
RUM Chairman TE Thomas K. Cannon

Voting Members Absent

PCAF Chairman TE David H. Clelland
RH Chairman RE Eugene H. Friedline

Advisory Members Present

TE Michael F. Ross, Moderator of 40th General Assembly
RE Daniel A. Carrell, Moderator of 39th General Assembly
RE Bradford L. Bradley, Moderator of 37th General Assembly
TE Paul D. Kooistra, Moderator of 36th General Assembly
RE E. J. Nusbaum, Moderator of 35th General Assembly

Advisory Member Absent

TE Harry L. Reeder III, Moderator of 38th Assembly

Matters Discussed and Actions Taken

- The Moderator gave a devotional exposition of Mark 12:28-34 on “The Law of Love.” The consensus was that the address should be published as an article in *ByFaith* magazine, which was later done.
- Various committee members commended Dr. Dunahoo for his thirty-five years of faithful service to the PCA as the Coordinator of the Christian Education and Publications Committee.
- No unresolved matters among Committees and Agencies were brought to the Committee (*RAO 7-3 b*).
- The Report of the Stated Clerk was discussed. There were no items in the Report requiring the action of the Committee. The two major seminars for 2013 will be:
 - Commending and Defending the Total Truthfulness of Scripture – led by Dr. J. Ligon Duncan and Dr. Al Mohler.
 - Working together in the PCA to Address Our Cultural Moment – led by Dr. J. Ligon Duncan and Dr. Timothy Keller.
- The dates of the 2014 meeting will be, January 21, 7:00 p.m. for the fellowship dinner, and January 22, 9:00 a.m.-2:30 p.m. for the business meeting. It was suggested that there be a time of sharing, fellowship, introduction of new members, and prayer at the fellowship dinner and that there be longer break times at the business meeting to facilitate more one-to-one conversations.
- TE Bryan Chapell had previously led the Strategic Planning matter, to a large degree. Since he was not present at the meeting, there were no proposals to be considered.
- Any matters arising from the CMC that may require General Assembly action may not usurp the prerogatives of the General Assembly Committees and Agencies but shall be referred to the appropriate Committee or Agency for its consideration and recommendation (*RAO 7-3 c*).

Past, Present, and Future of the PCA

A major portion of the meeting was a discussion held regarding the past, present, and future of the PCA. Among the matters discussed were the following:

THE PAST

- The PCA was formed out of the experience shared by conservative (evangelical/ fundamentalist) Christians in all of the mainline American Protestant denominations.

- Theological and ethical decline
- Lack of accountability and discipline
- Abuse of ecclesiastical power.
- Political and social conservatism was an unstated or understated factor in the formation of the PCA.
- Three emphases have been present in conservative Protestant Christianity historically:
 - Pietism, evangelism, and international missions
 - Doctrinal/theological fidelity
 - Cultural impact (social justice, mercy ministries, etc.)
- From its origins, the PCA has had people and entities especially interested in each of the three emphases.
- The original motto of the PCA (Faithful to the Scriptures, True to the Reformed Faith, and Obedient to the Great Commission of the Lord Jesus Christ) encapsulated the intentions of the founders of the denomination.
- The PCA is now more consciously and consistently Reformed in its theology than in 1973.
- Though the PCA is relatively small in comparison with some other larger denominations, the LORD has used the influence of the PCA beyond its size.
- The Church Universal has had points of controversy and tension throughout history. The PCA as a branch of the Church Universal is not an exception to that pattern.

THE PRESENT

- Many ministries of PCA individuals, local churches, Presbyteries, and General Assembly Committees and Agencies have been and are quite fruitful within their respective spheres of influence and ministry.
- Tensions within the PCA come from a number of sources.
 - *Differences of emphases* – Theological-biblical orthodoxy, mission, and mercy ministries are all important. Some specialize in one emphasis and do not deal much with the others.
 - *Regional differences* – New England, Mid-Atlantic, Southeast, Mid-South, West, Southwest, Midwest, Northwest, and sections of Canada.
 - *Differences between city and small-town mentalitiesⁱ* – This is exacerbated by the fact some churches that are located in cities perpetuate a small-town mentality.

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- *Generational differences* – each generation’s distinctive outlook and expectations. A generation is now a decade rather than thirty or forty years. Many of the PCA founding fathers are now either retired or with the LORD.
- *Ethnic differences* – Ethnic groups have distinctive perspectives, traditions, cultures, and expectations. The PCA is more ethnically diverse than in 1973, which is good. Within the foreseeable future there will be no ethnic majority in North America. The Church should reflect the multi-ethnic composition of North America.
- *Differences in sizes of churches* – Most of our local churches are small. Most of the members of the PCA are members of large churches. Larger churches are more complex in a number of ways.
- *Nature of the annual General Assembly* – Some commissioners like a multi-faceted General Assembly that includes not only business (reports, debates, etc.) but also, corporate worship, fellowship opportunities, ministry seminars, resourcing (exhibits, bookstore), etc. Others would prefer a business only General Assembly. Ruling Elders who attend occasionally find it more difficult to participate than Teaching Elders who attend often.
- All of the differences within the PCA are matters that may be and should be biblically, wisely, and charitably addressed by brethren of good will.
- The PCA as a whole and as its constituent parts needs to focus advancing not only on the purity, but also on the peace, unity, and progress of the Church.

THE FUTURE OF THE PCA

- North America is increasingly secularized and needs to be re-evangelized. So the PCA will need to work together to disciple our countries (US and Canada).
- The world has come to North America, providing us with great opportunities for the Gospel.
- There is a resurgence of the Reformed Faith among Christians in North America, and the PCA as whole and its constituent parts need to encourage, participate in, and facilitate that renewal as best we can.
- Work with other evangelical Christians to fulfill the Great Commission and bear witness for the Christian Faith in our culture.

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- Use the differences within the PCA as creative tensions leading to solutions rather than as destructive tensions that lead to additional problems.
- Promote charitable discourse not only in the General Assembly and Presbyteries, but also in personal interactions and particularly in Internet discussions.
 - Emphasize the positive values of a connectional Church.
 - “Be quick to hear and slow to speak, and slow to anger” (James 1:19).
 - Seek to listen to, understand, and appreciate as many other brothers as possible.
 - Have more personal interactions with fellow PCA people with whom we disagree.
 - Emphasize the 98% of issues on which we agree rather than the 2% about which we disagree.
- Work to improve the annual meeting of the General Assembly [Note, the AC has a sub-committee working on this issue. Some changes have been put into effect for 2013. More are in the offing.] by such things as:
 - Shortening the amount of time devoted to business
 - Reducing the General Assembly by one day
 - Having more field reports of pastors and networks leaders regarding various aspects of ministry such as church planting, congregational renewal, prayer ministries, local church leadership development, mercy ministries, mentoring pastors.
 - Beginning and ending the General Assembly on a celebratory note.
 - Maintaining a healthy mix of business, worship, ministry reports, fellowship, resourcing, and seminars at the General Assembly.
 - Having fewer and better seminars at the General Assembly.
 - Including more extended opportunities for fellowship at the General Assembly.
- Encourage more seasoned Ruling Elders and Teaching Elders to help younger Elders develop as churchmen.

ⁱ Five major differences between a small-town mentality and an urban mentality: 1) status quo vs. change, 2) uniformity vs. diversity, 3) conflict avoidance vs. conflict management, 4) smallness vs. bigness, and 5) localization vs. mobility.

APPENDIX N

REPORT OF THE INTERCHURCH RELATIONS COMMITTEE TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

MEMBERSHIP

TE Craig Higgins, Chairman	RE Chris Shoemaker, Secretary
TE Richard Lints, Vice-Chairman	RE James D. Walters
TE Sang Yong Park	RE Robert G. Sproul, Jr.
TE Paul R. Gilchrist, Alternate	(No RE alternate elected)
TE L. Roy Taylor, <i>ex officio</i> Member	
RE Bill Goodman, MTW Advisory Member	

MEETINGS

The Committee met twice via conference call.

- September 24, 2012
- April 2, 2013

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

- Discussed actions of the 40th General Assembly relative to the IRC.
- Discussed the outcome of the November 13-14, 2012, annual meeting of NAPARC.
- Received reports regarding PCA fraternal delegates and ecclesiastical observers at general assemblies and synods of other denominations.
- Received a report of the Stated Clerk's attendance at the General Assembly of the National Presbyterian Church of Mexico in July of 2012, and the actions of the General Assembly of the National Presbyterian Church of Mexico to establish an assembly-level ecclesiastical relationship with the PCA. The IRC recommends to the Forty-first General Assembly that the PCA establish an assembly-level ecclesiastical relationship with the National Presbyterian Church of Mexico.

- Appointed PCA fraternal delegates and ecclesiastical observers to upcoming general assemblies and synods of other denominations.
- Formulated a procedure for reporting to the General Assembly regarding the National Association of Evangelicals.
- Authorized the Stated Clerk to continue participation in meetings of evangelicals who have emerged from mainline protestant denominations. Received reports from the Stated Clerk regarding evangelical denominations and networks that have emerged from mainline protestant denominations.

ECCLESIASTICAL RELATIONS WITH OTHER REFORMED CHURCHES

North American and Presbyterian Reformed Council

The 38th Annual Meeting of the North America Presbyterian and Reformed Council (NAPARC) was held November 13-14 on the campus of Mid-America Reformed Theological Seminary in Dyer, IN, near Chicago. The 2012 meeting was hosted by the United Reformed Churches of North America. The 2013 annual meeting will be held November 19-20 at the Bonclarken Conference Center, Flat Rock, NC, and will be hosted by the Associate Reformed Presbyterian Church. The PCA delegation to NAPARC 2012 consisted of Dr. Craig Higgins, IRC Chairman, and the TE Roy Taylor, Stated Clerk.

- The Committee on the Review of the Purposes of NAPARC was a major report of some seventy-three pages.
- In 2003 the PCA requested that NAPARC initiate another round of discussions in light of NAPARC's stated purpose to "hold out before each other the desirability and need for organic union of churches of like faith and practice."
- In 2003 NAPARC adopted a definition of organic union:
Organic Union is defined as two or more NAPARC Churches joining their respective gifts, heritage and calling on the basis of the Scriptural mandate (Ephesians 4:1-16; Acts 15:1-16:5; John 17; I Corinthians 12:12-31) to form one church by uniting together in theology, polity and ministry. This would require the eventual integration of church courts, and administrative legal structures.

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- Between 2003 and 2009 various discussions were held among delegations and at the council itself, none of which eventuated in any formal organic union negotiations.
- In 2009 the council appointed a committee to review the purposes of NAPARC. A PCA representative was added to the committee in 2010.
- The committee met five times 2010-2011.
- At the 2011 council annual meeting Robert Godfrey presented a paper on “A Reformed Dream,” proposing a triennial General Synod without organic union, with limited powers, composed of NAPARC denominations. PCA Stated Clerk Roy Taylor presented a paper on “A Reformed Perspective on the Catholicity of the Church and Church Union,” using NAPARC’s adopted definition of church union and advocating a long-term process by which NAPARC denominations from the various theological, polity, and ethnic streams would move toward church union.
- On the matter of Church Union the committee outlined “A Way Forward” to:
 - be involved actively in seeking opportunities “to advise, counsel and cooperate in various matters with” all of the other member Churches;
 - seek opportunities for working together with other member Churches in particular ministries;
 - develop regular conversations with other member Churches, particularly among those from the same traditions, with a long-term view towards possible organic union; and
 - keep in mind that full organic union of all member Churches will occur upon the Second Advent, for which we all long today. [caps added]
- The committee also proposed some changes to the Constitution and Bylaws, which will be acted upon by the council in November of 2013.
- The Committee on Review was continued for one year to complete its work.
- Committee Chairman, Mark T. Bube, General Secretary of the OPC Committee on Foreign Missions, was commended for his prodigious work.
- In short, the Committee on Review suggested a long-term process for church union among NAPARC Churches and focused most of their recommendations on Constitution and Bylaws proposed changes. This is essentially “advocating a long-term process by which NAPARC denominations from the various theological, polity, and ethnic

streams would move toward church union.” This means that the likelihood of other NAPARC denominations and the PCA coming together in full organic Church Union in the near future is remote.

Connections with Other Evangelicals

The experience of Evangelical Christians and local churches that have been members of mainline protestant denominations in North America has been the same over the past several generations. Mainline denominations have evinced 1) theological and ethical decline, 2) in- adequate accountability and discipline, and 3) an abuse of ecclesiastical power (no matter what the polity). In Presbyterian circles this cycle has resulted in the formation of a least four denominations, the Orthodox Presbyterian Church (OPC) in 1936, the Presbyterian Church in America (PCA) in 1973, the Evangelical Presbyterian Church (EPC) in 1984, and, most recently, the Covenant Order of Evangelical Presbyterians (ECO) in 2012. In recent years evangelical denominations from other traditions have been formed such as the Anglican Church of North America (from the Episcopal Church in the USA) and the North American Lutheran Church (from the Evangelical Lutheran Church of America). Since the formation of the PCA forty years ago, we have, for the most part, lost contact with evangelical renewal groups that remained within the mainline Presbyterian Church and other mainline denominations.

Relations with the Korean Presbyterian Church in America (Kosin)

The Korean Presbyterian Church in America (Kosin) has applied for membership in the North American Presbyterian and Reformed Council. NAPARC, at its November 2012 meeting gave initial approval to the Korean Presbyterian Church in America (Kosin)’s application. The IRC recommends that the Forty-first General Assembly approve the application for membership in the North American Presbyterian and Reformed Council.

- The Presbyterian Church of Korea (Kosin) is one of the four Presbyterian denominations in Korea with whom the PCA has Corresponding Relations. The Presbyterian Church of Korea (Kosin) was formed in 1938 by Presbyterians who refused to participate in Shinto shrine worship during the Japanese occupation of Korea.
- Kosin International has denominational branches in Korea, Australia, Japan, USA, and Europe. [Some American denominations such as the United Methodist Church and the Assemblies of God have similar structures with branches in several countries].

MINUTES OF THE GENERAL ASSEMBLY

- The doctrinal standards of Kosin are the *Westminster Standards*, including Chapters 34 and 35 on the Holy Spirit and Missions that were added by the American Church in the early 20th Century.
- The Korean Presbyterian Church in America (Kosin) was formed in 1985.
- On the women's issue, the Kosin does *not* ordain women to any ecclesiastical office. They do have *kwonsas* (unordained deaconesses) [two NAPARC denominations, the RPCNA and the ARPC, ordain deaconesses since the office of deacon is not regarded as an authoritative office of government of the church] and *kwonchals* (similar to enrolled widows, I Timothy 5:3-11) who visit members in their homes and report to the pastor. (*Kwonchal* is similar to the role of "pastor's aide" in some older Southern Presbyterian churches, i.e. an older woman who visits younger women with the pastor or visits women and children and reports to the pastor).
- Both men and women who have gifts and interests in personal evangelism may be appointed to the role of lay evangelists by the Session. Lay evangelist in Kosin polity is not an ordained office, nor is it equivalent to the PCA evangelist (*BCO* 8-6).

The National Presbyterian Church of Mexico

The General Assembly of the National Presbyterian Church of Mexico (INPM) met in Monterrey July 16-19, celebrating the 140th Anniversary of the founding of their denomination, which came as a result of the ministry of American Presbyterian, Reformed, and Congregational missionaries. The INPM has severed their ties with the PCUSA, from whom they had received ongoing financial support. (A number of churches abroad have severed their ties with the PCUSA including Presbyterian denominations in Brazil, Pakistan, and Guatemala, as well as Mexico, and are seeking contacts with more evangelical denominations). Representatives of the Presbyterian Church of Brazil, the Reformed Churches of South Africa, the Reformed Church in America, the World Reformed Fellowship, as well as from the PCA were present. Dr. Larry Trotter, MTW Mexico Team Leader, represented PCA-Mission to the World. The Stated Clerk represented the PCA General Assembly's Interchurch Relations Committee. The INPM has worked with MTW since the founding of the PCA and continues to have a fruitful partnership. In 1994 the INPM was one of the founding denominations of what is now the World Reformed Fellowship.

Now the INPM would like an Assembly-level relationship with the PCA. Our Stated Clerk preached to the Assembly and later reported to the Assembly on the history and ethos of the PCA and the process by which the General Assembly enters into ecclesiastical relationships with other denominations via a recommendation to the Assembly from the Interchurch Relations Committee. The INPM Assembly passed a motion without opposition that they seek to enter into an ecclesiastical relationship with the General Assembly of the PCA. The IRC is recommending to the Forty-first General Assembly that the PCA enter into an Assembly-level ecclesiastical relationship with the INPM.

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 14th 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.
 - 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).
- In 1986 there was some opposition to our joining the NAE, with two members of the IRC filing a Minority Report. About 4% of the commissioners to that Assembly registered their opposition to the PCA's joining the NAE.
- 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.

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- In 2011 Central Carolina Presbytery sent up Overture 2011-12 calling upon the General Assembly to leave the NAE. The 39th General Assembly decided to defer action for a year to give Sessions and Presbyteries opportunity to communicate with the IRC. No Session or Presbytery expressed any concerns to the IRC.
- The NAE has stood for and advocated a biblical evangelical perspective on the Sanctity of Human Life (pro-life, anti-abortion), Marriage (between one man and one woman), and Sexual Ethics (sexual relations are intended by God to be reserved for marriage, i.e. chastity before marriage and fidelity within marriage). This is attested by the major document *For the Health of the Nation* that was adopted by the NAE Board of Directors, other resolutions the Board has adopted over the years, and the *Theology of Sex* document prepared as part of the Generation Forum project. *World Magazine* published a series of eight Web articles in June and July, 2012, and a print article July 14 that could lead readers to believe that the NAE condones pre-marital sex and promotes the use of contraceptives among teens and young adults. The Stated Clerk received three e-mails and two phone calls from members of the PCA regarding the articles. The articles intimated that 1) the NAE acted improperly in receiving a grant from a secular organization, the National Campaign to Prevent Teen and Unplanned Pregnancy, and 2) that the NAE at least tacitly condones premarital sexual relations and promotes the use of contraceptives by unmarried persons.
 - Regarding the first allegation, it is accurate that the NAE received a grant in 2008 from the National Campaign to Prevent Teen and Unplanned Pregnancy, and that the National Campaign receives monies from the Hewlett-Packard Foundation. It should be noted that the NAE, in receiving such funds, made it clear that it would [and did] use the funds received to prevent unplanned pregnancies in ways that are consistent with the NAE's evangelical perspectives and policies. Receiving funds from a donor with whom one has some disagreements does not mean that the recipient of the donation accepts all the perspectives of the donor. The National Campaign has an interest in unplanned pregnancies among young adults for the good of the individuals involved and society in general from a secular perspective. The NAE has an interest in unplanned pregnancies among young adults for the good of the

- individuals involved and society in general from an evangelical perspective. Other evangelical ministries such as the Salvation Army receive gifts from donors who may not necessarily be evangelical Christians but use donations from whatever sources to ameliorate poverty, help people overcome addictions, provide food and shelter, disaster relief, etc., along with the ministry of the Gospel.
- Regarding the second allegation, the articles argued that the President of the National Campaign to Prevent Teen and Unplanned Pregnancies (Sarah Brown) was part of a panel at the April 2012 Q Conference in Washington D.C. at which she offered her personal opinion that those who decide to have premarital sexual relations should use contraceptives instead of facing a distressing pregnancy and electing to have an abortion. It should be noted that the Q Conference was not an NAE event. Mrs. Brown was asked by Qideas at the suggestion of NAE staff to participate in the panel discussion because she and her organization shared the goal of other panel members of preventing teen and unplanned pregnancies and reducing the number of abortions in America. Mrs. Brown's opinions were her own and she acknowledged that her views were not those held by most evangelicals. Her appearance at the Q Conference does *not* mean that the NAE advocates or even condones premarital sex or the use of contraceptives by unmarried persons.
 - From 2008-2012 the NAE conducted a Generation Forum Project for cooperative efforts among evangelicals to seek practical solutions that create an environment where sex within marriage is honored, life is cherished, and the number of abortions is reduced. Thousands of teens and young adults were reached with a presentation of that biblical perspective.
- In 2012 the Fortieth General Assembly answered Overture 2011-12 in the negative and directed "that the General Assembly further direct the permanent committee of Interchurch Relations to be alert for and report to the General Assembly any action or position taken of the NAE." In carrying out that directive from the Fortieth General Assembly, the IRC will report to the General Assembly any position, or action adopted by the Board of Directors of the National Association of Evangelicals or also implemented by the present staff

of the NAE that is contrary the specific actions of the General Assembly of the PCA. The IRC will understand "an action or position of the NAE" as limited to the actions or positions that are approved by the board of the NAE. This definition includes published policy documents, and *amicus curiae* briefs, which are implicitly approved after review at a subsequent NAE board meeting. This definition excludes published press releases, which are not ordinarily approved or reviewed by the NAE board. This is similar to *RAO 3-2 t*: "He [the Stated Clerk of the General Assembly] shall be authorized to make public statements for and on behalf of the denomination only insofar as such statements are warranted on the basis of specific actions of the General Assembly."

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.

The vision of the WRF is simple - "That the strengths of some might become the strengths of all in the service of Jesus Christ" (see Paul's prayer in Ephesians 4: 11 - 13).

The WRF vision is to live out one of the clearly stated but often neglected themes of the great Reformed confessions of the church. The Westminster Confession of Faith (XXV, 2) affirms that there is "a visible universal church which consists of all those throughout the world that profess the true religion." The Belgic Confession (Article 27) emphasizes that "the one single catholic or universal church . . . is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world."

While specific regional or national expressions of the universal church do, in many ways, embody characteristics of the Body of Christ, there are other characteristics of that Body which transcend those expressions. It is those other characteristics that the WRF seeks to set forth in its commitments and in its activities.

The WRF affirms:

- The essence of the true religion (and of Reformed theology) is adoration and worship of the Triune God - Father, Son, and Holy Spirit.
- This Triune God is worthy of the praise and service of all of creation.
- Christians in many places and many denominations who share these first two commitments will find their worship and service of the Lord God enhanced by contact with others of like mind.
- We affirm the Scriptures of the Old and New Testaments to be the God-breathed Word of God, without error in all that it affirms.
- We stand in the mainstream of the historic Christian Faith in affirming the following catholic creeds of the Early Church: The Apostles Creed, the Nicene Creed, and the Chalcedonian Definition.
- More specifically, every voting member of the WRF affirms one of the following historic expressions of the Reformed Faith: The Gallican Confession, The Belgic Confession, The Heidelberg Catechism, The Thirty-Nine Articles, The Second Helvetic Confession, The Canons of Dort, The Westminster Confession of Faith, the London Confession of 1689, or the Savoy Declaration.

For those who share our affirmations and our doctrinal base, the World Reformed Fellowship seeks to provide:

- A network for communication and sharing of ministry resources among such Christians;
- A forum for dialogue among such Christians on current issues;
- The opportunity for such Christians from one region of the world to share their unique spiritual and theological perspectives with such Christians from other regions of the world, all within the framework of the evangelical Reformed faith;
- Regular occasions, some for such Christians in specific regions of the world and some for such Christians world-wide, to come together for worship and dialogue and resource-sharing.

The WRF holds General Assemblies at least once every four years. The most recent General Assembly met in Edinburgh, Scotland, in April of 2010. The next General Assembly will be held in 2014 but the location has not yet been determined. 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.

MINUTES OF THE GENERAL ASSEMBLY

RECOMMENDATIONS

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 Korean Presbyterian Church in America (Kosin) for membership in the North America Presbyterian and Reformed Council.
4. That the General Assembly establish an Assembly-level ecclesiastical relationship with the National Presbyterian Church of Mexico.

APPENDIX O

REPORT OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Introduction

The Committee on Constitutional Business (CCB) met prior to the 41st General Assembly on April 22-23, 2013, in the PCA Administrative Offices in Lawrenceville, GA. Attendance at the meetings was as follows:

Teaching Elders

Sean M. Lucas, secretary - Present
David H. Miner - Present
Mark Rowden, chairman - Present
Arthur Sartorius – Present
Roger Collins (Alternate) - Present
Roy Taylor (Stated Clerk) – Present

Ruling Elders

Daniel D. Hall - Present
David Snoke- Present
Philip Temple - Present
Flynt Jones - Present

RE John Bise resigned from the committee prior to the meeting.

II. Advice on Overtures

The Stated Clerk referred the following overtures to the Committee:

A. Overture 1 from Pacific Northwest Presbytery: “Amend *RAO* Article One (Organization of a GA Meeting)”

In the opinion of the CCB, Overture 1 is **not** in conflict with other parts of the Constitution. However, the committee notes that this overture may be in conflict with various sections of *RAO* (e.g. *RAO* 3-2.m, 15-9.c, and 16-8). *Adopted 8-0-0*

B. Overture 2 from North Texas Presbytery: “Amend *BCO* 5-1, 5-2, 5-9; and Add New Sections 5-11, 5-12 Regarding Mission Churches”

In the opinion of the CCB, Overture 2 is **not** in conflict with other parts of the Constitution. *Adopted 8-0-0*

- C. Overture 3 from North Texas Presbytery: “Amend *BCO* 8-6 regarding Commissioning an Evangelist”

In the opinion of the CCB, Overture 3 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- D. Overture 4 from Suncoast Florida Presbytery: “Amend *BCO* 32 by Adding Section 32-21 Defining Supporting Reasons for a Complaint or Appeal”

In the opinion of the CCB, Overture 4 **may not be** in conflict with other parts of the Constitution if *BCO* 32-18 is understood as dealing with cases in process. *Adopted by the CCB*

- E. Overture 5 from Suncoast Florida Presbytery: “Amend *BCO* 42 by Adding 42-13 to Define Terms Used in Chapter 42”

In the opinion of the CCB, Overture 5 **may be** in conflict with other parts of the Constitution. The overture may conflict with *BCO* 42-3 if the proposed 42-13.a and b are taken to exclude possible grounds of appeal listed there. *Adopted by the CCB*

- F. Overture 6 from Suncoast Florida Presbytery: “Amend *BCO* 43 by Adding 43-11 to Define Certain Terms Used in Chapter 43”

In the opinion of the CCB, Overture 6 **is** in conflict with other parts of the Constitution. The proposed overture conflicts with *BCO* 43-1, which specifies what a complaint is; this overture appears to restrict “complaints” to matters that arise out of judicial cases as opposed to “any act or decision of a court of the Church.” *Adopted by the CCB*

- G. Overture 8 from James River Presbytery: “Amend *BCO* 21-5, Question 2, Regarding Change in Views”

In the opinion of the CCB, Overture 8 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- H. Overture 10 from Westminster Presbytery: “Amend *BCO* 37-4”

In the opinion of the CCB, Overture 10 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- I. Overture 12 from Pacific Northwest Presbytery: “Amend *BCO* 20-6 Regarding Terms of Call and add *BCO* Appendix J, Sample Form”

In the opinion of the CCB, Overture 12 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- J. Overture 13 from Pacific Northwest Presbytery: “Amend *BCO* 34-8 and 37-6 to Require a Two-thirds Majority Vote to Remove Censure of Deposition If Imposed for Scandalous Conduct”**

In the opinion of the CCB, Overture 13 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- K. Overture 14 from Pacific Northwest Presbytery: “Amend five *BCO* paragraphs regarding Indefinite Suspension from Office (30-1, 30-3, 36-5, new 36-6, 37-3)”**

In the opinion of the CCB, Overture 14 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- L. Overture 15 from Pacific Northwest Presbytery: “Amend *BCO* 43-10 to Require the Higher Court to Accept a Reference”**

In the opinion of CCB, Overture 15 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- M. Overture 16 from Pacific Northwest Presbytery: “Amend *BCO* 34-1 and 33-1 to Clarify . . . the Assumption of Original Jurisdiction”**

In the opinion of the CCB, Overture 16 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- N. Overture 17 from Ascension Presbytery: “Amend *Westminster Confession of Faith* 21-5”**

In the opinion of the CCB, Overture 17 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

- O. Overture 18 from Illiana Presbytery: “Amend *BCO* 12-6 by Addition”**

In the opinion of the CCB, Overture 18 is **not** in conflict with other parts of the Constitution. *Adopted by the CCB*

III. Advice to the Stated Clerk

The Stated Clerk requested the advice of the CCB on a matter raised by the General Assembly’s Committee on Christian Education and Publications. That Committee had asked whether it required an amendment to the *Book of Church Order* for the Committee to change its name or if it could be effected by a simple majority vote of the General Assembly directing the Stated Clerk to make an editorial change.

The Stated Clerk gave as his opinion that if the Committee on Christian Education and Publications is only seeking to change its structure and responsibilities and is not seeking to change its corporate status, a change in the name of the Committee could be effected by a simple majority vote of the General Assembly directing the Stated Clerk to make an editorial change.

The CCB concurred with this advice from the Stated Clerk.

Adopted by the CCB

IV. Non-Judicial References

Ohio Valley Presbytery made a constitutional inquiry on the provision of the Lord's Supper to fully qualified recipients who are fully engaged in worship with but at a location separate from the main worship location.

The CCB responds to the non-judicial reference from Ohio Valley Presbytery in the following manner: While we appreciate the challenges of applying the biblical and Constitutional principles regarding the Lord's Supper, the committee believes that other avenues within the courts of the church would be better places for working out the application of these principles. As a result, the committee declines to give additional advice to Ohio Valley Presbytery at this time.

Adopted 7-1-0

V. Minutes of the Standing Judicial Commission

It was moved to report to the General Assembly that the CCB had examined the Minutes of the Standing Judicial Commission meetings on June 19, 2012; January 22, 2013; and March 6, 2013; that it had also examined the Minutes of the meetings of SJC officers on May 10, 2012, September 6, 2012, October 24, 2012, and November 29, 2012. The Minutes of the SJC were found to be in order with the following notation:

March 6, 2013: In the "Communication on Case 2012-05," there was some confusion about from where the block quotation on pp. 2-3, starting at line 40 on page 2 and extending to line 2 on page 3, came. The SJC may want to insert a reference to clarify the citation.

There was an exception of substance:

~~March 6, 2013~~: In case 2012-06, the SJC notes that "the Complainant, as a Deacon who was not a commissioner to Presbytery on the date of the action complained against, did not have standing to file the Complaint." However, *BCO 43-1* states that "it is the right of any

~~communing member of the Church in good standing to make complaint against any action of a court to whose jurisdiction he is subject”; hence, he had standing as communing member before presbytery (see also BCO 11-4).~~

[Lines struck by Assembly, see 41-40, p. 40.]

The Minutes of the SJC officers were found to be in order with the following notations:

October 24, 2012: p. 2, line 37 cites the case incorrectly; it was actually 2012-08.

November 29, 2012: p. 3, line 3 cites the case incorrectly; it was actually 2012-08.

There were two exceptions of substance:

~~September 6, 2012: this is the same exception found in the SJC minutes of March 6, 2013 above.~~

~~November 29, 2012: 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 (TE Sartorius recused himself from this particular discussion).~~

Adopted 5-3-0

[Lines struck by Assembly, see 41-40, p. 40.]

There was a minority report:

In reviewing the minutes of the Standing Judicial Commission (SJC) the Committee on Constitution Business (CCB) has the mandate: “The minutes, but not the judicial cases, decisions, or reports, of the Standing Judicial Commission shall be reviewed annually by the Committee on Constitutional Business. The minutes shall be examined for conformity to the ‘Operating Manual for Standing Judicial Commission’ (*OMSJC*) 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” (*RAO* 17-1).

RAO 17, in part, requires SJC members to judge according the Constitution of the Presbyterian Church of America. In the preface to the *OMSJC* it is stated that the Manual is Subordinate to the Constitution of the Presbyterian Church in America.

MINUTES OF THE GENERAL ASSEMBLY

In addition to the committee's notations and exceptions, we find that the argument of lines 15-22 of page 9 of the minutes of the March 6, 2013 meeting of the SJC, and the conclusion in lines 38-42 of page 10, are in contradiction with the policy of *BCO* 39-3.4(e), which states that “when the issues being reviewed involve the interpretation of the Constitution of the Church,” a higher court “should not consider itself obliged to exhibit the same deference to a lower court.”

1) The issue at hand, dealing with the definition of the fundamental concepts of justification and sanctification, clearly is one that deals with interpretation of the Constitution of the Church, and therefore *BCO* 39-3.4(e) applies.

2) The reasoning of lines 15-22 of page 9 of the SJC minutes indicates that the SJC exhibited great deference to the lower court in specifically putting the burden of proof on the Complainant in all matters considered by the SJC; namely in their three points (a), (b), and (c) they say they would “focus only on” whether “the Complainant demonstrated” a mistake by Presbytery. The SJC had the power, and indeed the duty, to take up the question of whether the record indicated that TE Leithart's views were not in accord with our Constitution, regardless of whether the Complainant, in his presentation of the case, sufficiently demonstrated that Presbytery erred. By putting the burden of proof on the Complainant, and therefore making the default position that the Presbytery was correct, the SJC showed undue deference in a case with Constitutional implications.

Therefore, the minority would request the following additional exception of substance be added to the review of SJC minutes: In regard to the minutes of March 6, 2012, case 2012-05, p. 9, lines 15-22, it appears that the SJC placed the burden of the standard of review upon the Complainant (i.e. “could only focus on”). The standards of review are articulated in *BCO* 39-3.1-4, which go beyond whether the complainant demonstrated his complaint. Even if the complainant fails in his task, the process of review should be of the entire case.

RE David Snoke
RE Flynt Jones
TE Arthur Sartorius

VI. Election of Officers for 2013-2014

The following were elected as officers of the Committee for 2013-2014:

Chairman - TE Sean M. Lucas
Secretary - TE Arthur Sartorius

Submitted by:

TE Mark Rowden, Chairman

TE Sean M. Lucas, Secretary

**SUPPLEMENTAL REPORT
OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS**

I. Introduction

The Committee on Constitutional Business (CCB) met at the 41st General Assembly on June 18, 2013, at the TD Convention Center, Greenville, South Carolina. Attendance at the meetings was as follows:

Teaching Elders

Roger Collins (Alternate) – Present
Sean M. Lucas, Secretary - Present
David H. Miner - Absent
Mark Rowden, Chairman - Present
Arthur Sartorius - Present

Ruling Elders

Daniel D. Hall - Absent
Flynt Jones - Present
David Snoke - Present
Philip Temple - Present

Alternate TE Collins was seated as a voting member as a result of TE Miner’s absence.

II. Advice on Proposed Change to RAO from Committee on Review of Presbytery Records

The Stated Clerk referred two proposed RAO changes from the Committee on Review of Presbytery Records:

A. Proposed change to RAO 8-5b

In the opinion of the CCB, RAO 8-5b is **not** in conflict with other parts of the Constitution.

Adopted by the CCB

B. Proposed change to RAO 16-10a

In the opinion of the CCB, RAO 16-10a is **not** in conflict with other parts of the Constitution. The Committee would note that the term “file” is not found elsewhere in reference to the review of presbytery records; the terms most frequently used are “communicated” and “correspond.”

Adopted by the CCB

Submitted by:

TE Mark Rowden, Chairman

TE Sean M. Lucas, Secretary

APPENDIX P

MINUTES OF THE NOMINATING COMMITTEE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA March 16, 2013

The Nominating Committee of the General Assembly convened in Atlanta, Georgia, at the Hilton Atlanta Airport Hotel on Saturday, March 16, 2013. The Chairman, RE Jerry Koerkenmeier, called the meeting to order at 9:32 a.m. and opened the meeting with prayer.

RE Koerkenmeier gave general directions and information about the meeting and reviewed the agenda.

RE Koerkenmeier offered a brief devotional on selections from Acts 6 and 20.

The committee paused for prayer for TE Rick Lindsay, diagnosed with melanoma, who asked to be removed from consideration for the Ridge Haven Board.

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. Roll Call was taken by circulating a roster. Forty-eight committee members were in attendance as follows and nine additional members submitted initial ballots by mail:

Members attending:

<u>PRESBYTERY</u>	<u>REPRESENTATIVE</u>	<u>CLASS</u>
Ascension	RE Kenneth Peterson	2015
Blue Ridge	TE Don K. Clements	2015
Calvary	TE Decherd Stevens	2015
Catawba Valley	TE Michael Moreau	2014
Central Carolina	RE Flynt Jones	2014
Chesapeake	TE Michael L. Khandjian	2013
Chicago Metro	TE R. Aaron Baker	2014
Covenant	TE Chris Treat	2015
Eastern Carolina	TE William Sofield	2014
Eastern Pennsylvania	TE Richard W. Tyson	2014
Fellowship	TE Lewis Albert Ward Jr.	2015
Georgia Foothills	TE John M. Larson	2015
Grace	RE Samuel J. Duncan	2014

APPENDIX P

Great Lakes	TE Jason M. Helopoulos	2014
Gulf Coast	RE Scotty Robertson	2015
Gulfstream	TE V. Omar Ortiz	2013
Heritage	TE Anthony Stephens	2015
Houston Metro	RE Tim Brown	2014
Illiana	RE Gerald Koerkenmeier	2013
Iowa	RE Fred Van Schepen	2013
James River	TE L. Jackson Howell	2015
Metropolitan New York	TE Donald Friederichsen	2014
Mississippi Valley	TE Phillip J. Palmertree	2014
Missouri	TE John Pennylegion	2014
Nashville	RE Jack Watkins	2015
New Jersey	TE Phillip E. Henry	2013
New York State	TE Lawrence C. Roff	2013
North Texas	RE Marvin C. Culbertson Jr.	2013
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	2013
Piedmont Triad	RE David Casanega	2015
Rocky Mountain	TE Kevin Allen	2015
Savannah River	TE Nicholas Batzig	2014
Siouxlands	TE Joshua Moon	2015
South Texas	TE Jon D. Green	2014
Southeast Alabama	TE James R. Simoneau	2014
Southern New England	TE Richard E. Downs 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
Western Canada	TE Jeffrey Kerr	2014
Western Carolina	TE Todd Gwennap	2014
Westminster	TE Carl V. Van Der Merwe	2014

The Chairman gave the floor to visitor TE Harry Long. TE Long presented a suggested change to the Nominating Committee Manual of Operations. These changes, found in Attachment 1, were sent out to the committee in advance pursuant to the requirements set forth in the manual.

MSP to adopt the recommendation:

After editorially correcting “VI” to “PART IV,” amend by addition, The Manual of Operations of the Nominating Committee, by adding to Part IV. B. 2 two new final sentences and by adding new items 5 and 6 as follows:

2. . . . The Committee shall elect a sub-committee to include the Chairman, Secretary, and at least two at-large members to prepare Biographical Summaries for the floor nominees that the committee certifies as eligible for nomination for inclusion in the Committee’s Supplemental Report. The sub-committee shall prepare the Biographical summaries of floor nominees, employing the same standards and care used in the preparation of Biographical Summaries of committee nominations.
5. All floor nomination forms timely received by the floor clerks shall be delivered to the Office of the Stated Clerk immediately following the deadline for floor nominations (RAO 8-4 i). The Office of the Stated Clerk shall retain the original forms and the staff will make copies for use by the Chairman, Secretary, and subcommittee which prepares the Biographical Summaries. The original and one copy of each floor nomination form shall be kept by the Office of the Stated Clerk for at least two years.
6. After the chairman has approved the Biographical Summaries of all floor nominees (Manual of Operations of the Nominating Committee, Section I. C. 2. b), the Supplemental Report shall be delivered to the Stated Clerk's Office for publication and distribution to the Assembly.

TE Long also suggested a change to the "Instructions for Preparing Bios for Nominating Committee Report."

MSP to instruct the Stated Clerk to amend the "Instructions for Preparing Bios for Nominating Committee Report" by incorporating the language on the Floor Nomination Form (regarding what to include in the biographical sketch – positions held/reasons why he should be elected).

APPENDIX P

Subcommittee assignments were made and the main meeting was divided into subcommittees in order to tabulate the initial ballots and bring recommendations for nominations for the various permanent Committees, Agencies, and Commission to the committee as a whole.

The Nominating Committee reconvened as a Committee of the whole at 12:20 p.m. Lunch was served during this time.

RE Culbertson was granted a point of personal privilege.

The Committee paused for a special time of prayer for TE Calvin Poole's granddaughter, Elizabeth, who was born prematurely and is in neo-natal care.

Reports of the subcommittees were received 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 as a whole.

Nominations were entertained for Chairman and Secretary of the 2013-2014 Nominating Committee. The Committee elected TE Jack Howell from James River 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 Greenville, SC, on Wednesday, June 19, 2013, after the conclusion of the Floor Nominations. The 2014 meeting will be Saturday, March 22, 2014.

The Chairman requested volunteers to help compile the biographical data that is to accompany the Nominating Committee report to the General Assembly.

MSP that the Committee adjourn.

The Committee joined together in singing the Doxology.

Chairman Koerkenmeier closed in prayer and adjourned the meeting at 2:35 p.m.

Respectfully Submitted,

RE Jerry Koerkenmeier, Chairman

TE Jon Green, Secretary

ADMINISTRATIVE COMMITTEE

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2016

TE Martin Hedman, South Coast
TE Jerry Schriver, Metro Atlanta

RE Pat Hodge, Calvary

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, Georgia Foothills
TE Marty W. Crawford, Evangel

RE William L. Hatcher, Savannah R.

Class of 2013

TE David V. Silvernail Jr., Potomac

RE William F. Joseph Jr., SE AL

Alternates

TE Rodney W. Whited, North Florida* VACANCY

(* 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 Robert Brunson, Suncoast Florida

RE Jon A. Ford, Central Indiana

Alternates

TE Rod Whited, North Florida

RE David Woodard, Calvary

D. Biographical Sketches:

TE Robert Brunson: *Suncoast Florida*. BA, University of Alabama; MDiv, RTS. Currently senior pastor of Westminster PCA, Fort Myers, FL. Previously served at Warrington PCA, Pensacola, FL; Thomson Memorial PCA, Centreville, MS; First PCA, Camden, AL; Covenant PCA, Lakeland, FL; Village Seven PCA, Colorado Springs, CO; Highlands PCA, Ridgeland, MS. Has served as moderator of Grace, Warrior, MS Valley, and Suncoast Florida Presbyteries. Served on board of trustees for Ridge Haven ('91-'01), administrative permanent committee ('08-'12), budget and finance subcommittee ('11-'12). As executive pastor in Colorado and Mississippi, oversaw budget and personnel management.

TE Rodney Whited: *North Florida*. Served as organizing pastor for Pinewood PCA, Middleburg, FL, from 1981 until honorable retirement in 2005. Has served as moderator on MTW, MNA, and administrative committees in North Florida Presbytery. Served on numerous committees of commissioners and as chairman three times. Served on MTW permanent committee for six years; was advisor to MNA committee for over 10 years. Currently serves as an alternate to Administrative permanent committee.

RE Jon A. Ford: *Central Indiana*. Business administration, with minors in accounting and psychology from Hanover College, Hanover, IN. Ruling elder at Christ PCA, Richmond, IN. Retired in 1998 from Ralston Purina/Purina Mills after 40 years of service as production manager, plant manager, and national sales manager for specialty diets. Has volunteered with United Way, Chamber of Commerce, Wayne County Foundation, and YMCA. Thirty years on board for local hospital. Married for 55 years; five children and 12 grandchildren.

RE David Woodard: *Calvary*. PhD, Vanderbilt University, 1978. Professor of political science at Clemson University. Widely published in the field of American politics and political theory, including *The Politics of Morality* (2013). Member of the session at Clemson PCA, Clemson, SC, since 1987. Served three four-year terms on examinations committee of Calvary Presbytery, and one term on the shepherding committee. Served once on the General Assembly examinations committee.

COMMITTEE ON CONSTITUTIONAL BUSINESS

A. Present Personnel

Teaching Elders

Ruling Elders

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

Class of 2013

TE Mark A. Rowden, Southwest

RE Daniel D. Hall, Fellowship

Alternates

TE Roger G. Collins, MS Valley*

VACANCY

(* 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 Larry C. Hoop, Iowa

RE Edward L. Wright, Chesapeake

Alternates

TE Robert Browning, Covenant

FLOOR NOMINATION

D. Biographical Sketches:

TE Larry C. Hoop: *Iowa.* BA, Miami University/Ohio; MDiv, Trinity Evangelical Divinity School; DMin, Covenant Seminary. Currently serves as editor of *Reasoning Together*. Previously served as senior pastor of Colfax Center PCA, Holland, IA ('88-'12), at Westminster PCA, Elgin, IL ('83-'88), and on staff with Inter-Varsity in Ohio ('72-

'80). Served as moderator in Iowa and Heartland Presbyteries. Served on numerous presbytery committees in Iowa, Heartland, and Northern Illinois. Served on numerous Committees of Commissioners. Served on Review of Presbytery Records for three years and on the Committee on Constitutional Business from '02-'06 and '07-'11.

TE Robert O. Browning: *Covenant*. BA, Rhodes College; MDiv, RTS-Charlotte. Currently serves as senior pastor of Christ PCA, Olive Branch, MS, and as stated clerk of Covenant Presbytery. Previously served with RUF at the University of Memphis, as stated supply at Ebenezer ARP, and as a youth director at Second EPC, Memphis, TN. Has served at the presbytery level on the credentials, MNA, and Christian Education committees, and judicial commission of Covenant Presbytery. Has served on committee of commissioners on administration ('11 and '12) and on the GA host committee ('07).

RE Edward L. Wright: *Chesapeake*. Ruling elder in PCA since 1989; currently serves at Chapelgate PCA, Marriottsville, MD. Works for the IBM Corporation as a senior software architect. Has served as moderator of Chesapeake Presbytery, and currently serves on its shepherding and credentials committee. Served on Chapelgate Christian Academy's board from 1995 to 2001. Served on the committee on constitutional business from 2008-2011. Married to wife, Donna, for 33 years; two sons, Michael and Eric.

BOARD OF TRUSTEES OF COVENANT COLLEGE

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2016

TE Michael F. Ross, Central Carolina
 TE Eric R. Hausler, OPC
 TE Lance E. Lewis, Phila Metro West

RE Joel Belz, Western Carolina
 RE Peter B. Polk, Chesapeake
 RE Stephen E. Sligh, SW Florida
 RE Gordon Sluis, Mississippi Valley

Class of 2015

TE Julian C. Russell, North Texas
 TE Stephen E. Smallman Jr., Chesapeake

RE T. March Bell, Potomac
 RE Mark Griggs, Tennessee Valley
 RE Bradley M. Harris, Covenant
 RE Timothy Pappas, South Florida
 RE R. Craig Wood, Blue Ridge

MINUTES OF THE GENERAL ASSEMBLY

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

Class of 2013

TE Robert E. Davis, Blue Ridge* RE Gary Haluska, Northern Illinois*
TE William Yong Jin, Korean Capital RE Stephen R. Nielson, North Texas*
TE A. Randy Nabors, TN Valley
TE Robert S. Rayburn, Pacific NW
TE T. David Rountree, Calvary*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2017

7 members (TE or RE)

One may be from another NAPARC denomination

C. Nominations:

Class of 2016

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

D. Biographical Sketches:

RE William Borger: *Rocky Mountain.* Graduated, Calvin College. Retired. Developed a Building Services company employing 950 employees in Colorado. Trustee of Health and Welfare fund for SEIU International. Served as President of the Denver Christian School Board. Served on the board of Pastoral Counseling of Denver. Served (with wife, Lynne) on the Parent's Council at Covenant College. Delegate to CRC Synod in 1985 from Classis Rocky Mountain. Member of Deer Creek Community Church, Littleton, CO.

TE J. Render Caines: *Tennessee Valley.* Graduated, Covenant College, 1969; MDiv, Westminster Theological Seminary, 1972; DMin, Covenant Theological Seminary, 1987. Senior Pastor, Covenant Presbyterian Church,

Chattanooga, TN. Served twenty years as Stated Clerk of Tennessee Valley Presbytery. Served on the Board of Covenant College all but two years since 1985. Served on two most recent Presidential Search Committees for Covenant College. Taught at Covenant College as an adjunct faculty member. His six children all attended Covenant College.

TE Robert E. Davis: *Blue Ridge*. BA, Grove City College, 1979; MDiv, Princeton Theological Seminary, 1982; DMin, Gordon-Conwell Theological Seminary, 1996; Visiting Scholar, Cambridge University, England, 2002; Non-degree studies, Graduate School of History, University of Massachusetts, 1986-1988. Senior Pastor, Draper's Valley Presbyterian Church, Draper, VA. Served on various ministry boards. Founder, board member, and former headmaster of Jonathan Edwards Academy (classical Christian school). Current member of Covenant College Board. Chairman of Student Development Committee of Covenant College Board. Member of Executive Committee of Covenant College Board. Has two children currently enrolled at Covenant College.

RE Gary A. Haluska: *Northern Illinois*. BS, Pharmacy, University of Illinois, 1968. President, DeKroyft-Metz & Co, Inc. (Medical Product Distributor). Ruling Elder, Christ Church PCA, Normal, IL. Chairman, Associate Pastor Search Committee, Christ Church PCA. Co-Chairman of building expansion project, Christ Church PCA. Trustee of Christ Church PCA corporation. Chairman, Christian Education Committee, Presbytery of Northern Illinois. Served on Committee of Commissioners for Overtures (2006, 2012) and Administrative Committee (2007, 2009, 2011). Current member of Covenant College Board of Trustees and Covenant College Foundation Board.

RE Rob Jenks: *South Coast*. BS, US Naval Academy, 1977; MBA, National University, 1982. CEO, Intelesis Technologies Corporation. Adjunct Faculty, University of Redlands. Ruling Elder, New Life PCA, Escondido, CA for 10 years. Served on Administrative Committee and Candidates & Credentials Committee, South Coast Presbytery. Currently serving on the President's Advisory Council at Covenant College.

TE Dale Van Dyke: *Michigan and Ontario (OPC)*. BA, Philosophy, Dordt College; MDiv, Westminster Theological Seminary, California. Pastor, Harvest Orthodox Presbyterian, Wyoming, MI. Teaches annual high school theology class. Secretary of Presbytery Home Missions Committee for six years. Chairman of Presbytery Christian Education Committee for past ten years. Currently serving third term on OPC

MINUTES OF THE GENERAL ASSEMBLY

Church Extension and Home Missions Committee. Current member of Westminster Seminary California Board of Trustees. Has four children who attended Covenant College.

RE Robert F. Wilkinson: *Missouri.* Attorney, Husch Blackwell LLP. Ruling Elder, Twin Oaks Presbyterian Church, St. Louis, MO. Served as a PCA Ruling Elder for 22 years. Served Missouri Presbytery as jury member and member of TE installation commission. Served church as commissioner to General Assembly. Member of the Board of Directors, Westminster Christian Academy, St. Louis, MO (12 years). Expertise in financial matters, advancement, educational and co-curricular program support, and supporting the senior administrative team. His two sons attended Covenant College.

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

A. Present Personnel

Teaching Elders

Ruling Elders

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 Stephen M. Fox, SE Alabama
TE Winston Maddox, Southwest

Class of 2014

TE George C. Fuller, New Jersey RE Warren Jackson, NW Georgia
RE Mike Simpson, South Texas

Class of 2013

TE W. Michael McCrocklin, Rocky Mtn RE J. Lightsey Wallace Jr., Potomac
TE Barksdale M. Pullen III, Gulf Coast

Alternates

VACANCY

VACANCY

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2018

1 TE and 2REs

Alternates

1 TE and 1 RE

C. Nominations:

Class of 2018

TE Marvin Padgett, Nashville

RE Charles Gibson, Evangel

RE Kenneth Kneip, North Texas

Alternates

TE W. Scott Barber

VACANCY

D. Biographical Sketches:

TE Marvin Padgett, *Nashville*. Three terms on GA CEP Committee, two on Covenant College Board of Trustees, VP (Past President) of Great Commission Publications (GCP) Board of Trustees, GA Committee of Commissioners CEP and Covenant Seminary, GA/MNA RUM Coordinator 1996-7, Two-time moderator of Presbytery, Board member Crossway Books 1988-1998, Ed VP Crossway Books 1997-2005, Ed VP P&R Publishing 2006-12, Publisher/Treasurer Society for Classical Learning 2008-9, Apologetics Instructor for Homeschool Coop 2011-present, USAF Instructor Pilot, Christian Bookstore Owner 1983-96, Founding Board Chairman Christ Presbyterian Academy (Nashville). Married Jean Nichols 7/29/67, three children and nine grandchildren.

TE Scott Barber, *Providence*. Covenant Theological Seminary, M.Div; University of Georgia, J.D.; Samford University, B.S.; Served one term as a Ruling Elder on CEP Permanent Committee. Served as Chairman of the CEP Permanent Committee 2011-2012. Served as Clerk for the CEP Permanent Committee 2010-2011. Solo pastor at Redeemer PCA in Florence, Alabama, from 2009 to present. Education intern at Kirk of the Hills, PCA from 2006-2009. RE at St. Andrews PCA in Midland, GA, 1999-2006. Practiced law for ten years in Columbus, GA, 1996-2006.

RE Charles Gibson, *Evangel*. Member of Session at Grace Presbyterian Church, Chelsea, AL. Served two previous terms on CEP, was a member of the transition team for the change of coordinator. Served for over twenty years in Evangel Presbytery on numerous committees and one

MINUTES OF THE GENERAL ASSEMBLY

term as Moderator. Highly involved in the process to rewrite the Manual of Presbytery Operations to update and redefine the processes of presbytery functionality. Married to Francis Lokey for 42 years with two children.

RE Kenneth Kneip, *North Texas*. Dallas Baptist University, B.A.S.; Westminster Theological Seminary. Serving as Chairman of the Ministerial and Church Relations Committee of the North Texas Presbytery. Member of the Christian Education Committee of the North Texas Presbytery. Kneip has spent ten years in the education field in various capacities mainly in the realm of Deaf Education. Clerk of Session at New Covenant Presbyterian Church, Dallas, TX.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

A. Present Personnel

Teaching Elders

Ruling Elders

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, Siouxlans
TE C. Scott Parsons, TN Valley

RE Samuel Graham, Covenant
RE Miles Gresham, Evangel
RE Ron McNalley, North Texas
VACANCY

Class of 2014

TE John K. Haralson Jr., Pacific NW
TE Jonathan P. Seda, Heritage

RE Scott M. Allen, GA Foothills
RE Robert E. Hamby, Calvary
RE Paul R. Stoll, Chicago Metro
RE Gif Thornton, Nashville

Class of 2013

TE William L. Boyd, South Texas*
TE Joseph V. Novenson, TN Valley*

RE Robert B. Hayward Jr., Susq. V.
RE Steve Thompson, Rocky Mtn*
RE Frank Wicks Jr., Missouri
RE John Halsey Wood, Evangel*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2015

1 member (TE or RE)

Class of 2017

6 members (TE or RE)

One may be from another NAPARC denomination

C. Nominations:

Class of 2015

RE Wayne Copeland, Calvary

Class of 2017

TE William Boyd, Evangel

RE Mark Ensio, Southwest

TE Andrew Dionne, Calvary

RE Ed Harris, Missouri

TE Joseph V. Novenson, TN Valley

RE Dwight Jones, Central Georgia

D. Biographical Sketches:

RE Wayne Copeland: *Calvary*. M.B.A., University of Virginia; M.Div., Covenant Theological Seminary. Chief Financial Officer, Miracle Hill Ministries, Inc. of Greenville, SC, 2010-present. Vice-President for Business Administration, Covenant Theological Seminary, 1997-2009. Member of Redeemer Presbyterian Church, Travelers Rest, SC.

TE William “Bill” Boyd: *Evangel*. B.A. University of Mississippi; M.Div. Covenant Theological Seminary, 1995. Pastor of Covenant Presbyterian Church, Birmingham, AL, 2011-present. RUF campus minister, University of Texas for eight years, 1995-2003. Organizing pastor of All Saints Presbyterian Church, Austin Texas, 2003-2011. Began serving on CTS Board in 2009.

TE Andrew Dionne: *Calvary*. B. Music, University of North Carolina at Chapel Hill, 1995; Master of Music, Indiana University, 1999; Doctor of Music, Indiana University, 2003; M.Div. Covenant Theological Seminary, 2004. Pastor, Trinity Presbyterian Church, Spartanburg, SC, 2011-present; Dean, Reformed Evangelical Pastors College, 2007-2011; associate pastor, Christ the Word Church, Toledo, OH, 2007-2011; assistant pastor, Christ the Word Church, Toledo, OH, 2004-2007. Christian Education Committee, Calvary Presbytery, 2011-present; Pastoral Care Committee, Ohio Presbytery. Editor, “Stealth Bible: TNIV

MINUTES OF THE GENERAL ASSEMBLY

Blog” for *World Magazine*, 2003- 2005; Managing Editor, Council on Biblical Manhood and Womanhood.

RE Mark Ensio: *Southwest*. B.S., M.S. Chemical Engineering, Massachusetts Institute of Technology. President of Ballast Technologies, Inc., Tuscon, AZ. Has lived in England, Switzerland, and the Bahamas. Member of Catalina Foothills Presbyterian Church, Tuscon, AZ. Helped plant Bay Area Presbyterian Church and helped found Westminster Christian Academy in Houston, TX area. First elected to CTS Board in 1995.

RE Ed Harris: *Missouri*. B.A., Butler University and Miami University (Ohio). Retired. Was president of Harris Harper Counsel, Inc., Registered Investment Advisors, St. Louis, MO. Former editor and publisher of Richmond (IN) daily newspaper. Member of Covenant Presbyterian Church, St. Louis, MO. Has served on CTS Board of Trustees or Advisory Board since 1987.

RE Dwight Jones: *Central Georgia*. B.B.A. University of Georgia, 1988. President, Ocmulgee Fields, Inc. of Macon, GA, which handles real estate ownership and development in hotels, offices and retail properties. Member of First Presbyterian Church, Macon, GA. Active service on many business, education and ministry boards. Began serving on CTS Advisory Board in 2007.

TE Joseph V. Novenson: *Tennessee Valley*. Senior teaching pastor, Lookout Mountain Presbyterian Church, Lookout Mountain, TN. Worship leader for 37th General Assembly; Tennessee Valley Presbytery Pastoral Care Committee (current); CTS Board of Trustees (current) Reformed Theological Seminary Pastors' Advisory Committee to the Board of Trustees; Chairman, Alt Sem Governing Board, Chattanooga, TN (current); Palmetto Presbytery Shepherding Committee; Ben Lippen School Board of Managers.

COMMITTEE ON INTERCHURCH RELATIONS

A. Present Personnel

Teaching Elders

Ruling Elders

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.

Class of 2013

TE Craig R. Higgins, Metropolitan NY RE James D. Walters Jr., Calvary*

Alternates

TE Paul R. Gilchrist, Tennessee Valley* Vacant

(* Eligible for re-election to this body only)

B. To be Elected:

Class of 2016

1 TE and 1 RE

Alternates

1 TE and 1 RE

C. Nominations:

Class of 2016

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

Alternates

TE Bruce K. Bowers, SE Alabama RE James C. Richardson, Gulf Coast

D. Biographical Sketches:

TE Paul R. Gilchrist, *Tennessee Valley*. Former Stated Clerk of the General Assembly (1988-1998). Established the World Reformed Fellowship (over 70 denominational members internationally). Board of Directors of WRF. Old Testament professor, Covenant College for 21 years. Visiting professor at both Reformed and Covenant Theological Seminaries. Experience across denominational lines and in Latin America.

TE Bruce K. Bowers, *Southeast Alabama*. Rutgers University; Reformed Theological Seminary; University of Edinburgh, ThM; Associate Pastor at Trinity Presbyterian Church in Opelika, AL. Strong denominational ties beyond the PCA including the OPC, ARP, URCNA, CRC, and Free Church of Scotland. Served on PCA denominational committees for two different presbyteries. Representative of the Southeast Alabama Presbytery to the Overtures Committee in 2011.

RE Patrick J. Shields, *Potomac*. Virginia Tech, B.S.; Virginia Commonwealth, M.Ed.; M.S.S. Army War College. GA Committee of Commissioners:

MINUTES OF THE GENERAL ASSEMBLY

Interchurch Relations (twice), RBI (twice), AC (twice), Bills and Overtures (twice). Vice Moderator and Moderator for Potomac Presbytery. Clerk of Session at Cornerstone Presbyterian Church in California, MD. Employed as Government Acquisition Consultant providing support for various agencies in policy development and implementation.

RE James C. Richardson, *Gulf Coast*. Troy State, B.A.; Oklahoma State University, M.S.; Interchurch Relations Committee, 2010-2012; GA CoC: MTW, CEP. Moderator of Gulf Coast Presbytery. Church planting support for diverse communities: Korean Community Church in FWB, FL; Safe Harbor PCA; Crestview Church plant. Helped coordinate disaster response to Biloxi, MS. Clerk of Session at Westminster Presbyterian, Fort Walton Beach, FL.

COMMITTEE ON MISSION TO NORTH AMERICA

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2017

TE Matthew Bohling, Pacific NW

RE Frank Griffith, Calvary

RE Donald L. Rickard, SE Alabama

Class of 2016

TE Hunter T. Brewer, MS Valley

RE Eugene Betts, Savannah River

TE Jason Mather, Pacific

Class of 2015

TE Terry O. Traylor, Philadelphia

RE Cecil Patterson Jr., North Florida

RE Robert Sawyer, S. New England

Class of 2014

TE Philip D. Douglass, Missouri

RE Don G. Breazeale, MS Valley

TE Thurman L. Williams, Chesapeake

Class of 2013

TE Jeffrey T. Elliott, MS Valley

RE John W. Jardine Jr., Heritage

RE Bill Thomas, North Texas

Alternates

TE Doug E. Swagerty, Southwest*

RE Ken Pennell, Grace*

(*Eligible for re-election to this body only)

B. To Be Elected:

Class of 2018
2 TEs and 1 RE

Alternates
1 TE and 1 RE

C. Nominations:

Class of 2018

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

Alternates

TE Murray Lee, Evangel RE Kenneth Pennell, Grace

D. Biographical Sketches:

TE Douglass Swagerty, *Southwest.* Pastor of Harbor Presbyterian Church, San Diego, CA for ten years. During that time the church planted nine separate worship services and invested deeply in training and shepherding church planters. Aside from Harbor Presbyterian he has pastored a plant in Oceanside, CA. Co-op member of the MNA committee for approx. ten years and in that time advised various MNA subcommittees. Has led seminars at GA on Global Church Advancement training weeks. Evaluator at several Church Planter Readiness Seminars at Covenant Seminary. Served as assessor at five MNA Church Planting Assessment Center gatherings.

TE Doug Domin, *Northern New England.* Florida Atlantic University, B.A.; Reformed Theological Seminary, M.Div. He has served churches in Yazoo City, MS, Miami, FL, and Aiken, SC. Planted First Presbyterian Church of Concord, NH. Chairman of MNA Committee for Northern New England Presbytery. Has served on four church planting commissions. Served three-year term as MNA committee alternate. Married to Linda for 33 years, they have three sons.

TE Murray Lee, *Evangel.* Samford University, B.A.; Covenant Theological Seminary, M.Div. Church Planter and Pastor, Cahaba Park Church (PCA), Birmingham, AL. CPC has planted two daughter churches in its five years of existence. Chairman of MNA Committee of Commissioners at 2009 GA. Chairman of Evangel Presbytery's MNA Committee. Chairman of MNA Strategic Planning Sub-Committee for Evangel Presbytery's efforts in church planting and church revitalization. Member of the leadership team for the Alabama Church Planting Network.

MINUTES OF THE GENERAL ASSEMBLY

RE Jack Ewing, *Suncoast*. Fairleigh Dickenson, B.A.; University of Pennsylvania, Wharton School. Member of the Session at Westminster Presbyterian Church in Fort Myers, FL. Has served multiple terms on the MNA Committee. Served on commissions to plant various churches, and has been an active coach and encourager for church planters for several years. Created a website resource that supports church planters seeking to create church planting networks. Jack and his wife came to know Jesus through the ministry of a church plant; they have four children.

RE Kenneth Pennell, *Grace*. Member of the Session at Columbia Presbyterian Church in Columbia, MS. Serves as Mission Committee Chairman and Grace Presbytery's Missions Committee. Also serves on the RUF Midsouth Committee and is a member of a Pastoral Counseling Commission. He was employed in sales and management of the graphic arts industry for many years. He has been a commissioner to the GA every year since his ordination as an Elder.

COMMITTEE ON MISSION TO THE WORLD

A. Present Personnel

Teaching Elders

Ruling Elders

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
TE Bruce A. McDowell, Philadelphia

RE Jim Froehlich, Georgia Foothills

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, James River
TE Joseph L. Creech, Central Florida

RE Norman Leo Mooney, Missouri

Class of 2013

TE James Archie Moore Jr., Calvary

RE Bashir Khan, Potomac
RE Joe E. Timberlake III, C. Georgia

Alternates

TE William E. Dempsey, MS Valley* RE Hugh S. Potts Jr., MS Valley*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2018
2 TEs and 1 RE

Alternates
1TE and 1 RE

C. Nominations:

Class of 2018

TE Billy Dempsey, MS Valley RE Edwin T. McKibben, Metro Atlanta
TE Patrick J. Womack, W. Carolina

Alternates

TE Larry Doughan, Iowa RE Hugh S. Potts Jr., MS Valley

D. Biographical Sketches:

TE Billy Dempsey: *Mississippi Valley.* Delta State University, BA; RTS, MDiv, MCE. Presbytery Work: MNA Committee of Mississippi Valley Presbytery; RUF Committee of Missouri Presbytery, Providence Presbytery, Alabama Joint committee on Campus Work. General Assembly Work: Reformed University Ministries Committee; Mission to North America/RUM Task Force.

TE Larry Doughan: *Iowa.* University of Iowa, B.A.; Covenant Seminary, M.Div., D.Min. Pastor, New Life Fellowship, Elk Run Heights, IA (2012-Present); Asst. Pastor Colfax Center Pres., Holland, IA (2004-2012); Pastor Bethany Evangelical and Reformed, Ledyard, IA (1993-2004); Asst. Pastor First Pres., Louisville, MS (1990-1993). Iowa Presbytery: Candidate & Credentials Committee (1993-Present); Moderator (2010). General Assembly: Overtures Committee (2008-2009); Review of Presbytery Records, Chair (2007); CEP Committee (1996-1998). Mission Work on Indian Reservations (1997, 2000, 2005, 2006). Book Published: *Emails to Rails.*

MINUTES OF THE GENERAL ASSEMBLY

TE Patrick Womack: *Western Carolina.* Western Carolina University, B.A.; RTS-Jackson, M.Div. Pastor, Hazelwood PCA, Waynesville, NC (2010-Present); Pastor Carolina PCA, Locust, NC (1996-2010); Pastor, Westview PCA, Mt. Holly, NC (1992-1996). Presbytery: Moderator (2001-2002), Chairman of Shepherding Committee & Judicial Commission, Member of MNA, MTW, Administration, and Candidates and Credentials Committees. General Assembly: MTW Committee: Member (2006-2011) Chairman (2010-2011), Human Relations subcommittee (2007-2010), MTW Representative to Administrative Committee and Cooperative Ministries Committee. Mission Trips to various countries, missions conference speaker.

RE Edwin T. McKibben: *Metro Atlanta.* Air Force Academy (1981). Pilot with Delta Airlines (1992 – Present); Pilot, U.S. Air Force (1981-1989). Ruling Elder at Covenant Presbyterian Church, Fayetteville, GA, member of Covenant’s Missions Committee (1998-Present), Chairman (2002-Present), led several mission trips overseas, attended three MTW World Missions Conferences.

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 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

APPENDIX P

Class of 2014

TE Steven D. Froehlich, NY State RE John N. Albritton Jr., SE Alabama

Class of 2013

TE Dave Clelland, North Texas* RE Eric H. Halvorson, Pacific*
RE Robbin Morton, C. Georgia*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2017

3 members (TE, RE or DE)

C. Nominations:

Class of 2017

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

D. Biographical Sketches:

TE David H. Clelland: *North Texas.* Covenant Seminary, M.Div. Retired; Pastor, Town North Presbyterian Church. Presbytery: Chairman of MNA Committee. General Assembly: Three Terms on PCA Foundation Board, currently chairman, Served on Long Range Planning Committee, Chairman of Sub-Committee. Serves on Executive Committee of the Southwest Church Planting Network, Currently coaching 5 church planters, spent six years serving in the U.S. Army.

RE Eric Halvorson: *Pacific.* Bob Jones University, B.S.; Duke University Law School, J.D. Pepperdine University and Pepperdine University Law School: Executive in Residence (2000-2003, 2005-2007); Adjunct Law Professor (2006-2007, 2009-2010); Thomas Kinkade Company, President and CEO (2003-2005); Salem Communications Corp. President and COO (2007-2008), EVP and General Counsel (1991-2000), VP, General Counsel (1985-1988); Private Law Practice (1976-1985, 1988-1991). Ruling Elder: Christ Church Ventura. General Assembly: PCA Foundation. Board Member (Past and Current): Salem Communications, Media Arts Group, Intuitive Surgical, Pharmacyclics, Providence Christian College.

RE Robbin W. Morton: *Central Georgia.* University of Tulsa, B.A. Secure Health Plans of Georgia, President and CEO. Ruling Elder: North Macon Presbyterian Church. General Assembly: Served on PCA

MINUTES OF THE GENERAL ASSEMBLY

Foundation for past three years. Chairman of the Board, Central Georgia Technical College; Member Investment Committee and Finance Committee Secure Health Plans; Board Member, Macon Museum of Arts and Sciences; Past Chairman: Middle Georgia Goodwill Industries, Good Vocations Board of Directors; Past Director, Foundation for Goodwill Industries, Advisory Board, Business School of Georgia College and State University, Mercer University's College of continuing Education.

BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC.

A. Present Personnel

Teaching Elder

Ruling Elder

Class of 2016

TE Jonathan B. Medlock, N. California RE John Mardirosian, New Jersey
RE John E. Steiner, SE Alabama

Class of 2015

RE Thomas W. Harris, Evangel
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.
RE Mark Miller, Evangel

Class of 2013

RE M. Ross Walters, Calvary*
RE Paul A. Fullerton, S. New Engl.*
RE Glenn Fogle, Heartland

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2017

3 Members (TE, RE, or DE)

C. Nominations:

Class of 2017

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

D. Biographical Sketches

RE Paul A Fullerton: *Southern New England.* BA Ohio State U.; Studied International Business at Pecs University in Pecs Hungary. Founder and Managing Principal of Founders Advisory. More than 18 years of professional experience within the Financial Services Industry. He is responsible for casting the vision of next-generation platform development for wealth management (i.e. Unified Managed Accounts). He also served at McKinsey & Company, Cerulli Associates, and Ivestco. Member of City Life Presbyterian Church in Boston, Massachusetts.

RE M. Ross Walters: *Calvary.* MAR (Theology) Westminster Seminary ('78); MBA (2012) Anderson University in Anderson, SC. Senior Vice President in Charge of Wealth Management Division at Branch Banking & Trust for the Upstate of South Carolina. GA Committee service: Mr. Walters has served on the RBI Committee for the past six years including as Chairman (2010-11). He is currently a member of Covenant Presbyterian Church in Easley, South Carolina, and has served as an elder of three other PCA churches in South Carolina and Florida during the past thirty years.

TE Eric B Zellner: *Covenant.* B.S. Health Promotion – Auburn University; M.Div. Covenant Theological Seminary ('06); MBA – University of Alabama Birmingham. Pastor First Presbyterian Church Indianola, MS. (2012-Present); Associate Pastor – Westminster Presbyterian Church, Huntsville, AL (2007-2012). Independent Insurance Agent during Seminary studies (2003-07); Benefits Consultant/Insurance Sales at Corporate Benefit Consultants in Birmingham, AL (2001-03); Account Executive at Cor Vel Corporation in Birmingham, AL (1999-01); Account Executive at Concentra Managed Care in Birmingham, AL (1997-99); Provider Recruitment Representative (1996-97).

BOARD OF DIRECTORS OF RIDGE HAVEN

A. Present Personnel

Teaching Elders:

Ruling Elders:

Class of 2017

TE David Sanders, Calvary

TE J. Andrew White, Westminster

Class of 2016

TE H. Andrew Silman, W. Carolina

RE Dan Neilson, Savannah River

MINUTES OF THE GENERAL ASSEMBLY

Class of 2015

TE Benjamin Robertson, James River RE Kim Conner, Calvary

Class of 2014

TE Cornelius J. Ganzel Jr., C. Florida

TE Richard O. Smith, C. Georgia

Class of 2013

RE Pete Austin IV, TN Valley*

RE Eugene H. Friedline, James R.*

(*Eligible for re-election to this body only)

B. To Be Elected:

Class of 2018

2 members (either TE or RE)

C. Nominations:

Class of 2018

TE Thomas J. Park Jr., North Florida RE Randy Berger, Eastern Carolina

D. Biographical Sketches:

RE Randy Berger: *Eastern Carolina.* BS Engineering LaTourneau University. MBA William and Mary University. Mr. Berger is an Ruling Elder at Peace Presbyterian Church in Cary, North Carolina. He has also served in the same capacity at Trinity Presbyterian Church in Charlottesville, VA, and at Grace Community Church in the same city. Mr. Berger has maintained a strong interest and participation in youth work and ministry. He has worked at youth camps at Camp Haluwasa (NJ), Hilltop Ranch (MD), and in college. He has served as the teacher and administrator of the Senior High youth Sunday School during the past ten years.

TE Thomas (Tommy) J. Park, Jr.: *North Florida.* BA Trinity College in Biblical Studies/Youth Ministry (2002), M.Div. RTS-Orlando (2007), D.Min RTS-Orlando (in process). RUF Pastor University of North Florida (2007 – Present) Youth Director River Ridge Presbyterian Church, New Port Richey, FL (1999-2007) Presbytery committees served: Chairman, Credentials Committee North Florida Presbytery, PCA GA Ridge Haven Committee (2012); Served as Interfaith Advisory Council at UNF (2008-11), Chairman, Committee for Southland Student Conferences (2001-08); Speaker at Ridge Haven (2012).

COMMITTEE ON REFORMED UNIVERSITY MINISTRIES

A. Present Personnel

Teaching Elders:

Ruling Elders:

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

RE Guice Slawson Jr., SE Alabama

TE Edward W. Dunnington, Blue Ridge

Class of 2015

TE Martin “Mike” Biggs, N. Texas

RE Scott P. Magnuson, Pittsburgh

RE Mark Bakker, Calvary

Class of 2014

TE Paul L. Bankson, Central Georgia

RE Melton Duncan, Calvary

TE Thomas K. Cannon, Evangel

Class of 2013

TE Brian C. Habig, Calvary

RE Niles McNeel, MS Valley

RE Wes Richardson, NW Georgia

Alternates

TE Jason M. Helopoulos, Great Lakes* VACANCY

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2018

2 TEs and 1 RE

Alternates

1 TE and 1 RE

C. Nominations:

Class of 2018

TE Jack Howell, James River

RE Will W. Huss Jr., Calvary

TE David Osborne, E. Carolina

Alternates

TE Bryan Counts, Rocky Mountain

RE Walter G. Mahla, S. New England

D. Biographical Sketches:

TE Jack Howell: *James River.* BA Vanderbilt; M.Div. Covenant Seminary. Senior Pastor Trinity Presbyterian Church Norfolk, VA. (1998-present) M.Div. Covenant Theological Seminary. Presbytery committees served: Virginia's Joint Committee on RUF (14 years). Helped start seven RUM campus ministries on Virginia college campuses. Served as Moderator of James River Presbytery (five times). Served on GA RUM Committee as member and chairman during 2006-2011. RUM has had a profound effect on TE Howell's life. During his college studies he participated in the beginning of RUM on that campus and was blessed in return with a strong theology and a tender heart towards this ministry.

TE David Osborne: *Eastern Carolina.* Senior Pastor Christ Presbyterian Church, Winterville, North Carolina. RUM Campus Minister (2008-2012); Senior Pastor Emmanuel Presbyterian Church (2001-2007). Presbytery committees served: RUM Committee Chairman Western Carolina Presbytery (2004-2007); Exam Committee of Western Carolina Presbytery (2007-2012); Various Commissions of Western Carolina Presbytery; Administrative Committee Western Carolina Presbytery.

TE Bryan Counts: *Rocky Mountain.* BA Covenant College (History & Education), '98; M.Div. Covenant Theological Seminary, '01. Associate Pastor Village Seven Presbyterian Church, Colorado Springs, CO. Has overseen Village Seven's College Ministry for nine years. Presbytery committees served: RUM Committee, Rocky Mountain, since 2005. General Assembly RUM Committee (2009). TE Counts holds a deep commitment to Campus ministry.

RE Will W. Huss Jr.: *Calvary.* BA Clemson University ('94). General Contractor/ Developer. Ruling Elder, Clemson Presbyterian Church (2001- present); Oversight of college ministry for several years. Presbytery committees served: MNA Committee, Calvary Presbytery; various other committees in Calvary. GA PCA Foundation Committee (2006). Has also served on the advisory board for the RUM Campus Ministry at Wofford College.

RE Walter G Mahla: *Southern New England.* BS Virginia Polytechnic Institute Electrical Engineering, '80; MSEE Purdue University, '82. Electrical Engineer/Real Estate Developer in Wrentham, MA. Ordained as a Ruling Elder at Christ Presbyterian Church in Nashua, NH in 1985. Presbytery committees served: PCA Administrative Committee for three

years. Volunteer in IT during General Assembly. Mr. Mahla’s life has been significantly impacted by RUM Ministries. His son’s involvement in RUM and his son Matthew’s service as RUM Intern at Vanderbilt University have enhanced his appreciation of the impact that RUM has upon the lives of students from all over the world.

STANDING JUDICIAL COMMISSION

A. Present Personnel

Teaching Elder

Ruling Elder

Class of 2016

TE Howell A. Burkhalter, Piedmt 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 Brian Lee, Korean Eastern	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, Illiana	RE Daniel Carrell, James River
TE Paul B. Fowler, Gulf Coast	RE Bruce Terrell, Metropolitan NY
TE Charles E. McGowan, Nashville	RE John B. White Jr., Metro Atlanta

Class of 2013

TE Dominic A. Aquila, Rocky Mtn*	RE Marvin C. Culbertson Jr., N. TX*
TE Fred Greco, Houston Metro*	RE Jeffrey Owen, Pittsburgh*
TE Danny Shuffield, South Texas*	RE John Pickering, Evangel*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2017

3 TEs and 3 REs

C. Nominations:

Class of 2017

TE William S. Barker, Philadelphia	RE John R. Bise, Providence
TE Raymond D. Cannata, SE Louisiana	RE E.J. Nusbaum, Rocky Mountain
TE Gregory Thompson, Blue Ridge	RE John Pickering, Evangel

D. Biographical Sketches:

TE William S. Barker: *Philadelphia*. Princeton University, B.A; Cornell University, M.A.; Covenant Seminary, B.D.; Vanderbilt University, Ph.D. Westminster Seminary (1987-2000): Professor of Church History; V.P. Academic Affairs. *The Presbyterian Journal* (1984-1987 editor/publisher). Covenant Seminary: Professor of Church History; Academic Dean; President (1972-1984). Covenant College: Professor of History; Academic Dean (1958 [STL]-1972). Hazelwood Presbyterian, Hazelwood, MO (Pastor, 1960-1964). Philadelphia Presbytery committees: Interchurch Relations (2000-2006). Days of Creation Study (2000-2002). Candidates (Parliamentarian, 1987-2000). GA: Moderator (1994). Committee on General Assembly (1984-1986). Covenant College Board (1973-1999). Five books, including *Puritan Profiles*, *"In All Things," A History of Covenant College*, and *Sermons That Shaped America*. Numerous articles and reviews.

TE Raymond D. Cannata: *Southeast Louisiana*. Wake Forest University, B.A; Princeton Theological Seminary, M.Div., Th.M. (merit-based full scholarship Presidential Fellow, American Church History, focus: Old Princeton); Westminster Theological Seminary, D.Min. Pastor, Redeemer PCA, New Orleans (solo then senior, 2006-present); Pastor, Grace Community PCA, Bridgewater, NJ, (solo then senior, 1997-2005). Presbytery Moderator, 2004, 2008 (two presbyteries). General Assembly: Committees of Commissioners (various 1998-2012, twice on Bills and Overtures); Inter-Church Relations Committee of GA (Chair, 2012). Wrote book chapters for P&R; book reviews and articles for *Perspectives in Religious Studies and Foundations*. Leader in PCA relief and redevelopment efforts post-Katrina. Married to Kathy (1991), two children.

TE Gregory Thompson: *Blue Ridge*. University of South Carolina, B.A (1995); Covenant Seminary, M.Div. (2000); University of Virginia, Ph.D. (2011), A.B.D. (2014). Pastor, Trinity Presbyterian Charlottesville, VA (2005-present); Reformed University Fellowship-UVA (founding Campus Minister, 2000-2005). Participated in the founding of the Blue Ridge Presbytery. Candidates Committee. Helped draft four of the Licensure and Ordination examinations for Blue Ridge Presbytery. Came to faith at Mitchell Road Presbyterian Church (Greenville, SC). Came under care of MRPC Session and Calvary Presbytery in 1995. Edited (with Mark Gornik) volume of Nickolas Wolterstorff's essays, "Hearing the Call." Married to Courtney 17 years. Three daughters and one son.

- RE John R. Bise:** *Providence*. Vanderbilt University, B.A. (1973); Harvard University, M.B.A. (1978). Business Consultant (valuation, litigation support, strategic counsel); advise sale and provide conflict resolution. Cornerstone PCA, Huntsville (2012-present, Organizing Committee; pulpit supply); Southwood PCA, Huntsville (1994-2012; Session 1997-2011): Committees: Discipline/reconciliation; Vision; Pastoral Advisory (2005-2008); Session Administrative Commission (2007-2010); Observer, Christian mediation hearing; Interim Moderator of Session (1999, 2008-2010), Pulpit Supply Commission (2008-2010). Evangel Presbytery: Candidates Committee (2006-2008). Providence Presbytery committees: Steering (2008), Candidates & Credentials (2009-present), Administrative (2010-2011), Moderator (2010). GA: Commissioner (2002, 2005-2012); MNA (2006, 2008); RUM (2007); Overtures (2009-2012); Floor Clerk (2007-2012); Constitutional Business (Alternate 2010, member 2011-present, current Chair).
- RE E.J. Nusbaum:** *Rocky Mountain*. U.S. Military Academy at West Point, B.S. (1979). State Farm agent (1985-present); Infantry officer (1979-1985); Naval Reserve Officer (1988-2007, retired as Captain [0-5]). Village Seven PCA, Colorado Springs: Ruling Elder (1987-present, clerk 6 years). Instructed officer candidates in government/*BCO* in other churches in RMP. Rocky Mountain Presbytery: MNA Committee (1998-present); Moderator (2010-2011). General Assembly: Moderator (35th); Commissioner 12 of last 15; Committees: Host (Colorado Springs), Commissioners for Administration (26th), Ridge Haven (27th), Bills and Overtures (Chairman, 29th), Overtures (37th-39th), Constitutional Business (2002-2012, extensive study of Constitution and examination of SJC minutes). Married to Joan (1979). Two daughters, one grandson.
- RE John Pickering:** *Evangel*. Vanderbilt University, B.A. (1990), M.B.A. (1992); University of Texas (Austin), J.D. (1995). Balch & Bingham LLP, Birmingham (1996-present); Hon. David Sentelle, U.S. Court of Appeals, DC (Clerk, 1995-1996). Vanderbilt RUF (1989-1990). Covenant PCA, Nashville (1991-1992); Redeemer PCA, Austin (1993-1995); Wallace Memorial PCA, DC/MD (1995-1996); Faith PCA, Birmingham (1996-2002); Red Mountain PCA, Birmingham (2002-present): Ruling elder during building program, loss/calling of senior pastor, and SJC hearing of church's case. Presbytery: Administrative Committee Chairman. GA: Member, SJC (elected 2012, final year of Tom Leopard's term); Administrative Committee (2010-2012). Founding Board/ Chairman, The Westminster School (2000-present). Married to Jennifer (1993); two daughters, one son.

THEOLOGICAL EXAMINING COMMITTEE

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2015

TE Howard Griffith, Potomac

RE Phillip Shroyer, Grace

Class of 2014

TE David O. Filson, Nashville

RE Elbert Mullis Jr., Evangel

Class of 2013

TE Guy Richard, Grace

RE Terry Eves, Calvary

Alternates

TE P. Clay Holland, Houston Metro* RE Charles Waldron, Missouri*

(* Eligible for re-election to this body only)

B. To Be Elected:

Class of 2016

1 TE and 1 RE

Alternates

1 TE and 1 RE

C. Nominations:

Class of 2016

TE Clay Holland, Houston Metro

RE Charles Waldron, Missouri

Alternates

TE Rhett P. Dodson, Ohio

RE FLOOR NOMINATION

D. Biographical Sketches:

TE Rhett P. Dodson: *Ohio.* Bob Jones University, B.A., M.A. (Bible), Ph.D. (Old Testament Interpretation); Westminster Theological Seminary, apologetics and Hebrew linguistics. Pastor Grace PCA of the Western Reserve (Hudson, Ohio), 2000-present. Associate Pastor, Free Presbyterian Church of Malvern (1999-2007); Providence Theological Seminary: Instructor, Hebrew Grammar and Exegesis; Geneva Reformed Seminary: Adjunct Professor, Theology and Biblical Interpretation; theological editor for the *Institute of Biblical Education*. Ohio Presbytery: Pastoral Care Committee. Published: various book reviews and articles. Two books on the *Psalms of Ascents*. Married to Theresa (1991).

TE Clay Holland: *Houston Metro.* Covenant Theological Seminary, M.Div. (2000, *Magna Cum Laude*); University of Mississippi, M.A. (1996, *Magna Cum Laude*); Millsaps College, B.A. (1993, *Magna Cum Laude, Phi Beta Kappa*). Christ the King Presbyterian Church, Houston (Acting Senior Minister July 2010-present; Executive Minister 2009-2010; Associate Minister, 2003-2009; Assistant Minister 2000-2003). Houston Metro Presbytery: Moderator (2006-2007); Candidates and Credentials (Member, 2005-2009; Chairman 2007-2009); RUM Committee (2009-present). General Assembly: Overtures Committee (2009, 2010); Bills and Overtures Committee (2005); MNA Committee of Commissioners (2003); Covenant Theological Seminary Committee of Commissioners (2001).

RE Charles Waldron: *Missouri.* Belhaven College, B.S. (1977). Career in national mall industry (1982-present); Founding Member, Meritage Retail Investment Advisors, LLC; Former Board Member and President, Westminster Christian Academy (St. Louis); Former Board President, Friendship Village Chesterfield and Friendship Village Sunset Hills (continuing care). Joined PCA in 1981 (Orlando), elected to serve as a Deacon then Elder. Relocated to St. Louis, joined Kirk of the Hills and elected Elder. (Session service 25+ years.). Missouri Presbytery: Candidates & Credentials Committee (Chairman, Moderator). General Assembly: Theological Examining Committee (Member, Alternate). Authored "What to Do before Saying 'I Do'." Married to Dianne (1977), four children, one grandson.

Attachment 1

Presbyterian Church in America
Administrative Committee – Office of the Stated Clerk
1700 North Brown Road, Suite 105
Lawrenceville, GA 30043-8143
Phone 678.825.1000 Fax 678.825.1001

To: Nominating Committee
From: L. Roy Taylor, Stated Clerk
Date: February 28, 2013
Subject: Proposed Amendment to the Manual of Operations of the
Nominating Committee

PART IV. B. GENERAL ASSEMBLY STATED MEETING

Recommendation: After editorially correcting “VI” to “PART IV,” amend by addition, The Manual of Operations of the Nominating Committee, by adding to Part IV. B.2 two new final sentences and by adding new items 5 and 6 as follows:

2. The Committee shall elect a sub-committee to include the Chairman, Secretary, and at least two at-large members to prepare Biographical Summaries for the floor nominees that the committee certifies as eligible for nomination for inclusion in the Committee’s Supplemental Report. The sub-committee shall prepare the Biographical summaries of floor nominees, employing the same standards and care used in the preparation of Biographical Summaries of committee nominations.
5. All floor nomination forms timely received by the floor clerks shall be delivered to the Office of the Stated Clerk immediately following the deadline for floor nominations (*RAO* 8-4 i). The Office of the Stated Clerk shall retain the original forms and the staff will make copies for use by the Chairman, Secretary, and subcommittee which prepares the Biographical Summaries. The original and one copy of each floor nomination form shall be kept by the Office of the Stated Clerk for at least two years.
6. After the chairman has approved the Biographical Summaries of all floor nominees (Manual of Operations of the Nominating Committee,

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Section I.C.2.b), the Supplemental Report shall be delivered to the Stated Clerk's Office for publication and distribution to the Assembly.

Grounds:

1. The above rule change will insure that the Office of the Stated Clerk will have copies of all documents (*RAO 32- d.; 8-4.i.*).
2. The above procedure will help to insure that floor nominations are given the same attention for preparation as committee nominations.
3. The above procedures will be an aid to the General Assembly's confidence that the Nominating Committee handles committee nominations and floor nominations equitably.

MINUTES OF THE GENERAL ASSEMBLY

SUPPLEMENTAL REPORT OF THE NOMINATING COMMITTEE

The Nominating Committee of the General Assembly convened in Greenville, South Carolina, at the TD Convention Center on Wednesday, June 19, 2013. Chairman RE Gerald Koerkenmeier called the meeting to order at 4:25 p.m. with prayer.

Members in attendance:

<u>PRESBYTERY</u>	<u>REPRESENTATIVE</u>	<u>CLASS</u>
Ascension	RE Kenneth Peterson	2015
Blue Ridge	TE Don K. Clements	2015
Calvary	TE Decherd Stevens	2015
Catawba Valley	TE Michael Moreau	2014
Central Carolina	RE Flynt Jones	2014
Chesapeake	TE Michael L. Khandjian	2013
Chicago Metro	TE R. Aaron Baker	2014
Eastern Carolina	TE William Sofield	2014
Eastern Pennsylvania	TE Richard W. Tyson	2014
Evangel	RE Thomas A. Sanders	2013
Fellowship	TE Lewis Albert Ward Jr.	2015
Georgia Foothills	TE John M. Larson	2015
Great Lakes	TE Jason M. Helopoulos	2014
Gulfstream	TE V. Omar Ortiz	2013
Illiana	RE Gerald Koerkenmeier	2013
James River	TE L. Jackson Howell	2015
Metro Atlanta	TE Shayne M. Wheeler	2013
Metropolitan New York	TE Donald Friederichsen	2014
Mississippi Valley	TE Phillip J. Palmertree	2014
Missouri	TE John Pennylegion	2014
Nashville	RE Jack Watkins	2015
North Texas	RE Marvin C. Culbertson Jr.	2013
Northern New England	TE Jason Wakefield	2013
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	2013
Piedmont Triad	TE Brian K. Deringer	2015
Pittsburg	TE Ray E. Heiple, Jr.	2013

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Potomac	TE Glenn J. Hoburg	2013
South Florida	TE Andrew J. DiNardo	2013
South Texas	TE Jon D. Green	2014 - Secretary
Southeast Alabama	TE James R. Simoneau	2014
Southwest	TE Mark A. Rowden	2013
Southwest Florida	TE Steven Jeantet	2015
Tennessee Valley	TE Brian Cosby	2015
Western Canada	TE Jeffrey Kerr	2014
Western Carolina	TE Todd Gwennap	2014

Visitors: No visitors present.

27 floor nominations were reviewed for eligibility, 22 of which were found to be eligible.

Stated Clerk TE Roy Taylor reminded the committee of the proper methodology for handling floor nominations and biographical sketches.

RE Gerald Koerkenmeier yielded the chair to TE Jon Green.

Chairman appointed TE James Kessler, TE Sean Roberts, TE Todd Gwennap, and TE Jon Green to serve as the subcommittee for writing and editing of biographical sketches for floor nominees.

Floor Nomination of TE Clay Holland for SJC was ruled out of order, as he is a nominee for the Theological Examining Committee.

MSC: That the committee recommend that the Moderator rule that the Ruling Elder nominees for the SJC be considered first. RE Koerkenmeier recused himself from the vote. TE Flynt Jones requested that his “no” vote be recorded.

Nomination of RE L. B. “Pete” Austin for Ridge Haven was ruled out of order because of duplication.

MSC: To adjourn with prayer.

ADMINISTRATIVE COMMITTEE

Alternate

(1 TE to be elected)

Nominating Committee Nominee

Vacant

Floor Nominee

TE S. James Bachmann, Jr., Nashville
TE Don Hulsey, SE Louisiana
TE Daniel J. Jarsfter, Westminster
TE Steve Jeantet, SW Florida
TE Timothy R. LeCroy, Missouri

MINUTES OF THE GENERAL ASSEMBLY

- TE S. James (Jim) Bachmann, Jr.:** *Nashville.* Belhaven College, M.Div RTS Jackson. Pastor Covenant PCA, Nashville (1991-present); Associate Pastor, Lookout Mountain Presbyterian Church, (1980-1991). Presbytery committees served: Moderator, Tennessee Valley Presbytery; Moderator, Nashville Presbytery; Chm. Shepherding Committee, Administrative Committee; Board Member, Bethany Christian Services and Chattanooga Christian School. Married 35 years. Five grown children.
- TE Don Hulsey:** *Southeast Louisiana.* Pastor, Grace Presbyterian Church, Baton Rouge, LA (2012-present); Associate Pastor, Center Grove Presbyterian Church, Edwardsville, IL (2005-2012); Pastor, Westminster Presbyterian Church, Vincennes, IN (2001-2004); Assistant Pastor, Marco Presbyterian Church, Marco Island, FL (1999-2001); Presbytery committees served: MNA Committee, Illiana Presbytery for 7 years; Moderator, Illiana Presbytery for 1½ years. Prior to vocational ministry served 11 years in business with administrative positions.
- TE Daniel J. Jarsfter:** *Westminster.* Eastern Connecticut State University, M.Div GPTS. Pastor, Haysi Presbyterian Church, Haysi, VA (2003-present); Presbytery committees served: Moderator, three presbyteries; Parliamentarian, Westminster Presbytery, Treasurer; Candidates and Credentials Committee, Nominating Committee, Shepherding Committee, Audit Committee, Examinations Committee. GA committees served: CoC, AC, Overtures, PCA Foundation, CTS. US Navy contractor (18 years); Certified Instructor/Counselor, Crown Financial Services. Board Member and Education Coordinator, S. Carolina Home Educators Association; Board Member, MNA Metanoia Prison Ministry.
- TE Steve Jeantet:** *Southwest Florida.* Executive Pastor, Covenant Life Presbyterian Church, Sarasota FL. Highly gifted in administration and execution of strategy. Excellent with implementing technology into ministry. Godly and faithful husband and father. Passionate love for Jesus Christ.
- TE Timothy R. LeCroy:** *Missouri.* North Carolina State University, M.Div CTS, Ph.D St. Louis University. Pastor, Christ Our King Presbyterian Church, Columbia MO. Presbytery committees served: Candidates Committee, RUF Committee. GA service: CoC, Covenant Seminary, IRC. Missionary service: MTW, Slovakia (2001-2002).

COMMITTEE ON CONSTITUTIONAL BUSINESS

Class of 2017

(1 TE to be elected)

Nominating Committee Nominee

TE Larry C. Hoop, Iowa

Floor Nominee

TE Roger Collins, Mississippi Valley

TE Roger Collins: *Mississippi Valley.* Belhaven College, Bachelor's Degree; Reformed Theological Seminary (Jackson), MDiv. Pastor, Grace PCA, Byram, MS, for 28 years. Ordained, 1982. Stated Clerk, Mississippi Valley Presbytery. Presbytery committee service (Shepherding and Advisory, Credentials, Nominations, Standing Rules, and Administration). Service on multiple GA Committees of Commissioners. Served on Nominating and Review of Presbytery Records Committees. Privileged to serve with many denominational founders. Broad experience within an active presbytery, helping to apply the *Book of Church Order*.

Alternate

(1 RE to be elected)

Nominating Committee Nominee

Vacant

Floor Nominee

RE Stephen W. Dowling, SE AL

RE Rich Leino, James River

RE Barry Sheets, New River

RE Jim Wert, Metro Atlanta

RE Stephen Wayne Dowling: *Southeast Alabama.* BA, Auburn University (*cum laude*); Graduate Study, Rensselaer Polytechnic Institute. Lieutenant Colonel, United States Marine Corp; Marine Instructor, Cornell University (1991-1999). Ruling Elder, Covenant Church, Auburn, AL. Chair, Overtures Committee, 41st General Assembly. Served on GA Overtures Committee 5 times. Chair, Special Discipline Committee, Southeast Alabama Presbytery. Formerly served as RE in Ithaca, NY. Married to Laura; nine children.

RE Richard E. Leino: *James River.* Working for Smart Ronix, System Securities. Retired, Lieutenant Colonel, United States Marine Corp. Ruling Elder, Hope of Christ Presbyterian Church, Stafford, VA; Moderator, James River Presbytery; Clerk of the Session, Hope of Christ Presbyterian Church.

MINUTES OF THE GENERAL ASSEMBLY

RE Barry Sheets: *New River.* The Ohio State University, BA (Political Science). Married to Ellen, three children. Board Member, Relationships Under Construction. Secretary of the Board of Ohio Pro-life Action. Owner and Senior Consultant, Principled Policy Consulting, LLC. Executive Director, Institute for Principled Policy. Instructor, Camp American. Ruling Elder, Pliny Presbyterian Church. Clerk of Session. Former Moderator, current recording clerk, member of Administrative Committee, New River Presbytery. Served on GA Overtures Committee (4 years), Nominating Committee (2 years), and Review of Presbytery Records (2 years).

RE Jim Wert. *Metro Atlanta.* Jim is faithful as an RE who is active in our presbytery and at G.A. He has high integrity, a love for the Lord, and is humble in spirit, a great listener, and man of God. [No other information was provided. Efforts to contact nominator were unsuccessful.]

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Class of 2017
(1 RE to be elected)

Nominating Committee Nominee	Floor Nominee
Vacant	RE Marshall Rowe, Tennessee Valley

RE Marshall Rowe: *Tennessee Valley.* Graduated, Covenant College. Ruling Elder, Lookout Mountain Presbyterian Church, Chattanooga, TN. Served also as Deacon. Served as Covenant College alumni director for over 22 years. Served on multiple committees of LMPC, including Executive, Officer Nomination, Home Missions, Youth (alongside CC Education Professor Len Teague). Taught 3rd and 5th graders at LMPC (in addition to older youth), working with curriculum published by Great Commission Publications. Experienced in development, leadership training, and local church education.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

Class of 2017
(1 member [TE or RE] to be elected)

Nominating Committee Nominee	Floor Nominee
TE Andrew Dionne, Calvary	RE Stephen Thompson, Rocky Mtn

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RE Stephen Thompson: *Rocky Mountain.* Executive Vice President, The Thompson Group, a management group with a diverse portfolio of small business; previously vice president of a semiconductor equipment manufacturing company in Montana for 15 years. Began serving on Covenant Theological Seminary Advisory Board in 2005; elected to CTS Board in 2009; currently chairman of Covenant Theological Seminary (CTS) Board advancement committee.

COMMITTEE ON MISSION TO THE WORLD

Alternates

(1 TE to be elected)

Nominating Committee Nominee

TE Larry Doughan, Iowa

Floor Nominee

TE Ronald S. Barnes, Savannah River

TE Roland S. Barnes: *Savannah River.* M.Div, TEDS; B.A., Psychology, UGA. Senior Pastor, Trinity Presbyterian Church, Statesboro, GA (1981-present). PCA Service: Judicial Commission, 11th PCA-GA, Ad-Hoc Committee on Church/State Issues; Secretary, MNA (1997-2001); CCB (Chair); Review of Presbytery Record Committee, once as chair; two presbyteries as Chairman of MNA; 5 oversight committees of new churches. Thirty-one ministry trips to Latin America, primarily as speaker/project leader. Missions Conference speaker in 5 states and Canada. Initiated outreach ministry to Hispanics, Statesboro. Formerly, Executive Director and Board Member, Christian Missionary Society (Peru Mission). Formerly, Chairman of Advisory Board, Bethany Christian Services, Georgia.

STANDING JUDICIAL COMMISSION

Class of 2015

(1 TE to be elected)

Nominating Committee Nominee

Vacant

Floor Nominee

TE Thaddeus Boroughs, TN Valley

TE Grover Gunn, MS Valley

TE Danny Shuffield, South Texas

TE Christopher Vogel, Wisconsin

TE Thaddeus “Cal” Boroughs: *Tennessee Valley.* Covenant College, M.Div Covenant Seminary. Pastor, St. Elmo Presbyterian Church,

MINUTES OF THE GENERAL ASSEMBLY

Chattanooga TN (1990 – present); Assistant Pastor, Mitchell Road Presbyterian Church, Greenville SC (1988-1990); Co-Pastor, Murphy-Blair Community Church RPCES, PCA (1978-1984). Social worker for the State of Missouri (1978-1984). Presbytery committees served: Moderator, Tennessee Valley Presbytery. GA committees served: Overtures Committee.

TE Grover Gunn: *Mississippi Valley.* Mississippi State University, MS Dallas Theological Seminary, M.Div RTS Jackson. Pastor, First Presbyterian Church, Winona MS (2009-2012); Pastor, Grace Presbyterian Church, Jackson TN (2000-2009); Pastor, Carrollton Presbyterian Church, MS ((1988-2000); Pastor, Covenant Presbyterian Church, Fort Smith AR (1981-1988); Pastor, First Presbyterian Church, Charleston, AR (1978-1980); Evangelist, Covenant Presbytery (1978-1980). Presbytery committees served: Stated Clerk, Covenant Presbytery (1995-2008). GA committees served: SJC, GA Review of Presbytery Records, Study Committee for Federal Vision and New Perspective on Paul.

TE Danny Shuffield: *South Texas.* Associate Pastor, Redeemer Presbyterian Church, Austin TX (1999-present). Presbytery committees served: Candidates and Credentials, Gulf Coast Presbytery and South Texas Presbytery. GA committees served: SJC (2009-present), CofC, PCA Foundation, Nominating Committee.

TE Christopher Vogel: *Wisconsin.* Pastor, Cornerstone Presbyterian Church, Delafield, WI (1992-present). He has attended each GA since 1989, first as a ruling elder and later as a teaching elder. TE Vogel's understanding of our constitution and pastoral wisdom would be of inestimable value to the work of the church through the SJC. He has been serving on the Overtures Committee for the past 5 years.

Class of 2017

(1 TE to be Elected)

Nominating Committee Nominee

Vacant

Floor Nominee

TE Fred Greco, Houston Metro

TE Fred Greco: *Houston Metro.* Senior Pastor, Christ Presbyterian Church, Katy TX (2006-present). Presbytery committees served: Moderator, Houston Metro. GA committees served: Overtures Committee (chair), Nominating Committee (chair), SJC (2009-present), SJC Secretary (2011-2013), SJC judicial panels (chair), SJC Style Committee (chair), SJC Technology Committee (chair), SJC Ethics Committee Secretary. Corporate attorney.

APPENDIX P

Class of 2017

(1 TE to be Elected)

Nominating Committee Nominee Floor Nominee

TE Raymond D. Cannata, SE Louisiana TE Dominic Aquila, Rocky Mtn

TE Dominic Aquila: *Rocky Mountain.* Pastor, Stony Point RPCES (now PCA), Richmond VA (1972-1978); Cerritos Valley OPC, Artesia CA (now Cornerstone PCA, 1978-1984); Forestgate PCA, Colorado Springs, CO (2000-2004); Kendall PCA, Miami FL (1988-2000). President, New Geneva Seminary, Colorado Springs CO (2001-present); Adjunct Professor, Trinity Evangelical Divinity School, South Florida Campus. GA committees served: Moderator, 34th GA; SJC (1989-1994, 1997-2012); SJC Chair, Vice-Chair, Secretary, Assistant Secretary; SJC panels (chair).

Class of 2017

(1 TE to be Elected)

Nominating Committee Nominee Floor Nominee

RE E. J. Nusbaum, Rocky Mountain RE Gerald Koerkenmeier, Illiana

RE Gerald Koerkenmeier: *Illiana.* Southern Illinois University, BS Management Information Systems. Moderator, Illiana Presbytery (present). GA committees served: Nominating Committee (chair), Cof C, AC Committee, Overtures Committee. Information Technology professional. Wife of 11 years and 4 children.

THEOLOGICAL EXAMINING COMMITTEE

Alternate

1 RE to be elected

Nominating Committee Nominee Floor Nominees

Vacant RE William Cranford, Fellowship
RE Robert J. Mattes, Potomac

RE William D. (Bill) Cranford, Jr.: *Fellowship.* Clemson University, BS; Medical University of South Carolina, DMD. Practicing dentist in Rock Hill, SC. Former Board Member, SC Board of Dentistry (also past president). Current Chair, Investigative Review Committee of SC Board of Dentistry. Ruling Elder, Westminster Presbyterian Church, Rock Hill, SC. Clerk of Session, Sunday School teacher. Served multiple terms on

MINUTES OF THE GENERAL ASSEMBLY

Membership Committee, Fellowship Presbytery. Served three previous terms on Theological Examining Committee, including two times as chairman.

RE Robert J. Mattes: *Potomac.* Penn State University, BS (Aerospace Engineering); California State University, MS with distinction (Mechanical Engineering). Married for 27 years. Honorably Retired Colonel, United States Air Force. Duty included 2 commands and 4 Senior leadership positions. Ruling Elder for over 27 years, serving in churches across 7 states (and in Iceland). Served as Clerk of Session in two churches. Has served on nearly every GA Committee of Commissioners, including three years on Overtures Committee. Served on Credentials Committee, Potomac Presbytery (8 years). Past Moderator, Potomac Presbytery.

BOARD OF DIRECTORS OF RIDGE HAVEN

Class of 2018

1 RE to be elected

Nominating Committee Nominee

TE Thomas J. Park Jr., North Florida

Floor Nominee

RE L B Austin, TN Valley

TE Thomas (Tommy) J. Park, Jr.: *North Florida.* BA Trinity College in Biblical Studies/Youth Ministry (2002), M.Div. RTS-Orlando (2007), D.Min RTS-Orlando (in process). RUF Pastor University of North Florida (2007 – Present), Youth Director River Ridge Presbyterian Church, New Port Richey, FL (1999-2007). Presbytery committees served: Chairman, Credentials Committee North Florida Presbytery, PCA GA Ridge Haven Committee (2012); Served as Interfaith Advisory Council at UNF (2008-11), Chairman, Committee for Southland Student Conferences (2001-08); Speaker at Ridge Haven (2012).

RE L B “Pete” Austin: *Tennessee Valley.* President, Northpoint Land Company; Vice President, Austin Building Co., Chattanooga, TN Ruling Elder First Presbyterian Church, Chattanooga, TN 2000-present. Served on Multiple Committees, including facilities renovation planning committee, financial oversight investment committee, budget committee, and Treasurer since 2001. General Assembly Service; Commissioner since 2002, Completing first term on RHCC. His expertise in capital campaigns and construction is greatly needed for the next phase of development.

Respectfully submitted,

/s/ RE Gerald Koerkenmeier, Chairman

/s/ TE Jon Green, Secretary

APPENDIX Q

REPORT OF COMMITTEE ON REVIEW OF PRESBYTERY RECORDS

May 2013

I. A list of Presbytery Minutes received by the Committee (See VII below):

II. A list of the Presbyteries that have not submitted Minutes and/or responses to exceptions of previous General Assemblies:

Korean Northeastern
Korean Northwest

III. A list of the Presbyteries that have submitted Minutes after the 60-day deadline required by RAO 16-4.d:

Korean Central
Platte Valley

IV. Special Citations

1. GA directs Philadelphia Presbytery to respond to the next RPR per RAO 16-4.e regarding lack of responses to exceptions of substance citations from the 39th GA namely:

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.

2. GA directs Korean Southwest Presbytery to respond to the next RPR per RAO 16-4.e regarding lack of responses to exceptions of substance citations from the 39th GA namely:

• **Exception: March 16, 2010 and September 15, 2010** (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not recorded and judged by the court

• **Exception: General** (*BCO* 8-7) – No annual reports of TE laboring out of bounds

• **Exception: General** (*BCO* 13-9.b) – No record of review of sessional records

• **Exception: General** (*BCO* 18-2) – No record of sessional endorsement and 6-month membership

• **Exception: General** (*BCO* 18-3) – No record of charge given to candidate

- **Exception: General** (BCO 13-4) – Quorum not present for Presbytery meeting
- **Exception: General** (BCO 20-1) – No record of call to definite work
- **Exception: General** (BCO 21-4) – Stated differences not recorded or judged by the court
- **Exception: General** (BCO 5-3) – No record of temporary government being established for mission church
- **Exception: General** (BCO 15-1) – No record of formation of commission
- **Exception: General** (BCO 13-6) – No record of transfer exam

V. General Recommendations:

That the 41st General Assembly, meeting in Greenville, SC:

1. Thank Dr. Roy Taylor, Angela Nantz, Margie Mallow, Sherry Eschenberg (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 Ken Thompson, and TE Freddy Fritz for their hours of dedicated service and excellent leadership as the 2013 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 or earlier, if possible. The deadline for next year, 60 days before the Assembly meets, is April 17, 2014. *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 help to ensure that they are submitted on time.
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*

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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 clerks include such documents (e.g. ministerial calls, Commission Reports, etc.) when submitting its minutes to the committee. At the same time, superfluous material does not help.

Adopted

8. Urge presbyteries to assist candidates in the process of composing their confessional differences in their own words with specificity, clarity of technical language and sufficient and appropriate Biblical references to support their views.

Adopted

9. 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.

Adopted

10. Urge presbyteries, when recording candidates' 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

11. Urge presbyteries, when recording terms of a minister's call, to be as specific and detailed as possible with respect to the expression of financial arrangements; i.e. itemize 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 66 of 80 presbyteries had representatives appointed to the committee this year with 58 attending the meeting. That included 44 TEs and 14 REs.

Adopted

- 13. Approve the general procedure that the committee usually convenes the Wednesday after Memorial Day at the PCA headquarters in Atlanta (Lawrenceville, GA), and that travel expenses are reimbursed and lodging and meals are provided.**

Adopted

14. 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.; NOT staples, binder clips, or rubber bands).

Adopted

15. 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

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- reports from candidates and men serving out of bounds to be received at least annually. *Adopted*
16. 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. *Adopted*
17. Remind presbyteries of *BCO* 13-6; *BCO* 19-2; *BCO* 19-5; *BCO* 21-4 – Each part of an exam of any kind must be recorded. *Adopted*
18. Remind presbyteries of *BCO* 13-7 – Presbytery is to cause all ministers admitted to membership to sign a form of obligation and to state that in the minutes. *Adopted*
19. 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. *Adopted*
20. Remind presbyteries that when a man is licensed in a previous year, a copy of Presbytery’s action should be included in the minutes that record his ordination exam. *Adopted*

VI. Proposed Changes to the *RAO*

The Committee on Review of Presbytery Records recommends that the 41st General Assembly amend the *Rules of Assembly Operations (RAO)* as follows:

1. *RAO* 8-5b – The committee shall be scheduled to meet prior to the opening session of the Assembly, ~~usually at the same time during which the committee of commissioners shall be meeting.~~ *Adopted*
2. *RAO* 16-10a – Presbyteries shall be advised of exceptions of forms; however, they shall take note in their minutes of exceptions of substance taken by the Assembly, together with their responses adopted by the Presbytery to these exceptions. These responses should normally be adopted by Presbytery in the same calendar year as the exceptions were taken by the Assembly. Regardless, responses must be filed no less than one month prior to General Assembly. *Adopted*

VII. A Report concerning the Minutes of each Presbytery:

1. That the Minutes of **Ascension** Presbytery: *Adopted*
 - a. Be approved without exception: **January 27-28, 2012; April 28, 2012; July 28, 2012; and November 03, 2012**
 - 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 40th GA exception be found satisfactory:**

Exception: April 30, 2011 (BCO 13-11 and RAO 16-3.e.7) – Complaint sent to Presbytery not recorded, nor Session response recorded in minutes, although judgment is recorded.

Response: Presbytery thanks the Committee on Review of Presbytery Records for their diligent labors in reviewing minutes and for pointing out this omission in our records. The Complaint of RE [name omitted] was presented at the April meeting of Presbytery (see 11-21.7) but the complaint was not appended to the minutes. Similarly, the fact that the complaint was denied by the Session was not made explicit in the minutes. Therefore, the Presbytery of the Ascension hereby amends the minutes of the April 2011 stated meeting by adding to the end of the first sentence of 11-27.1 “(see Attachment 5),” and by adding to the end of the second sentence “and was denied by that body (see Attachment 6),” and by adding the complaint as Attachment 5 and the Session’s letter denying the complaint and their reasons therefore as Attachment 6.

- 2. That the Minutes of **Blue Ridge** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to Presbytery: **January 20, 2012; May 16, 2012; and September 21, 2012**

- c. Be approved with exceptions of substance:
Exception: General – Minutes are confusing, with minutes from 2011 mixed into 2012 minutes. Unclear references to appendices which are not in the minute book.

Exception: January 20, 2012, 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.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: September 16, 2011 (RAO 16-3.d) Minutes not submitted for review.

Response: The Presbytery of the Blue Ridge respectfully disagrees with the Review of Presbytery Records on this exception. The following action was taken by Blue Ridge Presbytery July 16, 2011 - SM36-17 “it was M/S/P to recess this meeting of Presbytery and reconvene Friday, Sept. 16 (and Saturday Sept. 17) at 7:00 P.M. at the Redeemer Presbyterian Church, Lynchburg, VA.” “SM36-20 Blue Ridge Presbytery was called back into order by the Moderator,

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TE [name omitted] at 7:00 P.M. at Redeemer Presbyterian Church Lynchburg, VA.” The confusion is no date is listed when Presbytery came back in order. The July meeting was recessed and came back into order September, 16, 2011. It was one meeting, with one set of minutes. All actions of this meeting have already been approved by RPR and the 40th General Assembly.

Exception: April 8, 2011 (BCO 21-4 and RAO 16-3.e.5) Stated differences not recorded in proper manner.

Response: The Presbytery of Blue Ridge agrees with this exception and will seek to be more careful in the future.

- e. **That the following responses to the 40th GA exception be found unsatisfactory:**

Exception: July 16, 2011 (BCO 21-4 and RAO 16-3.e.5) Stated differences not recorded in proper manner.

Response: None

Rationale: Response submitted only referenced the April 8th meeting minutes.

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 28, 2012; April 26, 2012; July 28, 2012; and October 25, 2012**

- c. Be approved with exceptions of substance:
Exception: October 25, 2012 (BCO 21-4) – All specific requirements of ordination exam not recorded (see also RAO 16-3.e.5).

- d. **That the following responses to the 40th GA exception be found unsatisfactory:**

Rationale: No record that Presbytery voted on these responses to exceptions of substance.

Exception: July 23, 2011 (BCO 21-4 and RAO 16-3.e.5), Stated differences not judged by Presbytery.

Response: The differences were listed in App-3-B with the Comm. Response – on page 5 of the July 23 minutes. It was stated there was a discussion of these differences on the floor of Presbytery with no motions – meaning they would not hinder its transfer. Sorry. The wording could have been more clear. Will make changes in the future.

Exception: January 22, 2011, and April 28, 2011 (BCO 18-2) – No record of endorsement by candidates’ Session. No record of six month membership for candidate.

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Response: It was stated on Page 4 of January 22, 2011 minutes under candidate's Comm. Report that all proper paperwork was received by Presbytery for each candidate, which included Session recommendation and membership requirements. Sorry I will seek to be more specific in the future.

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. Thank you.

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: April 22, 2010 (RAO 16-3 and 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. I apologize if this was misleading.

Exception: October 28, 2010 (BCO 36-1, 5, 6, and 7) – No record of commission actions in judicial case. Appears the commission failed to observe proper procedure by censuring TE as a commission. No record of conviction by Presbytery or confession of accused. No record of Presbytery approval of commission actions.

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 [sic] 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. I am sorry for the confession [sic], and if any action must be changed or altered, please advise.

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: **January 28, 2012; May 22, 2012; September 22, 2012; and November 27, 2012**

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- c. Be approved with exceptions of substance:
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.
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.
Exception: General (BCO 13-9.b; 40-1) -- No record of review of records of church Sessions.
- d. **As no responses to the 40th GA exception were received, a response should be submitted to the 42nd 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: **May 22, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **February 25, 2012; and August 25, 2012**
 - c. Be approved with exceptions of substance:
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.
 - d. **No response to the 40th GA or previous assemblies is required**
- 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: **General and April 10, 2012**
 - c. Be approved with exceptions of substance:
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: 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: April 5, 2011 (BCO 38-2) – Request to be divested of office was acted upon at the same meeting.

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.

- d. **That the following responses to the 39th GA exception be found satisfactory:**

Exception: General (BCO 13-9.b) – No record of review of sessional records.

Response: Presbytery has been remiss in this area of its responsibility and will correct this situation by its next meeting in August. Our clerk has been unable to properly schedule the review, which is by our standing rules conducted by him for Presbytery after its January meeting each year. This is important and it will be done correctly.

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 20, 2012; May 8, 2012; June 25, 2012; and September 11, 2012**
 - c. Be approved with exceptions of substance:
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.
Exception: November 13, 2012 (BCO 13-7) Ministerial obligation not shown to be signed by TE transferring into Presbytery.
 - d. **No response to the 41st GA or previous assemblies is required.**
8. That the Minutes of **Central Indiana** Presbytery: *Adopted*
- a. Be approved without exception: **February 10, 2012; May 11, 2012; August 14, 2012; and November 9, 2012**
 - 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 40th GA exception be found satisfactory:**

Exception: May 13, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – All specific requirements for ordination not recorded.

Response: The Central Indiana Presbytery appreciates the Review of Presbytery Records bringing this item to our attention. However, we respectfully disagree. The minutes of May 13, 2011, clearly indicate (#8.A., bullet one) that the candidate “has had no changes in his differences since his previous exam.” In May 2010, the candidate was examined and his stated differences to the Standards were recorded appropriately as indicated in *RAO* 16-3.e.5. Furthermore, the minutes of May 13, 2011 clearly indicate:

- The candidate’s previous licensure in our Presbytery (November 2010)
- Indication that his views from previous exams have not changed
- Approval of his exams in church and PCA history and sacraments
- Approval of his exegetical and theological papers
- Acceptance of his seminary transcripts for his Hebrew and Greek requirements
- Approval of his call
- Appointing of a commission to ordain and install the candidate
- His signing of the ministerial obligation form

Accordingly, we believe the minutes indicate full satisfaction of the requirements outlined in *BCO* 21-4.

9. That the Minutes of **Chesapeake** Presbytery: *Adopted*
- a. Be approved without exception: **February 18, 2012; September 15, 2012; and November 13, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **General**
- c. Be approved with exceptions of substance:
Exception: May 15, 2012 (*BCO* 19-2d) Licensure sermon not presented orally before Presbytery or before a committee of Presbytery.
Exception: May 15, 2012 (*BCO* 7-2, 9-3) A Session was improperly granted four years to come into compliance with *BCO* 7-2 and 9-3.

d. **That the following responses to the 41st GA exception be found satisfactory:**

Exception: May 17, 2011 (*BCO* 21-9, 10 and *RAO* 16-3.e.4) – No report of the commission to install TE.

Response: In May 2011, we examined no TE for installation. We think the exception refers to the report of the commission to ordain/install TE [name omitted], who was examined and approved for ordination in February 2011. The missing report is attached to this response as Appendix A.

In February 2011, we also examined TE [name omitted] for installation and approved the report from his installation commission in May 2011 (attached as Appendix H ... from the 2011 minutes reviewed by RPR).

Please clarify the exception if I have failed to give you an adequate response. Thanks for your careful work.

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 18, 2012; April 25, 2012; May 23, 2012; July 18, 2012; August 17, 2012; and October 17, 2012**

c. Be approved with exceptions of substance:
Exception: January 18, 2012 (*BCO* 21-4) – No record of requiring statement of differences with our Standards.

Exception: April 25, 2012 (*BCO* 23) – No reason recorded for the removal of TEs from the rolls of Presbytery.

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.”

Exception: January 18, 2012 (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

Exception: January 18, 2012 (*BCO* 21-5) – No record of sermon preached at ordination.

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.

- d. **As no responses to the 40th GA exception were received a response should be submitted to the 42nd GA:**

Exception: July 20, 2011 (BCO 21-4.d) Incomplete ordination exam of minister transferring from another denomination.

Exception: July 20, 2011 (BCO 21-4) approval of ordination not recorded.

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.

11. That the Minutes of **Covenant** 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: February 7, 2012; May 22, 2012; and October 2, 2012 (BCO 13-7) – Ministerial obligation not shown to be signed.

Exception: February 7, 2012 (BCO 21-4) – All specific requirements of ordination exam not recorded (see also *RAO 16-3.e.5*). Lacked a record of examinations in principles and rules of government and discipline of Church and internship requirements for two candidates.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: February 1, 2011, and October 4, 2011 (BCO 21-4.c) – No record of examination in PCA history.

Response: Covenant Presbytery acknowledges that we erred by neglecting to include in the minutes of our February 1, 2011, and October 4, 2011, Stated Meetings the record of the examination of ministerial candidates in the area of PCA history. Upon review of the audio of these meetings, the examinations did occur but were not accurately recorded in the minutes. In the future, we will strive to be more careful to record in our minutes that the requirements of *BCO 21-4.c* have been met.

12. That the Minutes of **Eastern Canada** Presbytery: *Adopted*

- a. Be approved without exception: **October 19-20, 2012**
b. Be approved with exceptions of form reported to Presbytery: **March 9-10, 2012**
c. Be approved with exceptions of substance: **None**
d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: March 3-5, 2011 (*BCO* 3-1 and *BCO* 13-9) – Presbytery may not assign a temporary Session without the concurrence of the church.

Response: [March 3-5, 2011 – page 634 (*BCO* 3-1 and *BCO* 13-9) – Presbytery may not assign a temporary Session without the concurrence of the church.] “Though it was not specified in the minutes, the interim Session was appointed at the request of Sovereign Miramichi’s remaining RE, [name omitted].”

Exception: March 3-5, 2011 (*BCO* 18-2) – No record of six-month membership for candidate.

Response: [March 3-5, 2011 – page 634 (*BCO* 18-2) No record of six-month membership for candidate.] “Candidate [name omitted] was received on his transfer from the Presbytery of Mississippi Valley, where he had been received as a candidate more than three years previously. With that recorded in the minutes, it appeared to us redundant to specify that he had been a member of a PCA congregation for at least six months.”

Exception: March 3-5, 2011 (*BCO* 21-5 and *BCO* 21-10) – Minutes of commission to ordain and install do not adequately reflect all steps required.

Response: [March 3-5, 2011 – Appendices 7 and 8 (*BCO* 21-5 and *BCO* 21-10) – Minutes of commission to ordain and install do not adequately reflect all steps required.] “PEC regrets that it did not note the omission of the declaration that the pastors concerned had been elected & installed, or in one case that the ordination had actually been performed. We will attempt to do better in future.”

Exception: March 3-5, 2011 (*BCO* 13-6 and 21-4) – TE was examined as if he was a TE from another Presbytery; should have been examined as if coming from another denomination.

Response: [March 3-5, 2011 – page 629 (*BCO* 13-6 and 21-4) TE was examined as if he was a TE from another Presbytery; should have been examined as if coming from another denomination.] “PEC confesses that in examination of the TE in question we omitted consideration of his knowledge of biblical languages, and approval of his sermon. He did preach before Presbytery (Minutes page 628), & we do approve of his preaching at that time. As well we did have a record of his having adequate training in Biblical languages. We also recorded examination only in views of doctrine, but Presbytery affirms that he showed acceptable knowledge. We will attempt to do better in future.”

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13. That the Minutes of **Eastern Carolina** Presbytery: *Adopted*
- a. Be approved without exception: **January 28, 2012; April 21, 2012; October 2, 2012; and December 19, 2012.**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exception of substance:
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*).
 - d. **That the following responses to the 40th GA exceptions be found satisfactory:**
Exception: April 16, 2011 (RAO 16-3.e.5) – Presbytery judged stated difference to be merely semantic but it appears the difference is more than semantic, but “not out of accord with any fundamental of our system of doctrine.”
Response: M/S/C to respond to the Exception of Substance noted in the report of the Review of Presbytery Records Committee of the 41st General Assembly as follows: “We agree with the exception of substance as noted and pledge ourselves to be more careful in the future.”
14. That the Minutes of **Eastern Pennsylvania** Presbytery: *Adopted*
- a. Be approved without exception: **February 19, 2011; April 16, 2011; September 17, 2011; February 18, 2012; April 14, 2012; September 15, 2012; and November 17, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance:
Exception: November 19, 2011 (WCF 3.6, WSC 36, 37, 38, WLC 58 and RAO 16-3.e.5.d) – Presbytery granted the following exception which seem to be out of accord with a fundamental of our system of doctrine (i.e. the view expressed in the parenthesis below):

Reference 11.11.10 #8 – “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 le [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 statementg [sic] applying to young children.”
 - d. **No response to the 40th GA or previous assemblies is required.**

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 14, 2012; May 8, 2012; August 14, 2012; and November 13, 2012**
 - c. Be approved with exceptions of substance:

Exception: November 13, 2012 (BCO 22-1) – Candidate termed “Membership Pastor” though not ordained.

Exception: General (BCO 8-7) – no record in the minutes of any stated meetings of an annual report from TEs working out of bounds.

Exception: February 14, 2012 (BCO 13-2) – Ministers continuing on roll without call for longer than three years without a record of Presbytery inquiry.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: September 20, 2011 (BCO 20-1) – Terms of call do not include financial arrangements.

Response: Presbytery agrees with this exception, which was an error in our action. The financial terms were not included in the call and Presbytery approved it anyway. As a remedy to this, Presbytery will ask its Credentials Committee to request from Covenant Presbyterian Church the financial terms of its call to TE [name omitted], which will be presented to Presbytery for its action at its May Stated Meeting.

Exception: August 9, 2011 (BCO 21-4 and RAO 16-3.e.5) – stated differences are more than semantic yet not out of accord with any fundamentals of our system of doctrine.

Response: Presbytery agrees with this exception. We will attempt to be more thorough in the future.

Exception: August 9, 2011 (BCO 13-6) – no indication that person being examined for transfer was already ordained; referenced only as a “member” of the Anglican Evangelical Church.

Response: Presbytery agrees with this exception, which was an error action. We will attempt to be more careful in the future.

Exception: August 9, 2011 (BCO 23-1) – no record of dissolution of call before release of RUF TE to another Presbytery.

Response: Presbytery agrees with this exception, which was an error at least of record and possibly of action too. Because RUF TEs do not follow the normal pattern envisioned in the *BCO* for a congregation or Session calling TEs and dissolving pastoral relationships, the fact that Presbytery is both to call and dissolve these relationships with RUF ministers was not reflected in these

minutes, and perhaps not in our action either. Our actions and minutes should have said, “Motion to dissolve the relationship between RUF Minister, TE [name omitted], and Evangel Presbytery, and to dismiss TE [name omitted] to Covenant Presbytery was approved.”

Exception: August 9, 2011, and November 8, 2011 (BCO 23-1) – Two TEs resigned from their positions several months prior to Presbytery acting to dissolve their pastoral relationship with the congregation (contrary to their Standing Rules).

Response: Presbytery respectfully disagrees with this exception on the following grounds:

(1) *BCO* 23-1 says “In any case, the minister must not physically leave the field until the Presbytery or its Commission empowered to handle uncontested requests for dissolution has dissolved the relation.” This puts the burden on the TE and not the Presbytery to make sure such dissolutions occur before leaving the field. Evangel Presbytery is prepared to act quickly when such a request comes to it, by empowering its Church and Pastor Care Committee to act as a Commission in dissolving these relationships.

(2) Presbytery did not violate its Standing Rules in approving 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.

(3). There is no maximum time limit in our *BCO* between a Congregational Meeting receiving a TE’s resignation and the action of Presbytery dissolving that relationship. In both of the cases cited, these actions were taken at the first Presbytery meetings following the Congregational Meetings approving the resignations of these two TEs. So the fact that Presbytery’s action took place approximately six weeks and ten weeks after the Congregational Meeting is not on the face of things a violation of the *BCO*.

16. That the Minutes of **Fellowship** Presbytery *Adopted*
- a. Be approved without exception: **January 22, 2011; and April 23, 2011**
 - b. Be approved with exceptions of form reported to Presbytery: **General; January 28, 2012; April 30, 2011; September 27, 2012; and April 28, 2012**
 - c. Be approved with exceptions of substance:
Exception: January 28, 2012 (BCO 40-1) – minutes for executive session not submitted.

Exception: April 30, 2012 (*BCO* 15-2) – Approval of provisional Session recommended by committee not recorded.

Exception: September 27, 2012 (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 22, 2011, and April 23, 2011 (*BCO* 40-1) – No minutes submitted.

Response: We believe that the minutes were sent and that they must have been lost in the mail. They have now been sent and received in the Stated Clerk’s office. We respectfully request your indulgence in our failure to confirm the receipt of minutes in the Stated Clerk’s office. We will endeavor to be more diligent in the future to confirm the receipt of minutes.

17. That the Minutes of **Georgia Foothills** Presbytery *Adopted*

- a. Be approved without exception: **None**
b. Be approved with exceptions of form reported to Presbytery: **January 21, 2012; April 17, 2012; and September 18, 2012**

- c. Be approved with exceptions of substance:
Exception: January 21, 2012; April 17, 2012 (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

Exception: January 21, 2012; April 17, 2012 (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: General (*BCO* 13-9) – No record of review of Sessional records.

Response: Presbytery agrees with the exception and corrected its record by reviewing the sessional record at the January 2012 Stated Meeting, and promises to be more careful in the future.

Exception: April 19, 2011 (*BCO* 22-2) – No record of election by congregation in change from assistant pastor to associate pastor.

Response: Presbytery agrees with the exception and corrects its record by adding the following omitted language to the action in our minutes of April 19, 2011 “at the request of the congregation of Old Peachtree Presbyterian Church,” and promises to be more careful in the future.

Exception: September 20, 2011 (BCO 22-2) – No record of election by congregation of TE.

Response: Presbytery agrees with the exception and corrects its record to read more properly “MSP Approve the call of Open Door Community Church to [name omitted] as Pastor” and promises to be more careful in the future.

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: Presbytery agrees with the exceptions and corrects its record by changing the phrase “recommendation of the Session” to “endorsement of the Session” in each of the three instances of receiving a candidate in 2011, and adding to each the omitted phrase after the church name “where he has been a member for six months or more.” and promises to be more careful in the future.

Exception: September 20, 2011 (BCO 13-6) – No record of examination on Christian experience.

Response: Presbytery agrees with the exception and corrects its record by adding the omitted language “Christian Experience” to the list of approval trials for Rev. [name omitted] transfer exam and promises to be more careful in the future.

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 10, 2012; May 8, 2012; and September 11, 2012**
- c. Be approved with exceptions of substance:

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: General (BCO 8-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 8, 2008; May 12, 2009; and September 8, 2009 (BCO 13-11 and RAO 16-3.e.6) – Executive session minutes not submitted for review.

Response: Presbytery did not know that it was required to keep minutes of executive sessions. Presbytery is willing to provide a faithful reconstruction of these minutes if such is desired and want to assure RPR that these minutes are now being kept.

19. That the Minutes of **Great Lakes** Presbytery: *Adopted*
- a. Be approved without exception: **January 14, 2012; and May 5, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **March 10, 2012; and September 22, 2012.**
 - c. Be approved with exceptions of substance: **None**
 - d. **As no responses received, they should be submitted to the 42nd GA:**

Exception: September 16-17, 2011 (*BCO* 21-4.a and *RAO* 16-3.e.5) – No record of exam in PCA history for licentiate.

Exception: General (*BCO* 13-9.b) – No record of review of Sessional records.

Exception: General (*BCO* 18-2) – No record of 6-month church membership for candidates.

Exception: General (*BCO* 13-11, *BCO* 14-6c, and *BCO* 40-1) – No minutes of proceedings of the Executive Session were submitted for review.

- e. That the following responses to previous Assemblies be found satisfactory:

Exception: May 2, 2009 (*BCO* 13-11) – Complaint not recorded in the minutes.

Response: Complaint is attached. It has been added to our minutes for this meeting. We apologize for the oversight.

Exception: May 28, 2009 (*BCO* 13-7) – No record of ministerial obligation form being signed.

Response: Upon review, we acknowledge this oversight and offer our apologies. We have asked the man in question to sign the form and file it with our clerk.

Exception: March 1, 2008 (*RAO* 16-3.e.5) – No action by Presbytery on stated differences.

Response: Minutes from that meeting are attached. Here is the relevant excerpt (lines 186-188):

“Regarding exceptions to the standards, the candidate differs with the Confession of Faith and Catechisms in regard to support from Scripture for their position on recreation on the Sabbath.” (*RAO* 16-3.e.5.c)

Please note that we did classify this stated difference as more than semantic but not striking at any fundamentals by using the letter “c” which corresponds to *RAO* 16-3.e.5.c. There was discussion on the floor and the Presbytery voted to classify it as “c” which stands for more than semantic but not striking at the fundamentals. We apologize for not being clear.

Exception: November 8, 2008 (RAO 16-3.e.5) – No action by Presbytery on stated differences.

Response: Minutes from that meeting are attached. Here is the relevant excerpt (lines 62-66):

“Regarding exceptions to the standards, the candidate differs with the Confession of Faith and Catechisms in regard to support from Scripture for their position on recreation on the Sabbath.” (RAO 16-3.e.5.c)

Quote: Fourth Commandment. “I would have some practical differences in the application of Sabbath observance concerning recreation.”

Please note that we did classify this stated difference as more than semantic but not striking at any fundamentals by using the letter “c” which corresponds to RAO 16-3.e.5.c. There was discussion on the floor and the Presbytery voted to classify it as “c” which stands for more than semantic but not striking at the fundamentals. We apologize for not being clear.

Exception: November 8, 2008 (RAO 16-3.e.6) Minutes from executive session not included.

Response: On this occasion, our recording clerk was forced to leave the meeting half- way through due to a medical emergency concerning his wife. A replacement was appointed and our business continued. This substitute clerk was unsure what should be recorded if anything. Subsequent review by Presbytery did not catch this oversight and given the sensitive nature of the matter under consideration we were unsure what could be recorded. Upon reviewing that section of the RAO we see our mistake. We apologize for this oversight and have taken action to correct our record-keeping.

20. That the Minutes of **Gulf Coast** Presbytery: *Adopted*
- a. Be approved without exception: **January 23-24, 2012; April 10, 2012; May 8, 2012; and July 17, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **October 9, 2012**
 - c. Be approved with exceptions of substance:
Exception: October 9, 2012 (BCO 08-7) – TE laboring out of bounds; no annual report.
 - d. **No response to the 40th GA or previous assemblies is required.**

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 17, 2012; April 17, 2012; and October 16, 2012**
 - c. Be approved with exceptions of substance:

Exception: January 17, 2012 (BCO 13-7) – Ministerial obligation not shown to be signed.

Exception: January 17, 2012 (BCO 20-1) – Ordination of TE: terms of call not included (also *BCO 13-11*, “full and accurate record”).
 - d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 19, 2010 (BCO 20-1) – Transfer of TE does not include a definite work or without call status.

Response: This was corrected in the minutes as TE [name omitted] was transferred into the area and was looking at calls within the Gulfstream Presbytery area. His designation by the Presbytery was without call.

Exception: January 19, 2010 (BCO 13-6) – All specific requirements of transfer exam not recorded.

Response: We have corrected this procedurally within the Credentials Committee to follow a more standard format for Transfer Examinations using a form that the Committee Chairman submits to the Clerk.

Exception: January 19, 2010 (BCO 19-6) – No record of reason for termination of licensure.

Response: [name omitted] is no longer pursuing ministry within the PCA. This has been corrected.

Exception: October 12, 2010 (BCO 23-1) – Change of call without record of congregational vote for TE.

Response: A congregational meeting was held by Treasure Coast Presbyterian Church in fulfillment of this requirement on August 29, 2010.

Exception: April 20, 2010 (BCO 21-1) – No record of terms of call approved by Presbytery.

Response: The terms of the call were read and accepted. This was confirmed by TE [name omitted]. The terms of the Call are on record with the Presbytery.
 - e. **That the following responses to the 40th GA exception be found unsatisfactory:**

Exception: January 11, 2011 (BCO 21-4 and RAO 16-3.e.5) – Stated differences not judged by Presbytery.

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Response: In the Minutes of 1/11/2011 there were two things adopted in a single paragraph about TE [name omitted]. One is in reference to differences with *WCF*:

TE [name omitted] was examined in his views. He takes scruple to Sabbath observation in the *WCF*. **Adopted.**

It is moved to accept the transfer of TE [name omitted] pending his release from Central Georgia Presbytery. **Adopted**

Rationale: The Presbytery did not judge the difference according to *RAO* 16-3.e.5.

22. That the Minutes of **Heartland** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to Presbytery: **March 2-3, 2012; August 4, 2012; and November 2-3, 2012**
- c. Be approved with exceptions of substance:

Exception: August 4, 2012 (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: November 5-6, 2010 (*BCO* 34-10) – Man divested from office without required 2/3 vote.

Response: See attached (Minutes of HP 68, August 6, 2011).

Exception: November 5-6, 2010 (*BCO* 18-2) – No record of Sessional endorsement or 6-month membership.

Response: See attached (Minutes of HP 68, August 6, 2011).

23. That the Minutes of **Heritage** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to Presbytery: **January 28, 2012; March 7, 2012; May 8, 2012; September 8, 2012; and November 10, 2012**
- c. Be approved with exceptions of substance:

Exception: May 8, 2012 *BCO* 20-1 Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 29, 2011 (*BCO* 14-1.11 and *RAO* 14-2) – The Presbytery appointed an alternate on a permanent committee to serve on a GA committee of commissioners, reasoning that as an alternate, *RAO* 14-2 would not apply. Since an alternate may debate at the

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permanent committee meetings and may be seated to fulfill a quorum, he is disqualified from service on committee of commissioners.

Response: (This was a TE's appointment while serving as an alternate on the Permanent Committee on MTW and an oversight of our Presbytery Stated Clerk, who will be more diligent in the future in being sure nominations conform to *RAO*.)

Exception: May 10, 2011 (*BCO* 46-8) – No record of Presbytery assigning divested minister to membership in a local congregation.

Response: Presbytery agrees it erred in failing to assign the divested minister to a local congregation for ongoing oversight (pending their receipt of him), but inquires as to the correct process as the divested minister at the same time expressed an interest in withdrawing from the PCA.

Exception: May 10, 2011 (*BCO* 23-1) – Minister is recorded as having first submitted a resignation to the church rather than to Presbytery.

Response: Presbytery disagrees with this assessment of error. While *BCO* 23-1 indicates that a minister may not leave the field prior to an official action of Presbytery, the minister in question had not done so. He had simply indicated unofficially his desire to dissolve the call to the Session as the Session considered making a request to the Presbytery to dissolve the church as it no longer was capable of maintaining critical mass. The TE should have and did submit his notice of intent to resign his call either to Presbytery as a whole or to Church and Ministerial Oversight (Standing Committee with Commission powers if and uncontested call termination is necessary between meetings). *BCO* does not preclude a minister from unofficially and informally notifying either his Session or his congregation of his career plans. However he must not and did not leave his pastorate until a request for dissolution was heard by and voted upon by Presbytery. Clerk of Presbytery will be more diligent in recording when a minister of the gospel actually leaves the field so as not to cause difficulties for reviewers at General Assembly.

Exception: September 10, 2011 (*RAO* 16-3.e.5 and *WCF* 107-109) – Presbytery judges exception “b” as “not hostile.” The candidate stated in regard to the uses of image in worship that he believed “images of Jesus from film and art may be used in worship to ‘enhance’ worship, provided these images do not become objects of worship in themselves.” Such an exception is hostile to the system of doctrine and strikes at the vitals of religion.

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Response: Presbytery agrees that this was an error in our oversight as the Licensure candidate indicated that such graphic representations could “enhance worship.” Heritage Presbytery regrets this oversight. The licentiate always agreed that: Worship must be in spirit and in truth, and now amends his exception recognizing that graphic images from art, film or other media attempting to depict any members of the Godhead do not “enhance worship.” However Presbytery retains the right to recognize the exception to *WLC* 107-109 maintained by many of our members in good standing who believe that images of Christ can be used and are useful in the education and instruction of children and we continue to maintain that such an exception is not hostile to the system of doctrine nor strikes at the vitals of religion.

Exception: November 12, 2011 (*BCO* 30-3 and *BCO* 37-1) – Presbytery approved a committee recommendation to extend a definite suspension from office for 12 months. A definite suspension cannot be extended and to do so imposes a church censure without process.

Response: Heritage Presbytery believes our error was in extending a previously imposed definite suspension rather than using the new information from the minister that became available to the Commission having oversight to recommend a new judgment as per *BCO* 38-1. Had the commission solicited a signed written statement of the facts as in January 2011 when this information became available, the court would have been free to do exactly what it did in terms of censure but as a “new censure” not “as an extension of an old one”. These additional disclosures made the commission conclude that despite the pastor’s cooperation with the commission, he was not ready yet to be returned to church ministry (as per the commission, his counselor, family and the man himself.) The commission has now in fairness rescinded its action to extend the period of definite suspension beyond November 2011 (after the previous suspension had expired and before Presbytery pronounced the TE restored to his office per *BCO* 37-1). This had had the effect of denying the TE process for the new disclosures had he so desired judicial process. We admit error in this regard. We struggle with trying to understand the nuanced complexity of the rules while still trying to provide righteous, fair, and merciful judgment protecting rights of both ministers and congregations. In such case we now believe the proper process would have been either 1) to commence new process with the new information; 2) solicit agreement from the

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suspended minister to new judgment without process as per *BCO* 38-1 based on a reevaluation by the court of the reality and extent of external fruits of repentance; or 3) in future cases of similar circumstances to initially choose a censure of indefinite suspension until such required fruits of repentance can be observed over time.

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 20, 2012; April 20, 2012; August 20, 2012; and November 12, 2012**
 - c. Be approved with exceptions of substance: **None**
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: April 15, 2011 (*BCO* 18-2) – No record of candidate’s six-month membership and endorsement by Session.
Response: The Presbytery agrees with the exceptions and will seek to supply the missing items and will promise to be more careful in the future.
25. That the Minutes of **Illiana** Presbytery: *Adopted*
- a. Be approved without exception: **April 14, 2012; June 4, 2012; and July 17, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance:
Exception: January 13, 2012; and October 20, 2012 (*BCO* 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).
Exception: January 13, 2012 *BCO* 21-4 – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: October 17, 2009 (*BCO* 13-11 and *RAO* 16-3.e.7) – Complaint sent to Presbytery not recorded in minutes.
Response: The complaint raised against Illiana Presbytery was not physically acquired by the clerk at that time; it was read to Presbytery and no copy remains in the official records. I have asked the complainant to provide a copy, which he has not been able to do. At our last conversation, he also believed that he had withdrawn the complaint.

Exception: April 9, 2011 (BCO 23-1) – No record of Presbytery’s vote to dissolve pastoral relation.

Response: Page 3 lines 35-37 Motion made, seconded and carried per minutes. See attachment A.

Exception: October 15, 2011 (BCO 23-1) – No record that congregation concurred with the dissolution of pastoral relation, nor of Presbytery’s action to dissolve the pastoral relation.

Response: Congregation meeting minutes have been acquired. Presbytery’s vote to dissolve pastoral relation is completed October 20, 2012. See attachment B.

Exception: October 15, 2011 (BCO 21-4.c-f) – Record of ordination exam does not include knowledge of Biblical languages, theological and exegetical papers, or sermon. Stated differences with our standards are not recorded in the proper form.

Response: Page 2 lines 73-76 “C&C committee has received and reviewed his educational training and credentials” intended to reflect Biblical Languages, theological and exegetical papers requirement. Sermon was delivered at the beginning of the meeting, noted on page 1 lines 9-10. Motion to arrest the entire examination would also include sermon requirement. See attachment C.

Exception: October 15, 2011 (BCO 13-7) – No record of ministerial obligation being signed.

Response: Ministerial Obligation form signed at January 12, 2013 meeting.

Exception: October 15, 2011 (BCO 21-4 and RAO 16-3.e.5) – No record of candidate being asked to state his differences with the Confession.

Response: Under the church history portion page 2 line 83 the notation is provided: The candidate takes no exceptions to Catechisms or BCO. There were none to list, therefore no appendix entry. See attachment C.

Exception: October 17, 2009 (BCO 18-2) – No record of endorsement by candidate’s Session or six-month membership.

Response: Sept 17, 2009 Session sent a letter.

26. That the Minutes of Iowa Presbytery: *Adopted*
- a. Be approved without exception: **February 13, 2010; April 10, 2010, July 10, 2010; December 11, 2010; March 12, 2011; July 9, 2011; November 12, 2011**
 - b. Be approved with exceptions of form reported to Presbytery: **April 10, 2012; July 14, 2012; November 10, 2012**

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- c. Be approved with exceptions of substance:
Exception: General 2012 (BCO 8-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.
- d. **That the following responses to the 40th GA exception be found satisfactory.**
Exception: Failure to submit presbytery minutes for 2010.
Response: 2010 minutes were submitted.

27. That the Minutes of **James River** Presbytery: *Adopted*

- a. Be approved without exception: **May 19, 2012**
- b. Be approved with exceptions of form reported to Presbytery:
General; September 22, 2012
- c. Be approved with exceptions of substance:
Exception: January 21, 2012; and October 20, 2012 BCO 21-4 – Stated differences with our Standards not recorded in the proper manner (see also *RAO 16-3.e.5*).
Exception: General (BCO 8-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.
- d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: October 15, 2011 (RAO 16-3.c.8) – Minutes reflect October 15, 2010 minutes “not yet received.”
Exception: January 15, 2011 (BCO 21-2 and 4) – All specific requirements for ordination not recorded.
Exception: September 8, 2011 (RAO 16-3.e.4) – No record of commission minutes to install TE.
Exception: October 15, 2011 (BCO 21-4) – Use of extraordinary clause requires $\frac{3}{4}$ vote of Presbytery.
Exception: October 15, 2011 (BCO 21-4.c.1.b) – No record of exam in original languages.
Exception: October 15, 2011 (BCO 13-7) – No record of signing ministerial obligation form.
Exception: October 15, 2011 (RAO 16-3.e.4) – No record of commission to install TE.
Response for all exceptions: The JRP acknowledges and agrees with the RPRC’s noted exceptions of form and substance, and expresses its commitment to comply with all of the requirements for ordination exams and the appointing of committees or commissions going forward. For most, if not all of these noted deficiencies, the fault lies with me, as I am still learning. My hope is that this second

year's effort will be better. The JRP is pleased to report that we were able to secure the minutes from our October 2010 meeting, which were missing from our previous submission to the RPRC Committee. You will find them included with our minutes submitted for 2012. 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: **April 2, 2012; October 8, 2012; and November 5, 2012**

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 40th GA exception be found satisfactory:**

Exception: April 4, 2011 (*BCO* 18-2 and 3) – No record of endorsement by Session or six-month membership in local church; no charge given by moderator to candidates.

Response: All applicants have submitted their endorsement by the Session, and all have been members of the local churches. The moderator gave brief charge but did not record.

Exception: April 4, 2011 (*BCO* 19-2.c) – No record of examination in views.

Response: They were examined orally before the Presbytery for their views but have not recorded.

Exception: April 4, 2011 (*BCO* 13-7) – No record of signing of ministerial obligation.

Response: We have been neglected on this part. We will include this part now on.

Exception: April 4, 2011 (*BCO* 20-1) – Terms of call not included in minutes.

Response: All churches/Sessions have submitted the term but have not included in the minute.

Exception: April 4, 2011 and October 3, 2011 (*BCO* 21-4) – Incomplete record of ordination exam.

Response: We were neglected on some of the procedures. We are trying to follow *BCO* 21-4.

Exception: April 4, 2011 and October 3, 2011 (*BCO* 13-6) – Incomplete examination of minister transferring into Presbytery.

Response: Again, we were neglected on some of the procedures. We are trying to follow *BCO* 13-6, 21-4.

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Exception: April 4, 2011 and October 3, 2011 (*BCO* 15-1 and 2) – No record of commission for ordination and installation.

Response: The commissions are automatically set up for the ordination (by law 15-3). We will include it in the minutes in the future.

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: **October 16, 2012**

- c. Be approved with exceptions of substance:
Exception: April 10-11, 2012 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not recorded or judged by the court.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: April 12-13, 2011, and October 11-12, 2011 (*BCO* 15-2 and *BCO* 22-3) – No record of commission for ordination and installation.

Response: Korean Central Presbytery is divided into four chapters according to regions, and each chapter is composed of TEs and REs of the Presbytery. It has been the practice of the Presbytery to delegate the duty to a chapter for the ordination and installation (Presbytery Bylaw 13-2), and the chapter commissions. From now on, we will include the names of TEs and REs in the minute.

Exception: October 11-12, 2011 (*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 appropriate.

Exception: October 11-12, 2011 (*BCO* 20-1) – No record of call to a definite work.

Response: The candidate received a call from the Session of New Life Community Church as an assistant pastor, but Presbytery failed to indicate it in the minute. We will be careful next time.

30. That the Minutes of **Korean Eastern** Presbytery: *Adopted*

- a. Be approved without exception: **April 2, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **September 11, 2012**

- c. Be approved with exceptions of substance:

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”).

d. **Responses should be submitted to the 42nd GA:**

Exception: General (BCO 13-9.b) – No record of review of Sessional records.

Exception: February 1, 2011 (BCO 34-10) – Record indicates that 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. No record of 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: **None**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 40th GA or previous assemblies is required.**

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: **None**
- c. Be approved with exceptions of substance: **None**
- d. **Responses should be submitted to the 42nd 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**
- b. Be approved with exceptions of form reported to Presbytery: **General (including 2012 minutes)**
- c. Be approved with exceptions of substance:
Exception: General (BCO 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO* 16-3.e.5).

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Exception: General (BCO 20-1) – Ordination of TE: terms of call not included (also BCO 13-11, “full and accurate record”).

Exception: General (BCO 15-2) – No ruling elders included in commission.

Exception: April 4, 2011 (BCO 38-2) – Divestment of a minister without censure at the same meeting.

Exception: October 14, 2010 (BCO 25-11) – The imposition of penalty for non-paying churches.

Exception: April 5, 2010 (BCO 13-10) – No record of transfer or dismissal of members upon dissolution of church.

d. **Since no responses to the 40th GA citations have been received, responses should be submitted to the 42nd GA:**

Exception: General (BCO 8-7) – No annual report of TE laboring out of bounds.

Exception: General (BCO 20-1) – No record of call to a definite work.

Exception: General (BCO 21-4) – No record of requiring statement of differences with our standards.

Exception: General (BCO 18-2) – No record of 6-month membership or sessional endorsement

Exception: General (BCO 13-9.b) – No record of review of sessional records

Exception: April 3, 2006 (BCO 21-4) – No record of ordination exam.

Exception: April 3, 2006 (BCO 15-2) – No ruling elders included in commission.

Exception: April 3, 2006 (BCO 37-1) – Removal of censure without record of declaration.

Exception: June 12, 2006; February 4, 2008; July 21, 2008; and May 18, 2009 (RAO 16-3.c.1) – Purpose of called meeting not stated.

Exception: June 12, 2006 (BCO 23-1) – No record of dissolution of pastoral relationship.

Exception: October 8, 2007 (BCO13-4) – Quorum not present for Presbytery meeting.

Exception: April 5, 2010 (BCO 13-10) – No record of transfer or dismissal of members upon dissolution of church.

34. That the Minutes of **Korean Southern** Presbytery:

Adopted

a. Be approved without exception: **None**

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- b. Be approved with exceptions of form reported to Presbytery: **April 16, 2012**
- c. Be approved with exceptions of substance:
 - Exception: April 16, 2012 (BCO 21-4)** – No record (or unclear record) of ordination exam.
 - Exception: General (BCO 19 and 20)** – Procedures for and results of examinations not clear.
 - Exception: General (BCO 13-9.b)** – No record of review of records of church Sessions.
- d. **Since no responses to the 40th and 39th GA citations have been received, responses should be submitted to the 42nd GA:**
 - Exception: October 11, 2011 (BCO 13-7)** – No record of signing of ministerial obligation.
 - Exception: October 11, 2011 (BCO 20-1)** – No record of call.
 - Exception: October 11, 2011 (BCO 21-4 and RAO 16-3.e.5)** – No record of candidate stating differences.
 - Exception: October 11, 2011 (BCO 9-3)** – It appears men and women have been appointed as deacons.
 - Exception: November 14, 2011 (BCO 13-7 and BCO 15-2)** – No commission to install, no record of signing ministerial obligation.
 - Exception: October 12, 2009 (BCO 21-4)** – Stated differences with the standards not specified.
 - Exception: October 12, 2009 (BCO 13-6)** – No record of examination of TE transferring into Presbytery.
 - Exception: October 12, 2009 (BCO 13-8)** – No record of examination of REs of a church received into Presbytery.
 - Exception: April 12, 2010 (BCO 13-12)** – No specific dates given for required minimum of two meetings per 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: **September 11, 2012**
 - c. Be approved with exceptions of substance:
 - 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.
 - Exception: General (BCO 19-2)** – Steps for licensure exam not recorded.

Exception: General (BCO 13-6) – No record of transfer exam.

Exception: General (BCO 13-9.b) – No record of review of records of church Sessions.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: General (BCO 20-1) – No record of call to a definite work.

Response: We acknowledge this. We apologize for this. We will do fix this from now on.

Exception: September 15, 2010, and September 13, 2011 (BCO 13-7) – No record of signing of ministerial obligation.

Response: We acknowledge this. We promise to do better in the future. We apologize.

Exception: General (BCO 13-9.b) – No record of review of Sessional records.

Response: Surely. It is recorded. See directory of the Presbytery. And see minute for the report of exam Committee.

Exception: General (BCO 21-4) – Incomplete record of ordination exam requirements.

Response: We understand this notice. We will fix this from now on.

Exception: September 13, 2011 (BCO 15-1) – Quorum not present for commission.

Response: This record has been the minutes of commission. From next time, we will record this in minutes as guided.

Exception: September 13, 2011 (BCO 13-6) – Insufficient examination of minister transferring into Presbytery.

Response: These records are Exam. Committee. But from now on, we will record these in minutes too.

- e. **That the following responses to the 40th GA exception be found unsatisfactory:**

Exception: March 16, 2010 (BCO 20-1) – Terms of call not included.

Rationale: BCO 20-1 requires the financial terms (such as ‘salary, vacation, insurance, retirement, etc.’) be stated in the call of the minister, not the term (e.g. ‘duration’) of the elders or officers serving the Presbytery.

36. **Louisiana** Presbytery was dissolved by action of the 40th GA (*M40GA*, p. 49). *Adopted*

No Minutes reviewed.

37. That the Minutes of **Metro Atlanta** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 28, 2012; May 1, 2012; and September 18, 2012**
 - c. Be approved with exceptions of substance:
Exception: January 28, 2012; May 1, 2012; September 18, 2012 (*BCO* 20-1) – Ordination of TE: terms of call not included (also *BCO* 13-11, “full and accurate record”).
 - d. **That the following response to the 40th GA exceptions be found satisfactory:**
Exception: January 22, 2011 (*BCO* 18-3) – No record of candidate coming under care being examined by presbytery.
May 4, 2010 (*BCO* 23-1) – No record of congregational or sessional (as appropriate) concurrence with dissolution of call, and no record of Presbytery approval of new terms of call.
September 21, 2010 (*BCO* 20-1) – Terms of call not included
Response: Minutes have been corrected at the September 18, 2012 meeting to reflect the exceptions of substance noted.
38. 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: **March 20, 2012; May 19, 2012; September 18, 2012; and November 13, 2012**
 - c. Be approved with exceptions of substance:
Exception: General (*BCO* 08-7) – TE laboring out of bounds; no annual report.
Exception: March 20, 2012; May 19, 2012; September 18, 2012; and November 13, 2012 (*BCO* 13-9b) – No record of review of sessional records of church Sessions.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: March 11, 2011 (*WCF* 21-7; *WLC* 116; *WSC* 59) Presbytery approved the licensure of a man who stated that he believed that Scripture does not teach that the day of the Sabbath has changed to the first day of the week and “that the moral requirements communicated in the 4th commandment is satisfied by Christian worship on Sunday, but that God does not command or require Christians to rest either for a whole day or specifically on Sunday as stated in the Standards.”

Response: Presbytery respectfully disagrees and notes that the minutes make it clear that his exception was not approved. At that time there was no constitutional requirement to approve the exceptions of licentiates; rather the matter was to be readdressed at a possible ordination exam. Presbytery also notes that this licentiate changed his view to accord with the normal Sabbath exception and was approved for ordination on May 19, 2012, and our minutes of that meeting record his changed view in his own words as follows: “I take exception to *WCF* 21.8, *LC* 117, *SC* 60 with respect to the restriction of activities on the Sabbath, including ‘recreations.’ The Sabbath is the Lord’s day – a day of worship and rest, set aside as a gift from God. Yet, each should be allowed the liberty, consistent with his conscience, the necessity of family circumstances, etc., to order his or her day. ‘The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.’”

Exception: May 14, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – The nature of the exception with regard to *WCF* 19-2 is not clearly recorded.

Response: Presbytery agrees that the clerk was too concise and notes that the ordained presently states his view in this manner: “There is no explicit Scriptural evidence dividing the 10 Commandments into one section dealing with God and one section dealing with man. However, there is great Scriptural evidence that how we deal with men has direct implications on how we deal with God (i.e. James 3:9).”

Exception: May 14, 2011 (*BCO* 21-4.c.4) – It appears that the candidate preached before a committee and not before Presbytery without there being a required $\frac{3}{4}$ vote to have sermon heard by a committee.

Response: Presbytery agrees and regrets that the motion to divide, which was approved without objection, was not so noted in the minutes.

Exception: January 8, 2011 (*BCO* 13-2 and 34-10) – TE without call on roll exceeding three-year limit without record of following procedure of 34-10.

Response: Presbytery respectfully disagrees and does not interpret *BCO* 13-2 and 34-10 as requiring the demission of all Teaching Elders without call for more than three years. What is required is to inquire into the circumstances of those without call for three years and act wisely in response. In the wisdom of Presbytery, the circumstances of the two ministers called for differing response. The TE required to demit was not exercising his office as Minister of the Word and Sacrament and did not intend to return to that calling. The

other TE occasionally exercised his office, with his ministry of the Word known and valued by some presbyters, and he hoped to return to the pastorate.

- e. **That the following responses to the 40th GA exception 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.

39. That the Minutes of **Mississippi Valley** Presbytery: *Adopted*

- a. Be approved without exception: **February 7, 2012; May 1, 2012; August 7, 2012; August 12, 2012; and November 6, 2012**
- 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 40th GA exception be found satisfactory:**

Exception: February 1, 2011; May 3, 2011; and November 1, 2011 (*BCO* 15-1 and *BCO* 21-1) – A court appoints a commission, yet the Credentials Committee acted as a commission on their own to allow TEs to move onto the field prior to Presbytery exam and approval. MVP Standing Rules VII.E.3.b (5), page 15, does not permit this process but it bypasses the exception of “ordinarily” in *BCO* 21-1 and makes it a routine.

Response: The Presbytery of the Mississippi Valley admits that our Standing Rules do not refer to the Credentials Committee as a commission. We will either amend our Standing Rules [MVP Standing Rules VII. E.3.b (5)] so that the Credentials Committee is clothed with the powers of a commission (*BCO* 15-1) or cease to refer to this in our minutes as the action of a commission.

The Presbytery of the Mississippi Valley would request the Committee on Review of Presbytery Records to give clarity concerning its language, “MVP Standing Rules VII. E.3.b (5), page 15, does not permit this process but it bypasses the exception of

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‘ordinary’ in *BCO* and makes it routine.” Our standing rules, in the portion cited above, do authorize the Credentials Committee to grant permission for a man to move onto the field prior to the Presbytery’s approval of his licensure or ordination examination (see *BCO* 21-1), as you note. Is the issue that a Committee cannot be authorized to grant permission to a man to move onto the field? Or is the issue that the Credentials Committee, authorized by Presbytery, took this action on three occasions, thereby bypassing “ordinarily” in *BCO* 21-1 and making it routine. If the later, The Presbytery of the Mississippi Valley respectfully disagrees. In 2011 we received 4 transfers, examined and approval 4 licentiates, and examined and approved 7 men for ordination. In three of those fourteen cases Credentials Committee, acting with appropriate pastoral wisdom and jurisdiction, permitted a man to move onto the field. Three out of fourteen is not routine.

Exception: May 3, 2011 (*BCO* 13-6 and *BCO* 21-4) – No record that transferring minister had been examined on the sacraments and church government.

Response: The Presbytery agrees with the exception. The clerk and recording clerk have corrected the problem, and created a template to ensure no such errors occur in this area in the future.

Exception: August 2, 2011 (*BCO* 21-4) – No record of candidates having been examined in rules of the government and discipline of the church.

Response: The Presbytery agrees with the exception. The clerk and recording clerk have corrected the problem, and created a template to ensure no such errors occur in this area in the future.

Exception: General (*BCO* 18-2) – No record of endorsement of candidates by their Sessions or a record of having been a church member for 6 months under care of the Session for candidates.

Response: The Presbytery agrees with the exception. The clerk and recording clerk have corrected the problem, and created a template to ensure no such errors occur in this area in the future.

40. That the Minutes of **Missouri** Presbytery: *Adopted*
- a. Be approved without exception: **January 17, 2012; February 9, 2012; March 22, 2012, April 13-14, 2012; April 17, 2012; July 17, 2012; August 16, 2012; and October 16, 2012**
 - 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 40th GA exception be found satisfactory:**

Exception: April 19, 2011 and July 19, 2011 (BCO 20-1) – Terms of call not included in minutes.

Response: Presbytery agrees with the exception. The Clerk erred in not including the terms of call in the minutes of the April 19, 2011, and July 19, 2011 Stated Meetings and will make the necessary changes and endeavor to be more careful in recording such information in future minutes.

Exception: July 19, 2011 (BCO 23-1; BCO 20-1; and BCO 15-2) – No record of dissolution of call as an assistant pastor, nor record of terms of call as associate pastor, nor record of commission to install.

Response: Presbytery agrees with the exception. The Clerk erred in not including the terms of call and the record of a commission to install in the minutes of the April 19, 2011, and July 19, 2011 Stated Meetings and will make the necessary changes and endeavor to be more careful in recording such information in future minutes.

41. That the Minutes of **Nashville** Presbytery: *Adopted*

- a. Be approved without exception: **None**
b. Be approved with exceptions of form reported to Presbytery: **February 14, 2012; August 14, 2012; November 13, 2012**
c. Be approved with exception of substance:

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).”

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.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: General (BCO 13-9.b) – No record of review of sessional records.

Response: We agree with the exception, and have adjusted our practice after 2011.

Exception: November 8, 2011 (BCO 13-6) All specific requirements of transfer exam not listed.

Response: We agree with the exception; we handled the transfer incorrectly. The Presbytery voted on November 11, 2012, to receive the minister referred to as we should and would have done on November 8, 2011 – under the extraordinary provisions set forth in *BCO* 21-4 (since he was coming from the First Presbytery of the ARP, a sister NAPARC denomination).

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 failed to record it, but it was indeed the case. We will make sure to record these two items in the future.

42. That the Minutes of **New Jersey Presbytery:** *Adopted*

- a. Be approved without exception: **March 17, 2012; and May 19, 2012**
 b. Be approved with exceptions of form reported to Presbytery: **September 15, 2012**

- c. Be approved with exceptions of substance:
Exception: September 9, 2012 (BCO 5-3) – No record of a temporary government for a newly approved mission church.
Exception: November 17, 2012 (BCO 8-7) – No record of some annual reports of TEs laboring out of bounds.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: March 19, 2011 (BCO 12-6) – Presbytery voted to suspend *BCO* 12-6 that Session must meet at least quarterly.

Response: Presbytery respectfully begs to differ with this exception. Presbytery’s committee for the review of Session Records was reporting the response of a Session to previous citation, which was the failure to meet quarterly as required in *BCO* 12-6. Presbytery did not suspend BCI (sic) -12-6 nor did the Church whose minutes were being reported on. The response of the Session acknowledges the failure and promises to do better in the future, which is all that can be done under the circumstances.

Excerpt from Presbytery’s Minutes of March 19, 2011 (page 10) in support of the contention. (See 2. Minutes Report, #4, A. and B.)

43. That the Minutes of **New River** Presbytery: *Adopted*

- a. Be approved without exception: **October 29, 2011; January 28, 2012; and May 19, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **September 15, 2012**
- c. Be approved with exceptions of substance: **None**
- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: October 29, 2011 (*RAO* 16-3.e.6) – No executive minutes submitted for review.

Response: Three copies of the executive minutes for October 29, 2011, are included with this form.

Exception: September 17, 2011 and October 29, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – No record of candidate’s stated differences.

Response:

Clarification of Terminology #1 – The term “candidate” is taken to refer to [name omitted] since Mr. [name omitted] is the common “candidate” in both the September 17, 2011, meeting and in the October 29, 2011, meeting. This clarification is expedient to avoid confusion with Mr. [name omitted], who was being examined to come under care on September 17, 2011, which [name omitted] was being examined for ordination.

Clarification of Terminology #2 – The term “stated differences” is somewhat vague in reference to Mr. [name omitted]. On the one hand, the record for September 17, 2011 shows no difference of opinion on the part of Mr. [name omitted] toward the Westminster Standards or the *BCO*, etc. Also, his exams were sustained. However, on the other hand, a difference of opinion did arise on the floor of the Presbytery while Mr. [name omitted] was excused for deliberation. The difference did not arise from Mr. [name omitted], but from some who felt on various grounds that the ordination of Mr. [name omitted] should be delayed (cf., the attached sections from (1) the Approved Minutes/New River Presbytery / 113th Stated Meeting/September 17, 2011/113-16 Report of the Candidates and Credentials Committee and (2) “Complaint” from the Approved Minutes of Called Meeting of New River Presbytery on October 29, 2011). The differences are detailed in the documents cited and center around questions of procedure and validity of call.

44. That the Minutes of **New York State** Presbytery: *Adopted*
- a. Be approved without exception: **May 19, 2012; and September 21-22, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **January 12, 2012**
 - c. Be approved with exceptions of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required.**
45. That the Minutes of **North Florida** Presbytery: *Adopted*
- a. Be approved without exception: **April 12, 2012; and July 14, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **January 29, 2012; and October 11, 2012**
 - c. Be approved with exceptions of substance:
Exception: January 29, 2012 (BCO 18-3) – No record that applicant was examined in experiential religion and motives for seeking the ministry.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: January 27, 2011 and April 14, 2011 (RAO 16-3.e.5) – No record of candidate’s stated differences.
Response: We are quoting from the minutes of these two meetings (bold added to show that these items were not omitted):
With reference to January 27:
2). He presented TE [name omitted] for examination transferring from Metro NY Presbytery to become pastor of Cross Creek Church. TE [name omitted] was examined on his Christian experience, his views in theology, the sacraments, government and discipline of the PCA. The floor was opened for further questions. **He stated that there were no changes in his beliefs since his original ordination. It was determined that his differences in the standards with reference to the keeping of the Sabbath were merely semantic.** MSP that the exam be sustained as satisfactory.
With reference to April 14:
Candidate [name omitted] was presented for examination for ordination. MSP that the sermon preached earlier in the day be approved. He was examined on his Christian experience, Bible content, theology, the sacraments, and Church history and PCA church polity. The floor was opened for questions after each section. **His only stated difference with the standards involved the use of the Sabbath, which was deemed to be merely semantic.** Upon M/S/P the exam was sustained as satisfactory.

46. That the Minutes of **North Texas** Presbytery: *Adopted*
- a. Be approved without exception: **February 2-3, 2012; May 4-5, 2012; August 10-11, 2012; and November 2-3, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance: **None**
 - d. **Since no responses to the 40th GA citations have been received, responses should be submitted to the 42nd 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 6 months under care of the Session for candidate.
 - 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.
 - Exception: May 1-2, 2009 (BCO 21-4 and RAO 16-3.e.5)** – No record of candidate stating differences.
 - Exception: August 12-13, 2011 (BCO 13-11)** – Pages missing from minutes.
 - 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.
 - Exception: August 28-29, 2009 (BCO13-7)** – No record of signing of ministerial obligation.
 - Exception: November 6-7, 2009 (BCO 19-4)** – No record of licensure.
 - Exception: November 8-9, 2010 (BCO 21-5)** – Ordination question #8 should only be omitted in the case of an assistant pastor.
47. That the Minutes of **Northern California** Presbytery: *Adopted*
- a. Be approved without exception: **October 23, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **May 4, 2012; and October 5, 2012**
 - c. Be approved with exceptions of substance:
 - Exception: February 17, 2012 (BCO 21-4)** – No record of Presbytery action concerning differences with our Standards.
 - 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).
 - Exception: May 4, 2012 (BCO 20-1)** – Ordination of TE: terms of call not included (also BCO 13-11, “full and accurate record”).
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
 - Exception: February 4-5, 2011 (BCO 13-7)** – No record of signing ministerial obligation.

Response: Presbytery agrees with the exception, regrets its oversight and promises to be more careful in the future.

Exception: February 4-5, 2011 and May 6, 2011 (BCO 21-4 and RAO 16-3.e.5) – Stated differences not judged by Presbytery.

Response: Presbytery agrees with the exception, regrets its oversight and promises to be more careful in the future.

Exception: February 4-5, 2011 and May 6, 2011 (BCO 13-11 and RAO 16-3.e.6) – Executive session minutes not submitted for review.

Response: 1) Presbytery agrees with the exception and has corrected the oversight and sent these minutes for review in a sealed envelope. 2) Presbytery respectfully disagrees with this exception. There was no executive session at this meeting, per the motion on page 1 of the minutes from the Stated Meeting. Specifically, reference Item 1.k.ii to table the motion to move into executive session. Presbytery regrets that the language of the motion is unclear on this point.

Exception: May 6, 2011 and October 7-8, 2011 (BCO 15-1 and 3) – No record of commission action.

Response: Presbytery agrees with the exception and reports the following action to correct its oversight: That the records of these commission actions, both of which are commissions to ordain/install new Teaching Elders, have been sent by Presbytery to the office of the Stated Clerk.

48. That the Minutes of **Northern Illinois Presbytery:** *Adopted*

a. Be approved without exception: **January 14, 2012; May 8, 2012 August 22, 2012; and September 11, 2012**

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 40th GA exception be found satisfactory:**

Exception: September 13, 2011 (BCO 21-4 a and h) – Use of extraordinary clause must have $\frac{3}{4}$ vote.

Response: We agree with the Review of Presbytery Records Committee's findings that the Presbytery's approval vote of [name omitted] to the Gospel ministry under the extraordinary clause was not recorded in the stated meeting minutes. His ordination on September 13, 2011, was approved unanimously. We will endeavor to include the approval vote tally for such examinations of an extraordinary nature in the future. Thank you.

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49. That the Minutes of **Northern New England** Presbytery: *Adopted*
- a. Be approved without exception: **January 21, 2012; March 21, 2012; April 24, 2012; September 15, 2012; and October 13, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **July 21, 2012**
 - c. Be approved with exception of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required.**
50. That the Minutes of **Northwest Georgia** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 28, 2012; May 8, 2012; July 21, 2012; September 15, 2012; and November 17, 2012**
 - c. Be approved with exception of substance:
Exception: May 8, 2012; July 21, 2012 (BCO 19-4) – Licensure not recorded in proper form.
Exception: May 8, 2012 (BCO 21-9, 10) – No record of commission to install associate pastor and no report from commission.
Exception: July 21, 2012; and November 17, 2012 (BCO 21-4) – Stated differences with our Standards not recorded in the proper manner (see also *RAO 16-3.e.5*).
Exception: July 21, 2012 (BCO 21-4) – Candidates exceptions are not stated in his own words.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: January 29, 2011 and May 3, 2011 (BCO 21-4 and RAO 16-3.e.5) – All specific requirements for ordination not recorded.
Response: We understand the error cited that not all specific requirements for ordination were recorded. We will be more circumspect in the future and take steps immediately to correct this for our examination of our candidates.
Exception: January 29, 2011 (BCO 15-2) – Incomplete quorum for commission.
Response: We understand the error cited that we did not have the required members for a commission. We will be more circumspect in the future and take steps immediately to correct this for our commissions.
51. That the Minutes of **Ohio** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **February 4, 2012; May 5, 2012; May 29, 2012; August 25, 2012; and November 3, 2012**

- c. Be approved with exception of substance: **None**
- d. **That the following responses to the 40th GA exception be found unsatisfactory:**
 - Rationale: No record that Presbytery voted on these responses to exceptions of substance.
 - Exception: **April 24, 2010** (*BCO* 13-6 and *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 and *RAO* 16-3.e.5) – No record of candidate’s stated differences.
 - Response:** April 24: Stated Clerk failed to record that the candidates had 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 nor six month church 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 start-up 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 or licentiates.
 - Response:** A directory does exist; it was inadvertently omitted from the submission to RPR.

52. That the Minutes of **Ohio Valley** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 14, 2012; March 17, 2012; May 15, 2012; and October 15, 2012**
 - c. Be approved with exception of substance:

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.

Exception: January 14, 2012; May 15, 2012; and October 15, 2012 (*BCO* 13-9b) – No record of review of church Session records.

Exception: General (*BCO* 8-7) – No record in the minutes of any stated meetings of an annual report from TEs working out of bounds.

d. **That the following response to the 40th GA exception be found satisfactory:**

Exception: May 7, 2010 (*WCF* 29.3 and *BCO* 58) – Presbytery approved practice of TEs administering communion via web video conferencing for members of a congregation who live at a great distance from the meeting place of the congregation (with a RE present to dispense the elements).

Response: The statement of the Exception of Substance that “[p]resbytery approved practice of TEs administering communion via web video conferencing for members of a congregation who live at a great distance from the meeting place of the congregation (with a RE present to dispense the elements)” evidences that the RPR Committee’s concern focuses solely on the physical separation of people from the place where the Word has been preached, the elements set apart, the Table fenced, etc. to those who the Session has, in accordance with the *BCO*, determined to be eligible to come to the Lord’s Table and who earnestly seek to receive the spiritual benefits that God has promised to His elect who rightly participate in this means of grace (*WLC* 170). The group “who live at a great distance from the meeting place of the congregation” is located in Middlesboro, KY. Middlesboro is a greater than a two hour drive from the closest PCA church in Ohio Valley Presbytery (hereafter identified as OVP) and a four and one half hour drive from Trinity

Presbyterian Church of Northern Kentucky (hereafter identified as TPC), the church given permission by OVP to serve communion to this group. In early 2009, the group of believers in Middlesboro contacted MNA in Atlanta to request that a PCA church be established in the southeast corner of Kentucky where OVP, Tennessee Valley, and Westminster presbyteries all converge. MNA referred the request to OVP. After informally consulting with Tennessee Valley and Westminster and determining that neither had plans to do church planting in that area at any time in the near future, the Session of TPC agreed to take the lead on behalf of OVP and offer Bible studies and work with those families with the goal of planting a church there with the assistance of other OVP pastors. When the group requested Lord's Day worship services, the TPC Session, which had continued to develop and (sic) ongoing shepherding relationship with them, agreed to send of the Senior Pastor and a Ruling Elder to Middlesboro once a month to lead worship and serve communion. Subsequently, in God's providence, TPC became able to "broadcast" the TPC worship services every week by live Web streaming video to supplement the monthly on-site service with the worship bulletin being sent to them to allow them to fully participate in the singing of the hymns and psalms, the unison confessions and prayers, and every other part of the worship except the receiving of communion which is part of TPC's weekly worship. Because the TPC Session understands communion to be one of the ordinary means of grace which Acts 2:42-27 identifies as God's means for building His Church and that this means should be used frequently as are the other means, it entered into a season of prayer, study of both Scripture and the PCA's constitutional documents, and discussion with respect to its ability and responsibility to offer communion on a weekly basis unless providentially hindered to God's people in Middlesboro who desired to grow in grace and establish a Reformed witness in that part of the Presbytery. The TPC Session became fully persuaded that it had the authority to serve communion in Middlesboro in full conformity with the constitution of the PCA by marrying the live video streaming of its worship service with the physical presence of a Ruling Elder who would carry out the responsibilities laid out in *BCO* 8-3 and assure that communion was received consistent with *BCO* 58 and *WCF* 29. However, wanting to be in full submission to their brethren, the TPC Session brought their plan to OVP by means of a Reference with a

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commitment to implement this plan only if OVP concurred which concurrence was given at the May 2010 stated meeting of OVP.

With respect to what seems to be the basis for calling the serving of communion to the group in Middlesboro, KY, an Exception of Substance, OVP notes the widely accepted practice in PCA churches of serving communion to parents who are working in a church's nursery and thus not physically present in the room where the congregation is worshipping (and in many congregations they are not even able to view the service but only to hear it over a speaker) as well as the practice of churches which, because of a large attendance at a worship service, seat their "overflow" in a fellowship hall, auxiliary chapel or other area where they watch the service over closed circuit TV and have communion served to them using element which have been prepositioned in that location and not brought from the worship area where the elements were "set apart." By allowing these practices without question or challenge, the PCA has clearly established the principle that the serving of communion to believers who are in all respects eligible to receive but who are in a separate room is allowable by our constitutional documents. In light of the unchallenged practice in the PCA of serving communion to people not physically present in the same room where the Word has been preached, the elements set apart, the Table fenced, etc. but fully participate in the worship service using electronic means and absent the RPR Committee's citing of any reference in Scripture or the Constitution of the PCA or a deliverance of the General Assembly regarding any specific distance from the place where Scripture is being proclaimed and the elements of communion are being set apart beyond which distance the setting apart of the elements and the fencing of the Table are no longer efficacious and the serving of communion to God's people is not allowed, Ohio Valley Presbytery respectfully requests that the 41st General Assembly find that its action regarding allowing the serving of communion to God's people in Middlesboro KY as recorded in the minutes of its May 2010 fails to meet the *RAO's* definition of an Exception of Substance.

Rationale: We commend OVP for the concern they have demonstrated for the people in Middlesboro. The CRPR agrees with OVP that the concern focuses on the physical separation of people from the elements of the Lord's Supper that have been set apart. Jesus instituted the Lord's Supper with all participants and the elements physically present in the same place (Matthew 26:26-35; Mark 14:22-31; Luke 22:14-23). The abuse of the Lord's Supper at

the church in Corinth (1 Corinthians 11:17-34) could only have taken place with the participants and elements in the same place. Paul stated five times, “When you come together,” the implication being that the Lord’s Supper was to be celebrated together. The *Westminster Confession of Faith* 29:3 states, in part, that the bread and the cup are to be given “to none who are not then present in the congregation.” Further, the *Westminster Larger Catechism* 176 states, in part, that “the sacraments of baptism and the Lord’s Supper agree. . . (that) both are seals of the same covenant, (and) are to be dispensed by ministers of the gospel, and by none other.” Finally, *BCO* 58-5 states, “The table, on which the elements are placed, being decently covered, and furnished with bread and wine, and the communicants orderly and gravely sitting around it (or in their seats before it), the elders in a convenient place together, the minister should then set the elements apart by prayer and thanksgiving.” The implication, then, of Scripture, *The Westminster Standards*, and the *BCO* is that the participants and the elements that have been set apart are physically in the same place. Regarding the presence of a Ruling Elder, it shall be noted that neither Scripture, *The Westminster Standards*, of the *BCO* require or necessitate his presence. On the contrary, the administration by a Teaching Elder is required.

Response: OVP respectfully receives your rationale for not finding our response to the 39th GA exception satisfactory. We wish to report that there is now a teaching elder in Middlesboro serving as organizing pastor with the powers of an evangelist to administer the sacraments, so the practice initially approved is no longer relevant nor practiced. We will not give Presbytery approval for such a practice in the future should we be so requested.

53. That the Minutes of **Pacific** Presbytery: *Adopted*
- a. Be approved without exception: **January 27-28, 2012; May 4-5, 2012; and September 21-22, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **General**
 - c. Be approved with exception of substance: **None**
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: January 22, 2011 and May 6-7, 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: We agree. We failed to indicate that Mr. [name omitted] had been given a sessional endorsement and had been a church member for six months. We will correct our records and be more careful in the future.

Exception: January 22, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – No record of candidate’s stated differences.

Response: We agree. We failed to note in the minutes that candidate [name omitted] had no stated differences with any of our standards. We will be more careful in the future.

Exception: May 6-7, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not judged by Presbytery.

Response: We agree that the minutes have no record of candidate [name omitted] stated differences being judged by the Presbytery. However, this was a recording error and our minutes will be amended to reflect the fact that we deemed his differences to be acceptable. We will be more careful in the future.

Exception: September 23-24, 2011 (*BCO* 20-1) – No record of call to a definite work.

Response: We agree that in these minutes there is no record of a call to a definite work for candidate [name omitted]. A commission was erected that was specifically given authority to approve a call to Mr. [name omitted] and that commission's minutes including the definite call are included in the Pacific Presbytery Stated Minutes of January 27-28, 2012. We will be more careful in the future.

Exception: September 23-24, 2011 (*BCO* 13-7) – No record of ministerial obligation being signed.

Response: We agree. We failed to have [name omitted] sign a Ministerial Obligation Form. We will rectify this at our next Stated Meeting and we will be more careful in the future.

54. That the Minutes of **Pacific Northwest** Presbytery: *Adopted*

- a. Be approved without exception: **January 13-14, 2011; April 28-29, 2011; January 12-13, 2012; and October 4-5, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **October 6-7, 2011**
- c. Be approved with exception of substance:
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 Heb 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.

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.

d. **That the attached response to the 39th GA exception be found satisfactory:**

Exception: January 14-15, 2010 (*WLC* 177 and *BCO* 58-4) – Presbytery granted an exception which is 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 January 14-15, 2010 minutes of Pacific Northwest]:

WLC 177 – I disagree with the following sentence: “The sacraments of baptism and the Lord’s Supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord’s Supper, is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.”

I believe that Scripture nowhere prohibits young children from coming to the Lord’s Table. If they have been baptized, I think that the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food. We are nowhere invited to speculate as to whether others are truly in the covenant of grace, except through church discipline.

My exception is to the phrase “and that only to such as are of years and ability to examine themselves.”

Recommendation No. 3: that Presbytery find [name omitted’s] exceptions to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4), and that he be given full liberty to preach and teach them. *Adopted*

Response: A revised response from Pacific Northwest Presbytery was submitted. It is attached to these minutes in Attachment 1 (p. 500).

Rationale:

- The nine-page Revised Response from the Pacific NW Presbytery (attached at the end of the RPR Report) satisfactorily addresses the question raised by the 2011 RPR and the exception of substance citation from the 39th GA in VA Beach.
- While some RPR members might not be persuaded by all parts of Presbytery's interpretation of the actions of the 1988 Knoxville GA, we find their analysis, overall, to be cogent.
- We trust Presbytery's assertion that no PNW church practices paedocommunion (defined as admitting a child to the Lord's Table solely on the basis of his baptism).
- And we appreciate Presbytery's willingness to cease using the potentially confusing phrase, "given full liberty to preach and teach," with regard to confessional differences.
- We trust Presbytery's assertion that the candidate from the January 2010 ordination exam does not have liberty to "promote" this confessional difference in any church in the Presbytery. At the same time, we understand the minister is not entirely prohibited from communicating his view to his church, but if he does, he would only do so as a humble minority communicating a view that our Church does not hold. This would include communicating it from the pulpit, assuming the manner, circumstances, and frequency were appropriate as long as this is not construed as agitating for or lobbying.
- Finally, we concur with Presbytery's observation that for nearly 25 years the PCA has existed with some Presbyteries allowing the minority paedocommunion view to be held within their fellowships, while clearly disallowing its practice.

Exception: October 7-8, 2010 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not recorded or judged by the court

Response: It was perhaps unnecessary and certainly confusing for the candidate's exception to the Standards (the typical exception to the Standards' definition of Sabbath sanctification) to be mentioned in the minutes at the point of his licensure examination. No action was taken precisely because it was a licensure examination. The exception was actually considered the following year at the man's ordination examination and was judged more than semantic but not out of accord with any fundamental of the system of doctrine. [Minutes of the Presbytery of the Pacific Northwest, April 28-29, 2011, p. 8]

55. That the Minutes of **Palmetto** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 26, 2012; April 26, 2012; July 26, 2012; and October 25, 2012**
 - c. Be approved with exceptions of substance:
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*).
Exception: April 26, 2012 (BCO 36-5) – No record that the moderator administered the censure of suspension from the sacraments.
Exception: April 26, 2012 (BCO 23-1) – No record of 4/5 majority of congregation vote to approve call.
Exception: July 26, 2012 (BCO 21-1) – No call to a definite work from MTW presented.
 - d. **Since no responses to the 40th GA citations have been received, responses should be submitted to the 42nd GA:**
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 6 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.
56. That the Minutes of **Philadelphia** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 18, 2012; January 28, 2012; March 10, 2012; May 12, 2012; July 18, 2012; September 19, 2012; and November 10, 2012**
 - c. Be approved with exceptions of substance: **None**
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: General (BCO 13-9.6) – No review of Session minutes.
Response: This was rectified by the Presbytery's action at the September 19, 2012 Stated Meeting when Presbytery received the report of the Commission for Session Minutes for the years 2009, 2010, and 2011.
Exception: May 14, 2011 (BCO 9-7) Presbytery allowed an exception which includes a practice that is not in accord with the fundamentals of our constitution:

“I believe that there is biblical warrant for the ordination of women to the office of deacon. However, since the PCA’s *BCO* clearly states that only men may be ordained to that office, I will certainly submit to the authority of the church and ordain only men to that position. However, I would also note that I would plan to ‘set apart’ women to the servant role of ‘deaconesses,’ though they would not be ordained office holders, in accordance with recent GA discussions on *BCO* 9-7.

I do not believe that the ordination of women as elders I [sic] a biblically tenable position. The Bible teaches male headship in the church and in the home. In addition to the explicit teaching from the New Testament that men only are to teach in the church (i.e.: 1 Corinthians 14:34-35; 1 Timothy 2:9-15), the Bible also clearly teaches that men should function as the head of household (Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1). Moreover, in the qualifications for eldership listed in 1 Timothy 3 and Titus 1, the required character traits appear to be analogous in many ways to their roles as head of their families. Again, this stresses that the ruling function belongs to men, both in the church and in the home.”

Response: The Philadelphia Presbytery feels it acted appropriately in finding the candidate’s views on the role of women in diaconal ministry acceptable. This matter was adjudicated by the SJC in cases 2008-1 and 2008-10 in which the SJC upheld the Philadelphia Presbytery for licensing and then ordaining a candidate who, (1) stated a difference with the *BCO* on a woman’s eligibility to serve as a deacon, but more importantly, (2) affirmed that he would conduct his ministry in conformity to the *BCO* (ruling April 22, 2009). Such an action by this court is in keeping, not only with past SJC decisions, but is also consistent with the Philadelphia Presbytery’s practices throughout our history.

57. That the Minutes of **Philadelphia Metro West** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 21, 2012; March 17, 2012; May 19, 2012; November 15, 2012; and November 17, 2012.**
 - c. Be approved with exceptions of substance:

Exception: January 21, 2012 (BCO 21-4) – Stated differences with our Standards not judged in the proper manner (see also RAO 16-3.e.5).

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 15, 2011 and September 17, 2011 (BCO 18-2) – No record of endorsement of candidate by his Session or a record of having been a church member for 6-month under care of the Session for candidate.

Response: Candidate [name omitted] had been a member for more than six months when he came under care, confirmed by his current pastor TE [name omitted]. We will update the minutes with “Candidate [name omitted] confirmed that he has been a member of Proclamation Presbyterian Church Presbyterian Church for 6 months.” Additionally a letter of endorsement was provided and is attached.

Meeting Dates: September 17, 2011

Response: Candidate [name omitted] had been a member for more than six months when he came under care, confirmed by his former pastor TE [name omitted]. We will update the minutes with “Candidate [name omitted] confirmed that he has been a member of Meadowcroft Presbyterian Church for 6 months.” Additionally a letter of endorsement was provided and is attached.

Exception: September 17, 2011 (BCO 20-1) – No record of Presbytery’s approval of terms of call.

Response: When discussing the candidates, TE [name omitted] and TE [name omitted], we reviewed the calls. By approving the candidates we were also approving their calls which were included in the September minutes. In the future, all efforts will be made to delineate the approval of these specific items by vote for the official record.

Exception: September 17, 2011 (BCO 13-7) – No record of ordinands signing ministerial obligation.

Response: Both TE [name omitted] and TE [name omitted] have signed their ministerial obligation forms. In the future we will make sure the forms are signed at the time of ordination and document it in the minutes.

Exception: September 17, 2011 (BCO 20-1) – No record of ordinands called to a definite work.

Response: In the calls, included in the September 2011 minutes, the definite work is described.

Exception: November 19, 2011 (BCO 19-1) – TE from another Presbytery not licensed to preach as stated supply.

Response: TE [name omitted] was presented as noted in the November 2011 minutes, though we neglected to vote on licensing him to preach. This was done in the January 18, 2013, Presbytery meeting.

Exception: November 20, 2010 (*BCO* 13-11 and *BCO* 14-6.c) – No record regarding actions or lack thereof taken during executive session.

Response: Executive session minutes attached.

Rationale: Executive session minutes were not in fact attached.

Response: Executive session minutes attached.

Exception: General (*BCO* 21-4 and *RAO* 16-3.e.5) – All specific requirements for ordination exam not recorded.

Response: We apologize for the lack of detail included in the minutes on the exams. In the future we will make sure that the details are included.

Exception: November 15, 2008: *BCO* 13-5, 6 – No record of call for TE transferring into Presbytery.

Response: [name omitted] had left the church in the Free Presbyterian Church denomination and was working as a layman. He had no call at the time. He has since been accepted as a Teaching Elder in the PCA and now has a call to a church in Ohio.

Rationale: *BCO* 13-5 reads “Ordinarily, only a minister who receives a call to a definite ecclesiastical work within the bounds of a particular Presbytery may be received as a member of that Presbytery except in cases where the minister is already honorably retired or in those cases deemed necessary by the Presbytery subject to the review of General Assembly.”

Response: The Clerk would like to clarify the issue regarding the transfer without call by providing the Committee with the following additional information: [Name withheld] was an ordained minister in the Free Presbyterian Church of North America (FPCNA). He was serving as an associate pastor of an FPCNA church but was actively seeking a call within the PCA. He had interviewed with several churches in the PCA but had not yet taken a call when doctrinal issues in the FPCNA reached a point that he felt for conscience sake he must resign from service within that denomination. He later requested a transfer into PMW Presbytery and followed the procedure of transfer by being examined by a committee of the Presbytery, by the Presbytery itself, and by preaching to the Presbytery. PMW Presbytery realizes that “ordinarily” only a minister with a call would be accepted as a transfer (*BCO* 13-5). PMW believed, however, that this minister’s circumstances

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warranted transfer into PMW, and that membership in PMW Presbytery would help him as he continued to pursue a call within the PCA. This minister continued actively to pursue a call and did subsequently receive a call from a PCA church in Ohio and transferred to the Ohio Presbytery. He is currently serving that church.

Exception: September 17, 2011 (BCO 21-4) – Stated differences not judged by Presbytery.

Response: The differences of TE [name omitted] and TE [name omitted] were presented to the Presbytery and included in the 2011 minutes. These differences were judged and accepted when approving them for ordination. In the future, all efforts will be made to delineate the approval of these specific items by vote for the official record.

58. That the Minutes of **Piedmont Triad** Presbytery: *Adopted*
- a. Be approved without exception: **January 28, 2012; April 28, 2012; May 15, 2012; and July 28, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **May 31, 2012; and October 27, 2012**
 - c. Be approved with exceptions of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required.**
59. That the Minutes of **Pittsburgh** Presbytery: *Adopted*
- a. Be approved without exception: **January 28, 2012; April 28, 2012; July 28, 2012; and October 20, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required:**
60. That the Minutes of **Platte Valley** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **General**
 - c. Be approved with exceptions of substance:
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*).
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.
 - d. **No response to the 40th GA or previous assemblies is required.**

61. That the Minutes of **Potomac** Presbytery: *Adopted*
- a. Be approved without exception: **January 24, 2012; March 17, 2012; June 5, 2012; September 18, 2012; and November 17, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required.**
62. That the Minutes of **Providence** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **August 2, 2011; February 14, 2012; May 8, 2012; August 7, 2012; and November 13, 2012**
 - c. Be approved with exceptions of substance:

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 (see also *RAO* 16-3.e.5).

Exception: August 2, 2011; August 7, 2012; and November 13, 2012 (BCO 19-2) – All specific requirements of licensure exam not recorded (also see *RAO* 16-3.e.5).

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, 42) – Minutes of called meeting not included.

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.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: August 2, 2011 (BCO 13-11 and BCO 40-1) – All even numbered pages were missing, and minutes of August 2, 2011, should be resubmitted in their entirety.

Response: Minutes from August 2, 2011, have been resubmitted.

Exception: August 2, 2011 (BCO 18-2) – No mention is made of the candidate coming under care being a member in good standing of a PCA church for more than six months.

Response: Providence Presbytery failed to record the candidate had been a member in good standing within the PCA for more than six months and will be careful to note this in the future.

Exception: General (BCO 13-9.b) – No record of review of Session minutes.

Response: All Session minutes were reviewed and no exceptions or problems were found. We simply failed to note the review and will note this in future records.

Exception: February 9, 2010 (BCO 21-4 and RAO 16-3.e.5) – Stated differences not recorded or judged by the court.

Response: The candidates' exceptions were not noted at the time, but the exceptions have been received and will be noted in our records.

Exception: February 9, 2010 and November 9, 2010 (BCO 21-4) – Incomplete record of ordination exam.

Response: Please clarify what is incomplete and corrections will be noted. The exams look to be complete, but stated differences that were not recorded (previously noted above) have been corrected.

Exception: November 9, 2010 (BCO 5-9.2) – No record that organizing commission examined ruling elders before their election.

Response: The ruling elders were examined but it was not recorded. In the future we will be more careful to note this.

63. 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 26, 2012; April 26, 2012; and October 4, 2012**
 - c. Be approved with exceptions of substance:
Exception: General (BCO 8-7) – No record in the minutes of any Stated Meetings of an annual report from TEs working out of bounds.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: January 27, 2011 (BCO 20-1) – Terms of call not included.
Response: Presbytery respectfully requests clarification as to what RPR believed was missing.
Rationale: Upon further review, the committee found the terms of call adequate.
Exception: January 27, 2011 (BCO 38-2 and BCO 46-8) – Two TEs demitted the office but neither was assigned membership in the local church.
Response: Rocky Mountain Presbytery acknowledges its error and promises to do better in the future.
Exception: May 5, 2011 (BCO 46-8) – TE divested without censure was not assigned membership in a local church.

Response: Rocky Mountain Presbytery acknowledges its error and promises to do better in the future.

Exception: September 15, 2011 (BCO 21-4) – No record of papers being submitted by candidate.

Response: Rocky Mountain Presbytery acknowledges its error in recording and assures the RPR that papers were submitted and promises to do better in the future.

64. That the Minutes of **Savannah River** Presbytery: *Adopted*
- a. Be approved without exception: **January 20, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance:
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).
 - d. **No response to the 40th GA or previous assemblies is required.**
65. That the Minutes of **Siouxlands** Presbytery: *Adopted*
- a. Be approved without exception: **April 26, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **September 27-28, 2012**
 - c. Be approved with exceptions of substance:
Exception: January 27-28, 2012 (BCO 23-1) – No record of congregational meeting for dissolution of call.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: April 22, 2010 (BCO 24-1.b) – No record of ruling elders examined for Bible content.
Response: Presbytery agrees with the exception in that the Minutes did not reflect Particularizing Commission's examination of ruling elders in the area Biblical Content during the particularization process and corrects its record to note that the Biblical Content examination did take place satisfactorily (Appendix C, paragraph C, p.22 of Minutes of 89th Stated Meeting). Presbytery will attempt to be more careful to include this detail in the Minutes in the future.
Exception: April 22, 2010 (BCO 21-4.f) – No record of candidate's stated differences.
Response: Presbytery agrees with the exception in that Minutes contained no record of confessional differences held by the candidate and corrects its record at paragraph 89-15c, (p. 3 of Minutes of 89th Stated Meeting) to note that the candidate reported no confessional differences. Presbytery will take care to record this detail in the Minutes in the future.

Exception: April 22, 2010 (BCO 13-7) – No record of ministerial obligation being signed.

Response: Presbytery agrees with the exception and corrects its action, having obtained and filed a signed Ministerial Obligation from the minister as of May 2012. Presbytery will attempt to be more careful with respect to its actions in the future.

Exception: January 28, 2011 (BCO 18-3) – Applicant received under care *in absentia*.

Response: Presbytery respectfully disagrees with the exception and refers the exception to the General Assembly based upon the following grounds: Presbytery had previously appointed an Ecclesiastical Commission to examine and receive the candidate as a man under care according to the provisions of BCO 18-3 with the knowledge that the candidate would be providentially hindered from appearing in person at the Presbytery's Stated meeting in January 2011. The candidate appeared in person before this commission and sustained the examinations required by BCO 18-3. This action was reported by the commission to the Presbytery in January 2011 in its report to Presbytery in Appendix H to the Minutes of the Presbytery's 91st Stated Meeting.

Exception: April 28, 2011 (BCO 38-2) – No record that minister has communicated his desire to be divested of office.

Response: Presbytery respectfully disagrees with the exception and refers the exception to the General Assembly based upon the following grounds: Appendix G to the Minutes of the 91st Stated Meeting of Presbytery (January 28, 2011) reflect that the minister did indeed communicate his desire to be divested of office to the Church and Ministerial Welfare Committee, a standing committee of the Presbytery. Appendix G also states that in accordance with BCO 38-2, action would be taken upon this demission request at the Presbytery's next stated meeting in April 2011. Presbytery will take greater care to refer to such prerequisite matters in the future.

Exception: April 28, 2011 (BCO 19-2.a and d) – No record that candidate was examined for his Christian experience, inward call to preach the Gospel, or that his sermon was heard and approved.

Response: Presbytery respectfully disagrees with the exception and refers the exception to the General Assembly based upon the following grounds: Minutes of the 91st Stated Meeting of Presbytery (January 28, 2011) reflect that the candidate sustained examinations for Christian experience and inward call to preach the gospel (paragraph 91-11c, p. 2 of Minutes of 91st Stated Meeting); Minutes

of the 91st Stated Meeting (January 28, 2011) also reflect that the candidate's sermon was heard and approved (paragraph 91-22a, p.3 of Minutes of 91st Stated Meeting). Presbytery will be careful to refer to such annotations made in previous Minutes in the future.

Exception: April 28, 2011 (BCO 18-2) – All specific requirements for being admitted as a candidate under care are not recorded.

Response: Presbytery agrees with the exception in that the Minutes do not reflect the specifics of the requirements for candidacy concerning two of its candidates. The record merely states that Sessional endorsements were received. Presbytery corrects its record at paragraph 92-22 (p. 3 of the Minutes of the 92nd Stated Meeting) to reflect that the specifics in *BCO* 18-2 were addressed during floor examinations, namely that the candidates' candidacy application has been received prior to one month before the meeting, and that the Presbytery has received the Session's endorsement certifying each candidate has met the 6 month membership requirement, the Session's endorsement of the candidates' Christian character and promise of usefulness in the ministry. Presbytery will be more careful to record specific requirements of *BCO* 18-2 in the future.

Exception: September 22, 2011 (BCO 21-4.a) – All specific requirements for ordination not recorded.

Response: Presbytery agrees with the exception in that the Minutes do not reflect the Presbytery's reception of the candidate's Bachelors and Masters transcripts and approved internship and corrects its record at paragraph 93-17b.15 (p. 4 of Minutes of the 93rd Stated Meeting) to reflect that the candidate submitted these items to the 92nd Stated Meeting (April 28, 2011). Presbytery will be careful to refer to such transactions made in previous Minutes and include this detail in the Minutes in the future.

Exception: September 22, 2011 (BCO 13-6) – All specific requirements for minister's transfer from another Presbytery not recorded.

Response: Presbytery agrees with the exception in that not all requirements for a minister's transfer were recorded in the Minutes and corrects its record to reflect that the transferring minister's exam covered all required areas. Presbytery acknowledges the Minutes' ambiguity on this matter and will take care to use the specific language in *BCO* 13-6 in the future when recording such examinations. (i.e. mentioning "Christian experience, and touching their views in theology, the Sacraments and church government").

Exception: September 22, 2011 (BCO 20-1) – Call not approved by Presbytery.

Response: Presbytery agrees with the exception in that the Minutes do not reflect the Presbytery's approval of the call extended to the minister and corrects its record to more clearly reflect Presbytery approval of the call. Paragraph 93-17c.9 of the Minutes of the 93rd Stated Meeting of Presbytery (September 22, 2011) does record approval of the appointment of a commission to install the minister "according to the call received" by a standing committee of Presbytery (Church and Ministerial Welfare Committee). We agree the Minutes should reflect Presbytery approval in a clearer way and will attempt to take greater care in the future to make specific mention of the Presbytery approving the call.

66. That the Minutes of **South Coast** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to Presbytery: **January 28, 2012; April 24, 2012; and September 22, 2012**
- c. Be approved with exceptions of substance:
Exception: January 28, 2012 (BCO 13-6) – Incomplete record of examination of TE transferring into Presbytery.
- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: January 21-22, 2011 (BCO 15-1) – Report of a commission established at the January meeting (page 588) to install a TE is not included in subsequent Presbytery minutes.

Response: SCP acknowledges that there was no report of the TE being installed in the minutes of 2011. The commission established at the January 2011 stated meeting was not able to convene until January 22, 2012, in order to install the TE. The report of this installation is recorded in the SCP minutes of January 28, 2012. SCP further acknowledges that this is irregular, and will make every effort to ensure that this will not happen in the future. This response to exception was approved by a vote of the Presbytery.

67. That the Minutes of **South Florida** 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: 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.

- d. **Since no responses to the 40th and 39th GA citations have been received, responses should be submitted to the 42nd GA:**

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.

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.

Exception: November 8, 2011 (*BCO* 31-2 and *BCO* 32-2 and 3) – Minutes report several charges were laid against a TE. Rather than proceeding with judicial process, the moderator appointed a commission as to avoid scandal and hearsay before all the facts are presented citing *BCO* 34-2.

Exception: January 20, 2009; April 21, 2009: *RAO* 16-3.e.6 – Minutes of executive session not included

Exception: October 20, 2009: *BCO* 13-11 – Complaint not recorded in the minutes.

68. That the Minutes of **South Texas** Presbytery: *Adopted*
- a. Be approved without exception: **January 27, 2012; August 10-11, 2012; and October 26-27, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **April 28, 2012**
 - c. Be approved with exceptions of substance: **None**
 - d. **No response to the 40th GA or previous assemblies is required.**
69. That the Minutes of **Southeast Alabama** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 24, 2012; August 21, 2012; and October 23, 2012**
 - c. Be approved with exceptions of substance:
Exception: January 24, 2012 (BCO 20-1) – Change of status from stated supply to pastor without prosecution of call, installation, etc.
Exception: October 23, 2012 (BCO 15-2) – Quorum not present for commission.
Exception: August 21, 2012 (BCO 20-1, 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”.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**
Exception: General (BCO 13-7) – Ministerial obligation form not signed.
Response: We acknowledge our failure. This was done, but we failed to record. Future diligence will be exercised.
Exception: January 25, 2011 and October 25, 2011 (BCO 10-5 and RAO 16-3.c.5) – Minutes of commission not entered in Presbytery minutes.
Response: In re: January 25, 2011 minutes: the commission to organize a church and install a pastor were attached as Appendix C the minutes; perhaps these were not included with submitted minutes. These are herewith attached.
The Commission referred to 11-1-6 –B (January 25, 2011) reported verbally and Presbytery endorsed its action. The Commission submitted final minutes for the period January 25, 2011 – January 24, 2012 to Presbytery on January 24, 2012, and these are included with the minutes submitted this year to the 41st General Assembly.
In re: October 25.2011, the Complaint found untimely filed was filed as a part of sealed/executive minutes. We submit a copy herewith.

Exception: October 25, 2011 (*BCO* 13-11 and *BCO* 40) – Complaint not included in the minutes.

Response: The complaint found untimely filed was filed as a part of sealed-executive minutes. We submit a copy herewith.

Exception: January 27, 2009: *BCO* 13-11 – Complaint sent to Presbytery not recorded in minutes.

Response: I. Presbytery's Response to the Exception of Substance of the 38th General Assembly:

Extract from Presbytery Minutes of April 28, 2009: "The Presbytery of Southeast Alabama acknowledges our error in not initially investigating allegations against a Teaching Elder. We have since investigated the allegations and have found that they are without merit."

II. This response was belatedly conveyed to the Committee on Review of Records in May, 2010, too late for the CRPR report to the 39th General Assembly.

III. A telephone inquiry to the Stated Clerk's Office assured Presbytery's Clerk that both the 2009 Minutes and the Response would be in the hands of the CRPR for the 40th (2012) General Assembly.

IV. When this failure to respond was reported to the 40th General Assembly, the clerk made inquiry to TE [name omitted], who in turn inquired of the GA Stated Clerk's office, and was told that the person handling these records previously was no longer employed. (See attached e-mail).

We regret our initial tardiness, and to subsequent complications. It is our hope that this will take care of this matter. If you have further questions, kindly contact me.

e. **That the following responses to the 40th GA exception be found unsatisfactory:**

Exception: January 26, 2011 and April 27, 2011 (*BCO* 13-2) – TE laboring out of bounds without concurrence of Presbytery within whose bounds he labors.

Response: Our Presbytery did not meet on those dates, and hence have no minutes so dated.

Rationale: We acknowledge that the dates are incorrect, however the exception still stands for the following dates: January 25, 2011 and April 26, 2011.

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: None

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70. That the Minutes of **Southeast Louisiana** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 28, 2012; April 28, 2012; July 28, 2012; and October 27, 2012.**
 - c. Be approved with exceptions of substance:
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.
Exception: April 28, 2012 (BCO 21-4) – No record of requiring statement of differences with our Standards.
Exception: October 27, 2012 (BCO 20-1) – 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.”
 - d. **No response to the 40th GA or previous assemblies is required.**
71. That the Minutes of **Southern New England** Presbytery: *Adopted*
- a. Be approved without exception: **January 21, 2012; September 21-22, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **April 28, 2012; and July 21, 2012.**
 - c. Be approved with exceptions of substance:
Exception: April 28, 2012 (BCO 21-4) Stated differences with our Standards not judged in the proper manner (see also *RAO* 16-3.e.5).
 - d. **No response to the 40th GA or previous assemblies is required.**
72. That the Minutes of **Southwest** Presbytery: *Adopted*
- a. Be approved without exception: **January 19-22, 2012; April 19-20, 2012; and September 20-21, 2012**
 - 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 40th GA exceptions be found satisfactory:**
Exception: January 20-21, 2011 (BCO 24-1) – Inadequate amount of time between examination of RE candidates and their election – only 21 days when 30 are required.
Response: The Presbytery of the Southwest humbly apologizes to the General Assembly for this mistake. In our zeal to accomplish the particularization of the Church of the Resurrection in a timely fashion while accommodating commissioners' schedules and travel over long

distances, we simply missed this requirement. We will endeavor to be more careful in the future.

Exception: April 28-29, 2011 (BCO 23-1) – No record of congregational vote to dissolve a pastoral relationship, nor whether or not church had sent representatives to show cause why or why not the resignation be accepted.

Response: The Presbytery of the Southwest humbly apologizes to the General Assembly for these oversights in our minutes. The Presbytery had in its possession (in the information packet for the April 28-29, 2011 stated meeting) the minutes of the congregational meeting of the Westminster Presbyterian Church during which the affirmative vote was taken to dissolve the pastoral relationship with TE [name omitted]. The Presbytery also had in its possession the request of TE [name omitted] to the congregation to dissolve the pastoral relationship. This dissolution was completely honorable in all aspects. RE [name omitted] from Westminster was in attendance at the Presbytery meeting to answer questions regarding the dissolution. In the future the stated clerk will endeavor to be more careful to include these details in the minutes.

73. That the Minutes of **Southwest Florida** Presbytery: *Adopted*
- a. Be approved without exception: **February 11, 2012; May 8, 2012; and November 13, 2012**
 - b. Be approved with exceptions of form reported to Presbytery: **None**
 - c. Be approved with exceptions of substance:
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).
 - d. **No response to the 40th GA or previous assemblies is required.**
74. That the Minutes of **Suncoast Florida** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 13, 2012; April 12, 2012; September 14, 2012; and November 13, 2012**
 - c. Be approved with exceptions of substance:
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).
Exception: November 13, 2012 (BCO 21-4) – Candidates exceptions are not stated in his own words.

Exception: January 13, 2012 (*BCO* 13-11) – No indication that TE was transferred or not.

Exception: January 13, 2012; September 14, 2012; November 13, 2012 (*BCO* 08-7) – TE laboring out of bounds; no annual report.

- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: February 13, 2011 (*BCO* 13-12) – Call for meeting not in order (no 10-day notice).

Response: Presbytery agrees with the exceptions and made a notation in the minutes that we were cited for the error by RPR of the 40th GA (including *BCO* reference), and promises to be more careful in the future.

Exception: September 9, 2011, and November 8, 2011 (*BCO* 15-1) – Minutes of commission not entered or given as an appendix to minutes.

Response: Presbytery agrees with the exceptions and notes there was not a written commission, acknowledges the failure to provide the written report, and promises to be more careful in the future. The Commission report for installing the TE were found and included in the minutes of November 8, 2011.

Exception: January 14, 2011 and September 9, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not recorded in proper manner.

Response: Presbytery agrees with the exceptions and made a notation in the minutes that we were cited for the error by RPR of the 40th GA (including *BCO* reference). The January 14, 2011, TE is no longer in our Presbytery. The September 9, 2011 TE's exceptions were received and included in the minutes. We promise to be more careful in the future.

Exception: September 10, 2010 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences with our standards not recorded in proper form or judged by the court.

Response: Presbytery agrees with the exceptions and corrects its record (if possible), corrects its actions (if possible) and promises to be more careful in the future.

Rationale: Presbytery needs to provide a fuller explanation and state how it is correcting the action.

Response: Presbytery agrees with the exceptions and made a notation in the minutes that we were cited for the error by RPR of the 39th GA (including *BCO* reference) and noted one TE had no exceptions to our Standards which has not changed. The other TE's exceptions were presented and a judgment was recorded at our 33rd Stated Meeting (January 11, 2013). We promise to be more careful in the future.

Exception: September 10, 2010 (BCO 20-1) – No record of reason why work out of bounds is considered valid Christian ministry.

Response: Presbytery agrees with the exceptions and corrects its record (if possible), corrects its actions (if possible) and promises to be more careful in the future.

Rationale: Presbytery needs to provide a fuller explanation and state how it is correcting the action.

Response: Presbytery agrees with the exceptions and presented and a judgment [sic] was recorded at our 33rd Stated Meeting (January 11, 2013). We promise to be more careful in the future.

Exception: January 10, 2009: BCO 13-6 – No record of examination of TE transferring into Presbytery.

Response: Presbytery agrees with the exceptions and corrects its record (if possible), corrects its actions (if possible) and promises to be more careful in the future.

Rationale: Presbytery needs to provide a fuller explanation and state how it is correcting the action.

Response: Presbytery agrees with the exceptions and determined the TE was examined and sustained his exam but it was not properly recorded. We have corrected our record and promise to be more careful in the future.

75. 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 18, 2012; May 19, 2012; September 18, 2012; and November 17, 2012**
- c. Be approved with exceptions of substance:
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,
Exception: September 18, 2012 (BCO 20-1 RAO 16-3.e.5) – Candidates' exceptions are not stated in his own words.) – Ordination of TE: no record of call to a definite work.
- d. **Since no responses to the 40th and 39th GA citations have been received, responses should be submitted to the 42nd GA:**
Exception: February 19, 2011 (BCO 21-4 and RAO 16-3.e.5) – All specific requirements of ordination exams not recorded.
Exception: February 19, 2011 (BCO 21-4 and RAO 16-3.e.5) – Stated differences not judged by Presbytery.

Exception: November 19, 2011 (BCO 23-1) – No record of congregational approval of dissolution of call.

Exception: February 19, 2011 (BCO 13-10) – No record of transfer or dismissal of members after dissolving a church.

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.

76. That the Minutes of **Tennessee Valley** Presbytery: *Adopted*

- a. Be approved without exception: **January 14, 2012; April 21, 2012; July 10, 2012; and October 10, 2012.**
- b. Be approved with exceptions of form reported to Presbytery: **None**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 40th GA or previous assemblies is required.**

77. That the Minutes of **Warrior** Presbytery: *Adopted*

- a. Be approved without exception: **January 17, 2012; October 16, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **April 17, 2012**
- c. Be approved with exceptions of substance:
Exception: April 17, 2012 (BCO 42-5) – Documentation concerning appeal is not recorded in the minutes.
- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: July 21, 2009, and August 17, 2009 (BCO 13-12 and RAO 16-3.c.1) – No record of call for meeting. Purpose of meeting not stated.

Response: We concur with the findings of CRPR. The meeting on July 21, 2009, was for the purpose of examining a candidate for ministry who had received a call to a church in Warrior Presbytery. The August 17, 2009, meeting was called to address a grievance that had arisen within one of the churches in Warrior Presbytery and had been determined to need prompt attention. The Presbytery will work to give more careful attention to recording the call and the purpose of called meetings in the future.

Exception: July 21, 2009 (BCO 21-4.a) – Presbytery failed to state reason for use of extraordinary clause.

Response: The Presbytery acknowledges that the minutes for said meeting make reference to the extraordinary clause. However, we believe that designation was inappropriately used. The Presbytery

APPENDIX Q

met to examine a candidate who had received a call from a church within Warrior Presbytery but the Presbytery did not have a stated meeting scheduled until three months later. The chairman of the examination committee referred to the "extraordinary clause" only because it is not the standard practice of Warrior Presbytery to examine a candidate outside of stated meetings.

Exception: July 21, 2009 (*BCO* 21-4 and *RAO* 16-3.e.5) – Stated differences not recorded in proper manner.

- e. **Since no responses to the 40th GA citations have been received, responses should be submitted to the 42nd GA:**

Exception: April 20, 2010 and October 19, 2010 (*BCO* 13-10) – Dissolution of two churches did not follow *BCO* procedure.

Exception: October 19, 2010 (*BCO* 15.1 and *RAO* 16-3.e.4) – No report from commission to ordain and install TE.

Exception: January 18, 2011 (*BCO* 15-1 and *RAO* 16-3.e.4) – No report from commission entered into Presbytery minutes.

Exception: January 18, 2011 (*BCO* 13-9.b) Standing committee appointed to review Session minutes, but no report from the committee is attached.

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.

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.

78. That the Minutes of **Western Canada** Presbytery: *Adopted*

- a. Be approved without exception: **March 9-10, 2012; June 10, 2012; and October 12-13, 2012.**
- b. Be approved with exceptions of form reported to Presbytery: **None**
- c. Be approved with exceptions of substance: **None**
- d. **No response to the 40th GA or previous assemblies is required.**

79. That the Minutes of **Western Carolina** Presbytery: *Adopted*

- a. Be approved without exception: **None**
- b. Be approved with exceptions of form reported to Presbytery: **February 25, 2012; May 1, 2012; August 4, 2012; and November 9, 2012**
- c. Be approved with exceptions of substance:
Exception: August 4, 2012 (*BCO* 23-1) – Information in minutes is insufficient to know whether or not pastoral relations were dissolved properly.
- d. **No response to the 40th GA or previous assemblies is required.**

80. That the Minutes of **Westminster** Presbytery: *Adopted*
- a. Be approved without exception: **None**
 - b. Be approved with exceptions of form reported to Presbytery: **January 14, 2012; April 14, 2012; and October 13, 2012**
 - c. Be approved with exceptions of substance:

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).

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”).

Exception: October 13, 2012 (*BCO* 20-9) – TEs [name omitted] and [name omitted] not released for transfer to their respective Presbyteries.
 - d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: March 24, 2011 and July 9, 2011 (*BCO* 13-6 and *BCO* 21-4) – No record of complete examination for minister transferring from another denomination.

Response: Regarding the exceptions of the minutes of 3/24/11 and 7/9/11, *BCO* 13-6 states that, “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.” The Candidates were examined in those areas prescribed by *BCO* 21-4, combining Church History and PCA History together. The knowledge of the Languages was satisfied by their Seminary degrees. The July minutes reflect that decision, but in the March Minutes it was left out, a correction has been noted in those minutes, and those minutes are enclosed. The questions that are to be asked of candidates we felt would be satisfied, as it is part of the installation service, and therefore did not need to be asked at the Stated Meeting. We will be careful to ask these in the future.

Exception: January 8, 2011 and April 9, 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: Regarding the exceptions to the minutes of 1/8/11, and 4/9/11 concerning the endorsements of the candidates and the six-

month membership requirement being fulfilled, these were satisfied, but was not recorded in the minutes. They have been corrected.

Exception: March 24, 2011 (*BCO* 21-4 and *RAO* 16-3.e.5) – No record of stated differences.

Response: Regarding the exception of the 3/24/11 minutes concerning no differences stated to the *WCF*. There were no exceptions, but it was not recorded. They have also been corrected.

Exception: January 9, 2010 (*BCO* 21-4) – Use of extraordinary clause not explained.

Response: An oversight which has been corrected by a notation which has been added to the minutes.

Response: The corrected minutes are being submitted with this response along with the corrected minutes referred to above.

81. That the Minutes of **Wisconsin Presbytery:** *Adopted*

- a. Be approved without exception: **September 10, 2011;** and **April 28, 2012**
- b. Be approved with exceptions of form reported to Presbytery: **None**
- c. Be approved with exceptions of substance:
- d. **That the following responses to the 40th GA exception be found satisfactory:**

Exception: September 10, 2011 (*BCO* 40-2) – Minutes not submitted for review.

Response: Minutes for fall meeting must be approved in spring meeting and therefore are not available until the following year's RPR.

[Editor's NOTE: There are presently 80 presbyteries. Louisiana Presbytery (included in this report as #36) has been dissolved.]

VIII. Minority Reports

MINORITY REPORT

On Recommendation 54: Pacific Northwest Presbytery Minutes

The 39th General Assembly (GA) cited Pacific Northwest Presbytery (PNWP) with an exception of substance (*M39GA*, p. 474) for granting an exception to a candidate for ordination, which is out of accord, "that is, hostile to the system or striking at the vitals of religion" (*RAO* 16-3.e.5.d). The Committee on Review of Presbytery Records (CRPR) has recommended to the 41st GA that the response of PNWP 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: That the response to the 39th GA exception be found unsatisfactory and that the 41st GA appoint a representative to present its case and cite the Pacific Northwest Presbytery to appear before the Standing Judicial Commission for persisting in the error of granting an exception which is out of accord, “that is, hostile to the system or striking at the vitals of religion” (*RAO* 16-10.c; *BCO* 40-5).

Rationale:

1. The clear teaching of the *Westminster Confession of Faith (WCF)* stands in stark contrast to the candidate’s own words, which say, “I believe that Scripture nowhere prohibits young children from coming to the Lord’s Table. If they have been baptized, I think that the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food. We are nowhere invited to speculate as to whether others are truly in the covenant of grace, except through church discipline. My exception is to the phrase, ‘and that only to such as are of years and ability to examine themselves.’”
2. PNWP has not corrected its former action in allowing this candidate “full liberty to preach and teach” his view. In permitting this exception to the Standards, the PNWP determined the stated difference to be “not out of accord with our system of doctrine” (*BCO* 21-4), and in granting the exception gave the candidate “full liberty to preach and teach” his view. In its revised response PNWP, concerning the giving a candidate “full liberty to preach and teach” his view, stated “In October 2012, our Presbytery voted to no longer use that phrase and to rescind its prior use from the January and April 2012 meetings.” However, the candidate in question with this exception of substance was allowed to fully preach and teach his view at the PNWP January 2010 Stated Meeting.
 - a. By continuing to allow this candidate to preach and teach his exception that “the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food,” means he is still free to publicly preach and teach contrary to the invitation to the Lord’s Supper required in our *BCO* 58, which requires us to “invite all those who profess the true religion” or those “who have been approved by the Session.” This

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will give the candidate full liberty to preach and teach in a way that effectively negates those provisions of the *BCO*.

- b. The Bible (1 Cor. 11:27, 28 – “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup.”), the Westminster Standards (*WCF* 29-8; *WLC* 173), and *BCO* 58-2 teach that “the ignorant and scandalous are not to be admitted to the Lord’s Supper.” This must be done primarily through faithful teaching. By permitting a candidate “full liberty to preach and teach” these views, the candidate will fail in the duty to keep the ignorant from partaking of the Lord’s Supper. He would be encouraging children to partake of the Lord’s Supper in an unworthy manner as well as leading parents to encourage their children in this unbiblical practice.
 - c. The *BCO* requires a credible profession of faith in order to be admitted to the Lord’s Supper (*BCO* 6-2; 57-1, 2). Yet the candidate states, “we are nowhere invited to speculate as to whether others are truly in the covenant of grace, except through church discipline.” It is the duty of the Session in regard to a profession of faith to “judge, after careful examination, the qualifications of those who apply for admission to sealing ordinances” (*BCO* 57-2). Teaching the above will discourage parents from seeking to judge the hearts of their children as to whether or not they are in Christ and will dissuade Sessions from fulfilling their biblical responsibility.
3. In responding to the exception taken at the 39th GA, the PNWP persisted in the position that granting this exception was entirely proper. The PNWP defended its position by noting reasons such as:
 - a. “*RAO* Section 16-8 seems to preclude anyone from seeking precedent-reversals via RPR: “Neither the report of the [RPR] committee nor the General Assembly’s approval or disapproval of this report establishes doctrinal precedent.””

Reply: The use of quoting *RAO* 16-8 actually negates PNWP Revised Response. The argument being made by PNWP is that RPR’s (and thus General Assembly’s) history of inaction is doctrinal precedent, for they state, “For nearly 25 years the PCA has lived comfortably, allowing the minority paedocommunion view with her fellowship, while clearly disallowing its practice...” and that the GA had not taken exception to minutes concerning this issue on those previous

occasions. However, any previous inaction can in no way make an action that is out of accord with the *Westminster Standards* permissible.

- b. That the 16th General Assembly of the PCA (Knoxville, TN) did not declare that the paedocommunion view is a difference that is out of accord with a fundamental of our system of doctrine found in the *Westminster Standards*.

First Reply: The 16th GA adopted the whole of the Paedocommunion majority report, not just the four recommendations, which states, “The PCA is well advised to continue the classical Reformed practice of delaying the admission of children to the Lord's Table until they reach a level of maturity at which they can profess their faith and partake of the elements with discernment.” The 16th GA did not adopt or receive the minority report which supported a paedocommunion view.

Second Reply: The 16th GA did adopt the fourth recommendation which states, “That those ruling and teaching elders who by conscience of conviction are in support of the minority report concerning paedocommunion be notified by this Assembly of their responsibility to make known to their presbyteries and Sessions the changes of their views since their ordination vows. — *Adopted*” and where the only language that we find in our Constitution similar to this where one has to make known to their presbyteries and Sessions the change of views is only when such a view is found out of accord with any of the fundamentals of our system of doctrine, is that which is found in the second ordination vow which states, “...and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative, make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?” Thus the action of the 16th GA implied that holding the paedocommunion view is a difference that is out of accord with a fundamental of our system of doctrine that we find in the *Westminster Standards*.

- c. That the only difference stated by the candidate was in regard to the final clause of *WLC* 177, which states that the Lord's Supper is to be given “only to such as are of years and ability to examine themselves.”

Reply: Granting an exception to this difference based upon the candidate's statement that "the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food," is actually out of accord with every provision of the Standards that pertains to the cognitive ability required of a worthy partaker before, during, and after the Lord's Supper, including: *WCF* 27.1, 27.3, 29.1, 29.7, 29.8; *WLC* 168, 169, 170, 171, 172, 173, 174, 175, 177; and *WSC* 92, 96, 97. Therefore this exception strikes at the vitals of the system of doctrine found in our Standards.

4. The PNWP's revised response, which continues to support the exception to the candidate's differences is also contrary to many provisions of the *BCO*, including the following: *BCO* 6-2, 57-1, 57-2, 58-2, 58-3, and 58-4.
5. The PNWP's revised response attempts to obfuscate the reader and, while showing signs of slight change, has accomplished actually nothing concerning the exception of substance that the 39th General Assembly of the PCA agreed took place with a view of the candidate's beliefs and his having liberty to fully preach and teach his views.

Respectfully submitted,

TE Andrew Barnes
RE Robert Berman
TE Mark Blalack
RE Ronald Boenau
TE Thomas Brown
TE Caleb Cangelosi
RE Shay Fout
TE Lane Keister
RE Doug McConkey
TE Aaron Morgan

RE Rob Morton
RE Terry Murdock
TE Aaron Myers
TE Milan Norgauer
TE Dave Sarafolean
RE Barry Sheets
TE Steve Tipton
TE Tom Troxell
TE Lou Veiga
TE Christopher Wright

MINORITY REPORT

On Recommendation 6: Central Florida Presbytery Minutes

The Committee on Review of Presbytery Records (CRPR) declined to recommend that the 41st General Assembly (GA) cite Central Florida Presbytery (CFP) with an exception to its minutes of November 15, 2011, in regard to the handling of a candidate's stated difference in regard to paedocommunion.

Wherefore, we move the following amendment to add an exception of substance to the November 15, 2011 minutes of CFP:

Amendment:

That the minutes of Central Florida Presbytery be approved with the following additional exception of substance:

Exception: November 15, 2011 (*WLC 177, BCO 58-4, RAO 16-6.c.1*) – Presbytery granted an exception which is 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 from 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.”)

Rationale:

1. In permitting this exception to the *Standards*, the CFP determined the stated difference to be “neither out of accord with the fundamentals of our system nor striking at the vitals of religion,” and in granting the exception failed to take into consideration the hostility of paedocommunion to the Scriptures and to our constitution. Granting an exception to this difference based upon the candidate’s statement is actually out of accord with every provision of the *Standards* that pertains to the cognitive ability required of a worthy partaker before, during, and after the Lord’s Supper, including: *WCF* 27.1, 27.3, 29.1, 29.7, 29.8; *WLC* 168, 169, 170, 171, 172, 173, 174, 175, 177; and *WSC* 92, 96, 97. It is difficult to see how a sacramental view which requires exceptions to so many sections of our constitution does not “strike at the vitals” of our Standards.
2. The candidate’s differences are also contrary to many provisions of the *BCO*, including the following: *BCO* 6-2, 57-1, 57-2, 58-2, 58-3, and 58-4.
3. The candidate stated that he took “exception to the underlined clauses above, which prohibit younger members of the covenant community from partaking of the covenant meal.” However, those underlined phrases above were not included in the minutes, and so there is no manner

in which we can ascertain the exact nature of his difference. It can probably be assumed that the candidate differs, at least, from *WLC 177*.

4. The 16th GA adopted the Ad-Interim Committee Majority Report on Paedocommunion which condemned the practice. Being not only a violation of the deliverance of the General Assembly, but also a violation of serious irregularity in view of the PCA's Constitution, *RAO 16-6.c.1* says that an exception of substance must be declared, for it states what an exception of substance is: "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, should be reported under this category."

Respectfully submitted,

TE Andrew Barnes
RE Robert Berman
TE Mark Blalack
RE Ronald Boenau
TE Thomas Brown
TE Caleb Cangelosi
RE Shay Fout
TE Lane Keister
RE Doug McConkey
TE Aaron Morgan

RE Rob Morton
RE Terry Murdock
TE Aaron Myers
TE Milan Norgauer
TE Dave Sarafolean
RE Barry Sheets
TE Steve Tipton
TE Tom Troxell
TE Lou Veiga
TE Christopher Wright

MINORITY REPORT

On Recommendation 40: Missouri Presbytery Minutes

The Committee on Review of Presbytery Records (CRPR) declined to recommend that the 41st General Assembly (GA) cite Missouri Presbytery (MOP) with an exception to its minutes of April 13 and 14, 2012, and July 17, 2012, in regard to the handling of a minister's trial and the complaint in response.

Wherefore, we move the following amendment to add exceptions of substance to the April 13 and 14, 2012, and July 17, 2012, minutes of MOP:

Amendment:

That the minutes of Missouri Presbytery be approved with the following additional exceptions of substance:

Exception: April 13 and 14, 2012 (*WCF* 30 and 31.3 and *BCO* 13-9.f; *BCO* 34-5; *BCO* 40-4 and 5) – Presbytery failed to condemn erroneous opinions which injure the purity and peace of the Church (Reference – pp. 903-904).

Exception: July 17, 2012 (*WCF* 30 and 31.3 and *BCO* 13-9.f; *BCO* 34-5; *BCO* 40-4 and 5; and *BCO* 43-1 and 3) – Presbytery failed to approve complaint and correct its mistake of being delinquent in condemning erroneous opinions which injure the purity and peace of the Church (Reference - p. 906; 1207-19).

Rationale:

1. Procedurally

- a. MOP showed prejudice by rushing to trial before the SJC could rule on case 2011-06 (if MOP should have found a “strong presumption of guilt” concerning TE Meyers) with the goal of proving the innocence of TE Meyers and not coming to a knowledge of the truth. MOP had no reason to move to trial because there were no charges brought against TE Meyers (*BCO* 32-2), and there was [sic] no further injurious reports because MOP found that there was no ‘strong presumption of guilt’ (*BCO* 31-2). Thus, it was not in keeping with the Constitution to move to trial, especially since the higher court had not given its council per *BCO* 14-6.b on SJC Case 2011-06.
- b. MOP demonstrated prejudice in its short amount of time it gave the Prosecution to prepare its indictment, especially when the case and matter before the court involved, “many and varied conflicting statements and writings attributed to and acknowledged by TE Meyers as his own regarding the doctrinal issues that at best are confusing and at worst do not appear to be in conformity with our Standards.” MOP demonstrated prejudice against the Prosecution, who is the representative of the Church, by not showing fundamental fairness in the requests that the Prosecution made.
- c. MOP imposed an arbitrary time limit on the trial and did not allow an adequate treatment of the matter at hand. Therefore, MOP rushed

to judgment, not allowing the prosecution to conduct its case as it deemed best for arriving at the truth of the matter.

2. Substantively

a. TE Meyers' teachings are the following:

- i. *General* – “Personally, I would like to see us out from under the straightjacket of the Westminster standards... If NTW [N.T. Wright] rubs our nose in the Bible and helps us see that the categories used in our tradition to explain covenant, justification, righteousness, etc. are not necessarily the best and most biblical, then I say, more power to him.” (CRCR-App. C, 36; The Wrightsaid Group, August 13, 2002) [ROC 405]
- ii. *Denial of the Covenant of Works/Covenant of Grace Distinction* (WCF 7.2-4) – “We affirm that Adam was in a covenant of life with the triune God in the Garden of Eden, in which arrangement Adam was required to obey God completely, from the heart. We hold further that all such obedience, had it occurred, would have been rendered from a heart of faith alone, in a spirit of loving trust. Adam was created to progress from immature glory to mature glory, but that glorification too would have been a gift of grace, received by faith alone.” (JFVP, 4-5) [ROC 505-506] and “The major differences between the pre-fall and post-fall dealings with Adam have to do with the heightened grace shown to Adam after he incurred guilt by his disobedience and therefore deserved the just punishment of eternal death.” (MICR-Q&A, 11, lines 18-20) [ROC 111]
- iii. *Denial of the Imputation of Christ's Active Obedience* (WCF 11.3) – “What I deny is that the accumulation of merits earned by Jesus' moral acts during his life is somehow imputed to my account.” (MICR-Q&A, 39, lines 22-23) [ROC 139]
- iv. *Affirmation of a view that baptism effects a saving, covenantal union with Christ, and that such union occurs with all the baptized, thus creating a parallel soteriological system* (WCF 27.2-3 and 28.6) – “We affirm that God formally unites a person to Christ and to His covenant people through baptism into the triune Name...” (JFVP, 5) [ROC 506] and “All who are baptized into the triune Name are united with Christ in His covenantal life...” (JFVP, 7) [ROC 508]
- v. *Denial of the Perseverance of the Saints* (WCF 17) – “All who are baptized into the triune Name are united with Christ in His

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- covenantal life, and so those who fall from that position of grace are indeed falling from grace.” (*JFVP*, 7) [*ROC* 508]
- vi. *Denial of justification by faith alone* (*WCF* 11.1-2) – “We deny that the faith which is the sole instrument of justification can be understood as anything other than the only kind of faith which God gives, which is to say, a living, active, and personally loyal faith.” (*JFVP*, 6) [*ROC* 507] and “Israel, the bride, is called to cling to Yahweh, her Husband and Lord, in faithfulness. What is this but salvation by faith?” (*CRCR-App. C*, 17-18) [*ROC* 386-387]
- b. MOP did not condemn erroneous opinions that injure the peace and purity of the church (*BCO* 13-9.f), in their failing to find TE Meyers guilty in all five areas in which he was charged. And when warned of their delinquency in doing so by complaint (*BCO* 43-1), MOP appealed to their previous investigations, did not investigate further, and denied the complaint in error (*BCO* 43-3).
- c. TE Meyers admits to making all the statements attributed to him during the investigation, arraignment, and trial. TE Meyers has not publicly repented of any of his false and/or controversial teachings. He continues to defend and teach views contrary to the *Westminster Standards*, which are out of accord with the fundamentals of our system of doctrine.

Respectfully submitted,

TE Andrew Barnes
TE Mark Blalack
RE Ronald Boenau
TE Thomas Brown
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TE Lou Veiga
TE Christopher Wright

MINORITY REPORT

On Recommendation 54: Pacific Northwest Presbytery Minutes

The Committee on Review of Presbytery Records (CRPR) declined to recommend that the 41st General Assembly (GA) cite Pacific Northwest Presbytery (PNWP) with an exception to its minutes of April 26 and 27, 2012 in regard to the handling of a complaint concerning a minister's trial.

Wherefore, we move the following amendment to add an exception of substance to the April 26 and 27, 2012 minutes of PNWP:

Amendment:

That the minutes of Pacific Northwest Presbytery be approved with the following additional exception of substance:

Exception: April 26 and 27, 2012 – (WCF 30 and 31.3 and BCO 13-9.f; BCO 40-4 and 5; and BCO 43-3) Presbytery failed to approve complaint and correct its mistake of being delinquent in condemning erroneous opinions which injure the purity and peace of the Church (Reference pp. 13-14).

Rationale:

1. TE Leithart's teachings are the following:
 - a. *Affirmation of a view that attributes to water baptism saving benefits such as regeneration, union with Christ, and adoption (WCF 27.2-3 and 28.6) – “The baptized is enlisted in Christ's army, invested to be Christ's servant, made a member of the royal priesthood, given a station in the royal court, branded as a sheep of Christ's flock. All that is gift. All this the baptized is not only offered, but receives. All this he receives simply by virtue of being baptized.” (PNWP 2011 Trial Transcript, 191); and “Baptism into membership in the community of Christ therefore also confers the arrabon of the spirit and in this sense too it a regenerating ordinance. There can be no merely social membership in this family.” (PNWP 2011 Trial Transcript, 188); and “We affirm that God formally unites a person to Christ and to His covenant people through baptism into the triune Name, and that this baptism obligates such a one to lifelong covenant loyalty to the triune God, each baptized person repenting of his sins and trusting in Christ alone for his salvation. Baptism formally engrafts a person into the Church, which means that baptism is into the Regeneration, that time when the Son of Man sits upon His glorious throne (Matt. 19:28).” (JFVP, 5)*

- b. *Denial of the Covenant of Works/Covenant of Grace Distinction* (WCF 7.2-4) – “We affirm that Adam was in a covenant of life with the triune God in the Garden of Eden, in which arrangement Adam was required to obey God completely, from the heart. We hold further that all such obedience, had it occurred, would have been rendered from a heart of faith alone, in a spirit of loving trust. Adam was created to progress from immature glory to mature glory, but that glorification too would have been a gift of grace, received by faith alone.” (JFVP, 4-5)
- c. *Denial of the Imputation of Christ’s Active Obedience* (WCF 11.3) – “We deny that faithfulness to the gospel message requires any particular doctrinal formulation of the ‘imputation of the active obedience of Christ.’” (JFVP, 6); and “Q: And so, in that respect, can we say that Christ, not only did but it was necessary for him to, as a human, merit the favor of God by, from birth to death, obeying him perfectly? A (Leithart): If merit is just a stand in for learning obedience and being perfected. Yes.” (PNWP 2011 Trial Transcript, 244).
- d. *Denial of justification by faith alone and failure to distinguish rightly between justification and sanctification* (WCF 11.1-2; WLC 77) – “Yes we do have the same obligations that Adam and Abraham and Moses and David and Jesus had namely the obedience of faith. And yes, covenant faithfulness is the way to salvation for the doers of the law will be justified at the final judgment. But this is all done in union with Christ so that our covenant faithfulness is dependent on the work of the spirit of Christ in us and our covenant faithfulness is about faith trusting the spirit to - - to will and to do of his good pleasure.” (PNWP 2011 Trial Transcript, 195) and “We deny that the faith which is the sole instrument of justification can be understood as anything other than the only kind of faith which God gives, which is to say, a living, active, and personally loyal faith.” (JFVP, 6)
- e. *Denial of the Perseverance of the Saints* (WCF 17) – “All of these passages [Matt. 13:20-21; Heb. 6:4-6; John 15:6; II Pet. 2:20-22; I Cor. 10:1-13] describe a real, although temporary, experience of favor, fellowship, and knowledge of God. These reprobates really were joined to Christ, really were enlightened and fed, really shared in the Spirit, and yet did not persevere and lost what they had been given. . . . The New Testament says pretty plainly that they have lost something real, which includes a relationship with the Spirit, union

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with Christ, and knowledge of the Savior.” (*PNWP 2011 Trial Transcript*, 395).

2. PNWP did not condemn erroneous opinions that injure the peace and purity of the church (*BCO* 13-9.f), in their failing to find TE Leithart guilty in all five areas in which he was charged. And when warned of their delinquency in doing so by complaint (*BCO* 43-1), PNWP denied the complaint in error (*BCO* 43-3).
3. TE Leithart admits to making all the statements attributed to him during the investigation, arraignment, and trial. TE Leithart has not publicly repented of any of his false and/or controversial teachings. He continues to defend and teach views contrary to the *Westminster Standards*, which are out of accord with the fundamentals of our system of doctrine.

Respectfully submitted,

TE Andrew Barnes
TE Mark Blalack
RE Ronald Boenau
RE Shay Fout
TE Lane Keister
TE Greg King
RE Doug McConkey
RE Rob Morton

RE Terry Murdock
TE Aaron Myers
TE Milan Norgauer
TE Dave Sarafolean
TE Barry Sheets
TE Tom Troxell
TE Lou Veiga
TE Christopher Wright

Attachment 1

Revised Response from Pacific Northwest Presbytery - 2013

To the 41st GA in Greenville, SC:

This is our Presbytery's revised response to the 2011 exception of substance citation we received from the 39th GA in Virginia Beach. We submit this in place of the shorter one we filed last year. We believe a revised response will contribute to greater understanding and consensus in both RPR and at the GA. We appreciate GA's indulgence with this lengthy response, but at this point a shorter one did not seem adequate. We believe this detailed review and comprehensive response will actually save time for RPR and the Greenville GA.

Three years ago, at our stated meeting in January 2010, an ordination candidate expressed differences with *WCF* 21.8 (Sabbath), LC 109 (images) and LC 177 (pre-Supper exam). PNW ruled these differences were more than semantic, but not out of accord with any fundamental of our system of doctrine. Below is the excerpt from our Jan 2010 minutes showing the man's expressed difference with LC 177:

I believe that Scripture nowhere prohibits young children from coming to the Lord's Table. If they have been baptized, I think that the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food. We are nowhere invited to speculate as to whether others are truly in the covenant of grace, except through church discipline. My exception is to the phrase "and that only to such as are of years and ability to examine themselves." (*Underlining added.*)

Pacific Northwest Presbytery (PNW) was cited for granting an exception for this stated difference with *WLC* 177 and the phrase that the Lord's Supper be given "only to such as are of years and ability to examine themselves." The PNW action read:

PNW MSC: That the candidate's difference stated with *WLC* 177 be granted as more than semantic, but not striking at the vitals of religion or the fundamentals of our system of doctrine, and [the ordinand] be given full liberty to preach and teach his views.

At the time the exception was granted, it was our Presbytery's custom with all such non-fundamental differences to record the man was "*given full*

liberty to preach and teach his views.” Our Presbytery now more fully realizes the phrase has been understood by many in the PCA as implying something more than what we intended. We regret its use resulted in confusion in RPR and at the VA Beach and Louisville GAs. In October 2012, our Presbytery voted to no longer use that phrase and to rescind its prior use from the January and April 2012 meetings.

Like other Presbyteries, PNW expects all its ministers and elders to speak and act only as befitting a humble minority whenever they find it necessary to reference confessional differences and to never act out of accord with the pursuit of peace and purity in the church.

For nearly 25 years the PCA has lived comfortably, allowing the minority paedocommunion view within her fellowship, while clearly disallowing its practice. But last year, a Minority Report of RPR alleged the allowance of this difference was, in itself, a violation of order by granting a difference that “is hostile to the system or striking at the vitals of religion.” The fact that this has never been the view of the PCA was reaffirmed by the rejection of the Minority Report at the Louisville GA. Further demonstration and evidence is found later in this Revised Response.

In the interests of peace and purity in the church, we trust the 41st GA will find this Response satisfactory.

(Full rationale attached. This Response was distributed to our presbyters prior to our January 2013 Stated Meeting and was discussed at that meeting. Some portions were adopted at that meeting and others were finalized by a Commission appointed for that task.)

/s/ RE Howard Donahoe
Stated Clerk, PNW

I. Prohibiting Practice

While PNW has often granted exceptions for candidates expressing a similar difference with LC 177 (the candidate’s difference in Jan 2010), no PNW church *practices* paedocommunion (admitting a child to the Lord’s Table solely on the basis of his baptism). We reiterate what we wrote in our first response last year:

Presbytery can assure the brothers that it has never and does not now allow the practice of paedocommunion in PNW churches. That has always been made clear to ordinands taking the exception and our

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men have always considered themselves honor bound to live by the rules they promised to obey when they became ministers in the PCA.

But since some PCA men seemed to have reticence in trusting that assurance, we offer the following more specific assurances. Each church in our Presbytery fully complies with the *BCO* stipulations on admitting children to the Lord's Supper. For example, in every one of our 27 churches, for a child to become a communing member:

1. The child must make a "profession of faith in Christ" and "have been admitted by the Session to the Lord's Table." (*BCO* 6-2)
2. The child must be able to "understand the Gospel" and personally "accept Christ." (*BCO* 57-1)
3. The child must have a "careful examination" from the Session. (*BCO* 57-2)
4. The child must not be "ignorant" or "scandalous." (*BCO* 58-2)

These assurances were discussed and adopted at PNW's January 2013 stated meeting.

Unfortunately, some men outside our Presbytery have made public statements implying otherwise, but these implications are not accurate. If anyone is aware of any PNW church practicing otherwise, he should contact that Session. If that does not settle the matter, they should contact the PNW Clerk or some minister in the Presbytery and we promise to work together toward resolution.

Transferring Communicant Members – Some comments were made from the GA floor in Louisville about families transferring from one PCA church to another, where the sending Session customarily admits covenant children to the Supper at younger ages than the receiving Session. We understand the challenges in that scenario. But we don't have a suggestion for those variances. On the one hand, each Session must do what it believes best. This liberty seems clear from *BCO* 57-2:

The time when young persons come to understand the Gospel cannot be precisely fixed. This must be left to the prudence of the Session, whose office it is to judge, after careful examination, the qualifications of those who apply for admission to sealing ordinances.

At the same time, one would expect a receiving Session to give *some* deference to the sending Session. And it would be unfair and unwise to ask everyone to constitutionally defer to those Sessions that prefer waiting until professing covenant children are in their adolescence. If a receiving Session

is unwilling to accept the transfer of a young communing member from fellow PCA church, the transferring family will probably just consider another church. And in many parts of the country, that would unfortunately mean a non-PCA church.

II. Granting the Exception Regarding Views

It's our understanding that the PCA has never declared the paedocommunion view itself to be hostile to our system of doctrine or as striking at the vitals of religion. (Paedocommunion being specifically defined as admitting covenant children to the Supper on the same basis they are admitted to baptism.) We respectfully but heartily disagree with the substitute motion offered at the Louisville GA that alleged PNW was granting an exception that was "hostile to the system or striking at the vitals of religion."

We respectfully but heartily disagree with those who contend the 1988 Knoxville GA declared the paedocommunion difference was hostile to the system of doctrine or struck at the vitals of religion (i.e., contrary to a fundamental of our system of doctrine). This seemed to be the implication in the wording of the short recommendation from the Virginia Beach RPR (which did not contain rationale).

We respectfully but heartily disagree with those who contend the Knoxville GA placed greater restriction on the teaching of the paedocommunion difference than what is placed on any other confessional differences. In other words, we do not believe Knoxville declared it to be some kind of "allowable-but-super-unteachable" view.

We understand many Presbyteries have granted this exception in the 25 years since the 1988 Knoxville GA and many Presbyteries continue to do so today. In addition, and very importantly, we understand those grantings have been recorded in Presbytery Minutes and reviewed every year by RPR and no such granting was ever cited as an exception of substance until 2011. No citation in 23 years. Simply put, we understand the view, as ordinarily expressed, remains a confessional difference for which Presbyteries may grant an exception.

We believe that the VA Beach GA was actually inconsistent with an opinion expressed by the SJC - at the same GA. In SJC Case 2010-04 (Sartorius v. Siouxlands), by a 19-1 majority the SJC wrote the following in its two-page Reasoning for denying the Complaint:

Complainants hold that [a TE's] defense of certain views of [another TE], as views within the permissible latitude afforded by the PCA's standard for subscription, implies that [the first TE] shares in the alleged errors of [the second TE]. But this is a *non sequitur*. It may be illustrated as follows: it is widely held that paedocommunion is a permissible minority view within the PCA, but it does not follow that all who consider it permissible, hold to the position of paedocommunion. (*M39GA*, p. 582. Underlining added.)

By using that illustration in that way, the SJC was expressing what it apparently assumed everyone granted as true: Most presbyteries have, and do, consider the view to be permissible.

In our Presbytery's response, we are not arguing paedocommunion *should be* an allowable exception in the PCA. That can be debated at other times through appropriate constitutional avenues. We applaud debates on the subject like the one sponsored by Greenville Seminary in the Spring of 2004. We simply contend the PCA has never declared it to be either (1) an unallowable or (2) an unteachable exception. And apart from such a declaration, Presbyteries have liberty to sustain the ordination exam of a man who expresses a difference with LC 177 like the one expressed in PNW in January 2010.

And *RAO* Section 16-8 seems to preclude anyone from seeking precedent-reversals via RPR:

Neither the report of the [RPR] committee nor the General Assembly's approval or disapproval of this report establishes doctrinal precedent.

The VA Beach RPR report, and the Louisville RPR minority report, didn't just seek to *establish* doctrinal precedent. It sought to *reverse* it. We don't believe it's appropriate to reverse a long-standing doctrinal precedent through an RPR report. For example, if RPR found a Presbytery granting an exception to a man who did not believe in the Trinity, RPR should obviously note that as an exception of substance. But in that case, they would not be acting contrary to decades of precedent. Regarding paedocommunion, however, reversal of doctrinal precedent via RPR would be unjust to the many men who've held the view - humbly, openly, and in good faith - for decades. If some brothers believe the allowance of a particular confessional difference is a violation of our constitution, in spite of a long-standing precedent, there are other constitutional means for seeking to reverse such precedent (e.g. *BCO* 43, overture for revision to *BCO* 57, overture for new study committee, etc.).

In the RPR discussions on our January 2010 minutes, some questions were also apparently raised about one sentence used by the candidate when expressing his difference with LC 177. He wrote (*italics added*):

I believe that Scripture nowhere prohibits young children from coming to the Lord's Table. If they have been baptized, I think that the only thing that should prevent an infant from coming to the table is the very obvious issue of those able to take solid food. *We are nowhere invited to speculate as to whether others are truly in the covenant of grace, except through church discipline.* My exception is to the phrase "and that only to such as are of years and ability to examine themselves."

At our January 2013 meeting, the man (now a minister) provided the following additional clarification:

That sentence should only be read in the context of my specific difference with LC 177 and not in some broader sense. This was clear when I was on the floor of Presbytery, but may have not translated well to a strictly print context. For example, I affirm individuals and church courts will sometimes need to make a judgment on whether someone is a Christian (i.e., command to marry only a believer, Session examining an unbaptized adult seeking admission to church membership, congregation evaluating an elder-candidate per Titus 1:6, etc.). But I am not persuaded admission of covenant children to the Lord's Table is one of those times, thus my difference with the final statement of LC 177 (for which 1 Cor 11:28-29 is the Scripture cited by Westminster). I am not persuaded 1 Cor 11:28-29 teaches that.

PNW readily admits there may be theological views, which include paedocommunion as a component, which could be judged as being hostile to our system of doctrine or as striking at the vitals of religion. But just because some theological views that include paedocommunion might be hostile to our system does not mean all paedocommunion views are hostile. This emphasizes why the matter is primarily for discussion and debate in Presbytery, where a man can be examined directly. Again, we believe the PCA's practice over the last 25 years has been, and will continue to be, adequate for maintaining the peace and purity of the Church.

III. Knoxville GA 1988

Recently there have been some interesting interpretations offered on what was done 25 years ago at the 1988 GA in Knoxville. Some floor speeches at

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the last two GAs argued it *should* be considered unallowable, or at least unteachable, but those speeches were misdirected. The real question is: “*Has the PCA ever declared it to be so?*” In other words, has the PCA ever declared either (1) it’s a view that’s hostile to our system of doctrine or strikes at the vitals of religion or (2) it’s an allowable view, but explicit teaching restrictions must be imposed.

If the PCA has declared it unallowable or unteachable, then PNW erred. But we don’t believe the PCA ever declared either. And there have not been any judicial cases on the matter. Below is our understanding of what was decided in 1988, followed by a summary of the actions of the four GA’s prior to Knoxville (1984-1987) and one after (1989).

At the 16th GA in Knoxville in 1988, the Study Committee’s 18-page report was presented for the fourth time. It was essentially the same report first presented 3 years prior in St. Louis in 1985. The Knoxville moderator was D. James Kennedy. It was also the GA where Morton Smith retired after 15 years as PCA Clerk and Paul Gilchrist began his 10 yr. term. There were 993 commissioners present from the 43 Presbyteries (688 TEs & 305 REs).

Below are the 4 actions of the Knoxville GA (M16GA, p. 119-120 & 516-527). Underlining and italics added:

1. That the PCA continue the practice defined in our standards and administer the Lord’s Supper “only to such as are of years and ability to examine themselves.” [*LC 177*]
2. That the Committee on Paedocommunion prepare an annotated bibliography of sources both for and against the practice, and that resources be collected by the Committee for distribution to those who request them (at the requesters’ cost) to study this matter further. [*The next year, the committee provided this to the 1989 GA at Biola in La Mirada, CA.*]
3. To answer Overture 12 to the 14th GA [Philadelphia] in the negative (14-4, p. 49 & 14-52, 28, p. 127.)
4. That those ruling and teaching elders who by conscience of conviction are in support of the minority report concerning paedocommunion be notified by this Assembly of their responsibility to make known to their presbyteries and Sessions the changes of their views since their ordination vows. [*Call this the “reporting directive.”*]

APPENDIX Q

The recent debate seems to focus on the 4th action. Some have interpreted Knoxville's reporting directive as akin to declaring paedocommunion is a difference that is out of accord with a *fundamental* of our system of doctrine (meaning, it is somehow "hostile to the system" or "strikes at the vitals of religion").

Here is how that interpretation is frequently presented:

- a) The Knoxville GA instructed all those who supported the minority report "to make known to their presbyteries and Sessions the changes of their views since their ordination vows."
- b) In the second part of ordination vow 2, a man promises that if at any time he finds himself "out of accord with any of the fundamentals of this system of doctrine," he will on his own initiative make known to his Presbytery the change which has taken place in his views since the assumption of the ordination vow (*BCO* 21-5 for TEs and 24-6 for REs).
- c) Since the second part of vow 2 requires post-ordination notification regarding changes in views involving "fundamentals of the system," the 16th GA *must* have intended to declare that paedocommunion was out of accord with a fundamental of the system (i.e., because there is no requirement for post-ordination notification of changes involving non-fundamentals).

In hindsight, it would probably have been helpful if Knoxville had been more specific in Recommendation 4. But there are several problems with the above interpretation, and strong reasons to support a different one.

1. The Study Committee apparently understood its assignment as follows (from the closing paragraph of the majority report):

This study committee was erected at the direction of the 12th GA "to reassess the PCA's current practice with regard to the Lord's Supper and her covenant children in the light of the overall teaching of Scripture." As a result of our study, we recommend that the PCA continue the practice defined in our standards and administer the Lord's Supper "only to such as are of years and ability to examine themselves." (Underlining added.)

Thus, the Committee's 1984 assignment involved, and its focus was on, *practice*. And subsequently, the 1988 Knoxville GA explicitly only referenced and supported the PCA's current *practice*. This at least implies that while the practice of paedocommunion was prohibited, the

view was not—at least not necessarily. If the Knoxville GA intended to declare the view as being hostile to the system, or as striking at the vitals of religion, it presumably would have done it much more clearly.

2. In adopting the Committee's 2nd recommendation, the Knoxville GA instructed the Committee to: "prepare an annotated bibliography of sources both for and against the practice, and that resources be collected by the Committee for distribution to those who request them (at the requesters' cost) to study this matter further."

Because no grounds were adopted for this particular action, it is tenuous to speculate on reasons. There could have been different reasons why the various men in the majority at Knoxville voted in favor of this. Perhaps some believed it was prudent to study material opposing a confessional view, in order to strengthen one's confessional arguments. But it is not unreasonable to assume that one reason, and perhaps a reason shared by many, was related to an admission by the Study Committee:

In the literature assembled and on file with the committee, it is evident that a challenging case can be made for reversing the Reformed practice and for admitting little children to the Supper.

It is important to note that the material was made available to everyone. It was not restricted to elders. The top of the bibliography reads: "The Ad-Interim Committee on Paedo Communion was charged by the 16th GA to provide for interested members of the church a bibliography of works for and against paedocommunion" (*M17GA*, 1989, p. 129, underlining added). As of January 2013, the bibliography was still on the PCA website for any PCA member to review, and copies of articles could be ordered from PCA Historical Center.

3. Most who attended the Knoxville GA would probably say the reporting directive would simply not have been adopted if the men in Knoxville had understood it as meaning either (1) the mere holding of the view could result in men being asked to demit or (2) if it meant the PCA was creating a new category of "allowable-but-super-unteachable" confessional differences (of which paedocommunion was now the first). There would have been a far more energetic and passionate debate.

So why was Knoxville telling men to report to their Presbyteries and Sessions?

4. It is more reasonable to understand the intent of the reporting directive to simply have been for each Presbytery and Session to decide the matter *themselves* – rather than individual ministers and elders making their

own decisions on the acceptability of their specific paedocommunion difference. The point being – it is the court of original jurisdiction, not the man, who should evaluate whether a particularly-expressed paedocommunion view is hostile to the system. After 1988, many Presbyteries allowed the view, some probably prohibited the view, and some probably allowed it but imposed teaching restrictions. And some Presbyteries have even varied their treatment over time. And that is apparently what Knoxville intended by the reporting directive.

5. After Knoxville and prior to 2011, no RPR or GA ever cited any Presbytery with an “exception of substance” for merely allowing the difference in an ordination exam. In the 22 years between 1989 and 2011, the Minutes from about 5,000 Presbytery meetings have been reviewed. If Knoxville had declared the view un-ordainable, or un-teachable, you’d expect at least one of the 22 RPRs to recommend citing somebody with an exception of substance. But none did. There has never even been an RPR minority report on the matter. For example, in our response last year and on the floor of the Louisville GA, it was reported that PNW has allowed this exception 14 times in the last 35 years, and the allowance was never challenged until 2011. And over the years many of those 14 men have transferred from PNW and been received by other Presbyteries without any problem.

Granted, any RPR can recommend an “exception of substance” citation anytime it finds what it considers “apparent violations of the Scripture or serious irregularities from the Constitution of the PCA, actions out of accord with the deliverances of the General Assembly, and matters of impropriety and important delinquencies” (*RAO* 16-6.c.1). And it should. But when the same matter has already been reviewed and accepted by 22 RPR committees, and has been regarded by many Presbyteries as an acceptable exception, it would seem helpful if the first RPR to ever recommend a citation would explain why the previous 22 Committees were negligent. That is primarily what PNW meant last year when it stated that the VA Beach RPR did not provide rationale for their recommended citation.

6. Others have argued that while Knoxville might not have declared the view un-ordainable, Knoxville declared it un-teachable. For example, at the Louisville GA a seminary president stated: “[The Knoxville decision] simply says the exception needs to be declared, and that he cannot teach that exception, but nobody was put out of the denomination, or would be, by [agreeing with] the minority report.” (timestamp 55:40 at Morning Business Session, Thursday June 21, 2012.) But there is no evidence that Knoxville restricted teaching. And without some explicit

statement in the Knoxville minutes – or *any* GA minutes – for this assertion to be true, one would need to argue that *all* confessional differences are unteachable – even ones that have not been declared hostile to the system or striking at the vitals of religion. While some may hold that view of confessional subscription, it is not the position of the PCA.

7. After Knoxville, no Presbytery has deposed a minister for holding the view, and we know of none recommending any minister demit because of the view. But if Knoxville declared the view was contrary to a fundamental of our system of doctrine, there presumably would have been instances in the last 23 years where men transferred to other denominations. Likewise, few candidates holding the view would have sought ordination in the PCA if the Knoxville GA declared it un-ordainable. But that has not been the case.
8. Many Presbyteries, perhaps most, continue to consider the view as one that is not contrary to any fundamental of our system (or at least would not treat it that way if it came up in an exam). And most of those do not impose any teaching restrictions (rightfully assuming the minister will be appropriate in his communication with his congregation). So, either these Presbyteries (1) misunderstand Knoxville, or (2) are defiant, or (3) they actually understand Knoxville correctly and have the freedom to judge a particular man's paedocommunion difference as one that does not strike at the vitals of religion and is not hostile to our system of doctrine.

So, it is not plausible to contend that the Knoxville GA prohibited the paedocommunion view per se – or uniquely imposed teaching restrictions on this particular confessional difference. Knoxville simply instructed men to inform their Sessions and Presbyteries, and put the ball in those courts. Each Session and Presbytery then had the freedom to respond as it deemed appropriate.

IV. Historical Summary leading up to Knoxville.

1984 - In Baton Rouge, four years before Knoxville, the 12th GA appointed a study committee "to reassess the PCA's current practice with regard to the Lord's Supper and her covenant children in the light of the overall teaching of Scripture" (*M12GA*) underlining added). TE Jim Baird was GA moderator.

APPENDIX Q

The committee included:

TE Robert S. Rayburn, *Pacific NW* (Chairman)
TE Edmund P. Clowney, *James River*
TE Robert L. Reymond, *Illiana*
RE Frank C. Horton, *Mississippi Valley*
RE William Adams, *Central Georgia*

1985 - In St. Louis, the Study Committee filed and presented its report to the 13th GA (now on the web at <http://www.pcahistory.org/pca/2-498.pdf>) RE Richard Chewning was GA moderator. The Minutes record that Dr. Rayburn introduced the report. TE Clowney presented the majority report and moved its recommendation, and then Dr. Rayburn presented the minority and moved it as a substitute. However, a motion was adopted directing:

both the report of the Committee and the minority report be referred to local churches and presbyteries for study, to be reviewed at the Fourteenth General Assembly [the next year] for possible adoption. (See Appendix Q, p. 335ff.)” [M13GA, p. 91 & pp. 335-346]

At the St. Louis GA, there were also several overtures on the Lord’s Supper, regarding voting status of young communicants, the constitutional status of BCO chapters 56-58, and a “fencing” in BCO 58-4 requiring a communicant to be a “member in good standing in an evangelical church.” (Overture #1 from Oklahoma, #16 from Northeast, #17 from Southwest, and #40 from St. Louis [M13GA, pp. 43, 59, 60])

1986 - In Philadelphia, Overture 12 from PNW was received, which, after six “Whereas” clauses, proposed:

Therefore, be it resolved that the 14th GA of the PCA, meeting in Philadelphia, June 23-27, 1986, instruct the Committee on Judicial Business to prepare modifications of the *Book of Church Order* so as to permit

- (1) church Sessions, at their discretion, to admit baptized children to the sacrament by right of the covenant and without regard to the procedures outlined in 57-1, 2, 4, 5; and
- (2) young children to be admitted to the Lord’s Table without thereby incurring the obligation of voting in congregational meetings. (M14GA, p. 49)

Instead, the Philadelphia GA adopted a recommendation from its Committee of Commissioners on Judicial Business and “referred action to the

Committee on Paedocommunion to be considered after their study report has been received by a subsequent General Assembly” (*M14GA*, p. 127 #28). The old CCJB was somewhat akin to a combination of today’s SJC and Overtures Committee. TE Frank Barker moderated the Philadelphia GA. The work of the Study Committee was extended.

1987 – In Grand Rapids, GA adopted a motion “that the Report on Paedocommunion be continued to next year.” The Report was again attached to the Minutes, as Appendix V. (*M15GA*, p. 163 & pp. 537-549). RE Gerald Sovereign was Moderator.

1988 – Knoxville GA

1989 – In La Mirada, CA the Study Committee presented the bibliography (*M17GA*, pp. 129-130).

V. GA at Virginia Beach and Louisville – 2011 & 2012

Virginia Beach - In May 2011, RPR reviewed our 2010 minutes and recommended to the Virginia Beach GA that it cite PNW with an exception of substance. Here was the RPR’s recommended citation:

Exception [of substance]: January 14-15, 2010 (*WLC* 177 and *BCO* 58-4) – [PNW] Presbytery granted an exception which is out of accord “that is, hostile to the system or striking at the vitals of religion” (*RAO* 16-3.e.5.d). [*M39GA*, p. 474]

The written RPR report, however, did not include explanation or rationale for this recommended exception of substance, despite the requirement of *RAO* 16.7.c.3:

Minutes approved with exceptions of substance which shall be presented to the GA, which presentation shall include citation of any relevant scriptural and/or constitutional references, and provide the committee’s rationale for finding the exception of substance” (*Underlining added*)

Nine RPR members signed a minority report favorable to PNW and it was presented at VA Beach. Their representative spoke for about 5 minutes. The entire debate lasted about 45 minutes. The first part comprises the final 28 minutes of the video “Wednesday Afternoon Business pt. 1, June 8, 2011” (timestamp 129:15 to the end at 157:30) <http://www.lightsource.com/ministry/pca-general-assembly/player/wednesday-afternoon-business-pt-1-june-8-206403.html>. The 16-minute second part is in “Wednesday Afternoon Business pt. 2, June 8.” (00:00 to 16:00). <http://www.lightsource.com/>

ministry/pca-general-assembly/player/wednesday-afternoon-business-pt-2-june-8-206402.html.

Near the end of the VA Beach debate, some questions were raised about the phrase in our minutes giving the ordinand “full liberty to preach and teach his views.” For example, one TE who spoke in favor of citing PNW, told GA he was a member of RPR, and said:

I believe the actual wordings [in PNW’s minutes] were like he was encouraged to or authorized to be able to teach. I don’t have the minutes in front of me but we found that particularly troubling that he was encouraged to do such and such (timestamp 8:40 in video archive Part 2).

Four minutes later in a closing speech before the vote, the RPR chairman said:

One might ask whether that preaching and teaching is practicing. I mean - full liberty is such a strong statement. (timestamp 12:22 in video archive Part 2)

The substitute motion (RPR minority report) failed, the Committee recommendation was adopted, and the Virginia Beach GA cited PNW to respond to an exception of substance.

Prior to Louisville GA – In January 2012, PNW filed a two-page response with the PCA Clerk (*M40GA*, pp. 459-462). Three weeks prior to GA, in late May 2012, RPR met and an RPR subcommittee recommended to the full RPR that it judge PNW’s response as “satisfactory.” There was a substitute motion to judge it “unsatisfactory” but the substitute failed 23-25. The final vote on finding the response satisfactory was 27-20. 47 of the 80 Presbyteries were represented in that May vote (59%). As in the previous year, there was a divided RPR, but in 2012 it was reversed. In other words, the VA Beach RPR cited PNW with an exception of substance and the Louisville RPR considered the response satisfactory.

Louisville GA – While the 2012 RPR recommended judging our response satisfactory (*M40GA*, p. 458), an RPR minority proposed a substitute recommending the opposite, as follows (underlining added):

Substitute: That the response to the 39th GA exception be found *unsatisfactory* and that the 40th GA appoint a representative to present its case and cite the Pacific Northwest Presbytery to appear before the Standing

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Judicial Commission for persisting in the error of granting an exception which is out of accord, “that is, hostile to the system or striking at the vitals of religion” (RAO 16-10.c; BCO 40-5). [M40GA, pp. 487-489]

The entire debate on both motions lasted about an hour. The substitute was defeated 317-353-43 (47-53%). Then there was debate on the RPR’s recommendation (main motion), but it was also defeated, by a slightly narrower margin: 385-425-21 (48-52%). Since 1,075 commissioners were registered, 66% of them voted or abstained on the substitute and 77% voted or abstained on the main. After both motions lost, a motion was adopted recommitting all paedocommunion matters to the 2013 RPR (including, and partly because of, RPR’s conflicting recommendations on Central Florida and Eastern Pennsylvania, also involving an exception granted regarding paedocommunion).

The Louisville video is at <http://www.lightsource.com/ministry/pca-general-assembly/player/morning-business-session-thursday-june-21-2012287788.html> (“Morning Business Session, Thursday June 21, 2012.”) The debate runs 63 minutes, from timestamp 16:40 to 79:20. The debate on the substitute is in the first 38 minutes. It was defeated, and the debate on the main motion starts at timestamp 54:30 and runs about 25 minutes.

(The above Revised Response was distributed to our presbyters prior to our January 2013 Stated Meeting and was discussed at that meeting. Some portions were adopted at that meeting and others were finalized by a Commission appointed for that task.)

/s/ RE Howard Donahoe
Stated Clerk, PNW

APPENDIX R

REPORT OF THE THEOLOGICAL EXAMINING COMMITTEE TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA June, 2013

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 30-question 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 one examination. On December 21, 2012, we examined Teaching Elder Stephen Estock for Christian Education and Publications (CEP). All areas of TE Estock's exam were sustained and unanimously approved by the committee.

MINUTES OF THE GENERAL ASSEMBLY

TE Estock expressed two reservations to the Standards in regard to recreation on the Sabbath and the use of images for teaching purposes—both of which have been previously communicated to his presbytery.

The Committee was unanimously delighted with TE Estock and would like to commend him to the Assembly as one whose gifts and experiences will equip him faithfully to serve the denomination through CEP.

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,
RE Terry Eves, Chairman

TE Guy Richard, Secretary

APPENDIX S

ATTENDANCE REPORT FORTY-FIRST GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Ascension			
Beaver Falls, PA	Christ	Larry Elenbaum	
Butler, PA	Westminster	Walt Coppersmith	Towner Scheffler
		Dan Ledford	
DuBois, PA	Grace Reformed	Derek Miller	
Ellwood City, PA	Berean	Bruce Gardner	
Erie, PA	West Erie	Marc Miller	Ken Peterson
Harrisville, PA	Rocky Springs	Scott Fleming	
Industry, PA	Fairview Reformed	Richard Raines	Paul Fowler
		Jeffrey Zehnder	
Volant, PA	Christ CovFellshp	Jeremy Coyer	
	Hillcrest	Stephen Tipton	Steven Morley
			Jay Neikirk
		Earl Fair	
Blue Ridge			
Charlottesville, VA	Grace Community	Tag Tuck	
		Don Ward Jr.	
Christiansburg, VA	Providence	Brian Waters	
Draper, VA	Draper's Valley	Bob Davis	
		Roland Mathews	
Floyd, VA	Harvestwood Cov	Theo van Blerk	
Forest, VA	Mercy	Rob Edwards	
Harrisonburg, VA	Covenant	Tim Frost	
Pulaski, VA	Proclamation	Charlie Nall	
Roanoke, VA	Christ the King	John Dowlen	Bob Saville
		Ed Dunnington	
	Westminster	Kyle Ferguson	
Winchester, VA	Eagle Heights	Clenton Ilderton	
		Stan Armes	
		Shawn Slate	
		Andy Wood	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Calvary			
Abbeville, SC Anderson, SC	New Hope	John Fastenau	Pat Hodge
	Living Hope Norris Hill	Brett Barbee Mark Horne	
Central, SC Clemson, SC	Keowee	Ronald Hughes	Steve Dickey Will Huss
	Clemson	Matthew Icard David Sinclair Sr.	
Clinton, SC	Westminster	Jim Roberts	Jim Edwards Collie Lehn Kim Conner
Conestee, SC Cross Hill, SC Easley, SC Fountain Inn, SC Greenville, SC	Reedy River	Chip Jones, Jr.	Mark Cook Tom Sevcik William Hill Tommy Thomas Trip Lehn Michael Swart Shamgar
	Liberty Springs	Matthew Stevens	
	Covenant	Larry Ferris, Jr.	
	Fairview	Peter Spink	
	Calvary	Mike Cuneo	
		Decherd Stevens	
	Downtown	Brian Habig Jake Patton Stacey Cox	
McDowell		Jim Stephenson	Jay Vaughn
	Mitchell Road	Curtis DuBose Andy Lewis Mark Reed	Dean Anderson Derek Wells
	Redeemer	Corey Pelton J.P. Sibley	David Bragdon Mel Duncan Al Wills Ward Bursley Geoff McDowell Tony Culbertson Jimmy Walters Jr. Terry Richards Mike Mahon Ken Porter
	Second	Richard Phillips Robert Spears Seth Starkey	
	Shannon Forest	Mark Auffarth Jason Cornwell	
Greenwood, SC	Greenwood	Archie Moore, Jr.	
Greer, SC Laurens, SC	Fellowship	Marty Martin	Terry Richards Mike Mahon Ken Porter
	Friendship	Robert Cathcart Jr.	
Moore, SC Newberry, SC Reidville, SC Roebuck, SC	Center Point	Ray Hellings Sr.	Charles Bradley EC Burnett Frank Griffith Butch Rambish
	Smyrna	Scott Hill	
	Reidville	Todd Buchner	
	Mount Calvary	David Sanders Richard Thomas	
Seneca, SC	Roebuck	Ray Bobo	
	Crossgate	Tom Musselman	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Calvary (continued)			
Simpsonville, SC	Christ Community	Paul Sanders Roger Sowder	Tom Davies Roy Liddell
	Palmetto Hills Woodruff Road	Joseph Franks, IV Scotty Anderson Dan Dodds Berti Kona Carl Robbins	John George George Hopson Bill Mayfield
Spartanburg, SC	Trinity	Andrew Dionne	David Hyslop David Wolff
		John Boyte, Jr. Crowell Cooley Tom Ellis David Fisk J.R. Foster, Jr. Rod Mays Jim O'Brien Benjamin Shaw Timothy Udouj	
Catawba Valley			
Charlotte, NC Concord, NC Denver, NC Mooresville, NC	Prosperity Providence Lakeshore Harbor Shearer	Berry Stubbs Mark Weathers Jeff Morrison Wes James Brandon Meeks Steve Stout	
Mount Ulla, NC Stanley, NC	Back Creek First	Bill Thrailkill Scott Deneen	Jim Tilley
		Sid Druen Roger Dye	
Central Carolina			
Albemarle, NC Charlotte, NC	Second Street Christ Central Cross Park Hope Community	John Black Howard Brown Jordan Olshefski Matt Guzi Matt Ham Mark Upton	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Central Carolina (continued)			
Charlotte, NC, contd.	Sovereign Grace	Bill Barclay Sean McCann	Tom Queen
	Uptown	Wes Andrews Tom Hawkes Michael Kruger	
Ellerbe, NC Fayetteville, NC	First	Stan Layton	Timm Dazey
	Cross Creek	Bill Bivans Josh Owen	Miguel del Toro Walter Parrish III
	Providence	Irfon Hughes Andy Webb	David Olson
Locust, NC	Carolina	James Almond Michael Cannon Jr.	
Matthews, NC	Christ Covenant	Andrew Holbrook	Jeff Clayton
		Mike Ross	Steve Halvorson
		Gabe Sylvia Jr.	Flynt Jones Jim Sutton
Monroe, NC Prague, Rockingham, NC Southern Pines, NC Waxhaw, NC	Ch of the Redeemer	Dean Faulkner	Derly Cothron
	Faith Community	Phil Davis	
	Covenant PCA	Joe Arnold	
	Sandhills	Kevin Skogen	Bill Crisp
	Grace Community	Harrison Spittler	
		Chris Brock Douglas Kelly Rick Trott	
Central Florida			
Eustis, FL Homosassa, FL Lake Mary, FL Lecanto, FL	New Hope	Richard Burguet	
	Nature Coast Comm	Brad Bresson	
	River Oaks	David Camera	
	Seven Rivers	Ray Cortese Adam Jones	
Maitland, FL Orlando, FL	Orangewood	Jeff Jakes	
	Christ Community	John Gullett	
	Christ Kingdom	Scott Puckett	
	Lake Baldwin	Mike Aitcheson Mike Tilley	
	St. Paul's University	Frank Cavalli Mike Osborne Matthew Ryman	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Central Florida (continued)			
Ormond Beach, FL	Coquina	Neal Ganzel Jr.	Wolf Unger Harry Watt
Port Orange, FL	Spruce Creek	Jeff Birch	
Vero Beach, FL	Christ the King		Zach Aills
Winter Springs, FL	Willow Creek	Kevin Labby	
		Ande Johnson Burk Parsons R.C. Sproul Kevin Struyk	
Central Georgia			
Albany, GA	Northgate	Richard Smith Jr.	Jeremiah Pitts
Eatonton, GA	Lake Oconee		Tommy Evans
Forsyth, GA	Dayspring	Dean Conkel	
Macon, GA	First	Eric Ashley John Kinser	Don Blackburn Mike Peed Ashley Royal
	North Macon	Hunter Stevenson	
Milledgeville, GA	Covenant		David Gillespie Doug Pohl
Perry, GA	Perry	Parker Agnew	
Tifton, GA	New Life	Samuel Maves	
Valdosta, GA	Grace Community	Jim Danner	Tim Pate
Central Indiana			
Indianapolis, IN	Grace Redeemer	Dave McKay Pat Hickman Jamie MacGregor	Billy McQuade Nathan Partain
Muncie, IN	Westminster	Gary Cox Kristofer Holroyd	
Richmond, IN	Christ		Jon Ford
Chesapeake			
Aberdeen, MD	Living Hope	Donald Dove	
Abingdon, MD	New Covenant	Andrew Gretzinger	
Annapolis, MD	Evangelical	Bob Borger Greg Doty Bruce O'Neil	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Chesapeake (continued)			
Baltimore, MD	Aisquith	Robert Bell John Ceselsky	
	Inverness	Bob Dillard Jr.	
	Loch Raven	David Milligan	
Davidsonville, MD	Grace Evangelical	Steve Meyerhoff	Ronald Burns
Lutherville, MD	Valley	Chris Donnelly Fowler White	
Marriottsville, MD	Chapelgate	Patrick Allen Mike Khandjian	Ed Wright
Millersville, MD	Severn Run Evangl	Arch Van Devender	Douglas Johnson Timothy Persons
Pasadena, MD	Pasadena Evangl	Tom Wenger	
	Severna Park Evangl	Brian LoPiccolo	
Relay, MD	Grace Reformed	Daniel Broadwater	
Stevensville, MD	Safe Harbor	Todd Williams	
Timonium, MD	Timonium	Nicholas Ganas Ben Taylor, Jr.	
		Daniel Iverson, III Michael Stephan Larry Trotter	
Chicago Metro			
Chicago, IL	Covenant	Aaron Baker David Salsedo Jeff Schneider David Williams	
Elgin, IL	Westminster		Brent Stutzman
LaGrange, IL	Trinity		
Roselle, IL	Spring Valley	Don Johnson	
Winnetka, IL	Grace	Jason Little Wes Neel	
		Ted Powers Paul Taylor III	
Covenant			
Cleveland, MS	Covenant	Michael Hart	
Columbus, MS	Main Street	Chad Watkins	
Conway, AR	Christ	Kevin Hale	
Cordova, TN	Grace Community	Nathan Tircuit	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Covenant (continued)			
Corinth, MS	Trinity	Sam McDonald	
Eads, TN	Hickory Withe	Doug Barcroft	
Fayetteville, AR	Covenant	Stephen Atkinson Ken Hargis, Jr. Paul Sagan	John Redwine
Germantown, TN	Riveroaks Reformed	William Spink Jr.	
Greenwood, MS	Westminster	Richard Owens	
Hernando, MS	Christ Covenant	Clint Wilcke	Bob Barber
Hot Springs, AR	Covenant	Marc Scheibe	
Houston, MS	Houston	Don Locke	
Indianola, MS	First	Eric Zellner	Q. Davis Jr.
Jackson, TN	Covenant	Kevin Chiarot	
Memphis, TN	Independent	Ed Norton Parker Tenent	
Olive Branch, MS	Christ at Olive Br	Robert Browning	
Oxford, MS	Christ at Oxford College Hill	Curt Presley III Alan Cochet	
Rogers, AR	Trinity Grace	Chris Miller	
Siloam Springs, AR	Redeemer	Ted Wenger	
Starkville, MS	Grace	Bill Heard	
Tupelo, MS	Lawndale	Bill Bradford Andy Coburn	
Union City, TN	Grace	Billy McGarity	Jim Needham
Water Valley, MS	First	Harold Spraberry Trey Bunderick Andrew Flatgard Tom Mirabella Les Newsom Jay Outen Jason Sterling	
Eastern Canada			
Sydney, NS	Westminster Bible	Michael Butterfield	
Toronto, ON	Grace Toronto	Kyle Hackmann	
Eastern Carolina			
Carrboro, NC	Grace Community	William Sofield	
Cary, NC	Peace		Randy Berger Jonathan Mitchell
Chapel Hill, NC	Christ Comm		Rick Gervais

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
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Eastern Carolina (continued)

Durham, NC	Ch of Good Shepherd	Christopher Garrett	
Fuquay-Varina, NC	Grace	Sam Brown	
Goldsboro, NC	Antioch	Kelley Buffaloe	
Jacksonville, NC	Harvest	Grant Beachy	
Morrisville, NC	Trinity Park	Corey Jackson	
Raleigh, NC	Midtown Comm	Jay Denton	
	Redeemer	Lindsey Williams	
		Brad Rogers	
		Daniel Seale	
Winterville, NC	Christ	David Osborne	
		Andy Jones	
		Daniel Mason	

Eastern Pennsylvania

Center Valley, PA	Cornerstone	Jim Lovelady	
Emmaus, PA	West Valley	Jim Powell	
Scranton, PA	Hope	Stephen Wilson	
Warminster, PA	Christ Covenant	Mark Herzer	
Willow Grove, PA	Calvary	Rick Tyson	
		John Burch	
		David Green	

Evangel

Anniston, AL	Faith	Erik McDaniel	
Birmingham, AL	Briarwood	Frank Barker Jr.	Doug Haskew
		Tom Cheely	Matt Moore
		Mark Cushman	Bert Mullis Jr.
		Lynn Downing	Tommy Saunders
		Howard Eyrich	Hadden Smith
		Dave Matthews	Bob Sproul Jr.
		Beau Miller	Lamar Thomas
		Harry Reeder III	
		Brad Taylor	
	Cahaba Park	Murray Lee	Oscar Price
	Covenant	Bill Boyd	Tom McKnight
		Marty Crawford	
		Danny Giffen	
		Bill Hay	

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City/State	Church	Teaching Elder	Ruling Elder
Evangel (continued)			
Birmingham, cont'd	Faith	Alan Carter Martin Wagner	
	Oak Mountain	Bob Flayhart Tom Patton III Greg Poole	
	Red Mountain	Tom Cannon Adam Young	Miles Gresham John Pickering
Hoover, AL	Cross Creek	Chris Peters	
Moody, AL	Lake Crest	Thomas Joseph	
	Community	Burt Boykin Jr. Quinn Hill	
Pleasant Grove, AL	Pleasant Grove	Jim Maples	
Rainbow City, AL	Rainbow	Robbie Hendrick	
Trujillo Alto, PR	Iglesia La Travesía	Ronnie Garcia	
Trussville, AL	Christ	James Dickson	
		Andy Wyatt	
		Joe Dentici Todd Gothard Matthew Terrell	
Fellowship			
Chester, SC	Trinity	Richard Wheeler	Joe Branham Sr. Don Wood Jr.
	Zion	Al Ward Jr.	
Clover, SC	Bethel	John Gess	Frank Falls
	Christ Ridge	Michael Dixon	Tom Neagle
Gaffney, SC	Salem	Toby Pope	
Lake Wylie, SC	Scherer Memorial	Aaron Morgan	Joseph Glenn
McConnells, SC	Olivet	Chip McArthur Jr.	Lee Summerville
Rock Hill, SC	Westminster	Sheldon MacGillivray	Bill Cranford Jr.
		Shelton Sanford III	Larry Loftis Ron Norman John Robinson
Van Wyck, SC	Trinity	Dieter Paulson	
	Filbert	David Hall	Robert Allison
York, SC		Wallace Tinsley Jr.	Dan Hall
	Temple	Bob Sprinkle Jr.	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Georgia Foothills			
Alpharetta, GA Athens, GA	Open Door Comm Redeemer	Joshua Cho Hal Farnsworth John Larson	Matt Siple
Blairsville, GA Buford, GA	Grace East Lanier Comm	Jon Jacobs Charles Godwin	Dwight Walters David White Marty Moore Jack Sweeney Gordon Wells
Chestnut Mtn, GA	Chestnut Mountain	Dee Hammond Ben Phillips	
Clarkesville, GA Duluth, GA	Christ Old Peachtree	Hobie Wood Alan Johnson Mike Sloan	Bruce Breeding Dan Wykoff
Lawrenceville, GA	Ivy Creek	Charles Garland Buck Rogers Kellett Thomas	Richard Dolan Paul Kooistra Jr.
Lilburn, GA Loganville, GA Watkinsville, GA	Parkview Monroe Faith	Ronald W. Clegg Jeff Morgan Steven Brooks Bob McAndrew Jr. Justin Clement Parker James Woody Lajara Bruce Owens Roy Taylor Jr.	Joel Mulkey
Grace			
Brookhaven, MS Centreville, MS Crystal Springs, MS Gulfport, MS	Faith Thomson Memorial First	Russ Hightower Eric Greene Jim Shull	Bob Lee
Hattiesburg, MS		Guy Richard	Phillip Shroyer
Heidelberg, MS McComb, MS Waynesboro, MS	Woodland Heidelberg New Covenant Waynesboro	Knox Baird Sean Lucas Joe Steele III Hugh Acton Lane Stephenson Allen Stanton	Frank Aderholdt Jr. Bill Stanway
		Jack Chinchin	

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City/State	Church	Teaching Elder	Ruling Elder
Great Lakes			
Bad Axe, MI	First	Elliott Pinegar	
Fenton, MI	Tyrone Covenant	James Mascow	Rick Berry
Midland, MI	Christ Covenant	Dave Sarafolean	Wes Reynolds
Traverse City, MI	Redeemer	Dan Millward	
		Jason Helopoulos	
Gulf Coast			
Crestview, FL	Grace Redeemer PCA	David Young	
Fairhope, AL	Eastern Shore	Pat Davey	Mike McCrary
Ft. Walton Beach, FL	Westminster	Bill Tyson	Jim Richardson
Gulf Shores, AL	Grace Fellowship	Rick Fennig	
Milton, FL	Westminster	Bob Hornick	
Mobile, AL	Grace Community	Scott Moore	
Niceville, FL	First	Joe Grider	
Panama City, FL	Covenant	Cory Colravy	
Pensacola, FL	McIlwain Memorial	Rob Looper	Tom Swaim
Tallahassee, FL	CenterPoint	Jonathan Robson	
	Wildwood		Ben Brown
		Lanier Wood	
Gulfstream			
Boca Raton, FL	Spanish River	Tommy Kiedis	Ron Tobias
		Dan Myers	
Delray Beach, FL	Seacrest Boulevard	Jay Forester	
		Randy Patterson	
Lake Worth, FL	Lake Osborne	Omar Ortiz	
Stuart, FL	Grace	Bernie van Eyk	
	Treasure Coast	David Richardson	
Wellington, FL	Wellington	Peter Bartuska	
Heartland			
Kansas City, MO	Christ	Andrew Barnes	
Olathe, KS	New Hope	Jim Baxter	
Wichita, KS	Heartland Community	Rick Franks	
		George Granberry III	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Heritage			
Dover, DE	Grace	Kenny Foster	
Easton, MD	Shore Harvest	Dale Kulp	
Hockessin, DE	Berea	Mark Doherty	
Kemblesville, PA	Cornerstone	David Strumbeck	Bruce Boone Jules Paoli
Lewes, DE	New Covenant	Robert Dekker	
Middletown, DE	Stone's Throw		Henry Winchester
Newark, DE	Evangelical	Jay Harvey III	Todd Metzler
Wilmington, DE	Faith	Thomas Harr	
		Rick Gray	
Houston Metro			
Houston, TX	Christ the King	Clay Holland	
Katy, TX	Christ	Fred Greco	David Morris
		Duncan Rankin	Robert Stacey
Lufkin, TX	Covenant	Mark O'Neill	
Pearland, TX	Faith Community		Richard Arbaugh
Spring, TX	Spring Cypress	Dave Muntsinger	
Sugar Land, TX	Redeemer Sugar Land	Bradley Wright	
The Woodlands, TX	Grace	Kyle Bobos	Danny McDaniel
		David Wilcher	
Webster, TX	Bay Area	Ron Dunton	
		Blake Arnoult	
		Jim Bland III	
Illiana			
Carbondale, IL	Grace	Curran Bishop	
Edwardsville, IL	Providence	Aaron Myers	Jerry Koerkenmeier
		Jared Nelson	
Marissa, IL	Marissa	James Ryan	
Owensboro, KY	Christ	John Birkett	
Waterloo, IL	Concord	Will Hesterberg	
Iowa			
Des Moines, IA	Redeemer	Wayne Larson	
Iowa City, IA	One Ancient Hope	Ian Hard	
		Michael Langer	

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City/State	Church	Teaching Elder	Ruling Elder
Iowa (continued)			
Ledyard, IA	Bethany Evangl/Ref	Tim Diehl	
North Liberty, IA	Hope Evangelical	Jeff De Boer	
Orange City, IA	Harvest Community	James Hakim	
		Larry Doughan	
James River			
Chesapeake, VA	Crosswater	David Dickson Dan Kerley	
Chester, VA	Centralia	Dan Lipford	
Fredericksburg, VA	New Life in Christ	Gordon Duncan Douglas Kittredge	Larry Plating
Hampton, VA	Calvary Reformed	Jeff Ferguson	Dave Mericle
Hopewell, VA	West End West Hopewell	Eddie Reed Jr.	Pat Maddox
Mechanicsville, VA	Knox Reformed	Clyde Bowie	Jimmey Rudkin Jr.
Midlothian, VA	Sycamore	John Casteel Harry Long Frank Matthews	
Norfolk, VA	Trinity	Jack Howell	
Richmond, VA	All Saints Reformed N'side Ch of Richm Stony Point Ref West End	Dennis Bullock Matt Lorish	Rick Trumbo
Stafford, VA	Hope of Christ	Joe Brown Leonard Bailey	Dan Carrell Rick Gensimore Rich Leino
Suffolk, VA	Westminster Ref	Ruffin Alphin	
Virginia Beach, VA	Eastminster New Covenant New Life	David Zavadil Jeff Elliott Ken Christian Wally Sherbon Jr.	Blair Allen
Williamsburg, VA	Grace Covenant	Dennis Griffith Camper Mundy Jr.	
		Ben Robertson Peter Rowan Rob Wootton	
Korean Capital			
Towson, MD	Calvary	Hansoo Jin	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Korean Central			
Glenview, IL	First Korean	Sun Sik Park	
Vernon Hills, IL	Highland Korean	Luke Kim	
		Seung Jae Lim	
Korean Eastern			
State College, PA	State College Korean	Jonathan Kim	
Warminster, PA	Korean Saints	Sang Park	Marcus Yoo
Korean Northeastern			
		Hoochan Paul Lee	
Korean Southeastern			
Atlanta, GA	New	Bill Sim	Andy Shim
Charlotte, NC	Korean	Sung Kyun Na	
Ft. Walton Beach, FL	FWB Intnat'l Comm	Joshua Jea	
Norcross, GA	Siloam Korean	Billy Park	
Orlando, FL	Orlando Korean	Jae Lee	
Metro Atlanta			
Atlanta, GA	Atlanta Westside ChristChurch Ch of the Redeemer	Carson Pittman Dave Lindberg James Brock Ewan Kennedy Mike Sanders Scott Armstrong Bryan Buck	Michael Vestal
	City		
	Intown Community Village Westminster	Matthew Armstrong Aaron Messner	Jim Wert Ken Rolston John White Jr.
Fayetteville, GA	Covenant Redemption Fellshp	Jamie Lambert Stephan Cobbert	
Johns Creek, GA	Perimeter	Zach Bradley Bob Cargo Bob Carter Charles Hooper Jr. Randy Pope	Dan Case

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City/State	Church	Teaching Elder	Ruling Elder
Metro Atlanta (continued)			
Johns Creek, cont'd	Perimeter, cont'd	Randy Schlichting Jerry Schriver Monte Starkes Jeff Summers Chip Sweney Jr.	
Peachtree City, GA	Carriage Lane	Doug Griffith Timothy Gwin Dale Zarlenga	Brian Cochrum Greg Rosser
Smyrna, GA	Crosspoint	Jim Moon Jr.	
Stockbridge, GA	The Rock	Chad Bailey	Patrick Pulliam
		Al LaCour III	
Metropolitan New York			
Bridgewater, NJ	Grace Community	Tim Locke	
Greenwich, CT	Grace	Brandon Farquhar	
Hoboken, NJ	Redeemer Hoboken	Tony Hinchliff	Glenn Miles
Lawrenceville, NJ	Hope	David Rowe	
Long Island City, NY	Queens	David Ellis Jon Storck	
Montclair, NJ	Redeemer	Erik Swanson Daniel Ying	
Nanuet, NY	All Souls Comm	William Reinmuth	
New York, NY	Emmanuel Redeemer	Scott Strickman Aaron Bjerke Tim Keller Edward Sirya	William Gough Bruce Terrell
Oyster Bay, NY	North Shore Comm	John Yenchko	
Short Hills, NJ	Covenant	Donald Friederichsen	
Teaneck, NJ	Grace Redeemer	Joshua Desch	
		Al Barth	
Mississippi Valley			
Bailey, MS	Bailey	Eric Mabbott	
Byram, MS	Grace	Roger Collins	
Delhi, LA	Delhi	Paul Lipe	Troy Richards
Jackson, MS	First	Ligon Duncan, III David Felker Billy Joseph, III Ralph Kelley David Strain	Alan Futvoye Sam Hensley Bill May Robert Mims Bill Moore Bill Stone, Jr.

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Mississippi Valley (continued)			
Jackson, cont'd.	North Park	Chris Wright	
	St. Paul	Robert Hill	
	Trinity	Kenneth Pierce	
Kosciusko, MS	First	Phillip Palmertree	
Learned, MS	Lebanon	Rick Holbert	
Louisville, MS	First	Scott Phillips	Mike Triplett
Macon, MS	Macon	Ricky Glenn	
Madden, MS	Carolina	Perry McCall	
Meridian, MS	Northpointe	Gavin Breeden	
		Bob Schwanebeck Jr.	
Ridgeland, MS	Highlands	Bradford Mercer	Scott Jones
		Wilson Shirley	Ford Mosby
		Joseph Wheat III	Kevin Russell
	Pear Orchard	Carl Kalberkamp Jr.	Neil Barnes
			Rod Russ III
Vicksburg, MS	Westminster	Scott Reiber	
Yazoo City, MS	First	Sam Smith	
	Second	David Gilbert	Will Thompson
		Jim Baird	
		Jeff Jordan	
		Mark Lowrey Jr.	
		Fred Marsh	
		Elbert McGowan Jr.	
		Guy Waters	
Missouri			
Ballwin, MO	Twin Oaks		Terry Jones
			John Myers
			Charlie Troxell
			Carl Gillam
Chesterfield, MO	Chesterfield		
Columbia, MO	Christ Our King	Timothy LeCroy	
	Redeemer	Ryan Speck	
Owensville, MO	Redm Grace Fellshp	Tim Herrera	
St. Louis, MO	Cornerstone	Aaron Hofius	
	Covenant	John Pennylegion	
	Kirk of the Hills	Michael Kennison	John Tubbesing
		Mark Kuiper	
	Memorial	George Stulac	
	Providence Ref	Jeff Meyers	
	Resurrection	Christopher Smith	

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City/State	Church	Teaching Elder	Ruling Elder
Missouri (continued)			
Wildwood, MO	Heritage	Jesse York	
		Seima Aoyagi Jacob Bennett Wilson Benton Jr. Mark Dalbey Ross Dixon Stephen Estock William Yarbrough	
Nashville			
Columbia, TN	Zion	Paul Joiner Chad Middlebrooks	
Cookeville, TN	Grace	Andrew Berg Caleb Cangelosi	
Franklin, TN	Christ Community Cornerstone	Tony Giles Nathan Shurden	Greg Wilbur John Pink
Goodlettsville, TN	Faith		
Murfreesboro, TN	Trinity	Brandon Eggar David Filson Ken Leggett Scott Sauls	Paul Richardson
Nashville, TN	Christ		
	Covenant	Jim Bachmann Matthew Bradley Wayne Herring Nathan McCall	Jack Watkins
Tullahoma, TN		Len Hendrix, Jr.	Frank Wonder
		Andrew Boswell Jr. Drew Martin Charles McGowan Marvin Padgett Jr. Kevin Twit	
New Jersey			
Allenwood, NJ	Calvary		Ric Springer
Cherry Hill, NJ	Covenant	Rick Perrin	
Glassboro, NJ	Mercy Hill	Phil Henry	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
New Jersey (continued)			
Mount Laurel, NJ	Evangelical Village	Matthew Fisher Ted Trefsgar, Jr.	John Mardirosian Jack Lane
Ventnor, NJ	New City Fellowship of Atlantic City	Santo Garofalo Jim Smith	
New River			
Hurricane, WV Morgantown, WV Pliny, WV	Redeemer Mercy Pliny	Barrett Jordan Curtis Stapleton Brett Cost	Barry Sheets
New York State			
Duanesburg, NY Penfield, NY Queensbury, NY Schenectady, NY Wellsville, NY	Reformed Grace Redeemer Reformed First Presbyterian	Kenneth McHeard Ned Suffern Larry Roff Tom Kristoffersen John Vance	Chris Holdridge Kirk Phillips Keith Austin
North Florida			
Gainesville, FL Jacksonville, FL	Faith Christ Ortega Westminster	Kyle Kockler Dave Abney Keith Dickerson John Sittema Dave Burke Stephen Jennings	Art Fox Bob Moore Herman Gunter IV
Live Oak, FL Middleburg, FL	Community Pinewood	Randy Wilding J.D. Funyak Ben Harris Russell Jeffares Ren Zepp	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
North Florida (continued)			
St. Johns, FL	Cross Creek	Paul Kalfa	
		Jim Huster Jonathan Jones Steve Lammers Tommy Park, Jr.	
North Texas			
Amarillo, TX	Redeemer	Christopher Thomas	
Anna, TX	Grace and Peace	Matthew Wood	
Dallas, TX	Bethel	Anton Heuss	
	Cristo Rey	Joshua Geiger	
	New St. Peter's	Aaron Morris	
	Park Cities	Jeffrey White	Brad Bradley Cub Culbertson Jr. Rick Owens Bill Thomas Steven Vanderhill
Denton, TX	Denton	David Wilson	
DeSoto, TX	Christ the King	Patrick Lafferty	
Edmond, OK	Redeemer	Pete Hatton	
Flower Mound, TX	Christ	John Canales	William Peck
		Jahaziel Cantu	
Fort Worth, TX	Fort Worth	Darwin Jordan	
Frisco, TX	Christ Community	Jamie Peterson Sr.	
Gordonville, TX	Sherwood Shores Chpl	David Frierson	
Harker Heights, TX	Hill Country PCA	Lou Best	
		Adam Viramontes	
McKinney, TX	Redeemer	Rolf Meintjes	
Midland, TX	Providence	Peter Dietsch	
Norman, OK	Christ the King	Mike Biggs	
Oklahoma City, OK	City	Bobby Griffith Jr.	
Owasso, OK	Trinity	Blake Altman	
Richardson, TX	Town North	David Rogers	
Southlake, TX	Lakeside	David Boxerman	
Stillwater, OK	Grace	Jonathan Dorst	
Tulsa, OK	Christ	Jeremy Fair	
	RiverOaks	Ricky Jones	
Tyler, TX	Fifth Street	Steven Simmons	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
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North Texas (continued)

Keith Berger
 Charles Cobb Jr.
 Brent Corbin
 David O'Dowd
 Paul Settle
 Daniel Smith

Northern California

Citrus Heights, CA	Coram Deo		Chad Hertzell
Fresno, CA	Sierra View	Brad Mills Brian Peterson	
Layton, UT	Grace	Don Krafft	
Palo Alto, CA	Grace	Luke Brodine Robert Crossland David Jones	
Salt Lake City, UT	City	Mark Peach	
San Luis Obispo, CA	Trinity	Jon Medlock	
Sonoma, CA	Faith	Tim Christenson	
		Bryce Hales Chris Robins	

Northern Illinois

Champaign, IL	All Souls	Dave Thomas Jr.	
Forreston, IL	Forreston Grove	Jeremy Cheezum	
Freeport, IL	Grace Fellowship	Justin Coverstone	Fred Winterroth
Hanna City, IL	Hanna City		
Normal, IL	Christ	David Keithley Bob Smart	
Paxton, IL	Westminster	Steve Jones	
Peoria, IL	Redeemer	Mark Henninger	

Northern New England

Manchester, NH	Ch of Redm/Manches	Jonathan Taylor	
Nashua, NH	Christ	Jason Wakefield	
St. Albans, VT	Trinity	Seth Anderson	
Westbrook, ME	Christ the Redeemer	David Stewart	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Northwest Georgia			
Canton, GA	Cherokee		James Friday
Carrollton, GA	King's Chapel	Andrew Hendley	
Douglasville, GA	Chapel Hill	Thomas Myers	
	Grace	Clif Daniell	
Marietta, GA	Christ	Legree Finch Jr.	Tom Bryan Andrew Goodwin
	Hope		George Calvert
Powder Springs, GA	Midway	David Hall	Scott Peterson
		Joel Smit	Wes Richardson
Smyrna, GA	Smyrna		Kevin Nichols
Summerville, GA	First	Gregory King	
Ohio			
Akron, OH	Faith	Mark Scholten	George Caler
Cleveland-Parma, OH	Pleasant Valley	Jeffrey Fartro	
Dublin, OH	Northwest	James Kessler	
		Dave Schutter	
Hudson, OH	Grace	Rhett Dodson	
		Edward Morris	
	Redeemer	Scott Wright	Mark Van Drunen
Medina, OH	Harvest	David Wallover	Dave Beard
		Blair Smith	
Ohio Valley			
Centerville, OH	South Dayton	Mark Cary	
Cincinnati, OH	New City	Josh Reitano	Brian Ferry
Covington, KY	Grace and Peace	Lee Veazey	
Hamilton, OH	Living Hope PCA	Chad Grindstaff	
Lexington, KY	Tates Creek	Robert Cunningham	Ronald Whitley
Louisville, KY	Redeemer	Dave Dively	Arne Keister
Ludlow, KY	Trinity		Shay Fout
Mason, OH	N. Cincinnati Comm	Michael Craddock	
		Walter Wood Jr.	
Middlesboro, KY	Grace Fellowship Middl	Don Aven	
		Larry Hoop	
		Doug Hoover	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Pacific			
Bakersfield, CA	Covenant	Randy Martin	
Glendale, CA	Calvary	Philip George	
Los Angeles, CA	Pacific Crossroads	Marshall Brown	
		Rankin Wilbourne	
N. Las Vegas, NV	City-Wide Redeemer	Keith Robinson	
Ojai, CA	Christ Ch Ventura	Roy Bennett	
Santa Barbara, CA	Christ	Kyle Wells	Bob Nisbet
		Richard Hivner, Jr.	
Pacific Northwest			
Bellevue, WA	Bellewood	John Rantal	
Bellingham, WA	Christ	Nate Walker	
Eugene, OR	Cascade	Kyle Parker	Norm Pendell
Issaquah, WA	Covenant	Eric Irwin	
		Luke Morton	
Newberg, OR	Chehalem Valley	E.C. Bell	
Poulsbo, WA	Liberty Bay		John Thomas Sr.
Seattle, WA	CrossPoint	Nate Hitchcock	
		David Richmon	
	Grace		Howie Donahoe
	Hillcrest	Matt Bohling	
Tacoma, WA	Faith	Rick DeMass	Paul Darby
		Jerid Krulish	Jim Price
		Rob Rayburn	
	Resurrection	David Scott	
Woodinville, WA	Exile	Sy Nease Jr.	
		Brant Bosserman	
Palmetto			
Aiken, SC	New Covenant	Todd Weedman	
Alcolu, SC	New Harmony	Michael Brown	
Bluffton, SC	Grace Coastal	Sam Joyner Jr.	
Chapin, SC	Chapin	Jack Carmody	
Charleston, SC	Church Creek	John Olson	Rob Moller
			David Walters Sr.
	Redeemer	Craig Bailey	
Columbia, SC	Covenant	Eric Dye	Kevin Bolen
	Eau Claire	Tim Burden	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Palmetto (continued)			
Columbia, cont'd.	Northeast St. Andrews	John Ropp Jr. Paul Poynor III Adam Williams	Bob Bryant Bryan Clifton DuPree McKenzie
Hartsville, SC	Hartsville	David McIntosh Jr.	
Hilton Head Isl, SC	Hilton Head	William McCutchen	
Irmo, SC	Faith	Karl McCallister	
Lexington, SC	Covenant Comm Lexington	Andrew Newell Clay Werner	
Manning, SC	New Covenant	Marcus Van Vlake	
Mount Pleasant, SC	Eastbridge	Ron Steel	
Myrtle Beach, SC	Faith Surfside	Ted Ragsdale Justin Woodall	James Lewis Jr.
New Zion, SC	Sardinia	Robert Jolly	
Orangeburg, SC	Trinity	Sean Sawyers	
Park Circle, SC	Two Rivers	Phil Stogner Jr.	John Hildreth
Salters, SC	Union	Marty Hodge	
Summerville, SC	Oakbrook Comm	Mark Turner	
Sumter, SC	Westminster	Stuart Mizelle	
Winnsboro, SC	Lebanon		Bobby Caldwell Danny Caldwell
		Bill Barton Jr. Igou Hodges Jon Payne Jim Riley Jr. William Schweitzer Ron Shaw Bob Slimp	
Philadelphia			
Glenside, PA	New Life	David Goneau Sean Roberts Terry Traylor	
Philadelphia, PA	Korean United liberti Fairmount	Scott Crosby Glenn McDowell	Yong Ki Min
	Pilgrim Tenth	Erik Larsen Bruce McDowell Will Spokes	
		Greg Hobaugh	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Philadelphia Metro West			
Boothwyn, PA	Reformed	Dwight Dunn	
Bryn Mawr, PA	Proclamation		Gerald Kunze
Coatesville, PA	Olive Street	Dale Van Ness	Eric Vannoy
Conshohocken, PA	Christ The King	Tom Keene	
Harleysville, PA	Covenant	John Muhlfeld	
Pottstown, PA	Grace & Peace	Bill Mayk	
West Chester, PA	Reformed	Stan Gale	
		Dave Garner	
Piedmont Triad			
Jamestown, NC	Friendly Hills	Nathan Kline	David Casanega
Kernersville, NC	Grace	Randy Edwards	
Lexington, NC	Meadowview Ref	Chris Bitterman	Dempsey Essick
		Francis Smith	Jesse King
			Robert Spaugh
Winston-Salem, NC	Hope	Clyde Godwin	
		David Speakman	
	Redeemer	Josh Kwasny	
	Salem	Ben Milner	
Yadkinville, NC	Redeemer Yadkin V	Mark Brown	
		Brian Deringer	
Pittsburgh			
Bovard, PA	Laurel Highlands	Adrian Armel	
Johnstown, PA	Trinity	David Karlberg	
Leechburg, PA	Kiski Valley	Allan Edwards	Tom Marshall
Ligonier, PA	Pioneer	David Kenyon	
Monroeville, PA	Grace Reformed	Richard Lang	
	New Covenant		Jeff Owen
N. Huntingdon, PA	Calvin	Aaron Garber	
Pitcairn, PA	Presbyterian	David Schweissing	
Pittsburgh, PA	City Reformed	Rob Gray	
	First Reformed	Jim Spitzel	Stanley Jenkins
	Grace & Peace	Sam DeSocio	
Robinson Tnshp, PA	Providence	Mitchell Haubert	Denny Baker
		Ray Heiple Jr.	Jim Stuart
Scottsdale, PA	Pilgrim	Chris Malamisuro	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Pittsburgh (continued)			
Washington, PA Wexford, PA	Washington Covenant Comm	Don Waltermeyer Jr. Jonathan Price Derek Bates Frank Moser	Dave Johnson
Platte Valley			
Lincoln, NE	Redeemer PCA Zion	Michael Gordon Stuart Kerns	
Omaha, NE	Harvest Community	Alan Mallory	
Potomac			
Alexandria, VA Arlington, VA	Alexandria Christ Emmanuel	Christopher Sicks Billy Boyce Scott Seaton	Robert Mattes
California, MD	Cornerstone	Terry Baxley Walt Nilsson	Frank Heinsohn
College Park, MD	Wallace	Scott Bridges Stephen Coleman	Bashir Khan
Derwood, MD Fairfax, VA	Shady Grove New Hope	Charlie Baile David Coffin, Jr. Paul Wolfe	Tom Parker
Frederick, MD Fulton, MD Gainesville, VA Herndon, VA	Faith Reformed Good Hope Gainesville Grace Christian	John Armstrong Jr. Jack Waller Jack Lash Zhiyong Wang Brian Wood	
Laurel, MD Leesburg, VA	Christ Reformed Potomac Hills	J.D. Dusenbury Dave Dorst Dave Silvernail Jr.	
Lusby, MD Martinsburg, WV	Harvest Fellowship Pilgrim	Rich Good Jerry Mead	Jim Fink Michael VanDerLinden
McLean, VA	McLean	James Forsyth David Stephenson	Dick Osborne
Silver Spring, MD Springfield, VA	Mosaic Community Harvester	Joel St. Clair II Mark Hayes	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
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Potomac (continued)

Warrenton, VA	Heritage	Robert Amsler Brian Sandifer	
Washington, DC	Grace	Glenn Hoburg Russell Whitfield	
Woodbridge, VA	Crossroads	Tim Carroll	
		Howard Griffith	

Providence

Cullman, AL	Christ Covenant	Andrew Siegenthaler	John DuBose
Decatur, AL	Decatur	Steve Coward	Blake Temple
Florence, AL	Redeemer	Scott Barber	
Huntsville, AL	Cornerstone		John Bise
	Southwood	Jean Larroux III	
	Westminster	Nathan Eldridge	
		Mike Honeycutt	
		Roy Hubbard	
		Reid Jones	

Rocky Mountain

Billings, MT	Rocky Mtn Comm		Richard Mattson
Centennial, CO	Skyview	Rick Vasquez	
Cheyenne, WY	Northwoods	Milan Norgauer	
Colorado Spr, CO	Forestgate	Jim Urish	Bruce Harrington
	Village Seven	Mark Bates III	E. J. Nusbaum
		Bryan Counts	
Gillette, WY	Harvest Reformed	Toby Holt	
Wheat Ridge, CO	Covenant	Joe Puglia	
		Dominic Aquila	
		Nabeel Jabbour	
		Bill Nikides	
		Don Pegler	
		John Sackett	
		Bob Stuart	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Savannah River			
Augusta, GA	Cliffwood	Geoff Gleason	Johannes Hubenthal Charles Mashburn
	First	John Barrett George Robertson	
	Lakemont	Dave Vosseller	Jim Denmark Kevin Welmaker
Evans, GA	Christ Church, Redeemer	Josiah Jones Charles Stakely IV	
Martinez, GA	Westminster	Larry Gilpin	Ron Gates Bryan McReynolds
Richmond Hill, GA Savannah, GA	New Covenant Grace	Nicholas Batzig Brad Waller	Thomas Taylor Jr.
	Kirk O' the Isles	Neil Stewart	
St. Simons Isl, GA Statesboro, GA	Golden Isles Trinity	Alexander Brown Roland Barnes Craig Rowe Robert Wagner	Vinny Kochetta
Sylvania, GA	Liberty	Jim Hope Terry Johnson Ron Parrish Ro Taylor	
Siouxlands			
Chancellor, SD Hinckley, MN Lemmon, SD Lennox, SD Minnetonka, MN	Germantown	Patrick Morgan	
	First	Kevin Carr	
	Reformed	John Irwin	
	Lennox Ebenezer	Ryan Arkema	
	Good Shepherd	Joshua Moon	Paul Neighbors Blake Pool
Rapid City, SD Sioux Falls, SD St. Paul, MN	Black Hills Comm Grace CityLife	Art Sartorius Paul May Bart Moseman	
South Coast			
Brea, CA La Mesa, CA	Mission New Life	Martin Hedman Trey Jasso Adriel Sanchez Brian Tallman	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
South Coast (continued)			
La Quinta, CA	Providence	Clayton Willis	Duncan Merritt
Lake Forest, CA	Aliso Creek		
Newport Beach, CA	Redeemer	David Juelfs	
San Diego, CA	Harbor	Mike McBride	
Yorba Linda, CA	Grace	Ron Gleason	
		Ray Call, III Peter Jones Eric Pilson	
South Florida			
Coral Gables, FL	Granada	Jamid Jimenez	Terry Murdock
Coral Springs, FL	First	Andrew DiNardo Michael Weltin	
Ft. Lauderdale, FL	Coral Ridge	Paul Hurst	
Hollywood, FL	St. Andrews	T.J. Campo	
Homestead, FL	Redlands Community	Paul Manuel	
Miami, FL	Old Cutler	Stephen Clark	
South Texas			
Austin, TX	All Saints	Josh Eby Tim Frickenschmidt	Floyd Johnson
	Christ the King Redeemer	John Ratliff David Cassidy Danny Shuffield Jack Smith	
Beeville, TX	Providence	George Lacy	
Bryan, TX	Westminster	Jon Anderson Wade Coleman	
Corpus Christi, TX	Southside Comm	Kyle Livingston	
Harlingen, TX	Covenant	Scott Floyd	
New Braunfels, TX	Christ		
San Antonio, TX	Oakwood	Jon Green	
		Ben Hailey	
Southeast Alabama			
Auburn, AL	Covenant	Gary Spooner	Steve Dowling Bob Norman
	Plains	Rick Stark	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Southeast Alabama (continued)			
Clanton, AL	Grace Fellowship	Kevin Corley	
Clio, AL	Pea River		Denny Crowe
Dothan, AL	First	Henry Morris	
Enterprise, AL	First	Todd Baucum	Gerry Whitaker Gary White
Millbrook, AL	Millbrook	Steve Muzio	
Monroeville, AL	Monroeville	Michael MacCaughely	
Montgomery, AL	2Cities	Parker Johnson Brian MacDonald	
	Eastwood	Bill Thompson Sr.	Tommy James
	Trinity	Michael Howell	Mark Anderson III Steve Fox Bill Joseph Jr.
	Young Meadows	Jim Simoneau	
Okinawa City, Okinawa,	Okinawa Covenant	Mark Moore	
Opelika, AL	Trinity	Bruce Bowers	
Ozark, AL	Ozark	Frank Ellis	
Pike Road, AL	First	Reed DePace	
Troy, AL	First	Michael Alsup	
		Henry Lewis Smith	
Southeast Louisiana			
Baton Rouge, LA	Grace South Baton Rouge	Don Hulsey Scott Lindsay Woody Markert	Mart Stott
	Westminster	Wayne King	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 Shane Gibson	Michael Rousey
	St. Roch Community	JB Watkins	Aaron Collier Gentri Williams
Slidell, LA	Trinity	Todd Smith	George DeBram
Zachary, LA	Plains	Bob Wojohn, Jr.	Nelson Perret Mark Thompson
		Josh Martin Stuart Mills Will Tabor	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Southern New England			
Cambridge, MA	Christ The King	Richard Downs Jr.	
	Christ/King Newton	Bradley Barnes	
	Christ/King Somerville	David Richter	
	Grace	Troy Albee	
Concord, MA	Redeemer	Matthew Kerr	
Coventry, CT	Presbyterian	Lawrence Bowlin Brad Evans	
New Haven, CT	Christ	Craig Luekens	
Providence, RI	Trinity	David Sherwood	
Wakefield, RI	Christ Our Hope	Tony Phelps	
		Nelson Jennings Richard Lints Jeremy Mullen Kevin Nelson	
Southwest			
Mesa, AZ	Immanuel	Mark Rowden	
Oro Valley, AZ	Dove Mountain	Ed Eubanks Jr.	
Santa Fe, NM	Christ	Doug Swagerty	
Sun City West, AZ	Covenant	Tom Troxell	Tom Helgerson
Tucson, AZ	Desert Springs Rincon Mountain	Steven Cavallaro Philip Kruis	
Southwest Florida			
Clearwater, FL	Christ Community	Bob Brubaker	
Indian Shores, FL	Christ the King PCA	Peter LaPointe	
Lakeland, FL	Covenant	Jeff McDonald David McWilliams	Bill Campbell Allen Montgomery Stan McMahan Jr.
	Trinity	Tim Rice	
Riverview, FL	Redeemer	Craig Swartz	
Sarasota, FL	Covenant Life	Ken Aldrich Zane Hart Steve Jeantet	
Tampa, FL	Holy Trinity	Stephen Casselli Dustyn Eudaly	
	Tampa Bay	Freddy Fritz James Nichols	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Southwest Florida (continued)			
Venice, FL Winter Haven, FL	Auburn Road Ch of Redeemer	Drew Bennett Jonathan Winfree Jeff Lee Ken Matlack	Rodney Edwards
Suncoast Florida			
Ft. Myers, FL	North Ft. Myers Westminster	Dann Cecil Bob Brunson	Frank Simms Jack Ewing
Naples, FL	Covenant Cypress Wood	Trent Casto Chris Schwartz Jonathan Loerop	Stephen Durand
Susquehanna Valley			
Carlisle, PA Harrisburg, PA	Carlisle Reformed Trinity	Matt Purdy Bob Eickelberg David Kertland	
Lancaster, PA	Westminster Wheatland	Luke Le Duc Bruce Mawhinney	Jeb Bland Robert Hayward Jr. Mark Hook Rob Spykstra
Shippensburg, PA State College, PA York, PA	Hope Reformed Oakwood Providence	David Fidati Dan Kiehl Vince Wood George Omerly III Russell St. John	Douglas Sharp
Tennessee Valley			
Chattanooga, TN	Brainerd Hills Covenant First North Shore Fellowship St. Elmo	Render Caines Daniel Steere Tim Tinsley Tim Hayse Robby Holt Cal Boroughs III	Vaughn Hamilton Pete Austin IV Loren Hartley Jeff Hall

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Tennessee Valley (continued)			
Cleveland, TN	Trinity	Philip Caines	
Crossville, TN	First	Michael Quillen	Robert Berman
East Ridge, TN	East Ridge	J.R. Caines Jr.	
Hixson, TN	Hixson	Robert Johnson	
		Jim Powell	
		John Southworth Jr.	
LaFayette, GA	Highlands		Steve Corbett
			Dan Hudson
Lookout Mtn, TN	Lookout Mountain	Frank Hitchings III	Marc Erickson
		Jared Huffman	Ted Hope
			Don Kent
Maryville, TN	Maryville Evangl		Glenn Prager
	Trinity	David Anderson	
Oak Ridge, TN	Covenant	Nick Willborn	
Rising Fawn, GA	Rock Creek Fellshp	Hutch Garmany	
		Eric Youngblood	
Signal Mtn, TN	Wayside	Brian Cosby	
Sweetwater, TN	Christ	Wes Alford	
		Paul Gilchrist	
		Gerald Morgan	
		Steve Wallace	
Warrior			
Aliceville, AL	First	Tom Kay Jr.	Irvin Eatman
Greensboro, AL		Josh Carmichael	
		Paul Kooistra	
		John Robertson	
Western Canada			
Edmonton, AB	Crestwood	Jeff Kerr	
Lethbridge, AB	Westminster Chapel	Ian Crooks	
Vancouver, BC	Faith Reformed	Mark Jones	
	Grace Vancouver	Mark Swanson	
Western Carolina			
Arden, NC	Arden	Todd Gwennap	
		Brian Russ	
		Craig Sheppard	

APPENDIX S

City/State	Church	Teaching Elder	Ruling Elder
Western Carolina (continued)			
Asheville, NC	Covenant Reformed		Joel Belz
	Grace & Peace	Jonathan Inman	
	Trinity	Duane Davis	Conley Brown
	Westside	Joe Mullen III	
Black Mountain, NC	Friendship	Mark Whipple	
Brevard, NC	Cornerstone	Craig Bulkeley	
Hazelwood, NC	Hazelwood	Andy Silman	
Hendersonville, NC	Covenant	Patrick Womack	
	Grace Blue Ridge	Chas Morris	James Denton
Lynn, NC	Grace Foothills	Scott Stewart	Jay Fearnside
Marion, NC	Story Memorial	Grady Love	
Murphy, NC	Providence	Mike Moreau	
Newland, NC	Fellowship	Lonnie Barnes	
Newport, TN	Fellowship	Jim Loftis	
Swannanoa, NC	Swannanoa Valley	Ed Olson, Jr.	
Weaverville, NC	First	Skip Gillikin	Steve Blevins
		Josiah Bancroft IV	
		Chris Horne	
		James Phillis	
		Morton Smith	
Westminster			
Bristol, TN	Eastern Heights	Rick Light	
Cedar Bluff, VA	Covenant	Carl Howell Jr.	
Haysi, VA	Dickenson First	Daniel Jarstfer	Kerry Belcher
Johnson City, TN	Christ Community	Stephen Perkins	
	Westminster	Joel Kavanaugh	Dick Heydt
		Jim Richter	Steve Leutbecher
Kingsport, TN	Arcadia	Rodney Barton	
	Harmony	Mark Blalack	
		Chad Smith	
Wisconsin			
Delafield, WI	Cornerstone	Chris Vogel	
Madison, WI	Lake Trails	Shaun Spencer	

MINUTES OF THE GENERAL ASSEMBLY

Total Enrollment

Total Number of Teaching Elders:	1,007
Total Number of Ruling Elders:	320
Total Enrollment:	1,327
Churches Represented:	761

APPENDIX T

REPORT OF THE STANDING JUDICIAL COMMISSION TO THE FORTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION

The Standing Judicial Commission (SJC) held a Called Meeting June 19, 2012, a Called Meeting January 22, 2013, and a Spring Meeting March 6, 2013.

II. JUDICIAL CASES

2011-06	TE Sean Sawyers, et al vs. Missouri Presbytery
2011-11	Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
2011-12	Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
2011-14	RE Dudley Resse and TE Niel Bech vs. Philadelphia Presbytery
2011-15	Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
2011-16	Mr. Stephen Hahn vs. Philadelphia Metro West Presbytery
2011-17	TE William Smith vs. Mississippi Valley Presbytery
2011-18	Mr. Matt Ruff vs. Nashville Presbytery
2012-01	Mr. Paul Sherfey vs. James River Presbytery
2012-02	TE Shawn Keating vs. Warrior Presbytery
2012-03	Mr. Chuck Tarter vs. Evangel Presbytery
2012-04	TE Dwight Dunn vs. Philadelphia Metro West Presbytery
2012-05	RE Gerald Hedman vs. Pacific Northwest Presbytery
2012-06	DE Don Bethel vs. Southeast Alabama Presbytery
2012-07	RE William Mitchell vs. Presbytery of the Ascension
2012-08	TE Art Sartorius vs. Siouxlans Presbytery
2012-09	TE M. Jay Bennett vs. Missouri Presbytery
2012-10	Citation of Korean Capital Presbytery
2013-01	TE Dwight Dunn vs. Philadelphia Metro West Presbytery
2013-02	RE Warren Jackson vs. Northwest Georgia Presbytery
2013-03	Mr. G. Rick Marshall vs. Pacific Presbytery
2013-04	TE Matt Guzi vs. Central Carolina Presbytery

Of these: Cases 2012-04, 2012-06, and 2012-09 were found to be Administratively Out of Order; Case 2011-16 was a duplicate of Case 2011-15; Cases 2011-11, 2011-12, 2011-15, 2011-16 [with the same Panel], 2011-14, 2012-03, and 2012-07 are with Panels (at time of writing this report); Case 2012-08 is with the whole SJC (at the time of writing this report); and

Cases 2013-01, 2013-02, 2013-03, and 2013-04 are waiting for Panel choices. The Standing Judicial Commission has completed its work on 2011-06, 2011-17, 2011-18, 2012-01, 2012-02, 2012-05, and 2012-10.

The report on these Cases follows:

III. REPORT OF THE CASES

COMPLAINT 2011-06 TE SEAN SAWYERS VS. MISSOURI PRESBYTERY

I. SUMMARY OF THE FACTS

- 07/20/2004 Missouri Presbytery (MOP) formed a study committee “to address and establish the parameters of orthodoxy with reference to the following issues: the federalist vision, the new perspective, new thinking on the sacraments, and any other related issues deemed germane by the Committee.
- 01/18/2006 MOP received and adopted the report of the study committee, which divided its report into these major sections, with overviews, affirmations and denials, and suggested questions for examination: (1) the Nature of the Covenant and Election; (2) Justification; (3) Union with Christ; and (4) the Sacraments.
- June 2007 The 35th PCA General Assembly heard the report of the Ad Interim Committee on Federal Vision, New Perspective, and Auburn Avenue Theologies which concluded with nine Declarations regarding their findings, and with five Recommendations for the Assembly. The Assembly approved the five Recommendations.
- 2007 “A Joint Federal Vision Profession” was produced and signed by its advocates that sought to affirm what they held in common with reference to issues that were part of the controversy over Federal Vision.

APPENDIX T

- 03/26/2010 The Stated Clerk of MOP received a “Letter of Concern” (LOC), [letter dated 03/22/10], from 29 Elders in the PCA, bringing attention to reports that TE Jeffrey Meyers is teaching Federal Vision theology contrary to the Standards, and requesting that MOP proceed to a *BCO* 31-2 investigation into these alleged views:
1. He denies the bi-covenantal structure of the Standards.
 2. He rejects the idea that Christ’s merits are imputed to us.
 3. He affirms that baptism effects a saving, covenantal union with Christ.
 4. He affirms that this saving union occurs with all the baptized.
 5. He denies that all who are saved will ultimately end up in Heaven.
 6. He rejects Justification by Faith Alone.
- 04/20/2010 MOP formed an Investigative Committee (MIC) to investigate the allegations against TE Meyers’ theological views. The MIC was then divided into two sub/committees: one investigating TE Meyers’ theological views, and one investigating TE Meyers’ contention that he was aggrieved by the LOC allegations against him.
- 01/08/2011 At a called meeting, MOP heard the report of MIC and determined that there was insufficient evidence to raise a strong presumption of guilt regarding the teachings of TE Meyers in the doctrines listed by the LOC.
- 01/18/2011 At a Stated Meeting, MOP received a Complaint from TE Jay Bennett and TE Joseph E. Rolison, dated January 16, 2011, against MOP’s action “in determining that there was insufficient evidence to raise a strong presumption of guilt in the teachings of TE Jeffrey Meyers.” In response, MOP formed a Complaint Review Committee (CRCR) to study the Complaint and report back to MOP.
- 04/19/2011 MOP heard the report of the CRCR, and approved the recommendation of the CRCR that the Complaint be denied.

- 05/13/2011 Teaching Elders Sean F. Sawyers, Timothy Herrera, Joseph E Rolison, Charles Kuykendall, Jay Bennett, and Ruling Elders Richard Albert, Larry Valentine, Rick Jensen, Mark Saeger, Martin Jones complained against the action of MOP in determining that there was insufficient evidence to raise a strong presumption of guilt in the teaching and views of TE Meyers.
- 10/19/2011 Upon finding the Complaint Judicially in Order and upon further agreement on the Record of the Case, the SJC Panel heard the Complaint on October 18, 2011.

II. STATEMENT OF THE ISSUE

Did MOP err in failing to find a strong presumption of guilt that TE Jeffrey Meyers holds views contrary to the Westminster Standards (*BCO* 34-5) when it conducted its *BCO* 31-2 investigation of his views and writings?

III. JUDGMENT

Yes.

IV. REASONING AND OPINION

We find that MOP erred in failing to find a strong presumption of guilt that TE Meyers holds views contrary to the Westminster Standards (*BCO* 34-5) when MOP conducted its investigation. The appropriate remedy for a failure to find a “strong presumption of guilt that...views represent offenses that could properly be the subject of Judicial Process (*BCO* 31-2, *BCO* 29-1 & 2)” would be to “take steps to comply with [Presbytery’s] obligations under *BCO* 31-2” (*see* SJC 2009-06). However, during the pendency of this Case before the Standing Judicial Commission, MOP conducted a trial of TE Meyers in accordance with *BCO* 31-2 on April 13 and 14, 2012. Therefore, since MOP has already accomplished the applicable remedy for this Case, any further action on this Case is moot.

This opinion was adopted by the SJC as a whole.

The Roll Call vote on Case 2011-06.

Adopted: 14 concurring, 1 dissenting, 3 recused, and 6 absent.

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TE Dominic A. Aquila, Concur	TE Jeffrey Hutchinson, Absent
RE E.C. Burnett, Concur	RE Terry L. Jones, Absent
RE Daniel Carrell, Absent	TE Brian Lee, Absent
TE Bryan Chapell, Recused	RE Thomas F. Leopard, Concur
TE David F. Coffin Jr., Concur	TE William R. Lyle, Concur
M. C. (Cub) Culbertson, Dissent	TE Charles E. McGowan, Concur
RE Howie Donahoe, Recused	TE D. Steven Meyerhoff, Absent
RE Samuel J. (Sam) Duncan, Concur	RE Frederick J. Neikirk, Concur
TE Paul Fowler, Absent	RE Jeffrey Owen, Concur
TE Fred Greco, Concur	TE Danny Shuffield, Concur
TE Grover E. Gunn III, Concur	RE Bruce Terrell, Concur
RE D. W. Haigler Jr., Recused	RE John B. White Jr., Concur

In accord with *OMSJC* 2.10(e), a member subject to disqualification shall disclose on the record the basis of the member's disqualification. TE Chapell voluntarily recused himself after being notified that the Complainants had made an inquiry about some contact he had with the Moderator of Missouri Presbytery before the commencement of the Case and before his election to the SJC. RE Donahoe voluntarily recused from the Panel to avoid complicating or delaying the hearing, and chose to remain recused. RE Haigler voluntarily recused himself on the basis of apparent but not actual bias.

COMPLAINT 2011-17
TE WILLIAM SMITH
VS.
MISSISSIPPI VALLEY PRESBYTERY

I. SUMMARY OF FACTS

- 08/12/11 The date the offense was committed by TE Jeremy Smith, then an Assistant Pastor at First Presbyterian Church, Jackson, MS.
- E-mail from Jeremy Smith to TE Duncan, Senior Pastor of First Presbyterian Church, "indicating my intention to abandon my ministerial calling and my family."
- 08/23/11 Presbytery's Shepherding and Advisory Committee (hereafter "Shepherding") met and addressed the reported adultery of Jeremy Smith.

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08/29/11 E-mail announcing a September 13 Called Meeting of Presbytery (2 weeks hence).

09/02/11 Subcommittee of Shepherding met with Jeremy Smith and “unanimously indicated in their estimation he had not come to a point of repentance.”

38-1 Confession – 12:16 pm e-mail from Jeremy Smith to 3 TEs: Schwanebeck (Shepherding chairman), Elkin (Shepherding member), and Collins (MVP Clerk). The following are some excerpts from the one page letter:

I indicated I would send a fuller statement. It is below...

[I] am no longer able or willing to fulfill these vows. By my actions, I knowingly and willingly violated my ordination and marriage vows...

I further understand that Presbytery's discipline will include more than the removal of my ordination...

I would like the Presbytery to proceed against me without process, as the public nature of my offenses are well known, and the facts of my actions are not in dispute. The honor of Christ and of His church, and our ecclesiastical rules call for an immediate and severe judgment against me, and I will not oppose these sanctions...

I made the choice to abandon both my calling and my family with a full view of the consequences of my actions...

I know that it is dangerous for a Christian to live in open defiance...

09/09/11 Shepherding Committee met with Jeremy Smith. (Four weeks after the offense.) From their report: “All present afterwards concurred with the Subcommittee’s earlier

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conclusion” [that he had not come to a point of repentance].

09/12/11

Date on letter from Session of First Presbyterian Church, Jackson MS to Presbytery, (and the date of Session Meeting) requesting Presbytery to dissolve the pastoral relations with Assistant Pastor Jeremy Smith.

E-mail from Shepherding Chairman TE Schwanebeck to Jeremy Smith. The Record shows it was sent at 5:45 pm the day before the Called Presbytery Meeting.

“...The recommendation from the Shepherding and Advisory Committee tomorrow will be for deposition and excommunication ... I will have no option but to move forward with the Committee recommendation (that you be deposed and excommunicated) unless you appear before the Presbytery tomorrow and:

- Recount and repent of all the sins you have committed in this situation: against God, against your wife, against [the other woman] against [her offended husband], against your children, against First Presbyterian Church, etc. etc.
- Promise instantly and permanently to sever your relationships with [the other woman].
- Promise to beg [your wife's] forgiveness and undertake any and every step necessary to restore your marriage and return to your marriage vow.
- Promise immediately to beg [the other woman] to return to her husband and children.
- Promise to crave and to seek the forgiveness of [the offended husband].
- Promise to appear before the Session of First Presbyterian Church to beg their forgiveness and take whatever steps they

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deem necessary for you to seek the forgiveness of the Congregation.”

“If you are not willing to take these steps openly and honestly before the Court, I will have no option but to proceed as the Committee has instructed me for you will be a minister/former minister and member living in open sin and rebellion against God who has refused to repent of your sin and intentions. Ours is only a recommendation. The Presbytery will decide what actions to take...”

09/13/11

Called Meeting of Presbytery. Attended by 52 TEs and 25 REs. Minutes show Moderator TE Reiber stated the purpose for the Called Meeting was to “deal with all matters relating to the actions taken by TE Jeremy Smith and the dissolution of his relationship with First Presbyterian Church, Jackson.” Minutes show Jeremy Smith in the list of 10 TEs who were “absent without excuse.”

Shepherding presented report in Executive Session. After some preliminary reporting, TE Schwanebeck “read the [Sep 2] e-mail to the Presbytery in which TE Jeremy Smith provided a Statement of the Facts regarding his recent actions, his confession of guilt and indicated by his request his consent that Presbytery proceed with a ‘case without process’ (Appendix B, pp. 4f.)” Eventually, Shepherding recommended Jeremy Smith “be deposed from the office of TE in the PCA and that he be censured with excommunication from the communion of the church.” Motion was subsequently divided. After the Deposition motion was adopted, questions “were put to the chairman of the committee and to the Pastor of First Presbyterian Church TE Ligon Duncan.” The Excommunication motion was then adopted by a show of hands. Notice was given that a Complaint would be filed, but less than one-third voted to suspend the court’s action pending adjudication.

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Presbytery rose from Executive Session and reported the following actions in the regular minutes:

The pastoral relationship between TE Jeremy Smith and First Presbyterian Church, Jackson, was dissolved.

TE Jeremy Smith was deposed from the office of TE of the PCA

TE Jeremy Smith was excommunicated from the Church of Jesus Christ.

Before adjourning, Presbytery also “instructed that the report of the Shepherding and Advisory Committee be made a part of the Record of the Case.” (But there was no written Shepherding report.)

- 09/28/11 Complaint filed by TE William Smith against the Censure of Excommunication. Complaint was later joined by TEs Pierce, Reeves, and Rodriguez. Complaint alleged Presbytery’s action was “contrary to the *BCO* and contrary to the dispensation of mercy” (*BCO* 27-4).” Specifically, it alleged Presbytery erred in five ways involving *BCO* 30-4, 34-4, 32-6 and 27-3.c. (Each is described and addressed later in the SJC’s Reasoning).
- 11/01/11 Stated Meeting of Presbytery. Entered Executive Session to discuss Complaint. Complaint was denied. Also the date of corrected copy of Sep 28 Complaint, which was revised to add three other Complainants: TEs Pierce, Reeves, & Rodriguez.
- 11/14/11 Complaint filed with the PCA (date received).
- 03/28/12 Hearing before SJC Panel by videoconference. Complainants had previously designated TE Shields as their representative. (He was not one of the signers of the original Complaint.) Presbytery Respondents were TE Ligon Duncan and RE William Thompson.
- 05/14/12 Proposed Decision filed by SJC Panel.

II. STATEMENT OF THE ISSUE

Does the SJC sustain any of the five allegations of error asserted in the Complaint?

III. JUDGMENT

The SJC sustains part of one allegation, but does not sustain any part of the other four. Presbytery, according to the Brief of the Respondent, judged the man to have "refused to appear." This Judgment was in error. The SJC reverses this Judgment. As there were other grounds for the Excommunication, the SJC is not annulling the Censure. Presbytery may consider whether any change in the Censure is necessary in light of this ruling.

IV. REASONING AND OPINION

There are two preliminary items to note and then the five allegations of error will be addressed.

First, the Complaint is against the Excommunication only, indicated in the excerpt from the Complaint below:

“[Presbytery] was certainly correct in deposing TE Jeremy Smith from the office of teaching elder on account of his confession in the statement of facts which he submitted to the court. The court was unquestionably grieved by the heinous nature of his sins and acted out of a desire to protect the purity of the church and to bring an erring brother to repentance. This complaint is not against that part of the action of the court. Rather, the complaint is against the action of the court to excommunicate the offender.” [ROC 1]

Second, an issue was raised in the Complainants’ Preliminary Brief and at oral argument alleging *BCO* 38-1 was not followed (“*Cases Without Process*”). However, in the original Complaint when the Complainants acknowledged the appropriateness of the deposition, they implied the matter was properly treated as a 38-1 Case without process. Furthermore, the man’s e-mail, which was treated as a full statement of the facts, included this request: “I would like the Presbytery to proceed against me without process.” It’s reasonable to assume the man intended his e-mail to be treated as his full statement of the facts in accord with *BCO* 38-1. The man also wrote: “... the facts of my actions are not in dispute.” More importantly, this allegation was not in the original Complaint and not considered by Presbytery on November 1, 2011 and therefore was not considered by the SJC.

The Complaint alleges five errors and they are addressed below, listed 1-5. (In the original Complaint, item 5 below was listed as the third allegation of error, regarding no citation to appear). The SJC does not find Presbytery erred regarding items 1-4 below, but finds error in part of item 5.

1. Complainants contend the Shepherding Committee wasn't empowered to render a Judicial finding of guilt regarding contumacy. This contention is correct, but confusing. The Record doesn't indicate Shepherding ever rendered such an official or final finding (though Presbytery did). So this allegation of error is not sustained.

At the same time, it should be noted the words "incorrigible" and "contumacious" don't appear anywhere in the Record except in the Complaint filed with Presbytery 15 days after the Censure was imposed. Shepherding's report did not contain those words, nor did the Shepherding recommendation. And Presbytery's Minutes don't explicitly record the man being declared incorrigible and contumacious (though it's clearly asserted in Presbytery's Brief). This omission is unusual. The Judgment of guilt for being incorrigible and contumacious should have been recorded explicitly. But the Complainants don't seem to dispute the fact of this Judgment. They simply dispute the adequacy of the grounds. The Complaint acknowledged Presbytery made this finding: "In receiving the recommendation of the Shepherding and Advisory Committee that TE Smith was not repentant, MSVP necessarily judged that he was "incorrigible and contumacious."

2. Complainants cite *BCO* 34-4 and (mistakenly) contend a convicted minister who is judged to be incorrigible and contumacious must first be suspended from the sacraments before being excommunicated ("... if he persists in his contumacy he shall be deposed and excommunicated.")

34-4 (a) When a minister accused of an offense is found contumacious (cf. 32-6), he shall be immediately suspended from the sacraments and his office for his contumacy. Record shall be made of the fact and of the charges under which he was arraigned, and the censure shall be made public. The censure shall in no case be removed until the offender has not only repented of his contumacy, but has also given satisfaction in relation to the charges against him.

(b) If after further endeavor by the court to bring the accused to a sense of his guilt, he persists in his contumacy, he shall be deposed and excommunicated from the Church.

But *BCO* 34-4 doesn't directly apply to this case because 34-4 refers to an *accused* minister, not a *convicted* minister. It refers to an accused (indicted) minister who's not yet been convicted of the primary offense. A minister, while *accused* of another offense, can be suspended if he is contumacious, and, if he persists in his contumacy, he can be excommunicated for the sin of contumacy. But he's not being excommunicated for the sin on which he was originally indicted and for which he has not yet stood trial. *BCO* 34-4 doesn't refer to a minister who's already been convicted of another offense (as in the present case). This allegation of error is not sustained.

3. Complainants assert *BCO* 27-3.c was violated because the Excommunication makes it "more difficult" to reclaim the man from his disobedience.

- 27-3. 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 Timothy 4:7); therefore, it demands self-examination under Scripture.

But *BCO* 27-3 is general and the phrase "keeping and reclaiming" is inexplicit. We don't find evidence in the Record of a violation of 27-3. This allegation of error is not sustained.

4. Complainants contend Excommunication was imposed prematurely.

30-4. Excommunication is the excision of an offender from the communion of the Church. This censure is to be inflicted only on account of gross crime or heresy and when the offender shows himself incorrigible and contumacious. The design of this censure is to operate on the offender as a means of reclaiming him, to deliver the church from the scandal of his offense, and to inspire all with fear by the example of his discipline.

Complainants rightly assert 30-4 requires a separate finding that a person, convicted of a gross crime or heresy, is also "incorrigible and contumacious." Complainants also assert, before a court can judge a person as being incorrigible and contumacious, the offender must

have persisted in his impenitence despite the efforts of the court to bring him to repentance. This assertion apparently refers to the wording in *BCO* 34-4.b and the contumacy of an *accused* offender. And while 34-4.b does not directly apply in the present case, the assertion is generally true nonetheless. But the censuring court determines when continued impenitence rises to the level of being incorrigible and contumacious. It's a matter of discretion, involving judgments on things like the duration and degree of impenitence, the offender's understanding, etc. Likewise, the censuring court determines how much pastoral effort is sufficient before it's appropriate to render the judgment of being incorrigible and contumacious. The Record does not demonstrate clear error in those judgments and therefore this allegation of error is not sustained.

5. Complainants contend an accused minister cannot be judged as being contumacious and incorrigible until and unless he has willfully disregarded two formal citations to appear. They (rightly) contend Presbytery never officially cited the Minister to appear. And, they contend, even if he had disregarded one citation, there was no second citation. But *BCO* 32-6 doesn't directly refer to someone who's already been declared guilty. (Cf., 33-2 and 33-3)

- 32-6 (a) When an accused person shall refuse to obey a citation, he shall be cited a second time. This second citation shall be accompanied with a notice that if he does not appear at the time appointed (unless providentially hindered, which fact he must make known to the court) he shall be dealt with for his contumacy (cf. *BCO* 33-2; 34-4).
- (b) When an accused person shall appear and refuse to plead, or otherwise refuse to cooperate with lawful proceedings, he shall be dealt with for his contumacy (cf. *BCO* 33-2; 34-4).

BCO 32-6 only describes one specific kind of contumacy and one for which a court can immediately declare guilt and impose censure (i.e., an *accused* person who willfully ignores two citations). But there are other kinds of contumacy besides disobeying citations, so a court could find a person guilty of the sin of contumacy based on other evidence. Complainants assert the minister did not disobey any citations from the court. They are correct, and therefore, he cannot automatically be guilty of that *type* of contumacy. Whether he was guilty of another type of contumacy is a different question. Presbytery did not judge him guilty of

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the “ignoring-two-citations” type of contumacy. At the same time, Presbytery judged that he “refused” to appear at the Called Meeting on September 13, 2011 and this (incorrect) factual finding seems to have been a factor in its decision to declare him contumacious and incorrigible.

The following two statements from Presbytery’s Brief seem to summarize *two* reasons why Presbytery judged him to be guilty of being incorrigible and contumacious: refusal to repent *and* refusal to appear. (Underlining added.) [*From lines 210 and 235*]

The heinous nature of the sin is admitted by the Complainant as a proper ground for deposition. But in addition to his commission of and continuation in a heinous and gross sin, TE Jeremy Smith did show himself to be incorrigible and contumacious in at least two more ways: (1) in his adamant refusal to repent of his sins in the face of appropriate expressions of love, concern and warning from friends, fellow pastors, and the Shepherding and Advisory Committee, and (2) in his steadfast refusal to appear before the Presbytery’s Called Meeting of September 13.

Yes, had the court proceeded as in a Case WITH process, the accused’s failure to appear upon citation would indeed have been one of many ways an accused could be shown to be contumacious (but not the only way). But, it was MVP’s settled and overwhelming opinion that TE Jeremy Smith’s refusal to repent and his refusal to appear before MVP upon the official request of the Shepherding and Advisory Committee, along with the other testimony given in Executive Session, was a sufficient and conclusive demonstration of his contumacy.

But Presbytery was incorrect in asserting the Minister “refused” to appear at the September 13 Called Meeting. The Court never cited him to appear. While the Shepherding Committee indicated in an e-mail (the night before the Called Meeting) if he didn’t appear the Committee would recommend Deposition and Excommunication. But that Committee statement is not the same as Presbytery citing the man to appear.

It seems Presbytery based its Judgment of being incorrigible and contumacious, *to some degree*, on its (incorrect) finding that the Minister “refused” to appear. Presbytery mentions this alleged refusal six times in its Brief (shown below), and repeated it at the hearing.

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- in view of his stated refusal to appear before the court [Presbytery’s Brief line 51]
- he expressly refused to appear before MVP [line 163]
- he showed himself to be incorrigible and contumacious in at least two more ways: (2) in his steadfast refusal to appear before the Presbytery’s Called Meeting. [line 212]
- It was MVP’s settled and overwhelming opinion that his refusal to repent and his refusal to appear before MVP upon the official request of the Shepherding and Advisory Committee, along with the other testimony given in Executive Session, was a sufficient and conclusive demonstration of his contumacy. [line 236]
- his written statements steadfastly refusing to appear before MVP read aloud [line 245]
- he refused to appear before Presbytery [line 290]

He was certainly absent, and it was recorded as “unexcused,” but that’s different than (contumaciously) refusing to appear. And the Shepherding Committee didn’t have authority to act as Presbytery to “cite” him to appear. The Record does not support Presbytery’s judgment that he refused to appear, so this part of the Complaint is sustained.

Now, an important question is whether Presbytery found him “incorrigible and contumacious” because of his refusal to repent *and* his alleged refusal to appear. In other words, did Presbytery consider both refusals necessary to declare “incorrigible and contumacious” or did it consider each sufficient by themselves? The answer is somewhat unclear.

In conclusion, Presbytery erred when it judged the man had “refused” to appear at the meeting. But the Record is not clear as to what bearing this Judgment had on the Excommunication.

The Roll Call vote on Case 2011-17.

Adopted: 17 concurring, 3 recused, and 4 absent.

TE Dominic A. Aquila, Recused	TE Paul Kooistra, Recused
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Concur	TE William R. Lyle, Absent
RE Daniel Carrell, Concur	TE Charles E. McGowan, Absent
TE Bryan S. Chapell Concur	TE D. Steven Meyerhoff, Concur
TE David F. Coffin, Jr., Concur	RE Frederick (Jay) Neikirk, Concur
RE Marvin C. (Cub) Culbertson, Absent	RE Jeffrey Owen, Concur
RE Howie Donahoe, Concur	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Recused	TE Danny Shuffield, Concur

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TE Paul B. Fowler, Concur
TE Fred Greco, Concur
RE D. W. Haigler, Jr., Concur

RE Bruce Terrell, Concur
RE John B. White, Jr., Concur
RE Robert (Jack) Wilson, Concur

In accord with *OMSJC* 2.10(e), a member subject to disqualification shall disclose on the record the basis of the member's disqualification. TE Aquila recused himself because he is working closely on a project with the Complainant, TE Smith. RE Duncan recused himself because of his relationship to the parties and their representatives. TE Kooistra recused himself because of his relationship to the parties and their representatives.

COMPLAINT 2011-18
MR. MATT RUFF
VS.
NASHVILLE PRESBYTERY

I. SUMMARY OF THE FACTS

- 11/01/10 In Case 2009-28, Complaint of Matt Ruff vs. Nashville Presbytery, SJC finds that Presbytery erred by failing to conduct an adequate investigation pursuant to *BCO* 31-2 after receiving an adverse report concerning the character of one of its members, and that Presbytery erred when, on the basis of the evidence before it, failed to find a strong presumption of guilt as to offenses allegedly committed by one of its members. The matter was remanded to Presbytery "for further proceedings consistent with this opinion."
- 11/2010 NP directs its Committee on Judicial Business (CJB) to conduct an investigation consistent with the ruling of the SJC in 2009-28.
- 08/09/11 CJB makes its report with recommendations to NP, which report is adopted. Pursuant to the report NP hears a confession which was also submitted in writing from TE George Grant under *BCO* 38-1 and censures TE Grant with an admonition. These actions occurred in Executive Session, but were reported to Mr. Ruff by direction of Presbytery.

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- 08/29/11 Mr. Matt Ruff files a Complaint against NP with respect to its actions concerning TE Grant on August 8, alleging that NP failed to comply with the SJC Decision in 2009-28.
- 09/29/11 NP Shepherding Committee sponsors a meeting between TE Grant and Mr. Ruff, at which meeting TE Grant apologizes to Mr. Ruff for past sins and seeks reconciliation. Mr. Ruff subsequently declines further meetings.
- 11/08/11 NP adopts a recommendation by CJB that Mr. Ruff's Complaint be denied.
- 11/29/11 Mr. Ruff files the Complaint with the SJC.

II. STATEMENT OF THE ISSUES

1. Did NP fail to conduct a *BCO* 31-2 investigation with respect to reports concerning TE George Grant consistent with the opinion of SJC in 2009-28?
2. Did NP fail to comply with the provisions of *BCO* 31-2 with respect to reports concerning TE George Grant, consistent with the opinion of SJC in 2009-28, by concluding the matter as a Case Without Process under *BCO* 38-1?
3. Did NP err in receiving a confession under *BCO* 38-1 that did not adequately address all the matters raised under their *BCO* 32-1 investigation, consistent with the opinion of SJC in 2009-28?
4. Did NP fail to properly administer its censure in the Case Without Process with respect to the confession of TE George Grant?

III. JUDGMENT

1. No.
2. No.
3. Yes.
4. Yes.

IV. REASONING AND OPINION

Complainant argues that NP failed to comply with the SJC Decision in 2009-28. He asserts, first, that NP, through its CJB, failed to conduct an adequate *BCO* 31-2 investigation. Second, Complainant asserts that it was impermissible for NP to conclude its *BCO* 31-2 investigation by acting to discipline TE Grant in a Case Without Process under *BCO* 38-1. It appears to be the position of the Complainant that NP was obliged by the SJC ruling to institute *process* and conduct disciplinary case against TE Grant.

The ROC demonstrates that NP, though its CJB, conducted an investigation that included: 1. a review of the nature and history of the relationship between Mr. Ruff and TE Grant; 2. a review of the procedural history of Mr. Ruff's complaints against TE Grant and others; 3. a review of the information provided by Mr. Ruff, by TE Grant, and by the NP Shepherding Committee; 4. interviews with the parties and other interested persons, including the Elders at Parish Presbyterian, the Elders at Christ Community Church, and members of the NP Shepherding Committee, including TE Len Hendrix and TE Rick Allen, and other members of NP; and 5. a review of all application provisions in the *BCO*. This record satisfies the requirements of *BCO* 31-2.

In the course of this investigation, TE Grant expressed a desire to confess sin as to matters identified in the ruling of the SJC, as previously identified by NP's Shepherding Committee. He acknowledged that he can, particularly under pressure, manifest a haughty spirit. He acknowledged that he is sometimes slow to see his own sin and quick to see the sin in others. He admitted that he is prone to try to explain away sin rather than acknowledge fault. He admitted that he can be slow to pursue peace and reconciliation, in attempt to avoid further conflict. The CJB concluded that the confession offered by TE Grant addressed everything that could reasonably rise to the level of an "offense" in this matter. The CJB reviewed the provisions of the *BCO* in light of TE Grant's confession. *BCO* 38-1 provides that when a person is prepared to make a confession, the Court may proceed to render a judgment without any formal process. This provision is properly employed in any case where the facts to be established by trial are not in dispute, and the accused is willing to forgo formal proceedings.

Under *BCO* 38-1, the CJB recommended that NP hear TE Grant's confession and apply the censure of admonition. NP adopted that recommendation. TE Grant delivered a written and oral confession in Executive Session at the August 9, 2011 NP meeting, and NP applied the censure of admonition.

Although Presbytery had the right to employ *BCO* 38-1 in these proceedings, the confession of offence should have covered all that might have been subject to indictment had the *BCO* 31-2 investigation continued and a strong presumption of guilt determined. The Record of the Case shows, however, that the “Statement of Facts and Confession of Guilt” (the “Confession”) is almost entirely abstract (ROC 38-39). That is to say, there is very little said of sins against particular people. However, the matters that initiated the *BCO* 31-2 investigation were reports concerning TE Grant’s offenses against Mr. Ruff and others. That being the case, the “Confession” cannot adequately conclude the matters raised in the *BCO* 31-2 investigation. Presbytery erred in a matter of judgment by considering the written “Confession” as being a full statement of the facts (*BCO* 39-3.3 and 38-1). Presbytery is directed to meet with TE Grant and find an agreeable amendment to the “Confession” so that particular sins against particular people are acknowledged in accordance with *Confession of Faith 15*:

5. Men ought not to content themselves with a general repentance, but it is every man’s duty to endeavor to repent of his particular sins, particularly.

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

Presbytery, in its censure of Admonition (ROC 36-37), does recognize the duty of TE Grant to apologize to, and seek reconciliation with, Mr. Ruff, and rightfully admonishes TE Grant to do so. On September 9, 2011, NP’s Shepherding Committee sponsored a meeting between TE Grant and Mr. Ruff, but nothing in the ROC shows that the Committee was satisfied with what transpired, or that the same was reported to NP, thus concluding TE Grant’s responsibilities under the Admonition. Presbytery is directed to sponsor another meeting between TE Grant and Mr. Ruff and any others who Presbytery determines were offended in this matter and to record its satisfaction with the Scripturally faithful character of these proceedings, or, if not, to pursue the matter further, up

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to and including indictment of one who will not satisfy the spiritual requirements of repentance, or of one who will not satisfy the spiritual requirements of forgiveness, reconciliation and reception in love.

This opinion was written by TE David Coffin and adopted as amended by the full Standing Judicial Commission.

The Roll Call vote on Case 2011-18.

Adopted: 18 concurring, 1 disqualified, and 5 absent.

TE Dominic A. Aquila, Concur	TE Paul Kooistra, Concur
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Absent	TE William R. Lyle, Concur
RE Daniel Carrell, Absent	TE Charles E. McGowan, Disqualified
TE Bryan S. Chapell, Concur	TE D. Steven Meyerhoff, Concur
TE David F. Coffin Jr., Concur	RE Frederick (Jay) Neikirk, Concur
RE Marvin C. (Cub) Culbertson, Concur	RE Jeffrey Owen, Concur
RE Howie Donahoe, Concur	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Concur	TE Danny Shuffield, Absent
TE Paul B. Fowler, Concur	RE Bruce Terrell, Concur
TE Fred Greco, Concur	RE Robert (Jack) Wilson, Concur
RE D. W. Haigler Jr., Concur	RE John B. White Jr., Absent

In accord with *OMSJC* 2.10(e), a member subject to disqualification shall disclose on the record the basis of the member's disqualification. TE McGowan was disqualified because he is a member of a court which is a party to the case (*OMSJC* 2.10(d)(3)(ii)).

COMPLAINT 2012-01
MR. PAUL SHERFEY
VS.
JAMES RIVER PRESBYTERY

The Case is dismissed on the ground that it was found to be Judicially Out of Order because the action complained against is not in the Record of the Case. (*BCO* 43-1, *OMSJC* 10.6).

The Roll Call vote on Case 2012-01.

Adopted: 13 concurring, 5 dissenting, 1 abstaining, 1 disqualified, and 4 absent.

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TE Dominic A. Aquila, Concur	TE Paul Kooistra, Dissent
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Concur	TE William R. Lyle, Absent
RE Daniel Carrell, Disqualified	TE Charles E. McGowan, Absent
TE Bryan S. Chapell, Concur	TE D. Steven Meyerhoff, Concur
TE David F. Coffin Jr., Concur	RE Frederick (Jay) Neikirk, Dissent
RE Marvin C. (Cub) Culbertson, Absent	RE Jeffrey Owen, Abstain
RE Howie Donahoe, Dissent	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Dissent	TE Danny Shuffield, Concur
TE Paul B. Fowler, Concur	RE Bruce Terrell, Dissent
TE Fred Greco, Concur	RE John B. White Jr., Concur
RE D. W. Haigler Jr., Concur	RE Robert (Jack) Wilson, Concur

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 Carrell was disqualified because he is a member of a court which is a party to the case (*OMSJC* 2.10(d)(3)(iii)).

A dissenting opinion has been filed with the SJC at the time of this Report. In accordance with *OMSJC* 18.12, the Chairman of the Commission has called a special meeting of the Commission to determine whether the opinion meets the standards of *OMSJC* 18.12b, and whether the Commission will adopt an Answer to the opinion. After the conclusion of the special meeting, an addition to this Report will be filed with the General Assembly for the supplemental distribution, which will include the dissenting opinion and an Answer (if any).

DISSENTING OPINION
CASE 2012-01
PAUL SHERFEY
VS.
JAMES RIVER PRESBYTERY

We respectfully dissent from the SJC decision ruling this case judicially out of order. It should have been adjudicated. Contrary to the SJC's ruling, there was a Session action in the Record against which Mr. Sherfey complained. The complainable issue, as proposed in Sherfey's original March 21, 2010 Complaint, was:

Has the Session of Stony Point Reformed Presbyterian Church (SPRPC) broken its agreement made in 2007 which provided that any major change to [the previous senior pastor's] new call as Assistant Pastor would be brought to the congregation for approval? (ROC 19)

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The Session rightly considered it to be an adjudicable matter:

The actions complained of took place well before February 2010. Nevertheless, they were part of a process that did not conclude until the meeting of Session on February 23 [2010] when the Session directed that [the minister's] resignation be forwarded to the MCR Committee of Presbytery. Without this final step, there would have been no basis for the Complaint. Thus, the Session accepts the Complaint as timely. (ROC 52)

Likewise, Presbytery believed there was an adjudicable matter and its Complaint Commission framed the issue as below. Presbytery declined to sustain the Complaint, essentially answering *Yes* to Issue 1 and *No* to Issue 2.

1. Did the session follow the proper formal protocol and bring before the congregation any change in [the TEs] call for approval before changing his call in any official way?
2. Did the session violate the spirit of the 2007 agreement with the congregation and so damage the trust of the congregation in the transparency and honesty of the session, particularly regarding the true desires of these men, the genuine issues separating them, and the congregation's original intent of the 2007 agreement?

In an earlier and related Case, the SJC indicated there was an adjudicable issue. In a previous Sherfey Complaint (Case 2011-08) the SJC ruled:

The JRP Commission apparently considered its charge was to determine "if the Session of SPRPC acted out of line with the agreement made with the congregation." The JRP Commission, instead of adjudicating that issue, should have formed the issue as "Did the Session of SPRPC err when it denied Mr. Sherfey's Complaint on June 19, 2011?" The Judgment should have been "Yes" or "No," and the Rationale then would explain the basis of its Judgment. (ROC 89)

Mr. Sherfey's [previous] Complaint to the General Assembly combines assignments of error arising from his initial Complaint against the Session of the SPRPC (and errors made by JRP denying the same, which would have been subject to review by the General Assembly, were it not for the procedural issues), and allegations of error against JRP with regard to how the Commission conducted its work and the judgment that was

reached (new charges of error). The first three, and possibly the fourth, bases of Mr. Sherfey's Complaint, although timely filed with JRP, have not been adjudicated by JRP as required by BCO 43-2. Therefore, the case before the Standing Judicial Commission is Judicially Out of Order, and the Complaint [2011-08] is sent back to JRP to determine if it has erred in accord with *BCO* 43-3. (Underlining added.) (ROC 90)

In other words, in the earlier case the SJC said there was a matter about which a Complaint could be made. The foundational complaint was essentially the same in both Cases: the error allegedly committed by the Session on February 23, 2010 (the culmination of a series of Session decisions). Thus, a “ground or reason” for the Complaint “has been specified as required by *BCO* 42-3 and 43-2.” (OMSJC 10-5.c)

The SJC has not cited any new material in the 109-page Record of Case 2012-01 demonstrating the SJC’s previous decision in 2011-08 was in error. In the earlier decision, the SJC said Presbytery, as an appellate court, should have used different procedures to adjudicate the matter. The question now raised by the SJC regarding the absence of a complainable action was not a question raised by the SJC Panel in Case 2011-08 or subsequently by the SJC when it approved that Panel’s recommendation. (M40GA, pp. 562-563)

Furthermore, the SJC ruled this case judicially out of order because the “action complained against is nowhere in the record of the case.” The phrase “judicially out of order” is not clearly defined in the OMSJC, but OMSJC 10.5, which is cited in the ruling, does list five specific instances on which such a finding could be based. None of these five grounds was cited by the SJC. Essentially, the SJC appears to have done what civil courts do in disposing of a case prior to a trial or hearing, i.e. it dismissed the case or granted summary judgment. If the PCA wants to delegate such authority to the SJC, then OMSJC 10.5 should be amended to include an additional ground upon which to base a finding of judicially out of order.

The Session denied this Complaint and so did Presbytery. The SJC should have heard the Case. But this dissent does not mean we believe the Session or the Presbytery erred when they declined to sustain the Complaint.

RE Howard Donahoe
RE Samuel J. Duncan
RE Frederick Neikirk

In accordance with OMSJC 20.2, the following Written Objection is included with respect to SJC Case 2012-01:

**WRITTEN OBJECTION
CASE 2012-01
PAUL SHERFEY
VS.
JAMES RIVER PRESBYTERY**

In accordance with the *Operating Manual of the Standing Judicial Commission* 20.2, we object to TE Dominic Aquila's having served as a judicial panel member and chairman of the panel in the matter of Case 2012-01, Paul Sherfey v. James River Presbytery, and his voting on the case both as a panel member and as a member of the SJC.

The case involved Mr. Paul Sherfey, a member of the Stony Point PCA of Richmond, VA, filing a complaint alleging irregularities in the Session's role in the pastor's status changing from pastor to assistant pastor, and then later his retiring. Page 32 of the Record of the Case states "Outside our own congregation, the Session sought the advice from the number of sources: members of the presbytery (who in its Ministerial and Church Relations Committee has endorsed the current proposal pending congregational approval), Dominic Aquila (the current Moderator of the PCA and founding Pastor of Stony Point) . . ." Clearly Dr. Aquila gave his advice on the Session's contemplated action that later became part of the basis for Mr. Sherfey's complaint.

In addition, Dr. Aquila was the organizing pastor of the church in question. While he left that pastorate 34 years ago, it is hard to see how this relationship, especially as it is referred to in the Record of the Case, does not reasonably call into question the impartiality of the panel chairman.

The *Operating Manual of the Standing Judicial Commission* 2.1 states:

2.1. A member shall, at all times, keep in mind his high calling as an officer of the church of the Lord Jesus Christ and shall in all endeavors conduct himself in accordance with that calling. Further, since "ecclesiastical discipline . . . can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church" (*BCO*, Preface, II. Preliminary Principles, 8), the members of the Standing

Judicial Commission must maintain the highest standards of integrity, independence, impartiality, and competence.

We believe that TE Aquila's participation in Case 2012-01, Paul Sherfey v. James River Presbytery, is a failure to "maintain the highest standards of integrity, independence, impartiality, and competence" and undermines Church's confidence in the justice and impartiality of the Standing Judicial Commission.

The *Operating Manual of the Standing Judicial Commission* 2.10 d, states, "A member shall disqualify himself in any proceeding in which the member's impartiality might reasonably (see section 2.5 b) be questioned . . ." Section 2.5 b defines reasonably, "'Reasonably' refers to the judgment of one in possession of all the relevant facts, which facts are subject to fair-minded assessment." In our view, a fair-minded assessment of the facts is that one who has given advice on a situation that results in a judicial complaint should not sit as a judge on the complaint; he should disqualify himself.

At the annual meeting of the SJC at which the recommendation of the judicial panel for Case 2012-01 was acted upon, concern was expressed and the reference from the Record of the Case, page 32 was cited, demonstrating TE Aquila's advising the session on the situation that became part of the basis for a complaint. The Commission took no formal action on our concern. Therefore, we take this means to express our concern.

TE Paul D. Kooistra
RE Samuel J. Duncan
RE Bruce W. Terrell
RE E. C. Burnett

**COMPLAINT 2012-02
TE SHAWN KEATING
VS.
WARRIOR PRESBYTERY**

I. SUMMARY OF THE FACTS

- | | |
|----------|---|
| 09/11/05 | TE Keating was installed as Pastor at Covenant PCA (York, AL) and Central PCA (Emele, AL), serving both churches. |
| 05/11/08 | Keating resigns from both churches (2 years 8 months later). |

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01/19/09 Warrior Stated Meeting – TE Phillips reported on Keating’s “participation at Eastern Shore Presbyterian Church (Fairhope, AL).” ESPC is in Gulfcoast Presbytery.

10/18/11 Warrior Stated Meeting – Presbytery adopted a motion from Membership Committee:

“That Warrior Presbytery notify TE Shawn Keating, who has been without a call for three years, that the question of his call is to be considered at the next stated meeting of Warrior Presbytery (January).”

12/09/11 Registered letter from Presbytery Clerk Pate delivered to TE Keating’s home.

“Greetings from Warrior Presbytery and grace and peace in our Lord Jesus Christ. It is the understanding of Warrior Presbytery that you have been without a call for three years. I am writing to inform you that the presbytery will be discussing the question of your call as Teaching Elder at the next Stated Meeting of Warrior Presbytery, which will convene on January 17, 2012 at 9 a.m. This meeting will be held at Faunsdale Presbyterian Church. This action is in accord with *Book of Church Order* 13-2 and 34-10. If you have any questions, please feel free to contact me. You can reach me at 205- 926-4722 or my cell number 205-928-2555.”

01/16/12 E-mail from Keating to Clerk Pate 5 weeks later. Received in Clerk’s e-mail inbox at 11:35 pm the night before the Presbytery meeting, but the Clerk reported he did not read it until after the meeting. So it was not reported at the meeting.

I am sorry to be contacting you so late, but the last month has been very difficult and my wife only now gave me your registered letter. My father had contracted pneumonia the first week of December, and I have been

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tending him and assisting my 76 year old mother for the last several weeks. He passed away the last week of December in Jackson, MS, and I have been tied up with the arrangements and performing the graveside in South Carolina and helping my mother to get her affairs in order following these events.

I would like to request a postponement of the consideration of my ordination until I have more time to better prepare a response. I would request that it be continued as I am now seeking ministry positions and I am currently under active consideration by several area churches for pastoral ministry. I also supply the pulpit at Fairfield PCA, Pensacola, when the regular pastor is away. I also served as an extended substitute teacher for a local Christian school, teaching Bible, History and English in their Middle School. The previous two years I was a student at University of South Alabama seeking an MA in History, focusing on aspects of America's Christian history, especially a local evolution debate, which is the topic of my thesis. So I have been active in ministry activities these past few years. I am unable to get to the meeting tomorrow, please excuse me from attendance.

01/17/12

Warrior Stated Meeting. Minutes record Keating with an unexcused absence. Presbytery unanimously adopts recommendation of Membership Committee and divests Keating without censure. Here is the excerpt from Minutes:

“TE Shawn Keating has been without a call for three or more years and the Membership Committee made the following recommendation: ‘We recommend that Shawn Keating be divested without censure.’

- a. The Stated Clerk read portions of *BCO* that address this situation to the court.
- b. The Stated Clerk also explained the

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steps that had been taken to notify TE Keating of these proceedings to allow him the opportunity to speak in his defense and answered a few questions regarding notification.

- c. The Moderator called the vote on the recommendation. All in favor. None opposed. Moved. (Unanimous vote)
- d. TE John Warren made the following motion: "I make a motion that the chairman of the Membership Committee and the stated clerk work to find a church to assign Shawn Keating's membership to upon approval of that church's session." Second. Motion carried."

01/18/12 E-mail from Pate to Keating notifying him of divestiture.

01/20/12 E-mail from Keating to Pate expressing his disappointment and stating: "This is notice that I will appeal this under the "undue haste" clause of *BCO* 42-3."

02/17/12 Keating filed Appeal with PCA and notified Clerk Pate. Appellant contends Presbytery erred regarding *BCO* 34-10 & 42-3 alleging:

1. Presbytery failed "to inquire into the cause of such dereliction." *BCO* 34-10
(He contends he has not been "habitually failing to engage in his official duties.")
2. Presbytery's notification letter did not "distinctly state the grounds" for why Presbytery was considering divestiture. *BCO* 34-10
3. He was not "heard in his own defense." *BCO* 34-10
4. Presbytery "hurried to a decision before all testimony was taken." *BCO* 42-3
5. Presbytery refused "a reasonable indulgence to a party on trial." *BCO* 42-3

09/06/12 Presbytery's Respondent, Clerk TE Pate, filed a Preliminary Brief admitting Presbytery made a mistake by proceeding to divestiture in the absence of any defense from Keating, and recommended the Appeal be sustained.

II. STATEMENT OF THE ISSUE

Did Presbytery err when it divested TE Keating on January 17, 2011?

III. JUDGMENT

Yes. Presbytery failed to comply with *BCO* 34-10 and therefore the Appeal is sustained on procedural grounds and the divestiture is voided. Mr. Keating remains a PCA minister in good standing. But Presbytery is not precluded from proceeding in accord with *BCO* 34-10 at another meeting. If Presbytery divests, TE Keating would be entitled to Appeal. This Decision does not address the merits of any divestiture, but only the procedure followed by Presbytery.

IV. REASONING AND OPINION

Divesting a man of his ordination is a weighty action, even though it is “without censure.” So the *BCO* wisely requires prior notification, inquiry, distinctly stated grounds, the opportunity for a defense, and a 2/3 vote. The Record indicates the Clerk appropriately attempted prior notification by sending a registered letter five weeks before the meeting, but the Record also indicates Keating did not get the notification until just prior to the Presbytery meeting. In addition, and more importantly, the Minister was not “heard in his own defense.” It was a constitutional error to proceed to divestiture without first hearing from the Minister (unless it is clear he is simply absenting himself in an attempt to avoid the matter).

34-10. Whenever a minister of the Gospel shall habitually fail to be engaged in the regular discharge of his official functions, it shall be the duty of the Presbytery, at a stated meeting, to inquire into the cause of such dereliction and, if necessary, to institute judicial proceedings against him for breach of his covenant engagement. If it shall appear that his neglect proceeds only from his lack of acceptance to the Church, Presbytery may, upon the same principle upon which it withdraws license from a licentiate for lack of evidence of the divine call, divest him of his office without censure, even against his will, a majority of two-thirds (2/3) being necessary for this purpose.

In such a case, the clerk shall under the order of the Presbytery forthwith deliver to the minister concerned a written note that, at the next stated meeting, the question of

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his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defense; and if the decision pass against him he may appeal, as if he had been tried after the usual forms. This principle may apply, with any necessary changes, to ruling elders and deacons. (Emphasis added.)

Presbytery should have postponed consideration of divestiture until the next Stated or Called Meeting, when, presumably, the Minister would either be present or would have supplied a written defense against divestiture. The Record does not indicate any urgency existed in January 2012. Granted, the Minutes record his absence was “unexcused,” but that did not exempt Presbytery from the constitutional requirement to hear his defense. It is important to note, however, Presbytery was unaware of the January 16 e-mail from Keating to Clerk Pate, which gave a defense against divestiture.

In the grounds for his Appeal, Keating also cites *BCO* 42-3 and alleges Presbytery refused a reasonable indulgence to a party who was essentially on trial and that it hurried to a decision before all testimony was taken. The SJC sustains the second allegation of error, but not the first.

42-3. The grounds of appeal are such as the following: any irregularity in the proceedings of the lower court; refusal of reasonable indulgence to a party on trial; receiving improper or declining to receive proper evidence; hurrying to a decision before all the testimony is taken; manifestation of prejudice in the case; and mistake or injustice in the judgment and censure. (Underlining added.)

Since Presbytery was not aware of Keating’s January 16 e-mail, it cannot be guilty of “*refusing* a reasonable indulgence.” It was not aware of any request. But by acting on divestiture without first hearing a defense, Presbytery was effectively culpable of “hurrying to a decision before all the testimony is taken.”

At the same time, while *BCO* 34-10 stipulates a man facing divestiture *shall* be heard in his own defense, that does not mean he can avoid it forever by simply absenting himself from the meetings. If a court makes a reasonable effort to solicit a defense, it would be permissible for the court to proceed to consider divestiture, even though he hasn’t been heard in his own defense.

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This reflects the principle found in *BCO 32-6* regarding the “second citation” (below). Granted, since divestiture does not involve a *BCO 31-2* investigation or an indictment, *BCO 32-6* does not directly apply. But a second citation would certainly be reasonable for a man facing possible divestiture. If he ignored a second invitation to present his defense, he would not be convicted of contumacy, but instead, the court could proceed to consider divestiture despite his silence.

BCO 32-6.a. When an accused person shall refuse to obey a citation, he shall be cited a second time. This second citation shall be accompanied with a notice that if he does not appear at the time appointed (unless providentially hindered, which fact he must make known to the court) he shall be dealt with for his contumacy (cf. *BCO 33-2; 34-4*).

The decision of Warrior Presbytery is reversed and this case is remanded to Presbytery for such action as it considers appropriate.

This opinion was written by RE Howard Donahoe, and approved by the full SJC.

The Roll Call vote on 2012-02.

Adopted: 18 concurring, 1 disqualified, and 5 absent.

TE Dominic A. Aquila, Concur

TE Howell Burkhalter, Absent

RE E. C. Burnett III, Absent

RE Daniel Carrell, Absent

TE Bryan S. Chapell, Concur

TE David F. Coffin Jr., Concur

RE Marvin C. (Cub) Culbertson, Concur

RE Howie Donahoe, Concur

RE Samuel J. (Sam) Duncan, Concur

TE Paul B. Fowler, Concur

TE Fred Greco, Concur

RE D. W. Haigler Jr., Concur

TE Paul Kooistra, Disqualified

TE Brian Lee, Concur

TE William R. Lyle, Concur

TE Charles E. McGowan, Concur

TE D. Steven Meyerhoff, Concur

RE Frederick (Jay) Neikirk, Concur

RE Jeffrey Owen, Concur

RE John Pickering, Concur

TE Danny Shuffield, Absent

RE Bruce Terrell, Concur

RE Robert (Jack) Wilson, Concur

RE John B. White Jr., Absent

In accord with *OMSJC 2.10(e)*, a member subject to disqualification shall disclose on the record the basis of the member’s disqualification. TE Kooistra was disqualified because he is a member of a court which is a party to the case (*OMSJC 2.10(d)(3)(ii)*).

COMPLAINT 2012-04
TE DWIGHT DUNN
VS.
PHILADELPHIA METRO WEST PRESBYTERY

The Complaint of TE Dwight Dunn against Philadelphia Metropolitan West Presbytery to the Standing Judicial Commission is Administratively out of Order (*per OMSJC 9.1*) for the following reasons:

1. The Complaint of TE Dunn to Presbytery (the “Original Complaint”) was transmitted to a commission of Presbytery (the “Faith Church Commission) by the Stated Clerk of Presbytery (ROC-180). However, *BCO 15-3* states that:

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.** (Emphasis added).

Because the Complaint was never referred to Presbytery by motion and action of Presbytery, it was improperly before the Faith Church Commission. The Complaint must be referred to the Faith Church Commission by an action of Presbytery, and until such occurs, the Complaint is still before Presbytery.

2. Additionally, after the Original Complaint was denied by the Faith Church Commission, the Commission did not seek the Presbytery’s approval of the judgment of the Commission as required by *BCO 15-3*:

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.

Presbytery must act on the judgment of the Commission before a complaint to the Standing Judicial Commission would be in order.

We conclude the Complaint is administratively out of order (*OMSJC 9.1*) and must be put in order within the Rules of Discipline and the requirements of the *OMSJC (OMSJC 9.2)* before further action. The Presbytery is directed to take appropriate steps no later than its next Stated Meeting to remedy these deficiencies.

The Roll Call vote on Case 2012-04.

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Adopted: 19 concurring, 1 not qualified, and 4 absent.

TE Dominic A. Aquila, Not Qualified	TE Paul Kooistra, Concur
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Concur	TE William R. Lyle, Absent
RE Daniel Carrell, Concur	TE Charles E. McGowan, Absent
TE Bryan S. Chapell, Concur	TE D. Steven Meyerhoff, Concur
TE David F. Coffin Jr., Concur	RE Frederick (Jay) Neikirk, Concur
RE Marvin C. (Cub) Culbertson, Absent	RE Jeffrey Owen, Concur
RE Howie Donahoe, Concur	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Concur	TE Danny Shuffield, Concur
TE Paul B. Fowler, Concur	RE Bruce Terrell, Concur
TE Fred Greco, Concur	RE John B. White Jr., Concur
RE D. W. Haigler Jr., Concur	RE Robert (Jack) Wilson, Concur

**COMPLAINT 2012-05
RE GERALD HEDMAN
VS.
PACIFIC NORTHWEST PRESBYTERY**

I. SUMMARY OF FACTS

- 10/2010 At its Stated Meeting, in response to the Decision of the Standing Judicial Commission (SJC) in Case 2009-06 Bordwine v. PNW (*M38GA* pp. 208-213), Pacific Northwest Presbytery appointed a prosecutor to conduct a trial of TE Peter Leithart.
- 06/03/11 A two day, 15-hour trial was held before Presbytery’s nine-man Standing Judicial Commission (5 TEs & 4 REs) (the “Trial Commission”). In addition to the main pre-trial briefs filed by the two parties, the defense filed 12 exhibits before the trial (324 pages). The prosecution did not file any exhibits before trial. Below are the five charges in the indictment:
1. Baptism - That TE Leithart in his views and teachings contradicts both the Westminster Standards and Scripture by attributing to the sacrament of baptism saving benefits such as regeneration, union with Christ, and adoption (*WCF* 28:5-6 and John 1:12-13; Rom 2:28-29; Heb 4:2; Heb 11:6).

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2. Covenants - That TE Leithart in his views and teachings rejects the covenant of works/covenant of grace structure set forth in Scripture and in the Westminster Standards (*WCF* 7:2-3, 5-6; *WLC* 20 and Gen 2:16-17; Hosea 6:7; Rom 5:12-14; 1 Cor 15:21-22; Gal 3:12).
3. Imputation - That TE Leithart in his views and teachings rejects the teaching of Scripture and the Westminster Standards that the obedience and satisfaction of Christ are imputed to the believer (*WCF* 8:5; *WCF* 11:3 and Rom 4:1-8; Rom 5:17-18).
4. Justification - That TE Leithart in his views and teachings fails, contrary to Scripture and the Westminster Standards, to properly distinguish justification from sanctification (*WLC* 69, 75, 77 and Rom 3:28; Rom 4:4-8; Rom 12:1; Titus 3:4-8).
5. Union - That TE Leithart in his views and teachings contradicts Scripture and the Westminster Standards by teaching that people may be truly united with Christ and receive saving benefits from him, and yet fall away from Christ and lose those saving benefits (*WLC* 65-66, 69, 79 and John 6:38-40; John 10:28-29; Rom 8:28-39; Phil 1:6; Heb 7:25).

10/07/11

At Presbytery's next Stated Meeting following the trial, and after the Trial Commission distributed its 33-page Report, Presbytery adopted the following five judgments recommended unanimously by the Trial Commission (Presbytery votes shown in parentheses):

- A. That Presbytery adopt the Judicial Commission's judgment of not guilty on charge 1, concerning baptism. (33-4-3)
- B. That Presbytery adopt the Judicial Commission's judgment of not guilty on charge 2, concerning the covenant of works and the covenant of grace. (32-3-3)
- C. That Presbytery adopt the Judicial Commission's judgment of not guilty on charge 3, concerning imputation. (32-5-1)

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- D. That Presbytery adopt the Judicial Commission's judgment of not guilty on charge 4, concerning justification and sanctification. (30-5-1)
 - E. That Presbytery adopt the Judicial Commission's judgment of not guilty on charge 5, concerning union with Christ and apostasy. (30-5-2)
- 11/01/11 Complaint was filed by RE Wes Witt, RE Gerald Hedman, and RE Clinton Seidenburg against the October 7, 2011 action of Presbytery (the "Witt Complaint"). The Complaint was assigned to a Complaint Commission of Presbytery that included seven (7) elders from the Trial Commission and two (2) additional presbyters who attended the trial and read the briefs and all exhibits (the "Complaint Commission").
- 04/27/12 The Complaint Commission recommended denying the Witt Complaint. Presbytery adopted the recommendation of the Complaint Commission.
- 05/20/12 RE Gerald Hedman and TE Sy Nease filed a Complaint with the SJC against the April 27, 2012, decision of Presbytery in denying the Witt Complaint (the "Hedman Complaint").
- 06/14/12 The 722-page Record of the Case, along with the Hedman Complaint, was filed by the Clerk of the Presbytery with PCA Stated Clerk's office.
- 3/12 TE Nease withdrew as a Complainant on the Hedman Complaint.
- 03/06/13 A Hearing on Case 2012-05 was held before the full SJC in Lawrenceville, GA, during the March Stated Meeting of the SJC.

II. STATEMENT OF THE ISSUE

Did the Complainant demonstrate, based on the record in this Case, that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards?

III. JUDGMENT

No.

IV. REASONING AND OPINION

In deciding this case the Standing Judicial Commission was bound by the following:

- a. *RAO* 17-1 (vow 4) “I will judge according to the Constitution of the Presbyterian Church in America, through my best efforts applied to nothing other than the record of the case and other documents properly before me;”
- b. *BCO* 42-5 “...[T]he higher court shall not admit or consider anything not found in [the] ‘Record’ without the consent of the parties in the case.”
- c. *BCO* 39-3.1 “A higher court, reviewing a lower court, should limit itself to the issues raised by the parties to the case in the original (lower) court. Further, the higher court should resolve such issues by applying the Constitution of the church, as previously established through the constitutional process.”
- d. *BCO* 39-3.2, 3 “[A] higher court should not reverse a factual finding of a lower court, unless there is clear error on the part of the lower court” and “a higher court should not reverse a judgment of the lower court [regarding matters of discretion and judgment], unless there is clear error on the part of the lower court.”
- e. *BCO* 39-2.4 “[A] 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.”

In short, our review in this Case is constitutionally limited to the information developed in the Record dealing with this specific Case. Thus, nothing in our Decision or Reasoning should be understood as rendering any judgment on any “school of thought” within or without the PCA. Our review could focus only on: (a) whether the Complainant demonstrated that the Presbytery committed procedural errors in its handling of this matter; (b) whether the Complainant demonstrated that Presbytery misunderstood TE Leithart’s views; and (c) whether the Complainant demonstrated that TE Leithart’s views are in conflict with the system of doctrine.

The Complainant raised no procedural concerns. Further, it is our conclusion that Presbytery carefully complied with all the procedural steps required by the Rules of Discipline.

The Complainant alleged that Presbytery's summaries of TE Leithart's views do not accurately reflect his views at all points, and that this is particularly true when those views are considered as a whole. We do find examples in the Record where TE Leithart's views are confusing and, perhaps, contradictory. While we are not persuaded by all the Respondent's explanations of those issues, we are also not convinced that these examples are sufficiently clear or pervasive in the Record as to constitute a "clear error on the part of the lower court" with regard to findings of fact or "matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties." (BCO 39-3.2, 3)

The Complainant alleged that TE Leithart's views strike at the fundamentals of the system of doctrine. Members of the SJC did express concerns about some of TE Leithart's formulations as they related to the Westminster Standards. It is clear that, at least at some points, Presbytery recognized some of these concerns. For example, the report of the Presbytery's Commission, as adopted by Presbytery states:

- "One may question the wisdom of using terms that have acquired a precise meaning in Systematic Theology in different, 'non-standard' senses. Or one may fault Dr. Leithart for using familiar words in (what are to many of us) unfamiliar senses *without sufficient explanations and safeguards*. But the Court believes that this is very different than judging a man guilty of violating the Standards of our church." (Commission Report p. 12, lines 9-12.) (Emphasis added.)
- "...Dr. Leithart's formulation of the doctrine of imputation satisfies the Standards, albeit in a non-traditional *and at points easily confused manner*." (Commission Report p. 21, lines 5-6.) (Emphasis added.)
- "In our judgment, Dr. Leithart *should define his terms more clearly, so as to avoid serious misunderstanding* with regard to such crucial doctrines [meaning justification and sanctification]. A potentially injudicious use of language notwithstanding, it is our opinion that Dr. Leithart's differences with the Standards are, at

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most, ‘merely semantic.’” (Commission Report p. 26, lines 4-5.) (Emphasis added.)

- “The Court [Presbytery] believes that Dr. Leithart *should have been more judicious* in clarifying the differences between his use of covenantal union with that traditionally employed by the Standards. In our judgment though, this sometimes *infelicitous* use of language does not constitute anything hostile to the system of doctrine....” (Commission Report p.29, lines 39-42.) (Emphasis added.)

Presbytery’s Commission, however, concluded unanimously that the Prosecution did not prove TE Leithart’s guilt with regard to the five charges against him (hence the finding of “not guilty” on each of the five specifications) and, with regard to all the examples noted above (and other issues), TE Leithart’s differences with the Standards amounted to semantic differences. They noted that in his testimony that TE Leithart qualified many of his more provocative statements in ways that the Presbytery’s Commission concluded brought them into conformity with the Standards. In addition, the Presbytery’s Commission pointed out that TE Leithart expressly affirmed his subscription to specific statements in the Westminster Standards that were included in the indictment or raised during the trial. Presbytery overwhelmingly adopted the verdicts recommended by its Commission. We do not find that the Complainant provided sufficient evidence that TE Leithart’s statements affirming his subscription to the Standards were incredible or that Presbytery’s decision in finding TE Leithart “not guilty” of the five charges was in error.

In light of our conclusions, we urge that Pacific Northwest Presbytery continue to encourage TE Leithart to take care that when he uses standard theological terms (such as baptism, justification, sanctification, efficacious, and *arrabon*) in non-standard ways that he make clear those differences in use and that he continue to clarify how his views in key areas are not in conflict with the Standards.

Finally, we reiterate that nothing in this Decision should be construed as addressing (or thereby endorsing) in general TE Leithart’s views, writings, teachings or pronouncements. The Decision is based on the specific issues raised in the indictment and the Record of the Case as developed at the trial. Our conclusion is simply that neither the Prosecution

APPENDIX T

nor the Complainant proved that TE Leithart's views, as articulated at the trial or otherwise contained in the Record of the Case, violate the system of doctrine contained in the Westminster Standards.

The Roll Call vote on Case 2012-05.

Adopted: 15 concurring, 2 dissenting 1 disqualified, 1 recused, and 5 absent.

TE Dominic A. Aquila, Dissent	TE Paul Kooistra, Concur
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Concur	TE William R. Lyle, Absent
RE Daniel Carrell, Concur	TE Charles E. McGowan, Absent
TE Bryan S. Chapell, Recused	TE D. Steven Meyerhoff, Concur
TE David F. Coffin Jr., Concur	RE Frederick (Jay) Neikirk, Concur
RE Marvin C. (Cub) Culbertson, Absent	RE Jeffrey Owen, Concur
RE Howie Donahoe, Disqualified	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Concur	TE Danny Shuffield, Concur
TE Paul B. Fowler, Concur	RE Bruce Terrell, Concur
TE Fred Greco, Concur	RE John B. White Jr., Concur
RE D. W. Haigler Jr., Dissent	RE Robert (Jack) Wilson, Absent

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 Donahoe was disqualified because he is a member of a congregation in the bounds of a presbytery party to the Case (*OMSJC* 2.10(d)(3)(iii)). TE Chapell voluntarily recused himself after being notified that the Complainants had made an inquiry about some contact he had with the Moderator of Missouri Presbytery before the commencement of the Case and before his election to the SJC.

Concurring and dissenting opinions have been filed with the SJC at the time of this Report. In accordance with *OMSJC* 18.12, the Chairman of the Commission has called a special meeting of the Commission to determine whether each of the opinions meets the standards of *OMSJC* 18.12b, and whether the Commission will adopt an Answer to any of the opinions. After the conclusion of the special meeting, an addition to this Report will be filed with the General Assembly for the supplemental distribution, which will include the concurring and dissenting opinions and any Answer(s).

CONCURRING OPINION
CASE 2012-05
RE GERALD HEDMAN
VS.
PACIFIC NORTHWEST PRESBYTERY

We fully concur with the Decision of the Standing Judicial Commission in this case.

However, in light of concerns raised about this Decision, as well as our Concurring and Dissenting Opinions (respectively) in *Bordwine v. PNW Presbytery*, Case 2009-06, wherein we stated the Commission “should have definitively ruled, based on the Record, that some of the views and teachings of TE Leithart [which were not subjected to cross examination and rebuttal at that time] are out of accord with some of the fundamentals of the system of doctrine taught in the Standards,” we believe the Church would be served by additional reasoning.

Scope of Review

As an initial matter, it is important to note the scope of review mandated by our Constitution for higher courts. Based on *RAO* 17-1 (Standing Judicial Commission Vow 4), which states: “I will judge according to the Constitution of the Presbyterian Church in America, through my best efforts applied to nothing other than the record of the case and other documents properly before me,” as well as *BCO* 42-5 which states “...[T]he higher court shall not admit or consider anything not found in [the] ‘Record’ without the consent of the parties in the case,” we were not at liberty to rule as we might have wished, or do the “right” thing and sustain the Complaint, as many might have desired that we do.

The purpose of these *RAO* and *BCO* provisions is to prevent future church courts/judges from moving toward liberalism, through judicial activism, much as we have witnessed in other denominations and our civil courts. These Constitutional provisions take away from judges in our church courts, the ability to rule or make decisions without regard to the record of the case that is before them. In short, the scope of our judicial review is limited, and judges in our church courts are not free to just rule as they wish or as their personal beliefs would lead them.

This polity, while designed to protect the church from judicial activism, prohibits judges/ courts from going outside of the record of the case and/or using information or documentation not properly before them/it, to reach a

decision that is not supported by the record of the case. While our personal beliefs about the theology, generally known as the Federal Vision, may have directed us toward a different decision in this Case, we are bound by the issues and Record of the Case that were before the SJC.

Also, this Case is illustrative of the need for a more practical mechanism for our higher courts to be able to take original jurisdiction. In this Case, there is a record of PNW Presbytery's reluctance to properly resolve the issues surrounding TE Leithart. This history begins in *Bordwine v. PNW Presbytery*, Case 2009-06. Even after the *Bordwine* Decision returned the TE Leithart matter to PNW Presbytery for further action, PNW Presbytery chose to not refer this matter to the General Assembly/Standing Judicial Commission pursuant to *BCO* 41. Instead, PNW Presbytery refused to find a strong presumption of guilt in regard to TE Leithart's views before appointing a prosecutor, drawing an indictment, and proceeding to trial, as is required by *BCO* 31-2. This refusal could amount to bias or prejudice against the Prosecution and might have been grounds for relief; however, this issue was not raised by the Complainant.

Unfortunately, this reluctance of our courts to deal with similar situations is not uncommon. Our polity, as set out in *BCO* 34-1, limits a higher court's ability to take original jurisdiction. This *BCO* provision restricts the taking of original jurisdiction to a case in which the lower court has "refuse[d] to act." While in other instances the fact of whether a lower court has "acted" or not has been an issue, in this case, PNW Presbytery has most certainly "acted" and thereby prevented other concerned courts from seeking to have a higher court take up original jurisdiction of this matter. Some might say that PNW Presbytery has not acted *properly* in dealing with TE Leithart, but that conclusion is not apparent in the language of our rule. This provision of our *BCO* should be amended to be clear and give additional guidance in how original jurisdiction might be assumed in cases where a lower court is experiencing difficulty in fulfilling its responsibilities. It may even be wise to allow the taking of original jurisdiction according to a different, clearer standard than "refuses to act."

Complaint v. Appeal

A second matter involves the difference between complaints and appeals under our *BCO*. Many people, including myself at times, have confused how a higher court deals with complaints and appeals; often treating complaints as appeals. The two are, however, distinct, with different grounds and parties.

BCO 42 covers Appeals. It should be noted that an appeal is ONLY taken by someone who has submitted to a trial, been found guilty of an offense, and censured. The grounds for an appeal are: procedural irregularities, refusal of reasonable indulgence, improper evidence, hurrying to a decision, prejudice, mistake or injustice. An appeal may be affirmed, in whole or in part, or reversed in whole, or in part. Also, the court may render the decision that should have been reached or remand the case back to the lower court for a new trial.

BCO 43 covers Complaints. A complaint is made against some act or decision of a court; however, the right to make a complaint is limited to those in good standing, who are subject to the court's jurisdiction. A court hearing a complaint may annul the whole or any part of the action or send the matter back to the lower court with instructions for a new hearing.

In this case, TE Leithart submitted to a regular trial before the PNW Presbytery. The Presbytery adopted judgments of Not Guilty on each of the five Charges. Accordingly, there was nothing to appeal in this case, and *BCO 42* does not apply. However, RE Hedman complained, pursuant to *BCO 43*, that: a) PNW Presbytery acted unconstitutionally in adopting its Commission's report that TE Leithart was not guilty of the five Charges, b) this egregious and unconstitutional error permits TE Peter Leithart, who is flagrantly out of accord with the Westminster Standards, to teach and publish his false doctrines with impunity, and c) this action of PNW Presbytery undermines the Westminster Standards and the system of doctrine taught in the Scripture.

Had this case been an appeal, the Standing Judicial Commission could have reviewed this judicial proceeding based upon any of the foregoing appeal grounds raised by the man found guilty. However, in this case there was a not guilty verdict and anyone aggrieved with this outcome is limited to filing a complaint against an action of PNW Presbytery, just as RE Hedman has done. His Complaint is that PNW Presbytery has acted unconstitutionally in adopting its Commission's judgments of Not Guilty to the five Charges.

It should be noted that the theology, generally known as the Federal Vision, was not on trial in this Case. TE Leithart's views and teachings, as set out in the five Charges in the Indictment, were the subject of the trial before the PNW Presbytery. The Record of the Case shows how the Prosecutor sought to introduce evidence of TE Leithart's statements and writings, including analysis thereof, to meet his burden of proof, which, if unchallenged, could very well be evidence of the lower court's clear error. However, the Record

of the Case shows TE Leithart's Defense cross examined the Prosecution's witnesses and rebutted the evidence offered against him. TE Leithart testified, clarified his views, and affirmed his agreement with the Westminster Standards. The Presbytery Commission, as the trier of fact and after weighing evidence offered by both Prosecution and Defense, found the Prosecution had not met its burden of proving TE Leithart's guilt.

Standard of Review

Thirdly, a higher court (and its members) is bound by the Constitutional Standard of review of the decisions of a lower court. Showing that a trier of fact has reached the judgment of not guilty that is not supported by the Record, as had to be done in this Case, is a difficult burden. In order to prevail, a complainant is required to point to evidence of the lower court's error in the Record of the Case, i.e. the lower court/trier of fact reached a judgment that is not supported by the Record of the Case.

BCO 39-3.2,3 states: “[A] higher court should not reverse a factual finding of a lower court, unless there is clear error on the part of the lower court” and “a higher court should not reverse a judgment of the lower court [regarding matters of discretion and judgment], unless there is clear error on the part of the lower court.” As previously noted, PNW Presbytery made a determination about the “comparative credibility of conflicting witness” (*BCO 39-3.3*) and the SJC was required to exhibit “great deference” to such.

We believe the five Not Guilty judgments are factual findings, but also reflect the exercise of the discretion and judgment of the PNW Presbytery that, based on the evidence in the Record, the Prosecution had failed to prove TE Leithart guilty of any of the five Charges. RE Hedman was required to show, from the Record of the Case, that PNW Presbytery acted unconstitutionally and *clearly* erred in adopting the five Not Guilty judgments. In short, this burden showing clear error was not met, and the Standing Judicial Commission was required to deny RE Hedman's Complaint.

Standing

As an additional matter, just prior to the hearing before the full Standing Judicial Commission, a question was raised as to whether or not RE Hedman had standing to make this Complaint. A review of the Record of the Case showed RE Hedman was not a ruling elder commissioner to the October 7th meeting of PNW Presbytery (when it adopted the five Not Guilty judgments), and thus not subject to its jurisdiction, as required by *BCO 43*, in order to have the right to make a complaint. In short, since RE Hedman was not a ruling elder commissioner at the October 7th meeting when the alleged

unconstitutional action was taken, he did not have standing to file a Complaint in this case. Accordingly, this case would have been out of order; however, Respondents for PNW Presbytery waived this deficiency and agreed that the case should be heard.

The Trial/Record

Finally, as we reviewed the record of the case and the trial, we note the experience of Mr. Duncan. Mr. Duncan was appointed by the Standing Judicial Commission to be the Prosecutor in *Presbyterian Church in America v. Louisiana Presbytery* (TE Steve Wilkins), Case 2007-14. The Indictment's second Charge was that Louisiana Presbytery failed to find a strong presumption of guilt that some of the views of TE Wilkins were out of conformity with the Constitution, and thus was derelict in its duty under *BCO* 13-9, 40-4, and 40-5, and has thereby caused much unresolved pastoral confusion and harm. While Louisiana Presbytery pled Guilty to this Charge, and a trial on this Charge was not needed, Mr. Duncan had considered and planned what evidence in the form of live witnesses and documents, as well as cross examinations and responding to arguments raised by the Defense, would be needed to prove the Charge. It is from this perspective that we can say that we would have prepared, tried, presented, and argued this case differently than the PNW Presbytery Prosecutor/Complainant did.

In conclusion, some might criticize the work of the Prosecutor, and while this might have been grounds for relief in this Case, this issue was not raised by the Complainant.

RE Samuel J. Duncan
TE Fred Greco
RE E. C. Burnett III

**CONCURRING OPINION
CASE 2012-05
RE GERALD HEDMAN
VS.
PACIFIC NORTHWEST PRESBYTERY**

I concur with the Decision of the Standing Judicial Commission, but with great reservation. Both the trial and the hearing failed to find TE Leithart's views out of accord with the Standards. This was due largely to TE Leithart's multiple qualifications, as well as his affirming allegiance to specific statements in the Westminster Standards. While I hold that the case was not

well prosecuted or presented in the hearing, the large volume of the ROC served to complicate the case. Therefore, while concurring, I wish to list for the Court my concerns stemming from the ROC.

One cannot help but be troubled by some of TE Leithart's core views. The heart of his sacramental theology may be described in this way. The 'rite' of baptism efficaciously (*ex opere operato*) makes one a member of the visible church, which is the body of Christ, the temple of the Spirit; and because the baptized are then 'united' to Christ, they share all that is attributed to Him – new life, justification, sanctification, adoption, the 'arrabon' of the Spirit – all, that is, except perseverance. These benefits are real gifts, received in varying degrees, through the rite of baptism. However, these benefits are qualified by TE Leithart in two fundamental ways. First, they are 'temporary' benefits – 'temporal' faith, 'temporal' forgiveness, 'temporal' regeneration and new life, 'temporal' justification and sanctification, 'temporal' *arrabon* of the Spirit – benefits they may lose due to their loss of faith; whereas the elect have a 'faith that perseveres'.¹ These temporal benefits he identifies with "the common operations of the Spirit" *WCF* 10.4. His second qualification is that these benefits belong to those who are members of the 'visible' church (which he prefers to call the 'historical' church).²

WCF 3.6 clearly states that these are saving benefits that only the elect enjoy:

. . . they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power, through faith, unto salvation. **Neither are any other** redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, **but the elect only.** (bold mine)

One is conflicted when one reads some of his more provocative statements such as: baptism effects 'union with Christ' and an 'ontological' transformation, confers 'sonship' and the 'arrabon of the Spirit,' is the water-crossing between membership in Adam and membership in Christ," grants a share in the life of salvation, confers justification and adoption and sanctification, and makes us "new creations in the deepest possible sense."³ The baptized are "transformed from glory to glory," "die and rise again with Christ," and enter into the new life of the Spirit; they receive a grant of

¹ ROC 190-198, 504-7.

² ROC 537-8.

³ ROC 286,281-3, 286, 294, 299, 525, 536, 541.

divine power, and are cleansed of ‘former sins’.⁴ “The baptized is no longer regarded as ‘stranger’ but born again as a ‘son of the house’.”⁵

TE Leithart then qualifies many of these more provocative statements: the baptized receive all the benefits, except perseverance; these are ‘real’ benefits, though temporary and may be lost through apostasy; they receive the ‘arrabon’ of the Spirit, because they are in the temple of the Spirit, so they are receiving something of the Spirit; they receive ‘new life’, but redefined as ‘new identity’ or ‘new set of tasks’; they share in all Christ has to give, though in varying ways and degrees; they enter the family of God, so some kind of adoption is going on; they are united to Christ, but not necessarily permanently; baptism is a regenerating ordinance’, but not in the sense of the WCF.⁶

My concern is that these terms are precious as understood traditionally and by our Standards. According to Leithart, ‘new life’ (regeneration) is to be understood as a new identity, a new set of tasks: “In the same way that Aaron got new life, that’s again the typology I’m working with. Aaron got new life by being inducted into priesthood...He’s given a new identity and a new set of tasks. In that sense I talk about baptism as something that gives new life...I’m not talking about regeneration in the classic sense...”⁷ But when Jesus said, “I have come that you might have life, and have it more abundantly,” was He speaking “in the same way that Aaron got new life?” When Jesus said, “Unless you are born from above,” was he speaking merely of a ‘new identity’ or a ‘new set of tasks’? Leithart chooses to use those same terms to describe entry through the rite of baptism.

According to Leithart, ‘union with Christ’ and ‘new life’ (etc.) refer not only to the union the elect enjoy, but to all those united by baptism into the visible church. The reprobate receive, and then lose, these saving graces.⁸ However the WLC clearly states that members of the ‘invisible’ church enjoy union with Christ, and that this union is ‘really and inseparably’ joined to Christ ‘in

⁴ ROC 290, 292, 294, 503-4.

⁵ ROC 294.

⁶ ROC 199-200, 281, 504-7, 525, 545.

⁷ ROC 536; cf. 503-9.

⁸ ROC 486-7, 504-7. Leithart explains that his book, *The Baptized Body*, was organized around three propositions: 1) that when the New Testament uses the word baptism, it normally refers to water baptism (hence, Romans 6, 1 Cor. 10 and 1 Peter 3 are all talking about water baptism); 2) that when the NT uses ‘body of Christ’, it is referring to the visible church. “Members of the visible church are members of ‘Christ’ and partakers of the Spirit (1 Corinthians 12:12)”; and 3) that apostasy happens. “Some people enjoy various benefits of the new covenant and then lose those benefits.” (ROC 188)

their effectual calling': "The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling." (WLC 65, 66)

The question is whether this parlance is a mere 'semantic' difference as the Defense believes. I am not sure to what extent we should view his use of theological terminology as 'out of accord.' I will say that this is not merely an 'infelicitous' (unhappy or inappropriate) or 'potentially injudicious' use of language as the Respondents contend; I view it as an 'abuse' of that language and of the truths traditionally conveyed by that language. Leithart uses classically defined theological terms promiscuously, affirming on the one hand their nuances in the *WCF*, while using them to speak of the status of those baptized in the visible church. This is 'double-speak' and presents questions that should have been pursued further by the Prosecutor.

Finally, TE Leithart's understanding that the 'rite' of baptism accomplishes what it signifies plays a very prominent role in his sacramental theology. He testifies, "Baptism works *ex opere operato* with regard to making one a member of the visible church." "Rites accomplish what they signify...They place a person in a new status." "The visible church is marked out by visible signs," and if one doesn't participate in the visible signs, then one is not a member of the visible church. Thus an unbaptized covenant infant is a member, but not an unbaptized child three years old, because he has not undergone the rite of baptism.⁹

This view of the efficacy of the 'rite' of baptism is based largely on Leithart's typological interpretation of OT initiatory rites.¹⁰ This is an extraordinarily weak foundation for his insistence that the 'rite' of baptism confers efficaciously all these benefits. Moreover, He conflates the distinction of the sign and the thing signified (*signum-res*), and challenges openly the concept that a sacrament is an outward sign of inward grace. "Reformed and evangelical sacramentology must be revised at a fundamental level...[There must be a] reformation of sacramental theology, which argues for reconceiving sacraments under the rubric of ritual or rite rather than as

⁹ ROC 471, 284, 570. Or, "Jesus ordained rite of entry into the visible church. And that happens at baptism...I don't think that's delayed. And that implies all sorts of other blessings along with it." (ROC 577) "Baptism's efficacy is like the efficacy of an ordination, a circumcision, an inauguration to the Presidency." (ROC 188, ftnt. 6) "The rite does not recognize a status that already exists; it actually installs the person into that status." (ROC 294)

¹⁰ Leithart's doctoral dissertation pertained to baptismal efficacy using the model of the ordination rite of priests (Exodus 29; Leviticus 8-9).

means of grace, signs, symbols, or visible words.”¹¹ But according to WLC Q. 163: “What are the parts of the sacrament? A. The parts of the sacrament are two; the one an outward and sensible sign, used according to Christ’s own appointment; the other an inward and spiritual grace thereby signified.” Leithart’s focus is on the external rite whereas the focus of the confession is on the internal work of the Holy Spirit in the life of the believer.

Moreover, we need to keep in mind the very clear summary statement of the *WCF* 28.6, that speaks to the timing of the efficacy of baptism: “The efficacy of Baptism is **not tied to that moment of time wherein it is administered**; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God’s own will, **in His appointed time.**” [bold mine]

The concerns listed above are at the heart of my reservations. The Respondents admitted that TE Leithart was ‘pushing the envelope,’ but they insisted he was not violating the Standards. Are his views and particular statements an aberration to be tolerated within the Reformed faith, or a system to be opposed? Are they simply another attempt to be relevant, or are they a diversion that needs to be challenged? Are his affirmations of the Standards sincere, or simply stated during trial? Leithart appears to enjoy deliberately challenging established views on baptism, justification, sanctification, and so forth. He argues that the *WCF* needs to be improved and that the Reformed faith is broader than our current interpretation of the Standards. I am not against exploring issues theologically, but such exploration needs to be grounded in good Reformed principles of interpretation, and not by ‘pushing the envelope.’

TE Paul B. Fowler

DISSENT
CASE 2012-05
RE GERALD HEDMAN
VS.
PACIFIC NORTHWEST PRESBYTERY
APRIL 11, 2013

I. SUMMARY OF THE FACTS

We concur with the Summary of the Facts contained in the SJC opinion.

¹¹ ROC 293; cf. 282, 501-2.

II. STATEMENT OF THE ISSUE

Our dissent finds fault with the framing of the SJC's Statement of the Issue, "Did the Complainant demonstrate...?" The Complaint was not dependent upon evidentiary sufficiency but on the Record of the Case (ROC). The correct Statement of the Issue would be: Does the Record of the Case show that the accused was guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, and further, did Pacific Northwest Presbytery err in rendering non-guilty verdicts on the accused?

Further, the SJC decision fundamentally misunderstood and misapplied the role of the higher court in this case, applying an unnecessarily limited standard against which to judge:

Our review could focus only on: (a) whether the Complainant demonstrated that the Presbytery committed procedural errors in its handling of this matter; (b) whether the Complainant demonstrated that Presbytery misunderstood TE Leithart's views; and (c) whether the Complainant demonstrated that TE Leithart's views are in conflict with the system of doctrine.

The SJC provides no justification for this *limited* standard of judgment, and it is incorrect. Nothing in our Constitution requires the Complainant to "prove his case" as is the case in secular courts, and the higher court in this case is not limited to this standard.

Note the broad standard of review given in *BCO* 39-4:

The higher court does have the power and obligation of judicial review, which cannot be satisfied by always deferring to the findings of a lower court. Therefore, *a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court* (emphasis added).

BCO 43-10 states:

The higher court has power, in its discretion, to annul the whole or any part of the action of a lower court against which

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complaint has been made, or to send the matter back to the lower court with instructions for a new hearing.

Moreover, the subordinate Constitutional standards are presumptively biblical, and it is not the duty of courts to have to entertain proof these are biblical when someone says their views may vary from the Constitution, that is, that their views are more biblical than the Constitution. *BCO 39-3* states in this regard:

While affirming that the Scripture is “the supreme judge by which all controversies of religion are to be determined” (*WCF 1.10*), and that the Constitution of the Presbyterian Church in America is “subordinate to the Scriptures of the Old and New Testaments, the inerrant Word of God” (*BCO* Preface, III), and while affirming also that this Constitution is fallible (*WCF 31.3*), *the Presbyterian Church in America affirms that this subordinate and fallible Constitution has been “adopted by the church” (BCO Preface, III) “as standard expositions of the teachings of Scripture in relation to both faith and practice” (BCO 29-1) and as setting forth a form of government and discipline “in conformity with the general principles of biblical polity” (BCO 21-5.3) (emphasis added).*

BCO 39-3 goes on to say that the standards of judicial review are designed “To insure that this Constitution is not amended, violated or disregarded in judicial process....”

We believe that the SJC’s decision misapplies these standards of judicial review, by establishing a presbyterial option on views such as TE Leithart’s, that is, by allowing this presbytery to determine what is Constitutional within its bounds, instead of following our clear duty to declare the undisputed views of TE Leithart to be out of accord with the Constitution. Such a presbyterial option weakens us as a confessional church, contrary to our Constitution. Respondent’s Brief shows this position to be intentional, as Respondent cites 9 SJC cases involving Constitutional interpretation, argues 4 of them allowed presbyterial options on issues such as judicial law for today, remarriage after divorce, and Calendar Day views of creation, and argues that 5 of them disallowed presbyterial options, holding that certain views “are unconstitutional and are fundamentally out of accord with the doctrine of the PCA” (page 8, emphasis in original), those 5 cases involving the finality of the Canon of Scripture, infant baptism, and limited atonement.

What are these required standards of judicial review? *BCO* 39-3.2 says a higher court may not reverse a *factual* finding of a lower court unless there is “clear error.” The same applies on matters of “discretion and judgment”; there must be “clear error.” 39-3.3. There does not have to be “clear error,” however, in matters of interpreting the Constitution. “Therefore, a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court” (39-3.4). Thus, the SJC’s reliance on evidentiary sufficiency and the burden of proof is misplaced. Of course, we are bound by the Record of the Case and such other documents that are properly before us, as our oath says (*RAO* 17-1).

Thus, the issue before the SJC should have been: Does the ROC reflect that one or more views of the defendant Teaching Elder (TE) Peter Leithart, as alleged in the 5-point indictment in this case, and as shown by the ROC, are at variance with the PCA Constitution, that is, out of accord with our doctrinal standards.

III. JUDGMENT

Yes. The Record of the Case shows that the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, and further, that Pacific Northwest Presbytery erred in rendering non-guilty verdicts on the accused. The SJC should have annulled the non-guilty verdicts (*BCO* 43-10) and directed the Presbytery to either (1) conduct a new trial, or (2) request by Reference the General Assembly to conduct a trial (*BCO* 41).

IV. REASONING & OPINION

In General:

Crucial to the SJC’s conclusion is the statement, “TE Leithart’s differences with the Standards amounted to semantic differences.” As we demonstrate below, this is clearly not the case. His differences with the Standards are substantive, substantial, and do strike at the vitals of the system of doctrine taught in the PCA Standards.

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Crucial also to the SJC's decision is the statement, "Finally, we reiterate that nothing in this Decision should be construed as addressing (or thereby endorsing) in general TE Leithart's views, writings, teachings or pronouncements." Again, this is not correct. The SJC says his variances with the standards are semantic; that is, as understood by the SJC, TE Leithart's views are Confessional. The SJC cannot avoid the effect that its affirmance of this case declares and condones the Constitutionality of Leithart's views. Couching the affirmance in terms of evidentiary insufficiency or any other rationale for deference to PNWP is mistaken, and further, this does not work to preserve and protect the peace and purity of the church.

Again and again, the SJC says in various ways the prosecution did not prove its case. But the correct issue is whether the 740 page ROC exposes numerous examples of TE Leithart's views being out of accord with the Constitution; and the pointed answer is yes, as shown below.

The SJC relies on the statement of the Presbytery's Judicial Commission, "TE Leithart expressly affirmed his subscription to specific statements in the Westminster Standards that were included in the indictment or raised during the trial." But the ROC shows that TE Leithart makes clear that he claimed to believe Confessional X, but what he meant by that was Heterodox Y, and our Constitution shows conclusively that Y is heterodox, that is, out of accord with our Standards.

The SJC says, "In light of our conclusions, we urge that Pacific Northwest Presbytery continue to encourage TE Leithart to take care that when he uses standard theological terms (such as baptism, justification, sanctification, efficacious, and *arrabon*) in non-standard ways that he make clear those differences in use and that he continue to clarify how his views in key areas are not in conflict with the Standards." However, it is not the business of our courts to merely "urge and encourage," when someone uses "standard theological terms (such as baptism, justification, sanctification, efficacious, and *arrabon*) in non-standard ways...." It is their duty to say that such "non-standard ways" are out of accord with our Constitution. And we assert that the very fact that the SJC gave this counsel demonstrates a lingering sense that TE Liethart's non-standard formulations are problematic, even to being more than just semantical.

On Baptism:

Charge 1 alleges that TE Leithart contradicts the Westminster Standards (WS) and Scripture by "attributing to the sacrament of baptism saving

benefits such as regeneration, union with Christ, and adoption,” citing *WCF* 28.5-6; John 1:12-13; Rom. 2:28-9; and Heb. 4:2; 11:6 (ROC 59).

Dr. Leithart’s defense contends that, although his views on baptism might not accord unambiguously with the PCA’s Constitutional documents, his views are rooted in more ancient confessions and catechisms such as The Tetrapolitan Confession (1530), The Bohemian Confession (1535), The First Helvetic Confession (1536), The Large Emden Catechism (1551), The French Confession (1559), Theodore Beza’s Confession (1560), The Hungarian *Confessio Catholica* (1562), etc. (ROC 127-144).

But this appeal to other confessions that have not been approved by the PCA misplaces our standard of appellate review. It is no defense to being out of accord with the PCA Constitution to assert that others earlier in history may have also believed in a certain way.

There was a dispute at the trial whether Dr. Leithart’s views on baptism are characterized by *ex opere operato*, that is, “by the work worked” (ROC 471). One of the prosecution’s witnesses said:

Dr. Horton’s testimony: “Professor Leithart says he affirms *ex opere operato*. So it’s at least Lutheran, if not further, afield from the reformed system on baptism and therefore ecclesiology, visible invisible church, and therefore apostasy. And when it comes to those questions, it seems to me that, it - - it’s completely Lutheran. It’s indistinguishable. That is systematically Lutheran. Not just one point here or there but systematically Lutheran in contrast to the Westminster system.” (ROC 415).

Of course, Dr. Leithart denied he believes that baptism is *ex opere operato* (ROC 471), but an objective analysis of his actual statements shows he does so believe (by virtue of baptism, the person baptized “has certain privileges,” but is not “eternally saved” (ROC 471). It is not a question of fact to which we owe deference to the Presbytery, but a question of interpreting the Constitution, which is our duty regardless of the Presbytery’s findings.

The prosecution’s witness, Dr. Horton, showed he was quite familiar with Leithart’s writings (ROC 358ff). Likewise, the prosecution’s other expert, TE Lane Keister, testified:

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TE Lane Keister's testimony: "I felt it my duty to read far more widely in the works of Leithart. Adherence to the Ninth commandments and love for the brothers that I am to embody required no less of me. Following are the books that I've read of TE Leithart in chronological order: Daddy Why Was I Excommunicated, 1992; Kingdom and The Power, 1993; Wise Words, 1995; A House for My Name, 2000; Blessed Are The Hungry, 2000; Against Christianity, 2003; A Son to Me 2003 - -" (ROC 427).

At that point, we note that the Defense interrupted Rev. Keister's testimony to "stipulate" that he had read all those books, but this interruption distracted the prosecutor and witness, and he failed to finish testifying to the list of books he had read. However, again by stipulation, 40 pages of testimony from Rev. Keister was admitted in writing, to save time in oral testimony, which is quoted in part below to take up at the point of interruption above to finish the list of books by Dr. Leithart that Keister had read (ROC 276):

From Silence to Song (2003);The Priesthood of the Plebs (2003); The Promise of His Appearing (2004); A Great Mystery (2006); 1 & 2 Kings (2006); The Baptized Body (2007); Among the Postmoderns (2008); Deep Exegesis (2009); From Behind the Veil (2009); Defending Constantine (2010); The Four (2010).

Rev. Keister went on to list all the journal articles, etc., by Dr. Leithart he had read. Keister's readings were by far the most extensive of any witness at the trial except perhaps Dr. Leithart himself ("read every single book, every single journal article, every single theological book") (ROC 439), compared to the Defense's experts, who testified that they had read very little of Leithart, that is, mainly materials supplied in connection with the trial (ROC 584). The Defense in their oral argument and at the trial (ROC 438) objected to Rev. Keister as being biased and incompetent against Dr. Leithart, as evidenced by these extensive readings, and apparently because he did not have a doctorate in theology (ROC 440). We hold that one of the qualifications of a good expert witness is specialized knowledge of the matters at issue, consistent with the trial moderator's ruling (ROC 441), which in this case was the views of Dr. Leithart; so we hold the Defense's objection to Rev. Keister unfounded. Rev. Keister testified as follows concerning the Confessional view of baptism:

APPENDIX T

Baptism in particular is the *solemn* admission of the party baptized into the visible Church. Other passages in the Standards indicate that children are *already* members of the visible church. For instance, the very definition of the visible church in 25.2 says that the visible church consists of all those throughout the world that profess the true religion, and their children. It does not say “and of their baptized children,” but simply “and of their children.” WLC 62 says exactly the same thing. This is based on the teaching of 1 Cor. 7:14, which talks about the *faith* of the believing parent as being the basis for the children being holy. Baptism is nowhere mentioned in 1 Corinthians 7. The basis for the children being holy is the faith of the parent or parents. That is the basis for why they should be baptized. They are *already* holy by virtue of covenant continuity. They are *already* part of the visible church. So when baptism is said to be the *solemn* admission of the party into the visible church, this means, as Thomas Boston says, “It supposes the party to have a right to these privileges before, and does not make them members of the visible church, but admits them solemnly thereto,” as quoted by Robert Shaw in his exposition of the Catechism. WLC 166 says that baptism is not to be administered to any that are out of the visible church. Therefore, adults need to profess their faith in Christ, but infants belonging to those professing faith are in that respect within the covenant, and are therefore to be baptized (WLC 166). The basis for baptizing infants is that they are already within the covenant. (ROC 277)

By contrast, Rev. Keister testified as follows concerning Dr. Leithart’s views of baptism. He quoted the following statement from Leithart’s book *The Baptized Body (TBB)*, page 22, “Understanding sacraments as rites also helps us to understand the efficacy of sacraments.... Rites accomplish what they signify.” As Keister pointed out, this statement would “tie the efficacy of baptism to the time point of its administration, contrary to *WCF 28.6*.” (ROC 280)

Keister, referring again to *TBB*, pp 77-78, says Leithart believes there are qualities, as Keister puts it, that “we obtain by being united to Christ, which happens in baptism,” and “that the efficacy of baptism is tied to the moment of its administration,” and “that everyone gets something

positive from baptism, even the reprobate. This would undermine the teaching that baptism only confers something when it is rightly used (*WCF* 28.6), and only to such as that grace belongeth unto (*WCF* 28.6).” (ROC 280-1)

Keister, quotes Leithart’s *Priesthood of the Plebs (PP)*, pp. 165ff, “Applied to baptism, then, our typology leads to a doctrine of ‘baptismal regeneration.’” And further, from p. 170 of *PP*, “[W]e can return more explicitly to our typology to show that it implies a theological, not a reductively sociological, view of baptismal regeneration.” And further, same page, “The baptized is no longer regarded as ‘stranger’ but born again as a ‘son of the house.’” And further, p. 171, “Baptism into the ecclesial priesthood that is the house therefore also confers the arrabon of the Spirit.” Keister comments on these Leithart statements: “One really cannot have clearer statements than these: baptism confers at the time point of its administration, saving benefits. The rite is not viewed by Leithart as having a confirmatory significance. Leithart relocates the efficacy of the rite by tying the Holy Spirit to the moment of baptism.” (ROC 281-2)

Keister quotes *PP*, pp. 175, Leithart saying the “‘sonship’ conferred by baptism is not ‘external’ to our basic identity but constitutive of it.” Keister comments, “A higher view of baptismal efficacy could scarcely be imagined....” And, “Our standards do not attribute the acquisition of sonship to baptism. Chapter 12 of the *WCF* deals with adoption, and it is closely tied to justification. Baptism is not mentioned or even hinted at in this section of the *WS*.” (ROC 282)

Keister quotes from Leithart’s *Daddy Why Was I Excommunicated?*, pp. 29-30, “If they are not baptized, they are not members of the Church.” And Keister says, “If Leithart is correct, then Abraham was not a part of the visible church until he was circumcised, some 19 years after his conversion. Leithart’s view is also in direct contradiction to *WLC* 166, which states that no one may be baptized who is not part of the visible church, and then defines the visible church as consisting of believers and their children. (emphasis added) (ROC 284, with several other quotations showing the same point, which are not shown here because of space limits).

Keister spends several pages critiquing Leithart’s exegesis of I Cor. 6:11 and concludes, “He takes the position he does on 1 Cor. 6:11 in such a way that he ascribes sanctification and justification to baptism. This is not forced by the text, even if baptism is referenced in the text (which

many commentators believe it is). That does not force us to the position that sanctification and justification are given in baptism. And we do not have to prescribe any one interpretation of the passage to realize that Leithart's rather forced interpretation of the passage is in contradiction to the standards, where he simply does not have to interpret the text that way." (ROC 287)

Keister quotes from Leithart's *From Behind the Veil*, p. 173, "We are adopted into God's family by water; the Christian life is not by water only, but by water and blood." Keister says, "The Westminster Standards say that we are adopted into God's family by faith, not by water (*WCF* 12 on adoption, as it follows *WCF* 11 on justification). (ROC 290)

Keister quotes from Leithart's *The Kingdom and the Power*, p. 189, "the Scriptures treat baptism as the turning point in a person's life." Keister says, "faith is the turning point in a person's life, which may not be at the same time-point as baptism (as in the case of Abraham, the thief on the cross, Paul, and many others, including myself." (ROC 292). Indeed.

But we do not have to rely on Rev. Keister's recitations of Leithart's own words; we have Leithart on Leithart at the trial, e.g., from a Commissioner's question on the visible church and baptism:

Commissioner's question to Dr. Leithart: Q: But our standards read that all those who profess the true faith and their children are members of the visible church. It doesn't say that all those who profess the true faith and their children *whom have been baptized* are members of the visible church. (emphasis added).

A: And I would - - I would ask the same kinds of questions you were asking yesterday. I would ask what does that mean about a 3 year old child who has not been baptized. Is that child still a member of the visible church? I don't think so. Mr. Keister, to my mind, never answered that question. I don't believe that a child in that situation is a member of the visible church. The visible church is marked out by visible signs. That seems, that's straightforwardly what the visible church is. And if you don't participate in the signs, you're not a member of that church. Is an infant, who's bap- - who's before his baptism, you know in the - - in the eight days or the month or two months before they get baptized, a member

of the visible church? I - - I would say yes in that case. If the child goes on and on and on and never gets baptized, I would say no. (ROC 570)

Many other shocking examples of heterodoxy on baptism could be cited, including references to “baptismal regeneration” (ROC 294), baptism as part of the *ordo salutis*, (ROC 299) (concerning which, we note, Respondent incorrectly argued at the SJC hearing that Complainant’s comments on *ordo salutis* were outside the record), “a baptism that works *ex opere operato*,” (ROC 307), etc., but page limits constrain us.

Dr. Leithart’s own words convict him of a pattern of saying, in effect, yes, I believe the Confessional standard X, but what I mean by that is Heterodox Y, which we find to be out of accord.

We do not have to disbelieve Dr. Leithart on any point of disputed fact, we do not have to find him not to be of good character, and we do not have to question his Christian sincerity – all of which would require us to defer to the Presbytery’s findings as cited above. But on the question of whether his own statements and equivocations put him out of accord, it is our judgment to make without deference to the Presbytery.

On the Covenant of Works/Grace:

Charge 2 says that Leithart rejects the covenant of works/grace structure in Scripture and the WS, citing *WCF* 7.2-3; *WLC* 20; *Gen.* 2:16-7; *Hos.* 6:7; *Rom.* 5:12-14; *I Cor.* 15:21-22; and *Gal.* 3:12. (ROC 61).

Again, the defense appeals to confessional standards preceding our Constitution, and seems to argue that Dr. Leithart’s views are closer to those of fathers in the faith such as Calvin, John Murray, and Peter Lillback, even if not expressed precisely in terms of our Constitutional standards (ROC 145-148). It was not Complainant’s burden to show that Calvin or anyone else was out of accord with our Constitution in order to show that Dr. Leithart also was; this is a *non-sequitur*. Calvin had been dead (since 1564) for 55 years when even the so-called “5 points of Calvinism” were formulated by the Synod of Dort in 1619, which in turn was 29 years before the Westminster Standards were finalized in 1648. There has been a progression of confessionalism (ROC 365), and our Constitution is rooted in the Westminster Standards; comparisons with other standards prove nothing, and render Dr. Leithart’s defense suspect.

Cited in support of this charge is Dr. Leithart's own statement, "covenant faithfulness is the way to salvation, for the 'doers of the law will be justified' at the final judgment." (ROC 61).

We believe this is self-evidently out of accord with the Constitution.

Prosecution witness Dr. Michael Horton quotes Dr. Leithart disagreeing with *WCF* 7.2 and concludes that Leithart rejects "the teaching of the standards on the covenant of works and the covenant of grace." And, "he is in fact mono covenantal." (ROC 371) The prosecutor asks Dr. Horton why this is important, and Dr. Horton says, "it matters because it is essential, in my view, essential to our reformed system to uphold the mediatorial work of Christ in our place, in our stead, imputing his righteousness to us even as our sins were imputed to him. There's – it's like a house of cards; they stand or fall together. I have a quote here from R.C. Sproul I just came across, if I may, that is to the point:

Without Christ's active obedience to the covenant of works, there is no reason for imputation. There is no ground for justification. If we take away the covenant of works, we take away the act of obedience of Jesus. If we take away the act of obedience of Jesus, we take away the imputation of his righteousness to us. If we take away the imputation of Christ's righteousness to us, we take away justification by faith alone. If we take away justification by faith alone, we take away the gospel and we are left in our sins. There is nothing less than our salvation at stake in this issue. (ROC 371)

On the Imputation of Christ's Obedience to the Believer:

Charge 3 says Leithart rejects the teachings of Scripture and the WS that the obedience of Christ is imputed to the believer, citing *WCF* 8.5; 11.3; Rom. 4:1-8; 5:17-18.

Cited in support of this charge is Dr. Leithart's own statement, "There is no 'independent' imputation of the active obedience of Christ, or even of the passive obedience for that matter; we are regarded as righteous, and Christ's righteousness is reckoned as ours, because of our union with Him in His resurrection. What is imputed is the verdict, *not the actions of Jesus*, and this is possible and just because Christ is our covenant head acting on our behalf." (ROC 62)

We believe this is self-evidently out of accord with the Constitution as stated in Larger Catechism 70-73.

On Justification & Sanctification:

Charge 4 says TE Leithart fails to distinguish between justification and sanctification, contrary to Scripture and the Westminster Standards, and cites statements of Leithart in an article entitled “Judge Me, O God.” (ROC 62) In support of this charge, expert witness Rev. Lane Keister says:

WCF 11.1 says that we are not justified “for anything wrought in” us. Definitive sanctification is a grace wrought inside us. Therefore definitive sanctification and justification cannot be the same act. Definitive sanctification would certainly fit within the Larger Catechism’s definition of sanctification as being “renewed in their whole man after the image of God” (WLC 75). Definitive sanctification is definitely more closely related to progressive sanctification than to justification, as an examination of WLC 77 will show (though, of course, definitive sanctification is nowhere mentioned in the WS). Therefore, it is unconfessional to say that definitive sanctification is part of justification, which Leithart certainly does say.

Rev. Keister’s assessment of Leithart’s views on Justification and Sanctification is based mainly on two articles by Leithart, “Judge me, O God,” and “Justification as Verdict and Deliverance: A Biblical Perspective,” cited in full in the record (ROC 307). For example, Keister quotes Leithart as saying the “Reformation doctrine of justification has illegitimately narrowed and to some extent distorted the biblical doctrine” (ROC 308). Keister quotes other scholars who say, “Leithart’s dogmatic case flounders insofar as he fails to distinguish between scriptural language and theological terminology” (ROC 308). Keister spends several pages explaining Leithart’s “totality transfer fallacy,” or “word-concept fallacy” (ROC 309-10), which we do not need to explain fully here. It is not necessary to fully understand *how* Leithart illogically includes sanctification within justification; it is enough to see that he unconfessionally does so. Keister says, “There is no precedent for Leithart’s views in the entire Reformed tradition. The material adduced in the defense exhibits to prove that there is precedent only prove[s] that justification and sanctification are inseparable. They do not prove that justification includes definitive sanctification.” (ROC 311) What

difference does this make, Constitutionally? A very important one, because it mixes grace with works, as the basis of salvation, as Keister explains: “Leithart inherently agrees with those modern theologians who want to say ‘that justification involves not only a verdict but also a transforming act’” (ROC 311). Keister goes on to say, “This in itself conflicts with *WCF* 11.1, which tells us that justification does NOT include anything wrought in us. Although Leithart protests that he believes that justification is not based on anything wrought in or done by us (see [B]rief o[f] the Defense, pp. 10-11), this protest does not ring true when one takes into account all the other material Leithart has written on justification as including an act that is inherently wrought in us.” (ROC 311)

The fact that some of this reasoning may be hard to follow does not justify the SJC in saying we must defer to the fact findings of PNWP, because, again, it is not a matter of fact. This is not Keister v. Leithart, on facts, and PNWP believing Leithart and not Keister. It is rather Leithart, sometimes equivocating, when challenged by Keister pointing out the consistency of his unconfessional beliefs. As Keister concludes this point:

The upshot of the problem is this: if Leithart includes definitive sanctification under the rubric of justification, what is to prevent him from including progressive sanctification under justification as well? Remember that definitive sanctification and progressive sanctification are organically and inseparably related as the start and continuance of the freeing of the Christian from the power and presence of sin. How could justification include the start of that process without also including, even if only in seed-form, the entirety of that process? In which case we are indeed back to Rome, and certainly contrary to the Standards, which tell us that justification happens outside of us (*WCF* 11.1). (ROC 313)

Keister’s Summary:

As Rev. Keister put it, “The issue is whether Leithart’s exegesis of Scripture contradicts the Standards’ exegesis of Scripture.... The Confession teaches that God does not change His mind and that His plan never changes. If someone were to come along and say that they believe the Westminster Standards, but they also believe that Scripture says that when God repents, He is changing his mind, going to plan B, and is open to the future, would we not have a right to complain that this person says they are holding to the Standards, and yet their exegesis of the text puts

them at odds with the Standards? That is what is happening by analogy here. Leithart affirms in words the Confession. And yet, his exegesis of texts puts him at odds with the Confession at a number of key points: the position of children in the visible church before they are baptized, tying baptism's efficacy to the time-point of its administration, and confusing justification with sanctification by confusing justification with definitive sanctification." (ROC 316)

On Falling Away:

Charge 5 says Leithart contradicts Scripture and the WS by saying that some people may be truly united with Christ and receive saving benefits from Him, and yet fall away and lose those benefits, citing WLC 65-6, 69, 79; John 6:38-40; 10:28-9; Rom. 8:28-39; Phil. 1:6; Heb. 7:25.

The Defense's own testimony at trial sheds light on this charge:

Defense Counsel Dr. Rayburn's question to Dr. Leithart: Q: Do you believe that reprobate persons united to Christ receive and then lose saving graces? (ROC 486)

Dr. Leithart's answer: A: Yeah, I think that the - - Part of what I've tried to do in thinking about - - starting with my understanding of baptism and trying to think about all these other topics is to try to think of them in personal, personalist categories. There is a tendency in all theology to abstraction that we tend to think of, when we - - when we use a word like justification. We tend to think of it as an entity or a thing that we can talk about and manipulate. We're talking about a certain relation between a divine judge and a sinner. That's what justification is. And so when I think about things, questions about the reprobate, I think it's most helpful in my mind to think about those in terms of personal relation - - Do reprobate people for a time in a certain sense have a personal relation with Jesus? And I agree that they do. I believe that they do I should say. (ROC 487)

We believe that statement is self-evidently out of accord with the Standards.

Moreover, prosecution expert Dr. Horton testified:

In Romans 8, where predestination, redemption, effectual calling, justification, sanctification and glorification are held

together as, as logical sequential aspects of the salvation that we have in Christ. And so all that we have in Christ we have together with all of these gifts. There is no, as Calvin says, you can't grab onto Christ for your justification and not also get sanctification in the bargain. Because to cling to Christ is to cling to him and all that he is for us and for our salvation.... And when we're effectually called through the gospel and given the faith to embrace Christ through that union we have everything that Christ is for us and we have it infallibly so that, this is essential to the system that one cannot be justified, for example, and not be glorified (ROC 383-4).

Conclusion:

On March 10, 2010, this Court decided the Bordwine v. PNWP case, 2009-06, holding that the Record of that Case suggested a strong presumption of guilt that Dr. Leithart's views represent offenses that could be the subject of judicial process. This Court deferred to PNWP, urging it to counsel Dr. Leithart "that the views set forth above constitute error that is injurious to the peace and purity of the church..." with the hope that Dr. Leithart would either recant or affiliate with some other "branch of the visible church that is consistent with his views." Failing all that, "then PNWP shall take steps to comply with its obligation under BCO 31-2" (ROC 5).

We agree "that the views set forth above constitute error that is injurious to the peace and purity of the church..." and we believe this Court has deferred to PNWP long enough. This Dissent believes that the SJC erred in denying the Complaint and not finding that PNWP failed to uphold its responsibility to defend and guard the system of doctrine contained in the PCA Standards. The SJC should not have given deference to PNWP in this case. BCO 39-4 makes it clear: "The higher court does have the power and obligation of judicial review, which *cannot be satisfied by always deferring to the findings of a lower court*. Therefore, a 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*. Regarding such issues, the higher court *has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court*" (emphases added).

The SJC used a faulty standard of review as a basis for its conclusion:

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We do not find that the Complainant provided sufficient evidence that TE Leithart's statements affirming his subscription to the Standards were incredible or that Presbytery's decision in finding TE Leithart "not guilty" of the five charges was in error.

The question is not whether the Complainant provided sufficient evidence or proved his case; the question is rather whether the Record of the Case shows that Presbytery erred. The SJC has "the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court." We dissent because we believe the SJC decision has failed to fulfill this duty.

TE Dominic Aquila
RE Dave Haigler

**COMPLAINT 2012-06
DE DON BETHEL
VS.
SOUTHEAST ALABAMA PRESBYTERY**

The Case is Administratively Out of Order in that it was not filed within the thirty (30) day time period (*BCO* 43-2; *OMSJC* 18.10.b). Additionally, the Complainant, as a Deacon who was not a commissioner to Presbytery on the date of the action complained against, did not have standing to file the Complaint (*BCO* 43-1).

The Roll Call vote on Case 2012-06.

Adopted: 18 concurring, 2 not qualified, and 4 absent.

TE Dominic A. Aquila, Concur
TE Howell Burkhalter, Absent
RE E. C. Burnett III, Not Qualified
RE Daniel Carrell, Concur
TE Bryan S. Chapell, Concur
TE David F. Coffin Jr., Concur
RE Marvin C. (Cub) Culbertson, Absent
RE Howie Donahoe, Concur
RE Samuel J. (Sam) Duncan, Concur
TE Paul B. Fowler, Concur
TE Fred Greco, Concur
RE D. W. Haigler Jr., Concur

TE Paul Kooistra, Concur
TE Brian Lee, Concur
TE William R. Lyle, Absent
TE Charles E. McGowan, Absent
TE D. Steven Meyerhoff, Concur
RE Frederick (Jay) Neikirk, Concur
RE Jeffrey Owen, Concur
RE John Pickering, Concur
TE Danny Shuffield, Concur
RE Bruce Terrell, Not Qualified
RE John B. White Jr., Concur
RE Robert (Jack) Wilson, Concur

**COMPLAINT 2012-09
TE M. JAY BENNETT
VS.
MISSOURI PRESBYTERY**

The Case is Administratively Out of Order in that, although the Complainant was a member of the PCA when he brought his original Complaint to Presbytery on April 16, 2012, he was received by the OPC on April 28, 2012 and therefore did not have standing to bring Complaint on August 16, 2012 to the SJC.

The Roll Call vote on Case 2012-09

Adopted: 15 concurring, 2 dissenting, 1 disqualified, 1 not qualified, 1 recused, and 4 absent.

TE Dominic A. Aquila, Dissent
TE Howell Burkhalter, Absent
RE E. C. Burnett III, Not Qualified
RE Daniel Carrell, Concur
TE Bryan S. Chapell, Recused
TE David F. Coffin Jr., Concur
RE Marvin C. (Cub) Culbertson, Absent
RE Howie Donahoe, Concur
RE Samuel J. (Sam) Duncan, Concur
TE Paul B. Fowler, Concur
TE Fred Greco, Concur
RE D. W. Haigler Jr., Disqualified

TE Paul Kooistra, Concur
TE Brian Lee, Dissent
TE William R. Lyle, Absent
TE Charles E. McGowan, Absent
TE D. Steven Meyerhoff, Concur
RE Frederick (Jay) Neikirk, Concur
RE Jeffrey Owen, Concur
RE John Pickering, Concur
TE Danny Shuffield, Concur
RE Bruce Terrell, Concur
RE John B. White Jr., Concur
RE Robert (Jack) Wilson, Concur

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 Haigler was disqualified because he is a member of a congregation in the bounds of a presbytery party to the case (*OMSJC* 2.10(d)(3)(iii)). TE Chapell voluntarily recused himself after being notified that the Complainants had made an inquiry about some contact he had with the Moderator of Missouri Presbytery before the commencement of the Case and before his election to the SJC.

**CASE 2012-10
PCA
VS.
KOREAN CAPITAL PRESBYTERY**

The 40th General Assembly cited Korean Capital Presbytery (*RAO* 16-4 e., *BCO* 40-1, 4, 5) for failure to respond to exceptions of substance in minutes of meetings of October 6, 2008 (M39GA, pp. 434, 489-490). The SJC notes for the record that Korean Capital Presbytery has submitted responses that were approved by the Presbytery (*BCO* 10-4). The SJC finds that the responses are acceptable.

The Roll Call vote on Case 2012-10

Adopted: 20 concurring and 4 absent.

TE Dominic A. Aquila, Concur	TE Paul Kooistra, Concur
TE Howell Burkhalter, Absent	TE Brian Lee, Concur
RE E. C. Burnett III, Concur	TE William R. Lyle ,Absent
RE Daniel Carrell, Concur	TE Charles E. McGowan, Absent
TE Bryan S. Chapell, Concur	TE D. Steven Meyerhoff, Concur
TE David F. Coffin Jr., Concur	RE Frederick (Jay) Neikirk, Concur
RE Marvin C. (Cub) Culbertson, Absent	RE Jeffrey Owen, Concur
RE Howie Donahoe, Concur	RE John Pickering, Concur
RE Samuel J. (Sam) Duncan, Concur	TE Danny Shuffield, Concur
TE Paul B. Fowler, Concur	RE Bruce Terrell, Concur
TE Fred Greco, Concur	RE John B. White Jr., Concur
RE D. W. Haigler Jr., Concur	RE Robert (Jack) Wilson, Concur

IV. ELECTION OF OFFICERS

The Officers of the Standing Judicial Commission elected for 2013-2014 are as follows:

Chairman:	RE John White
Vice-Chairman:	RE E.C. Burnett
Secretary:	RE Sam Duncan
Assistant Secretary:	RE Howie Donahoe

Respectfully Submitted,
/s/ RE John White, Chairman

/s/ TE Fred Greco, Secretary

V. RECOMMENDATIONS

The Standing Judicial Commission recommends that the following amendments, passed by the SJC at its meeting on June, 18, 2013, in Greenville, South Carolina, be made to the *Operating Manual of the Standing Judicial Commission (OMSJC)*:

- Item 1:** 3.7 The Assistant Secretary shall assist the Secretary and in his absence or incapacity shall fulfill his duties. The Assistant Secretary shall report to the full SJC every other month the status of all cases.
- Item 2:** 9.1 When a judicial case is submitted to the Commission, the ~~Chairman and the Secretary Officers~~ shall make an initial determination as to whether the case is administratively in order.
- Item 3:** 10.7 When the Judicial Panel determines that the case is judicially in order, the Chairman of the Judicial Panel shall take the following actions:
- (a) Set a date and time and, if necessary, a place for a hearing of the case, making every reasonable effort to obtain such date and time and or place as may be agreeable to all parties. ~~This hearing may be held by telephone conference call if all the parties and the panel members agree.~~ A panel hearing will normally be held by electronic conference unless a member of the panel determines that the nature of the case warrants a face-to-face hearing.

**SJC Response to Comments from
the CCB on Case 2012-06 (*Bethel v. SE Alabama Presbytery*) and
the CCB minority on Case 2012-05 (*Hedman v. Pacific NW Presbytery*)
June 10, 2013**

The Committee on Constitutional Business has exceeded its authority in reporting its opinion on the SJC's unanimous decision in Case 2012-06, *Bethel v. Southeast Alabama Presbytery*, and the CCB has erred in its interpretation of BCO 43-1.

CCB Authority

On March 6, 2013, the SJC unanimously approved the September 2012 ruling of the SJC officers in Case 2012-06, *Bethel v. SE Alabama Presbytery*, as shown below:

The Officers determined that the Case was Administratively Out of Order in that it was not filed within the thirty (30) day time period. Additionally, the Complainant, as a Deacon who was not a commissioner to Presbytery on the date of the action complained against, did not have standing to file the Complaint. (GA Commissioner Handbook, p. 2030)

Six weeks after the ruling by the SJC, the CCB, by a 5-3 vote, adopted the following statement to report to the 41st General Assembly:

There was an exception of substance [in SJC Minutes]:

March 6, 2013: In case 2012-06 the SJC notes that “the Complainant, as a Deacon who was not a commissioner to Presbytery on the date of the action complained against, did not have standing to file the Complaint.” However, BCO 43-1 states that “it is the right of any communing member of the Church in good standing to make complaint against any action of a court to whose jurisdiction he is subject”; hence, he had standing as communing member before presbytery (see also BCO 11-4). See CCB Report, Appendix O, p. 364.

This CCB finding is procedurally out of order. The CCB's mandate under RAO 17-1 is to review the “minutes, but not the judicial cases, decisions, or reports,” of the SJC. (Emphasis added.) The minutes are to be reviewed only for their “conformity to the ‘Operating Manual for Standing Judicial Commission’ and RAO 17.” The cited exception is outside the proper scope of CCB review, as the matter in view is a judicial case and an SJC decision.

APPENDIX T

This has been the rule for the last 16 years, since the 24th GA in Ft. Lauderdale in 1996 when the Assembly considered the report of the Ad Interim Committee on Judicial Procedures (AICJP, *M24GA*, pp. 65-157). The eight-man AICJP included TEs David Coffin (chair), Lee Ferguson, Paul Fowler, Paul Gilchrist, T. David Gordon, and Morton Smith, and REs Dale Peacock and Jack Williamson. Among the AICJP recommendations adopted by the GA was one involving the review of the minutes of the SJC - *RAO* 15-1 (third paragraph added) - and a proposed amendment to *BCO* 15-5 making possible such a review of minutes. Of particular importance for this argument are the Grounds offered by the AICJP for the new language in *RAO* 15-1.

AICJP Recommendation IV: *RAO* 15-1, third para. (*M24GA*, p. 77):

Issue: Constitutional review of the *procedures* of the SJC

Proposed amendment: Add a third paragraph as follows: “The minutes, but not the judicial cases, decisions, or reports, shall be reviewed annually by the Committee on Constitutional Business....”

Grounds: For the sake of proper accountability, there is need for a means of constitutional review of Standing Judicial Commission *procedures* by the General Assembly. (Emphasis in original.)

These recommendations were adopted by the 24th GA by a vote of 791-17 (98%-2%). The *BCO* amendment was ratified the following year by the Presbyteries by a vote of 45-5 and finally adopted by the 25th GA in Colorado Springs in 1997.

This action codified the standing rule that while the CCB reviews SJC compliance with the SJC Manual (i.e., “*procedures*”), it does not review SJC decisions. *RAO* 17-1 specifically limits the CCB review to SJC minutes, which are only to be examined for conformity to the SJC Manual and *RAO* 17. As such, any critique of the SJC minutes should cite the specific provision of the SJC Manual or *RAO* 17 that allegedly has been breached.

It would be appropriate for the CCB to comment on SJC minutes if it found the SJC violated one of the procedures in the 49-page SJC Manual or one of the five sections of *RAO* 17. For example, it would be appropriate for the CCB to report if it found the SJC had:

- improperly appointed a Panel (*RAO* 17-3)
- failed to grant a rehearing when requested by 4 members (*RAO* 17-4 & *OMSJC* 17-7.a)

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- allowed an unqualified member to vote in a case (*OMSJC 2.3*)
- allowed a member to represent a party before the SJC (*OMSJC 2.9*)
- held a called meeting with less than 30 days notice (*OMSJC 2.10.c*)
- acted without a quorum (*OMSJC 6.1*)
- improperly disallowed a temperate and respectful Dissenting Opinion (*OMSJC 18.12*).

In the matter at hand, the CCB does not present any such alleged violations of the SJC Manual or *RAO 17*. CCB disagrees with the SJC decision applying 43-1 to a judicial case before it. Under our rules CCB has no warrant to do so.

CCB Minority Report

This reasoning concerning the permissibility of CCB, in its review of SJC minutes, to comment directly on an SJC Decision also applies to the comments from the CCB minority regarding Case 2012-05 (*Hedman v. Pacific NW*). (Commissioner Handbook, p. 285 line 6 to p. 286 line 6). Those comments are likewise procedurally out of order.

Interpretation of *BCO 43-1*

Given the above-stated rationale, properly speaking the matter should end here. But in this instance, since the CCB has exceeded its authority and commented directly on a decision of the SJC in a judicial case, a fuller explanation is now warranted regarding the interpretation of *BCO 43-1* in the SJC's "administratively out of order" ruling in Case 2012-06, *Bethel v. SE Alabama*.

It is important to note, however, that this explanation should not be taken as setting a precedent to the effect that should CCB wish to provoke engagement with the SJC on a decision, all that would be required is a report on SJC minutes that intrudes on an SJC case, decision or report. In our judgment, if this were ever to happen again, the Stated Clerk, as parliamentarian of the Assembly, should advise the Moderator to rule such an intrusion out of order and authorize the redaction of the intruding matter from the report before publication.

That being said, the question raised by CCB is: Who can file an original *BCO 43-1* Complaint against an action of Presbytery? Different answers are offered by the SJC and CCB:

1. The SJC's response: Only a member of the Presbytery (*BCO 13-1*).
2. The CCB's response: Every communing member, of every church, in the Presbytery.

A complete and thorough reading of the *BCO* supports the SJC interpretation.

Jurisdiction

BCO 43-1 establishes who may file a complaint as follows:

It is the right of any communing member of the church in good standing to make complaint against any action of a court to whose jurisdiction he is subject, except that no complaint is allowable in a judicial case in which an appeal is taken.

Here the *BCO*, for prudential reasons, 3 times limits the right to file a complaint to specified classes. By the first phase, “any communing member of the church in good standing,” non-members and non-communing members are denied standing to file. By the last clause, all are denied standing in a judicial case under appeal. Finally, by the phrase, “court to whose jurisdiction he is subject,” we come to the third limitation on the right to file, and to the question at hand. Who is excluded by the term *jurisdiction*? In the broadest sense of the term – no one. Taken in this sense, the whole church is under the jurisdiction of each of its courts. Consider:

All Church courts are one in nature, constituted of the same elements, possessed inherently of the same kinds of rights and powers. . . . These courts are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction is the act of the whole Church performed by it through the appropriate organ. (*BCO* 11-3, -4)

Thus, when a Presbytery ordains a man to the office of Teaching Elder, there is a sense in which the whole church is under its jurisdiction, in that all church members and courts are bound by that Presbytery’s action to recognize the ordination enacted. Yet, though there is an important place for this broad sense of the term in our polity, this is not the sense in which the term is used in 43-1, for as so interpreted, it would not limit the right to file at all, thus emptying the phrase of meaning. *BCO* does use the term *jurisdiction* in a more narrow sense however. Consider:

For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the *sphere of action of each court should be distinctly defined*. The Session exercises jurisdiction over a single church, the Presbytery over what is common to the ministers, Sessions, and churches within a prescribed district, and the General Assembly over such matters as concern the whole Church. *The jurisdiction of these courts is limited by the express provisions of the Constitution. . . . Although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are*

subject to the review and control of the higher courts, in regular gradation. (*BCO* 11-4. Emphasis added.)

Here *jurisdiction* is defined as the particular sphere of authority belonging to each of the courts of the church - Session, Presbytery and General Assembly – and it is expressly limited by these definitions. We see this limitation at work in the *BCO* in various places. Consider:

Process against all Church members, other than ministers of the Gospel, shall be entered before the Session of the church to which such members belong, except in cases of appeal. However, if the Session refuses to act . . . the Presbytery [may] . . . assume jurisdiction. . . . (*BCO* 33-1) [See also *BCO* 34-1.]

It is plain that in this restricted sense of *jurisdiction*, the church member is subject to the jurisdiction of the Session, not the Presbytery, except as expressly provided for by language in the *BCO*. In that case, Presbytery may *assume* what it does not previously have, that is, jurisdiction over a church member.

Since in *BCO* 43-1 *jurisdiction* cannot be taken in the broadest sense, it must be taken in the narrower sense. This narrow sense limits a person's right to file a complaint to the "court to whose jurisdiction he is subject." As noted above, in the case of a church member, that court is the Session, not the Presbytery. The only persons who may file a complaint with Presbytery are those under its jurisdiction, that is, members of that court (*BCO* 13-1).

Precedent

In 1993, in Case 92-9b, *Mr. Overman v. Eastern Carolina Presbytery*, the SJC unanimously supported the officers' ruling that the Complaint was Administratively Out of Order. GA approved this SJC ruling, as was the practice in 1993. (See *M21GA*, Columbia SC, 1993 - pp. 223-24, along with the Protest from F. Smith, Lachman, and King found on page 258 that argues for the same mistaken view as that put forth by CCB.)

Mr. Overman was a non-ordained member of Antioch Presbyterian Church in Goldsboro, NC, and he filed a Complaint with Eastern Carolina against Presbytery's licensing a man, apparently on the grounds that the man's views regarding creation and the geographic extent of Noah's flood were fundamentally hostile to our system of doctrine. Presbytery accepted and adjudicated the Complaint, and denied it. Overman then filed with SJC but the SJC declared it out of order due to lack of standing (same ruling as the recent *Bethel v. SE Alabama Presbytery*). The SJC officers recommended the following to the SJC, and the SJC adopted it unanimously: "*that 92-9b be*

found not in order because of lack of standing since the complainant is not subject to the jurisdiction of the Eastern Carolina Presbytery (BCO 43-1; MSJC 6.2)."

There could hardly be a case more tailor-made to demonstrate the SJC's interpretation of 43-1 in *Bethel v. SE Alabama* is correct, and of long standing. Mr. Overman could *not* file a Complaint with Eastern Carolina. But his Session could - and later did - because Antioch Church was a member of Presbytery (i.e., "subject to its jurisdiction").

BCO 11-4 – In its report, the CCB also cites the *BCO* section on "Jurisdiction of Church Courts." But this provision actually speaks against the CCB interpretation.

11-4. For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. The Session exercises jurisdiction over a single church, the Presbytery over what is common to the ministers, Sessions, and churches within a prescribed district, and the General Assembly over such matters as concern the whole Church. The jurisdiction of these courts is limited by the express provisions of the Constitution. [Emphasis added.]

Note that *BCO* 10-1 defines the membership of a church court (in this instance, a Presbytery) "as being composed exclusively of presbyters." *BCO* 13-1 specifies that "When the Presbytery meets as a court, it shall comprise all teaching elders and ruling elders as elected by their Session." The complainant in this case was a deacon and not a presbyter and therefore had no standing under *BCO* 43-1.

It is for these reasons the SJC ruled as it did in Case 2012-06 *Bethel v. SE Alabama*.

APPENDIX U

RESOLUTION OF THANKS

“I to the hills will lift mine eyes; from whence cometh my help?” (Psalm 121)

Thus chanted the ancient Hebrews as they travelled to the earthly Jerusalem. We the citizens of the Heavenly Jerusalem have come to the Mountain City of Greenville and to the Upcountry to praise, work, pray, and declare that the Lord Jesus Christ “makes all things new.”

We stand today upon the shoulders of great South Carolinians: James Henley Thornwell, Benjamin Morgan Palmer, John Lafayette Girardeau, and more recently PCA founding father John E. Richards and RPCES worthy Tom Cross.

On this red clay earth, some ten generations of Presbyterian folk have flourished atop a Piedmont Plateau through Revolution to Reconstruction and now Renewal. We know this place and we know the stories of this people throughout the centuries; “Biblical, Puritan, Southern” as the friends of Ben Robertson would say.

We exult the great Evangelical heritage we share with other believers in South Carolina, of Greenville’s James Petigru Boyce and the birth of the Southern Baptist Theological Seminary, the Furman family and the Charleston strain of the Southern Baptist Convention. We remember "Singin' Billy" Walker and his famous hymnbook, *the Southern Harmony*, “What Wondrous Love is this” indeed. We think of our sister denomination, the Associate Reformed Presbyterian Church and the legacy of the Covenanters maintained in Due West. We glory in Reformed communities of faith that were built up around rural places like the Old Stone Church, Friendship of Hickory Tavern, Liberty Springs and Old Fairview and its remarkable Peden family involved with the congregation since 1786. How faithful God has been to keep His covenant promises from generation to generation.

As we recall history, we acknowledge and repent of the nation’s shameful sin of man-stealing, and the perpetual human bondage of African Americans like John Little who in 1855 said “’Tisn’t he who has stood and looked on, that can tell you what slavery is – ’tis he who has endured.” We rejoice that PCA churches are increasingly opening their doors, their arms, and their hearts to all peoples.

APPENDIX U

It shall be noted that we will carry delightful memories of being together in the revitalized downtown Greenville, with the PCA family enjoying the hospitality of RUF on Wednesday evening.

What a splendid job the Presbytery of Calvary and its Host Committee did in facilitating the work of our highest church court. This Assembly has been thoroughly blessed by the able preaching of Mike Ross, Brian Habig, and David Sinclair. We commend these pastors and the job they've done, and also Ruling Elder Bruce Terrell for his outstanding work as Moderator. We thank our faithful Stated Clerk and the many godly servants of this General Assembly.

Mr. Moderator, Jesus Christ makes all things new. We move 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

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APPENDIX V

**REPORT OF THE AD INTERIM COMMITTEE
ON INSIDER MOVEMENTS**

NOTE:

This report was recommitted to the study committee by the 41st PCA General Assembly
to be submitted to the
42nd General Assembly in Houston, Texas, June 18-21, 2014.

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-FIRST GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA
MARCH 20, 2013

PCA AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS

Signatories of Committee Report

TE David B. Garner, Chairman

RE Robert Berman, Secretary

RE Jonathan Mitchell

TE Bill Nikides

TE Guy Prentiss Waters

Minority Report

TE Nabeel T. Jabbour

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

APPENDIX V

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Note: The Study Committee on Insider Movements (SCIM) encourages everyone to read the *entire report*. Its contents serve as the basis for our conclusions regarding Insider Movement paradigms, for the Affirmations and Denials, and for the Recommendations to Churches.

For a summary look at the report, one can read the following sections:

- Executive Summary (p. 635)
- Affirmations and Denials (p. 731)
- Recommendations to Churches (p. 735)

It is imperative to remember that the Affirmations and Denials as well as the Recommendations to Churches reflect the analysis of the entire report and should be received, understood and applied accordingly.

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;

MINUTES OF THE GENERAL ASSEMBLY

- 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.
- 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.

ABBREVIATIONS

A's & D's	Affirmations and Denials
<i>BCO</i>	<i>Book of Church Order</i>
CGC	Common Ground Conference
CIP	Covenant Identity Paradigm
GA	General Assembly
<i>EWCW</i>	<i>Eternal Word, Changing Worlds</i>
IM	Insider Movement
<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>JNTSup</i>	<i>Journal for the Study of the New Testament Supplement</i>
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>SFMSt.</i>	<i>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>
<i>WTJ</i>	<i>Westminster Theological Journal</i>

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 committee met in December 2011 and divided the mandate of Overture 9, "A Call to Faithful Witness," between matters of biblical translation and issues related to Insider Movements. Part One of our report, "A Call to Faithful Witness: Like Father, Like Son," was adopted by the 40th General Assembly (June 2012). It 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. The 40th General Assembly also granted a year's extension to the ad interim committee for it to work on Part Two of its Report which is presented here.

The General Assembly overture authorizing this Study Committee on Insider Movements (SCIM) instructed it, among other things, to make "an assessment of PCA missions partners regarding the influence of Insider Movements within them" in a variety of theological categories. 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. This report is not comprehensive in scope; it does not say everything that could be said. Neither is it intended to provide the final word in addressing and analyzing these issues. The intention, rather, is that this report would foster faithful biblical and theological reflection on the issues that IM poses. For efficiency reasons, this report also centers on IM paradigms in the Muslim world, though IM extends into other people groups as well, including those who are Hindu or Buddhist.

Part One of our report contained both a brief abstract and a longer executive summary of our findings. In Part Two, we have found it advisable to provide an executive summary and a series of Affirmations and Denials, linked to sections of the report's main body. We encourage that the report be read with a view to the affirmations and denials relevant to each section. The Affirmations and Denials (collectively, "the Declarations") are principial 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 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.

Finally, we are grateful to interviewees, whose input helped the SCIM grapple with key issues. We also 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.

Study Committee Recommendations to the 41st 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 41st 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 41st General Assembly dismiss the ad interim Study Committee on Insider Movements with thanks.

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 will flow properly only when the theological, eschatological, and redemptive-historical uniqueness of Acts gains proper interpretive traction. 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 fulfillment of the Abrahamic promise in Jesus Christ makes the

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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. This 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.

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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 pray, study, and humbly 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 both 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.

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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)¹

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 Church² 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."³ 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,

¹ Unless otherwise noted, Scripture quotations are from the English Standard Version.

² 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.

³ 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 splendor 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.”⁴ 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 39th General Assembly of the Presbyterian Church in America called for the creation of a study committee 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.

⁴ 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.

SECTION A – 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.⁵ 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."⁶ 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.⁷ 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."⁸

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 rapidly

⁵ Lorenz von Stein, *Die sozialistischen und kommunistischen Bewegungen seit der dritten französischen Revolution* (Leipzig, 1848).

⁶ Sidney Tarrow, *Power in Movement: Collective Action, Social Movements and Politics* (New York: Cambridge University Press, 1994).

⁷ See, e.g., Bishop J. Wascom Pickett, *Christian Mass Movements in India: A Study with Recommendations* (New York: Abingdon, 1933).

⁸ 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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without dependence on direct outside involvement.”⁹ 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.”¹⁰ 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.¹¹ The missiological literature most frequently discusses Muslim settings, but similar groups have been noted in Hinduism¹² 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.¹³

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.¹⁴

Lewis: [A]ny movement to faith in Christ where a) the gospel flows through pre-existing communities and social networks, and where b) believing

⁹ Rebecca Lewis, “Promoting Movements to Christ within Natural Communities,” *IJFM* 24:2 (Summer 2007): p. 76, fn. 1.

¹⁰ David Garrison, “Church Planting Movements vs. Insider Movements: Missiological Realities vs. Mythological Speculations,” *IJFM* 21.4 (Winter 2004): p. 153.

¹¹ 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.

¹² 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).

¹³ 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).

¹⁴ 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 Section A.2.d(3).

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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.¹⁵

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.¹⁶ 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":¹⁷ the analyses of Insider Movements undertaken 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,¹⁸ 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 Argument¹⁹

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 billion²⁰ people who face eternity apart from Christ. The proportions of this tragedy-in-process require that the

¹⁵ Lewis, "Promoting Movements," p. 75.

¹⁶ Some members of this committee have first-hand experience observing Insider Movements. However, we did not gather field data as a group.

¹⁷ 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).

¹⁸ 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.

¹⁹ The following text is a synthesis of Insider proponent concepts. For representative articles by Insider paradigm proponents, see Section E, the bibliography.

²⁰ 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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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 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.²¹ 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?

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”?

²¹ “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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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.”²² 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 2](#), 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”²³ 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”²⁴ who would not 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.”²⁵ Accordingly, terminology has shifted more recently to “Jesus Movements.”²⁶ In the

²² Bob Goodmann, “Are We Accelerating or Inhibiting Movements to Christ?” *Mission Frontiers*, September-October 2006, p. 8.

²³ For discussion of this term, see “The C-Scale” section of this report, A.2.d(3).

²⁴ 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 within the Islamic ummah.” Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Waynesboro, GA: Gabriel Publications, 2003), p. 72.

²⁵ John Travis, “Letters to the editor,” *Mission Frontiers*, September-October 2006, p. 7.

²⁶ 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).

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.).’”²⁷ 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 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?

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.

²⁷ Kevin Higgins, “Missiology and the Measurement of Engagement: Personal Reflections of Tokyo,” *IJFM* 27:3 (Fall 2010): p. 132, fn. 9.

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.²⁸

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.²⁹

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.³⁰ Accordingly, over time, mainline missions efforts dwindled, so that today PC(USA) has only “nearly 200 mission co-workers”³¹ (1 per 10,000 denominational members), compared to over 600 missionaries³² 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:

²⁸ 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.

²⁹ Report from the World Missionary Conference in Edinburgh, 1910, quoted in Whiteman, *op. cit.*, p. 6.

³⁰ *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.

³¹ Hunter Farrell, “World Mission,” Presbyterian Mission Agency, <http://www.presbyterianmission.org/ministries/world-mission/>, (accessed November 29, 2012).

³² “Our Missionaries,” Mission to the World, http://www.mtw.org/Pages/MISS_List.aspx (accessed February 21, 2013).

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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.³³

The exclusion of liberal churchmen from missiology conversations led to a "Great Reversal"³⁴ 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."³⁵ 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,³⁶ 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 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.

³³ 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).

³⁴ David Moberg, *The Great Reversal: Evangelism Versus Social Concern* (1972; reprint, Eugene, OR: Wipf & Stock, 2006).

³⁵ Robert J. Priest, "Anthropology and Missiology: Reflections on the Relationship," in *Paradigm Shifts in Christian Witness*, p. 28.

³⁶ For surveys of the phenomenon, see Whiteman, *op. cit.*, pp. 3-12; Priest, *op. cit.*, pp. 23-32.

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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 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.”³⁷ 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.³⁸

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 missiologists not to lose sight of the necessary interdependence of their fields,³⁹ but, for more than a generation, sustained interaction between the two fields has remained spotty at best.

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

³⁷ 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.

³⁸ 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.

³⁹ 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.

culture.”⁴⁰ 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.⁴¹

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 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.

(1) Samuel Zwemer (1867-1952)⁴²

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.⁴³ 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:

⁴⁰ 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).

⁴¹ *Let the Earth Hear His Voice*, pp. 841-842.

⁴² 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.

⁴³ Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. (Grand Rapids: Zondervan, 2004), p. 241.

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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.⁴⁴

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.⁴⁵ "Zwemer more than anyone else put the Muslim world on the map."⁴⁶ 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."⁴⁷

(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 serve as textbooks in Reformed training curricula.⁴⁸ 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.⁴⁹ 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?"⁵⁰ In his nuanced response to this concern, he displays uncommon commitment to the comprehensive reign of Christ in his people:

⁴⁴ *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.

⁴⁵ 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).

⁴⁶ Tucker, *op. cit.*, p. 238.

⁴⁷ 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.

⁴⁸ 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.

⁴⁹ Bavinck, *Introduction*, p. 155.

⁵⁰ *Ibid.*, p.169.

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...[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.⁵¹

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.”⁵² 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 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.”⁵³

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 of 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.

⁵¹ Ibid., p. 178-179.

⁵² Ibid., p. 179.

⁵³ Ibid., p.190.

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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.⁵⁴ A former missionary to Korea, Conn may best be known today for his contributions to urban missiological thinking,⁵⁵ but his *Eternal Word and Changing Worlds (EWCW)*,⁵⁶ 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 thought, in this case of anthropology."⁵⁷ And while asserting biblical priority in the triologue, Conn exhorted theologians to remember their own human fallibility. "Theology, after all, is one more scientific discipline. And like any other, it too, misreads."⁵⁸ Having voiced these reservations, Conn enthusiastically encouraged ongoing triologue 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

⁵⁴ 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.

⁵⁵ 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).

⁵⁶ Harvie Conn, *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Triologue* (Phillipsburg, NJ: P&R, 1984).

⁵⁷ *Ibid.*, p. 137.

⁵⁸ *Ibid.*, p. 175

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,⁵⁹ 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.⁶⁰ 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.⁶¹ 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."⁶²

Many authors have commented on a lack of clarity in Conn's prose,⁶³ finding for instance his coining of non-descriptive terminology (e.g., the mindsets of "Consciousness One," "Consciousness Two," and "Consciousness 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 history⁶⁴ ensured that "the Turks," meaning the Ottoman Muslims whose armies once ranged as far west as Vienna, often occupied the thoughts of Christian scholars.⁶⁵ Nineteenth century Englishmen

⁵⁹ Cf. *ibid.*, ch. 6.

⁶⁰ Conn, "The Muslim Convert and His Culture."

⁶¹ Conn, *EWCW*, pp. 103-106.

⁶² *Ibid.*, pp. 107-108.

⁶³ 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.

⁶⁴ 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.

⁶⁵ 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.

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debated the relative benefits of a "confrontational" stance toward Islam that highlighted its differences with Christianity, and a "conciliatory" stance that emphasized common ground.⁶⁶

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."⁶⁷ 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),⁶⁸ 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:

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.⁶⁹

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."⁷⁰ At that conference, Harvie Conn

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.

⁶⁶ Tucker, *op. cit.*, p. 235.

⁶⁷ 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.

⁶⁸ W. R. W. Gardner, *Christianity and Muhammadanism* (London: The Christian Literature Society for India, 1910).

⁶⁹ Gardner, *op. cit.*, p. 51.

⁷⁰ John Stott, "Christians and Muslims," *Christianity Today* 23.5, December 1, 1978, pp. 35-36.

proposed⁷¹ 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.⁷²

d. Insider Movements Proper

Not until very recently have overviews of Insider Movement literature (under that name) seen publication.⁷³ 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

⁷¹ Conn, “The Muslim Convert and His Culture,” p. 97.

⁷² “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).

⁷³ 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.

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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.⁷⁴

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 widely⁷⁵ and was the subject of an analytic conference at Westminster Seminary in 1975.⁷⁶

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)."⁷⁷ And indeed Kraft's contributions to missiology as a field and to individual missionaries personally over the last forty years would be difficult to overstate.

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."⁷⁸ 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

⁷⁴ McGavran, *The Bridges of God: A Study in the Strategy of Missions* (London: World Dominion, 1955).

⁷⁵ For instance in *Evaluating the Church Growth Movement: Five Views*, ed. Gary L. McIntosh (Grand Rapids: Zondervan, 2004).

⁷⁶ 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).

⁷⁷ 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.

⁷⁸ Paul E. Pierson, "Sketching the Life of Charles H. Kraft," in *Paradigm Shifts in Christian Witness*, p. xxiii.

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which, according to Kraft at least, evangelical theology ought to adjust.”⁷⁹ Kraft polarized the missiology community with his application of Nida's linguistic concept of dynamic equivalence⁸⁰ 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.⁸¹

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 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...⁸²

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

⁷⁹ George Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987), p. 239.

⁸⁰ See our “A Call to Faithful Witness, Part One: Like Father, Like Son,” pp. 21-22.

⁸¹ Conn, *EWCV*, p. 156.

⁸² 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.

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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.⁸³

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."⁸⁴ 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."⁸⁵ It must be noted that the aforementioned sentiments do not comprise a recurring theme in Kraft's work and are not cited approvingly (or indeed at all) by typical proponents of Insider paradigms today.⁸⁶ However, these serve as examples of the potential for anthropological relativism to overly inform missiological analysis of national practices and beliefs, an error at least as serious as the contrary mistake of ignoring anthropological 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 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

⁸³ Kraft, "Distinctive Religious Barriers to Outside Penetration," pp. 65, 71.

⁸⁴ *Ibid.*, p. 254.

⁸⁵ *Ibid.*, p. 296. Italics present in the original.

⁸⁶ 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.

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).⁸⁷

Harvie Conn assessed Kraft more approvingly in a series of Fuller Seminary lectures,⁸⁸ later expanded into a book-length treatment of "theology, anthropology, and mission in triadology,"⁸⁹ 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,⁹⁰ and overall praising "the richness of Kraft's contributions."⁹¹ 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."⁹² Conn also suggested that Kraft's "dynamic equivalence"⁹³ approach 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.⁹⁴

(3) **Ralph Winter and the Muslim Frontier**

Dan Fuller's childhood friend Ralph Winter⁹⁵ established a distance-learning program for pastors in Guatemala during his missionary work there from 1956 to 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

⁸⁷ 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.

⁸⁸ Mark R. Gornik, "The Legacy of Harvie M. Conn," *International Bulletin of Missionary Research* 35.4 (October 2011): p. 214.

⁸⁹ The subtitle to *EWCW*.

⁹⁰ Conn, *EWCW*, p. 170.

⁹¹ *Ibid.*, p. 175.

⁹² *Ibid.*, p. 155.

⁹³ Cf. "A Call to Faithful Witness, Part One: Like Father, Like Son," pp. 21ff.

⁹⁴ Conn, *EWCW*, p.173.

⁹⁵ 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).

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seminaries,⁹⁶ 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 to 1976, leaving to establish three related institutions: the U.S. Center for World Mission; William Carey International University (WCIU)⁹⁷ (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.⁹⁸ 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 to many of the delegates and their organizations a reason for being."⁹⁹ Winter also founded *Mission Frontiers Magazine*¹⁰⁰ 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."¹⁰¹ Rick Brown would later generalize this scale to include non-Muslim situations, as follows:¹⁰²

⁹⁶ 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.

⁹⁷ 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, p. 13, retrieved March 18, 2013.

⁹⁸ 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/lau1docs/0213.pdf>, retrieved September 18, 2012.

⁹⁹ Fickett, op.cit., p. 1.

¹⁰⁰ All issues are available at <http://www.missionfrontiers.org/>.

¹⁰¹ John Travis, "Must all Muslims Leave Islam to Follow Jesus?" *Evangelical Missions Quarterly* 34.4 (October 1998): pp. 411-415.

¹⁰² Rick Brown, "Biblical Muslims," *IJFM* 24.2 (Summer 2007): p. 72.

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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 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.¹⁰³

¹⁰³ 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.

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Winter edited *IJFM*¹⁰⁴ 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."¹⁰⁵ 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."¹⁰⁶ 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."¹⁰⁷ 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 identity with few differences. This avoids wasting precious opportunities to bear witness on people not ready to hear (Matt. 7:6).¹⁰⁸

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.

¹⁰⁴ All issues are available at <http://www.IJFM.org>.

¹⁰⁵ 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_IFJM/17_1_PDFs/IFJM_17_1.pdf (accessed September 24, 2012).

¹⁰⁶ 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.

¹⁰⁷ Dutch, "Should Muslims Become Christians?" pp. 15, 18.

¹⁰⁸ *Ibid.*, p. 19.

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.¹⁰⁹

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)*.¹¹⁰ 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.¹¹¹ Corwin, the associate editor of *Evangelical Missions Quarterly* and missiologist for SIM-USA and Arab World Ministries, and his pseudonymous colleague L.D. Waterman responded to the answers in the following issue,¹¹² and Rick Brown reacted to Corwin and Waterman.¹¹³ 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

¹⁰⁹ Stuart Caldwell, "Jesus in Samaria: A Paradigm for Church Planting Among Muslims," *IJFM* 17:1 (Spring 2000): p. 31.

¹¹⁰ 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.sbt.edu/bitstream/handle/10392/2851/Withheld_sbt_0207D_10021.pdf on September 23, 2012.

¹¹¹ Gary Corwin, "A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions," *IJFM* 24.1 (Spring 2007), pp. 5-21.

¹¹² 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.

¹¹³ Brown, "Biblical Muslims," pp. 65-74.

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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?”¹¹⁴

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, including a concept of “kingdom circles” which emphasizes a membership in Jesus' kingdom which could be equally enjoyed by sociologically-defined “Christians” and “Muslims.” Attendees are instructed not to share information about the seminars with non-attendees,¹¹⁵ and the training materials are not publicly available. Pastors associated with Common Ground, either as instructors or hosts, promulgate Insider methodologies through internet presentations¹¹⁶ and a continuing series of nationwide “Jesus and the Qur'an” seminars.¹¹⁷

Several authors have expressed similar concern with the orthodoxy of Common Ground philosophy, exegesis, and methods.¹¹⁸ In his analysis of the Common Ground Conference, Don Little commented,

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.¹¹⁹

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

¹¹⁴ In Corwin, “A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions,” p. 14.

¹¹⁵ John Span and Anne Span, “Report on the Common Ground Consultants Meeting, Snelville [sic] (Georgia),” *SFM* 5.4, August 2009, p. 52.

¹¹⁶ e.g., Buddy Hoffman, “Kingdom Circles,” <http://www.buddyhoffman.com/kingdom-circles> (accessed March 4, 2013).

¹¹⁷ Jesus and the Qur'an, <http://jaq.org> (accessed March 4, 2013). Also known as “Jesus in the Qur'an.”

¹¹⁸ 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.

¹¹⁹ Don Little, “Understanding and Assessing the Teachings of Common Ground Consultants,” *Seedbed* 24:1, August 2010, p. 37.

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Frank Viola and George Barna. I am very much against exporting man-made systems.”¹²⁰ 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.”¹²¹ Viola is associated with the Emergent Church movement,¹²² 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.”¹²³ 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, Unfinished CHRISTIAN*.¹²⁴ 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...?”¹²⁵

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.

¹²⁰ Ibid., p. 43, footnote 17, in which Nelson interacts with Little.

¹²¹ Frank Viola and George Barna, *Pagan Christianity?: Exploring the Roots of Our Church Practices*, BarnaBooks, 2008, p.106.

¹²² 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.

¹²³ Jay Smith, *op. cit.*, p. 35.

¹²⁴ Brian McLaren, *A Generous Orthodoxy*, Grand Rapids, MI: Zondervan, 2004.

¹²⁵ Brian McLaren, *The Secret Message of Jesus*, Nashville, TN: Thomas Nelson, 2006, p. 4, 8.

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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. 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)¹²⁶ 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.¹²⁷ 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."¹²⁸

An accompanying article by Timothy Tennent spoke of "churchless" Christianity growing among Hindu and Muslim peoples who "do not belong to any visible, formal, church, and do not call themselves Christians."¹²⁹ 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."¹³⁰ In another article, John Travis¹³¹ 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."¹³² Phil Parshall, known for his gently yet firmly expressed concerns about C-5 approaches,¹³³ laid out the controversial elements seen in some Insider Movements, such as recitation of the Muslim *shahada* creed, participation in

¹²⁶ *Christianity Today*, January-February 2013 issue, <http://www.christianitytoday.com/ct/2013/january-february/> (accessed February 5, 2013).

¹²⁷ 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-where-jesus.html> (accessed January 21, 2013).

¹²⁸ *Ibid.*, addendum labeled "Clarification From the Interviewer," <http://www.ctlibrary.com/ct/2013/january-february/insider-movement-islam-where-jesus.html> (accessed March 6, 2013).

¹²⁹ 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).

¹³⁰ *Ibid.*

¹³¹ 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)

¹³² *Ibid.*

¹³³ For instance in Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Waynesboro, GA: Gabriel Publications, 2003), pp. 59-75.

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mosque rituals, and unqualified identification as "Muslim." Parshall urged "prayerful respect" among missionaries debating these issues.¹³⁴

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.¹³⁵

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 apostolic band into all truth we need to know."¹³⁶ It is this very teaching preserved in Scripture as the Old and New Testaments that serves as calibration point for all things, including missions.

SECTION B – 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.

¹³⁴ 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).

¹³⁵ "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.

¹³⁶ Kevin DeYoung, "CT's 'Insider' Interview Prompts Questions and Concerns," The Gospel Coalition, <http://thegospelcoalition.org/blogs/kevindeyoung/2013/02/05/cts-insider-interview-prompts-questions-and-concerns/> (accessed February 5, 2013).

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“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.”¹³⁷ 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 willingly address the matters of IM according to the eminently valuable expression of the Christian faith¹³⁸ contained in these documents.¹³⁹ 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 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 and IM-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.

¹³⁷ WCF 1.10.

¹³⁸ “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.

¹³⁹ 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.

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.¹⁴⁰ 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.”¹⁴¹ 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”¹⁴² and to its promulgation.

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;¹⁴³ thus, Scripture explicitly presents an inspired biblical record of redemptive acts in history according to the consummate goal for that history (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).¹⁴⁴ God sovereignly

¹⁴⁰ 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.

¹⁴¹ 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).

¹⁴² F. F. Bruce, *The Epistle to the Hebrews*, Rev. ed. (Grand Rapids: Eerdmans, 1990), 45.

¹⁴³ 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.

¹⁴⁴ See Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: InterVarsity; Grand Rapids: Zondervan, 1994), p. 316.

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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.”¹⁴⁵

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.”¹⁴⁶ Put otherwise, “There is not one 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.”¹⁴⁷ And again, succinctly, “all reality reveals God.”¹⁴⁸ In other words, because the personal God has 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 thereof: and *therefore it is to be received, because it is the Word of God.*”¹⁴⁹

Sourced in the Triune God, revelation then comes purposefully and particularly. It also comes exclusively from the one true God. He speaks because he

¹⁴⁵ Herman Bavinck, *Reformed Dogmatics*, 4 vols., ed. John Bolt, trans. John Vriend (Grand Rapids: Baker, 2003-2008), 1.402.

¹⁴⁶ Bavinck, *Reformed Dogmatics*, 2.209.

¹⁴⁷ 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.

¹⁴⁸ John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P&R, 1987), 20.

¹⁴⁹ *WCF* 1.4, emphasis added.

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).¹⁵⁰

Divine grace comes by divine redemptive acts interpreted by God’s revelatory word. “Scripture cannot conceive of pure religion without supernatural revelation.”¹⁵¹ The meaning of redemption, while shaped by its historical context, cannot be reduced to human reflection on divine acts.¹⁵² 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.¹⁵³ Scripture *is* 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*.¹⁵⁴ Worship then is not an optional or

¹⁵⁰ Cf. “A Call to Faithful Witness: Part One: Like Father Like Son” on Scripture and the people of God.

¹⁵¹ Bavinck, *Reformed Dogmatics*, 1.308.

¹⁵² 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.

¹⁵³ 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 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).

¹⁵⁴ G.C. Berkouwer, “General and Special Divine Revelation,” in *Revelation and the Bible: Contemporary*

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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.¹⁵⁵ “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*.”¹⁵⁶ 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 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.”¹⁵⁷ True faith and true religion prove themselves by demonstrably “sympathetic absorption”¹⁵⁸ 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

Evangelical Thought, ed. Carl F.H. Henry (Grand Rapids: Baker, 1958), p. 17.

¹⁵⁵ Cf. Calvin, *Institutes*, 1.4.3.

¹⁵⁶ Bavinck, *Reformed Dogmatics*, 2.569-70.

¹⁵⁷ 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.

¹⁵⁸ 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.

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.”¹⁵⁹ With an eye to the whole counsel of God, we turn now to matters of faithful and consistent biblical interpretation.

3. Hermeneutics & Exegesis

a. Introduction

In no small measure, discussions concerning IM 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.”¹⁶⁰ 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.¹⁶¹

¹⁵⁹ WCF 1.9.

¹⁶⁰ John Ridgeway, “Insider Movements in the Gospels and Acts,” *IJFM* 24.2 (Summer 2007): p. 78.

¹⁶¹ 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.

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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.¹⁶² Lewis argues that the “gospel message” itself has “unchanging content” that the church must “proclaim in all contexts.”¹⁶³ She acknowledges that the gospel was “proclaimed ... to Abraham,” and presumably to generations of Jewish persons thereafter.¹⁶⁴ She expresses concern, however, that one not add to this unchanging gospel “additional requirements such as adherence to Christian religious traditions.”¹⁶⁵ To do so will “cloud or encumber the gospel.”¹⁶⁶ 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 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.”¹⁶⁷ 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.”¹⁶⁸ 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).¹⁶⁹

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.”¹⁷⁰ 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

¹⁶² Lewis is hardly singular or unrepresentative in her approach to the New Testament. See, for example, Ridgeway, “Insider Movements.”

¹⁶³ Lewis, “Integrity,” p. 42.

¹⁶⁴ *Ibid.*

¹⁶⁵ *Ibid.*

¹⁶⁶ *Ibid.*

¹⁶⁷ *Ibid.*

¹⁶⁸ *Ibid.*

¹⁶⁹ *Ibid.*

¹⁷⁰ *Ibid.*, pp. 43, 44.

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established for the Jews.”¹⁷¹ 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.”¹⁷² 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).¹⁷³ 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.¹⁷⁴

The application is plain. Twenty-first century Western Christians are *in loco Judaeorum*—in the very place and situation that Jews-- and potentially, 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.”¹⁷⁵ “A religious framework drawn from historical Christianity” is simply not necessary.¹⁷⁶ 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.”¹⁷⁷

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.”¹⁷⁸ People may truly believe in Christ “while preserving distinct cultural identities” and evidence “radically different expressions of faith in Christ.”¹⁷⁹

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.”¹⁸⁰ She does not identify their teaching in terms of a system of meritorious works *simpliciter*. Rather, “they were adding the requirement of

¹⁷¹ Ibid., p. 44.

¹⁷² Ibid., p. 45.

¹⁷³ Ibid.

¹⁷⁴ Ibid.

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid., p. 47.

¹⁷⁸ Ibid., p. 45.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid., p. 46.

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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.”¹⁸¹ 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’ 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 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

¹⁸¹ Ibid.

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 15.¹⁸² 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.”¹⁸³ 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...”¹⁸⁴ Peter’s speech (15:7,10) is said to warrant a call to “incarnate the gospel in the Muslim community.”¹⁸⁵ 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.”¹⁸⁶ 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.”¹⁸⁷

¹⁸² 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.

¹⁸³ Woodberry, “To the Muslim,” p. 25.

¹⁸⁴ *Ibid.*

¹⁸⁵ *Ibid.*

¹⁸⁶ *Ibid.* What follows in Woodberry’s discussion is a largely sympathetic assessment of insider movements within the Muslim world.

¹⁸⁷ *Ibid.*, p.26.

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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.”¹⁸⁸ 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.”¹⁸⁹

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?”¹⁹⁰ Peter's words in Acts 15:8-11 show us the Council's conclusion that “the gospel ... save[s] believers who retain their Gentile culture and integrity.”¹⁹¹ 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.”¹⁹² 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.”¹⁹³ 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.”¹⁹⁴

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—1 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.

¹⁸⁸ *Ibid.*, p.27.

¹⁸⁹ *Ibid.*

¹⁹⁰ Lewis, “Integrity,” p. 43.

¹⁹¹ *Ibid.*, pp. 43-44.

¹⁹² *Ibid.*, p. 44.

¹⁹³ *Ibid.*

¹⁹⁴ Ridgeway, “Insider Movements,” p. 85.

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)."¹⁹⁵

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?¹⁹⁶

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.

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.

¹⁹⁵ 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.

¹⁹⁶ Here is an important point of application of Acts 15 to the contemporary church.

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[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.¹⁹⁷

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*,¹⁹⁸ 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 spirited, to say that it is the Word of God, means that God has spoken it. All of it.”¹⁹⁹

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.

¹⁹⁷ 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.

¹⁹⁸ This Greek term refers to a Greek word which appears only once in the New Testament, as the only appearance of *theopneustos* occurs in 2 Tim 3:16. For further discussion of this word, see Edwin A. Blum, “The Apostles' View of Scripture,” in *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan, 1980), pp. 44-48.

¹⁹⁹ John Frame, *The Doctrine of the Word of God* (Phillipsburg, NJ: P&R, 2010), p. 529.

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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.”²⁰⁰ 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).

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).”²⁰¹ 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,”²⁰² 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

²⁰⁰ Bavinck, *Reformed Dogmatics*, 4.460.

²⁰¹ Noel Weeks, *The Sufficiency of Scripture* (Edinburgh: Banner of Truth, 1988), 82.

²⁰² Benjamin B. Warfield, “Calvin as Theologian and Calvinism Today,” (1909; reprint, London: Evangelical Press, 1969), www.thirdmill.org/newfiles/bb_warfield/Warfield.Calvin.pdf (accessed January 21, 2013).

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of sealing our minds with that very doctrine which is commended by the gospel.”²⁰³ 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.”²⁰⁴ 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.”²⁰⁵

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 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 the anticipated (and often 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.”²⁰⁶

IM advocates seem to view matters according to a different theological construction. While a continuationist²⁰⁷ theology of the Holy Spirit is not always explicit, written documents by IM advocates, SCIM interviews, and anecdotes attest

²⁰³ Calvin, *Institutes*, 1.9.1.

²⁰⁴ Calvin, *Institutes*, 1.9.2.

²⁰⁵ Richard B. Gaffin, Jr., “The Holy Spirit,” *WTJ* 43.1 (Fall 1980): p. 63.

²⁰⁶ Richard B. Gaffin, Jr., “What About Prophecy and Tongues Today?” *New Horizons*, www.opc.org/new_horizons/NH02/01d.html (accessed February 21, 2013). The continuation of this argument is well worth attending.

²⁰⁷ 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/pastoralleter.html> (accessed January 24, 2013). See also Gaffin, *Perspectives on Pentecost*, *op cit*.

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.”²⁰⁸ In such fashion, IM writings profile the vast numbers of former 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 unrepeatable 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).”²⁰⁹ 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 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

²⁰⁸ 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 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, “Worshipping Jesus in the Mosque,” *op. cit.*

²⁰⁹ Sinclair B. Ferguson, *The Holy Spirit*, Contours of Christian Theology (Downers Grove, IL: InterVarsity, 1996), 82.

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Christological coordinates.²¹⁰ “The post-Pentecost activity of the 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.”²¹¹ The Spirit’s work in peoples’ lives is biblically descript, and as such, unwaveringly concerns union with Christ and communion with him and his people.²¹² 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.”²¹³ 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

²¹⁰ 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 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.

²¹¹ Ferguson, *Holy Spirit*, pp. 93-4.

²¹² See John Calvin, *Institutes*, 3.1.1.

²¹³ Donald Macleod, *The Spirit of Promise* (Fearn, Ross-Shire, Scotland: Christian Focus, 1986), p. 80.

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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.

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”.²¹⁴

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.²¹⁵

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.*”²¹⁶ The extraordinary is the expected and the ordinary (unwittingly) moves effectively to the shadows.²¹⁷ 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

²¹⁴ Brad Gill, “*IFJM: Born to Be Wild?*” *IJFM* 25:1 (Spring 2008), p. 5.

²¹⁵ *Ibid.*, p. 6.

²¹⁶ 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 (accessed January 21, 2013), emphasis added.

²¹⁷ 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 Section A.2.d(1) “Charles Kraft and Fuller Seminary.”

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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 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.²¹⁸

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 the contemporary movements around the world lack real divine imprimatur or are devoid of the work of the Holy Spirit. Rather, it is to acknowledge 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 the incumbent rigorous adherence to Scripture for the 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.

²¹⁸ J. I. Packer, *God Has Spoken: Revelation and the Bible* (Downers Grove, IL: InterVarsity, 1979), p. 133.

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 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).²¹⁹ 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."²²⁰ 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).²²¹ 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

²¹⁹ 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.

²²⁰ 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).

²²¹ 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.

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discriminated from the rest of mankind by the eye of man.”²²² Although the memberships of the invisible church and visible church overlap, there is no category for an individual who professes membership in the invisible church but not in the visible church.²²³

b. One Visible Church

The visible church is the one, redeemed people of God in every age of redemptive history.²²⁴ 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).²²⁵ 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.”²²⁶ 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).²²⁷ The Noachic 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

²²² A.A. Hodge, *A Commentary on the Confession of Faith* (London: T. Nelson & Sons, Paternoster Row, 1870), p. 312.

²²³ 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.

²²⁴ 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.

²²⁵ For exegetical discussion of these passages, see Guy Prentiss Waters, *How Jesus Runs the Church* (Phillipsburg, NJ: 2011), pp. 2-5.

²²⁶ Robinson, *The Church of God*, p. 34.

²²⁷ The following is a summary of Waters, *How Jesus Runs the Church*, pp. 8-10.

God, and the city or commonwealth of God.²²⁸ At every point in redemptive history, then, God gathers the individuals whom he redeems through his 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).²²⁹ 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.²³⁰ 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).

²²⁸ 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.

²²⁹ The terminology is from BCO 1-2.

²³⁰ 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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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 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).²³¹

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*).²³² These marks assist us in identifying a true church, and in distinguishing churches from other societies, even societies of genuine believers.²³³ 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."²³⁴

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

²³¹ 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.

²³² 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.

²³³ 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.

²³⁴ Bannerman, *The Church of Christ*, 1:62.

all things are managed according to the pure Word of God; all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself (Article 29).²³⁵

Upon closer reflection, one may readily harmonize these confessional statements.²³⁶ 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.²³⁷ 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.”²³⁸ Consequently, the “pure preaching and profession of the word” belongs to the *esse* of the church, “since without it the church cannot exist.”²³⁹ The identical kind of necessity, however, may not be predicated on either the administration of the sacraments or the exercise of church discipline.²⁴⁰ 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.”²⁴¹ 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

²³⁵ As cited at Louis Berkhof, *Systematic Theology*, New ed. (Grand Rapids: Eerdmans, 1996), p. 573.

²³⁶ Note the diversity of opinion among Reformed theologians regarding the number of the marks of the church, *ibid.*, p. 576.

²³⁷ 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.

²³⁸ Bannerman, *The Church of Christ*, 1:62.

²³⁹ Turretin, *Institutes*, 3:87.

²⁴⁰ *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.

²⁴¹ 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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reign particularly concerns human beings as they are sinners, redeemed 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).²⁴² 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.”²⁴³ 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.²⁴⁴ Although Jesus only mentions the church (Gk. *ekklesia*) 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).²⁴⁵ This people is continuous with “old Israel ... the people of the covenant and of the

²⁴² 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.

²⁴³ 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.

²⁴⁴ 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.

²⁴⁵ See the exegesis of this text at Vos, *Teaching*, pp. 77-80.

promises.”²⁴⁶ And yet, the dawning of the Kingdom of God radically transforms this people.

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*.²⁴⁷

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.”²⁴⁸ 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.”²⁴⁹ Ridderbos can even speak of the church, so far as human beings are concerned, as “the soteriological goal” of the kingdom.²⁵⁰ 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.²⁵¹ Before addressing what Brown, Lewis, and Higgins have said in these areas, however, a few preliminary, staging observations are in order.

²⁴⁶ Ridderbos, “The Kingdom of God,” in *When the Time Had Fully Come*, p. 21.

²⁴⁷ *Ibid.*, pp. 21-22.

²⁴⁸ So rightly Vos, *Teaching*, p. 82.

²⁴⁹ Vos, *Teaching*, p. 86. Compare Ridderbos’ similar but fuller statement in *The Coming of the Kingdom*, pp. 354-5.

²⁵⁰ Ridderbos, *The Coming of the Kingdom*, p. 355.

²⁵¹ 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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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 for insider movements."²⁵² This parable (Matt. 13:33) is undoubtedly a positive reference to the Kingdom of God.²⁵³ It denotes the progress of the Kingdom by a "gradual" and unseen "power that permeates everything."²⁵⁴ 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.²⁵⁵

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."²⁵⁶ 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."²⁵⁷

²⁵² 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.

²⁵³ Sleeman rightly notes that Scripture predominantly employs the metaphor of yeast or leaven negatively, Sleeman, "Origins," p. 536.

²⁵⁴ Ridderbos, *Matthew*, Bible Student's Commentary (Grand Rapids: Zondervan, 1987), p. 264.

²⁵⁵ So Sleeman, *op. cit.*, p. 536.

²⁵⁶ William, "Inside/Outside," p. 70.

²⁵⁷ 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

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 “churches,” C-3, C-4, C-5, and C-6 groups are not denoted “church” but simply “Christ-centered community.”²⁵⁸ Some prefer to speak of “Jesus movements within Muslim Communities.”²⁵⁹ Rebecca Lewis does speak of C5 communities as “churches.”²⁶⁰ 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.”²⁶¹ 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.²⁶² 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.’”²⁶³

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.²⁶⁴ Brown understands the Kingdom to admit of “stages” or “phases of development.”²⁶⁵ He is clear that these stages belong to a single kingdom, not separate kingdoms altogether.²⁶⁶ The Kingdom of God, then, runs

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.

²⁵⁸ 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.

²⁵⁹ Travis and Woodberry, “God’s Kingdom,” p. 1, *et passim*.

²⁶⁰ Note Lewis, “Promoting Movements,” esp. fn. 1.

²⁶¹ Lewis, “Insider Movements,” p. 16.

²⁶² William, “Inside/Outside,” pp. 87, 70, 88.

²⁶³ William, “Inside/Outside,” p. 83.

²⁶⁴ Brown, “The Kingdom of God, Part 1,” and *idem.*, “The Kingdom of God, Part 2.”

²⁶⁵ Brown, “The Kingdom of God, Part 1,” p. 8; “The Kingdom of God, Part 2,” p. 49.

²⁶⁶ Brown, “The Kingdom of God, Part 2,” p. 50.

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from its inauguration at the beginning of Jesus' public ministry to its consummation at the return of Jesus at the end of the age.²⁶⁷

Brown understands the church to be in very close relationship with the Kingdom of God. He argues that the New Testament term *ekklēsia* denotes "local bodies of citizens of the Kingdom of God" as well as "the body of Kingdom citizens as a whole."²⁶⁸ 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."²⁶⁹

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.²⁷⁰ 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."²⁷¹

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.²⁷² 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."²⁷³ 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."²⁷⁴ These features, Brown urges, may be "useful" for Kingdom purposes, but are neither "ends in themselves" nor "mandate[d] ... for Kingdom communities (ecclesiae)."²⁷⁵ After all, "Jesus did not found an institutional religion or commission his disciples to propagate one."²⁷⁶ What counts are not "religious rites and rituals" but "the Kingdom of

²⁶⁷ Ibid. Note especially Brown's Figure 6.

²⁶⁸ Brown, "The Kingdom of God, Part 1," p. 10.

²⁶⁹ Ibid.

²⁷⁰ Ibid., pp. 10-11.

²⁷¹ Ibid., p.11. Note how Brown speaks of "folds" expressly in terms of social groupings; see *ibid.*, p. 10, esp. Figure 1.

²⁷² 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.

²⁷³ Brown, "The Kingdom of God, Part 2," p. 54.

²⁷⁴ Ibid.

²⁷⁵ Ibid.

²⁷⁶ Ibid., p. 57.

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God, living 'in Christ,' praising God, praying in one's heart, and meeting together frequently as loving faith communities."²⁷⁷

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."²⁷⁸ 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."²⁷⁹ In order to achieve this end the apostle Paul "was polite towards Gentiles rather than polemical, drawing them towards the Savior."²⁸⁰ 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."²⁸¹

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."²⁸² It is not necessary that they leave "denominations" or "socioreligious groups" in order to affiliate with others.²⁸³ "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."²⁸⁴ 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.²⁸⁵

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.²⁸⁶

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

²⁷⁷ Ibid., p. 54.

²⁷⁸ Ibid., p. 55.

²⁷⁹ Ibid.

²⁸⁰ Ibid.

²⁸¹ Ibid.

²⁸² Ibid., p. 56.

²⁸³ Ibid.

²⁸⁴ Ibid., p. 57.

²⁸⁵ Ibid., p. 58.

²⁸⁶ Brown, "The Kingdom of God, Part 1," p. 11. See our discussion above in connection with this reference.

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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. 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.²⁸⁷

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).²⁸⁸ Paul’s ministry in Ephesus was widely and accurately perceived as a threat to the cult of Artemis (Acts 19:21f.).²⁸⁹ Paul’s first epistle to the

²⁸⁷ 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.

²⁸⁸ Pace Brown, “The Kingdom of God, Part 1,” p. 55.

²⁸⁹ 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.

Thessalonians, widely regarded to have been drafted shortly after his evangelistic campaign in 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.”²⁹⁰ By “movement” she understands “any situation where the Kingdom of God is growing rapidly without dependence on direct outside involvement.”²⁹¹ 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.”²⁹² 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.”²⁹³

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).”²⁹⁴ 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.”²⁹⁵ 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.”²⁹⁶ Thus, “the movement to Christ has ... remained inside the fabric of the society and community.”²⁹⁷ 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

K. Barrett, *Acts 15-28*, International Critical Commentary, vol. 2 (New York: T & T Clark, 1998), pp. 936-7, citing Chrysostom *Homily* 42.2.

²⁹⁰ Lewis, “Insider Movements,” p. 16.

²⁹¹ Lewis, “Promoting Movements,” p. 76, fn. 1.

²⁹² *Ibid.*

²⁹³ *Ibid.*

²⁹⁴ *Ibid.*, p. 75.

²⁹⁵ *Ibid.*

²⁹⁶ *Ibid.*

²⁹⁷ *Ibid.*, p. 76.

‘one another’ care seen in the book of Acts...”²⁹⁸ This is the way in which, Lewis urges, that “the gospel [will] take its course among the Muslims and Hindus...like yeast in the dough.”²⁹⁹ 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).”³⁰⁰ Lewis believes that she is describing the way in which the gospel spread in the New Testament.³⁰¹ 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.³⁰² “Jesus movements within any culture or religious structure, no matter how fallen, will be able to transform it.”³⁰³

What are we to make of Lewis’ paradigm, particularly 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).³⁰⁴ 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).³⁰⁵ Such language hearkens back to

²⁹⁸ Ibid.

²⁹⁹ Dick Brogden, “On Religious Identity: Inside Out—Probing Presuppositions Among Insider Movements,” p. 35, note “o,” quoting Lewis.

³⁰⁰ Ibid., p. 36, note “u,” quoting Lewis.

³⁰¹ Ibid., p. 33, note “a,” quoting Lewis.

³⁰² Lewis, “Promoting Movements,” p. 75.

³⁰³ Brogden, “On Religious Identity,” p. 34, note “d,” quoting Lewis.

³⁰⁴ A state of affairs tellingly overlooked by Rebecca Lewis in her discussion of how “pre-existing communities become church,” “Insider Movements,” p. 17.

³⁰⁵ These passages are drawn from John Span, “Towards a Biblical Theology of ‘Oikos,’” *SFM* 6.1, February 2010, p. 245.

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 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' dichotomy between "artificial aggregate groupings" and "pre-existing social networks turning to Christ" is not true to the New Testament data.³⁰⁶ 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.³⁰⁷ 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' restrictive definition impoverishes and distorts the fullness of this New Testament term.

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."³⁰⁸ 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' 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.

³⁰⁶ So, rightly, Span, "Oikos," p. 246.

³⁰⁷ Ibid.

³⁰⁸ This list has been drawn from the fuller list at *ibid.*, p. 249.

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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.³⁰⁹

How do these communities relate to the church? Higgins, following Lewis, argues simply that “pre-existing social structures can become the church.”³¹⁰ 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.”³¹¹ 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.”³¹²

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.”³¹³ 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’.”³¹⁴ 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.”³¹⁵ Higgins sees his model as identifiable with neither exclusivism, inclusivism, nor pluralism.³¹⁶ 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.”³¹⁷

³⁰⁹ Higgins, “Inside What?” p. 75.

³¹⁰ Higgins, “Inside What?” p. 76.

³¹¹ Higgins, “Inside What?,” p. 77.

³¹² Ibid.

³¹³ 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.

³¹⁴ Higgins, “Inside What?,” p. 86.

³¹⁵ Ibid.

³¹⁶ Ibid., p. 87.

³¹⁷ Ibid., p. 88.

Higgins' statements about the church proper have commendable elements. He is correct to say that the church has a biblically mandated mission, and to acknowledge that certain details of her government are prescribed in Scripture itself. What is troubling is what goes unstated. Higgins' 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,³¹⁸ 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' 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' 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."³¹⁹ 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?"³²⁰ Higgins' 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.

³¹⁸ 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.

³¹⁹ Higgins, "Inside What?" p. 88.

³²⁰ *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.”³²¹ 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.”³²² If the Traveses 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.”³²³ 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.”³²⁴

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.”³²⁵ 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” but “consider themselves to have been baptized spiritually because of their relationship

³²¹ William, “Inside/Outside,” p. 79, citing Travis and Travis, “Appropriate Approaches in Muslim Contexts,” n.p.

³²² Lewis, “Promoting Movements,” p.76, quoted in Span, “Confusion of Kingdom Circles,” p. 83.

³²³ Ridgway, “Insider Movements in the Gospels and Acts,” p. 79.

³²⁴ Span, “Confusion of Kingdom Circles,” p. 85.

³²⁵ Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” p. 28.

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with Christ, who baptizes with the Holy Spirit.”³²⁶ 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....”³²⁷ 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).³²⁸

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.

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

³²⁶ 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.

³²⁷ Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” p. 29.

³²⁸ 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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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.

5. 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, in fact, which IM advocates and critics alike deem as a core feature of the debate.³²⁹ Tim Green admits of the complexities involved:

³²⁹ 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’?”

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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!”³³⁰

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.”³³¹ 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.”³³² Fearon traced current usage of the term “identity” to mid-Twentieth century psychologist Erik Erikson³³³ 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.”³³⁴ 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”³³⁵ at least admits the possibility for God to be one of the “relations engaging a subject,” and even the 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.”³³⁶ From reading missiological works, including those in IM, however, it does appear that vast array of cultural anthropological assumptions for identity dominates the landscape.

³³⁰ Green, “Identity Issues,” p. 438.

³³¹ Lewis, “Promoting Movements,” p. 75.

³³² 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).

³³³ E.g., Erik H. Erikson, *Identity: Youth and Crisis* (New York: W. W. Norton, 1968).

³³⁴ 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.

³³⁵ 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.

³³⁶ Hesselgrave, *op. cit.*, p. 582.

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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.”³³⁷ 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.”³³⁸ 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.³³⁹

Furthermore, while Western philosophy moved in the direction of defining what individual personhood meant, no such equivalent can be found in the biblical record.³⁴⁰ In many ways reacting against the intolerable individualism of twentieth century rationalism, postmodern theology locates the self in “one’s social group.”³⁴¹ 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 focus from noun to verb,”³⁴² 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

³³⁷ 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

³³⁸ *Ibid.*, p. 19.

³³⁹ Calvin, *Institutes*, 1.15.4.

³⁴⁰ Michael S. Horton, “Image and Office: Human Personhood and the Covenant” *Personal Identity in Theological Perspective*, *op. cit.*, p. 198.

³⁴¹ 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.

³⁴² Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: John Knox, 2001), p. 162.

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experience of the covenant and eschatology.”³⁴³ 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.”³⁴⁴ 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.”³⁴⁵

Recognizing this categorical and interpretive feature of Scripture, *WCF* 7.1 lays this 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 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

³⁴³ Horton, “Image,” p. 179.

³⁴⁴ Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), p. 65.

³⁴⁵ Meredith G. Kline, *The Structure of Biblical Authority*, 2nd ed. (Eugene, OR: Wipf & Stock, 1997), p. 75.

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 1:18-2:17 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.”³⁴⁶

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*,”³⁴⁷ 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.”³⁴⁸ 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.”³⁴⁹ 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).

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

³⁴⁶ John Calvin, *Commentaries on the Epistle of Paul, the Apostle, to the Romans*, (Edinburgh: Calvin Translation Society, 1849), 68.

³⁴⁷ K. Scott Oliphint, *Reasons for Faith: Philosophy in the Service of Theology* (Wheaton, IL: Crossway, 2006), p. 133.

³⁴⁸ Calvin, *Institutes*, 1.5.4.

³⁴⁹ Calvin, *Institutes*, 1.3.1.

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—the wrong fork in the road.

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),³⁵⁰ demonically prompted vain religious or philosophical means for seeking self-redemption,³⁵¹ the folly of which revealed their utterly helpless condition. In whatever way we precisely define *ta stoicheia*,³⁵² Paul places Gentile religions and the corrupted version of Jewish religion—typified by a

³⁵⁰ This paragraph’s treatment of *ta stoicheia* summarizes David B. Garner, “Adoption in Christ” (PhD diss., Westminster Theological Seminary, 2002), pp. 97-99.

³⁵¹ 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 *Studiosorum 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.

³⁵² 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. 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, *YIOUTHESIA*, p. 173.

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rejection of Judaism's Messiah, Jesus of Nazareth, under one rubric: "in slavery to powers utterly beyond their control."³⁵³

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.³⁵⁴ 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).³⁵⁵

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.³⁵⁶ 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 *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

³⁵³ Donald Guthrie, *Galatians*, NCB (Greenwood, SC: Attic Press, 1969), p. 118.

³⁵⁴ 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.

³⁵⁵ "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.

³⁵⁶ 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.

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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.³⁵⁷

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.³⁵⁸ 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 Judaism³⁵⁹—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 apparent “sympathetic absorption” with 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.

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

³⁵⁷ See David B. Garner, “High Stakes: Insider Movement Hermeneutics and the Gospel,” *Themelios* 37.2 (July 2012): pp. 257-67.

³⁵⁸ “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.

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.”³⁶⁰ 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

(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

³⁶⁰ Samuel M. Zwemer, *The Glory of the Cross* (London and Edinburgh: Marshal, Morgan & Scott, Ltd., 1938), p. 41.

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perfections.”³⁶¹ 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.”³⁶²

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).”³⁶³ 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.³⁶⁴ Clear covenantal obligations roar within human consciousness because of the *imago Dei*. Mankind can no more avoid that 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.*”³⁶⁵

³⁶¹ 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.

³⁶² Oliphint, *Reasons for Faith*, p. 134, pp. 131-140; cf. Calvin, *Institutes*, 1.3.3.

³⁶³ Frame, *The Doctrine of the Knowledge of God*, p. 50.

³⁶⁴ See Part One – Like Father, Like Son.

³⁶⁵ Berkouwer, “General and Special Divine Revelation,” p. 16.

(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 hold) 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 unremittingly 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—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 brings 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."³⁶⁶ 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.

In other words, humanly devised religion and religious practice, in whatever form they come, are the corporate manifestations of this truth suppression.³⁶⁷ "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

³⁶⁶ Charles Hodge, *Epistle to the Romans*, A Geneva Series Commentary (London: Banner of Truth, 1972), p. 45.

³⁶⁷ 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.

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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 formal³⁶⁸ 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.³⁶⁹ 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,

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.’³⁷⁰

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

³⁶⁸ By “formal” we mean ostensibly and externally similar. A pagan praying may look very much like a believer in Christ praying.

³⁶⁹ John Murray (“The Attestation of Scripture,” in *The Infallible Word, op cit.*, p. 51) notes that illumination is “regeneration on its noetic side.”

³⁷⁰ John Murray, *The Epistle to the Romans* (1968; reprint, Grand Rapids: Eerdmans, 1990), p. 41.

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. . . .³⁷¹

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).

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."

³⁷¹ *Ibid.*, p. 53.

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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.³⁷² 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 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.³⁷³

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

³⁷² 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.

³⁷³ J. H. Bavinck, *Introduction to the Science of Missions*, p. 140.

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“the general rules of the Word, which are always to be observed.”³⁷⁴ 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.³⁷⁵

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 deceiving 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 the 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

³⁷⁴ *WCF* 1.6.

³⁷⁵ “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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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. The practical outworking of that CIP comes to greater clarity in Paul's treatment of the believer's life in and 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.³⁷⁶ 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."³⁷⁷ 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."³⁷⁸ Lewis does see this understanding of

³⁷⁶ For bibliography and a survey of IM discussion of leading passages from 1 Corinthians, see Sleeman, "Origins," pp. 517-8.

³⁷⁷ Lewis, "Integrity," p. 46. Emphasis Lewis'.

³⁷⁸ 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

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the text as a valid one.³⁷⁹ 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.”³⁸⁰ 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).³⁸¹ 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*).’”³⁸²

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.³⁸³ 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 nothing to do with our cultural and religious identity.”³⁸⁴ 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.”³⁸⁵ 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 24.³⁸⁶ 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

missionary call to incarnate in another culture,” citing Paul as an example of the latter, “Integrity,” p. 48 fn. 9-10.

³⁷⁹ So Lewis, “Promoting Movements,” p. 76.

³⁸⁰ Lewis, “Integrity,” p. 46.

³⁸¹ Ibid.

³⁸² Lewis, “Insider Movements,” p. 19. In support of this statement, Lewis cites 1 Cor. 7:17-19 among many other NT texts.

³⁸³ Coleman, *Theological Analysis*, p. 183, citing in support Travis and Woodberry, “When God’s Kingdom Grows Like Yeast,” pp. 25, 28.

³⁸⁴ Ridgway, “Insider Movements,” p. 85.

³⁸⁵ Ibid.

³⁸⁶ So Nabeel Jabbour, *The Crescent Through the Eyes of the Cross: Insights From an Arab Christian* (Colorado Springs, CO: NavPress, 2008), p. 240.

not—“keeping the commandments of God” (v.19).³⁸⁷ 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).³⁸⁸ 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 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 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).³⁸⁹ 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.”³⁹⁰ 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).³⁹¹ 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.

³⁸⁷ So rightly Coleman, *Theological Analysis*, p. 187.

³⁸⁸ 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.

³⁸⁹ In addition to the materials discussed here, see those cited at Sleeman, “Origins,” pp. 517-8.

³⁹⁰ Woodberry, “To the Muslim,” p. 24.

³⁹¹ *Ibid.*

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10:23-33),” he understands both Paul’s principles and actions to have direct bearing on Insider paradigm methods and practices.³⁹²

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.³⁹³ One is not at liberty, in other words, to substitute the word “Jew” in this text with the word “Muslim.”³⁹⁴

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 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 amplifies 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-

³⁹² 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).

³⁹³ 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.*

³⁹⁴ As insinuated in the title of Woodberry’s article, “To the Muslim I Became a Muslim?”

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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 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).³⁹⁵

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. 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 (cf. 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.”³⁹⁶ 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 39th 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

³⁹⁵ 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).

³⁹⁶ Georges Housney, “Would Paul Become Muslim to Muslims?,” in *Chrislam, op. cit.*, p. 69.

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- 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. 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)

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

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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 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.”³⁹⁷ 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

³⁹⁷ Jabbour, *The Crescent*, p. 16.

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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.”³⁹⁸

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 1938.³⁹⁹ 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.”⁴⁰⁰ 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?’”⁴⁰¹

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 C – 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 the evangelism is not the sum total of the purpose of the Church—“Evangelism exists because worship doesn’t,”⁴⁰² 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.

³⁹⁸ 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.

³⁹⁹ Cf. Section A.2.b.(1) above.

⁴⁰⁰ Samuel M. Zwemer, *The Moslem Christ* (New York: American Tract Society, n.d.), p. 183.

⁴⁰¹ Zwemer, *The Moslem Christ*, p. 185.

⁴⁰² John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker, 2003), p. 17.

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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.⁴⁰³ 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.

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)

⁴⁰³ Thabiti Anyabwile, *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Chicago: Moody, 2010), pp. 13-15.

APPENDIX V

At the end of each A's & D's grouping you will find a link to the B section of the report, which will, which will explain the rationale for the associated affirmations and denials.

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 replicates⁴⁰⁴ the historical, cultural, and theological situation characterizing Jews and Gentiles in the first century.

Rationale: See "[Hermeneutics and Exegesis](#)."

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.
- 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](#)"

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.⁴⁰⁵

⁴⁰⁴ 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.

⁴⁰⁵ 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.

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- 5a) **We affirm** that the visible church⁴⁰⁶ 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."

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.
- 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 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.

⁴⁰⁶ 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 *WLC*. Persons who seek to affiliate with the visible church are not outside the kingdom when their circumstances prevent their desire from being realized.

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- 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.

Rationale: See “[Covenant Identity](#).”

- 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](#)”.

- 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](#)”

SECTION D – 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 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 they work they support is faithful to scriptural principles, yet should not micromanage the work of the missionaries they support.

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5. Churches should recognize the complex and varying challenges and dilemmas facing MBBs⁴⁰⁷ 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.

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 body of Christ 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 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?

⁴⁰⁷ Some prefer CMB (Christian of Muslim background) or BMB (Believer of Muslim background).

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Web Sites

- www.answering-islam.org. (Addresses Qur'anic studies in depth and the nature of Islam)
- www.biblicalmisology.com.
- www.emergentvillage.org.
- frankviola.org.

Recommended Resources to Churches for Muslim Outreach⁴⁰⁹

⁴⁰⁹ The SCIM committee recommendation list does not indicate full endorsement of all that is written in each of these resources.

MINUTES OF THE GENERAL ASSEMBLY

- 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 addresses Qur'anic studies in depth and the nature of Islam.

Attachment 1: 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."⁴¹⁰ 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.⁴¹¹

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 responses⁴¹² 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)

⁴¹⁰ Thus the "*evangelische Kirche*" ("evangelical church") spoken of by Martin Luther.

⁴¹¹ 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).

⁴¹² 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).

MINUTES OF THE GENERAL ASSEMBLY

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.⁴¹³

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.⁴¹⁴ 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,⁴¹⁵ 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.

⁴¹³ "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).

⁴¹⁴ 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.

⁴¹⁵ "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 2: God and Allah

In 2007, a group of Islamic scholars issued "A Common Word Between Us and You,"⁴¹⁶ 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,⁴¹⁷ most notably in an open letter, "Loving God and Loving Neighbor," signed by hundreds of Christian leaders.⁴¹⁸ 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 agree⁴¹⁹ 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."⁴²⁰

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

⁴¹⁶ "A Common Word," <http://www.acommonword.com/the-acw-document/> (accessed December 13, 2012).

⁴¹⁷ A list of responses can be found at <http://www.acommonword.com/category/site/christian-responses/> (accessed March 6, 2013).

⁴¹⁸ Available at <http://www.yale.edu/faith/acw/acw.htm> (accessed March 6, 2013).

⁴¹⁹ "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).

⁴²⁰ Sura 29:46.

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 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.⁴²¹

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 live together and make neighborly love easier."⁴²² 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-

⁴²¹ Timothy Tennent, *Theology in the Context of World Christianity* (Grand Rapids: Zondervan, 2007), p. 32.

⁴²² Miroslav Volf, *Allah: A Christian Response* (New York: HarperOne, 2011), p. 36.

God") or acronym (e.g. "I.C.O.D."). Or one can simply use a term already closely associated 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."⁴²³

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..."⁴²⁴ 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.⁴²⁵

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."⁴²⁶ 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

⁴²³ 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).

⁴²⁴ 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.

⁴²⁵ Volf, *op. cit.*, pp. 45ff.

⁴²⁶ Luther, *Works*, 5:115.

mentioned, "the Turks in the present day, who, though proclaiming, with full throat, that the Creator of heaven and earth is their God, yet by their rejection of Christ, substitute an idol in his place."⁴²⁷ 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?"⁴²⁸

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."⁴²⁹ 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."⁴³⁰

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,

⁴²⁷ Calvin, 2.6.4 (Beveridge translation of 1599),

<http://www.spurgeon.org/~phil/calvin/bk2ch06.html#four.htm> (accessed December 13, 2012).

⁴²⁸ Calvin, *Commentaries on the Catholic Epistles*, section on 1 John 2:22-23.

⁴²⁹ Gardner, *op.cit.*, p. 7.

⁴³⁰ Cited in Tennent, *Theology in the Context of World Christianity*, p. 46.

APPENDIX V

from whom are all things and for whom we exist, and one Lord, Jesus 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)

Committee Report Respectfully Submitted by the Following Signatories:

TE David B. Garner, Chairman

RE Robert Berman, Secretary

RE Jonathan Mitchell

TE Bill Nikides

TE Guy Prentiss Waters

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MINORITY REPORT

AD INTERIM STUDY COMMITTEE ON INSIDER MOVEMENTS A PARTIAL REPORT (PART TWO OF TWO PARTS)

With appreciation for most of what is in the SCIM Committee Report, I believe that the work of the committee would be made more complete if the assembly would make both the Committee Report and the Minority Report available for study to the presbyteries, sessions and missions committees of our denomination.

I, the undersigned, a minority of the Committee appointed to evaluate the Insider Movement and report to the 41st General Assembly, bring the following motion as a substitute to the motion of the committee:

That the 41st General Assembly adopt the following recommendations:

1. That “Part Two – A Call to Faithful Witness: Theology, Gospel Missions, and Insider Movements” serve as a Partial Report (Part Two of Two Parts).
2. That the 41st General Assembly make available and recommend for study “Part Two - A Call to faithful Witness: Theology, Gospel Missions, and Insider Movements” to its presbyteries, sessions, and missions committees.
3. That the 41st General Assembly make available and recommend for study the paper in the Minority Report entitled “Addressing Realities on the Ground” to its presbyteries, sessions, and missions committees.
4. That the 41st General Assembly dismiss the ad interim Study Committee on Insider Movements with thanks.

Respectfully Submitted,
Nabeel T. Jabbour
Teaching Elder
Rocky Mountain Presbytery

ADDRESSING REALITIES ON THE GROUND WE LIVE IN A BROKEN WORLD

Those who read this report are likely to be very busy. If you are not able to read the entire report, I suggest that you begin by reading the Executive Summary, the Introduction and Section 2. If you have more time, I suggest that you also read Sections 4, 6, 14, 20 and 22. Of course the maximum benefit will come from reading the entire report.

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Abbreviations

<i>BCO</i>	<i>Book of Church Order</i>
MBB	Muslim Background Believer in Christ
IM	Insider Movement
CR	Committee Report
MTW	Mission to the World
PCAPresbyterian Church in America	
SCIM	Study Committee on Insider Movements
<i>WCF</i>	<i>Westminster Confession of Faith</i>

Executive Summary

This Minority Report does not advocate for all that is represented as Muslim insider ministry, but it contends that there is a strong biblical basis for some aspects of insider ministries.

Approximately 2.1 billion people in the world today identify themselves as “Christian” in some sense of the word. Many of these are nominal, or cultural, Christians, many of whom do not attend church or personally follow many of the core teachings of orthodox Christianity.

Similarly, many of the 1.7 billion Muslims in the world are nominal Muslims¹ and secular Muslims² who do not attend the mosque and do not personally follow many of the core teachings of Islam. Still, they regard themselves as Muslims.

The issue is, how does a Muslim who receives Christ, and is thus in Christ, relate to the culture and religious context into which he was born?

In every culture, particularly in those where the gospel is breaking new ground, the relationship of the believer to his culture is challenging and often messy. That was true in the first century, and it is true today.

Paul wrote to the Corinthians regarding this kind of messiness: “I wrote to you in my letter not to associate with immoral people; I did not mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world” (1 Corinthians 5:9–10).

Muslim background believers (MBBs) can live with integrity within the Muslim world by honoring Muhammad as a leader without revering him as a Prophet. Not all Muslims who come to Christ will have a clear conscience about this, but some do and are thus remaining in their context with the hope that the gospel will spread there.

True Muslim background believers who remain in their Muslim context are those who are truly born from above and truly in Christ, but who are called to remain in their cultural and relational context in order to bring the gospel into the heart of the Muslim world. That is, they are called to stay relationally connected to their relatives and friends in their birth communities so that the gospel will spread there.

It is vital that such insiders not compromise orthodox biblical beliefs or live deceptively. This is not easy or simple, but it is consistent with Jesus’ call for His followers to live in the world but not of the world. This paper seeks to address some of the difficulties and complexities that Muslim background believers must face if they are to live in the Muslim world while not being of it.

¹ Muslims in name only.

² Muslims with liberal interpretation of certain doctrines.

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Preface: Overture # 9

This report concurs with most of the Committee Report in how it addressed Overture 9 (June 10, 2011). The body of this report addresses some supplementary material that attempts to fill in some of the gaps.

Introduction

We live in a broken and messy world.

A certain Muslim background believer in Christ (MBB) was disciplined by a Baptist missionary in Israel. He had three wives when he came to Christ. He said to his American mentor:

Don't criticize me for having three wives at one time. You Americans just marry one right after the other after each divorce!" The missionary who knew this man and his family well wrote: "The amazing thing was his first wife was about to die from old age and child bearing. We prayed for her and she got well! Most of her adult children became believers. His second wife was a fundamentalist and she divorced him, but her daughter and son became believers. His third wife became an evangelist to other women, and several of her brothers and sisters came to the Lord. So, the Lord worked in that [messy] situation in spite of the multiple marriages. It took some time for the gospel to permeate the social fabric. Life is never easy, but God is faithful!"³

While this Minority Report is not advocating polygamy, this example illustrates how God works in situations that are outside of His design for how we are to live.

With appreciation for most of what is in the SCIM Committee Report, this Minority Report agrees with most of what is in the Committee Report and differs at certain points as it gives more attention to the reality on the ground. With that it seeks to address certain gaps.

The Committee Report has rich sections that lay the biblical foundation to the debate: the history, the divine speech, revelation, life is a religious reply, the Holy Spirit, and the visible church. The exegesis of Romans 1 is superb.

The Committee Report has solid theology and is powerful on protecting orthodoxy in scholarly language. The Minority Report is *simple and practical* and deals with the insider movements in understandable language to the laity and to the missions committees in our churches. The Minority Report contributes a dimension on how the gospel can and is penetrating the Muslim world. In Matthew 16, we see an advancing church where the gates of hell cannot stand against it. The Minority Report presents a tone of faith that the Muslim world *can be penetrated with the gospel* just as the Roman Empire was penetrated in the first century. We are at a unique time in history: The gospel is already taking root in many parts of the Muslim world, and we need to be careful *not to miss out on what God is doing* because of our genuine concerns about the defense of orthodoxy. Both protecting orthodoxy and having a passion for the expansion of the gospel are important and should be in place.

³ Permission to use this quote was granted by the missionary. For the full story of "Barnabas" go to *Discipling Middle Eastern Believers* by Ray G. Register. GlobalEdAdvance Press, pp. 35-37 and throughout the book.

APPENDIX V

H.J. Bavinck, in *An Introduction to the Science of Missions* (1960), addresses the difference between accommodation and the *possessio* principle:

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?

Bavinck goes on to address the power of the gospel in transforming the lives of people and impacting cultures. It is a description of a church in which the gates of hell cannot stand against it as it advances to possess the nations. This would be true as long as God's people are careful not go to the nations with a "possessio" conquering motive, but with a "possessio" expressed in meekness and humility following in the footsteps of Christ (Philippians 2:5–11). The reality of God's providential oversight over all of life and history cannot be neglected in considering cross-cultural mission work. There are wholesome features in aspects of all cultures, as recognized in the doctrine of common grace. Careful observation and a learner's attitude are thus essential to effective cross-cultural work. One must discern where God has already been at work, where people already have insights that point toward deeper biblical truths. The gospel should not be presented as a total antithesis to existing life and culture; rather, it must resonate with the best in any cultural expression while calling for a new and total allegiance to the resurrected Christ. Bavinck continues:

'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.⁴

What Bavinck describes is perhaps what some insider movements are doing—taking existing socio-religious forms, terms and categories and filing them with new Christ-centered meanings.

Important Terminology

Approximately 2.1 billion people in the world today, roughly 33 percent of the world's population, identify themselves as "Christian" in some sense of the word. Many of them are nominal or cultural Christians who do not attend church. Historically, the term Christianity has referred to the Global Church, whereas "Christendom" has only referred to the regions of the

⁴ J.H. Bavinck "An Introduction to the Science of Missions," 1960, p. 169.

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world where Christianity had significant political and social dominance. “Christendom” was the portion of the world in which Christianity prevailed, or which was governed under Christian institutions. In this Minority Report, *for lack of a better term*, I will use the expression “Christendom” to describe the huge block of nations, peoples and cultures that are “Christian,” at least in name. When I speak of Christendom, I am addressing the socio/political/religious entity or community which is associated with Christianity. According to our terminology, Christendom includes all the various branches of Christianity, including folk Christianity and cults that claim to be Christian. We should bear in mind, however, that an unknown percentage of the 2.1 billion people that make up Christendom are included by physical birth only and not because they are born again or living according to the Scriptures.

In this Minority Report, *for lack of a better term*, I will use the expression “Muslim world” to describe the huge block of nations, peoples and cultures that are “Muslim,” at least in name. When I speak of the Muslim world, I am addressing the socio/political/religious entity or community which is associated with Islam. We should bear in mind, however, that a high⁵ percentage of the 1.7 billion people that make up the Muslim world are there by physical birth and not because they are practicing Muslims.

The Minority Report *complements* the Committee Report on a number of issues:

- A missional interpretation of one of the main texts in Scripture regarding the insider model.
- A contrast between the two entities of Christendom and the Muslim world and how that contrast affects conversion.
- Identifying the existence of core, social, and corporate identities.
- Authenticity as insiders within the Muslim World without deception.
- The spheres of theological preference and spheres of theological tolerance.

In summary, the Committee Report gives a great deal of attention to the absolutes of how things *ought to be*, and the Minority Report gives more attention to the *reality on the ground*.

Other important questions will be addressed in this Minority Report such as: How do believers who remain in their birth community think of Muhammad and the Qur’an without living in self-deception and without deceiving others? What is Islam like for the majority of low-practice Muslims? Are there openings and fertile ground within the Muslim world where the gospel can take root and spread? Also, this Minority Report provides an international perspective and complements the Committee Report by adding balance and richness that come with a diversity of perspectives. On their website,⁶ John Frame and Vern Poythress of Westminster Theological Seminary address the topic of the wealth that comes from the diversity of perspectives, describing their important understanding of Perspectivalism. They note,

God’s knowledge is not only omniscient, but omniperspectival. He knows from his own infinite perspective; but that infinite perspective includes a knowledge of all created perspectives, possible and actual... One way to increase our knowledge and our level of certainty is by supplementing our own perspectives with those of others.

⁵ Percentages of high-practice Muslims will be addressed later in this report.

⁶ <http://www.frame-poythress.org/a-primer-on-perspectivalism/>

APPENDIX V

There is a tendency for people to live in a bubble. Especially since 9/11, it has become very easy for Christians in the West to surround themselves with people who have the same perceptions about Islam and who agree with their assumptions and conclusions.

We know that salvation is by grace alone, through faith alone and in Christ alone, yet at the same time there is great value in understanding other religions, philosophies and cultures. In the book *Power Religion*, Michael Horton wrote:

Indeed Paul had knowledge. Not only was he a well educated Pharisee, he demonstrated a remarkable facility with secular literature and philosophy by quoting pagan poets and writers from memory... Paul quoted from the Cretan poet Epimenides, from the Cilician poet Aratus, and from the Hymn of Zeus, by Cleanthes. This he also does elsewhere, to the Corinthians (1 Corinthians 15:33) and Titus (1:12). Notice that Paul took the time to become familiar with the culture he was addressing (and quite possibly not simply for evangelistic purposes), and yet he used that familiarity to bridge the communication, not accommodation.⁷

Furthermore, Frame and Poythress address the richness in a variety of perspectives under the lordship of Christ and the authority of the Scriptures, so no human is complete by himself.

It is not that we come to look at things from God's perspective rather than our own. We are not God, so we cannot see things as he does. And we can never step out of our own skin, so to speak, and set aside the perspective of our own thoughts and bodies. But as we can enrich our perspective by looking at things from different angles by consulting other people, and by observing other places and cultures, much more can we enrich it by consulting God's perspective.⁸

Because of 9/11, and because of radical Islam and the many books written by Christians about Islam, it has become easy for many Christians in the West to paint with *broad brush strokes* and to *demonize* all of the Muslim world. Furthermore, a huge controversy occurred regarding ministry models in *Bangladesh*, where a great deal of money was raised for both sides in the opposing debate. This large shadow⁹ should not color the conclusions regarding all the Insider Movements (IM) everywhere in the world. Not all IM ministries are like the IM of Bangladesh. There have been excesses in IM ministries that this report will strongly disagree with, but we need to be careful not to let our unique historical context—post-9/11 and post-Bangladesh—color our lenses and consequently, with a broad brush, dismiss all insider ministries in the Muslim world. Our unique historical context should not unduly color our perception of reality.

The Westminster Confession of Faith was written in 1647 in a certain historical context. Centuries later when the context changed, certain changes were made to the *WCF*. For instance, in chapter 25 on the Church, the original text said in paragraph 6:

There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof: but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God.

⁷ Michael Horton "Power Religion." Pages 329–330.

⁸ <http://www.frame-poythress.org/a-primer-on-perspectivalism/>

⁹ The Bangladesh situation is a complex one. While theological differences exist, other factors, such as unresolved personal conflicts, contribute as well.

Centuries later a correction was made in chapter 25, paragraph 6: “There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof.”

The *principle* in this paragraph had to do with Christ being the sole head of the church. The *application* in 1647 pointed to the fact that the Pope at that time was perceived by Protestants as the Antichrist. When the *WCF* was revised later, the *application* was taken out, and the *principle* was maintained.¹⁰ Our unique context of post-9/11 and post-Bangladesh could color our applications and recommendations. We need to be careful to focus on the principles that have lasting value.

1. The Straw Man vs. Reality

Some people assume that the biggest war taking place in the past decade was in Iraq or Afghanistan or even against al Qaeda. But the biggest war taking place in the world today is for the *hearts and minds* of the Muslim masses. Muslims today are about 1.7 billion people, and in a few years they will become a quarter of humanity. Perhaps about 20% of Muslims tend to be fanatical¹¹ and are sympathetic with the fraction of the 1% who are radical, militant Muslims. Perhaps 10% are secular Muslims. The remaining 70% are the silent majority, and most of them are indeed “silent.” However, many are being pulled in one of two directions: radical Islam and fanaticism on the one hand and moderation, modernity, and open-mindedness on the other. The moderate and open-minded need to be empowered so they will influence the rest of the silent majority and marginalize the radicals and the fanatics. The road to the gospel starts for many Muslims when they move through the probing or prompting of the Holy Spirit from fanaticism to open-mindedness.

Since 9/11 there has been a resurgence of Islam and mosque-building in America. According to a Pew Research study, by the end of 2011 the number of mosques in the United States was 2,106,¹² and the number of high-identity Muslims who attend Friday at the mosques was 349,525.¹³ The study estimates that the number of Muslims in America is about 2,595,000.¹⁴ Therefore the percentage of high-identity and high-practice Muslims in the United States is about 13%. It would be wrong for us to assume that *all Muslims* are high-practice like these 13% in America. Are not the remaining 87% low-practice Muslims¹⁵ actually Muslims as well? In fact, the Muslims who belong to the 87% see themselves as “the real Muslims,” and they see the rest as fanatics who are ruining the reputation of Islam.

The 15-year civil war in Lebanon was between two different communities, “Christianity” and “Islam,” with a long history of division based on their religious affiliation. Many people died on both sides of the conflict. It was not a war between two theologies and two religions, but between two cultural entities or communities. Would we Christians want to be represented by the “Christian” Phalangists in Lebanon who were engaged in the Lebanese civil war and were responsible for the massacre of thousands of Palestinian Muslims in the Sabra and Shatila

¹⁰ http://opc.org/documents/WCF_orig.html

¹¹ Fundamentalists are driven by certain **doctrinal interpretations** and by a high **degree of commitment**. Fanatics, on the other hand, are driven by an **attitude** of self-righteousness, demonizing all those who disagree with them. The journey toward Christ starts with a movement from fanaticism to open-mindedness.

¹² <http://features.pewforum.org/muslim-population-graphic/#/United%20States>

¹³ http://www.cair.com/Portals/0/pdf/The_Mosque_in_America_A_National_Portrait.pdf

¹⁴ <http://features.pewforum.org/muslim-population-graphic/#/United%20States>

¹⁵ 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.

camps?¹⁶ Of course not, and this is how the majority of Muslims feel, refusing to be lumped with the Muslim fundamentalists.

High-practice Muslims are a very small percentage within the Muslim world. As a result of al Qaeda and how it impacted the reputation of Muslims, along with the Arab Spring and the revolution that spread in some Middle Eastern countries, many Muslims are going through an identity crisis. Many Muslims see themselves as moderate or as practicing the best of Islam while rejecting the excesses and distortions of what they perceive as the “true Islam.” Some of these Muslims tend to see Muhammad the way average Americans see George Washington or Martin Luther King, Jr. Furthermore, there are *openings* that exist within the Muslim world, and the Ekklesia is penetrating it through these windows. These openings include more than 90 verses in the Qur’an that talk about Jesus, Mary and Christians. Another window is Sufism. Still another major opening is their fear of death, the demonic and the Day of Judgment.

The Muslim world is not only a religion but also a socio/political/religious entity or community. The Muslim world as an entity or community is *inclusive* of all Muslims in spite of the great diversity among the various Muslim people groups and sects. This large entity includes Sunnis and Shiites as main divisions, which include numerous other divisions such as nominal Muslims, seculars, Sufis, moderate fundamentalists, salafis, radical Muslim fundamentalists, communists, and even atheists. They are all Muslims because they were *born into Islam*, and Islam offers them a *place of belonging*. At the same time, the Islamic community is *exclusive* of all non-Muslims. Their history, which included the Crusades, colonialism, and the history of Israel since 1948, all contribute to the exclusiveness. There are sharp boundaries of *who is in* and *who is out*. Some Muslims see Islam as a religion that was only to be practiced at the time of Muhammad and the first hundred years that followed. We can perhaps best understand these Muslims as the *alumni* of Islam rather than enrolled and dedicated Muslims.

2. The Contrast Between the Two Entities

In my book *The Crescent Through The Eyes of The Cross*, I addressed the contrast between the two entities of Christendom and the Muslim world.¹⁷ Here is a vivid illustration of how these differences influence how conversions are perceived, how discipleship take place and how church planting gets colored by the interaction of those two entities. I witnessed the interaction closely in Lebanon and in Egypt as I lived among Muslims for fifty years. In my book I present, in the form of a parable, a *fictional situation* in which I portray a *composite of real people I knew*.¹⁸ Imagine me being an Egyptian Christian, a true believer living in Cairo, Egypt. Every Thursday evening, I go to a Presbyterian church in downtown Cairo to attend the meeting for working men and women. Because I was discriminated against during my university days, I have a certain prejudice against Muslims. In Egyptian newspapers, 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 *parable* has the name Mustafa. He is also a *composite* of many MBBs¹⁹ whom I knew intimately from various parts of the Muslim world. Since there were no interviews of MBBs cited in the Committee Report, this parable serves to illustrate what happens when people are converted from the Muslim world to Christendom.

¹⁶ <http://www.independent.co.uk/news/world/middle-east/the-forgotten-massacre-8139930.html>

¹⁷ Jabbour, Nabeel. *The Crescent Through the Eyes of the Cross*. Navpress, 2008, pp. 230–232.

¹⁸ Because of time and space limitations, the Committee Report did not interview Muslim background believers in Christ on the ground. This parable attempts to illustrate what is lacking in the Committee Report.

¹⁹ Muslim Background Believers in Christ

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Life is easy in the abstract, but we live in a broken world. Here is how I describe the scene:²⁰

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 bruise on his forehead, a hypocritical manifestation of a fake spirituality. Fanatical Muslims with the *zibeeba* (a bruise 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 bruise. 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.

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 bruise 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).

²⁰ Jabbour, Nabeel. *The Crescent Through the Eyes of the Cross*. Navpress, 2008. Pages 230–232.

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 and gets baptized. 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.”

These two composites sadly describe how national Christians in Muslims countries, especially in the Middle East, have treated MBBs²¹ over the centuries. These are not unique phenomena but a sad reality in many Muslim countries around the world. Many stories like these could be told.

Does the Bible teach that Muslims, upon believing in Christ, should rupture their relationships with their Muslim families and friends and put on our Christendom culture as the parable portrays? What does the Bible require of them?

3. Doctrine vs. Missiology

What does it mean to be both strongly Reformed and strongly missiological? The Bible shows both the importance of sound doctrine and the importance of spreading the gospel. So the two belong together, and they should deepen one another. The famous passage in Matthew 28:18–20 is clearly about spreading the gospel, but also speaks of “teaching them to observe all that I have commanded you” (verse 20). This teaching includes what Matthew specifically records about Jesus’ teaching earlier in the Gospel of Matthew. But in addition, since Jesus commissioned the apostles and men like Luke to write the New Testament, it includes by implication all the teaching of the New Testament; it includes rich doctrine. Conversely, the doctrine is designed by God to nourish His people, and His plan is that more people will continue to be added. So the doctrine is for the discipling of the nations, not just for those who are already firmly established believers. Doctrine promotes evangelization, and evangelization includes discipleship and doctrinal teaching.

²¹ Muslim Background Believers in Christ.

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These two sides, doctrine on the one hand and propagation of the gospel and growth of the church on the other, go together. Yet in practice tension can arise, because these two areas are associated with different interests and different gifts within the body of Christ. Many Reformed people tend to think first of protecting the doctrine and therefore get nervous about contextualization. But contextualization should be understood as seeking ways of explaining the gospel that make most sense and that appeal most vividly to a particular culture. Of course, contextualization can go awry and lead to syncretism and the dilution of doctrine. But it also needs to be understood that all doctrine is formulated and understood in a context. Furthermore, God Himself came to be with us as a contextualized human being. The gospel will likewise necessarily come to concrete expression and be understood in particular contexts. This inevitability of contextualization should eliminate broad fears and worries and produce a focused study of various contexts and of the way the gospel is enhanced or compromised in various efforts at contextualization.

People who are strong on doctrine can also be nervous about church forms that outwardly differ from what they are used to. For example, among the Quechua Indians in South America, the preaching of the Word takes the form of alternation between the preacher speaking and the people turning and explaining things to one another, because that alternation is normal in their culture. But it looks weird to someone who grows up thinking that a monologue sermon is the only possible way to communicate the Word in conformity with scriptural principles. When a group of Korean Christians pray, they will often all pray out loud simultaneously, which looks weird to an American. People who are strong on doctrine also may be nervous about the gradual leavening of culture. They compare the beginnings of the gospel in people's lives with the endpoint, and they may turn up their noses at the fact that they don't see enough change in a culture to satisfy them. The starting point for the leavening is not tidy. That is, the starting point in a culture without previous contact with the gospel is likely to have many ideas and practices contaminated with idolatry. And when people first come to Christ they do not immediately experience the sanctification of a person who has been heavily trained and sanctified for forty years. It may therefore seem to the fastidious that the only way for their converts to be sanctified is to have them "appear" to be sanctified in outward form by adopting Western culture as a whole. But that is superficial and unbiblical, just as it is superficial and unbiblical to ask Gentiles to be circumcised in order to be sanctified out of their former paganism.

Conversely, missiologists tend to think first of all of getting the message out and starting a movement, and some can easily be pragmatic and minimize doctrine. Yet for them as well as the doctrinally focused people, the pastoral answer is the same: Focus on the direction in which believers are growing. Be patient. Work together toward maturity, learning together how best to express biblical instruction in each linguistic and cultural context. At the same time, work patiently and lovingly with small, hesitating, and confused beginnings. Don't leave them merely where they are, pronouncing that they have become believers and so we are through. But being willing to work with and pray for those who are just beginning on a path toward maturity.

Reformed missiology of the richest kind, such as was represented in the last century by Johan Bavinck, penetrated to see the profundities of change involved in a mission that encompasses all nations. Such missiology affirms both the *richness of doctrine* and the cultural *adaptability of missiology*; in fact, they are two sides of the same coin. Doctrinal depth recognizes the superficiality of circumcision and Westernization and the power of the gospel to penetrate the most powerful of idolatries, including sex, money, and power. On doctrinal grounds—such as the universality of the gospel, the universality of the reign of Christ, the universality of sin, and the universality of the image of God—it champions a rich contextualization, recognizing that doctrinal depth is always contextual. It understands that sanctification can be painfully

gradual (leaven). So it does not rest after people first come to faith. Neither does it insist on complete sanctification and Western, philosophically refined doctrinal formulations when people first become believers. In fact, doctrinal depth encourages fresh understandings of the Scriptures and theology in light of the current context.²²

4. How to Live “in” an Ungodly Culture Without Being “of” It

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: “To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, saints by calling.”²³

This is, of course, very relevant for Muslims who are trying to follow Christ in the midst of the Muslim world. It is equally relevant for Americans trying to follow Christ in the midst of a materialistic culture. The Corinthians happened to live in a pagan culture in which they were facing these issues:

- 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)

²² Some readers distinguish between Insider Movement (IM) proponents and disagree with them yet agree with those who practice contextualization. In this Report we look at the diversity that exists within the Insider Movements, including contextualization. We will disagree with what is wrong, and we encourage what is balanced and biblical.

²³ 1 Corinthians 1:2. See also 1 Corinthians 6:1-2; 14:33; 16:1, 15; 2 Corinthians 1:1; 8:4; 9:1, 12; and 13:13.

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Thus, 1 Corinthians 7 is one of many chapters that addresses the costs and practicalities of remaining in a pagan culture and living a holy life there. That theme is highlighted in verses like these:

1 Corinthians 5:9–10: “I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.”

1 Corinthians 6:12: “All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.”

1 Corinthians 9:19–23: “For though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it.”

1 Corinthians 10:23: “All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.”

1 Corinthians 10:31–32: “Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God.”

In these key texts, there is a great deal of room for liberty and for the role of the conscience as the *WCF* states.²⁴ Insiders can find comfort and affirmation in the freedom that the Bible provides for them as they live as saints within their corrupt context.

The controversial text at hand, 1 Corinthians 7:17–24, is unique. It *transcends the chapter* because it has broader application.²⁵ Paul laid down a rule that applied not only to the *immediate context* of this chapter and the *broader context* of 1 Corinthians chapters 5–10, but also to the rest of the letters he wrote. It applied to all the churches: “*This is the rule I lay down in all the churches*” (verse 17). This text should also be seen in its *biographical context* of the patterned lifestyle of Paul as the author. I will address the immediate context of 1 Corinthians 7 shortly, but I would like to start by addressing those other contexts with more specificity.

In 1 Corinthians 5, Paul writes to the church on how to deal with and relate to an unrepentant brother who committed adultery. In 1 Corinthians 5:9–11, he says:

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

²⁴ *WCF* 20.2 “God alone is the Lord of the conscience...Requiring implicit of absolute obedience also destroys freedom of conscience as well as the free use of reason.”

²⁵ 1 Corinthians 7:17: “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*”

APPENDIX V

world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

He is basically teaching these Christians how to be *in* the world and yet not *of* the world. They need to associate with unbelievers and be in the world so that they can win them to Christ. They should not associate with unrepentant believers as a form of discipline, so that those unrepentant believers will repent and turn back to God. In chapter 6 Paul deals with lawsuits among brothers and points to how shameful it is to become so worldly. Those Corinthians were in the world and became *like* the world. They lost their distinctiveness as God's people, and as a result, their testimony to the unbelievers suffered. He passionately stirred them to flee sexual immorality and to live in purity.

In 1 Corinthians 8, Paul addresses the issue of how God's children can live well together even when they disagree about their convictions over whether to eat or not eat meat sacrificed to idols. There were those in the church, the stronger brothers, who did not have a problem with purchasing at a more reasonable price meat sacrificed to idols. They wanted to enjoy God's given freedom. There were others who came from a Jewish background, adhering to the law of Moses, who were being caused to stumble by the freedom of others. Paul warns the stronger Christians in verse 9 that they have the right to live in freedom, yet: "Be careful, however that the exercise of your freedom does not become a stumbling block to the weak." As for himself, Paul asserts in verse 13 that: "If what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall." Unity of heart, in spite of the diversity in convictions in the body of Christ, was of great importance to Paul—even at the high cost of becoming a vegetarian for the sake of the weaker brother. This love *for one another* in the body of Christ is a *testimony to the world* that the gospel has the power to transform lives. Paul did not say to the stronger brothers that they were wrong.²⁶ He agreed with them that they have the truth but asked them to extend grace and love to the weaker brothers.

Paul continues in chapter 9 with how he gave up so many of his rights for the sake of the expansion of the gospel. In this chapter, we see not only a broader context for 1 Corinthians 7:17–24 but also the *biographical context*; we see Paul's heart and driving passion. He points out to those Corinthians that he is serving them free of charge because he is driven with a passion to preach the gospel and not do only what he is paid to do. In verse 18, he says: "Though I am free and belong to no man, I make myself a slave to everyone to win as many as possible."²⁷ The expansion of the gospel was Paul's passion. He was willing to make every sacrifice to win as many as possible. To the Jew he became like a Jew to win Jews. To those who had no law he became like one not having the law so as to win those not having the law. To the weak he became weak to win the weak. He became all things to all men so that by all possible means he might save some. His commitment to the expansion of the gospel brought to his mind the discipline that an Olympian needs to be a winner for a fading crown. Paul saw himself in a much more important race that would result in a crown that lasts forever.

In chapter 10, Paul continues to give instructions to the Corinthians on how to be in the world yet not of the world. He reminds them to learn from Israel's history about the dangers of idolatry. Even though God's people were under the cloud, passed through the sea and drank from the spiritual rock that accompanied them, God still was not pleased with most of them. Therefore Paul warns the Corinthians not to become overconfident or arrogant and end up

²⁶ 1 Corinthians 8:4–6

²⁷ 1 Corinthians 9:19

arousing God's anger by drinking of the cup of the Lord and at the same time the cup of demons. Paul then closes that section about how to be in the world and not of the world by addressing freedom, concluding that "Everything is permissible—but not everything is beneficial. Everything is permissible—but not everything is constructive... Whatever you eat or drink or whatever you do, do it all for the glory of God" (verses 23, 31).

The text often questioned is 1 Corinthians 7:17–24.²⁸ The immediate context of this passage is 1 Corinthians 7, which addresses the topic of marriage. We might wonder how a chapter on marriage relates to questions about Insider Movements, but Paul himself applies this principle beyond the immediate issue of marriage. Looking at the text in its immediate context, its broader context, and in its biographical context all demonstrate that 1 Corinthians 7:17–24 *transcends the chapter* and the letter and speaks not only to the issue of marriage but very definitely to current issues of the time such as the Gentile/Jew and slavery or status in society.

The Immediate Context

Paul starts 1 Corinthians 7 by addressing the value of remaining single. At times he sounds very gentle and not forceful at all in his opinions: "I say this as a concession, not as a command."²⁹ 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.

Then Paul goes on to give his reasoning:

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

A helpful cross reference to this text is 1 Peter 3:1–6, which I will address shortly. Then Paul goes on to say:

"But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?"³⁰

It seems 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

²⁸ "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. 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."

²⁹ 1 Corinthians 7:6

³⁰ 1 Corinthians 7:13–16

impact on the children of a believing and unbelieving spouse. This goes with his passion to see the gospel penetrating families and not only transforming individuals. To give his argument more power, Paul resorted to one of his theological “nuggets” that fits, not only this chapter and letter, but with other chapters in other letters. The theological nugget is 1 Corinthians 7:17–24. Once Paul dealt with this issue, he carried on in the rest of that chapter and dealt with family life issues and the need to live in light of the *brevity of time* and the *expansion of the gospel*.

First Peter 3:1–6 is a very helpful cross reference because it talks about a wife who is a true believer while the husband is either not a believer or a mediocre believer.³¹ Peter started out by defining the situation of the believing wife with her mediocre husband and suggested that she should submit to him in order to win him to Christ through the beauty of her life. Submission is not subservience. Submission implies being *aware of God* and His dealings in our lives. Being preoccupied with the person we are submitting to, rather than being aware of God, can result either in subservience or in rebellion. Submission does not negate tough love. Both Peter and Paul say to a believing spouse, as much as possible, try to stay married to the unbelieving partner and seek to win him/her to Christ. Then Paul addresses 1 Corinthians 7:17–24.

1 Corinthians 7:17–24 In Its Fuller Context

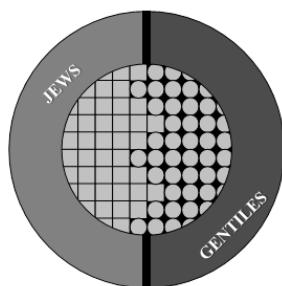
[17] Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches. [18] Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? 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.

In verse 17, Paul starts very forcefully. He is no more gently suggesting: “I say this as a concession, not as a command,” as he did in verse 6. In verse 17, he says that remaining in the condition and situation which a person was in when God called him or her is 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 is risking *abandoning* God’s *assignment* and *calling*. Then Paul says that retaining that place in life 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 verses 17, 20 and 24. This is the *principle* he *lays down* in *all the churches*; the repetition of this principle is strong evidence that *this text*, 1 Corinthians 7:17–24, has a certain uniqueness. It looks like Paul taught this principle in all the churches and could have included this text in the letter to the Ephesians or Colossians. Instead, the Holy Spirit directed him to include it in the chapter on marriage in 1 Corinthians 7, because of the issue that was raised in 1 Corinthians 7:12–14 dealing with marriage.

³¹ 1 Peter 3:1: “Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives.”

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Paul then goes into two areas of life, in addition to marriage, where this principle applies. It applied to the Jew-Gentile controversy and to the issue of status in society. To the Jews who have become believers in Christ, he says not to become Gentile Christians as we see in Ephesians 2:11–20. 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. In the diagram below, we see that what really matters is not whether the person is a Jew or a Gentile—or, as it were, a “square” or a “circle” as shown in the diagram. What really matters is that the person is in the inner circle, the Ekklesia, where there is no dividing wall (Ephesians 2:14–15). There is a dividing wall between Jews and Gentiles who have two distinct colors but not in the inner circle, the Ekklesia. Inside the inner circle the colors are pale in contrast to the outer circle.



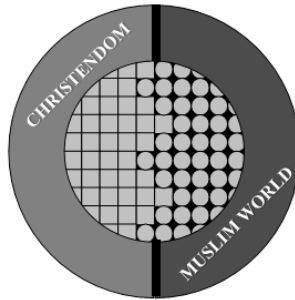
Inner Circle is the Ekklesia

At the time of Paul, there were two categories of people: Jews and non-Jews or Gentiles. (The word Gentiles merely meant non-Jews). We cannot do an *identical* comparison of believing Jew-Gentile with believers within Christendom and the Muslim World, but *in general* there are similarities that make for useful comparison. Jews in New Testament times held various theological positions, some orthodox and some heterodox. Some were upright under the Law, others lived in violation of the Law. “Gentiles” referred to vastly diverse individuals and groups. Among both groups Jesus movements developed, and Jewishness and Gentileness were not abandoned. They were now theological concepts that didn’t “count,” like male and female, but still *real distinctions*, like male and female.

This is very similar to the situation, for instance, in Egypt today. Everyone in Egypt belongs either to Christendom or to the Muslim world. Even legally on an identity card, one must identify himself as either a Muslim or a Christian. There are no other options. Unlike in America where we have a variety of options, Egypt has only two. There might be a secular Muslim named Muhammad who is an atheist. He still belongs to the Muslim world because he was born into Islam. The Muslim world is his birth community. In the same way, whoever is born into Christendom, the minority Christian community, is called Christian. That does not mean this person holds orthodox Christian beliefs. He is “Christian” because that is his birth identity. In the same way, a person may have the birth-identity of “Muslim” and yet not hold orthodox Muslim beliefs. This reality is often ignored in writings on Islam, which tend to focus on *theological concepts* rather than *social realities*. Often when someone turns to Christ, the Muslim family is more concerned about “conversion” to the often-unbiblical Christian community (Christendom) than they are about any change of theology focused on Jesus Christ.

APPENDIX V

Try this experiment as you read Ephesians 2. Replace the words *believers within the Muslim World* for *Gentiles* and *believers within Christendom* for *Jews*, and read it in the context of reaching out to Muslims with the gospel. Note some principles that emerge. You might find that all of a sudden the New Testament has a greater relevance to your context, as seen in the diagram below.



Inner Circle is the Ekklesia

In the same church building in a certain city in America, there could be two congregations using the same facility, a congregation of Caucasians and a congregation of Korean believers. The Koreans and the Caucasians are brothers and sisters in the Lord, and they both belong to the inner circle of the Ekklesia, but somehow bringing the two congregations together every Sunday might not be helpful. Koreans prefer to listen to the sermon preached in the Korean language. They like to eat their own food after the church service and enjoy their distinct culture. That is why, in this diagram, the circles and squares stay separate at times. There can be *unity in spite of diversity*.³² *Uniformity* is not essential for unity. The Koreans and the Caucasians should maintain unity and fellowship by meeting together and praying for one another even if the two congregations do not meet together for worship.

Muslims do not have to change their “circular” shape—their first-birth identity and legal status—by becoming “square shaped” in order to enter the Ekklesia. Muslims can enter directly into the Ekklesia without having to put on Christendom culture and become, as it were, “square shaped.” Cornelius, who was “circular,” did not need to become a Jewish “square” to enter the Ekklesia. Jew and Gentile are not an *identical* parallel to Christendom and the Muslim world, but there are certainly lessons to learn here. Truly, the unique role that Old Covenant Israel played in redemptive history gives unique features to the Jew-Gentile frontier described in the New Testament scriptures. But the sociological dynamics of following Jesus for Jews and for Gentiles in New Testament times certainly parallels the sociological dynamics in Islamic societies and communities today. Jews and Gentiles joined a new reality of “church” without ceasing to be Jew and Gentile. Members of Christendom in Egypt join “church” while still being members of Christendom. Is it really necessary for members of the Muslim world to renounce that birth community and social identity when they come to Christ? This is the fundamental question of the Insider Movements discussion, and members of the Muslim world have concluded that they do not need to renounce their birth

³² At a *leadership level* there was unity among the Gentile churches with the Jerusalem church as seen in Galatians 2:1–5.

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community and *social* identity; they do not see a biblical imperative for such an act. Their *core* identity in Christ should *never be compromised*.

First Corinthians 7:17–24 addresses a third issue which must have been a burning one in his day, namely, the issue of *status in society*, which appeared in those days in the form of *slavery*. Today *status in society* has relevance to employment, citizenship, race and social class. What Paul was addressing in his context was this: What if a slave comes to know Christ and his owner is a believer in Christ as well?³³ Should the Christian slave *demand* his liberation? How does Paul address this issue? He tells the Christian slave, starting with verse 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 boss who owns him is, after all, a slave of Christ. 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.³⁴ This basic principle 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, such as a member of the Muslim Brotherhood who surrenders his life to Christ.

Does Paul have anything to say in 1 Corinthians 7:21–24 to people who struggle with their economic *status*, their *race*, or their *citizenship*? Is he telling them to remain, to the degree possible, within existing relationships of obligation? It seems that Paul is saying to them that within these existing relationships of obligation:

There is nothing wrong with upward mobility or improving your situation. If you can improve your status by moving out from your context, that will be fine. But you need to embrace your *heritage*, your *race*, your *citizenship* and your *family* background. Do not focus on your *upward mobility*; focus instead on the *mobility and the expansion of the gospel*. Do not indulge in self-pity or a victim mentality, resenting your circumstances. Instead, thank God for your circumstances and make your life's focus *Christ* and the expansion of the *gospel*.

The situation in Egypt today has become unbearable for Christians. Christendom is shrinking as a result of the power that the Muslim Brotherhood gained through elections since January 25, 2011. Many Christians have moved out of Egypt to Europe, Canada, the United States, and Australia. Does Paul have anything to say in 1 Corinthians 7:17–24 to Egyptian Christians

³³ Letter to Philemon

³⁴ 1Thessalonians 5:18

who do not have the means to immigrate or to those who have the means and are considering their options? Does this text address the issue of immigration? Absolutely.³⁵

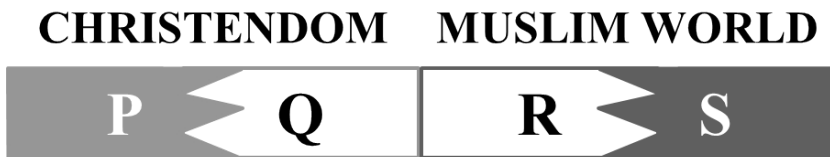
Some Muslims, upon putting their faith in Christ, want to detach from the Muslim world and from their birth community and be integrated into Christendom. This is a *viable* option, and it is their choice. Others might respond to a *calling* from God to remain in the contexts of their birth communities and work on representing Christ within their relationships with family, workmates and friends in the Muslim world. This is another *viable* option. As Christians, we should provide both options to the Muslims with whom we are sharing the gospel.

5. An Evil System Within the Muslim World

Islam as an entity, or the Muslim world, includes an *evil system that entraps people and holds them in bondage*, seeking to prevent them from putting their faith in Christ. That evil structure of power should be *identified* and *addressed* so that, when possible, new believers from a Muslim background can escape the social/religious bondage *without rupturing* their *relationships* with family, friends, and their community. Furthermore, there is demonic warfare that intensifies when it comes to ministry to Muslims, especially when Muslim followers of Christ are immersed in that atmosphere. It is a difficult challenge to be in the world but at the same time be protected from the evil one. Training in spiritual warfare and putting on the full armor of God is essential.³⁶ Let us keep in mind that the same could be said about some branches of *Christendom that hold people in bondage*, seeking to prevent *them the freedom to put their faith in Christ*. That also is an evil structure of power.

6. Diversity Within Christendom and Within the Muslim World

Christendom and the Muslim world can be represented on this PQRS diagram.



The large rectangle (**P & Q**) on the left represents Christendom. The majority of those within Christendom do not know the truths contained in the Scriptures nor understand the gospel. They may have a theology of salvation by works, a veneration of Mary, or a legalistic understanding of a relationship with God. Those people who call themselves “Christians” yet do not know God personally are represented in the diagram as **Zone P**. Genuine Christians who understand the Scriptures and try to live according to their teaching are represented as **Zone Q**. The size and percentage of **Zones P** vs. **Q** vary from one country to another and from time to time. The diagram does not represent percentages.

³⁵ In the conclusion of this report, read the story of an Egyptian couple who decided to shred their Green Cards.

³⁶ Ephesians 6:10–18

The large rectangle on the right side in the diagram (**Zones R & S**) represents the Muslim world and includes all types of Muslims, whether they are Folk, Orthodox, Secular, Contented, Ambivalent, Mystics, Fundamentalist, Sunnis, or Shiites. They include high-practice and low-practice Muslims.

These various types of Muslims are differentiated by their theologies, degrees of commitment and their particular cultures. For the sake of this diagram, the distinguishing mark between Muslims is that fanatical Muslims³⁷ are those in **Zone S** who adhere to a theology that clearly contradicts the Scriptures, while those who tend to be open-minded Muslims are in **Zone R**.

Muslims in **Zone S** believe that the Qur'an is superior to the Bible because it contains the final and most accurate revelation. They believe that Muhammad is superior to Christ because he is the "Seal of the prophets."³⁸ Muslims in **Zone S** believe and are committed to the theory of Abrogation in how they interpret the Qur'an. This theory says that *later revelation* can abrogate, correct or delete *earlier contradictory revelation*. (See the Theory of Abrogation in Section 14). **Zone S** includes *fanatical Muslims* with *theological views* that contradict the Scriptures.



In contrast, **Zone R** Muslims tend to believe that God is one, transcendent, the judge, merciful and compassionate, the provider. They believe that Muslims need to care for orphans and widows. They tend to be open-minded and can relate well to adherents of other religions. Some of them look for common ground that exists in Western values, human rights and the Qur'an. They see "Islam" as a *society*, a social, cultural, and political solidarity rather than as a religious system primarily.

As stated earlier, these **Zone R** Muslims are like alumni of Islam who have moved beyond what was instilled in them about Muhammad and the Qur'an. They recognize the parts of the Qur'an that agree with human rights as having *universal application*, while the parts that talk about militancy, the infidels, bad treatment of women, or slavery as having *served their transitional purpose* during the time of Muhammad and are no longer applicable. These Muslims tend to think, either consciously or unconsciously, that the earlier, purer revelation associated mainly with the Meccan Suras (611–622 AD) of the Qur'an can and should abrogate contradictory later revelation associated mainly with the Medinan Suras (622–632 AD)³⁹ that were literally applicable during the time of Muhammad. These low-practice, pragmatic Muslims *reverse abrogation* in their daily lives (see section 14) and reject

³⁷ Fundamentalists are driven by *theology and degree of commitment*, while fanatical Muslims are driven by an *attitude* of self-righteousness, demonizing all those who disagree with them.

³⁸ Surah 33:40: "Seal of the prophets" implies that he is the recipient of the final and most accurate revelation. <http://www.examiner.com/article/muhammad-saw-seal-of-the-prophets>

³⁹ Muslims believe that Muhammad received revelation in the city of Mecca from 611 to 622. He moved to the city of Medina in 622, and that became the turning point in the Muslim calendar. Muslims also believe that he received revelation while in the city of Medina from 622 until his death in 632. The Meccan and Medinan Suras (sections or chapters) are the contents of the Qur'an.

fundamentalism. Some of them even go further and see the Qur'an as an ancient document that has no real binding authority over modern man.

For example, a missionary in a Muslim country wrote: "Most of my contacts here *reverse abrogation in practice*." Most Muslims, whether in **Zone R** or in **Zone S**, have a strong sense of solidarity with the entity of "Islam", which provides them with a place of belonging in their communities and in the Muslim world. This place of belonging serves as their defense against Western influences, such as gay marriage. Turning against the Muslim identity and their own people would be like an American who turns against or burns the American flag.

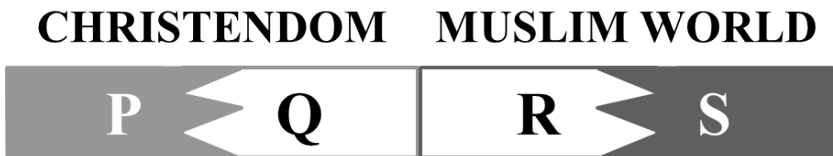
The type of Muslims that Jay Smith⁴⁰ encounters at the Speaker's Corner⁴¹ at Hyde Park in London are mostly from **Zone S**, while the Muslims who are Carl Medearis⁴² friends, clearly are from **Zone R**. Here is a message from one of Carl Medearis' *Muslim friends* who is from **Zone R**:

Last July I was approached by old colleagues to run for the position of president of a 40-year-old academic organization. I have just been informed that I was elected as president by its members along with a new Board. I intend to use my position on the Board to push for reconciliation and to encourage Muslims to learn more about Jesus, whom I know and love, while encouraging Christians to learn more about the Qur'an and their Muslim neighbors. I feel that I was called to serve in this position, and with your help I will do my best to be a peacemaker. I will keep you informed, and I will need your prayers.

Please remember that this man is a Muslim. He is not one of the 13% of high-practice Muslims but belongs to the majority, the 87% of low-practice Muslims who see themselves as alumni of Islam.⁴³

7. Mentoring on How to Handle Freedom

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.⁴⁴



⁴⁰ Jay Smith is an American missionary in England. He engages Muslims in debates and in apologetics. <http://www.christianitytoday.com/ct/2008/june/21.34.html>

⁴¹ <http://www.youtube.com/watch?v=ovnTvqL-24w>

⁴² Carl Medearis is the author of "Muslims, Christians and Jesus" and a minister of the Gospel with influential leaders in the Middle East. <http://www.carlmedearis.com/>

⁴³ Low-practice Muslims might fast some days in Ramadan with family and celebrate Muslim holidays. They will not go to the local mosques on Fridays, nor are they performing the daily prayers.

⁴⁴ Matthew 5:14-16

How *legitimate* is each of these callings and desires?⁴⁵ To what extent should Christian evangelists and mentors, on the one hand, foster their Muslim friends' freedom to make their own decisions as they study the Scriptures while following the leading of the Holy Spirit and their consciences⁴⁶ or, on the other hand, steer them consciously or unconsciously either to **Zone R** or to **Zone Q**?⁴⁷ The latter choice, in which the convert is *steered* either to **Zone R** or to **Zone Q** is not the best option. When the mentor proactively encourages Muslims to leave their families and social networks as part of following Christ, the mentor runs the severe risk of taking the place of the Holy Spirit. He seems to be violating the principle that Paul established in 1 Corinthians 7. Instead, mentors need to teach and train MBBs,⁴⁸ both those who convert to Christendom and those who remain in their birth community, how to handle freedom as they grow into mature disciples of Jesus Christ with the tools to think clearly and to understand the Scriptures.

8. Options for Jews Who Follow Jesus

The same issues arise in ministry to Jews. Can a Jew be fully surrendered to Jesus Christ and remain an *insider* within the Jewish culture? In other words, can a Jew be fully surrendered to Jesus Christ and call himself a Messianic Jew? Our immediate reaction to this question may be to assert that Judaism and Islam are fundamentally different, and they are fundamentally different. But there are important lessons to be learned by taking a closer look at significant parallels between the two. Judaism is explicitly the cradle of Christianity, whereas Islam claims to supersede and correct Christianity. But it is not as simple as that. This diagram might be helpful.



Zone Q is our comfort zone as Evangelicals. In the large rectangle on the right, there are two zones, **R** and **S**. The Jews in **Zone R** tend to be open minded and not prejudiced against Jesus. Messianic Jews⁴⁹ who are fully surrendered to Christ remain in **Zone R** like yeast in the dough. Messianic Jews reject the Talmud and the rabbinic teachings about Christ. They see the Old Testament in light of the New Testament as they remain inside the large Jewish entity and within their Jewish culture. In contrast, Jews who are theologically in **Zone S** believe that the Old Testament is to be interpreted in light of the Talmud and in light of what the rabbis teach about Jesus. All one has to do is Google the question “What does the Talmud⁵⁰ say about

⁴⁵ The legitimacy of remaining in context is dealt with in section 4 on 1 Corinthians 7:17–24.

⁴⁶ WCF 20.2, 31.2

⁴⁷ WCF 20.2 “II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.”

⁴⁸ Muslim background believers in Christ

⁴⁹ <http://www.jewsforjesus.org/messianic-judaism>

⁵⁰ <http://www.angelfire.com/mt/talmud/jesusnarr.html>

Jesus Christ?" to understand the difficulties a Jew faces when he or she surrenders fully to Christ. Jews who are theologically in **Zone S** *cannot* be Messianic Jews. They will have contradictory convictions regarding their beliefs about Christ. They must *move out theologically* to **Zone R**.

Similarly, Muslims who are theologically in **Zone S** and put their faith in Christ must move out theologically from **Zone S** because of contradictory beliefs and convictions. MBBs⁵¹ who move to **Zone R** remain inside their birth communities. They are insiders. We Evangelicals in the United States, especially after 9/11, tend to be accepting of Insider Movements within the Jewish culture but are much more apt to reject it within the Muslim World.

For both the Messianic believer and the MBB who remain in their birth communities, what is at stake is obedience to God's Word and the leading of His Spirit. In every situation, obedience to the Scriptures will demand confrontation with beliefs and culture.

9. Avoiding Syncretism

What about the shady areas, the zigzag line separating **Zone R** from **Zone S** in both the rectangles of the Muslim world and Judaism? The zigzag line portrays a *journey from syncretism* to sanctification, from **Zone S to Zone R**, which is a process whereby Jesus guides His followers into a fuller understanding of who He is. In the Jan/Feb 2013 issue of *Christianity Today*, an MBB who is a graduate of a Bible school and one of the leaders of ministry within the Muslim world⁵² in East Africa describes the *journey out of syncretism*.⁵³

Muslims know that Isa al Masih [Jesus Christ] did miracles and that he will come as the sign of the Day of Judgment. Even though they know all this, they are not intentionally thinking about Isa [Jesus]; they are thinking about Muhammad. But when we tell them the gospel, they begin to think about Isa intentionally as the one who will save them from the Day of Judgment, from Satan, from antichrist, from death. At that point they mix Muhammad with Isa al Masih [Jesus Christ]. Before, Isa was not the issue. Muhammad was the issue. But when they hear about Isa, they start to bring Isa up to the level of Muhammad. Before, Muhammad was the one who controlled their life. But when they hear the Good News of the kingdom of God, they start to think about Isa. Now syncretism has started; before there was no syncretism... When people start to think about Isa intentionally, the Holy Spirit has room to lead them into all truth, even if they first mix Isa and Muhammad. The Holy Spirit through time will glorify Isa al Mashi in their lives.⁵⁴

Mentors who help new believers transition from wrong theology to biblical theology need to be patient and extend grace while being faithful and persistent in leading Muslims to follow Christ fully. We extend grace to young Christians who have a hard time making sense of the

⁵¹ Muslim background believers in Christ

⁵² IM proponents wrongly use this article as another illustration of the successes of the Insider Movement. The author of the article in *Christianity Today* added a correction that appeared in the next issue pointing out that the person interviewed was a *cultural insider* and did *not* have a *Muslim identity*. The quote here is used *only* to describe the *journey out of syncretism*.

⁵³ <http://www.christianitytoday.com/ct/2013/january-february/>

⁵⁴ *Christianity Today* January/February 2013 page 27. <http://www.christianitytoday.com/ct/2013/january-february/>

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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 truth claims of Scripture. We need to extend similar grace to Muslims who have surrendered their lives to Christ and are struggling with growth pains. Those new believers are often relationally well connected to their own people and used to be immersed in wrong theology. They are now moving on a *difficult journey from syncretism*. Although they are a new creation in Christ with a new second-birth core identity,⁵⁵ most certainly they need now to move from wrong theology to biblical theology. The transition is a *process of sanctification*. Mentors who are facilitating the transition represented by the zigzag line in the diagram need to *dare to think out of the box*. Effective mentors should not fear this fine line and thus quickly steer new believers to **Zone Q** to shelter them from syncretism. Instead, they should take new believers into the Scriptures and help them build a solid foundation on the Word of God. Mentors should of course be very much aware of the dangers of syncretism in Insider Ministry or wherever it may be found.⁵⁶ We must approach the potential for syncretism with genuine humility, especially in light of the fact that the church in the West tends to be syncretistic, too, in how we view materialism, individualism, and nationalism.

In our Calvinism, we tend to see regeneration happening in an instant (the person is saved or unsaved). But the intellectual and spiritual transition is, at the level of phenomenal observation, often gradual. John 3:8 means that we do not know exactly when regeneration takes place in any one individual case. We cannot confidently evaluate whether someone is "saved" until they are well along in the transition. Unfortunately, the word "sanctification" suggests to those with Reformed theology that these people in transition are all already regenerate. We are not saying that. We are calling mentors to be realistic about their finite point of view and not to make snap judgments. It is not our responsibility to look into the heart and evaluate people's inward state in a way that only God can do. It is our responsibility to share truth and with patience help them, wherever they may be in the process.

Insider Movement proponents need to communicate in humility the fact that no one has entire answers for what might happen 50 or 100 years from now in their IM ministries. We are all part of a learning process. While committed to our confessional standards, we also need to learn together with believers who have not—either by choice or due to lack of time—formulated their own ecclesiastically binding theological confession. In the meantime, critics of the IM need to look at what God is doing in the world and pray for our brothers and sisters in the IM, encourage them, and maintain a mutual accountability relationship with those of them whom we know. We need to have an attitude of looking at the logs in our own eyes before we attempt to help others with the specks in theirs.

Messianic Jews in the zigzag area between **Zones R** and **S** will struggle with some important questions: Are there good parts of the Talmudic culture that I can continue to see as part of my Jewish culture? Can I attend the synagogue meetings, although I do not agree with the theology of the rabbi? How can I live with integrity by calling myself a Jew when in reality I do not agree with the theology of **Zone S**, and most of the Jews I know define themselves by their rejection of Christ? How can I practice the Shabbat, Jewish holy days, and the dietary laws without getting into legalism? Does my loyalty to the state of Israel push me into the eschatology of Christian Zionism? How can I make myself accountable to the rest of the body of Christ if I do not see them or listen to them? Am I living in a bubble? Who are my mentors? Are my mentors in the same bubble?

⁵⁵ 2 Corinthians 5:17

⁵⁶ Discipling should be carried out inside the birth communities but not inside the Muslim institutions.

Muslim background believers in Christ who are living in the zigzag area between **Zones R** and **S** struggle with similar questions: How do I determine what is sinful or non-sinful in the Qur'an, *Hadith*,⁵⁷ Shari'a,⁵⁸ and the Islamic culture, especially in the disputable matters?⁵⁹ Can I go regularly to the mosque and do the ceremonial prayers outwardly while inwardly I am repeating certain texts that I have memorized from the Bible? Is this deception? How do I fast Ramadan with my extended family without being deceptive? Can I live with a clear conscience by quoting freely from the Qur'an in my evangelism, perhaps risking the false impression that I am endorsing the Qur'an as a holy book? How am I different, for example, from Jehovah's Witnesses in how they use the Bible in their evangelism if I load the Qur'an with my own interpretations, which are different from how Muslims interpret these verses? How can I make myself accountable to the rest of the body of Christ if I do not see them or listen to them? Am I living in a bubble? Who are my mentors? Are my mentors in the same bubble?

10. Use of the Qur'an in Evangelism

There are *several sources of the Qur'an*. The most important are: 1) The Old Testament,⁶⁰ 2) Rabbinical Jewish literature,⁶¹ 3) The New Testament⁶² and 4) Heretical Christian literature.⁶³ Muhammad was exposed to an *oral tradition* which included at least these four sources. He *assumed* that whatever he heard about the Jews came from the Old Testament, and whatever he heard about Christ and Christianity came from the New Testament. He probably was not aware of the Rabbinical Jewish literature or the heretical Christian literature that were impacting the oral tradition of the day in that region of Arabia. Because the Qur'an has about 90 verses that talk about Jesus, Mary and Christians, many people think it is a great tool for evangelizing Muslims. The Qur'an does acknowledge the virgin birth. It speaks about Jesus⁶⁴ healing the blind, the sick and those with leprosy.⁶⁵ It speaks of Him raising the dead. It says that He is now in heaven and will come back to earth on the day of judgment as the "sign of the hour." However, the Qur'an rejects the divinity of Christ and His crucifixion. His divinity is rejected on the basis of a false understanding of the Trinity.⁶⁶ The Qur'an rejects a trinity made up of God, Mary, and Jesus,⁶⁷ and we reject that trinity as well. As for Christ's crucifixion, the Qur'an claims that God did not abandon His beloved prophet. He intervened miraculously by taking Jesus to heaven, and God's enemies crucified someone else. It only "appeared to them" that it was Jesus who was on the cross.⁶⁸

⁵⁷ Life and teaching of Muhammad

⁵⁸ Shari'a is the moral code and the religious law of Islam. It covers secular law including crime, politics and economics as well as personal matters such as sexual intercourse, hygiene, diet, prayer and fasting.

⁵⁹ Romans 14:1-4

⁶⁰ An illustration is Leviticus 10:10 regarding the holy and common, the clean and unclean.

⁶¹ In Surah 7:64 in the Qur'an there is a record about Abraham breaking idols. "The fight against idolatry begun by the Prophets (Biblical Prophets) was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol wrecker. In legends, parables and discourses, they showed forth the folly and futility of idol worship..." (Former Chief Rabbi J H Hertz from the "Book of Jewish Thoughts" Published by the office of the Chief Rabbi London 1942) <http://www.answering-islam.org/Quran/Sources/ abraham.html>

⁶² The virgin birth

⁶³ The Qur'an says that Jesus as a child made a bird of clay, breathed into it and it flew away. Surah 3:49.

⁶⁴ <http://www.letusreason.org/islam11.htm>

⁶⁵ <http://christiananswers.net/q-eden/quran-jesus.html>

⁶⁶ http://answering-islam.org/Shamoun/quran_trinity.htm

⁶⁷ Surah 5:72-75, 5:116 & 4:171.

⁶⁸ Surah 4:157-158: "That they said (in boast), We killed Christ Jesus the son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ

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There are many Muslim background believers in Christ who were attracted to Christ and to the Bible because of the Qur'an. It is surprising, though, to hear of an American Caucasian man who was attracted to Christ because of the Qur'an. In April 2012 he wrote me an e-mail after reading one of my books.

It is funny, because I was an atheist most of my life, joined the U.S. military at age 34, read the Qur'an multiple times, and because of all the references to the Bible finally picked up a Bible and just recently gave my life to Christ. I joke in my Church because I still say the Qur'an brought me to Jesus.

A certain missionary who is immersed in ministry to Muslims in an Arab country knows how to use the Qur'an effectively in evangelism. He shares an interesting story. One of his friends, a Muslim background believer in Christ, was surprised by how much Islam is under attack these days by Christians in the West. He told the missionary:⁶⁹

You Christians come into our deep dark cave wanting to tell us about the sunlight outside since you have access to the truth through the Bible. All we have in the Qur'an is the light of a candle and it is of great value inside that dark deep cave. Do you have to snuff out our candle to convince us of the sunlight outside? Why don't you lead us out as we hold on to our candle in the dark?"

It is one thing for MBBs who put their faith in Christ to quote the Qur'an in their evangelism to Muslims, but it is something else for Christian-background persons to quote the Qur'an in their evangelism, perhaps indirectly communicating that they endorse it as truth. IM proponents say that Paul quoted Enoch and other non-biblical literature without endorsing them as truth (Acts 17:28, Titus 1:12, and Jude 4, 6, 9, 13 and 14). Before using the Qur'an in their evangelism, Egyptian Navigators *make their position clear early in the relationship* by using this qualifying statement, "According to what you believe," before they begin to quote the Qur'an in their evangelism. This seems to be a more helpful way of using the Qur'an.

A certain American Christian with a heart to reach out to Muslims introduced himself to a Muslim leader by saying: "I am a serious student of the four holy books, the Tawrat, the Zabur, the Injil and the Qur'an."⁷⁰ Perhaps this brother was trying to be respectful to this Muslim leader, but he knows deep in his heart that the Qur'an is not a holy book and should not be placed at the same level as the Bible. Is this a form of deception? Or is it only a strategy—to start with the Qur'an and transition to the Bible—and with time wean the Muslim from the Qur'an? My preference is to use a qualifying statement early in the relationship with Muslims, stating, "according to what you believe" before quoting the Qur'an.

11. Desired Outcome

It is *possible* and *desirable* for many MBBs who are fully surrendered to Christ to remain connected *relationally* with friends and family for the sake of the expansion of the gospel.⁷¹ It is possible and desirable for MBBs who have surrendered their lives to Christ to be *called to*

therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not, Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise."

⁶⁹ The story has been modified slightly to fit this context.

⁷⁰ Tawrat, Zabur and Injil are the Qur'anic terms for the Old Testament and the New Testament.

⁷¹ Matthew 5:14–16, 13:33 & 1 Corinthians 7:17–24

remain within their birth communities in **Zone R**, provided there is neither deception regarding their faith in Christ nor incompatible formulations regarding the gospel or the Scriptures.

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*Theologically speaking, it is an impossibility for MBBs to remain in **Zone S** if they are fully surrendered to Christ. How can a 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 is schizophrenia. MBBs who began in **Zone S** but have come to know Christ *must move theologically to **Zone R*** where they adhere to biblical theology in order to be effective insiders within the Muslim world. This report is not speaking about social *relationships* but about *doctrinal beliefs* regarding Christ, the Bible, Muhammad, and the Qur'an. They can continue to be *relationally* connected to Muslim relatives and friends whether they are in **Zone R** or **Zone S**. But theologically they need to move out from **Zone S** to **Zone R**.*

With *fanatical* Muslims in **Zone S** who are driven by an attitude of self-righteousness, a different approach to ministry could be used. At times, a confrontational approach might be needed to shake them up. For instance, Jay Smith shakes fanatical Muslims at the Speakers' Corner in London who come to heckle him.⁷² He shakes the foundations of Islam by questioning the historicity of Muhammad and the Qur'an. Father Zakaria Botros,⁷³ an Orthodox priest from Egypt who has a TV ministry in Arabic, shakes Muslims with an attack mainly on Hadith⁷⁴ through quotes that make no sense to rational Muslims. Some Muslims get so shaken that they begin to doubt. Doubting Islam could lead them to faith in Christ. Unfortunately, it could also lead them to atheism or drugs or even to the breakdown of the fabric of society in the Muslim world. Others feel cornered by his logic and reasoning and respond with rage, as we have seen in the Middle East and the Muslim world after the trailer of the film about Muhammad went viral on YouTube in September 2012. The trailer was removed from YouTube but not until the damage was done.

12. Comfort and Tolerance Spheres

As Evangelicals, each one of us should determine before God what is our *narrow sphere of theological preference* and what is our *wider sphere of tolerance*.⁷⁵ There are three assumptions and convictions that define a healthy sphere of preference. We should:

⁷² Jay Smith is a missionary in England. He engages Muslims in debates and in apologetics. <http://www.christianitytoday.com/ct/2008/june/21.34.html?start=3>

⁷³ <http://www.fatherzakaria.net/>

⁷⁴ Life and teaching of Muhammad

⁷⁵ In general, as PCA TE and RE our sphere of theological preference would be reformed theology, but our sphere of theological preference would go as wide as to include evangelicals from other denominations with whom we can fellowship and cooperate.

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- Stand for theological formulations about Christ and the Scriptures that are consistent with biblical teaching.
- Not *demonize* Muhammad and the Qur'an.
- Not *sugarcoat* Muhammad and the Quran.

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My *wider sphere of tolerance* regarding MBBs who begin to follow Christ goes as far as to include a place of belonging relationally either in **Zone Q** or in **Zone R**. Some MBBs choose to integrate into Christendom and move to **Zone Q**. Others might be *called* to remain relationally connected and live in **Zone R** within the Muslim world, functioning as yeast in the dough.⁷⁶ Assuming that both types of MBBs, whether in **Zone Q** or **Zone R**, are fully surrendered to Christ, they should be given the freedom to make their own decisions and follow their own conscience.⁷⁷ The difficulty is with the grey areas represented in the diagram by the zigzag line. Our responsibility is to pray for those who are experimenting in the grey areas (with things such as what to call themselves) that they will remain deeply committed to the core doctrines of our faith as they increasingly know, love and become like Jesus Christ. It is our responsibility to encourage them and help them maintain accountability relationships with mentors who dare to challenge them when needed.⁷⁸

There is an organizational concept called “freedom within a framework.” Both key words, “freedom” and “framework,” are important. Freedom promotes creativity, contextualization, ownership, flexibility, and empowerment to do the ministry. When unrestrained, however, freedom can threaten the health of the organization. Effectiveness, focus, accountability and stewardship can be at risk with unrestrained freedom. Framework provides the structure to promote healthy freedom. There can be flexibility and creativity within the framework of the non-negotiable.

The expansion of the gospel should be our passion and calling.⁷⁹ At the same time, we as leaders need to encourage sound doctrine and to refute those who oppose it (Titus 1:9). It is good to be willing to live with a *tolerance of ambiguity* when it comes to working through the grey areas (the zigzag line) with the *disputable issues*,⁸⁰ yet at the same time we are grateful for the Church Councils⁸¹ and the Confessions of Faith⁸² that provide us with very clear examples of biblical articulations of faith. The councils and confessions provide essential

⁷⁶ Matthew 13:33

⁷⁷ 1 Corinthians 8:10–12; 10:25–29

⁷⁸ At the end of this report are suggested questions that Missions Committees can use to interact with the missionaries they support.

⁷⁹ Matthew 28:18–20; Mark 16:15; Luke 24:45–49; Acts 1:8; John 20:21

⁸⁰ Romans 14:1

⁸¹ <http://www.dailycatholic.org/history/councils.htm>

⁸² http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/westminster_conf_of_faith.html

guidance because our forefathers were often wrestling with very similar issues to those we face today.

There are two extremes when it comes to dealing with tradition. One extreme goes as far as making the confessions of faith as their primary lens. They see the Scriptures through the lens of the confessions of faith. Scripture is forced to play a supporting role rather than the other way around. On the other hand, there are people who deeply suspect tradition as embodying the sinfulness and worldliness of the church rather than its wisdom. J.I. Packer, in his chapter on tradition, says:

Tradition allows us to stand on the shoulders of the many giants who have thought about Scripture before us. We can gather from the consensus of the greatest and widest body of Christian thinkers from the early Fathers to the present an invaluable resource for understanding the Bible responsibly. Nevertheless, those interpretations (traditions) are never final; they need always to be submitted to Scripture for further review.⁸³

The Scriptures in vernacular expressions are their own best safeguard of consistency with traditionally recognized formulations. Those who are working through these disputable issues in the grey areas are walking a tight rope *dangerously* and *courageously* for the sake of the expansion of the gospel. They need to keep in mind that the standards set by the summary of doctrinal orthodoxy in the historic and worldwide church comprise their *safety net*. They should not be walking that tight rope without the safety net beneath them.

13. Frame of Reference

Those who are involved in an insider approach to ministry need to be careful not to make Islam and the Islamic system of reasoning their *frame of reference*. In trying to become all things to all men so that by all possible means they might save some,⁸⁴ there is a danger that they might lose their anchor. Our anchor should be connected to a solid rock with a strong metal chain and not with a rubber bungee cord. We need to be careful not to compromise our *frame of reference*, namely the gospel and the Scriptures. We should not *tailor our message* to fit the Islamic theology or its system of reasoning, thus potentially compromising the doctrine of the Triune God, which is a *mystery*. An extreme illustration of this loss of frame of reference would be to “endorse” verses in the Qur’an that say when Jesus was a child, He created a bird by God’s permission.⁸⁵ “Endorsing” such a teaching would be to endorse heretical Christian literature, which is the source of these verses in the Qur’an.

14. Living in Zone R with No Deception

Here are some key questions: *How can MBBs genuinely be fully committed followers of Christ with no deception as they remain in their birth communities within the Muslim world in Zone R?* In other words, how can MBBs stay within their birth communities and show respect for Islam without either compromise or deception? How would they relate to Muhammad and the Qur’an? There are two *reasonable ways* that Muslims on their journey to Christ can address the key questions of what they really think of Muhammad and the Qur’an. Both options can help those who are called to remain in their birth communities think on these difficult issues on their journey.

⁸³ “Power Religion” Moody Press. Chapter 12, pp. 288–289.

⁸⁴ 1 Corinthians 9:22

⁸⁵ Surah 3:49; Surah 5:110

Option One

Jay Smith⁸⁶ researched and studied the teachings of Western Revisionists such as Patricia Crone⁸⁷ and John Wansbrough,⁸⁸ who examined the history of Islam using archeology and modern scientific research. According to the Revisionists, there are big question marks about the historicity of the city of Mecca, the dates of the *Qibla* orientation (direction of prayer), the dates of the canonization of the Qur'an, and the *Shahada* (Muslim statement of faith).⁸⁹ From Jay Smith's research and other materials, it can be concluded that there are two Muhammads. There was a "real Muhammad" who did not perceive himself as a prophet or as the Messenger of God but merely warned the Meccans that *God is one* and that *idolatry is evil*. Muslim historians claim that the Qur'an was canonized 20 years after the death of Muhammad (652 AD), while the Revisionists concluded that the Qur'an was probably canonized at least 120 years after the death of Muhammad. So the Qur'an that Muslims have today contains the "real Muhammad" as well as the "original material of the Qur'an," which is associated with that "original Muhammad." The Qur'an also contains the "folklore Muhammad" with all the veneration that was bestowed upon him over several generations. Imagine if we had a Bible that contained the 66 books as well as all the teachings on the veneration of Mary through several generations. To some extent, it can be deduced from the research of the Revisionists, that is what Muslims have today in their Qur'an. The Revisionists' account of Islamic history is based on archeology and scientific research and appears to be closer to the truth.⁹⁰ This means that the real reconstructionists are not the revisionists but are actually the traditional historians of Islam who accepted the folklore Muhammad as a real person without thorough historical research.

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MBBs who are called to remain in **Zone R** may have high respect for the "original Muhammad" while rejecting the "folklore Muhammad." They would be perceived by their friends and relatives as Muslims who think out of box, or as some mystics who are known to love Jesus, like Ibn Arabi,⁹¹ and others who have "strange" ideas. This line of thinking could help MBBs inside **Zone R** to live without self-deception, loving and respecting only the "real Muhammad," and rejecting the "folklore Muhammad." Like African Americans who highly respect Martin Luther King, Jr., MBB insiders who remain in their birth communities in **Zone R**

⁸⁶ Jay Smith is a missionary in England. He engages Muslims in debates and in apologetics. <http://www.answeringmuslims.com/2011/01/jay-smith-teaches-muslims-about-islam.html>

⁸⁷ <http://www.ias.edu/people/faculty-and-emeriti/crone>

⁸⁸ <http://www.amazon.com/John-E.-Wansbrough/e/B001JP2ZTY>

⁸⁹ Shahada "There is not God but God. Muhammad is the Messenger of God."

⁹⁰ The Qur'an has not gone through the scrutiny of higher criticism by Muslim scholars like the Bible has gone through by "Christian" scholars like Bultman and others in the twentieth century. When MBBs are exposed to the Revisionists' perspective regarding Muhammad and the Qur'an, they need to learn of how the Bible has gone through the fire of scrutiny in the twentieth century and how it came out stronger than ever.

⁹¹ A mystic Muslim who loved Jesus and in many of his poems declared his love for Jesus. He was perceived by Muslims as "strange," but a Muslim nonetheless. <http://www.ibnarabisociety.org/>

could have a similar respect for Muhammad. They can adhere to the non-sinful aspects in their heritage and have a social identity within their birth communities.

Option Two

A *starting point* for MBBs who are called to remain as insiders within **Zone R** is based on Mahmoud Taha's⁹² book, *The Second Message of Islam*⁹³ and his disciple, An Na'im.⁹⁴ An-Na'im, who holds a PhD in Islamic law from the University of Edinburgh in Scotland, is the best articulator of Taha's theology. Taha was a Sudanese theologian who developed a theory that reversed the theory of Abrogation. Both Taha and An-Na'im are included in the book *Liberal Islam*,⁹⁵ which was edited by Korzman. Both men, Taha and An-Naim, are not considered heretical Muslims but are considered *liberal* Muslims, a highly significant distinction. Most of the open-minded Muslims who are trying to remain within the Muslim world and yet are trying to live and function in the 21st century tend to follow the same line of reasoning as Taha and An Na'im, although they may have never heard of them.

The *Theory of Abrogation* claims that later revelation can abrogate—correct or delete—earlier contradictory revelation. The problem with this theory is that, in general, tolerance in the Qur'an, Hadith, and Shari'a are associated with the Meccan (early) period in Muhammad's life (611–622), while militancy against other religions, bad treatment of women, and slavery are mostly associated with the Medinan (later) period (622–632). According to the theory of abrogation, militancy abrogates tolerance; this is the *heart of the fundamentalists' argument*. Mahmoud Taha believed that Muhammad was given a pure message in the Meccan period (611–622 AD), but because people were so primitive, they rejected that pure message and persecuted Muhammad. So Muhammad, along with his followers, ran for their lives to Medina in 622 AD. During that period in the city of Median, God, in his mercy, started giving him, through the angel Gabriel, a *diluted message* according to Taha. This message would be more understandable to the people of that time whose *hardened hearts* kept them from receiving the *pure truth*.⁹⁶ Under this argument, the militancy, bad treatment of women, and texts in the Qur'an that are critical of Judaism and Christianity have *served their transitional* purpose. Those texts, which exist in the Qur'an, *Hadith*, and *Shari'a*, and are associated with the Medinan period (622–632) according to Taha, were given to primitive people and are not applicable today.⁹⁷ Taha also asserts that the militancy texts have no universal application but were applicable only at the time of Muhammad to help Muslims develop self-confidence. In contrast, the texts of the Qur'an that go back to the Meccan period (611–622), as well as the corresponding parts of the *Hadith* and *Shari'a* that contain the pure message, have a *universal* application. These are the parts of the Qur'an that are compatible with human rights⁹⁸ and with the 21st century.

Open-minded Muslims tend to follow the same line of thinking of Mahmoud Taha as they deal with difficult texts in the Qur'an related to militancy against infidels, slavery and bad

⁹² http://www.martinfrost.ws/htmlfiles/mahmoud_taha.html

⁹³ <http://www.amazon.com/Second-Message-Islam-Mahmoud-Contemporary/dp/081562705X>

⁹⁴ <http://www.law.emory.edu/aannaim/>

⁹⁵ <http://kurzman.unc.edu/liberal-islam/>

⁹⁶ Muhammad's core message in the Meccan period contained mainly the following: God is one. He is transcendent. He is the judge, therefore there is heaven and hell. He is merciful and compassionate. He is the provider. We need to care for orphans and widows. The message was a monotheistic message and a continuation of what was revealed earlier to Jews and Christians. If Jews and Christians follow their religions faithfully they would find favor with God and that religion was a matter of free choice.

⁹⁷ Mahmoud Taha's book "The Second Message of Islam"

⁹⁸ <http://www.law.emory.edu/aannaim/>

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treatment of women. Though they may not know of Taha or read the writings of An-Na'im, they may still possess this line of thinking. Some Muslims at the beginning of their journey to Christ will find reason to remain sincerely within their birth communities in the large tent of the Muslim world without taking on what is perceived to be its common beliefs and practices that are anti-biblical.⁹⁹ They would *start* from Taha's position, and as they put their faith in Christ, the Bible replaces the Qur'an as the *only* source of truth. Insider Ministries proponents point to this repeated phenomenon. As they come to know Christ, the Qur'an remains a "spiritual" book for them but certainly not equivalent to the Bible. Its Meccan parts would be informative and even inspiring, but not part of God's revelation.

How would a true reformation come about in Islam according to thoughtful and open-minded Muslims who are experiencing an identity crisis of how to remain within the Muslim world yet live in the 21st century?



According to Taha and An Naim, peeling the Hadith and the Shari's from around the Qur'an does not produce a true reformation within Islam. True reformation, according to those thoughtful and open-minded Muslims, would *not* come, as it were, through *Sola Qur'ana* (the Qur'an without the Hadith and the Shari'a) but through *Sola Meccana*. (For those Muslims, the Meccan section in the diagram has universal application. The Medinan section served its transitional purpose and is no longer applicable today). An-Naim states:



Unless the basis of modern Islamic law is shifted away from the texts of the Qur'an and Sunna [or Hadith, the life and teaching of Muhammad] of the Medina stage [622-632 AD], which constituted the foundations of the construction of Shari'a, there is no way of avoiding the drastic and serious violation of universal standards of human rights. There is no way to abolish slavery as a legal institution and no way to eliminate all forms of shades of discrimination against women and non-Muslims as long as we remain bound by the framework of Shari'a... The traditional techniques of reform

⁹⁹ The story of Fatima in Chapter 4 in *The Crescent Through the Eyes of the Cross* illustrates this point.

within the framework of Shari'a are inadequate for achieving the necessary degree of reform. To achieve that degree of reform, we must be able to set aside clear and definite texts of the Qur'an and Sunna [life and teaching of Muhammad] of the Medina stage as having served their transitional purpose and implement those texts of the Meccan stage [612-622 AD] which were previously inappropriate for practical application but are now the only way to proceed.¹⁰⁰

Muslims who are journeying toward Christ might feel called to remain as insiders in **Zone R**, *reversing abrogation* as An-Naim does. As they continue on the journey, they can become committed followers of Christ who have respect for Muhammad, as many people respect Gandhi, but they *do not believe* that he is a prophet.

I like this second option as a starting point of the journey out of **Zone S** and toward Christ. This second option could be very appealing to Muslims on that journey, giving them hope that it is *legitimate* to move out of **Zone S**. As they continue on the journey, they might end up with **Option 1** as they decide what to think of Muhammad and the Qur'an.¹⁰¹ Early on the journey toward Christ, the Muslims in **Zone R** could look at those two options with these two perspectives in mind and perceive what in the Qur'an is compatible with Scriptures to be like a candle inside a dark cave.¹⁰² Then with that candle they walk out of the cave to the sunlight of Christ and the Scriptures, where that candle is no longer needed. They continue to use that candle as they go back to the dark cave to persuade other Muslims to start the initial steps of walking out to the light of Christ and the Scriptures. Thus they continue to use the Qur'an in their evangelism. On this journey from **Zone S** to **Zone R**, they know how to communicate with their relatives and friends about what they think of Muhammad and the Qur'an and thus they do not rupture their relationships with family and friends but focus on living for Christ without self-deception.

15. A Truly Transformed MBB

Muslim background believers in Christ must determine how to maintain a balance. They need to maintain balance between living transformed lives *before* articulating the gospel to family and friends, and at the same time not becoming fearful and living as *secret believers indefinitely before articulating the gospel*. For some it may be unwise to share verbally soon after coming to faith. Timing and wisdom are key. As MBBs seek to live a transformed life before they start to articulate the gospel, each believer must determine how long to remain a "secret" believer like Nicodemus¹⁰³ and Joseph of Arimathea¹⁰⁴ and when to openly identify themselves as believers who are unashamed of Christ.¹⁰⁵ Earning the right to speak by demonstrating a transformed life is critical. Fear keeps some from identifying with Christ; this is sin that should be corrected with repentance. For others, it could be that although they *want* to identify with Christ, they do *not want* to identify themselves with Western "Christianity." In the minds of those around them, "Christianity" in America endorses Hollywood movies, homosexuality, and Christian Zionism.

¹⁰⁰ Korzma, Charles. *Liberal Islam*. 1998. Section on Mahmoud Taha.

¹⁰¹ Option one is covered a couple of pages earlier.

¹⁰² The "candle" inside the dark cave could be the positive verses on Jesus in the Qur'an.

¹⁰³ John 3

¹⁰⁴ John 19:38

¹⁰⁵ Mark 8:38

16. Between a Rock and a Hard Place

Those who endorse this Minority Report live and function between a rock and a hard place. Some IM proponents lump this line of thinking in with the critics of the Insider model because it distinguishes between sinful and non-sinful aspects within the birth communities of the Muslim world. This report states that MBBs who choose to live as insiders within the Muslim world can live only within non-sinful aspects of their birth communities (**Zone R**). At some point they will need to reject, resist and confront some sinful aspects of the Islamic culture and theology in **Zone S**, mostly rooted in the Medinan theology, that contradict the teaching of the Scriptures. We need to remember, though, that all cultures include sinful aspects. The non-sinful parts, **Zone R**, are those parts that are not in any way in conflict with the teachings of the Scriptures. These include theological issues such as rejecting the evil of idolatry and the need to honor parents (Surah 17:23–24) and cultural issues such as Muslim art and architecture.

The diagram below depicts how some IM proponents in the past have perceived Islam. They saw the entire Muslim world rectangle as a potential place for insiders since the problem is only with a few tough texts in the Qur’an that are contradictory to Scriptures.



Those IM proponents saw that the problem was mainly with the Hadith¹⁰⁶ and the Sharia¹⁰⁷ but not with the Qur’an. They claimed that there are only a few texts in the Qur’an that caused a problem in evangelism to Muslims, and with proper translation and interpretation of those texts, the problems would be solved. This report disagrees with that assumption. According to the Qur’an, Muhammad is the “seal” of the prophets, the recipient of the final revelation, and therefore he is superior to Christ. This report considers those extreme IM proponents as *sugar-coating* Islam by sugar-coating the tough texts in the Qur’an.

On the other hand, some critics of the Insider model lump those who endorse this Minority Report with those sugar-coating IM proponents and assume that this report is compromising biblical convictions. Those critics tend to *demonize all or most of Islam* and see no place for MBBs to remain as salt and light among their own people. Because these critics start with the assumption that Islam is simply a “false religion”—rather than seeing that the label “Muslim” can also encompass the reality of social and cultural unity—they believe it is an impossibility for MBBs to remain within the large tent of the Muslim world as in the diagram below.



¹⁰⁶ Life and teaching of Muhammad

¹⁰⁷ Shari’a is the moral code and the religious law of Islam. It covers secular law including crime, politics and economics as well as personal matters such as sexual intercourse, hygiene, diet, prayer and fasting.

Seeing all or most of the Muslim world as only Zone S, they believe a new MBB must move out to Zone Q within Christendom. Rather than seeing the presence of MBBs within their birth communities as an *opportunity* for the gospel to penetrate Islam from within, they tend to see that as a *curse*. Some would even be willing to extend grace in terms of time even for several generations, but they believe that ultimately the MBB should move from the Muslim world to **Zone Q**. Perhaps this line of thinking comes as a result of the separation of church and state in the West, and this influences how they judge issues. In Islam there is no such separation. So when a Westerner says, “You have to leave Islam and become a Christian” (meaning the false religious beliefs within Islam), the Muslim hears, “You have to commit high treason by coming out from the large tent of the Muslim world and give up your first-birth identity.” Christians who demonize Islam believe that those MBBs cannot remain connected to family and friends within the non-sinful parts of their birth communities (**Zone R**) in the Muslim world. So according to those critics, whenever the yeast of the gospel starts growing within the Muslim “pot of dough,” we need to scoop that yeast out and place it in the Protestant pot of dough,¹⁰⁸ and thus stop the yeast from permeating and transforming the Muslim pot. In many cases, some of those insiders get *pushed out by Muslims to Zone Q*, but some others who are called and willing to pay the price manage to stay as salt and light among their own people, winning their relatives and friends to Christ. Their presence is a sign of hope that the Muslim world in the coming generations can be penetrated from the inside with the gospel.

There are MBBs who are whole-heartedly living for Christ in both **Zone Q** of Christendom and in **Zone R** of the Muslim world. It is encouraging and amazing to hear testimonies of people even within **Zone S** who are coming to know Christ and are moving quickly to **Zone R** or to **Zone Q**. (Please see Attachment 2 to read the exciting journey of a mature MBB who is living for Christ in **Zone R**).



Before the January 25, 2011 Revolution in Egypt, Christians longed to see some cracks in the thick wall of the Muslim world that prevented Muslims from putting their faith in Christ. Recently, Egyptian Christians began to see some of these cracks as a result of the Revolution, which demolished the fear that has always existed in both Christians and Muslims. Christians, in general, used to be afraid to share the gospel with Muslims. Muslims used to be afraid to ask Christians about Christ and the Scriptures. Although there are no subtitles in English, please watch this short video and observe how Egyptian Muslims are attending Christian

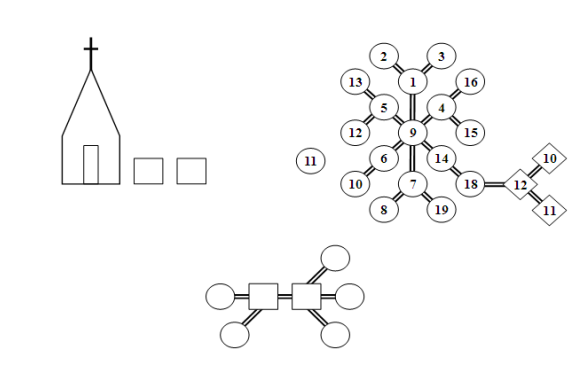
¹⁰⁸ Matthew 13:33

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churches. Note specifically how the Muslim women respond to the evangelistic message given by the Orthodox priest.¹⁰⁹

17. Diversity of Expressions of the Church

The diagram below presents three *expressions of the Ekklesia* in places such as Saudi Arabia, Malaysia, or Turkey. There is the *obvious* (established) church, represented by squares, and the *hidden* (underground) church represented by circles in which the gospel has penetrated a household (*Oikos*). Then there is the *semi-hidden* church in between the two, represented at the bottom in this diagram.



In the household or oikos, #11 is not strongly connected to his oikos, while # 18 is cross cultural and is connected to #12, a person from another (oikos) of “diamonds.” In the first century, the gospel moved from one oikos to another through relationships that were impacted by transformed lives. The circles in the circular oikos (household) are connected by parallel lines, indicating transformational relationships. When relationships were marked by truth, humility, grace, integrity and love, the gospel made a great impact. In the first century, the oikos was the *social structure of the day*; many parts of the Muslim world have similar social structures today.

The *semi hidden* church at the bottom of the diagram has the potential of becoming an *obvious* church (squares), or going underground and becoming a *hidden* or underground church (circles), leaving behind the two squares.¹¹⁰ This hidden church has tremendous potential to penetrate a people group.¹¹¹ *The Book of Church Order* of the Presbyterian Church in America acknowledges the existence of such a church.¹¹² This will be addressed in the next section on ecclesiology.

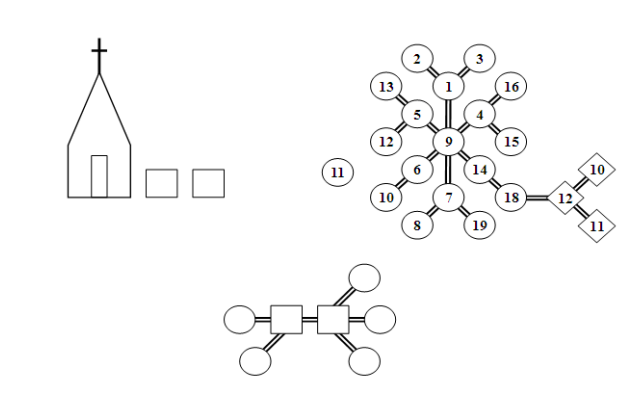
¹⁰⁹ I wept with joy the first time I watched this video clip.
<http://www.light-dark.net/vb/showthread.php?p=1040198211>

¹¹⁰ The “squares,” the two missionaries or national Christians, could have “circular” hearts and could serve and encourage discretely the “circles” to be effective in their walk with God and in their outreach to their oikos.

¹¹¹ *The Crescent Through the Eyes of the Cross*, pp. 222–225.

¹¹² *BCO* 4.5

APPENDIX V



Is the *hidden* or underground church in destitute regions to be *pitied* or to be *celebrated*? One of the three leaders of a completely *hidden underground church* in a strict Muslim country shared with me that if one week goes by without having new believers added to their church, they begin to wonder, “What is wrong?” The members of these hidden churches experience daily persecution from family members and society. At times, the persecution is for Jesus’ sake and comes as a result of carrying the cross, and that is to be expected. But at other times, the persecution is because of the zealous self-righteousness and obnoxiousness of the new believers. Preaching down at relatives and friends before they see a transformed life could result in unnecessary persecution, and that persecution is not for Jesus’ sake. One MBB woman from an Arab country came to know Christ many years ago. In her newfound zeal for Christ, she ruptured every relationship in her family. It took sixteen years to repair the damage before her family members were finally willing to listen to the gospel. Suffering for Jesus’ sake is one thing; suffering because of bigotry and self-righteousness is a completely different thing.

In a ministry in the Middle East that follows many of the principles of the Insider model, the missionary/mentor reported:

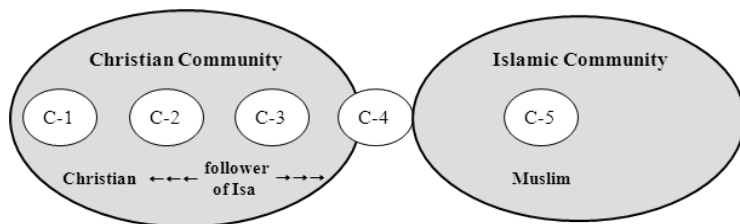
When a Muslim comes to faith in Christ, he or she is signing their death warrant. We have to prepare new MBBs not only to live for Christ, but to die for him... There is something about suffering inside the community which bonds believers to others in the community. Even their enemies are impressed, and some eventually come to faith... I do not advocate that MBBs deliberately seek persecution and martyrdom. I counsel them to be cautious in relating their faith to other Muslims, until they can know that their message will be received... It is important that MBBs be taught to memorize the Scripture in order to face persecution when neither the Bible nor believers may be present to encourage them. The written or memorized Word of God is always present in their hearts to comfort and guide and to provide witness to their persecutors.¹¹³

¹¹³ Ray Register, *Discipling Middle Eastern Believers*. GlobalEdAdvance Press, pp. 87–89.

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This missionary intentionally trains MBBs to expect persecution and martyrdom and prepares them to be ready when it comes. They have had several martyrs in that ministry in addition to houses and cars being burned.

The C1–C6 scale of Christ-centered communities¹¹⁴ is presented in an article by Timothy Tennent.¹¹⁵ The scale is descriptive rather than prescriptive, yet it is clearly a *one-dimensional* tool. Tennent’s article appears as a chapter in the book *Theology in the Context of World Christianity*, and the title of the chapter is “Ecclesiology.” Tennent accurately pinpointed *identity* as the key issue in evaluating the Inside Movement.



Tennent talks about C-6 people on the C1–C6 scale¹¹⁶ (the *hidden, or underground church*) as if they are a *sad reality*. They are hidden because they are the persecuted church in very difficult Muslim countries, and the only way for them to survive is to stay hidden. It appears that Tennent assumed that a C6 church will “float” from underground status and become a “real church” only when it becomes an “established and obvious” church and when democracy sets its people free from fear and persecution. Does the *Ekklesia* of Christ need democracy? We do not see C6 anywhere in the diagram above. Are these underground churches a *sad reality*? Or are they to be *admired* and *celebrated* because in many ways they look like the early church in the book of Acts, as well as other examples throughout history, such as the 17th-19th-century “Hidden Christians” in Japan or the underground church in China?

The early church in the Roman Empire spread like yeast in the dough and infiltrated the society of that time with neither church bells nor fancy cathedrals. Yeast in dough does not make noise. When the yeast is at work, we cannot see it. We see the results of its impact at a later time as it infiltrates and impacts the society. What is taking place these days in Iran and Saudi Arabia could serve as an example. God has used committed-Christian domestic helpers from countries such as Sri Lanka and the Philippines who came to Saudi Arabia and other Gulf countries to work. Some of these women were Christ-like domestic helpers who planted the seed of the gospel in the hearts of many children who are growing up as a new generation of Muslims who are more open to the gospel.¹¹⁷

What will protect these hidden churches from syncretism is their openness and commitment to be mentored and coached by visiting leaders who are *gifted pioneer missionaries* and sensitive Christian leaders from that same culture whenever possible. These churches need mentors like

¹¹⁴ Attachment 1 contains a chart explaining C-1 to C-6 of the Christ centered communities according to the man who designed the scale.

¹¹⁵ <http://international.sojournchurch.com/wp-content/uploads/2009/06/Insider-movements.pdf>

¹¹⁶ For a chart of the C1–C6 scale, see Attachment 1. For further detailed information about the scale, go to: Ray Register, *Discipling Middle Eastern Believers* where it explained in detail. GlobalEdAdvance Press, pp. 135–138.

¹¹⁷ <http://vaticaninsider.lastampa.it/en/world-news/detail/articolo/kuwait-cristianesimo-christianism-cristianos-11709/>

Paul and his team, who visited new churches and wrote letters dealing with potential heresies. Paul instructed them in how to live by faith and obedience, growing in their knowledge and love of Jesus Christ, becoming more like Him as they matured.

18. Ecclesiology

If a PCA missionary team goes to a Muslim country to plant a church, their task is clear and obvious. They will adhere to the marks of the church. According to the *Westminster Confession of Faith*, the Marks of the Church are: 1) true preaching of the Word,¹¹⁸ 2) the administration of sacraments (Baptism and the Lord's Supper) and 3) discipline.¹¹⁹

If, on the other hand, a certain mission organization team goes to a Muslim country to start a ministry, it will be a different situation if they are not familiar with the Marks of the Church. To start with, the members of the team could be made up of Anglicans, Baptists, Presbyterians, and others. The PCA missionary on the team has the freedom to practice his Presbyterian convictions in his personal life and family life. His children would be baptized as infants. His fellow team member, a Baptist, believes only in adult baptism and practices that in his family life. As a team, however, they have to agree on what is absolutely essential in planting a *healthy* church. These essentials have to be *biblical, generic, and inclusive* to all the members of the team.

What are the spelled-out essentials for a healthy church in a Muslim setting that MBBs should *aspire to*?¹²⁰ 1) A minimum of two or three people meeting together on a regular basis in a place like an apartment.¹²¹ 2) People who have surrendered their lives to Christ as their Lord, who desire to obey the Holy Spirit and worship the Father.¹²² 3) Accepting 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.¹²³ 4) People who truly fellowship with one another¹²⁴ and 5) Who reach out to the lost.¹²⁵ 6) When the numbers grow, elders and a government structure come into the picture. 7) People are baptized and the agape meal (the Lord's Supper) might be practiced on weekly basis. These are very high standards; hardly a church in the West measures up to them. These are goals that the young church should keep in focus and aspire to.

Leadership and discipline will come when, for example, the head of a household exercises a role like that of an elder, not only leading his own household but also having a heart to encourage other households in that town or city.¹²⁶ Deacons will give servant leadership to their own households.¹²⁷ The number of believers will naturally increase, and of course the Lord's Supper or the *agape meal* will be practiced where these brothers and sisters experience

¹¹⁸ 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.

¹¹⁹ *WCF* 7.6,

¹²⁰ *BCO* 4.5 "In like manner, Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God."

¹²¹ Matthew 18:30

¹²² Matthew 6:33

¹²³ 2 Timothy 3:16, Joshua 1:8

¹²⁴ John 13:34–35

¹²⁵ Matthew 5:16 and 6:44–48

¹²⁶ 1 Timothy 3:1–7

¹²⁷ 1 Timothy 3:12

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together a *special presence of Christ*.¹²⁸ Baptism *should be done*, but at the *right time* and for the *right reasons*.¹²⁹ More than anything else, there is a great deal of abuse of baptism in ministries in the Muslim world. When baptism is done at the right time and for the right reason . . .

It is the decisive turning point for an inquirer or seeker to become identified as an MBB... Those who have been baptized gather naturally into their family or friendship groups. They protect each other and provide for each other's physical and social needs. The timing of a MBB's baptism should be the prerogative of the man or woman of peace who won them to the Lord and is discipling them... Sometimes a Muslim's baptism is delayed until they can lead other family members or friends to the faith and join them to establish a believers group. In most cases, baptism gives new courage to the MBB and the Holy Spirit empowers him or her to grow stronger in their faith.¹³⁰

So what is "church" to a group of evangelical missionaries from different denominations operating together as a mixed team in a Muslim country? The Ekklesia is the people of God who are called out of the world to glorify Him and to carry out the Great Commission to the elect, whom God has chosen before the foundation of the world. The Ekklesia has a *covenantal identity* with a covenant of grace to Jews and Gentiles.¹³¹ 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.¹³² God's people are to be the salt and light of the earth as they are dispersed all over the globe. They are to be the yeast of the Kingdom penetrating the dough. They are sojourners or exiles.¹³³ They are not supposed to live in secluded, exclusive ghetto communities; rather, they are in the world yet not of the world.

In Egypt, there is a reoccurring phenomenon: Newlywed couples who are committed Christians look for apartments in buildings owned by other born-again Christians. Sometimes every resident in the building is a believer. These believers tend to send their children to Christian schools, go to Christian doctors, and work in Christian companies. They live their Christian lives in isolation, dreaming of one day emigrating to the West when the opportunity opens. Some Christian leaders have started asking young couples who have a strong walk with the Lord to not live such lives of isolation and separatism. The slogan that they chose, "*manara bikul amara*," rhymes in Arabic. It means "a lighthouse in every 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 believers.

The Ekklesia 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.¹³⁴ 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 most distinguishing characteristics of an

¹²⁸ 1 Corinthians 11:27–29

¹²⁹ WCF 28.5 & 7. See point 2, "The Contrast Between the Two Entities" for an illustration of a baptism taking place for the wrong reason. Mustafa got baptized in order to convince prejudiced Christians that he was really one of them. That is not the biblical reason for baptism.

¹³⁰ Ray Register, *Discipling Middle Eastern Believers*. GlobalEdAdvance Press, pp. 60–61.

¹³¹ WCF 7.5

¹³² Romans 11

¹³³ 1 Peter 2:12

¹³⁴ Hebrews 10:25

Ekklesia is the “one another” aspect, taught throughout the New Testament.¹³⁵ 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.

In Australia, there is so much land that they do not need to build fences to keep the cattle in. Instead they dig wells, and the cows learn not to stray far away from the well. As the church moves forward, its people need to realize that they cannot be merely “well centered” or “centered-set” as this short video¹³⁶ says. Other churches focus so much on the “fences,” or the bounded-set aspects of who is in and who is out, that outsiders feel intimidated and hesitate to join. The history of this debate¹³⁷ goes far back, and there are many views.¹³⁸ The centered-set and bounded-set thinking need to balance one another. It is not enough to be centered set; there should also be bounded-set perspective where there is discipline, membership, and leadership. Government, boundaries, structure, and discipline are necessary as the church matures. Paul sent Titus back to make sure that a government structure (elders, bishops, leaders) was in place, and this could take years in a Muslim setting.¹³⁹

19. The Elect in “Destitute” Regions

In the book of Revelation, John writes about his glimpse of the future that awaits us and gives us a decryption 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.” 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 most 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 regions¹⁴⁰ hidden from our eyes. *The Book of Church Order* points out that the church of Christ includes what it calls “churches in destitute regions” along with missional and particular churches. “In like manner, Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God.”¹⁴¹

In 1976 after Mao Zedong died, an article described the church of Christ in China. The article pointed out that before Mao took over, the number of Christians in China was about one million. With Mao’s suppression of the church, the church went underground. There was the small established church that had the approval of Mao’s regime, and there was the huge hidden underground church that multiplied over the years. By the time of Mao’s death, the underground church increased to an estimated 40 million.

¹³⁵ John 13:34–35; 1 John 1:6–10

¹³⁶ <http://vimeo.com/2742653>

¹³⁷ <http://nextreformation.com/wp-admin/general/centered.htm>

¹³⁸ <http://www.tillhecomes.org/bounded-sets-centered-sets/>

¹³⁹ Titus 1:5

¹⁴⁰ BCO 4.5

¹⁴¹ BCO 4.5

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According to the International Religious Freedom Report 2004, the U.S. State Department estimates that there are 300,000 Christians in Iran, the majority of whom are ethnic Armenians and Assyrians. Yet modern reports about the church of Christ in Iran claim that the number is between 500,000 and one million. There is no way to find out the exact numbers. One thing is clear though, that the number is huge and most of these underground churches are in “destitute regions” and meet secretly in apartments. Such churches are quietly infiltrating the fissures of Islam. Here again is a key question: Are all the elect among Muslims today in the established churches where they can be seen and counted or are they in the hidden underground church? Life is easy in the abstract, but when we look at the reality on the ground things become messy and hard to put into our categories.

20. Identity

Timothy Tenennt pointed out rightly that identity is the key issue in our study of the Insider Movement. It is the key that allows MBBs to remain as insiders among their own people. Without that identity in place, it is impossible to remain as an insider. Register, in his ministry among Arabs in the Holy Land, describes what happens:

The individual Muslim receives his *identity* from his or her family, clan, and nation. Islam capitalized on the group cohesion... Group or clan loyalty requires total dedication. To leave Islam is to leave the family group which gives Muslims their *identity*. Islam maintains a tight control over its adherents through physical, mental and spiritual bonds. There is no back door out of Islam. To leave is to become a *murtad*, or backslider who has returned to paganism and gone astray. The only alternative is to return to Islam or face the death penalty. A system of scolding, threats, bribery, sexual enticement or deprivation, exclusion, job loss, and finally death by starvation, poisoning or stabbing has been devised to ensure that backsliders return to the fold. All of the above are good reasons to encourage MBBs to remain in their family or clan in order to quietly influence their spouses, children, relatives and friends to receive the gospel and be saved... There are cases where extraction cannot be avoided, but we are finding that most Muslims have trusted friends and family members who will quickly share the joy of their new faith in Jesus. If they remain respectful of their parents and spouses and leaders of their family and clan they can slowly influence many of them to read the Bible and discover personally the truth that they have found. Lifestyle changes cannot be hidden and this causes others to seek out the source of their new life.”¹⁴²

The Insider Movement does not fit into a C1–C6 scale.¹⁴³ It does not speak of our identity in Christ as the only identity. Perhaps the discussion could take on new depth if we look at the various levels of identities, such as the core identity, the social identity, and the collective identity.

When individuals are born into the Muslim world, they inherit their *first-birth community identity*. This first birth determines the individual’s:

¹⁴² Ray Register, *Discipling Middle Eastern Believers*. GlobalEdAdvance Press. Pages 59–60.

¹⁴³ For a chart of the C1–C6 scale, see Attachment 1. For further detailed information about the scale go to: Ray Register, *Discipling Middle Eastern Believers*. You can read about it in detail. GlobalEdAdvance Press, pp. 135–138.

APPENDIX V

Race
Language
Citizenship
Ethnicity
Religious background
Culture
Social and economic class, etc.

The first birth provides individuals with a *non-sinful* identity (**Zone R**) and a *sinful* identity (**Zone S**) since both the individual heart and all cultures bear the mark of the Fall. Upon an individual's rebirth in Christ, they receive a *second-birth identity*,¹⁴⁴ but they are still living in the world, socially and legally, with what they inherited from their first birth. They continue to be Egyptian, speaking Arabic, with Muslim names such as Muhammad and Fatima. They still feel a part of the Muslim world, which includes their Muslim relatives and friends. Legally, on their identity cards, they are Muslims, and that legal status *cannot* be changed in most countries. The challenge is how to let their new identity in Christ (the core identity) and the presence of the Holy Spirit in their lives affect their *belief system*, their *values*, and their *relationships*. The focus becomes living in integrity under God (doing justice, loving mercy, and walking humbly). Rather than seeing what was inherited in their first-birth identity as a *curse*, they could see it as an *opportunity* for the gospel to penetrate their existing relationships.

Two great periods in the Old Testament, the captivity in Egypt and the exile in Babylon, are great object lessons for us in thinking about the Insider Model.¹⁴⁵ The way Daniel and his three friends lived in Babylon provides a good illustration of an Insider approach to life and belief. Daniel and his friends lived in Babylon, learned the Babylonian language and sought the peace and prosperity of Babylon, while in no way compromising their relationship with Yahweh.¹⁴⁶ They even accepted Babylonian names. Abed Nego means the slave of Nego, who was a Babylonian god.¹⁴⁷ They were sojourners in Babylon.¹⁴⁸ In addition, we're told how God used Jeremiah to prepare the people of God to go into exile in Babylon with the *right attitude*. This attitude produced amazing results, impacting the nations from the inside.¹⁴⁹ In the Old Testament, it seems that the biggest impact of Israel on the nations was during the Babylonian Exile and the time that followed. *Penetration, infiltration and yeasting* in most cases is more powerful than *occupation*.

Humans have three basic core affinity groups: 1) family, 2) tribal identity, which often coincides with religious identity, and 3) nationalism. Most nations are built upon one tribal and/or religious group maintaining power so that nationalism and tribalism often overlap. In an August 2012 article¹⁵⁰ in *St. Francis Magazine* titled "Identity Issues for ex-Muslim Christians, with Particular Reference to Marriage," Tim Green addressed the complexity of how identity and community in a Muslim context are linked. The question facing a former Muslim is not only "Who I am?" but also "Who we are?" Green addresses three dimensions of identity: *Core Identity*, *Social Identity* and *Collective Identity*. He suggests that the IM debate looks at the issues in black and white perspectives with a one-dimensional approach. Some advise MBBs to exclusively join the new social identity of the *established church*, and others

¹⁴⁴ 2 Corinthians 5:17

¹⁴⁵ 1 Corinthians 10:1–6

¹⁴⁶ Jeremiah 29:7

¹⁴⁷ Daniel 1:6

¹⁴⁸ 1 Peter 2:11–12

¹⁴⁹ Jeremiah 29:4–7

¹⁵⁰ <http://www.stfrancismagazine.info/ja/images/stories/SFMAugust2012-3.pdf>

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advise them to remain in the social identity of their birth community. These two options are pitched against each other in stark dichotomy as if they are the only two options. In the real life of the New Testament era, nearly all converts had to relate to the “world” as well as the “church.” Green goes on to say that:

Witnessing Christians, and especially first generation witnessing Christians, inevitably have a dual social identity... Equal loyalty to both groups is not realistic. But to be a *member* of one group and simultaneously an *affiliate* of the other is often possible. This in fact is the solution many converts achieve: not always a comfortable solution, but survivable... It is by exploring different ‘dual social identity’ solutions, with all their ambiguity and their variety from context to context, that both sides in the Insider Movements debate can move beyond their stereotyped insistence on either of the extreme ‘single identity’ options... Much must be left unsaid about the fascinating but complex issues of *multiple identity* for Christ’s followers from Muslim background, *hybrid identity* for their children and *collective identity* labels for their new communities. A good deal of research has been carried out on the analogous questions of how first generation immigrants learn to fit in with their new host community while simultaneously belonging to their old ethnic one, and on why this creates ‘cognitive dissonance’ in some circumstances and not in others. Studies also investigate how migrants’ children go on to *incorporate elements of both social identities while transcending both*, to form a *hybrid ‘third culture.’* Parallels with TCKs (‘third culture kids’) are obvious (emphasis added).

Green goes on to present the following clarifications:

Firstly, I am not taking sides in the Insider Movement debate, but am simply proposing new tools to help the debate move beyond its present polarized stalemate. Secondly, a *dual social* identity is more easily maintained than a *dual core* identity. The latter is called schizophrenia and is not to be recommended!¹⁵¹

We live in a messy and broken world. Differentiating between *core* and *social* identity might provide a resolution to the issue.

21. Uniqueness of the Gospels and the Book of Acts in History

The events in the life of Christ as recorded in the Gospels, as well as the emergence of the church in the book of Acts, describe a unique and unrepeatable time. When the Holy Spirit descended upon the disciples in Acts 2:1–4, there were unusual manifestations, including tongues of fire that came and rested on each of them, allowing them to speak in tongues. It was a unique event because it was the beginning of an era, and it is unrepeatable. Yet when Peter and his six companions¹⁵² visited the home of Cornelius the Gentile and proclaimed the good news of the gospel, the Holy Spirit came on all who heard the message, and they spoke in tongues. Why did these similar manifestations of Acts 2:1–4 happen again in Acts 10:44–48 at the home of Cornelius the Gentile? Could it be that God wanted to convince the Jewish church in Jerusalem to open their eyes to the *mystery* that the Gentiles who believed in Christ

¹⁵¹ <http://www.stfrancismagazine.info/ja/images/stories/SFMAugust2012-3.pdf>

¹⁵² Acts 11:12

and received the Holy Spirit, without becoming Jewish, were not second-class citizens in the kingdom of God but fellow heirs?¹⁵³ We see another incident in Acts 19:7 with similar manifestations of speaking in tongues and receiving the Holy Spirit after Paul prayed for the twelve men in Ephesus. Why did these manifestations take place? Could it be that as Paul was pioneering among the Gentiles, similar manifestations to those in Acts 2:1–4 were needed so that the Jewish church would be convinced that Gentiles who believe in Christ are fellow heirs in the Kingdom of God?¹⁵⁴

In pioneering among new people groups, and particularly when it comes to breaking new ground among Muslims, we often hear of unusual manifestations of signs and wonders. Could it be that God allows these “unrepeatable” manifestations to occur so that the existing, established church will realize these new believers are fellow heirs, even though they do not share our Christian culture? We should always appreciate the redemptive-historical significance of the first-century context, yet that does not mean we cannot glean principles that are applicable in our contemporary setting.

Attachment 2 offers the powerful story of a mature MBB who is well known to two of us on the PCA Study Committee on the Insider Movement.

22. Suggestions to Mission Committees

PCA mission committees support not only PCA missionaries going to the Muslim world but also other missionaries that belong to a variety of denominations. Some of the following questions might be helpful in truly getting to know the missionary more deeply and finding out whether or not it is good stewardship of the church’s resources to continue supporting that missionary. The questions are broader and deeper than just ministry approaches and strategies. Some of the questions apply to all missionaries, and others specifically apply to those working with Muslims.

Questions for all missionaries

1. Do the missionaries have a consistent walk with God? Do they have a daily time in the Scriptures?
2. Is there fellowship on the team of missionaries? Are they getting along well with one another? (One of the biggest reasons missionaries leave the field is because they do not know how to get along with one another.)
3. Does the team of missionaries include those with gifting in evangelism and pioneering? If not, why not?
5. Are they living in purity? What guards do men have against addiction to pornography?
6. Are they struggling with the burden of raising finances? How can our church do more than just send them monthly gifts? How can we genuinely equip them?
7. What promises are the missionaries claiming for their lives and ministry? What vision is gripping their souls?
8. How are the missionaries doing as husbands, wives, and parents? What are the strengths, and what are the areas in which growth is needed? “How can we pray for you?”

¹⁵³ Acts 11:17–18

¹⁵⁴ Ephesians 3:6

Questions for missionaries in Muslim ministries

9. Do the missionaries struggle with their own identities on the field? Do those around them see authenticity or deception regarding their identities? What do they need to do to remedy the situation?
10. Are they living among Muslims, or are they bunkering down in insecurity and spending a great deal of their time on the internet, escaping the responsibility of being in the world and not of the world?
11. What list do they have of Muslim contacts for whom they are praying and building bridges of relationships?
12. Who are the MBBs they are discipling? What materials are they using in discipling? Are their MBBs living among Muslims, or are they bunkering down in insecurity and fear?
13. What books are they reading this year? How do they agree and disagree with the various authors?
14. What do the missionaries really think of Muhammad and the Qur'an? What do the MBBs in their ministry really think of Muhammad and the Qur'an?
15. What church do they attend on the mission field? How do they communicate to their MBBs their convictions about Hebrews 10:24–25?
16. Is there regular preaching and teaching, study, and obedience to the Word of God by the team of missionaries and by the MBBs?
17. Have they read the *Westminster Confession of Faith*? What do they think of it? What do they think of the usefulness of church councils and confessions of faith in ministry to Muslims?
18. Are their MBBs 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?
19. How do these MBBs communicate with family and friends on what they really think of Muhammad and the Qur'an when they are asked?
20. How do the missionaries encourage the MBBs not to rupture their relationships with family and friends and yet at the same time not to live in deception?

23. Affirmations and Denials

In general, the Minority Report is in agreement with the Affirmations and Denials and endorses them.

In Conclusion

The very influential MBB insiders are those who are fully surrendered to Christ and who are called to *penetrate* and *infiltrate* Islam. They are not insiders in order to avoid persecution. They are insiders because God calls them to stay as yeast within their birth culture, rather than being yeast that is scooped out from among their own people and placed in a “foreign”¹⁵⁵ pot of dough. They are called to stay *relationally 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 Thessalonians 3:1). These insiders may feel called to stay within the *non-sinful aspects* in the Muslim world, *in their birth communities*, (**Zone R**) and should transition

¹⁵⁵ “Foreign” could be the established church made up of people who belong to Christendom, or a group of missionaries. It could be a ghetto church like the church of street sweepers in Pakistan.

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out from the sinful aspects, be they theological or cultural, of the Muslim world (**Zone S**). These brave insiders ought to be motivated not by fear but by a *calling* to penetrate and infiltrate the Muslim world by being salt and light among their own people.

A Christian couple from Egypt was visiting the USA in 2012. They have the means and the ability to emigrate to America, and they have Green Cards, as well. I asked them about the date of their move to the States since the situation in Egypt was deteriorating. Their response was astounding. They said that they decided to shred their Green Cards because they are *called* to Egypt and they *do not want to miss out on what God is doing* among Muslims, in spite of the bleak future for Christendom. It seems that the gospel, like yeast, is penetrating the Muslim society in Egypt, and God's people in all denominations are becoming united in an unprecedented manner.

It will be counterproductive on our part, as Christians in the West, to try to *control* the movement of the Holy Spirit as the gospel penetrates Muslim communities. Perhaps we should watch and pray for those *true* insiders who desire to transform the Muslim world from within—that they would serve Him wholeheartedly, living a transformed life and proclaiming the gospel without fear. We hope and pray that the gospel would penetrate the Muslim society in Egypt and other parts of the Muslim world in a way similar to how it penetrated the Roman Empire in the first three centuries.

Respectfully Submitted,
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Rocky Mountain Presbytery

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APPENDIX V

Recommended Readings

- Brother Andrew and Al Janssen. *Light Force: A stirring account of the church caught in the Middle East crossfire*. ISBN 0-8007-1872-0
- Gilchrist, John. *The Qur'an, The Scripture of Islam*. South Africa: Mercsa, ISBN 0-9583905-2-5. <http://answering-islam.org.uk/Gilchrist/#qbs>
- Kuhn, Mike. *Fresh Vision for the Muslim World*. Authentic 2009. ISBN 13: 978-1-60657-019-7
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Attachment 1: The C1 - C6 Scale

The C1–C6 Scale was developed by Johan Travis as a descriptive tool to show the various expressions of the Christ-centered communities.¹⁵⁶

C1	C2	C3	C4	C5	C6
Traditional church using a language different from the mother tongue of the local Muslim community	Traditional church using the mother tongue of the local Muslim community	Contextualized Christ-centered community using the mother tongue and some non-Muslim local cultural forms	Contextualized Christ-centered community using the mother tongue and biblically acceptable socio-religious	Community of Muslims who follow Jesus yet remain culturally and officially Muslim	Secret or underground Muslim followers of Jesus with little or no community

C1-C6 Continuum: Six Types of Christ-Centered Communities in Muslim World

Attachment 2: The Journey of a Muslim background believer

If you are interested in reading the *confidential* journey of a MBB known to two men on the committee, please send an email to nabeel@nabeeljabbour.com and he will send you a PDF on the condition that it will not be forwarded or blogged because it is CONFIDENTIAL. Furthermore this document will be sent only to those who have carefully read this report.

¹⁵⁶John Travis and Anna Travis 2005 "Appropriate Approaches in Muslim Contexts" in *Appropriate Christianity*. Pasadena, CA: William Carey Library.

Attachment 3: “What do you think of Muhammad?”

A certain missionary in a Muslim country often gets asked the question, “What do you think of Muhammad?” His response:

“You know that Muhammad is not my prophet; he is your prophet. Although my beliefs about him are not like yours, I do respect him. Politically, he was a reformer, a statesman, and a national leader. Religiously, he warned people against idolatry and called them to worship one God. He also said many positive things about my Lord Jesus Christ. I believe each of these reasons makes him worthy of my respect.”

Attachment 4: Allah and Isa

Are Yahweh and Allah the same God? The Committee Report addresses this issue in a comprehensive and scholarly fashion. Here I would like to address it very briefly and pragmatically as an Arab Christian and with a reference to the word Isa for Jesus which the Committee Report does not address.

Yahweh is the God of Abraham, Isaac and Jacob and the Father of our Lord Jesus Christ. Allah is the Arabic word for God. It literally means “The God,” while the word *ilaah* in Arabic means “a god.” *Dios* is the Spanish word for God, and *Allah* is the Arabic word for God. Bibles in Arabic in all translations are full of the word *Allah*.

There is only one God, and He is Yahweh, the Father of the Lord Jesus Christ. It is the tendency of all human beings to bring down, as it were, that almighty God and to place Him in our little boxes. Those little gods that we tend to create are not the Almighty God. The Jews at the time of Jeremiah did it, although they gave him the name Yahweh. The Pharisees at the time of Jesus did the same thing, and they called him Yahweh. Yahweh, the Father of our Lord Jesus Christ, cannot be placed into a box.

Are Allah of the Arab Christians and Yahweh the same God? Yes, when we do not have a veil over our eyes and when we do not bring Him down to become our servant who is supposed to answer our prayers and do what we think He should do. Whenever I impose upon God my projection of Him, the image I create is no longer Yahweh, the Father of the Lord Jesus Christ.

Are Allah of Muslims and Yahweh the same God? Yes, when the veil is lifted from their eyes and Muslims see Him as the Father of the Lord Jesus Christ. Fine-tuning to see Yahweh as He truly is takes place through Christ.¹⁵⁷ Christ is the visible image of the invisible God.

There is only one Yahweh, yet all people in all religions project their image of what He is like and assume that they are worshipping that Yahweh when in reality they are worshipping their own creations.

¹⁵⁷ Colossians 1:15

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The Allah or God in Islam has 99 attributes, and we would agree with most of them. But the huge missing names are “Father of the Lord Jesus Christ” and “our heavenly Father.” Are there similarities between our God and their God? Yes, there are similarities, but there is a huge difference. Muslims are trying to connect with and worship the only true God, but there is a veil over their eyes, and the only way it can be removed is through Christ.

Arab Christians call Jesus Yasou’, while the Qur’an use the name Isa for Jesus. What is the background and why the difference? Imagine if someone came behind Jesus and His disciples and called out to Him using his English name “Jesus.” Would He have responded? Would he have recognized his English or Spanish names? His name was Yashou’ in Hebrew and Aramaic.

A pivotal moment in history is recorded in John 12:20–24. “Now there were some Greeks among those who went up to worship at the Feast. They came to Philip, who was from Bethsaida in Galilee, with a request. ‘Sir,’ they said, ‘we would like to see Jesus.’ Philip went to tell Andrew; Andrew and Philip in turn told Jesus. Jesus replied, ‘The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.’”

It appears a bit strange that Jesus started talking about His coming suffering and crucifixion upon hearing the news that Greeks want to see Him. What is the connection? It seems that until the crucifixion and the resurrection, He was Yashou’ because He came to the lost sheep of Israel. But after the resurrection, He became not only the Savior of Israel but also the Savior of the world. To the Greeks He became Yisus, to the Jews He continued to be Yashou’. To the Muslims He became Isa, and to the Japanese He became He-soos.

In the Arabic Bibles the name for Jesus is Yasou’, and it came from His Hebrew name Yashou’. The only difference is an ssss sound in the middle rather than an shshsh sound. When the Qur’an was being written down in Arabic, Al-Masih (The Christ) for Christ was the same in the Qur’an and the Arabic Bible. When it came to the name Jesus, it was translated from Yesus to Isa in the Qur’an, which is derived from the Greek and Syriac languages rather than Hebrew. The same applied to names of Old Testament prophets in the Qur’an. The prophet Jonah is called Yonah in Hebrew and Yunas in the Greek Septuagint and Yunis in the Qur’an. The name of Elijah appears in the Qur’an as Ilyas¹⁵⁸ or Ilyasin,¹⁵⁹ which have no connection to the original Hebrew but to the Greek Syriac translations.¹⁶⁰

¹⁵⁸ Surah 6:85; 37:23.

¹⁵⁹ Surah 37:130

¹⁶⁰ Gilchrist, John. The Qur’an, the Scriptures of Islam page 78.

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APPENDIX W

OVERTURES TO THE 41st GENERAL ASSEMBLY

(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 Pacific Northwest Presbytery (to AC, CCB)
“Amend *RAO* Article One (Organization of a GA Meeting) by adding a new final paragraph to set a combined special order for six items at each GA”

Be it resolved that the following paragraph be added to *RAO* Article One.

1-6. A special order shall be set for immediately after reconvening on the second morning of GA (usually Thursday) to begin considering the business listed below. Items can be considered in any sequence within the special order, and sequence is set when the docket is proposed and adopted. But no other business will be conducted until these are completed (unless Rules are suspended per *RAO* 20).

- Voting on *BCO* amendments previously approved by Presbyteries
- Report of Standing Judicial Commission
- Report of Nominating Committee
- Report of Committee on Review of Presbytery Records
- Report of Overtures Committee
- Report of any Ad-Interim Committee (if containing recommendations)

Rationale:

1. It would be prudent to handle these six items together when the most Commissioners could be present, and to consider them sequentially rather than at different times over the course of the week. While the specific sequence of the six items shown above has merit, there might be reasons for other sequences at different GAs, so the final sequence within the special order will be recommended by the Stated Clerk and approved by GA when each year’s docket is adopted.
2. Below is an example of such a docket, providing 14 hours for business (over 2 days) arranged in four, 3.5-hour blocks before and after lunch on

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Wednesday and Thursday. The 10 Informational Reports take 2.5 hours (15 min allowed each per *RAO 12-2*) and reports from 10 Committees of Commissioners also usually take about 2.5 hours and these can be docketed in any order on Wednesday. Thursday's special order items are shown in italics and can be arranged in any order within the section.

Wednesday

Thursday

8:00	Seminars		
9:00	Clerk's report & fraternal delegates	9:00	<i>Vote on BCO amendments</i>
10:00	Informational Reports (10 x 15 min)	10:00	<i>SJC</i>
		10:30	<i>Nominating Committee</i>
		11:00	<i>Review of Presbytery Records</i>
		12:00	<i>Overtures Committee</i>
12:30	Lunch	12:30	Lunch
2:00	Comm of Commissioners Reports (10 x 15 min)	2:00	<i>Overtures Committee (cont'd)</i>
4:30	Theological Examining Committee	4:30	<i>Ad Interim Comm recommendations</i>
4:45	Committee on Constitutional Business		
5:00	Cooperative Ministries Committee	5:00	unfinished business from Wednesday
5:15	open		
5:30	Dinner	5:30	Dinner
7:30	Worship	7:30	Worship

3. The Louisville GA had the lowest commissioner attendance in five years (1,075). For the past five GAs only 25% of commissioners have been ruling elders. And on average, less than 1/2 of our PCA churches send any commissioner to GA (TE or RE). Some of this may stem from REs unable to take a week off from work or take vacation to attend GA. This revision could result in more churches able to send commissioners and more REs able to attend GA, at least for the special order and important business and votes on Thursday. It may also increase TE attendance.
4. In addition, there were two important and divided votes at the Louisville GA during which 23% of the registered commissioners were evidently off the floor. Adopting this overture and setting these six important items together as a special order should ensure fuller participation.
5. *RAO 8-4.j* already sets a special order for the Nominating Committee report: "*The time for the election shall be docketed as a special order.*"

But *RAO* does not actually specify anything else about the order of the GA docket. *RAO* 3-2.m simply says: “*Under the supervision of the Administrative Committee of General Assembly, [the Clerk] shall propose the docket of the General Assembly . . .*”

6. Any unfinished business from Wednesday, or any additional business, could be completed Thursday afternoon after the special order items, or Thursday evening, or Friday morning. If any urgent business arises during the Thursday special order, the GA could consider suspending the rules to consider it (by a two-thirds vote of those voting, which must also be a majority of the total enrollment of commissioners, per *RAO* 20).
7. This arrangement would allow the Overtures Committee to meet most of Wednesday (in any year when it might be necessary) without the members missing any of the important Thursday votes. (Note: While it has been our common practice, the *RAO* does not stipulate GA must begin on Tuesday night and adjourn at Friday noon. It does not mention days.)
8. There are not usually any votes during SJC report. However, in the event there's a minority report on any case, it would be important for the report and vote to occur during a special order.
9. Seminars could still be scheduled for Tuesday afternoon and early Wednesday morning.
10. Average attendance at the last 5 GAs has been 1,167. If this revision results in a 10% increase in Commissioner registrations, it would be about \$40,000 in additional registration fees.
11. Since this Overture could affect the docket at the Greenville GA, if the Overtures Committee (or Administrative Committee) votes in favor of recommending approval, we request OC (or Administrative Committee) to present its recommendation when the Greenville docket is considered for adoption so this change (if adopted) could apply to the Greenville GA. Usually, the docket is approved on Tuesday evening after the Moderator election.
12. This overture was filed as early as possible to give the GA Administrative Committee and the Cooperative Ministries Committee opportunity to review and comment, if they wished. After receiving feedback, our Presbytery is willing to consider revising and resubmitting prior to the 2013 overtures deadline.

*Adopted by Pacific Northwest Presbytery at its stated meeting,
October 5, 2012*

Attested by /s/ RE Howard Donahoe, stated clerk

OVERTURE 2 from North Texas (to CCB [RAO 8-2.b3],
“Amend *BCO* 5-1, 5-2, 5-9; and MNA [RAO 14-1], OC [RAO 11-5])
Add New Sections 5-11, 5-12 Regarding Mission Churches”

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 41st 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-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 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

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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.]

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

OVERTURE 3 from North Texas Presbytery (to CCB [RAO 8-2.b3];
“Amend BCO 8-6 Regarding MNA [RAO 14-1]; OC [RAO 11-5])
Commissioning an Evangelist”

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 41st 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~~

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~~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 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

OVERTURE 4 from Suncoast Florida Presbytery (to CCB, OC)
“Amend *BCO* 32 by Adding Section 32-21 Defining Supporting Reasons for a Complaint or Appeal”

Whereas, some complainants and appellants have submitted lengthy documents to higher courts on the premise of “reasons therefor” citing matters not considered by lower court(s), and

Whereas, such lengthy submissions unnecessarily complicate and protract the higher courts’ deliberations and administration of justice in such cases,

Whereas, the “Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, record of the testimony, as defined by *BCO* 35-7, and all such acts, orders, and decisions of the court relating to the case, as either party may desire, and also the judgment” (*BCO* 32-18) giving both parties ample opportunity on the level of the court of original jurisdiction level to include items relevant to the case, and

Whereas, when a complaint is carried to a higher court or an appeal taken to a higher court, the higher court does not consider the case de novo, or an amended case, but decides only the case that was brought forward from the lower court, and,

Whereas, appellants have the right to ask for a new trial in the event new evidence is discovered after a trial (*BCO* 35-14), and

Whereas, higher courts shall not take into consideration of an appeal or complaint anything not contained in the Record of the Case (*BCO* 32-18), unless new evidence comes to light in an appeal and both parties consent to admit the new evidence and agree to proceed with the case (*BCO* 42-5), and

Whereas, the proper procedure for complainants, respondents, appellants, and appellees to seek revisions to the Record of the Case is through an orderly procedure of requesting changes to the Record of the Case, which is to be decided by the higher court (see *BCO* 42-5 regarding an appeal and *Operating Manual of the Standing Judicial Commission [OMSJC]* 7.4 regarding both appeals and complaints), and

Whereas, *BCO* 14-7 states that judicial decisions of the General Assembly “may be appealed to in subsequent similar cases as to any principle which may have been decided” (see *BCO* 3-5 and 6 and *WCF* 31:3), thus making the citation of the entire Record of the Case of previous cases unnecessary in an appeal or complaint of cases newly filed with a higher court.

Therefore, be it resolved that Suncoast Florida Presbytery overtures the Forty-first General Assembly of the Presbyterian Church in America to amend *The Book of Church Order* by adding a new section 32-21, to wit,

32-21. The “reasons therefor” in a complaint or appeal filed with a higher court (*BCO* 32-18) shall be limited to evidence, documents, and exhibits presented to the lower courts for its consideration of a case or arguments based on such evidence, documents, and exhibits.

Adopted by Suncoast Florida Presbytery at its stated meeting, January 11, 2013

Attested by /s/ TE Jonathan M. Loerop, stated clerk

OVERTURE 5 from Suncoast Florida Presbytery (to CCB, OC)
“Amend *BCO* 42 by Adding 42-13 to Define Terms Used in Chapter 42”

Whereas, some appellants have submitted lengthy documents to higher courts on the premise of “supporting reasons” (*BCO* 42-4), “reasons

therefor” (*BCO* 42-5), and “any papers bearing on the case” (*BCO* 42-5; 42-6), citing matters not considered by lower court(s), and

Whereas, such lengthy submitted documents unduly complicate and protract deliberations and the administration of justice by higher courts in such cases, and

Whereas, the “Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, record of the testimony, as defined by *BCO* 35-7, and all such acts, orders, and decisions of the court relating to the case, as either party may desire, and also the judgment” (*BCO* 32-18; see also *BCO* 42-5), giving both parties ample opportunity on the court-of-first-resort level to include items relevant to the case, and

Whereas, *BCO* 42-3 states an exemplary but not exhaustive list of grounds for an appeal, and

Whereas, when an appeal is made to a higher court, the higher court does not consider the case de novo, or an amended case, but decides only the case that was appealed from the lower court by the convicted party, unless new evidence comes to light and both parties consent to admit the new evidence and agree to proceed with the case (*BCO* 42-5), and

Whereas, the higher courts may not take into consideration anything not contained in the Record of the Case (*BCO* 32-18), and

Whereas, *BCO* 42-5 requires that “the higher court shall not admit or consider anything not found in this ‘Record’ without the consent of the parties in the case” and

Whereas, the proper procedure for appellants or appellees to secure revisions to the Record of the Case is through an orderly procedure of requesting changes to the Record of the Case, which is to be decided by the higher court (*BCO* 42-5; *Operating Manual of the Standing Judicial Commission* [OMSJC] 7.4), and

Whereas, appellants have the right to ask for a new trial if new evidence is discovered after a trial (*BCO* 35-14), and

Whereas, *BCO* 14-7 states that judicial decisions of the General Assembly “may be appealed to in subsequent similar cases as to any principle which may have been decided” (See *BCO* 3-5 and 6 and *WCF* 31:3), thus making the citation of the entire Record of the Case of previous cases unnecessary in an appeal of a newly filed case;

Therefore, be it resolved that Suncoast Florida Presbytery overtures the Forty-first General Assembly of the Presbyterian Church in America to amend *The Book of Church Order* by adding a new section 42-13, to wit,

[Underlining indicates new wording.]

42-13. Definition of terms used in Chapter 42:

- a. “Supporting reasons” in BCO 42-4 shall be limited to evidence, documents, and exhibits presented to the lower courts for their consideration of the particular case being appealed or arguments based on such evidence, documents, and exhibits.
- b. “Reasons therefor” in BCO 42-5 shall be limited to evidence, documents, and exhibits presented to the lower courts for their consideration of the case being appealed or arguments based on such evidence, documents, and exhibits.
- c. “Any papers bearing on the case” in BCO 42-5 shall be limited to evidence, documents, and exhibits accepted as relevant by the lower courts in their consideration of the particular case being appealed and also revisions to the Record of the Case as determined by the higher court through orderly procedure.

*Adopted by Suncoast Florida Presbytery at its stated meeting, January 11, 2013
Attested by /s/ TE Jonathan M. Loerop, stated clerk*

OVERTURE 6 from Suncoast Florida Presbytery (to CCB, OC)
“Amend *BCO* 43 by Adding 43-11 to Define Certain Terms Used
in Chapter 43”

Whereas, some complainants have submitted lengthy documents to higher courts on the premise of “supporting reasons” (*BCO* 43-2; 43-3; 43-6), and “all papers bearing on the complaint” (*BCO* 43-6; 43-9), citing matters not considered by the lower court(s); and

Whereas, such lengthy submitted documents unduly complicate and protract deliberations and the administration of justice by higher courts in such cases; and

Whereas, it is the responsibility of the clerk of the lower court (not the complainant) to compile and submit the Record of the Case to the higher court and to include “a copy of all its proceedings in connection with the complaint including the notice of complaint and supporting reasons, the

response of the lower court, if any, and any papers bearing on the complaint” (*BCO* 43-6; see also 32-18; 10-4); and

Whereas, the proper procedure for complainants and respondents to secure revisions to the Record of the Case is through an orderly procedure of requesting changes to the Record of the Case, which is to be decided by the higher court (*Operating Manual of the Standing Judicial Commission [OMSJC]* 7.4); and

Whereas, *BCO* 43-9 states regarding the hearing of a complaint by a higher court, “At the hearing, after all papers bearing on the complaint have been read . . .” and it is within the purview of the higher court, applying the Constitution to the case, to determine the papers that bear upon the complaint; and

Whereas, when a complaint is made to a higher court, the higher court does not consider the complaint de novo, or an amended complaint, but decides only the complaint that was brought forward from the lower court; and

Whereas, the higher courts may not take into consideration anything not contained in the Record of the Case (*BCO* 32-18); and

Whereas *BCO* 43-6 deals with the Record of the Case as sent from the lower court and *BCO* 43-9 deals with the Record of the Case as it is considered by a higher court; and

Whereas, *BCO* 14-7 states that judicial decisions of the General Assembly “may be appealed to in subsequent similar cases as to any principle which may have been decided” (See *BCO* 3-5 and 6 and *WCF* 31:3), thus making the citation of the entire Record of the Case of previous cases unnecessary in carrying forward a complaint to a higher court;

Therefore, be it resolved that Suncoast Florida Presbytery overtures the Forty-first General Assembly to amend *The Book of Church Order*, Chapter 43 by adding a new section 43-11, to wit:

[Underlining indicates new wording.]

43-11 Definition of certain terms used in Chapter 43:

- a. “Supporting reasons” in *BCO* 43-2, 43-3, and 43-6 shall be limited to evidence, documents, and exhibits presented to the lower courts for their consideration of the particular case against which complaint is being carried forward or arguments based on such evidence, documents, and exhibits.
- b. “Papers bearing on the complaint” in *BCO* 43-6 shall be limited to evidence, documents, and exhibits

- accepted as relevant by the lower courts in their consideration of the particular case against which complaint is being carried forward to a higher court.
- c. “Papers bearing on the complaint” in 43-9 shall be limited to evidence, documents, and exhibits accepted as relevant by the lower courts in their consideration of the particular case against which complaint is being carried forward to a higher court and also revisions to the Record of the Case as determined by the higher court through orderly procedure.

Adopted by Suncoast Florida Presbytery at its stated meeting, January 11, 2013
Attested by /s/ TE Jonathan M. Loerop, stated clerk

OVERTURE 7 from North Texas Presbytery (to OC, AC [RAO 9-2; 11-11])
“Establish Study Committee on Sabbath Issue in Westminster Standards”

Whereas, *The Westminster Confession of Faith (WCF) XXI.VIII* states that we are to (“...observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations...”); and

Whereas, a large number of officers ordained in the PCA take stated differences to the requirements for keeping the Sabbath or Lord’s Day as set forth in *WCF XXI.VIII*, *WLC Q&A 117* and *119*, and *WSC Q&A 60* and *61*, with particular focus on the prohibition of any recreation on that day; and

Whereas, those differences are commonly allowed; and

Whereas, having taken and having been allowed those differences, the officer is permitted to teach his view of “keeping the Sabbath,” and his personal practices almost always put him at odds with the Confessional Standards; and

Whereas, such a situation both widely confuses biblical teaching of “keeping the Sabbath” and is a cause of continuing debates on a candidate-by-candidate basis, which tend to be unprofitable for the courts of the Church:

Be it therefore resolved that the North Texas Presbytery overtures the Forty-First General Assembly of the Presbyterian Church in America to appoint a study committee to examine this issue and consider whether there are necessary amendments to the appropriate items in the Westminster Standards that are true to the Scriptures, not unduly restrictive nor overly permissive, and are agreeable to men of sound faith and good conscience.

And be it further resolved that the budget for the study committee be set at \$15,000/year and that funds be derived from gifts to the AC designated for that purpose. North Texas Presbytery will provide \$2,000 in funding for the study committee.

Adopted by North Texas Presbytery at its stated meeting, February 2, 2013

Attested by /s/ TE David Frierson, stated clerk

OVERTURE 8 from James River Presbytery (to: CCB, OC)
“Amend *BCO* 21-5, Question 2, Regarding Change of Views”

Whereas the Presbyterian Church in America has been established, requiring “Good Faith” subscription with the goal of cultivating transparency and honesty among its ruling and teaching elders (*BCO* 21-4.e: “While our Constitution does not require the candidate’s affirmation of every statement and/or proposition of doctrine in our *Confession of Faith* and *Catechisms*, . . .”), and

Whereas *The Book of Church Order (BCO)* asserts that with regard to candidate examination that determination of orthodoxy is given to the Presbytery (“it is *the right and responsibility of the Presbytery to determine* [emphasis added] if the candidate is out of accord with any of the fundamentals of these doctrinal standards and, as a consequence, may not be able in good faith sincerely to receive and adopt the *Confession of Faith* and *Catechisms* of this Church as containing the system of doctrine taught in the Holy Scriptures . . .” 21-4.e), and

Whereas it further instructs candidates for ordination to state their differences with the Westminster Standards, leaving determination of the acceptability of those differences in the hands of the Presbytery (“ . . . in examining a candidate for ordination, the Presbytery shall inquire not only into the candidate’s knowledge and views in the areas specified above, but also shall require the candidate to state the specific instances in which he may differ with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions. 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.” 21.4.f), and

Whereas ambiguity is introduced when, in the vows of ordination, the ruling or teaching elder vows that, upon change of views, he will report only “if at any time you find yourself out of accord with any of the fundamentals

of this system of doctrine” (21-5, question 2; similarly 24-6, question 2 with regard to ruling elders and their Session), the ambiguity arising because the Presbytery is no longer the determining body of what is acceptable or “in accord” with the fundamentals of our system of doctrine, and this requires a teaching or ruling elder not to report unless he has basically determined himself to be apostate, and

Whereas the consequence of this ambiguity leads to a lack of transparency among presbyters regarding theological positions, and

Whereas aberrant theological views could be held by members of Presbytery who determine in their own minds that the views “do not strike at the fundamentals of the system of doctrine” but are unexamined and unapproved (or rejected) by the fellow brothers of the Presbytery, striking at the purity and potentially the peace of the church, and

Whereas, instead of acknowledged and accepted differences being able to exist between the brethren, suspicion may arise among the brethren due to a lack of transparency,

Therefore be it resolved that James River Presbytery overture the General Assembly of the Presbyterian Church in America to amend the *BCO* in the following manner:

1) Amend 21-5, question 2, as follows:

2. **Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you ~~find yourself out of accord with any of the fundamentals of this system of doctrine,~~ determine that you differ with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions, you will on your own initiative, make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow, so that they might determine the acceptability of your exception(s)?**

So that the amended version will read:

2. **Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church, as containing the system of doctrine taught in the**

Holy Scriptures; and do you further promise that if at any time you determine that you differ with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions, you will on your own initiative, make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow, so that they might determine- the acceptability of your exception(s)?

- 2) Add 21-12. “If a Teaching Elder changes his views from those previously presented to his presbytery in regard to any difference he may have with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions, he shall report the change to his Presbytery, submitting to the court’s judgment of whether or not his declared difference is out of accord with any fundamental of our system of doctrine or is hostile to the system or strikes at the vitals of religion.

Adopted by James River Presbytery at its stated meeting, January 21, 2013
Attested by /s/ RE Jeremy L. Pryor, stated clerk

OVERTURE 9 from James River Presbytery (to MNA)
“Form Tidewater Presbytery”

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, a presbytery that has greater concentration within a specific geographic region may and should lead to a greater emphasis on church planting within that region; 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 Guidelines for Dividing Presbyteries, as adopted by the 26th General Assembly of the Presbyterian Church in America, attached hereto as Exhibit A (the “Guidelines”), 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 Lord has greatly blessed the working of James River Presbytery giving us a total of thirty four churches (organized and mission churches) within the bounds of our Presbytery, and

Whereas, the Guidelines encourage Presbyteries with over 30 churches to “consider whether subdivision would lead to more effective ministry”; and

Whereas, the James River Presbytery (JRP) has the potential to divide into two or more presbyteries that would meet the Guidelines of having “a minimum of 10 churches” (#2), “a total communicant membership of at least 1000” (#3) and “at least 3 churches each having a membership of at least 125 communicant members (#6);

Now therefore be it resolved, that JRP overture the 41st General Assembly to divide JRP and form Virginia Tidewater Presbytery, effective January 1, 2014, to include all mission works and churches of James River Presbytery located in the Eastern counties and cities of the Commonwealth of Virginia and in the state of North Carolina, including: (from Virginia) Surry, Southampton, James City, York, Gloucester, Mathews, Isle of Wight, and the cities located within and between these counties and the Atlantic Ocean, including Williamsburg, Suffolk, Chesapeake, Newport News, Norfolk, and Virginia Beach; and (from North Carolina) the counties of Currituck, Camden, Perquimans, Pasquotank, Chowan, Gates, Hertford, Bertie and the area of Dare County east of Croatan Sound and North of Oregon Inlet (see Exhibit B attached hereto for new JRP and Virginia Tidewater boundaries).

Exhibit A- Guidelines for Dividing Presbyteries (Approved by the 26th General Assembly) (M26GA, 26-44, p. 180)

As presbyteries grow in the number of congregations and membership they include, there may come a time at which division of the presbytery may be helpful. Presbyteries should take care that they do not divide prematurely, causing one or more of the resulting presbyteries to lack the resources necessary for their future growth. On the other hand, a presbytery may become so large that it cannot give adequate attention to the needs of the churches and ministers within its membership, and may find even its efforts at church planting and other growth in ministry difficult.

The 16th General Assembly (1988) established guidelines for the division of presbyteries presented below unchanged. These guidelines are sufficient in addressing most options.

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Special care should be taken to ensure that the division of a presbytery is not made in haste or without adequate consideration of the needs of all parties involved. Therefore, at the very earliest stages of discussion of a possible division, those initiating the discussion: (a) should take care to ensure that all churches and teaching elders (including missionaries and other out of bounds members) who will possibly be affected are fully informed of the discussion as early as possible; (b) should communicate with the stated clerk of the presbytery, who in turn should communicate with the entire presbytery; (c) should be encouraged to contact General Assembly Mission to North America and the General Assembly Stated Clerk very early in the process as well, for any assistance they may be able to offer in making a smooth transition and in giving advice that may be helpful to the planning process; and (d) should target the first meeting of a presbytery in the summer or fall of the year so that they may be able to fully participate in the nominating process of General Assembly without undue delay

(Following are Guidelines taken from the *MI6GA* 1988, p.143, 16-63, III, 16-17)

- (1) A presbytery should have a radius of 2-½ hours maximum driving distance.
- (2) A presbytery should have a minimum of 10 churches.
- (3) A presbytery should have a total communicant membership of at least 1000.
- (4) Presbytery boundaries should not partition metropolitan areas.
- (5) A presbytery should have regional cohesiveness.
- (6) A presbytery should have at least 3 churches each having a membership of at least 125 communicant members.
- (7) Presbytery boundaries should be such that its member churches have a potential for shared ministries.
- (8) Presbytery boundaries should be such that its member churches have a common commitment to the region within the boundaries and sense their shared responsibility to cover the region with the Gospel.
- (9) When a presbytery reaches 30 churches, it should consider whether subdivision would lead to more effective ministry.

Reasons:

- (i) It is often to the advantage of very large presbyteries to subdivide for more efficient oversight and closer cooperation.
- (ii) Additional presbyteries are urgently needed in most of the United States, other than the South, and in Canada in order to make the Presbyterian system of government operate efficiently. A presbytery in an area where the PCA is not particularly strong could be viable with as few as ten churches, and even with less. (The first presbytery in this land had but seven.)

(10) A presbytery should limit its boundaries to that geographic area for which it is able to take meaningful responsibility for evangelism and church development.

Reasons: M12GA, 12-67, III, 8

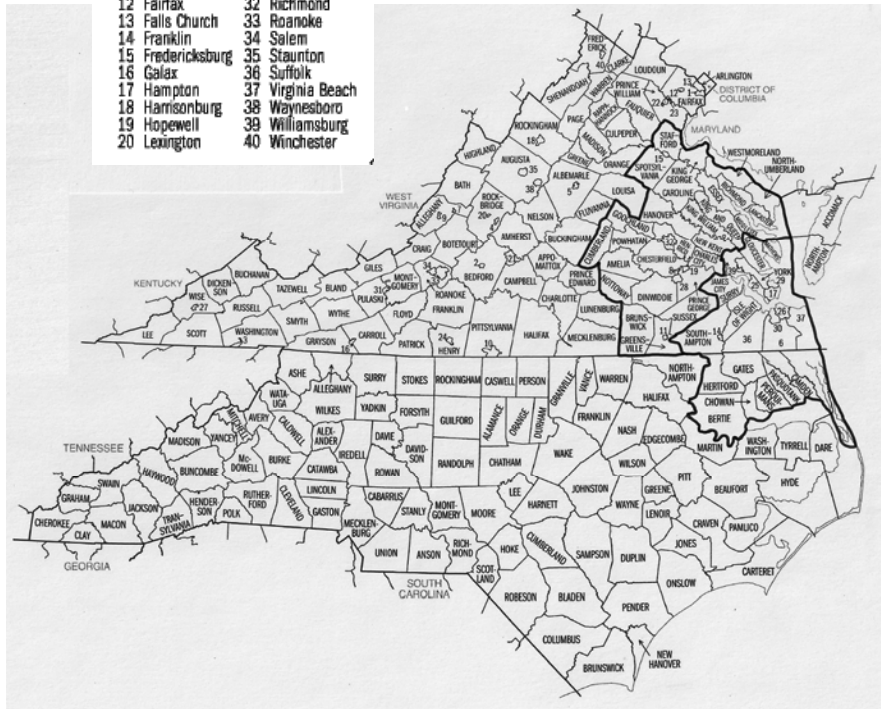
(11) We acknowledge the existence of language presbyteries.

(12) We recognize the “ideal nature of guidelines such as these and understand that several existing presbyteries do not presently meet all of them.”

Approved by the MNA Committee, Oct 97

Exhibit B – Map of Proposed Presbytery Division

INDEPENDENT CITIES	
1 Alexandria	21 Lynchburg
2 Bedford	22 Manassas
3 Bristol	23 Manassas Park
4 Buena Vista	24 Martinsville
5 Charlottesville	25 Newport News
6 Chesapeake	26 Norfolk
7 Clifton Forge	27 Norton
8 Colonial Heights	28 Petersburg
9 Covington	29 Poquoson
10 Danville	30 Portsmouth
11 Emporia	31 Radford
12 Fairfax	32 Richmond
13 Falls Church	33 Roanoke
14 Franklin	34 Salem
15 Fredericksburg	35 Staunton
16 Galax	36 Suffolk
17 Hampton	37 Virginia Beach
18 Harrisonburg	38 Waynesboro
19 Hopewell	39 Williamsburg
20 Lexington	40 Winchester



OVERTURE 10 from Westminster Presbytery
 “Amend *BCO* 37-4”

(to CCB, OC)

[NOTE: Proposed amendment to *BCO* 37-4 is indicated by bold font and underlining. Underlining (regular font) indicates changes made to the overture as originally submitted to the 40th General Assembly and returned to the presbytery without prejudice.]

- Whereas**, the exercise of church discipline is essential to exalt the glory of God, maintain testimony of the Lord’s Church, and reclaim sinners; and,
- Whereas**, it is solemn duty of courts of the church to administer the sanctions of church discipline on those under their jurisdiction; and,
- Whereas**, those who are brought to a sense of their guilt and desire to be restored fellowship with the Lord and His people are to be restored with thanksgiving to God for His unmerited favor; and,
- Whereas**, the court of original jurisdiction bears the responsibility of declaring God’s judgments on unrepentant sinners, and with that declaration brings sorrow to the recipient of discipline and the rest of the congregation (I Corinthians 5:1 ff., II Corinthians 1:5 ff); and,
- Whereas**, Matthew 18:15 ff. makes it clear that the sins that invoke the process of church discipline are to be resolved between the parties directly affected by the sin; and,
- Whereas**, the winning of the brother in the early stages of the process results in the restoration of the parties directly affected; and,
- Whereas**, the implication of this and other Scripture is that a person who has been excommunicated by the court of original jurisdiction should be restored by that same court whenever possible; and,
- Whereas**, the responsibility to be restored by the court of original jurisdiction is clearly stated in the Books of Discipline of other Presbyterian Churches in the United States (OPC, ARP, RPCNA); and
- Whereas**, *BCO* 37-7 clearly assumes that the court of original jurisdiction is the court responsible to restore an excommunicated person who has removed to a remote part of the country in the provision that said court may “transmit a certified copy of its proceedings to the Session (or Presbytery) where the delinquent resides, which shall take up the case and proceed with it *as though it had originated with itself*” (emphasis added). The fact that the court of original jurisdiction may, but is not required to, transmit a copy of its proceedings to another court makes it clear that it has jurisdiction. And,
- Whereas**, it is the position of some in our denomination that *any* Session may restore an individual excommunicated by another without reference to the court of original jurisdiction; and,

Whereas, the argument in favor of this interpretation is that the PCA's book of discipline does not explicitly state that the court of original jurisdiction is the court that has the jurisdiction to restore the repentant person; and,

Whereas, this has produced confusion and tension between Sessions and introduced complications into the discipline and restoration process;

Therefore, be it resolved that Westminster Presbytery overture the General Assembly to amend *BCO 37-4* by adding the words "that excommunicated him" after the words "the Session." The sentence would then read "When an excommunicated person shall be so affected with his state as to be brought to repentance, and to desire to be readmitted to the communion of the church, the Session **that excommunicated him**, having obtained sufficient evidence of his sincere repentance, shall proceed to restore him."

Note: *BCO 37-4* deals with the restoration of an excommunicated individual in ordinary circumstances. *BCO 37-7* deals with a situation in which the offender has taken up residence at a great distance from the court of original jurisdiction. Since the proposed amendment only makes explicit what is currently implicit in *37-4*, there is no conflict with *BCO 37-7*. In the case of an offender living at a distance the original session may still send a copy to another session for them to take up the case.

Be it further resolved, that greater care be taken to properly summarize this proposed amendment to *BCO 37-4*.

Grounds:

- When this proposed amendment was presented to the 40th General Assembly the summary stated, "Amend *BCO 37-4* to Require That Only the Session That Imposed an Excommunication May Remove the Excommunication."
- As stated above, that is not the intention of the amendment, nor does the language of the amendment require such an interpretation. It is an amendment to make explicit what is already implicit in *BCO 37-4*.
- The CCB repeated the language of the summary rather than the language of the proposed amendment. The summary statement is in conflict with *BCO 37-7*.
- A more accurate summary would be "To clarify that the court of original jurisdiction imposing excommunication is the court that restores the excommunicated person unless he has removed his residence to a great distance."

Adopted by: Westminster Presbytery at its stated meeting, January 12, 2013

Attested by: /s/ TE Daniel J. Foreman, stated clerk

OVERTURE 11 from Pacific Northwest Presbytery (to AC)
 “Request AC to Study Feasibility of a Largely Paperless General Assembly”

The 41st 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 41st GA requests AC to report to the 42nd 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 obtaining General Assembly approval when circumstances arise wherein the Administrative Committee approves the site, the presbytery (or presbyteries) has/have agreed

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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*

OVERTURE 12 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 20-6 Regarding Terms of Call and add *BCO* Appendix J, Sample Form”

Amend *BCO* 20-6 as follows and add sample form (attached) to *BCO* as Appendix J.

[~~Strike through~~ indicates deletions; underlining indicates additional/changed wording. Note: bold format is used for the entire paragraph in the current *BCO*. Bold does not indicate change.]

20-6. Form of call: The terms of the call shall be approved by the congregation in the following or like form. (See also the sample form in *BCO* Appendix J.)

The _____ Church being on sufficient grounds well satisfied of the ministerial qualifications of you, _____, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. That you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you ~~the sum of~~ a combined salary and housing allowance of \$_____ a year in regular ~~monthly (or quarterly)~~ (semi-monthly, bi-weekly, monthly or quarterly) payments, ~~and~~ In addition to the salary and housing allowance, we will also provide other benefits,

such as, manse (with equity allowance), Social Security allowance, retirement savings, medical insurance, life insurance, long-term disability insurance, leaves of absence, sabbaticals, vacations, moving expenses etc., during the time of your being and continuing the regular pastor of this church.

In testimony whereof we have respectively subscribed our names this ___ day of ___, A.D. ___.

Attest: I, having moderated the congregational meeting which extended a call to _____ for his ministerial services, do certify that the call has been made in all respects according to the rules laid down in the *Book of Church Order*, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

Moderator of the Meeting

Rationale:

1. The current wording in 20-6 is more than 100 years old and could benefit from updating. (It's almost identical to the Form in the *BCO* of 1879.) It is not as complete, current, or helpful as it needs to be. While some things are timeless (like the principle of a congregation ultimately having authority to decide the Terms), the *format* of a Call is not timeless and should reflect contemporary details.
2. In addition to updating the wording in 20-6, it would be helpful to have a Sample Form. This could be done by adding *BCO* Appendix J (attached). Eventually, the Form could be downloadable from the AC and/or RBI websites. With a slight reformat of font size and margins, it could fit on the smaller *BCO* page size. Use of any Sample Form would remain optional for a congregation because *BCO* appendices are not constitutionally binding. The proposed Appendix J is adapted from the PCA "Call Package Guidelines" prepared last year by RBI and could be updated by RBI as necessary.
<http://www.pcarbi.org/wpcontent/uploads/Call%20Package%20Guidelines%202012%20Final.pdf>
3. Last year, the Louisville GA adopted the following recommendation from the Committee of Commissioners on RBI: "And, that the General Assembly exhort Presbyteries and member churches to implement the PCA TE Call Package Guidelines as PCA churches and organizations

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evaluate teaching elder compensation and benefits” (M40GA, p. 52). Revising 20-6 and providing a Sample Form will help churches implement these guidelines.

4. Other denominations provide sample forms for their congregations to consider. For example

PCUSA <http://www.pcusa.org/resource/pastoral-call-form-word-document/>

EPC <http://epc.org/resources/download-epc-forms/>

RCA <http://images.rca.org/docs/leadership/MinisterCallForm.pdf>

Considered by the Pacific Northwest Presbytery at its stated meeting, 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

Attachment to Overture 12

BCO Appendix J - Sample Form for Terms of Call.

Subject to the approval of the _____ Presbytery, the _____ (Session, or Congregation, or Session on behalf of the congregation) of _____ Church in _____ earnestly calls you _____, to undertake the office of _____ in our congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. That you may be free from worldly care and avocations, we hereby promise and oblige ourselves to provide you with the following:

Annual Cash Salary & Housing Allowance, paid _____ (semi-monthly, etc.) \$ _____

The amount/portion dedicated to housing allowance will be determined by the Minister and approved by the Session before employment with the church in this new position and shall be reviewed prior to each fiscal year.

Primary Benefits

Social Security/Medicare Allowance: ____ % of salary + housing \$ _____
 Medical Insurance &/or Medicare Supplement Insurance (specific \$ amount) \$ _____
 Retirement Savings: ____ % of salary + housing \$ _____
 Long Term Disability Insurance: enough to replace ____ % of salary + housing \$ _____
 Life Insurance: amount equal to ____ x (salary + housing) \$ _____
 Equity Allowance if Minister living in a manse \$ _____
 Other _____ \$ _____

Secondary Benefits

Dental Insurance \$ _____
 Vision Insurance \$ _____
 Long Term Care Insurance \$ _____

Temporary Benefits

Relocation expenses reimbursed up to a maximum of: \$ _____
 Other _____

[continued on next page]

APPENDIX W

[Sample Form, continued]

Miscellaneous Paid Leaves per year. (Any specific church policies are described in a separate document.)

Vacation	___ days	Sick Leave	___ days
Educational Leave	___ days	Paternity Leave	___ days
Sabbatical Leave accrual	___ days	Funeral Leave	___ days

[Form continued on next page]

Any reimbursement of reasonable and necessary business expenses shall be in accord with a Session-adopted Accountable Reimbursement Plan, with a maximum amount specified in the annual church budget.

I, having moderated the _____ (Session or Congregational) meeting which extended a call to _____ for his ministerial services, do certify the call has been made in all respects according to the rules in the PCA Book of Church Order and the persons who signed the call were authorized to do so by vote of the _____ (Session or Congregation).

(Check if applicable) ___ Authority to approve these Terms was delegated by the Congregation to the Session at a congregational meeting on _____ (date).

Meeting Moderator (sign) _____ Print name _____

Position _____ Phone or email _____

Date of Meeting _____ Vote: # Yes = _____ # No = _____

Minister-Elect (sign) _____ Print name _____

Send a copy to the Presbytery Clerk.

OVERTURE 13 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 34-8 and 37-6 to Require a Two-thirds Majority Vote to Remove Censure of Deposition If Imposed for Scandalous Conduct”

Amend *BCO* 34-8 and *BCO* 37-6 by adding a final sentence to each section as follows (new sentences indicated by underlining):

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. If the deposition was for scandalous conduct, the removal of censure requires a 2/3 vote of the court inflicting the censure, or by 2/3 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. If the deposition was for scandalous conduct, the removal of censure requires a 2/3 vote of the court inflicting the censure, or by 2/3 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 specific % were stipulated (even if GA decides to amend this Overture increasing it above 2/3).

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 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 2/3 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.

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

OVERTURE 14 from Pacific Northwest Presbytery (to CCB, OC)
 “Amend five *BCO* paragraphs regarding Indefinite Suspension from Office (30-1, 30-3, 36-5, new 36-6, 37-3)”

Rationale – This change would allow indefinite suspension from office without necessarily needing to render a judgment on the nature of the man’s

repentance. This Overture will give the court more flexibility. While the change involves five *BCO* sections, it is not complicated. With these changes, indefinite suspension could be an option even if the man shows some signs of repentance. It does not revise any other censures.

Current *BCO* wording fails to adequately address a common situation – i.e., a man needs to be suspended from office, but as the *BCO* is currently worded, neither definite nor indefinite seem to apply. Currently, if the offender is not impenitent, indefinite would not apply. But definite suspension requires the court to set a date when the suspension will automatically be removed, and often the court is not confident what that date should be. The solution is to allow indefinite suspension even if there are some signs of repentance, and require the court to set a date on which the censure would next be reviewed. Then the difference between definite and indefinite would not hinge on an immediate judgment regarding repentance. Instead, the choice would hinge on whether the court is ready to set an automatic date for restoration (i.e., definite suspension). If not, it will choose indefinite. For example, let us say a minister sins, confesses, and repents (at least to some degree). And say Presbytery judges a censure greater than Admonition is necessary, but the court is not ready to set a specific date when it's certain he will automatically be ready to pastor again (i.e., definite suspension). Current *BCO* wording puts them in a dilemma. The censured officer is, to some degree, “penitent, but not yet ready.” But the court is not sure when he will be ready. Current *BCO* wording does not address that scenario very well. (A similar Overture was filed last year but returned to our Presbytery, without prejudice, for additional work. We believe this approach is better than last year's, which sought to solve the problem by only addressing definite suspension.)

Five Proposed Revisions

Amend 30-1, 30-3, 36-5; Add new 36-6; Amend 37-3

30-1. The censures, which may be inflicted by church courts, are admonition, suspension from the Sacraments, excommunication, suspension from office, and deposition from office. The censures of admonition or definite suspension from office shall be administered to an accused who, upon conviction, satisfies the court as to his repentance and makes such restitution as is appropriate. Such censure concludes the judicial process. The censures of indefinite suspension from the Sacraments or excommunication shall be administered to an accused who, upon conviction, remains impenitent. The censure of indefinite suspension from office can be imposed any time the court determines the offender is not yet ready to be restored

to office. In such a case, the court shall specify the date on which this censure will next be reviewed.

30-3. Suspension from Sacraments is the temporary exclusion from those ordinances, and is indefinite as to its duration. There is no definite suspension from the Sacraments.

Suspension from office is the exclusion of a church officer from his office. This may be definite or indefinite as to its duration. With respect to church officers, suspension from Sacraments shall always be accompanied by indefinite suspension from office. But suspension from office is not always necessarily accompanied with suspension from Sacraments.

Definite suspension from office is administered when the credit of religion, the honor of Christ, and the good of the delinquent demand it, even though the delinquent has given satisfaction to the court.

Indefinite suspension from office is administered when the credit of religion, the honor of Christ, and/or the good of the delinquent demand it, but when the court is not ready to set a date for the removal of censure.

Indefinite suspension from the Sacraments is administered to the impenitent offender until he exhibits signs of repentance, or until by his conduct, the necessity of the greatest censure be made manifest. In the case of indefinite suspension from office imposed due to scandalous conduct, the procedure outlined in *BCO* 34-8 shall be followed.

36-5. *[Note: Two references to office are stricken.]* Indefinite suspension from ~~office~~ or the Sacraments should be administered after the manner prescribed for definite suspension from office, but with added solemnity, that the indefinite suspension may be the means of impressing the mind of the delinquent with a proper sense of his danger. Indefinite suspension should also be administered under the blessing of God of leading him to repentance. When the court has resolved to pass this sentence, the moderator shall address the offending brother to the following purpose:

Whereas, you, _____ (here describe the person as a teaching elder, ruling elder, deacon, or private member of the church), are convicted by sufficient proof (or are guilty by your own confession) of the sin of _____ (here insert the offense), we, the _____ Presbytery (or Church Session), in the name and by the

authority of the Lord Jesus Christ, do now declare you suspended from the Sacraments of the Church (~~and from the exercise of your office~~), until you give satisfactory evidence of repentance.

To this shall be added such advice or admonition as may be judged necessary, and the whole shall be concluded with prayer to almighty God that He would follow this act of discipline with His blessing.

New 36-6. Indefinite suspension from office - When the court has resolved to pass this sentence, the moderator shall address the offending brother to the following purpose:

Whereas, you, _____ (here describe the person as a teaching elder, ruling elder or deacon), are convicted by sufficient proof (or are guilty by your own confession) of the sin of _____, we, the _____ Presbytery (or Church Session), in the name and by the authority of the Lord Jesus Christ, do now declare you suspended from the exercise of your office until the court determines you should to be restored. This suspension will be reevaluated next on _____ (specify date).

To this shall be added such advice or admonition as may be judged necessary, and the whole shall be concluded with prayer to God that He would follow this act of discipline with His blessing.

[Renumber existing 36-6 and 36-7 accordingly].

37-3. When the court shall be satisfied as to the reality of the repentance of ~~an indefinitely suspended offender~~ a person suspended from the Sacraments, and/or satisfied that an indefinitely suspended officer is ready to be restored to office, he shall be admitted to profess his repentance, either in the presence of the court alone or publicly. At this time the offender shall be restored to the Sacraments of the Church, and/or to his office, if such shall be the judgment of the court. The restoration shall be declared to the penitent in the words of the following import:

Whereas, you, _____, have been debarred from the Sacraments of the Church (and/or from the office of teaching elder, or ruling elder, or deacon), but have now manifested such repentance as satisfies the church, we, the _____ Church Session (or

Presbytery), do hereby, in the name and by the authority of the Lord Jesus Christ, absolve you from the said sentence of suspension from the Sacraments (and/or your office) and do restore you to the full communion of the Church (and/or the exercise of your said office, and all the functions thereof).

After which there shall be prayer and thanksgiving.

*Considered by the Pacific Northwest Presbytery at its Stated Meeting, January 25, 2012, referred to a Commission appointed at that meeting, and approved by the Commission on March 15, 2013
Attested by /s/ RE Howard Donahoe, stated clerk*

OVERTURE 15 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *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.”

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.

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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 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.

*Considered by the Pacific Northwest Presbytery at its stated meeting,
January 25, 2012, referred to a Commission appointed at that meeting,
and approved by the Commission on March 15, 2013
Attested by /s/ RE Howard Donahoe, stated clerk*

OVERTURE 16 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 34-1 and 33-1 to Clarify the Prerequisite, and
Provide a More Reasonable Threshold, for the Assumption of
Original Jurisdiction”

Amend *BCO* 34-1 and 33-1 as follows [~~strike through~~ for deletions,
underlining for new wording]:

Chapter 34 - *Special Rules Pertaining to Process Against a Minister
(Teaching Elder)*

34-1. Process against a minister shall be entered before the Presbytery of which he is a member. However, if the Presbytery ~~refuses to act~~ declines to order an indictment in doctrinal cases or cases of public scandal and ~~two~~ at least 5% of the other Presbyteries request the General Assembly to assume original jurisdiction (to first receive and initially hear and determine), the General Assembly shall do so. It would be appropriate for the petitioning Presbyteries to contribute toward the General Assembly’s expenses incurred by the investigation and possible trial.

Chapter 33 - *Special Rules Pertaining to Process Before Sessions*

33-1. Process against all church members, other than ministers of the Gospel, shall be entered before the Session of the church to which such members belong, except in cases of appeal. However, if the Session ~~refuses to act~~ declines to order an indictment in doctrinal cases or instances of public scandal and two other Sessions of churches in the same Presbytery request the Presbytery of which the church is a member to ~~initiate proper or appropriate action in a case of process and thus assume jurisdiction and authority~~ assume original jurisdiction (to first receive and initially hear and determine), the Presbytery shall do so. It would be appropriate for the petitioning Sessions to contribute toward the Presbytery’s expenses incurred by the investigation and possible trial.

Background – This is the same wording as Overture 18 filed last year by our Presbytery. It was referred back to PNW, without prejudice, for further consideration. We believe some judicial decisions during last year make it more likely this will be considered favorably by the Greenville and Houston General Assemblies, and by at least 2/3 of the Presbyteries in the intervening year.

MINUTES OF THE GENERAL ASSEMBLY

Rationale – Five pages of rationale for this proposed change were included with Overture 18 last year. In Overture 18, the suggested threshold was 7%, and it can be found in the *Minutes of the 40th GA*, pages 707-714, and at <https://www.dropbox.com/s/nqqzvgyopm6caa8/Overture%2018.pdf>

Previous Attempts - In 2001, Evangel Presbytery brought a similar overture, but the Dallas GA answered in the negative (*M29GA*, pp. 203-205). The following year, the issue was revisited when 23 Presbyteries each overtured the 2002 GA to increase the petitioning threshold from “two other Presbyteries” to “at least 10% of all the Presbyteries.” The Birmingham GA adopted that overture and sent it to the 64 Presbyteries for vote. While 40 Presbyteries voted in favor of the increase (62%), it was three short of the 2/3 required and was not adopted (*M30GA*, pp. 214-219 & *M31GA*, pp. 51-53). Six years later in 2009, Central Carolina Presbytery overtured the GA again to revise 34-1 and 33-1, but the Overtures Committee recommended against adoption and the Orlando GA declined to adopt the Overture.

With 80 Presbyteries, the 5% threshold would require 4 petitioning Presbyteries. It would increase to 5 Presbyteries once we have 81 and to 6 once we have 101.

*Considered by the Pacific Northwest Presbytery at its stated meeting,
January 25, 2012, referred to a Commission appointed at that meeting,
and approved by that Commission on March 15, 2013
Attested by /s/ RE Howard Donahoe, stated clerk*

OVERTURE 17 from the Presbytery of the Ascension (to CCB, OC)
“Amend *Westminster Confession of Faith* 21-5”

Whereas, the *Westminster Confession of Faith*, chapter 21:5, contains no reference to collections as either an ordinary element of worship or as an occasional element of worship, and

Whereas, this absence is almost certainly due to the establishment and maintenance of the church in seventeenth century England by the civil magistrate, and

Whereas the New Testament teaches that such collections were regular parts of the Christian assemblies under the oversight and direction of the apostles (Acts 2:42, 1 Corinthians 16:1-2); and

Whereas, the almost-uniform practice of our churches is to take a collection during worship; and

Whereas, the one reference to a “tithes” in the *PCA Book of Church Order*:

- 1) is in a non-constitutionally binding section (54-1),
- 2) differs, for substance, with previous Presbyterian deliverances
 -such as the 1854 Assembly’s reference to the tithe as “presumption,”
 -such as the 1933 language of “worthy portion”

1933 (PCUS <i>BCO</i> 336) that this acknowledgement should take the form, in part, of giving <i>a worthy portion</i> of our income	PCA 54-1 that this acknowledgement should take the form, in part, of giving at least <i>a tithe</i> of our income
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Be it therefore resolved, that Presbytery of the Ascension overtures the Forty-first General Assembly of the Presbyterian Church in America to begin the process of amending Westminster Confession of Faith 21:5 by the addition of the italicized words as follows:

The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; collections for the work of the church, as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

And be it further resolved, that a three-part minute explanatory be placed in the minutes, as follows:

The addition of the words “collections for the work of the church” to Westminster Confession of Faith 21:5 by the 41st General Assembly is intended to permit collections to be taken as part of religious worship. These words are not designed, however, to resolve any of the following three matters, which are deliberately left unaddressed and unsettled by this language:

- 1) Whether such collections must be taken during the service itself, or before or after the service;
- 2) What “the work of the church” includes (e.g. diaconal relief of the unchurched);
- 3) What liturgical language may be employed for this element (e.g., “offering,” “collection,” “tithe” et al.).

RATIONALE

Historical Considerations

Due to the Erastian circumstances under which the Westminster Standards were written, the church was established and maintained by the civil magistrate, and funds necessary for the church's work were provided by government taxation. When the American churches dis-established religion by amending the chapter on the civil magistrate in 1787-88, other means were necessary, and were provided for in the various Books of Church Order, such as the PCUS BCO of 1933, which was the primary basis of the PCA BCO. This 1933 book reads as follows:

336. The Holy Scriptures teach that God is the owner of all persons and all things and that we are but stewards of both life and possessions; that God's ownership and our stewardship should be acknowledged; that this acknowledgement should take the form, in part, of giving a worthy portion of our income and other offerings to the work of the Lord through the Church of Jesus Christ, thus worshipping the Lord with our possessions; and that the remainder should be used as becometh Christians.

Such constitutional provisions for collections in worship had appeared before, and by 1933 the practice was common, if not universal. When the PCA was established in 1973, it adopted with several changes the 1933 PCUS constitution as its own, but altered section 336 to replace "a worthy portion of our income" with "at least a tithe of our income" (BCO 54-1). Two difficulties then attended the situation in the PCA.

First, chapter 54 does not enjoy "full constitutional authority" (only chapters 56-58 enjoy such authority within the Directory for Worship). Therefore, there is currently no place within our constitutional standards that permits a collection to be taken as part of Christian worship.

Second, the changes made to section 336 of the 1933 BCO are out of accord with the previous history of Presbyterianism, and therefore are unsatisfactory to many within the PCA. The 19th chapter of the Westminster Confession recognizes a threefold distinction within the Old Testament Law: moral, ceremonial, and civil. "Moral" is the term used to designate those commands in the Mosaic law that are general and permanent, whereas "ceremonial" and "civil" are terms used to designate two portions of the Mosaic law that were specific and temporary (with the exception of those parts of the "civil" law

that may have been of “general equity”). Therefore, Mosaic laws that were inextricably related to the ceremonial law were deemed to have been abrogated, and many people, such as John Owen, judged the tithe to have been such an inextricably ceremonial law:

I shall take leave to say, that it is no safe plea for many to insist on, that tithes are due and divine, as they speak,—that is, by a binding law of God,—now under the gospel....The precise law of tithing is not confirmed in the gospel....it is impossible any one certain rule should be prescribed unto all persons (*Works*, vol. 21, pp. 324, 325).

This was the judgment also of the Old School General Assembly of 1854, which adopted as its own the paper first written for Baltimore Presbytery by Stuart Robinson and Thomas E. Peck. This paper said the following, in part:

So, under the gospel, the point upon which our “free will” is to be exercised is, not as to the giving, but as to the amount. God has not said, “Give me a tenth, or a twentieth, or a hundredth, or a millionth”; and it is presumption for any man to say to another, or for a church court to say to the members under its care, “You must give such and such a proportion.” It is a matter between God and the man’s own conscience. He must “give as God hath prospered him,” and of the measure of his prosperity another man has no right to judge, as he cannot know the condition of his affairs, nor how much has already been given, or is habitually given, under the solemn injunction that “the left hand shall not know what the right hand doeth.” (Reprinted as “Address on Systematic Beneficence,” in Peck’s *Miscellanies*, vol. 1, pp. 130-145)

Since some within the PCA concur with John Owen and with the 1854 General Assembly that the tithe is an inextricable part of the ceremonial law, and that the requirement of a tithe is “presumption,” the solution is not so simple as to grant “full constitutional authority” to BCO 54-1. Indeed, one might respectfully regret that such a change to the historic Presbyterian and Reformed tradition was made without substantive study and deliberation. When the Constitution was presented by the committee to be adopted by the General Assembly, it is doubtful that many even knew that such a change to the 1933 book had been made at this point.

The solution, therefore, is to alter the Confession of Faith itself, making the reception of collections an ordinary element of worship. While the authors of this overture have their own opinions on the three matters to be included

in the Explanatory Minute, we do not wish our opinions to be adopted by the Church until and unless sufficient study produces consensus on those matters. These three minutes explanatory, therefore, are recommended as part of the overture itself, to assure those whose opinions differ from ours that the amendment to the Confession of Faith is not to be construed as settling any of these three matters. Therefore, those Sessions persuaded that “tithes” is an appropriate term to use for collections in New Testament churches are free to do so by the language of this overture. Similarly, those who believe that the diaconal relief of the poor outside of the church is an appropriate part of the “work of the church” are free to practice in accordance with such belief by the language of this overture. And similarly, those who believe that the collection should be taken before or after the formal beginning of worship itself are free to so practice, by the language of this overture.

Biblical Considerations

The vast majority of our churches already take a collection as a regular part of worship, and we therefore assume that they are convinced, biblically, that this is a lawful practice. We concur with their judgment, and cite two texts as sufficient to prove that such a practice is lawful.

First, we cite 1 Corinthians 16:1-2, which is also cited in the paper adopted by the 1854 General Assembly:

Now concerning the collection for the saints (Περὶ δὲ τῆς λογεΐας τῆς εἰς τοὺς ἁγίους): as I directed the churches of Galatia, so you also are to do. On the first day of every week (Greek: “On the first day of the week”), each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting (λογεΐται γίνωνται) when I come.

Note first of all the reference to “the first day of the week,” an expression that only appears in one of two contexts in the New Testament. It appears in the Gospel accounts of the resurrection (Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1), and it appears in accounts of the subsequent gatherings of the saints for what we call “worship” (Acts 20:7, 1 Cor. 16:2). Thus the reference to doing this “on the first day of the week” almost surely is a reference to the gatherings of the saints on that day. And note secondly that this instruction is consistent with Paul’s instructions to the Galatian churches also, suggesting that the practice was not merely local.

Second, we cite Acts 2:42-44:

And they devoted themselves to the apostles' teaching and fellowship (καὶ τῇ κοινωνίᾳ), to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common (καὶ εἶχον ἅπαντα κοινὰ).

We note several things about this text. First, these were not things the church merely happened to do on a particular occasion under the apostles' oversight; these were things they "devoted (προσκαρτεροῦντες) themselves to." This is the same verb that appears again in Acts 6:4, when the apostles deliver responsibility for distributing the church's resources to the deacons, because "we will devote (προσκαρτερήσομεν) ourselves to prayer and to the ministry of the word." Thus the term itself suggests a distinction between the negotiable and the non-negotiable, and perhaps between the regular and the occasional. Second, we note that the English text obscures one important reality, by translating κοινωνία here as "fellowship." Calvin and others take this to be a reference to the collection, both because its root appears again in verse 44, where it clearly refers to having all things "in common" (κοινὰ), and because the root of this term manifestly had this meaning elsewhere:

Rom. 12:13, contributing (κοινωνοῦντες) to the needs of the saints,

Rom. 15:26-27 For Macedonia and Achaia have been pleased to make some contribution (τὴν φιλοξενίαν) for the poor among the saints at Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share (ἐκοινώνησαν) in their spiritual blessings, they ought also to be of service to them in material blessings.

2 Cor. 8:4 begging us earnestly for the favor of taking part in (κοινωνίαν) the relief of the saints

2 Cor. 9:13 ... and the generosity of your contribution (τῆς κοινωνίας) for them and for all others

Phil. 4:15 And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership (ἐκοινώνησεν) with me in giving and receiving, except you only.

Heb. 13:16 Do not neglect to do good and to share (κοινωνίας) what you have...

Referring to Acts 2:42, then, Calvin concluded "No assembly of the Church should be held without the word being preached, prayers being offered, the Lord's supper administered, and alms given" (ICR IV. xvii.44, emphasis ours).

This overture would correct a deficiency in the Westminster standards that was due to the historical circumstances in which they were created, in which the magistrate taxed his citizens, and used part of that taxation to maintain and establish the Christian church. The American churches later discovered the Christian duty and joy of contributing to the work of the church and the relief of the poor, and enshrined this in their constitutional standards, which, by this overture, we would do also.

*Adopted by the Presbytery of the Ascension at its stated meeting, January 26, 2013
Attested by /s/ RE Frederick R. Neikirk, stated clerk*

OVERTURE 18 from the Presbytery of the Ascension (to CCB, OC)
“Amend *BCO* 12-6 by Addition”

Whereas, *Robert’s Rules of Order* requires that a special (or “called” meeting) may only consider items included in the call; and

Whereas, *BCO* 13-12 restricts special/called meetings of Presbytery to considering only the business included in the call (“and no business other than that named in the notice is to be transacted”); and

Whereas, *BCO* 14-3 restricts special/called meetings of General Assembly to considering only the business included in the call (“In the notice the purpose of the meeting is to be stated and no other business is to be transacted”); and

Whereas, *BCO* 20-2 indicates that “public notice of the time, place, and *purpose* of this (congregational) meeting shall be given at least one week prior to the time of the meeting”; and

Whereas, *BCO* 11-3 says that the several church-courts are “one in nature” and “possessed inherently of the same kinds of rights and powers;” and

Whereas, *BCO* does not restrict special/called meetings of Sessions as it does special/called meetings of Presbytery or General Assembly; and

Whereas, this omission could have profoundly unjust and/or imprudent consequences;

Be it therefore resolved that the Presbytery of the Ascension overtures the Forty-first General Assembly of the Presbyterian Church in America to begin the process of amending *BCO* 12-6 by addition, to read (proposed addition underscored):

12-6 The Session shall hold stated meetings at least quarterly. Moreover, the pastor has power to convene the Session when he may judge it requisite; and he shall always convene it when requested to do so by any two of the ruling elders. When there is

no pastor, it may be convened by two ruling elders. The Session shall also convene when directed to do so by the Presbytery. Whenever a special meeting of session shall convene, whether by the call of the pastor, the call of two or more elders, or by the direction of the Presbytery, notice of the items to be considered at the meeting shall be communicated with the call to the meeting, and no business other than that named in the notice is to be transacted.

Rationale:

1. The general wisdom of restricting special meetings to the business indicated in the call is recognized even outside of the church in *Robert's Rules*. For this reason, *BCO* restricts special meetings of congregations, Presbyteries, and General Assembly to considering only the business included in the call. If two elders could call a meeting for a comparatively inconsequential purpose, and if other elders had no zeal in the matter and/or had other, more-pressing concerns, other elders might not attend the meeting, and those present could bring up new business of a profoundly consequential matter and transact such business. Sessions, whose power is "one in nature" with the other church-courts, should exercise that power consistently with those other courts, by considering only matters that are communicated in the call to the special meeting.

The amendment does not, however, restrict Sessions (as it does other meetings of congregations, Presbytery, or General Assembly) to a specific amount of time of notice (e.g. one week's notice), since Session (unlike the other courts) might more likely face emergency matters that need rapid attention. The amendment, therefore, permits Sessions to call special meetings without the time constraints placed upon other courts (or congregational meetings); yet requires that the business to be conducted be included in the call, and restricts the meeting to considering only such business, as is the case with special meetings of other courts of the church. If other parties desire to place time constraints on Sessional called meetings, they will need to draft their own amendment; this amendment intentionally does not do so.

Adopted by the Presbytery of the Ascension at its stated meeting, January 26, 2013
Attested by /s/ RE Frederick R. Neikirk, stated clerk

OVERTURE 19 from Illiana Presbytery (to OC)
“Request for Rehearing of SJC Case 2012-05”

Whereas, *WCF* 31-2 states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience”; and

Whereas, *BCO* 14-6.a grants the General Assembly power to “receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the church; to decide in all controversies respecting doctrine and discipline”; and

Whereas, *BCO* 39-4 states, “The higher court does have the power and obligation of judicial review, which cannot be satisfied by always deferring to the findings of a lower court. Therefore, a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court”; and

Whereas, the issues being reviewed in SJC 2012-05 involve the interpretation of the Constitution of the Church; and

Whereas, the *Operating Manual for the Standing Judicial Commission* 2.4 states that, “A member shall not render judgment in any matter pending before the commission on the basis of anything other than the Constitution of the Church and the facts presented by the Record of the Case and the other materials properly before him”; and

Whereas, the SJC declared the “Statement of Issue” to be whether or not the Complainant demonstrated that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty, and thus ruled according to that “Statement of Issue”¹; and

Whereas, nothing in the Constitution of the PCA places the burden of proof upon the Complainant, requiring the Complainant to “provide sufficient evidence”² or prove that the views of the one accused violated the system of doctrine contained in the Westminster Standards³; and

¹ Presbyterian Church in America Standing Judicial Commission. *Case 2012-05: RE Gerald Hedman v. Pacific Northwest Presbytery (Proposed Decision on Complaint)*. March 7, 2013. Page 3, Lines 4-13.

² *Ibid.* Page 5, Line 14.

³ *Ibid.* Page 5, Lines 28-30.

- Whereas**, each of the five charges in the original indictment charged the accused with contradicting the Westminster Standards, part of the Constitution of the PCA⁴; and
- Whereas**, the complaint brought before the General Assembly in SJC 2012-05 is against the decision of Pacific Northwest Presbytery in their finding the accused not guilty of each of the five charges⁵; and
- Whereas**, the Constitution of the PCA therefore requires the SJC to independently examine the evidence in the Record of the Case and interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court; and
- Whereas**, the SJC did not determine whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering judgment instead on whether the Complainant demonstrated such a conflict, thereby failing to fulfill its duty to interpret and apply the Constitution of the PCA according to its best abilities and understanding (*BCO* 39-4); and
- Whereas**, the *BCO* 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case”;
- Therefore, be it resolved that** Illiana Presbytery hereby overtures the 41st General Assembly to direct the Standing Judicial Commission to rehear case 2012-05 (RE Gerald Hedman v. Pacific Northwest Presbytery) in accordance with the Constitution of the Presbyterian Church in America.

*Adopted by Illiana Presbytery at its stated meeting, Saturday, April 13, 2013
Attested by /s/ TE J. Dawson Miller, stated clerk*

Supporting materials related to the trial of Peter Leithart by Pacific Northwest Presbytery

The following are selective citations taken from the transcript of his trial in Pacific Northwest Presbytery, which are part of the Record of the Case in SJC 2012-05. To the best of my knowledge, none of these statements have been retracted or repented of.

1. Leithart signed the “FV Joint Declaration” along with Jeffrey Meyers, Steve Wilkins, Mark Horne, Doug Wilson, Rich Lusk, and Jim Jordan.

⁴ Ibid. Page 1, Lines 20-46 and Page 2, Lines 1-7.

⁵ Ibid. Page 2, Lines 9-26.

2. Leithart wrote a letter to Pacific Northwest Presbytery in which he outlined his views, and distances himself from many of the “Nine points” of the PCA GA FV Study Committee report.
3. Most of Leithart’s most troubling statements appear in his various books, and these statements were entered into the Record of the Case in SJC 2012-05.
4. Each of the statements below come from the transcript of the Leithart trial and were either quoted by the Prosecution from one or TE Leithart’s books, or come directly from Dr. Leithart’s responses to questions during the trial.

“As the baptized person passes through the waters he or she is joined into the fellowship of Christ, shares in his body, shares in the spirit that inhabits and animates the body and participates in the resurrection power of Jesus.” – Quoted by the Prosecution in Leithart Trial Transcript (p. 186).

“Through baptism we enter into the new life of the spirit, receive a grant of divine power and are incorporated into Christ’s body and die and rise again with Christ. In the purification of baptism we are cleansed of our former sins and begin to participate in the divine nature and the power of Jesus resurrection.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 186).

“The baptized in the new covenant enters into, is initiated into a community that is the body of the incarnate and ascended son that has received the spirit. And being a member of that particular community, I’m arguing, is – is never a simply an external matter because of the nature of the community.” – Leithart Trial Transcript (p. 187).

“Baptism into membership in the community of Christ therefore also confers the *arrabon* of the spirit and in this sense too it a regenerating ordinance. There can be no merely social membership in this family.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 188).

“PROSECUTION [Stellman]: “Well, my - - my question is. I’m asking you is this your view namely that the - - the *arrabon* of the Holy Spirit, the down payment of future glory is given to all members of the visible church merely by being baptized and can be lost by those members of the visible church who later apostasize.”

WITNESS [Leithart]: Yeah, I - - I would say yes.” –Leithart Trial Transcript (p. 190).

”The baptized is enlisted in Christ’s army, invested to be Christ’s servant, made a member of the royal priesthood, given a station in the royal court, branded as a sheep of Christ’s flock. All that is gift. All this the baptized is not only offered, but receives. All this he receives simply by virtue of being baptized.” – Leithart Trial Transcript (p. 191).

“What would Adam have to do in order to inherit the tree of knowledge, which is I think the sign of - - of the glory that he was going to be given. He would have to trust God. And he would have to obey him. How do we receive eternal life? We trust Jesus and out of that trust we obey him. That’s the point I’m making about the continuity.” –Leithart Trial Transcript (p. 194).

“Yes we do have the same obligations that Adam and Abraham and Moses and David and Jesus had namely the obedience of faith. And yes, covenant faithfulness is the way to salvation for the doers of the law will be justified at the final judgment. But this is all done in union with Christ so that our covenant faithfulness is dependent on the work of the spirit of Christ in us and our covenant faithfulness is about faith trusting the spirit to - - to will and to do of his good pleasure.” –Quoted by the Prosecution in Leithart Trial Transcript (p. 195).

“COMMISSIONER: Dr. Leithart, [Acts] 2:38. Repent to be baptized each of you in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit. In your judgment, does baptism confer the forgiveness of sins?

WITNESS [Leithart]: That’s what the text says. Yeah.

Q: Do you speak of, in your writings, temporary - - temporary forgiveness of sins?

A: Yes.

Q: What do you, what do you mean by that?

A: Right. There, there I have in mind, for example, the parable in Matthew 18 where the dead [sic debt] is forgiven and then the dead [sic debt] is reimposed on somebody who’s been forgiven. Jesus ends that parable by saying, so shall my Father do to you all of those of you who don’t forgive your brothers from the heart. So, there’s a statement in Matthew 18 of forgiveness that’s given and then withdrawn.

Q: Does baptism confer justification and, if so, what do you mean by that?

A: Yeah. In the same sense again that I’ve been talking all of these benefits of baptism, I’m arguing, are benefits of being in the body of Christ, being members of the visible church. The visible church is the, and - - and again I’m thinking in terms of our standard experience of baptism which is an infant who is in- -infant of believing parents and a faithful church. Are they

right before God? Is baptism a sign of that? Is baptism, in fact, a declaration of that? That God is saying to that child when he is baptized. You are my child and I accept you as right in my sight. That's - - that's what I would, that's what I mean by that." –Leithart Trial Transcript (p. 223).

“All of these passages [Matt. 13:20-21; Heb. 6:4-6; John 15:6; II Pet. 2:20-22; I Cor. 10:1-13] describe a real, although temporary, experience of favor, fellowship, and knowledge of God. These reprobates really were joined to Christ, really were enlightened and fed, really shared in the Spirit, and yet did not persevere and lost what they had been given.... The New Testament says pretty plainly that they have lost something real, which includes a relationship with the Spirit, union with Christ, and knowledge of the Savior.” – Leithart Trial Transcript (p. 395).

“Q: And so, in that respect, can we say that Christ, not only did but it was necessary for him to, as a human, merit the favor of God by, from birth to death, obeying him perfectly.

A: If merit is just a stand in for learning obedience and being perfected. Yes.” –Leithart Trial Transcript (p. 244).

“If you looked at the whole story line of a reprobate person who has temporary faith and then makes shipwreck of faith as Paul talks about as opposed to an elect person who let's say is converted later in life. Is the - - is the quality of faith different? Yes. It's not just a matter, it is a matter of duration. That's true. The temporary faith doesn't endure to the end, it's not persevering. But it's not just that. Again, the analogy that I used yesterday is an analogy having to do with marriage (inaudible) the temporary faith is like a, the relationship of two spouses who are heading for divorce. And their marriage is, doesn't just differ from a healthy marriage in duration, it differs in all kinds of ways.” –Leithart Trial Transcript (p. 231).

[Editorial note: *good and bad marriages may differ in many ways, but they are also alike in many ways. They are identical in the eyes of the Law, in the eyes of God, in their duty to love and submit to one another. Calling a baptized reprobate as united with Christ in the same sense (but with a weaker union) means that they are those who were truly & spiritually united to the Head and groom, not merely formally and externally, but truly and internally.]*

OVERTURE 20 from Gulf Coast Presbytery (to SJC [*BCO* 15-4, “Assume Original Jurisdiction per *BCO* 34-1 and Direct *RAO* 17-2]) the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”

Whereas, *WCF* 31-2 states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience”; and

Whereas, *BCO* 14-6.a grants the General Assembly power to “receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the church; to decide in all controversies respecting doctrine and discipline”; and

Whereas, *BCO* 39-4 states, “The higher court does have the power and obligation of judicial review, which cannot be satisfied by always deferring to the findings of a lower court. Therefore, a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court”; and

Whereas, the issues being reviewed in SJC 2012-05 involve the interpretation of the Constitution of the Church; and

Whereas, the *Operating Manual for the Standing Judicial Commission* 2.4 states that, “A member shall not render judgment in any matter pending before the commission on the basis of anything other than the Constitution of the Church and the facts presented by the Record of the Case and the other materials properly before him”; and

Whereas, the SJC declared the “Statement of Issue” to be whether or not the Complainant demonstrated that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty, and thus ruled according to that “Statement of Issue”⁶; and

Whereas, nothing in the Constitution of the PCA places the burden of proof upon the Complainant, requiring the Complainant “provide sufficient evidence”⁷ or prove that the views of the one accused violated the system of doctrine contained in the Westminster Standards⁸; and

⁶ Presbyterian Church in America Standing Judicial Commission. *Case 2012-05: RE Gerald Hedman v. Pacific Northwest Presbytery (Proposed Decision on Complaint)*. March 7, 2013. Page 3, Lines 4-13.

⁷ *Ibid.* Page 5, Line 14.

⁸ *Ibid.* Page 5, Lines 28-30.

Whereas, each of the five charges in the original indictment charged the accused with contradicting the Westminster Standards, part of the Constitution of the PCA⁹; and

Whereas, the complaint brought before the General Assembly in SJC 2012-05 is against the decision of Pacific Northwest Presbytery in their finding the accused not guilty of each of the five charges¹⁰; and

Whereas, the Constitution of the PCA therefore requires the SJC to independently examine the evidence in the Record of the Case and interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court; and

Whereas, the SJC did not determine whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering judgment instead on whether the Complainant demonstrated such a conflict, thereby failing to fulfill its duty to interpret and apply the Constitution of the PCA according to its best abilities and understanding (*BCO* 39-4); and

Whereas, the *BCO* 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case”; and

Whereas, the chief prosecutor in the Pacific Northwest case, former TE Jason Stellman, has subsequently tendered his resignation from PCA ministry and has joined the communion of the Roman Catholic church; and

Whereas, the chief prosecutor admits publically that “in the midst of this process,” (referring to the prosecution of Mr. Leithart, and the appeal to the SJC) he started considering the claims of the “gospel and justification and covenant from the perspective of Catholics ... and this was the nail in the coffin that slew me”¹¹; and

Whereas, the charges brought against Mr. Leithart by the chief prosecutor specifically deal with gospel and justification from the perspective of the Westminster Standards (which teach that sola fide is the material principle of the Protestant Reformation); and

Whereas, the chief prosecutor’s shift toward the very doctrines that he attempts to prosecute TE Leithart for holding creates an astounding conflict of interest, despite his best efforts at objectivity;

⁹ Ibid. Page 1, Lines 20-46 and Page 2, Lines 1-7.

¹⁰ Ibid. Page 2, Lines 9-26.

¹¹ March 8, 2013, “Jason Stellman’s Conversion Story,” audio recording, Holy Family Conference, Kirkland, WA.

<https://www.dropbox.com/s/jty5011pptj7gp6/Holy%20Family%20Conference%20-%20Conversion%20Story.mp3?m>

Therefore, be it resolved that Gulf Coast Presbytery overtures the 41st General 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, 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.

Adopted by Gulf Coast Presbytery at its stated meeting, May 7, 2013

Attested by /s/ TE Robert S. Hornick, stated clerk

OVERTURE 21 from Calvary Presbytery (to SJC [*BCO* 15-4, “Assume Original Jurisdiction per *BCO* 34-1 and *RAO* 17-2])
Direct the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”

Whereas, *WCF* 31-2 states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience”; and

Whereas, *BCO* 14-6.a grants the General Assembly power to “receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the church; to decide in all controversies respecting doctrine and discipline”; and

Whereas, *BCO* 39-4 states, “The higher court does have the power and obligation of judicial review, which cannot be satisfied by always deferring to the findings of a lower court. Therefore, a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court”; and

Whereas, the issues being reviewed in SJC 2012-05 involve the interpretation of the Constitution of the Church; and

Whereas, the *Operating Manual for the Standing Judicial Commission* 2.4 states that, “A member shall not render judgment in any matter pending before the commission on the basis of anything other than the Constitution

of the Church and the facts presented by the Record of the Case and the other materials properly before him”; and

Whereas, the SJC declared the “Statement of Issue” to be whether or not the Complainant demonstrated that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty, and thus ruled according to that “Statement of Issue”¹²; and

Whereas, nothing in the Constitution of the PCA places the burden of proof upon the Complainant, requiring the Complainant “provide sufficient evidence”¹³ or prove that the views of the one accused violated the system of doctrine contained in the Westminster Standards¹⁴; and

Whereas, each of the five charges in the original indictment charged the accused with contradicting the Westminster Standards, part of the Constitution of the PCA¹⁵; and

Whereas, the complaint brought before the General Assembly in SJC 2012-05 is against the decision of Pacific Northwest Presbytery in their finding the accused not guilty of each of the five charges¹⁶; and

Whereas, the Constitution of the PCA therefore requires the SJC to independently examine the evidence in the Record of the Case and interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court; and

Whereas, the SJC did not determine whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering judgment instead on whether the Complainant demonstrated such a conflict, thereby failing to fulfill its duty to interpret and apply the Constitution of the PCA according to its best abilities and understanding (*BCO* 39-4); and

Whereas, the *BCO* 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case”;

Whereas, the chief prosecutor in the Pacific Northwest case, former TE Jason Stellman, has subsequently tendered his resignation from PCA ministry and has joined the communion of the Roman Catholic church;

¹² Presbyterian Church in America Standing Judicial Commission. *Case 2012-05: RE Gerald Hedman v. Pacific Northwest Presbytery (Decision on Complaint)*. March 7, 2013. Page 3, Lines 4-13.

¹³ *Ibid.* Page 5, Line 14.

¹⁴ *Ibid.* Page 5, Lines 28-30.

¹⁵ *Ibid.* Page 1, Lines 20-46 and Page 2, Lines 1-7.

¹⁶ *Ibid.* Page 2, Lines 9-26.

Whereas, the chief prosecutor admits publically, that “in the midst of this process,” (referring to the prosecution of Mr. Leithart and the appeal to the SJC) he started considering the claims of “the gospel and justification and the covenant from the perspective of Catholics...and this was the nail in the coffin that slew me.”¹⁷

Whereas, the charges brought against Mr. Leithart by the chief prosecutor specifically deal with gospel and justification from the perspective of the Westminster Standards (which teach that sola fide is the material principle of the Protestant Reformation);

Whereas, the chief prosecutor’s shift toward the very doctrines that he attempts to prosecute TE Leithart for holding creates an astounding conflict of interest, despite his best efforts at objectivity;

Therefore, be it resolved that Calvary Presbytery overtures the 41st General 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, stemming from his transition into membership of the Roman Catholic church.

SJC not fail to take into consideration the *Westminster Confession of Faith* and Catechisms in hearing the case.

Adopted by Calvary Presbytery at its stated meeting, April 25, 2013

Attested by /s/ TE Charles E. Champion, stated clerk

OVERTURE 22 from Mississippi Valley Presbytery (to SJC [*BCO* 15-4, “Assume Original Jurisdiction per *BCO* 34-1 and Direct *RAO* 17-2]) the Standing Judicial Commission to hear ‘Pacific Northwest Presbytery vs. Peter Leithart’”

Whereas, *WCF* 31-2 states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience”; and

¹⁷ March 8, 2013, “Jason Stelman’s Conversion Story,” audio recording, Holy Family Conference, Kirkland, WA.

<https://www.dropbox.com/s/jty5011pptj7gp6/Holy%20Family%20Conference%20-%20Conversion%20Story.mp3?m>

Whereas, *BCO* 14-6.a grants the General Assembly power to “receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the church; to decide in all controversies respecting doctrine and discipline”; and

Whereas, *BCO* 39-4 states, “The higher court does have the power and obligation of judicial review, which cannot be satisfied by always deferring to the findings of a lower court. Therefore, a 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. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court”; and

Whereas, the issues being reviewed in SJC 2012-05 involve the interpretation of the Constitution of the Church; and

Whereas, the *Operating Manual for the Standing Judicial Commission* 2.4 states that, “A member shall not render judgment in any matter pending before the commission on the basis of anything other than the Constitution of the Church and the facts presented by the Record of the Case and the other materials properly before him”; and

Whereas, the SJC declared the “Statement of Issue” to be whether or not the Complainant demonstrated that the Pacific Northwest Presbytery violated the Constitution of the PCA when it concluded that the accused was not guilty, and thus ruled according to that “Statement of Issue”¹⁸; and

Whereas, nothing in the Constitution of the PCA places the burden of proof upon the Complainant, requiring the Complainant “provide sufficient evidence”¹⁹ or prove that the views of the one accused violated the system of doctrine contained in the Westminster Standards²⁰; and

Whereas, each of the five charges in the original indictment charged the accused with contradicting the Westminster Standards, part of the Constitution of the PCA²¹; and

Whereas, the complaint brought before the General Assembly in SJC 2012-05 is against the decision of Pacific Northwest Presbytery in their finding the accused not guilty of each of the five charges²²; and

¹⁸ Presbyterian Church in America Standing Judicial Commission. *Case 2012-05: RE Gerald Hedman v. Pacific Northwest Presbytery (Decision on Complaint)*. March 7, 2013. Page 3, Lines 4-13.

¹⁹ *Ibid.* Page 5, Line 14.

²⁰ *Ibid.* Page 5, Lines 28-30.

²¹ *Ibid.* Page 1, Lines 20-46 and Page 2, Lines 1-7.

²² *Ibid.* Page 2, Lines 9-26.

- Whereas**, the Constitution of the PCA therefore requires the SJC to independently examine the evidence in the Record of the Case and interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court; and
- Whereas**, the SJC did not determine whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the Westminster Standards, rendering judgment instead on whether the Complainant demonstrated such a conflict, thereby failing to fulfill its duty to interpret and apply the Constitution of the PCA according to its best abilities and understanding (*BCO* 39-4); and
- Whereas**, the *BCO* 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case”; and
- Whereas**, the chief prosecutor in the Pacific Northwest case, former TE Jason Stellman, has subsequently tendered his resignation from PCA ministry and has joined the communion of the Roman Catholic church; and
- Whereas**, the chief prosecutor admits publically, that “in the midst of this process,” (referring to the prosecution of Mr. Leithart and the appeal to the SJC) he started considering the claims of “the gospel and justification and the covenant from the perspective of Catholics...and this was the nail in the coffin that slew me.”²³ and
- Whereas**, the charges brought against Mr. Leithart by the chief prosecutor specifically deal with gospel and justification from the perspective of the Westminster Standards (which teach that sola fide is the material principle of the Protestant Reformation); and
- Whereas**, the chief prosecutor’s shift toward the very doctrines that he attempts to prosecute TE Leithart for holding creates an astounding conflict of interest, despite his best efforts at objectivity;
- Therefore, be it resolved that** the Presbytery of the Mississippi Valley overtures the 41st General 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, stemming from his transition into membership of the Roman Catholic church.

²³ March 8, 2013, “Jason Stellman’s Conversion Story,” audio recording, Holy Family Conference, Kirkland, WA.
<https://www.dropbox.com/s/jty5011pptj7gp6/Holy%20Family%20Conference%20-%20Conversion%20Story.mp3?m>

SJC not fail to take into consideration the Westminster Confession of Faith and Catechisms in hearing the case.

Adopted by Mississippi Valley Presbytery at its stated meeting, May 7, 2013

Attested by /s/ TE Roger G. Collins, stated clerk

OVERTURE 23 from Great Lakes Presbytery (to OC)
“Direct the Standing Judicial Commission to Find SJC 2012-09 Administratively in Order and to Hear the Case”

Whereas, *WCF* 31-2 states that “it belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience”; and

Whereas, *BCO* 14-6.a grants the General Assembly power to “receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the church; to decide in all controversies respecting doctrine and discipline”; and

Whereas, each of the five charges in the original indictment of SJC 2012-09 charged the accused with contradicting in his views and teachings the Westminster Standards; and

Whereas, the SJC on June 19, 2012 found in Case 2011-06 that Missouri Presbytery did “err in failing to find a strong presumption of guilt that TE Jeffrey Meyers holds views contrary to the *Westminster Standards* (*BCO* 34-5) when it conducted its *BCO* 31-2 investigation of his views and writings”²⁴; and

Whereas, the Constitution of the PCA states in *BCO* 11-4, “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.”; and

Whereas, the SJC ruled in SJC 2012-09²⁵ that the Complainant abandoned the case stating, “The Case is Administratively Out of Order in that, although the Complainant was a member of the PCA when he brought his original Complaint to Presbytery on April 16, 2012, he was received by the OPC on April 28, 2012 and therefore did not have standing to bring Complaint on August 16, 2012 to the SJC”; and

²⁴ *SJC Minutes*, June 19, 2012.

²⁵ *SJC Minutes*, March 6, 2013.

Whereas, the only valid reason for a case to be considered abandoned in the Constitution of the PCA, *Rules of Assembly Operations*, and *Operating Manual for Standing Judicial Commission* is for failing to appear before the higher court as seen in the following examples:

BCO 43-7 The complainant shall be considered to have abandoned his complaint if he fails to appear before the higher court, in person or by counsel, for a hearing thereof, . . .

SJC Manual 18.7 ABANDONMENT

If an appellant, complainant or party initiating a case referred to the Commission fails to appear, in person or by a qualified representative, after receiving proper notice, at any meeting of the Standing Judicial Commission, or a Judicial Panel thereof, such party shall be deemed to have abandoned the case. The Stated Clerk shall immediately notify the party that the case has been dismissed because of the failure to appear, and the party shall have 10 days from the receipt of such notice to present, in writing, a satisfactory explanation of the failure to appear and prosecute the case. If the explanation is deemed sufficient by the Officers of the Commission, or members of the Judicial Panel, the case shall be reinstated and reset for another hearing; otherwise, it shall stand abandoned and dismissed. [And]

Whereas, no provision exists where a Complainant withdrawing or transferring his membership from the PCA to another body is considered abandonment; and

Whereas, *BCO 43-1* raises the issue of standing only with regard to the time the Complaint is made, not throughout the life of the Complaint beyond that time; and

Whereas, Missouri Presbytery heard the Complainant's case and rendered a decision on July 17, 2012, after the Complainant had been transferred to the OPC, showing that the Presbytery had not considered the Complainant's transfer to the OPC as abandoning the case²⁶; and

Whereas, the Complainant in this case had standing when the original action of Missouri Presbytery took place, and when the Complaint was made, and desires to continue with his Complaint and conclude the case; and

²⁶ SJC 2012-09, *Record of the Case*, Pg. 166.

MINUTES OF THE GENERAL ASSEMBLY

Whereas, the SJC failed in Case 2012-09 to determine whether the Presbytery erred in its ruling or whether the accused is guilty of holding and teaching views that are in conflict with the system of doctrine taught in the *Westminster Standards*, rendering the judgment solely on whether the case was administratively in order; and

Whereas, the SJC failed to exercise its 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”; and

Whereas, the issues involved in this case touch on a significant matter that affects the integrity of the PCA’s commitment to the system of doctrine taught in the *Westminster Standards* and more importantly Holy Scripture; and

Whereas, the *BCO* 15-5.a permits the General Assembly to “direct the Standing Judicial Commission to retry a case if upon review of its minutes exceptions are taken with respect to that case”;

Therefore, be it resolved that the Great Lakes Presbytery hereby overtures the 41st General Assembly to direct the Standing Judicial Commission to find the case (SJC 2012-09) administratively in order, appoint a panel or have the case heard by the whole Standing Judicial Commission, and render a decision in accordance with the Constitution of the Presbyterian Church in America and for the peace and purity of the Church.

Adopted by Great Lakes Presbytery at its stated meeting, May 4, 2013
Attested by /s/ TE Jan Gerard Dykshoorn, stated clerk

APPENDIX X

TUESDAY EVENING WORSHIP SERVICE

Call to Worship Psalm 99:1-5

The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake! The LORD is great in Zion; he is exalted over all the peoples. Let them praise your great and awesome name! Holy is he! The King in his might loves justice. You have established equity; you have executed justice and righteousness in Jacob. Exalt the LORD our God; worship at his footstool! Holy is he!

Invocation

Hymn of Adoration Holy, Holy, Holy

*Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God in three Persons, blessed Trinity!*

*Holy, holy, holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Who was, and is, and evermore shall be.*

*Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.*

*Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea;
Holy, holy, holy; merciful and mighty!
God in three Persons, blessed Trinity!*

Old Testament Reading Deuteronomy 10:12-21

And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? Behold, to the LORD

your God belong heaven and the heaven of heavens, the earth with all that is in it. Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. Circumcise therefore the foreskin of your heart, and be no longer stubborn. For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt. You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen.

Confession of Sin

Our gracious God and Father, we ask your forgiveness of our many sins. We confess that we have broken your law in thought, word, and deed. Grant to us deep conviction of our sin, true repentance from these sins, joyful assurance of your unfailing love and everlasting mercy, and earnest longing to live holy lives, through Jesus Christ our Lord, Amen.

Assurance of God's Pardon Galatians 6:14-15

But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation.

Hymn of Pardon When I Survey the Wondrous Cross

*When I survey the wondrous cross on which the Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride.*

*Forbid it, Lord, that I should boast, save in the death of Christ my God!
All the vain things that charm me most, I sacrifice them to His blood.*

*See from His head, His hands, His feet, sorrow and love flow mingled down!
Did e'er such love and sorrow meet, or thorns compose so rich a crown?*

*Were the whole realm of nature mine, that were a present far too small;
Love so amazing, so divine, demands my soul, my life, my all.*

Intercessory Prayer

Offering**Hymn of Preparation Be Thou My Vision**

*Be Thou my vision, O Lord of my heart;
Naught be all else to me, save that Thou art
Thou my best thought, by day or by night,
Waking or sleeping, Thy presence my light.*

*Be Thou my battle shield, sword for the fight;
Be Thou my dignity, Thou my delight;
Thou my soul's shelter, Thou my high tower:
Raise Thou me heavenward, O Power of my power.*

*Riches I heed not, nor man's empty praise,
Thou mine inheritance, now and always:
Thou and Thou only, first in my heart,
High King of heaven, my treasure Thou art.*

*High King of heaven, my victory won,
May I reach heaven's joys, O bright heaven's Sun!
Heart of my own heart, whatever befall,
Still be my vision, O Ruler of all.*

New Testament Lesson

Revelation 21:1-14

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.

5 And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." 6 And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. 7 The one who conquers will have this heritage, and I will be his God and he will be my son. 8 But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." 10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, 11 having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. 12 It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—13 on the east three gates, on the north three gates, on the south three gates, and on the west three gates. 14 And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

Sermon *A Brave New World*

TE Michael Frederick Ross

Moderator of the 40th PCA General Assembly
Senior Minister, Christ Covenant Presbyterian Church
Matthews, NC

The Lord's Supper

Words of Institution

Distribution of the Bread and the Cup

Thanksgiving

Hymn of Response Jerusalem the Golden

*Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppressed.
I know not, O I know not, what joys await us there,
What radiancy of glory, what bliss beyond compare.*

*They stand, those halls of Zion, all jubilant with song,
And bright with many an angel, and all the martyr throng;
The Prince is ever in them, the daylight is serene.
The pastures of the blessèd are decked in glorious sheen.*

*There is the throne of David, and there, from care released,
The shout of them that triumph, the song of them that feast;
And they, who with their Leader, have conquered in the fight,
Forever and forever are clad in robes of white.*

*O sweet and blessed country, the home of God's elect!
O sweet and blessed country, that eager hearts expect!
Jesus, in mercy bring us to that dear land of rest,
Who art, with God the Father, and Spirit, ever blessed.*

Benediction

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Larger Catechism

Question 168: What is the Lord's Supper?

Answer: The Lord's Supper is a sacrament of the new testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Assisting in Worship

Rev. Andrew Edwin Lewis
Senior Minister, Mitchell Road Presbyterian Church
Greenville, SC

Rev. Dr. Richard Davis Phillips
Senior Minister, Second Presbyterian Church
Greenville, SC

Rev. Richard McIver Thomas
Senior Minister, Mount Calvary Presbyterian Church
Walnut Grove, SC

MINUTES OF THE GENERAL ASSEMBLY

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PART IV

CORRECTIONS TO PREVIOUS MINUTES OF THE GENERAL ASSEMBLY

MINUTES OF THE FORTIETH GENERAL ASSEMBLY

Corrections:

40-53, p. 56, para 4

Remove the following wording:

“A minority report moved as a **substitute** for Recommendation 16 was **defeated** 312-475. **Recommendation 16** was **adopted**.”

Replace with the following wording:

"A minority report (p. 67) was moved as a **substitute** for Recommendation 16. TEs Dominic Aquila and Roland Barnes presented the minority report. The **substitute** was **defeated** 312-475."

40-57, p. 62

Remove the following wording:

“A minority report (p. 76), moved as a **substitute** motion for Recommendation 20, was **adopted** 348-334 and then **adopted** as the main motion.

Replace with the following wording:

"The Chairman called on TE Ronald Lutjens, who presented **Recommendation 20**. A minority report (p. 76) was moved as a **substitute** for Recommendation 20. TE Daniel Jarstfer presented the minority report. The **substitute** was **adopted** 348-334 and then was **adopted** as the main motion."

MINUTES OF THE GENERAL ASSEMBLY

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PART V
REFERENCES AND INDEX

FORTY-FIRST GENERAL ASSEMBLY
PRE-ASSEMBLY SCHEDULE AND DRAFT DOCKET

Presbyterian Church in America
TD Convention Center
Greenville, South Carolina • June 17-21, 2013
(Fourth Draft)

Monday, June 17, 2013

- 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
Mission to North America
Overtures (possible evening session)
PCA Retirement & Benefits, Inc.
Reformed University Ministries

Tuesday, June 18, 2013

- 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:
Christian Education
Covenant College
Covenant Theological Seminary
Interchurch Relations
Mission to the World
PCA Foundation
Ridge Haven
10:00 a.m. Meeting of the AC/Board of Directors
11:00 a.m. Meeting of the Committee on Constitutional Business (if necessary)

MINUTES OF THE GENERAL ASSEMBLY

Tuesday, June 18, 2013 – continued

- 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
2:00 p.m. Theological Examining Committee (if necessary)
2:00 – 4:30 p.m. Seminars
 2:00 – 3:00 p.m. First Session
 3:30 – 4:30 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 18, 2013

- 7:00 p.m.** Musical Prelude
7:30 p.m. Opening Session of the General Assembly
 Call to Order by the Moderator: Presiding Michael Ross
 (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
 Presentation of Docket (RAO 3-2, m)
 Partial Report of AC on Overture 1
 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 19, 2013

- 8:00 – 10:15 a.m.** Seminars
 8:00 – 9:00 a.m. First Session
 9:15 – 10:15 a.m. Second Session

DOCKET

- 10:30 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)
Vote on *BCO* and *RAO* Amendments
Appointment by Moderator of a Committee of Thanks
Minutes of Tuesday Session
- 11:00 a.m.** Presentation of New Business
All personal resolutions are new business (*RAO* 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. If the Assembly receives the resolution, it will be referred by the Stated Clerk to the proper committee of commissioners.
- 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. – 4:00 p.m.** Informational and Committee of Commissioners Reports (reported together)
Mission to North America
PCA RBI
Reformed University Ministries
PCA Foundation
- 4:00 p.m.** Break for Worship Service
Deadline for Nominations from the floor to the Nominating Committee (*RAO* 8-4, i)
- 4:30-6:00 p.m.** Assembly Reconvenes for Worship Service
- 6:00 p.m.** Recess – Dinner and Fellowship Time
Meeting of the Nominating Committee (if necessary)
- 8:00 p.m. – late** Dessert Fellowship (hosted by Host Committee and RUM off site - directions available at Registration)

Thursday, June 20, 2013

- 8 – 9:30 a.m.** Seminar: Ligon Duncan and Al Mohler, Defending and Commending the Total Truthfulness of Scripture
- 9:45 a.m.** Assembly Reconvenes
Minutes of Wednesday Sessions
- 9:45 – 10:15 a.m.** Report of the Ad Interim Committee on Insider Movements

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10:15 a.m. – 11:30 a.m. Reports of Committees

10:15 a.m. Cooperative Ministries Committee (RAO 7-6)

10:25 a.m. Standing Judicial Commission

11:10 a.m. Committee on Constitutional Business

11:20 a.m. Theological Examining Committee

11:30 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)

12:00 noon Recess for Lunch

1:30 p.m. Assembly Reconvenes

1:30 p.m. – 3:30 p.m. Informational and Committee of Commissioners

Reports (reported together)

Covenant College

Covenant Theological Seminary

Mission to the World

Ridge Haven

Christian Education and Publications

Administration

3:30 p.m. Report of Committee of Commissioners on Overtures

5:30 p.m. Recess for Dinner

Dinner Seminar: Tim Keller and Ligon Duncan, "Working Together in the PCA to Address Our Cultural Moment"

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 21, 2013

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

**QUICK REFERENCE:
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