

2022



MINUTES OF THE SYNOD
and
YEARBOOK
of the
Reformed Presbyterian Church
of North America





MINUTES
OF THE
ONE HUNDRED NINETIETH
SYNOD
OF THE
REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA

Indiana Wesleyan University
Marion, Ind.
June 21-24, 2022

Church Headquarters

Mr. James K. McFarland, Treasurer
7408 Penn Avenue
Pittsburgh, Pennsylvania 15208
412-731-1177

ReformedPresbyterian.org



Table of Contents

Minutes . . .	5
Day 1: Tuesday . . .	5
Day 2: Wednesday . . .	147
Day 3: Thursday . . .	164
Day 4: Friday . . .	251
Appendix . . .	275
Directory . . .	D1
Membership Statistics . . .	D76
Financial Statistics . . .	D88
Index of Churches by State and Province . . .	D100
Email Directory of Pastors and Elders . . .	D105
2022 RPCNA Synod Index of Decisions . . .	D118
Glossary of Common Abbreviations . . .	D120
Subject Index . . .	D121



Pastor Harry Metzger
Moderator



Tuesday; June 21, 2022; 8:30 a.m.

On June 21, 2022, at 8:30 a.m., the 190th Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment in constituted court on the campus of Indiana Wesleyan University (Marion, IN), Barnes Student Center. Serving as our retiring moderator, Pastor R. Bruce Parnell (of Stillwater, Oklahoma) called the meeting to order. The moderator directed the Court to sing Psalm 84A; presentings was Mr. Brian Wright. Mr. Parnell preached and set our devotional theme: Take Up Your Cross and Follow Christ; Self-Denial (Matt. 16:24-26). After preaching, the moderator prayed and the Court sang Psalm 84B. After sharing about the death (very early this morning) of Pastor Martin Blocki's daughter Mary, the moderator then prayed for the Blocki family and to constitute the Synod Court of the RPCNA.

The attendance roll was made up and is recorded below for each session of this meeting of the Synod. Note: It is clear that the participation of several virtual attendees is not to be regarded as precedent setting, but fits within extraordinary circumstances due to the inability of some to travel internationally at this time.

			Tues.	Wed.	Th.	F.
Alleghenies						
College Hill —Beaver Falls, PA	Lu, Hao	TE	X X X	X X X	X E E	E
	Martin, Titus	TE	X X X	X X X	X X X	X
	Thoman, Jason	TE	X X X	X X X	X X X	X
	McCracken, Herb	RE	X X X	X X X	X X X	X
	Wing, Keith	RE	X X X	X X X	XX	
Covenant —Aurora, Ohio	No delegate					
Covenant RPC —Meadville, PA	Gunn, Gary	TE	X X X	X X X	XX	
Covenant Fellowship —Pgh., PA	Smith, Pete	TE	X X X	X X X	X X X	X
	Gordon, Drew	RE	X X X		X X X	X
Eastvale —Beaver Falls, PA	No delegate					
First RPC —Beaver Falls, PA	Filbert, Matt	TE	X X X	X X X	X X X	X
	Schaefer, David	RE	X X X	X X X	X X X	X
Grace —Gibsonia, PA	Stivason, Jeff	TE	X X X	X X X	X X X	X
	DeGraaf, John	RE	X X X	X X X	X X X	X
Grace —State College, PA	Turner, Trace	TE	X X X	X X X	X X X	X
	Pershe, John	RE	X X X	X X X	X X X	X
Grace & Truth —Harrisonb., VA	Bever, Ryan	TE	X X X	X X X	X X X	X
Hope Community —B. Falls, PA	Gregory, George	TE	X X X	X X X	X X X	X
	Ward, Joel	RE	X X X	X X X	X X X	X
Manchester —PA	Scavo, Vince	TE	X X X	X X X	X X X	X
	Klingensmith, M.	RE	X X X	X X X	X X X	X
North Hills —Pittsburgh, PA	Blocki, Martin	TE	E E E	E E E	E E E	E
	Ma, Matthew	TE	X X X	X X X	X X X	X
	Metzger, Harry	TE	X X X	X X X	X X X	X
	Spear, Sam	RE	X X X	X X X	X X X	X
Providence —Pittsburgh, PA	Bradley, Steve	TE	X X X	X X X	X X X	X
	McFarland, James	RE	X X X	X X X	X X X	X
	McKnight, Mat	RE	X X X	X X X	X X X	X
Rimersburg —PA	Monger, John	TE	E E E	E E E	E E E	E
Rose Point —PA	Brown, Charles	TE	X X X	X X X	X X X	X
	Curran, Guy	RE	X X X	X X X	X X X	X
Trinity —Burtonsville, MD	Merkel, David	RE	X X X	X X X	X X X	X
	Skwarek, Vincent	RE	X X X	X X X	X X X	X

			Tues.	Wed.	Th.	F.
Tusca Area—PA	Watt, Jonathan	TE	X X X	X X X	X X X	
Certified by POA	Backensto, Bruce	TE	X X X	X X X	X X X	X
	Blackwood, Ed	TE	X X X	X X X	X X X	X
	Etheridge, Rut	TE	E E E	E E E	E E E	E
	Evans, Keith	TE	X X X	X X X	X X X	
	Gamble, Rick	TE	X X X	X X X	X X X	X
	Miller, Courtney	TE	X E E	X X E	X X E	E
	Sanchez, Marcelo	TE	X X X	X X X	X X X	X
	Williams, C.J.	TE	X X X	X X X	X	
	York, Barry	TE	X X X	X X X	X X X	X
Atlantic						
Broomall—PA	Tabaka, J. Alex	TE	X X X	X X X	X X X	X
	Edgar, Alex	RE	X X X	X X X	X X X	X
Cambridge—MA	Bailey, Noah	TE	E E E	E E E	E E E	E
	Fisher, Thomas	RE	X X X	X X X	X X X	X
Coldenham-Newburgh—NY	No delegate					
Elkins Park—PA	Edgar, John D.	TE	X X X	X X X	X X X	X
	Perkins, Duran	RE	X X X	X X X	X X X	X
Hazleton Area—PA	Brace, Paul	TE	X X X	X X X	X X X	X
	Nelson, Jeremy	RE	X X X	X X X	X X X	X
Providence (Christ Church) RI	Howe, Daniel	TE	X X X	X X X	X X X	X
Ridgefield Park—NJ	Kerr, Andrew	TE	X X X	X X X	X X X	X
	Chin, Glen	RE	X X X	X X X	X X X	X
Walton—NY	Chellis, William	TE	X X X	X X X	X X X	X
	McCready, Jack	RE	X X X	X X X	X X X	X
White Lake—NY	No delegate					
Certified by Atlantic Pres.	Edgar, William J.	TE	X X X	X X X	X X X	X
	Leach, Charles	TE				
	Martin, J. Bruce	TE	X X X	X X X	X X X	X
	Silva-Krug, Mauro	TE	E E E	E E E	E E E	E
Great Lakes/Gulf						
Belle Center—OH	Pockras, Phil	TE	X X X	X X X	X X X	X
	Bowers, Bruce	RE	X X X	X X X	X X X	X
Bloomington—IN	Holdeman, Richard	TE	E E E	E E E	E E E	E
	McCollum, Philip	TE	X X X	X X X	X X X	X
	de Jong, Kenneth	RE	X X X	X X X	X X X	X
Christ Church—Indy, IN	Bird, Sean	RE	X X X	X X X	X X X	X
	Koons, Dale	RE	X X X	X X X	X X X	X

			Tues.	Wed.	Th.	F.
Columbus —IN	Hart, Joel	TE	X X X	X X X	X X X	X
	Schisler, Ed	RE	X X X	X X X	X X X	
Durham (First) —NC	Butterfield, Kent	TE	X X X	X X X	X X X	X
	Poplin, Drew	RE	X X X	X X X	X X X	X
Elkhart —IN	Mann, Wade	TE	E E E	E E E	E E E	E
First RPC —Grand Rapids, MI	Scott, Craig	TE	E E E	E E E	E E E	E
	Schwartz, Harley	RE	X X X	X X X	X X X	X
Hetherton —MI	Morton, Ray	TE	X X X	X X X	X X X	X
Immanuel —West Lafayette, IN	Karshen, Josh	RE	X X	X X X	X	
	Wilburn, Matthew	RE	X X	X X X	X	
Lafayette —IN	Niess, Adam	TE	X X X	X X X	X X X	X
	Bibby, Bob	RE	X X X	X X X	X X X	X
	Nelson, Ken	RE	X X X	X X X	X X X	E
	Alt. Stockwell, Chris	RE				
Marion —IN	Camery, Jason	TE	X X X	X X X	X E E	X
	Hunt, Scott	RE		X X X		
Orlando —FL	Eshelman, Nathan	TE	X X X	X X X	X X X	X
Second Indianapolis —IN	Faris, James	TE	X X X	X X	X X X	X
	Foltz, Jerry	TE	X X X	X X X	X X X	X
	Pulliam, David	RE	X X X	X X X	X X X	X
	Pulliam, Russ	RE	X X X	X X X	X X X	X
Selma —Alabama	No delegate					
Southfield —MI	Kuehner, Adam	TE	X X X	X X X	X X X	X
	Hughes, Jon	RE	X X X	X X X	X X X	X
Southside —Indianapolis, IN	Hanson, David	TE	X X X	X X X	X X X	
	Sturm, Steven	RE	X X X	X X X	X X X	X
Southwest Ohio —Mason, OH	Knodel, Richard	TE	X X X	X X X	X X X	X
	Damerow, Greg	RE	X X X	X X X	X X X	X
Sparta —IL	Fearing, Ross	TE	X X X	X X X	X X X	X
	Odom, James	RE	X X X	X X X	X X X	X
Sycamore —Kokomo, IN	Anderson, Shawn	TE	X X X	X X X	X X X	X
	McKissick, Robert	RE	X X X	X X X	X X X	X
Terre Haute —IN	Rhoda, Stephen	TE	X X X	X X X	X X X	X
	Reshey, Josh	RE	X X X	X X X	X X X	X
Certified by GLG Pres.	B., Andrew	TE				
	Baumgardner, Jack	TE				
	Dage, Bryan	TE	X X X	X X X	X X X	X
	Johnston, Rich	TE				
	Pennington, Jim	TE				
	Prutow, Denny	TE				

			Tues.	Wed.	Th.	F.	
	Reid, Thomas	TE					
	Roberts, William	TE	X X X	X X X	X X X	X	
	Schutz, Frank	TE					
	Smith, Frank	TE	E E E	E E E	E E E	E	
	Smith, Zachary	TE	X X X	X X X	X X X		
	Whitla, David	TE	E E E	E E E	E E E	E	
	Work, Steven	TE	X X X	X X X	X X X	X	
<hr/>							
Japan (<i>all virtual</i>)							
	Higashisuma —Kobe	Sakai, Sumito	TE	X X X	X X X	X X X	X
	Kasumigaoka —Kobe	No delegate					
	Mukunoso —Amagasaki	Kanamori, Hiroyuki	TE	X X X	X X X	X X X	X
		Jung, Jaewoon	RE	X	X	X	X
	Okamoto-Keiyaku —Kobe	Takiura, Kihei	TE	X X X	X X X	X X X	X
		Takiura, Shigeru	TE	X X X	X X X	X X X	X
	Certified by Japan Pres.	Endo, Katsunori	TE	X			
<hr/>							
Midwest							
	Christ Covenant —Lawrence, KS	McFarland, John	TE	X X X	X X X	X X X	X
	Christ Pres. —Grandview, MO	Barnes, Andrew	TE	X X X	X X X	X X X	X
	Clarinda —IA	Haney, Jonathan	TE	X X X	X X X	X X X	X
		Adams, Renwick	RE	X X X	X X X	X X X	X
	Columbia —MO	McNamee, Gary	TE	X X X	X X X	X X X	X
		Manring, Noah	RE	X X X	X X X	X X X	X
	Dallas —TX	Prakashpalan, Rom	TE	X X X	X X X	X X X	X
		Silva, Andrew	RE	X X X	X X X	X X X	X
	Denison —KS	Allen, Caleb	TE	X X X	X X X	X X X	X
	Hebron —Clay Center, KS	Hemken, Daniel	TE	X X X	X X X	X X X	X
		McMahan, Steve	RE	X X X	X X X	X X X	X
	Laramie —WY	No delegate					
	Living Way —Bryan, TX	Rockhill, Steven	TE	X X X	X X X	X X X	X
		McDeavitt, Sean	RE	X X X	X X X	X E X	X
	Manhattan —KS	Wallace, Joel	RE	X X X	X X X	X X X	X
	Oklahoma City RPMC —OK	Mulder, Stephen	TE	X X X	X X X	X X X	X
	Quinter —KS	Sexton, Matthew	TE	X X X	X X X	X X X	X
	Salt & Light —Longmont, CO	McCracken, H.P.	TE	X X X	X X X	X X X	X
		Fyfe, Craig	RE	X X X	X X X	X X X	X
		ALT: Seaman, Tom	RE				
	San Antonio Mission —TX	Leach, Jonathan	TE	E E E	E E E	E E E	E

			Tues.	Wed.	Th.	F.
Sharon —Morning Sun, IA	Schneider, Bryan	TE	E E E	E E E	E E E	E
	Smith, John W.	RE	X X X	X X X	X X X	X
Shawnee —KS	Allyn, Joe	TE	X X X	X X X	X X X	X
	Moore, Derek	TE	X X X	X X X	X X X	X
	Boyle, Bill	RE	X X X	X X X	X X X	X
Springs Reformed —CO	Logan, John	RE	X X X	X X X	X X X	X
Sterling —KS	Wright, Brian	TE	X X X	X X X	X X X	X
	Kilgore, Bill	RE	E E E	E E E	E E E	E
Stillwater —OK	Parnell, R. Bruce	TE	X X X	X X X	X X X	X
	Noell, Alan	RE	X X X	X X X	X X X	X
Topeka —KS	Johnston, Brad	TE	X X X	X X X	X X X	X
	McFarland, Bill	RE	X X X	X X X	X X X	X
Tri-Lakes —Colo. Springs, CO	Friedly, Joseph	TE	X X X	X X X	X X X	
	McCracken, Sam	TE	X X X	X X X	X X X	X
	Milroy, Craig	RE	X X X	X X X	X X X	X
Washington —IA	Drost, Dan	TE	X X X	X X X	X X X	X
	Jarrard, Rob	RE	X X X	X X X	X X X	X
Westminster —CO	Fitch, Jonathan	RE	X X X	X X X	X X X	X
Winchester —KS	Borg, Kyle	TE	X X X	X X X	X X X	X
	Tweed, James	RE	X X X	X X X	X X X	X
Certified by MWP	Copeland, Stan	TE				
	Graham, Ron	TE	X X	X X X	X X X	X
	Hemphill, Bob	TE	X X X	X X X	X X X	X
	Koller, Mark	TE	E E X	X X X	X X X	X
	M., E.	TE	X X X	X X X	X X X	X
	McFarland, Bob	TE	E E E	E E E	E E E	E
Ulrich, Robert	TE	X X X	X X X	X X X	X	
Pacific Coast						
All Saints —Brea, CA	No delegate					
All Saints —Irvine, CA	Tang, Hsing	TE	X X X	X X X	X X X	X
Fresno —CA	Hemphill, Paul	RE	X X X	X X X	X X X	X
Los Angeles —CA	No delegate					
Phoenix —AZ	Myers, Christopher	TE	X X X	X X X	X X X	X
	Shipman, Charles	RE	X X X	X X X	X X X	X
San Diego —CA	No delegate					
Seattle —WA	Olson, Dennis (<i>vir.</i>)	RE	X X X	X X X	X X X	X
Edmonton —Alberta	Baars, Derek (<i>virtual</i>)	TE	X X X	X X X	X X X	X

			Tues.	Wed.	Th.	F.
Certified by PCP	Hemphill, Ryan	TE	E E E	E E E	E E E	E
	Ibarra, Edgar	TE	X X X	X X X	X X X	X
	Jia, Kevin (virtual)	TE	X X X	X X X	X X X	X
	Maginn, Jon	TE	E E E	E E E	E E E	E
	McCracken, Tim	TE	X X X	X X X	X X X	X
	McNeely, Patrick	TE	E E E	E E E	E E E	E
	Samul, Colin	TE	X X X	X X X	X X X	X
	Sawtelle, John	TE	E E E	E E E	E E E	E
	Yang, Namsik	TE	E E E	E E E	E E E	E
St. Lawrence						
Christ Church —Floyd, NY	Goerner, Aaron	TE	X X X	X X X	E E	E
Christian Htg. —Endicott, NY	Chamberlain, Doug	TE	X X X	X X X	X X X	X
Evangelical —Toronto, Ont.	MacLeod, D. Allan	TE	X X X	X X X	X X X	X
	Finlayson, Rod	RE	X X X	X X X	X X X	
Fulton —NY	Swartz, Kit	TE	X X X	X X X	X X X	X
Hillside —Almonte, Ont.	Dyck, Matt	TE	E E E	E E E	E E E	E
Lisbon —NY	Mann, Garrett	TE	X X X	X X X	X X	
Messiah's Church —Clay, NY	Coombs, Brian	TE	X X X	X X X	X X X	E
	McCune, David	RE	X X X	X X X	X X X	E
New Creation —Kitchener, Ont.	Wilkinson, J. Scott (v)	TE	X X X	X X X	X X X	X
Oswego —NY	Wingfield, Gabe	TE	X X X	X X X	X X X	X
	McGrath, John	RE	E E E	E E E	E E E	E
Ottawa —Ont.	Quigley, Andrew	TE	X X X	X X X	X X X	X
Quebec (Redemption)	Dupuis, Dan	TE	X X X	X X X	X X X	X
	(prov.) Ward, Vince (v)	TE	X X	X X	X X X	X
Rochester —NY	Somerville, Ryan	TE	X X X	X X X	X X X	X
Russell —Ont.	Kingswood, Matt	TE	X X X	X X X	X X X	X
Syracuse —NY	Housewright, Jason	TE	X X X	X X X	X X X	X
	Rice, Robert	TE	X X X	X X X	X X X	X
	Huggins, Chris	RE	X X X	X X X	X X X	X
NP & SP & EP certified						
W _____ City of SP	C _____, D _____	RE	X X X			
SJC Legal Counsel	Keenan, Rob		X X X	X X X	X X X	X

These ministers asked to be excused from these meetings and excuse was granted: Noah Bailey, Martin Blocki, Matt Dyck, Rut Etheridge, Ryan Hemphill, Rich Holdeman, Jonathan Leach, Jon Maginn, Wade Mann, Robert H. McFarland, Patrick McNeely, John Monger, John Sawtelle, Craig Scott, Bryan Schneider, Mauro Silva-Krug, Frank Smith, David Whitla, Namsik Yang. Delegates participating virtually were Derek Baars, Katsunori Endo, Kevin Jia, Jaewoon Jung, Hiro Kanamori, Dennis Olson, Sumito Sakai, Kihei Takiura, Shigeru Takiura, Vince Ward, Scott Wilkinson. Here we note our first-time delegates: Bruce Bowers (RE; Belle Center, OH); D_ C__ (RE; from EA's SP); Bryan Dage (TE; w/ GLG, in MI); Alex Edgar (RE; Broomall, PA); Ross Fearing (TE; Sparta, IL); Jonathan Fitch (RE; Westminster, CO); Jerry Foltz (TE; Second Indianapolis, IN); Craig Fyfe (RE; Longmont, CO); Chris Huggins (RE; Syracuse, NY); Edgar Ibarra (TE; Las Vegas, NV); Hunter Jackson (associate pastor-elect; Elkins Park, PA); Josh Karshen (RE; West Lafayette, IN); Rob Keenan (RE; North Hills, Pittsburgh, PA); Andrew Kerr (TE; Ridgefield Park, NJ); Hao Lu (TE; College Hill, Beaver Falls, PA); Mat McKnight (RE; Providence, Pittsburgh, PA); Noah Manring (RE; Columbia, MO); Sean McDeavitt (RE; Bryan, TX); Stephen Mulder (TE; Oklahoma City, OK); David Pulliam (RE; 2nd Indy, IN); Tom Seaman (RE; Longmont, CO); Zach Smith (TE; for South Sudan); Jason Thoman (TE; College Hill, Beaver Falls, PA); Matt Wilburn (RE; West Lafayette, IN).

These ministerial students are serving as pages for us: Kevin Dennis, Martin Monteith, and John Sturm. We will meet our fraternal delegates later. Other elders present who are not voting delegates were made consultative members of the Court (moved, seconded, and carried).

Synod Officer Elections: Moderator Parnell asked the Court for nominations for a new moderator. The name of Pastor Harry Metzger was put forward; it was moved, seconded, and carried that nominations be closed, resulting in Mr. Metzger's election. Mr. Metzger came to the front as the court applauded; he shook the hand of Mr. Parnell, then assumed the leader's desk. These men were introduced as recent seminary graduates, pastoral candidates, and/or pastors-elect: David Witmer, Joe Smith, Aaron Murray, Jonathan Kruis, Hong Bi, Josh Smith, Robert Kelbe, and James Zhou.

Nominations and votes for the clerk and assistant clerk positions resulted in the elections of Clerk John McFarland and Assistant Clerk Andrew Barnes. Former Assistant Clerk Brian Wright is here thanked for his year of faithful service. The clerk read names from the full Memorials page within the Docket & Digest; the memorial prayer was offered by Pastor Brad Johnston. These servants of the churches are remembered for their faithful labors among the congregations and courts:

In Memory

Deaths of Teaching Elders

Noah D. Shepherd	San Diego RPC	07/12/2021
Harold B. Harrington	served in many congregations	11/16/2021

Deaths of Ruling Elders

Donald B. Willson	served in many congregations	10/04/2021
David D. Willson	Geneva, College Hill, Hope	10/05/2021
Robert (Bob) Orr, Sr.	Tusca Area, PA	10/15/2021
Hartley Russell	Walton, NY	10/23/2021
Bennett Broadway	formerly San Diego, CA	02/15/2022
Darrell R. Parnell	Topeka, KS	03/07/2022
Mark L. Brown	Providence, Pittsburgh	03/30/2022
John O'Brien	Oswego, NY	04/18/2022
Greg H. Alexander	Russell, Ontario	04/28/2022

Deaths of Wives of Pastors and Elders

Ruth Adams Spear	wife of Rev. Gene Spear, dec.	09/21/2021
Nancy Hutmire	wife of Elder Lou Hutmire	10/18/2021
Alta Tweed	wife of Rev. John Tweed, dec.	03/25/2022

Clerk's Report: Clerk McFarland summarized. The four recommendations were handled in one action, and they carried, resulting in the acceptance of the proposed and published agenda; automatic referrals to the Nominating Committee; the opportunity for presbyteries to ask for extra meeting sessions during this Synod; and the granting of excused absences to those ministers so requesting. The Clerk's Report as a whole was approved constituting final approval of the *2021 Minutes of Synod* and follows here:

2022 Report of the Clerk of Synod

Dear Fathers and Brothers: To my knowledge, I have carried out duties assigned to me in the year since I last reported to you. The *2021 Minutes of Synod and Yearbook* was expertly edited by Heidi Filbert and proofread by myself. Managing editors of Crown and Covenant Publications secured the printer and handled sale and distribution of the books with their typical excellence. Nathaniel Pockras continues to assist us by preparing a closing index for all new minute sets, even as he indexed numerous decades of past minutes. Will this continue from down under?!

As usual (but never taken for granted), I owe great thanks to your diligent presbytery clerks for assisting me and you with many communications between our annual meetings of this court. Passing news and requests through them continues to be most *presbyterian* and efficient; I ask you to

cooperate with them in the weeks following Synod as we update our several directories.

The approval of this Clerk's Report—by rule—constitutes the final approval of the minutes of the previous Synod (2021).

I posted most of the reports for this 2022 Synod at <http://synod.rpcna.net> in the 2022 folder. A large PDF document similar to previous publications of the Docket and Digest is posted there along with individual reports. No paper Docket and Digest is being published; please print your own if needed, but we hope that the e-version is more useful (with searchability, etc.).

A page has been assigned in this Docket for all reports. Although some reports may not be ready to be included in the Docket, a page number is assigned for inclusion of these reports at Synod. We will utilize a List-A approach for agenda business, showing planned order of consideration but not the anticipated day/time. We hope time will be available for consideration of all reports. Inform the Clerk if your particular report has not been listed in the agenda.

We will seek to move directly through the listed reports so that a report which was unfinished in one session will be the next one taken up at the following session. Even at this late hour, if your committee or board report requires a particular day/time slot (for example, due to a visiting speaker), we can make that an order-of-the-day—always easiest to accomplish just before and after breaks.

As the meeting time for the 2023 Synod (June 20-23 at Indiana Wesleyan University, Marion) is already set, notice is hereby given that your 2023 reports should be sent to the Clerk for inclusion in Synod's e-file and digest by May 19, 2023 and no later than May 26.

I urge report authors to aim to deliver documents to me on time, according to the general editing standards found in the 2022 Synod Sample Report document. Please restrict your RECOMMENDATIONS to real actions you are asking the full Synod to take. Put all counsel to Nominating and Finance committees, and prayer warriors, in their own paragraphs; do not put such counsel in recommendations. I do some coaching and light editing to bring all of us closer to this ideal. Also, it is a help to me to receive your report in some common word-processing format instead of as a PDF; letting me turn your report into a PDF allows me to apply Synod's standard footers and page numbering. Thanks for this kindness to all.

As office and commerce technologies advance—and Synod's delegates are "in the world" (even though we are not of it!)—your expectations concerning simplified certification and registration processes are being expressed to me and to Synod's manager. The Business of Synod Committee (BOSC) is hearing you as well. In this interest, we hope to provide you with more convenient

certification and registration systems next year. Similarly, we are miles ahead (over the past few years) making use of an online Google folder system to share documents, versus the former ink-on-paper and snail-mail system. That said, this year more delegates found it challenging to access folders easily and we are appreciating that some of our reports require “For Elders’ Eyes Only” privacy and security features. The BOSC will help us progress. Thank you for meeting me with patience in this part-time office.

Finally, in my brief time of service to you I have enjoyed the help of TWO great assistant clerks. Brian Wright is a man-under-orders, and his good session counseled him to step away from this role after a year. I publicly thank Brian for saying YES to you a year ago and supervising the significant (and expanding) minutes-reviewing process. I have in mind a next assistant clerk who should continue the positive momentum we have come to expect from this office.

Recommendations:

1. That the order of business and the hours of meeting stated in the *Docket* be accepted as **The Agenda** for this meeting of Synod.
2. That those servants to be elected to fill the vacancies on Synod’s boards and permanent committees be referred to **the Nominating Committee**.
3. That all **presbyteries** requesting extra meeting times during this meeting of the Synod be granted that permission (with encouragement to minimize those hours!). This year we have carved out some extra time on Wednesday evening; presbytery clerks take note.
4. That all the ministers requesting **excused absence** from our meetings be granted that; it is my practice to state such “excuse” when they ask, but this power is actually yours.

Respectfully submitted, John M. McFarland (Clerk)

Mr. Herb McCracken (chairman) presented the Report of the Business of Synod Committee on Communications. In turn, these recommendations were taken up:

BOSC Recommendation on Communication #22-01: ATL re. Protest vs. ATL COVID Resolution: that Synod rule on this matter directly after representatives of each side summarize their positions in ten minutes each, on Tuesday evening. PASSED.

BOSC Recommendation on Communication #22-02: POA re. State College Complaint: that Synod rule on this matter directly after representatives of each side summarize their positions in ten minutes each, on Tuesday evening. PASSED.

BOSC Recommendation on Communication #22-03: GLG & POA re. Durham to POA Petition: that Synod vote this up immediately, because all interested

parties agree with it. It PASSED, resulting in transference of the Durham (NC) congregation to Presbytery of the Alleghenies; effective at adjournment (Friday). The communication is printed in the appendix.

BOSC Recommendation on Communication #22-04: GLG re. LeFebvre: that Synod receive this communication for information, with our thanks. PASSED, and it will be printed in Synod's Appendix.

BOSC Recommendation on Communication #22-05: GLG re. COCM Query Edits: that Synod handle this directly, giving its authors ten minutes to persuade the Court, which will then vote (no overtime process needed), on Tuesday evening. PASSED.

BOSC Recommendation on Communication #22-10: Reid re. U.S. Religious Census: that Synod receive this for information, with our thanks to Professor Reid. PASSED, and it will be printed in Synod's Appendix.

BOSC Recommendation on Communication #22-11: POA & Theresa Bloom: that Synod handle this by sending it to a one-year study committee, aiming primarily at needed Constitutional changes/additions and/or the publishing of a policy paper about abuse—this committee will be made up of representatives with character and characteristics along the lines of attributes commended in this paper (p. 9502), that this study committee of seven be appointed by [friendly amendment ... the Nominating Committee ballot], and that the convener be encouraged to receive input from many denominational servants in their fields of expertise. PASSED, and it will be printed in Synod's Appendix.

BOSC Recommendation on Communication #22-12: POA and Blocki re. DCG Application: that this DCG question be considered by a one-year study committee of five, to be appointed by [friendly amendment, Nominating Committee ballot]. The recommendation to establish a study committee FAILED. It was moved, seconded, and carried for the Court to invest 10 minutes tonight considering the either/or question in this communication.

BOSC Recommendation on Communication #22-15: PCP Ekpo Complaint vs. Seattle: that this be given to a judicial committee of the day, to report back to this Synod with their recommendations for handling, being prepared to do so by Thursday morning (five members, appointed by Synod's moderator). It was moved, seconded, and carried to lay this recommendation on the table to entertain a substitute.

The Synod Court enjoyed a break (from 10:28-10:43). The moderator appointed David Schaefer and Phil Pockras to serve as parliamentarians with Brian Coombs.

The substitute recommendation: that Synod return Communication #22-15 to its author. It was seconded, then discussed. This substitute motion carried.

BOSC Recommendation on Communication #22-06: GLG Riepe Complaint vs. SJC; Communication #22-07: GLG Bloomington Complaint vs. SJC; Communication #22-08: GLG Faris etc. Complaint vs. SJC; Communication #22-09: GLG Olivetti Complaint vs. SJC; Communication #22-13: GLG Dillon Complaint vs. SJC; Communication #22-14: GLG Petition by Former IRPC Members; Communication #22-16: SJC Response to Olivetti Complaint; Communication #22-17: SJC Response to Other Complaints; see the full BOSC Report on Communications for their suggested procedure on handling these eight communications (five in protest against SJC rulings, one in support of SJC, and two representing SJC's own defense against the complaints) beginning on Wednesday morning. It was moved and seconded from the floor that an amendment be added, to *also* exclude from voting the SJC's appointed investigators; the motion failed. BOSC removed "participate and" from the motion. *Thus: All Synod delegates should vote EXCEPT (with each particular complaint) the authors and signers of each complaint and members of Synod's Judicial Commission. The recommendation carried.*

Business of Synod Committee Report on Communications

DCG 7.14 orders the receipt and handling of communications, specifying: "*... All such communications shall be directed to the Committee on the Business of Synod no less than thirty days before the meeting of the Synod. No paper shall be brought directly to Synod except those which are presented as a challenge to the recommendation of the Committee on the Business of Synod. Exception may be granted by 2/3 vote of the Synod.*"

Our current process for handling these communications entails making them available to delegates a few weeks before each Synod, recommending Synod's disposition of each, and then asking the Synod delegates to vote on those recommendations during Synod's opening session. **Seventeen** communications were received by the clerk of Synod and this Committee in time for treatment by the 2022 Synod.

It is our general sense that we (the Synod as a whole) should strive to handle as many of these as we can *directly* instead of sending each of them to a small *committee to counsel* us in wise handling. We will make use of judicial committees to develop wise strategies for the whole—but the risk of doing so *as a matter of course* is to over-complicate the clear recommendations which communication authors and presbyteries are giving to us.

Communication #22-01: ATL re. Protest vs. ATL COVID Resolution: BOSC asks Synod to rule on this directly (no study/judicial committee). We ask representatives for each side of this conflict within the Atlantic Presbytery to summarize their position, each in ten minutes or less, then Synod will ad-

dress the recommendations. BOSC is pleased that our ATL brothers worked through six of the eight items of protest in the initial communication, and we hope this becomes a Synod trend. We will focus on *reasons* 1 and 6 (pp. 9028+; 9030+), especially as they pertain to *liberty of conscience* on Tuesday evening.

Communication #22-02: POA re. State College Complaint. SAME as above; that is, BOSC asks the Synod to rule on this directly. We ask representatives for each side of this conflict within the Presbytery of the Alleghenies to summarize their position, each in ten minutes or less, and then Synod will address the recommendations on Tuesday evening.

Communication #22-03: GLG & POA re. Durham to POA Petition. BOSC asks the Synod to vote this up immediately because all interested parties agree with it. Right now!

Communication #22-04: GLG re. LeFebvre. BOSC asks the Synod to *receive this for information, with our thanks*. And of course, we should keep praying, continually.

Communication #22-05: GLG re. COCM Query Edits. BOSC asks Synod to handle this directly because the authors make a reasonable case for slight but helpful query edits. The authors should be prepared to persuade the Synod in ten minutes or less; then the vote. BOSC proposes passage of these changes would *not* require use of the overture process (sending changes down to sessions), but we recognize that an alternate path could be moved from the floor after the Court considers these changes in greater detail on Tuesday evening.

Communication #22-10: Reid re. U.S. Religious Census. Professor Tom Reid (TE), being a member of this Court, may send communications directly. BOSC is thankful to him for doing so. Synod should *receive this for information, with our thanks*. Especially those boards and committees (etc.) which are most impacted should take careful notice.

Communication #22-11: POA & Theresa Bloom. BOSC is *anxious* about generating permanent policies on the back of an actual, lively controversy which is before us today—one filled with emotion. That said, wisdom calls out to her disciples through our problems and pitfalls. BOSC recommends that Synod handle Communication #22-11 by sending it to a one-year study committee, aiming primarily at needed *Constitutional* changes/additions and/or the publishing of a policy paper about abuse. We caution against the establishment of a permanent board/committee of Synod, but that too is commended in this communication. We recommend that this study committee be made up of representatives with character and characteristics along the lines of attributes commended here (on page 9502), that this study committee of seven

members be appointed by Synod's moderator, and that the convener be encouraged to receive input from many denominational servants in their fields of expertise.

Communication #22-12: POA & Blocki re. DCG Application. BOSC agrees with the authors that the *DCG* is unclear concerning *means of teaching elder ordination/installation* (performed by a presbytery ALONE or through an appointed COMMISSION?). We want judicially wise eyes to give this consideration. So **we recommend** the establishment of a one-year judicial/study committee, of five members, to be appointed by Synod's moderator.

Communication #22-15: PCP Ekpo Complaint vs. Seattle. BOSC recommends giving this challenging controversy to a *judicial committee of the day*, to report back to this Synod with their recommendations for handling it, being prepared to do so by Thursday morning. Five members, appointed by Synod's moderator.

Communication #22-06: GLG Riepe Complaint vs. SJC; Communication #22-07: GLG Bloomington Complaint vs. SJC; Communication #22-08: GLG Faris etc. Complaint vs. SJC; Communication #22-09: GLG Olivetti Complaint vs. SJC; Communication #22-13: GLG Dillon Complaint vs. SJC; Communication #22-14: GLG Petition by Former IRPC Members; Communication #22-16: SJC Response to Olivetti Complaint; Communication #22-17: SJC Response to Other Complaints.

All eight of these communications pertain to the Great Lakes/Gulf Presbytery, Synod's 2021 Judicial Commission (SJC), and their Olivetti ruling. Therefore, all are intertwined with and impacted by what THIS Synod (2022) does in response to the SJC Report in June. To be clear and categorical—five of these communications are in protest against the SJC rulings, one argues in support of SJC's rulings, and two represent SJC's own defense vs. complaints.

Who may participate in deliberations and vote? We believe that all Synod delegates should participate and vote *EXCEPT* (with each particular complaint) the authors and signers of each complaint and members of Synod's Judicial Commission. Glad for parliamentary help.

PROCEDURE: On Wednesday morning (see *Agenda*), the Synod will hear the presentation of/by the *2021 Synod Judicial Commission*, up to the reading of their recommendations. Though vast, we ask the SJC to summarize their report in 30 minutes. Then ...

Presenters of Communication #22-14 will be given up to 15 minutes to present in support of the SJC followed by up to 5 minutes for Synod to ask clarifying questions about that supportive petition. Note: We suggest that the various authors of this communication—not ordained members of this Court—should enjoy *privileges of the floor* for the presentation of their petition.

Then, in this order, for Communications #22-09, #22-08, #22-07, #22-06, and #22-13 ...

1. Each primary author will be given up to 15 minutes for use in presenting complaint points.
2. Synod will have up to 5 minutes to ask clarifying questions of each presenter from the floor.
3. The SJC will be given up to 5 minutes to respond to/about the pertinent complaint points.
4. Synod will be given up to 5 minutes to ask clarifying questions of the SJC from the floor.
5. Synod will be given up to 7 minutes to discuss the complaint, delegates seeking to persuade.
6. Synod will vote (by a standing, counted vote) on each SJC action complained against in the communication being considered (to *sustain* or *not sustain* each complaint point). In the event that any complaint is sustained, Synod will deliberate and rule on the result of that sustaining.
7. Synod will return to address the SJC's full report (with their minutes and extra documents).

Respectfully submitted:

Chairman Herb McCracken (2022) Lucas Hanna (2024)

Dennis Olson (2022)

Don Reed (2024)

David Schaefer (2023)

servicing ex-officio

R. Bruce Parnell (Moderator)

John M. McFarland (Clerk)

Turning to Agenda "List A," the Court took up the following reports in sequence.

Home Mission Board: Board Vice President John D. Edgar presented the report. After general and summary remarks, Recommendation 1 was taken up. It passed and so Synod approved of a change to the HMB's *Constitution*. The HMB Report as a whole was received and is printed here.

Home Mission Board Report to Synod 2022

Fathers and Brothers: The Home Mission Board (HMB) is grateful to Jesus Christ for the continued growth in the denomination. As of this writing, there are 101 congregations in North America (89 fully organized churches, twelve mission churches). In the Japan Presbytery there are five congregations (four fully organized churches and one mission church). Together, the total number of congregations in the denomination stands at 106.

New Congregations: Since our report to the Synod of 2021, the following congregations were added: Oklahoma City Mission Church and the Houston Mission Church. Our mission church in Columbia (Missouri) was organized this year.

Congregations and Persons Receiving Aid: The HMB is currently funding the effort of home missions through reducing aid, exploratory grants, church planting internships, resident in training grants, regional home missionaries, and support for prison ministries.

Declining aid is ongoing to these works: Las Vegas (NV); Reno (NV); Columbia (MO); Bryan (TX); and Harrisonburg (VA). Las Vegas was approved for declining aid at our spring meeting.

Rev. Tim McCracken is partially funded by the HMB for his missionary endeavors to the prison population (Central Valley Prison Ministry).

Rev. Paul Martin receives aid as Regional Home Missionary for the Presbytery of the Alleghenies.

Church-planting internships are being funded in Providence (RI) and Fulton (NY).

Residents-in-training are being funded in Durham (NC) and Elkins Park (PA). The grant for Elkins Park was approved at our spring meeting.

Church Planters Retreat: The Home Mission Board church planters retreat is held once every four years. The next retreat will be held this October at the Lake Williamson Christian Center outside of St. Louis, Missouri. Each RPCNA church planter and his wife are invited to get away for several days at the Board's expense. We pray these times are refreshing so that *those who water may be watered* (Proverbs 11:25). Make it a priority to allow your church planters and their wives to get away to this retreat. The theme of the retreat will deal with pastoral refreshment. Dr. Eric Watkins (serving on the OPC's Home Missions Committee) will be the main speaker.

Proposed Constitutional Change for Synod's Approval: The Board is proposing to Synod a *Constitution* change that involves funding missionary works to *non-traditional* home missions. Historically, the RPCNA did mission work among minority groups in the United States (such as the Southern Mission in and around Selma, the Indian Mission among Comanches, the Jewish mission in Philadelphia, the Chinese mission in Oakland). More recently, the HMB remit (at the HMB request) was restricted to church planting. This has borne good fruit in the growth of the denomination since that time.

However, there is a need to provide and encourage funding to evangelize and disciple special populations beyond the reach of regular church-planting efforts (e.g., prisoners, whether criminal or political; drug/alcohol rehabilitation; mentally ill). Bylaw VI states that *"the Board in its operation shall be sufficiently flexible to adjust to the differing and changing circumstances of the field*

of responsibility.” For that reason, the Board has helped fund the Central Valley Prison Ministry led by Rev. Tim McCracken.

That said, the Board believes that funding of this sort should be better supported by its *Constitution*. In view of that, the Board has approved a proposed Constitutional amendment which adds a new strategy to the *Constitution*. This strategy is found in Appendix A. As per the *HMB Constitution* (Section I, Article VIII), the Board is requesting approval of this amendment from the Synod.

Bylaws Change for Synod’s Information: To support the above Constitutional change the Board also unanimously approved a change to its *Bylaws* to codify how such funding would be approved, the kind of oversight missionaries funded by it would need from their presbyteries, and how funding might continue after initial approval. This change to the *Bylaws* is found in Appendix B of this report. As per the Home Mission Board *Constitution* (Section 1, Article VII), we are notifying the Synod of this change.

Nominations: The HMB (Board) recommends that Vicki Smith be nominated to a second three-year term on the Board.

Recommendation: That Synod approve the Constitutional change in Appendix A.

Respectfully submitted:

Romesh Prakashpalan, Midwest (President)

John Edgar, Atlantic (Vice President)

Brian Panichelle, Alleghenies (Secretary)

Bryan Dage, Great Lakes/Gulf

Doug Chamberlain, St. Lawrence

Patrick McNeely, Pacific Coast

Vicki Smith (at large)

James McFarland (ex officio)

Appendix A: Constitutional Change (for Synod approval)

The proposed change is the addition of the following new strategy to the *Constitution* of the HMB (last revised 2011):

13. To provide and encourage funding to establish works to evangelize and disciple special populations beyond the reach of regular church planting efforts (e.g. prisoners, whether criminal or political; drug/alcohol rehab; mentally ill). The total amount of all such funding to all such applicants may not surpass 20% of the rolling five-year average of total HMB outlays.

This change was unanimously approved by the Board at its spring meeting.

Appendix B: Bylaws Change (for information)

The Bylaws change is under **HMB Policies and Procedures, Section 5—New Work Policies**. Under sub-section “XX. Oversight of New Works” which currently reads:

- A. The Presbytery:
 1. The primary oversight of all new works rests with the respective presbyteries. The Board seeks to encourage the presbyteries as they seek to oversee the particular needs and challenges facing the new works and their personnel.
 2. All requests to the Board shall first be approved and endorsed by the presbytery or a commission acting on its behalf. The Board shall not consider a request that has not been so approved.
 3. In evaluating requests for new works, the Board seeks to determine the local commitment to the work by individuals on site and the role of nearby congregations in sponsoring, overseeing and aiding the new work.
 4. The Board looks for significant commitment by the presbytery and local congregations.
 5. Application for aid for a new work should/shall be presented at the spring meeting of the Board. Such applications may include requests for grants, exploratory development grants, non-reducing aid, or reducing aid (see Financial Polices).
- B. The Presbytery Rep. (see also Section 3; page 2 – “VI. Presbytery Representative”):
 1. The presbytery rep. enables communication to flow smoothly between the presbytery and the Board. Such communication is vital to the welfare and progress of the church.
 2. As part of the Board’s oversight and in order for the Board to make competent judgments the Home Mission representative from the presbytery shall visit each new field and be thoroughly informed with the need, the potential, and the progress of the new work.
 3. For good oversight and communication, all presbytery representatives should seek to be assigned to their presbytery’s church extension commissions and/or committees.

To which we have added the following:

- A. The Presbytery and Special Works (see Article 3, Strategy 13):

1. Missionaries seeking HMB aid to evangelize and disciple special populations beyond the reach of regular church-planting efforts shall apply through their local presbytery. The presbytery shall carefully seek to discern the internal and external call to the ministry. If the presbytery is satisfied that God is calling this missionary to that field at that time, it shall provide a minimum of 20% of the amount of requested aid per year (either directly from the presbytery's budget or from the budgets of the member congregations) and pass on the application for further financial aid to the HMB. If the funding is provided in an unusual fashion (such as one single donor providing the funds through the presbytery), the facts of the case shall be disclosed to the HMB.
2. Missionaries who are granted HMB funding will proceed to do the following:
 - i. Attend their local church as fully as their mission work allows.
 - ii. Write reports to each regular meeting of their own presbytery and each regular meeting of the HMB (spring and fall).
 - iii. Report in person to each regular meeting of their own presbytery.
3. The presbytery shall appoint an overseeing commission of at least two members, drawn from at least two congregations, to visit the mission field in person at least annually. They shall make annual reports to the presbytery and to the HMB's spring meeting, using criteria similar in intent to those listed under V. Guidelines for Third Year Evaluation of New Works. In each report they shall indicate whether they recommend funding be continued, diminished, or discontinued. The commissioners should be limited to two two-year terms.
4. The presbytery shall appoint an encourager to speak at least monthly with the missionary. This encourager shall NOT also be a member of the overseeing commission.
5. After two years the missionary shall reapply for HMB funds; he may continue reapplying every two years, but his aid shall not ordinarily continue beyond ten years total.

This change was unanimously approved by the Board at the spring meeting.

Global Missions Board: Board President James Faris presented. After general and summary remarks, Recommendation 1 (pertaining to substantial amendments to RPGM's Bylaws) was taken up. During this discussion, Japan Presbytery delegates participating virtually in these meetings proposed that we refer the proposed RPGM Bylaws back to RPGM and Japan Presbytery for continuing discussion; this carried, so referred. The RPGM Report as a whole was approved and is printed here. President James Faris is thanked here for his many years of service and leadership through this Board.

Reformed Presbyterian Global Missions Board Report

"Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children! Let them praise the name of the Lord, for His name alone is exalted.

His majesty is above earth and heaven. He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him. Praise the Lord!"—Psalm 148:11-14

The Lord Jesus Christ is fulfilling His promises to His people, and we are glad as a Board to participate in the fulfilling of these promises. The RP Global Missions (RPGM) Board is appointed by the Synod for the purpose of encouraging and promoting the health, growth, and multiplication of Reformed Presbyterian churches by establishing vigorous and truly biblical, indigenous churches beyond the United States and Canada, especially where RPCNA presbyteries do not have jurisdiction.

Individual Field Updates

Japan: Decreasing aid from RPGM continues on the agreed upon schedule. We have been thankful to work with the Japan Presbytery on Bylaws matters as last year's Synod directed. Other details of the work in Japan can be found in the Japan Presbytery report. Pray that the Lord will bring growth and strength to the church in Japan.

South Sudan: This season of the work in South Sudan is that of deepening the existing work, and this past year has proven this work to be both hard and fruitful.

- We continue to praise God for the provision of the Smith and Hanna families for this work. While Zach and Lucas share the load of training and mentoring church leaders and future leaders, Zach continues to emphasize language learning as well as functioning as team lead.
- The Hannas plan to return to the U.S. at some point next year (TBD), so the need to find someone to serve alongside Zach has become increasingly urgent.

- A M.O.U. with *Mission to the World* (MTW) was written up and signed by both parties. It states that the Cush4Christ team would welcome qualified and approved MTW candidates that MTW would second to the work in South Sudan. There is currently one candidate that the team is looking at bringing on for one or two years.
- Julie Decker (Columbus RPC, Indiana) has spent some months this year in South Sudan discerning whether or not the Lord is calling her to long-term service there.
- The Blakston family (Frankston RPC, Australia) hopes to spend a few months in South Sudan this fall. We are thankful and hopeful for this trip which we pray will help to strengthen our relationship with the RP Church of Australia and raise the awareness of the work in South Sudan among our Australian brothers and sisters.
- Cush Christian School continues to grow under the leadership of Scott Brinkerhoff and the able assistance of local Dinka teachers as well as a cornucopia of short- and mid-termers from North America.
- The radio station (Weer Bei Radio)—being run in partnership with *Every Village*—is likely to be going through transitions in the near future. As the role of Cush4Christ has decreased over the years and *Every Village* has increased their involvement in the area, it is likely that in the near future the radio tower and operations will transition to the *Every Village* compound located not too far away. However, Cush4Christ/RPGM will maintain a spot on the Weer Bei Radio board of trustees.
- Jan Buchanan returned to North America in January. She has been sharing about the work in South Sudan at many churches and with many donors in the United States over the last number of months. In April, she arrived in Canada where she will be living.
- There is a planned Board visit with the team in South Sudan which is currently planned to take place in late January/early February of 2023.

How to pray for the work: Ask God to raise up those who could labor with the team. Praise God for the good work of Cush4Christ and for the unity on the team. Pray that our Father would provide the South Sudan Community Church and her ministries with every need to continue to grow in Christ now and into the future. Pray that God would supply the needs of His people in this dry and thirsty land.

Pakistan 1: In January 2022, Heather H. had the opportunity to visit Chau-
ra, the nearby mission church and preaching station, and the mission church
in the south of the country. Several months later, Dr. EM, his family, and Board
member Titus M. were also able to visit. Those visitors were present for the
ordination/installation of Deacon #1 in the southern mission church. COVID-

related travel policies made travel an increased challenge, so all who journeyed at the start of this year were simply grateful to make it to make it in the country.

Dr. EM continues to translate and author books in Urdu for the Urdu Center for Reformed Theology (ucrt.org). This site continues to connect EM with others throughout Pakistan who are working to share about Jesus and have adopted a Reformed understanding of Scripture, as well as others who are just beginning to learn about these things. Some from among these contacts are being trained online by Dr. EM for work in the church across the country and the Urdu-speaking world. Recently, conversations have begun with Reformation Translation Fellowship about ways Dr. EM might be able to help them as they expand their translation efforts into some additional languages, including Urdu.

How to pray for the work: Pray for the growth and maturation of Chaura RPC, the two mission churches, and the preaching station. Ask God to soon establish the RPC of Pakistan. Praise God for continued connections Dr. EM has within the Urdu-speaking world. Pray for wisdom for the Board as we navigate the challenges of identifying good, God-directed opportunities while avoiding mission drift.

Central Asia: In July 2021, after many months of waiting, the B Family was supplied by God's grace with the visas they needed to travel to begin the work of language learning and cultural study. The B family has done well to adjust to their new, temporary, home (they are currently in another city from the one they would like to be in long-term), but not without the many challenges that come from moving to a new place so foreign to what was once called home and so far away from many loved ones. They have had the joy of being on a team of people who all—like them—have plans to spin off into various opportunities with a variety of organizations focused on reaching the people group for whom they are learning the language. We are meanwhile continuing to look for others who would answer the call to labor alongside the B Family; there are a number of soft to medium leads looking ahead to 2023 and beyond.

How to pray for the work: Pray for the B Family as they continue adjust to life here and that they will gain as much as possible during these next few months on this transitional team. Pray that others are raised up to join the long-term Central Asia work to labor with the B family.

South Asia: Give thanks that the Lord has sustained the Anugraha RPC for five years now. Give thanks for their celebration. Pray for their growth as the people of God and for the planting of more congregations. Please see the Commission report for more details.

RP Missions (Short-Term Missions): While travel remains tentative in much of the world it has been a great encouragement to begin planning for

several trips to take place this summer, D.V. Keith Mann, RP Missions Coordinator, and Mikayla Covington, newly hired RP Missions Assistant Coordinator of Marketing and Recruitment, have been actively recruiting team members and team leads for each trip, organizing the trip programming with the hosts, and training team members and leaders with the newly developed training curricula. The pre-trip training program (RPGM Explore) has been proving to be impactful for team participants and also for those not going on teams who want to become better equipped and informed global Christians. RPGM board members, Congregational Missions Advocates, and others have enthusiastically joined these RPGM Explore cohorts. The new Leadership Training program developed for this year's team leads has been an encouragement to all involved, including Keith who has labored diligently to put the materials together and lead the training. There are currently five trips (four international; one domestic) planned for summer 2022. This is up from the two trips that successfully ran last year. The biggest question right now is whether or not Japan will be open to tourists come this summer. As of the writing of this report that hope has dimmed significantly, with recent news that they have no intentions of letting tourists in for the near future. The target for 2023 is to have ten RPM trips.

How to pray for the work: Pray for the team leads and participants as they prepare for their trips this summer, travel to the various locations, and then get to work on the activities. Pray for team unity, health, and fruitful work that will lead to future Kingdom growth in their own lives and in the ministry of their host churches. Pray for Keith and Mikayla as they spend some time this summer developing and adjusting the goals and objectives for the coming year. Pray that God would re-grow this work and open doors and borders to expand the mission trip opportunities in the coming years.

Other Items of Note

- An initiative called *Ambassadors for Christ* launched a pilot program with Covenant Fellowship RPC in Pittsburgh. This is aimed at equipping members of a congregation to lead local outreach to immigrants, refugees, and international students. Some team members will go on to continue local cross-cultural ministry while others will be equipped to use their experience working abroad.
- The NeXt Steps program has graduated two participants from the three-year program and continues to build momentum with the current participants.
- Participation in the *Congregational Missions Advocate* (CMA) community has been very encouraging; there are currently session-assigned CMAs in 44 RPCNA congregations! We continue to encourage sessions

from congregations that do not have CMAs to assign members of their congregations to this role.

- In recent weeks RPGM has been in communications with both the CASA Committee of Synod and the Home Mission Board about future collaboration in various areas of overlap and to encourage a stronger relationship between RPGM and these two entities.

Proposed Bylaw Changes

The current Bylaws of RPGM have become somewhat dated and must be updated as we seek to serve the church and those serving the church in missions. Some changes reflected in the document were already implemented by Synod in past years but were not then changed in the actual Bylaw documents (e.g. name change from *Foreign Missions Board* to *Global Missions* in 2008; the change to 6-year terms for Board members in 2013). Most significantly, however, we are simplifying our Bylaws to what is most critical for Synod to oversee directly.

We are proposing that much of the policy and operational content of the existing Bylaws be relocated to the RPGM Policy Manual [many details, such as missionary application forms, policies on furloughs, safety procedures, and other such matters that do not change the structure and governance of the Board, but allow us some flexibility to respond to needs and changes on the field]. As our mission works expand, the Policy Manual is also expanding. Over the last few years, the Board has developed a *Safety and Security Manual* which is separate from the Bylaws and the Policy Manual.

The Board is happy to share our Policy Manual at any time with members of Synod who may have interest, questions, or concerns, but we believe it would be unwise to publish it publicly.

In the Appendix you will find a comparison document. We have done our best to show the history of the changes that have brought us to this point as we have worked to separate our manual and Bylaws. We trust that the side-by-side document will be most useful.

Nominations

The Board is recommending Colin Samul be nominated to fill the seat James Faris is vacating at the end of his term. The Board is recommending that Marianne Baczkur be nominated to fill her first term. The last year, she has been filling a previously vacated seat in an unfulfilled term. See Appendix A for brief bios of our nominees ... TE Colin Samul to serve his first term (2022-2028); Marianne Baczkur to serve her first term (2022-2028).

Recommendation: That the RPGM Bylaws be amended as proposed in Appendix B.

Respectfully submitted:

James Faris (President, Class of 2022, 1st term)

Dean Filson (Class of 2023, completing an unfulfilled term)

Marianne Baczkur (Class of 2022, completing an unfulfilled term)

Titus Martin (Class of 2026, 1st term)

Greg Moberg (Class of 2025, 1st term)

Kelly Moore (Class of 2024, completing an unfulfilled term)

Elizabeth Noell (Class of 2025, 1st term)

Joe Rizzo (Class of 2027, 1st term)

Heather Huizing (Executive Director)

James McFarland (ex officio)

Appendix B: Bylaws Comparison Document

2003 Bylaws	2022 Proposed Bylaws	Comment
MANUAL of the FOREIGN MISSION BOARD of the Reformed Presbyterian Church of North America (Revised & Approved – October 2002; Updated November 2003)	BYLAWS of the RP Global Missions Board of the Reformed Presbyterian Church of North America (Revised & Approved by Synod _____)	The name change occurred in 2008.
CONTENTS: 1. Authorization & Purpose of the FMB 2. The Great Commission 3. Mission Board Organization 4. Long Term Missionaries 5. Life on the Field 6. Cooperation with Other Agencies 7. Development & Organization of Indigenous Churches 8. Addenda: Application for Long-Term Missionary Service; Policies for Congregational Missionaries	CONTENTS: 1. Authorization & Purpose of RP Global Missions Board 2. Mission Board Organization 3. Development and Organization of Indigenous Churches 4. Long Term Missionaries	

2003 Bylaws	2022 Proposed Bylaws	Comment
1.0 AUTHORIZATION AND PURPOSE of the FMB	1.0 AUTHORIZATION AND PURPOSE of the RPGM Board	
1.1 The Board of Foreign missions of the RPCNA is appointed by the Synod for the purpose of encouraging and promoting the health, growth and multiplication of Reformed Presbyterian Churches by establishing vigorous and truly biblical, indigenous churches in other lands, especially where RPCNA presbyteries do not have jurisdiction.	1.1 The RP Global Missions (RPGM) Board is appointed by the Synod of the Reformed Presbyterian Church of North America (RPCNA) for the purpose of encouraging and promoting the health, growth and multiplication of Reformed Presbyterian Churches by establishing vigorous and truly biblical, indigenous churches beyond the U.S. and Canada, especially where RPCNA presbyteries do not have jurisdiction.	
	1.2 The warrant for this work comes from the Great Commission which our Lord Jesus has placed upon His Church—to make disciples from every nation, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that He has commanded (Mt. 28:19-20).	This section replaces ch. 2 of old bylaws.
1.2 The Board aims to establish biblical churches comprised of God’s people who confess saving faith in Jesus Christ as their only hope in this life and the life to come, and who commit themselves to love and serve him faithfully as the Scriptures direct. In considering requests for developing new missions, the Board will show preference to situations in which members of the RPCNA are, or will be available as, field workers.	1.3 RPGM aims to establish biblical churches composed of God’s people who confess saving faith in Jesus Christ as their only hope in this life and the life to come, and who commit themselves to love and serve Him faithfully as the Scriptures direct. In considering requests for developing new missions, the Board will show preference to situations in which members of the RPCNA are, or will be, available as field workers.	
1.3 This work shall be pursued in accordance with the <i>Constitution of the RPCNA</i> , in accordance with its Synod, and in close cooperation with its presbyteries and congregations. The doctrine and ecclesiology contained in the denominational standards shall govern this Board, as to the missionaries it appoints, and to congregations that are formed under its auspices.	1.4 This work shall be pursued in accordance with the <i>Constitution of the RPCNA</i> and its Synod, and in close cooperation with its presbyteries and congregations. The doctrine and ecclesiology contained in the denominational standards shall govern this Board, the missionaries it appoints, and the congregations that are formed under its auspices.	

2003 Bylaws	2022 Proposed Bylaws	Comment
2.0 THE GREAT COMMISSION		
2.1 The Great Commission was given to Christ's church in various forms (Mt. 28:18-20 and parallels) in order to guide, motivate and assure God's people of his blessing as they work to these ends.		Replaced by new 1.2.
2.2 We understand the commission to be directing us toward a gospel witness that emphasizes the proclamation of the gospel which calls men to Christ while it also calls us to confirm that testimony and ministry by attending to the temporal needs of men and women when need and opportunity arise.		Replaced by new 1.2.
3.0 MISSION BOARD ORGANIZATION	2.0 MISSION BOARD ORGANIZATION	
3.1 The Board shall consist of eight RPCNA members who are elected for four-year terms. These eight shall normally include three teaching elders, three ruling elders, and two women nominated by the Women's Synodical Missionary Fellowship. Additionally, the Board shall include two ex officio, non-voting members: the Executive Secretary (a teaching elder elected by the Board every two years, with no term limits) and the denominational treasurer.	2.1 The board shall consist of eight RPCNA members who may be nominated by the board and elected by Synod for six-year terms. The eight board members shall normally include three teaching elders, three ruling elders, and two women. Additionally, the board shall include two ex officio, non-voting members: (1) The Denominational Treasurer and (2) the Executive Director employed by the board or the Executive Secretary who is elected by the board every two years.	These changes were approved by synod in 2003 (Executive Secretary made ex officio), 2013 (change to six-year terms), 2014 (Women's Synodical Missionary Fellowship dissolved as the source of these nominations), and 2018 (Executive Director added).
	2.2 If a board member is elected to fill a vacancy, that person may not be asked to serve on the Board for consecutive terms that total more than 14 years.	Added for clarity.
3.2 Upon fulfilling two full terms, a member shall be ineligible for re-election until a one-year hiatus of service has passed, except by special permission of the synod.	2.3 Upon fulfilling two full terms, a member shall be ineligible for re-election until a one-year hiatus of service has passed, except by special permission of the Synod.	

2003 Bylaws	2022 Proposed Bylaws	Comment
	2.4 A board member's resignation must be in writing and received by the President or the Recording Secretary, but acceptance of resignation shall not be necessary to make it effective. A board member may be terminated from the board due to excess absences.	Added for clarity.
	2.5 Board members should be elected so that at the time of each meeting, the terms of no more than ¼ of the members shall expire.	Added for clarity.
3.3 The Board shall elect annually from its membership a President, Vice-President, and Recording Secretary. It shall also elect an Executive Secretary (who may be a non-voting appointee of the Board) and an Assistant Executive Secretary every two years.	2.6 The board shall elect annually from its membership a President, Vice President, and Recording Secretary. It shall also elect an Executive Secretary (who is a non-voting appointee of the Board) every two years, unless there is an Executive Director in the employ of the board.	
3.4 The President shall preside at board meetings, prepare the annual report to synod, and serve with the Exec. Secretary, the Assistant Exec. Secretary, and the appropriate committee chairman as an executive committee when needed between meetings. The Vice President shall assist with these duties when requested to do so. The Treasurer will be a consultative member.	2.7 The President shall preside at board meetings and prepare the annual report to Synod. The President shall also serve on the Executive Committee when needed between meetings.	
	2.8 The Executive Committee shall be made up of the Executive Director (or Executive Secretary), President, and Vice President. The Denominational Treasurer shall be a non-voting, consultative member on the Executive Committee, as needed. The Executive Committee shall always communicate the matters being decided to the entire board. Such communication shall include alerting the full board to a call for the Executive Committee to meet before such a meeting takes place.	Added for clarity.

2003 Bylaws	2022 Proposed Bylaws	Comment
	<p>2.9 The parameters for authority and actions of Executive Committee are as follows:</p> <p style="padding-left: 20px;">A. Any and all necessary interim actions, including authority to approve up to \$5,000 beyond budget for a single expenditure.</p> <p style="padding-left: 20px;">B. No authority to amend or change bylaws, incur debt, or encumber funds.</p>	<p>Added for clarity.</p>
<p>3.5 The Recording Secretary will take minutes of meetings and circulate them to Board members and (when necessary and appropriate) to missionaries, presbyteries or other workers.</p>	<p>2.10 The Recording Secretary will take minutes of meetings and circulate them to board members and (when necessary and appropriate) to missionaries, presbyteries, or other workers.</p>	
<p>3.6 The Executive Secretary shall attend to routine business matters between meetings; serve as the publicized contact person for inquirers; coordinate with the President to arrange details of Board meetings; be a liaison with missions organizations, especially NAPARC; help with the orientation of new Board members; refer incoming matters to appropriate committee chairmen; issue publicity information and assignments; and maintain Board files.</p>	<p>2.11 The Executive Director (or Executive Secretary) shall attend to routine business matters between meetings; serve as the publicized contact person for inquirers; coordinate with the President to arrange details of board meetings; be a liaison with other mission organizations, especially within NAPARC; help with the orientation of new board members; refer incoming matters to appropriate committee chairmen; issue publicity information and assignments; and maintain board files.</p>	<p>These changes were approved by synod in 2018.</p>
<p>3.7 The Assistant Executive Secretary shall assist the Executive Secretary as needed, placing particular emphasis upon furlough arrangements and participation on the executive committee.</p>		<p>Obsolete.</p>

2003 Bylaws	2022 Proposed Bylaws	Comment
<p>3.8 The Board shall normally meet each fall, spring and summer (in conjunction with synod). Other meetings, including phone conferences, will be called as needed. The Board will sustain standing committees, such as field-specific or task-specific or study committees, from within its membership.</p>	<p>2.12 The full board shall regularly meet each fall and spring at a place and time designated at a prior board meeting. The committee scheduling the date, time and place shall do so in coordination with other board members and the Executive Director (or Executive Secretary). Special meetings of the board may also be called as needed by the Exec. Director (or Exec. Secretary) or President with notification of time, purpose, and place or mode being sent to board members in an expedient manner prior to the meeting.</p>	
	<p>2.13 The board may sustain standing committees, such as field-specific, task-specific or study committees, from within its membership.</p>	<p>Added for clarity and effectiveness.</p>
	<p>2.14 The bylaws may be amended in any manner at any regular or special meeting of the board, provided that specific written notice of the proposed amendment shall be given to each board member in an expedient manner prior to the meeting. Any amendment requires the affirmative vote of 3/4 board members and approval of Synod according to the rules of Synod.</p>	<p>Added for clarity and effectiveness.</p>
<p>4.0 LONG-TERM MISSIONARIES</p>		
<p>4.1 The Board will send qualified men and women to mission fields in accordance with the types of church office and service recognized generally by this denomination and commensurate with their gifts and interests.</p>		<p>See new chapter 4 below.</p>
<p>4.2 Missionaries sent by this Board normally will be communicant members of the RPCNA. They must have given evidence of maturity in spiritual fruit (Gal.5:22-23) and spiritual gifts (I Cor.12,14; Rom.12:3-8; Eph.4:11-14), hence of their suitability to the tasks for which they would be appointed to service on non-native soil.</p>		<p>Content moved to the Policy Manual.</p>

2003 Bylaws	2022 Proposed Bylaws	Comment
<p>4.3 Missionaries applying for positions requiring ordination to office must be sustained by their home presbytery in order to be considered by this Board. The Board will consider prior Christian ministry, academic training, physical and emotional health, and any other factors it deems relevant to the consideration of men and women for missionary service.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.4 Application for mission service shall be done jointly by the missionary and his/her local session and is to be made in writing to the Executive Secretary or the appropriate committee chairman.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.5 When a husband is called to a missionary position, his wife is not considered an employee unless an expressly stated agreement has been reached between the couple and the board to that effect.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.6 Mission appointees (including spouses, and possibly their children) normally shall be given second-language and cross-cultural training prior to, and after, their arrival on the field.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.7 Mission appointments will normally be of three-year duration, though appointments of other duration will be considered when familiarity with the worker or specific needs of field warrant such variation.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.8 In the case of disciplinary matters, the Board may exercise its right to recall a missionary from the field and will refer serious problems (as defined by the <i>Book of Church Discipline</i>) to the missionary's home presbytery or and/or session.</p>		<p>Content moved to the Policy Manual.</p>

2003 Bylaws	2022 Proposed Bylaws	Comment
<p>4.9 Salaries and benefits paid to missionaries will be in general accord with those of comparable positions in the Church/Synod. Additionally, a field-specific ORC allowance, business expenses, and other misc. expenses incurred in connection with the unique burdens of cross-cultural ministry, will also be paid directly to the missionary or via a presbytery or Mission Association (as deemed most appropriate in each situation).</p>		<p>Content moved to the Policy Manual.</p>
<p>4.10 Business expenses also will include costs relating to travel to/from the field (including furlough travel), and emergency travel due to health and/or family crises. Definitions of inclusion in these matters shall be made jointly between the missionary, the field committee chairman, and local presbytery or mission association or session (as applicable).</p>		<p>Content moved to the Policy Manual.</p>
<p>4.11 Missionaries, accompanied by their immediate family members, normally are eligible for paid furloughs at the rate of two months per one year of service. This shall be in addition to their regular vacation allowance, which shall normally be set at four weeks per full year of service for full-time, Board-sent mission workers. Furlough means time away from the field to engage in such things as vacation, visits with relatives, further study and deputation.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.12 Furlough schedules shall be arranged in connection with the field committee chairman, while deputation engagements during furlough shall be coordinated with the assistant executive secretary. Deputation means acquainting such groups as congregations, presbyterials, and conferences with the work being carried out in the field.</p>		<p>Content moved to the Policy Manual.</p>

2003 Bylaws	2022 Proposed Bylaws	Comment
<p>4.13 Payments from congregations and mission groups to missionaries while performing deputation shall be classified in this way: speaking honoraria and personal gifts will remain the property of the missionary, while travel expenses will be remitted to the Board.</p>		<p>Content moved to the Policy Manual.</p>
<p>4.14 Terminal furlough for a retiring missionary will be arranged in conjunction with the board and may be up to one full year of full support (except for ORC allowance, which applies only on the field).</p>		
<p>5.0 LIFE ON THE FIELD</p>		
<p>5.1 Missionaries are encouraged to participate in work and life on the field analogously to their ministerial counterparts in North America.</p>		<p>Content moved to the Policy Manual.</p>
<p>5.2 Individual Board members may offer private counsel to mission workers in ways similar to what they would do in their home congregations but will not exceed rights or responsibilities otherwise given (or limited) by Scripture or the denomination's written standards.</p>		<p>Content moved to the Policy Manual.</p>
<p>5.3 Missionaries are urged to plan and coordinate significant changes in their circumstances of life, such as an intended marriage. Additional employment shall be approved in advance by the Board, and in consultation with their co-workers.</p>		<p>Content moved to the Policy Manual.</p>
<p>5.4 In pioneering mission efforts, a Mission Association comprised of term-appointed missionaries and their spouses shall be created for the purposes of fellowship, cooperative study, and conducting of business matters. The Assoc. should appoint a coordinator and, when applicable, a treasurer, in order to facilitate the transfer of funds between Board and missionaries on the field.</p>		<p>Content moved to the Policy Manual.</p>

2003 Bylaws	2022 Proposed Bylaws	Comment
6.0 COOPERATION WITH OTHER AGENCIES		
6.1 This Board shall work with RPCNA members who wish to serve with other agencies only when their local session has assumed substantial responsibility for sending and oversight. These “congregational missionaries” will be supported in whatever way the Board deems suitable to its central purposes as a Board of Synod (see section 1.1).		Content moved to the Policy Manual.
6.2 Cooperation may extend to working with indigenous churches or other agencies in the field to the degree deemed compatible with the subordinate standards of the RPCNA and actions of Synod.		Content moved to the Policy Manual.
6.3 When appropriate, the Board may engage in a Coordination/Comity Agreement with another mission agency, in order to responsibly participate in the sending and support of an RPCNA missionary.		Content moved to the Policy Manual.
6.4 Ordained members of the Board, when authorized by this Board and coordinated with an RPCNA presbytery, may work with other Reformed Presbyterian mission boards in order to ordain and install and establish elders, and to form congregations, on a mission field.		Content moved to the Policy Manual.

2003 Bylaws	2022 Proposed Bylaws	Comment
7.0 DEVELOPMENT & ORGANIZATION OF INDIGENOUS CHURCHES	3.0 DEVELOPMENT & ORGANIZATION OF INDIGENOUS CHURCHES	
7.1 It is the goal of this Board, as with the RPCNA Synod, to see the development of indigenous churches which are substantially self-governing, self-supporting and self-propagating, to the degree Christ blesses and confirms.	3.1 It will usually be necessary for a commission of the Synod to oversee church planting, examination and ordination of church officers, and shepherding of congregations during the early stages of mission work. As indigenously-supported and shepherded congregations are established, they shall be formed into a national Reformed Presbyterian Church. Oversight of commissions shall not cease until an indigenous denomination is established. An indigenous denomination shall consist of at least one presbytery of more than one congregation with its own distinct constitution. Synod may decide to provide provisional elders for the new indigenous denomination at their request.	Changes in 3.1 reflect discussions RPGM has had with the Japan Presbytery.
7.2 It will usually be necessary for a commission of the Synod to oversee the work of gospel outreach, church planting and shepherding of congregations during the early stages of mission work		See new 3.1.
7.3 As indigenously-supported and shepherded congregations are established, they shall be encouraged to form into a Presbytery and, when suitable, a national Reformed Presbyterian Church.		See new 3.1.
7.4 This Board will engage in the support of theological education—on the field or in North America—of nationals whose theological training is deemed beneficial to their local churches.	3.2 This board will engage in the support of theological education of nationals whose training is deemed beneficial to their local churches. The board strongly prefers that theological training take place in local contexts. The board may consider support of suitable alternatives if such training does not exist in the local context and is judged to be sufficiently urgent.	

2003 Bylaws	2022 Proposed Bylaws	Comment
	4.0 LONG-TERM MISSIONARIES	
	4.1 The board shall send qualified men and women to mission fields in accordance with the types of church office and service recognized generally by this denomination and commensurate with their gifts and interests.	This chapter incorporates the needful components from old chapter 4.
	4.2 Such missionaries shall be considered employees of the board, whose appointments and employment conditions are subject to the <i>Directory for Church Government</i> and the RPGM Policy Manual.	This chapter incorporates the needful components from old chapter 4.
Application to the Foreign Mission Board of the Reformed Presbyterian Church of North America for Long-Term Missionary Service		The whole form was included in the 2003 Bylaws. Only the title is listed here for the sake of brevity. This form has been moved to the Policy Manual.
Policies for Foreign Mission Board Support of RPCNA Congregational Missionaries		The whole form was included in the 2003 Bylaws. Only the title is listed here for the sake of brevity. This form has been moved to the Policy Manual.

South Asia Commission: A summary report was distributed; please exercise care. No recommendations; the summary report was received, but will not be published. The commission minutes were reviewed by the same process as presbytery minutes.

Pakistan Commission: No written report was provided. It was moved, seconded and carried that Dr. EM address the Court for up to two minutes; he did so. This oral report was received.

RP Global Alliance Advisory Committee (and Financials): Chairman Andrew Quigley presented the report. After general and summary remarks, Recommendation 1 was taken up; it carried, so Synod appoints the Lord's Day, October 2, 2022, as an RP International Day of Prayer for the provision of ruling elders in the global RP Church. Recommendation 2 goes automatically to the Finance Committee. The RPGA Advisory Report as a whole was discussed, then received, and it is printed here.

Report of the RP Global Alliance Advisory Representatives

Advisory Committee: Chm., Rev. Dr. S. Andrew Quigley (RPCNA). Rev. Stephen Steele (RPCS). Rev. Matt Kingswood (RPCNA). Rev. Andrew Stewart (RPCA). Rev. Prof. Robert McCollum (RPCI). Rev. Kyle Borg (RPCNA). Rev. Philip Dunwoody (RPCI). While not a member of the Committee, Rev. Joel Loughridge (RPCI) has served the Committee as honorary treasurer. Due to COVID-19 travel restrictions, the Advisory Committee did not meet in person in 2021. Four on-line meetings were held in 2021.

Communications: We are indebted to the part-time workers of the RPGA administrative team: Miss Beth Bogue, Mrs. Carla Steele, Miss Katrina van der Meer, and Mrs. Maria Pockras. These ladies share the responsibility of collating and presenting the information gathered from the RP Church worldwide. We are blessed to have such godly, servant-hearted, ecclesiastically-wise women working for the RPGA. They've held regular Zoom meetings (chaired by the Advisory Committee chairman) at which progress is assessed, improvement ideas are shared, and future work is reviewed.

Monthly Mailchimp Newsletter: This newsletter highlights some of the items posted on the website during the previous month. This has proved to be a time-efficient way for people in the wider church to be kept abreast of what is going on in the global church. We currently have almost 300 subscribers and invite office bearers to encourage members to sign up to receive it. They can do so by going to <https://rpglobalalliance.org/newsletter/>

NEW Weekly Mailchimp Prayer: This prayer letter presents 7-8 prayer points from the member churches in a simple, attractive format. It is an excellent way to get information that can be used in the Lord's Day pastoral or intercessory prayer and the congregational prayer meeting. We are delighted that even though it has just been launched, we already have 70 subscribers. Please encourage members of the congregation to sign up for it. They can do so by going to <https://rpglobalalliance.org/newsletter/>

Website: <https://rpglobalalliance.org/>. The website is averaging 2,500 visits per month and the average time people are spending on the site is increasing month by month. During the COVID-19-related restrictions, a list was post-

ed weekly of congregations which were live-streaming worship. A number of people expressed appreciation for this. While we strongly encourage believers to gather for worship, we have continued this practice for those who are either house-bound or have to remain at home due to illness. In addition to the regular reports on news items, events, book reviews, children's articles, etc., we also published twelve congregational profiles from RP churches in seven countries. This will continue to develop as a feature of the site.

Website Updates (significant additions to the website)

- The congregation section was completely redesigned and updated with new tabs and additional information, including updated info on each of the RP congregations in the global RP family. The new tabs mean that each congregation can be searched by its name, presbytery, country, and denomination. We hope this will be helpful when someone is looking for an RP congregation with which to worship.
- An interactive map has been added to the congregation section, which is an excellent facility showing the location of every RP church in the world.
- A search feature has also been added to the top of the website to facilitate finding material more efficiently; for example, one can search by topic, for previous posts, etc.
- The static (that is, non-news/events content) has been translated into French. We had hoped to have it translated into Spanish also, but we encountered several technical difficulties that took longer to sort out than anticipated. God willing, we will have the same content translated into Spanish and Mandarin this year.
- A new Adult Bible Class section was added, linking to teaching series by RP ministers.

Facebook: <https://www.facebook.com/rpglobalalliance/>. The RPGA Facebook page is currently reaching 3,200 people/month in 50 countries; a high percentage of those who "like" a post go on to engage with it. Many are interacting with the Facebook page, so the excellent weekly work being done by the RPGA administrative team is being accessed, read, and we trust used for the growth of the Kingdom through prayerful interest.

Working Groups

Theological Education: Rev. Andrew Stewart leads this working group consisting of the seminary presidents/principals. The "*Model for Theological Education*" has been considered by a number of RP denominations and colleges, and we appreciate the feedback which we have received.

Former Mission Fields: Rev. Prof. Robert McCollum continues his work of compiling info about past RP mission works. This material, showing the extent

of the vision and mission work of the RPC in previous generations, will then be posted on our website.

Missions: In 2021, a new working group was established to help coordinate short-term mission work around the global church. Good things have come of this, such as the resolution of an outstanding issue which will facilitate RP short-term mission teams serving again in the RPC of Scotland.

RP International Day of Prayer

We received a very positive response to material produced for the International Day for Prayer on Oct. 3, 2021, which focused on RP Church in East Asia. The date for the next **RP International Day of Prayer will—God willing—be the Lord's Day of October 2, 2022**, with the focus on the need for ruling elders in the RP churches. A new feature this year will be a time of prayer held via Zoom, in which people can participate from around the globe on Saturday 1 October 2022 on the same topic.

Mutual Eligibility

The mutual recognition of ordained office-bearers and the process of transfer from one member church to another (otherwise known as *mutual eligibility*) has been a feature of the fellowship between Reformed Presbyterian churches in the worldwide RP family. In recent years several member churches have been challenged to consider what this means and how it applies to ecumenical relations within their national contexts. Thus, in 2020 the Advisory Committee initiated some research into the understanding and practice of mutual eligibility by sending a letter to the relevant synodical and presbyterial bodies which oversee interchurch relations within member denominations. The replies which we received may be summarised as follows:

- Some member churches have a formal statement of policy, while others do not.
- In practice, all member churches have an understanding of mutual eligibility between sister RP denominations, which facilitates the transfer of ministers, and differs to some degree from the transfer of ministers from other denominations.
- All member denominations gave examples of how a shared understanding of mutual eligibility had operated in recent years ... with ministers transferring both to and from sister churches.

We commend the following definition of mutual eligibility, which builds on the responses we received from member denominations:

Although member churches have a shared history and testimony, but not identical statements of that testimony, we strive to operate in practice as though we were one church separated by distance and ministering in different national settings. We fully recognise one an-

other’s ministry order and discipline, and so we understand mutual eligibility to refer to the provision for presbyteries to process a call to a pastor from a sister Reformed Presbyterian church, and the rights of a pastor to receive and consider such a call, as though they were serving under the jurisdiction of the same synod or presbytery.

Recommendations

1. That member churches appoint the Lord’s Day of **October 2, 2022**, as an RP International Day of Prayer for the provision of ruling elders in the global RP Church.
2. As per the information in the financial statement, the Committee is requesting that member churches contribute 100% of the formula agreed in 2016, which stated that:
 - member churches with 1-9 congregations will contribute US \$1,000.
 - member churches with more than nine congregations will contribute US \$1,000 plus US \$100 for each additional congregation.
 For the calendar year 2023 this will be:
 - RPCNA: US \$10,500
 - RPCA: US \$1,000
 - RPCS: US \$1,000
 - RPCI: US \$4,200

*Yours in Christ:
Rev. Dr. Andrew Quigley, RPGA Advisory Committee Chairman*

**RP Global Alliance Accounts 2021
US Financial Accounts 2021**

INCOME		EXPENSES		
Opening Balance 01/01/2021	\$0	Website		
RPCNA Contribution (2021)	\$10,262	Maintenance	\$495	
		Development	\$1,470	\$1,965
		International Money		
		Transfer Fees		\$20
		Transfers to RPGA UK		\$4,496
		Travel		\$0
		Day of Prayer Publicity		\$608
		Wages		
		Website news manager 1	\$1,915	
		Website news manager 2	\$1,258	\$3,173
TOTAL INCOME	\$10,262	TOTAL EXPENSES		\$10,262
		Balance as of 12/31/2021		\$0.00

UK Financial Accounts 2021

INCOME		EXPENSES	
Opening Balance 01/01/2021	£4,426.95		
Transfer from RPCNA	£3,274	RPGA Website	
RPCS Contribution (2021)	£725	Website domain and hosting	£486
RPCI Contribution (2020)	£3,300	Website backup	£10
RPCI Contribution (2021)	£3,350	Email account (G-suite)	£252
		Travel	£748
		Wages	£0
		Website news manager	£2,570
		Website content manager	£2,164
		Gifts for contributors	£4,734
		Publicity	£20
		Day of Prayer Publicity	£29
			£122
TOTAL INCOME	£10,649.10	TOTAL EXPENSES	£5,654
		Balance as of 12/31/2021	£9,422
Total Income + Opening Bal.	£15,076.05	Total Expenses + Closing Bal.	£15,076

Note: Outstanding RPCA contributions for 2019, 2020, and 2021 are held in RPCA account (USD \$2,250).

Prepared by Rev. Joel Loughridge

Reviewed and found correct by Elizabeth McDonnell (Trinity RPCI)

At noon, the moderator entertained announcements. The Court sang Psalm 150B. Joel Hart prayed, leading us into recess followed by presbytery meetings (1:15-2:30 p.m.).



Tuesday; June 21, 2022; 2:45 p.m.

At 2:45 p.m., the Synod Court resumed meeting, with the singing of Psalm 119H and a prayer by Mr. Phil Pockras. The attendance roll was passed. Minutes of the Tuesday morning session were read and approved.

The moderator announced the following committees-of-the-day:

- State of the Church Committee: Brad Johnston (chairman), Nathan Eshelman, and Sam Spear.
- Resolution of Thanks Committee: Kent Butterfield (chairman), Drew Poplin, and Bob Hemphill.
- Judicial Committee [ONLY IF NEEDED]: Daniel Howe (convener), Ryan Bever, Dick Knodel, David McCune, Colin Samul [back-ups: John Perse and Duran Perkins]

Personal privilege was granted for the sharing of a request pertaining to the health of a church member; a delegate prayed concerning this urgent need, and God heard us.

Clerks or representatives of each presbytery offered highlights from their reports and recent developments. The moderator assigned delegates to pray after each report: Alleghenies (Titus Martin presented, Ed Schisler prayed); Atlantic (Bruce Martin presented, Steve McMahan prayed); Great Lakes/Gulf (Adam Kuehner presented, Kit Swartz prayed); Japan (Kihei Takiura presented virtually, Adam Niess prayed); Midwest (Andrew Barnes presented, Tim McCracken prayed); Pacific Coast (Tim McCracken presented, Duran Perkins prayed); St. Lawrence (Brian Coombs presented, Gary Gunn prayed). In the midst of these reports, Midwest and Atlantic presbyteries asked Synod's permission to meet for an extra session on Wednesday night; granted. The seven presbytery reports as a whole were received and are printed here.

Report of the Presbytery of the Alleghenies (POA)

Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves and the rulers take counsel together, against the Lord and against His Anointed, saying: "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision. Then He will speak to them in His wrath, and terrify them in His fury, saying: "As for me, I have set My King on Zion, My holy hill" (Psalm 2:1-6).

All around us we see the nations rage. This earth's kings set themselves against the Lord. Peoples plot. The culture, presuming to know best, seeks to cast away the cords with which God limits them. The Presbytery of the Alleghenies takes comfort in the knowledge that God remains seated in heaven; He is not threatened by man's rebellion. In fact, He laughs! Christ has been seated as our mediatorial King. The nations are to kiss the Son.

Just like in 2020, 2021 has been a challenging year as the COVID-19 pandemic continued. And yet, as we look back, we see God preserving, maturing, and multiplying His church. The Lord Jesus has promised to care for and build His church. We find Him doing so in our midst. So we labor on, seeking to simply live faithfully where God has planted us.

In addition to the teaching elders currently serving in settled pastorates and the ruling elders who serve our congregations faithfully, we have a number of teaching elders on our rolls in the following capacities: twelve are retired (one serves as our Regional Home Missionary); nine are without charges (one serves as RPTS Director of Admissions and Student Services); and six are servants of the church (one serves as RPGM missionary to Sudan; one serves at Geneva College; four serve as professors at the Seminary, RPTS).

Since Synod of 2021 (where we held a short meeting), the POA met twice: (1) 4/9-10/2021 at College Hill; (2) 11/12-13/2021 at Manchester. The Presbytery of the Alleghenies now has 16 organized congregations, all of which have settled pastors except Covenant Aurora and Trinity, where the pulpits are currently empty. The Presbytery has three mission churches:

- Grace & Truth RPMC in Harrisonburg (Virginia). The TGB consists of Ryan Bever, Paul Martin (moderator/"stated supply"), and David Merkel.
- Birmingham (Alabama) RP Mission Church. The TGB consists of Paul Martin (mod.), Bruce Backensto, Brian Panichelle, and Mark Sampson.
- Iglesia Presbiteriana Reformada de Lo Prado in Santiago/Batuco (Chile). The TGB consists of Marcelo Sanchez, Steve Bradley, and Mark England.

Matt Filbert is moderator, Martin Blocki is clerk, and Titus Martin serves as assistant clerk. At our spring meeting in 2021, the POA voted to change the selection of our Ad Interim Commission (AIC) from a rotation between local sessions to being constituted as the moderator plus four men selected by our Nominating Committee and then approved by Presbytery. Our current AIC is comprised of the following: Matt Filbert (TE, First Reformed), moderator; Trace Turner (TE, Grace State College), John Ryce (RE, Grace Gibsonia); Joel Butler (RE, Covenant Fellowship); and Brian Barsottini (RE, Tusca).

Presbytery youth retreats resumed in 2021. The SPRINTER and fall retreats were both held at Christ Castle (the fall retreat actually taking place in December). Will and Sarah McChesney continue to serve as Youth Coordinators; we are thankful for their years of faithful service. The summer Laurelville Family camp was held (with a "modified" format). Plans are already underway for resuming normal programming (in the summer of 2022); Joel and Tabitha Ward continue to serve as camp directors. Recognizing the need for continuity in both these ministries, we have asked the McChesneys and Wards to document "all processes for planning and executing" both the presbytery youth programs and the Laurelville summer camp and to seek others to train for future leadership.

Currently POA has nine men under care: Matthew Bates, H.B., Keith Dewell, Dylan Grove, Robert Kelbe, Mike Labutta, Martin Monteith, Charles Oles, David Witmer. The following men were licensed to preach in 2021: Joshua Smith and Robert Kelbe (spring meeting) and David Witmer (fall meeting). Joseph Dunlap and F.D. were both licensed to receive a call at our spring meeting. F.D. continues to serve the Little Rock [EA] Christian Church under the auspices of Ambassadors for Christ. The North Hills session maintains contact with F.D. and seeks to support his vision to bring this church into the RPCNA. We rejoice that Joseph Dunlap accepted a call to serve the Loughbrickland RPC (RPCI S. Presbytery).

S.D. (another man we administered exams to on behalf our brethren in the EA churches) now serves a homeland church. H.B., F.D., and S.D. are listed as

such for security purposes. At our fall meeting Jordan Feagley, Joshua Smith, and Jason Thoman were licensed to receive calls; we rejoice that Jordan is employed at RPTS as librarian and Jason has been called to serve as an associate pastor in the College Hill Reformed Church.

As noted in our past reports, due to our proximity to RPTS, we often find that our time is dominated by the need to conduct student examinations. Our Candidate's Committee has effectively led us in ways to streamline the process, while guarding the integrity of the exam process. Changes in the testing of Mandarin-speaking students requested by the POA have been implemented. At the spring meeting, N.B. took two exams. Both were administered in advance and a videotape of each exam (with Q&A in Mandarin) was posted to our *cloud storage* for members of the court to watch in advance of our spring meeting. Answers were translated into English by Pastors Hao Lu (TE, College Hill) and Matthew Ma (TE, North Hills). Further floor time was provided for follow-up questions.

Rev. Paul Martin continues to serve as our Regional Home Missionary (RHM) on the TGB for our mission church (Grace & Truth) in Harrisonburg, VA; and with the mission church in Birmingham, AL. Paul continues to seek to develop a number of other contacts in the southeastern states. Due to Mr. Martin's reaching his seventies, we are asking God to provide his replacement as RHM. The College Hill congregation is actively involved in the work of church planting. Led by Barry York, a group has been meeting in Beaver, PA, for some time now; this *River Valley Fellowship* is actively considering the start of weekly morning worship services.

Our Technology Committee is examining ways tech can be leveraged to facilitate the work of POA. We are thankful to report that—by God's mercy—the generosity of God's people, and Finance Committee wisdom, we continue to maintain a financially stable position.

It is fitting that as a Presbytery we close this portion of our report to Synod by humbly acknowledging the mercy of God and His goodness to us. We close by testifying that:

THE GREAT MASTER GARDENER, the Father of our Lord Jesus Christ, in a wonderful providence, with His own hand, has planted us here, where by His grace, in this part of his vineyard, we will continue to grow ...

[adapted from "*The Loveliness of Christ*" by Samuel Rutherford].

Individual congregational summaries as submitted by respective clerks of session follow:

Birmingham (Alabama) Mission Church (BMC): The Birmingham work continues under the oversight of POA. The BMC TGB consists of Paul Martin (RHM), Bruce Backensto, and Mark Sampson. Rev. Martin preaches in Birmingham two Lord's Days a month. He also visits with all congregants and adherents during each visit while providing follow-up for the visitors. Thirteen other men have provided pulpit supply. In addition to worship (followed by a fellowship meal and Bible study or sermon discussion), there is a weekly prayer meeting. Many members have gospel-centered personal ministries. There are 14 regular worship attendees. Under the TGB's shepherding, the Birmingham group is carefully evaluating the financial and ministry implications of calling a church planter.

College Hill Reformed Church (CHRC) (Beaver Falls, PA): CHRC continues to give thanks to God for bountiful provisions and many opportunities for ministry. In the fall of 2021, Hao Lu was ordained and installed as Associate Pastor. Hao serves at CHRC, serves well on the EAC, and works half-time with international students at Geneva via *Ambassadors for Christ*. In the fall of 2021, we initiated a plan to develop a church plant in Beaver, Pennsylvania, called *River Valley Fellowship*. At present, we are conducting worship services there two Lord's Day evenings per month; attendance (avg. = 60) includes members and visitors. In early 2022, the congregation elected Jason Thoman to be another Associate Pastor. We continue to minister to college students, with 40-60 in attendance for each worship service and nearly 100 involved in discipleship groups led by members of the congregation and other area congregations. At the moment, our greatest need is for more ruling elders; we initiated an elder training program, and hope to have an election for elders in 2022. We have worship morning and evening on the Lord's Day and members and adherents are involved in shepherding groups led by the elders.

Covenant (Meadville, PA): Covenant RPC continues to know God's blessing and guidance as we witness and minister the gospel in the Crawford County area. Through the Covid years our presence in worship and logistics of gathering was affected and through that two-year period some families did move away to be nearer family or relocate. Our Sabbath ministry had to adapt but continued for the majority of 2020 and all of 2021. We frequently gather for fellowship meals on the Lord's Day or at homes through the week. We have an extensive time of sermon- and spiritual-discussion after worship at these meals and join together to pray for our church's ministry, for specific members, and for denominational mission work. We have been blessed with another family joining, seeking a new Reformed and Presbyterian church in the area, and have grown in the area of covenant children, baptizing three grown children and several babies being born to us. We've reached out to others in the area who

seek help, expressing initial gospel interest; also, the pastor holds membership classes and meets with those thinking of pursuing such. We are especially burdened for one who felt unable to join due to an interpretation of our membership vows. Our financial situation is challenging; 2022 is a key year for us as we prayerfully seek to turn that around. We have been meeting at a local conference room as the church facility we rent was damaged by fire (winter, 2021). We praise Christ, who builds His church in His own way, and are thankful for the grace and spiritual growth we have experienced.

Covenant (Aurora, OH): CRPC continues to minister in northeast Ohio, and in 2021 and 2022 we have seen great blessings from God with the concomitant increase in encouragement as God has answered our prayers. Ruling Elder John Bower is session moderator; our other ruling elders are Ron Grissett and Bob Concoby; our deacon is Jerry Bridge. The Session met seven times in called meetings plus three more times in informal meetings after worship. Membership is 21 communicant members (an increase of 10) and 11 baptized members (an increase of 8); we have nine adherents and several occasional visitors. Our worship attendance is most often 38-42 people. We've been ably fed by presbyters and students. C.J. Williams, Chris Villi, Stephen Mulder, and Colin Doyle preached here often; John Bower and Bob Concoby preach occasionally. Nathaniel Bower—a local PCA minister—preaches occasionally. Outside of CRPC, Dr. John B. is an integral part of the *Westminster Assembly Project*. Bob remains active in the *Biblical Counseling Institute of Ohio*, recently speaking at their 33rd Annual Conference. Our financial position has increased; our monthly donations average \$3,672 and our expenses average \$2,343. We are able to sustain our current expenses and generate a small surplus every month. We are keeping our eyes peeled for a man interested in a part-time or a bi-vocational situation. We pray that more visitors will attend, that our membership will continue to grow, and that soon we can again have a resident teaching elder. Please pray with us, and rejoice with us at God's good blessings this past year.

Covenant Fellowship (Wilkesburg, PA) gives thanks to God for bringing the congregation through the COVID-19 pandemic. The spirit in the congregation is good, and we have experienced a deep sense of unity and peace as persons gladly deferred to one another and considered others more important than themselves. Our community outreach is beginning again in earnest with *KidZone* and *Trail Life*. We look forward to summer mission teams. We are grateful for Johnathan Kruis who served ably this past year as pastoral intern.

Eastvale (Beaver Falls, PA): Our Lord has continued to protect and provide for Eastvale congregation during the past year. We celebrated two weddings (Taylor Dymond to Nate Ramsey and Chloe Hubbard to Elliot Spear), and

we rejoiced at the return of the Bloom family from the mission field in Germany. The Lord provided the funds for our deacons to make some long-needed repairs to the building. Morning and evening worship services continue to be well attended, and the weekly Wednesday evening prayer meeting continues to be an important part of the congregational life.

First RPC of Beaver Falls, Pa., was able to gradually resume most of our pre-COVID-19 activities during 2021. We restored Sabbath School for all ages in April and also resumed our monthly fellowship meal and men's prayer breakfast, though we did not hold VBS in the summer as we usually do nor our youth program (*Kids Quest*) that we normally hold in January-March. We were also able to resume our outreach ministries at the Franciscan Manor Assisted Living Center in Patterson Township and the RP Home. We continued to provide on-line services (via RingCentral) for shut-ins and for those concerned about social distancing because of the pandemic. We held our usual congregational meeting in February to elect committees and officers and to establish a budget. At year-end we had 64 communicant and 26 baptized members, for a total of 90; we also had 29 adherents.

Grace & Truth Mission Church (Harrisonburg, Virginia) is doing well. We are thankful for the many ways God appears to be blessing our ministry and fellowship in this community. In 2021, we had four families join our congregation—very encouraging to us. We have recently been able to start using a UMC building which is much more suitable for our needs. We continue to have visitors on a regular basis and have some adherents expressing an interest in joining. Please pray that we might be able to buy the building we are using, and for future growth, wisdom, and guidance as we look forward to the prospect of becoming organized sometime this year (Lord willing) by the end of the summer.

Grace (Gibsonia, PA) continues to be blessed with faithful preaching, warm fellowship, and steady growth. We were thankful to ordain and install our first two deacons in 2021, and we are now holding a deacon apprenticeship (which is being attended by three men). Our building committee continues to work to finalize the building plan. The Session works to provide spiritual support and guidance for all church members within our range of types and sizes of households, and with the addition of Sharon Sampson as Administrative Assistant, the scheduling of shepherding visits in homes has been smooth and consistent. We have also been blessed with capable interns able to expound God's Word. It has been wonderful to be back in the full swing of church school, fellowship meals, etc. Beyond the Lord's Day (our primary ministry focus), members and adherents enjoy Bible studies and prayer meeting through the week. We encourage members to serve the Lord and His church in regular, purposeful ministry work to advance the gospel of Christ. This year we began a *Titus 2*

women's ministry. Our *Trail Life* troop and our homeschool co-op ("*Growing in Grace*") have been wonderful ministries to those in the church and community.

Grace (State College, PA) Presbyterian Church has enjoyed God's bountiful blessings in 2021. We praise God that through this year we did not have to cancel a single worship service and were able to resume quarterly joint worship services with the other NAPARC churches in the area. This year we finished our exposition through 1 Thessalonians and began 2 Thessalonians and have started a men's and women's Bible study to encourage one another in sanctification and fellowship. Though we lost members due to transfer and to death, we welcomed a new covenant child through baptism as well as eight members to our body. Our congregation also elected and installed a new deacon to participate in bearing the weight of gospel ministry. Our prayer for 2022 is to have more evangelistic opportunities in our community, for continued growth and love for one another, and that God in Christ would continue to bless us as a church and as individuals. *Soli Deo Gloria!*

Hope Community RPC (Beaver Falls, PA) is grateful for the grace and mercy that our Lord Jesus Christ has bestowed so generously upon us. The year 2021 was the first full year for HCRPC as a congregation. During 2021 our membership grew modestly and our morning worship attendance increased, averaging around 125, reduced somewhat when Geneva College was not in session and with COVID-19 surges. Pastor George Gregory preached faithfully and pastored the congregation well. The elders presided in worship regularly and shared in the shepherding ministry. Pastoral Intern Aaron Murray assisted with the preaching, presiding, and shepherding. Throughout 2021, we gathered on the Lord's Day evenings for sweet times of Psalm singing, prayer, and teaching—with separate classes for adults and youth. Church school classes for all ages were moved to the morning schedule in the spring of 2022 while we continued with an evening program. One new elder was ordained and installed in 2021; five new deacons were also added, giving new energy to the deacon board. It was exciting to observe our committees becoming more active in the areas of fellowship, Christian education, outreach/evangelism, safety, and technology. Reaching out to the unchurched in the College Hill/Beaver Falls area is a particular focus. With this in mind, three community-directed events were organized in 2021, including a block party which was attended by about 200 people!

Iglesia Presbiteriana Reformada de Lo Prado. Our TGB consists of pastors Marcelo Sánchez (moderator), Mark England (clerk), and Steve Bradley. In 2021, we received two communicant members and their daughter. We did not exercise discipline. We saw three covenant children born to our members, including pastor Sánchez's son; they were baptized. Now we have twelve communicant

members and seven *children of the covenant*. We are eagerly awaiting the births of two more babies in coming months (including Marcelo's next child). In addition, we have fifteen adherents who regularly worship with us; eight of them will begin a membership course in May. We worship every Lord's Day in Batuco; from September we worship in Pastor Marcelo's Batuco house yard. Every Wednesday we have an online meeting for prayer and Bible study; we study the Psalms in this meeting. We meet every other Friday in La Calera (100 km. or 60+ miles from Batuco) to have a prayer and Bible study meeting in the home of church members. There we have an average of a dozen visitors. We are very encouraged seeing God's good hand with us. We are building a hall for our services. The church is growing numerically and in financial support. We see some men prepared to be officials of our church.

Manchester (New Kensington, PA): The congregation was very thankful for the Lord's many blessings to us over the past year. Although several families and individuals have relocated over the past two years, we are encouraged by God's blessing of spiritual growth and fellowship. In worship, we completed our look at 2 Samuel and began our way through Romans. Sabbath School and fellowship lunches are part of our Lord's Day gatherings. We have several Bible studies every week—some being held through online video conferencing; this has been an unexpected blessing. Improvements were made to the parsonage and the church facilities. The congregation recognized Pastor Vince and Elizabeth Scavo's twenty years here with us via a dinner and wonderful gift. Our monthly flea market gave continued opportunities to tell others about the Lord and our church, as well as raising funds for the mercy ministry here. We saw evidence of spiritual growth in our lives and growth in our love for one another over this past year. We were blessed with new covenant children this past year, with more expected later this year. We are thankful for the number of young children and pray for their growth in the Lord. We also pray that the Lord will bless our efforts to reach out to those around us.

North Hills RPC (Pittsburgh, PA): During the past twelve months the congregation has enjoyed coming together again for in-person worship in both the English-speaking and the Mandarin-speaking portions of the congregation after the pandemic. The congregation was also able to restart its CE classes during this same period. Those unable to be physically present at worship benefited from live streamed services. It is difficult to measure the number of guests who have made use of our online outreach which is entitled "*Hope-4HeavyHearts*" mentioned in last year's report; we pray that the Holy Spirit will work in the hearts of these listeners as He sees fit. The Session has enjoyed the opportunity for NHRPC to have three students of theology (at RPTS) serving as student interns through the past year. Through the course of the year, Session

led the congregation in considering the question: “*What does it mean to walk ‘whole-heartedly’ with the Lord?*” This was accomplished in a variety of settings, including instruction during the adult CE hour and some topical preaching on that topic. Session is particularly pleased to note the following indications of spiritual vitality within the congregation: (1) the continued participation in a variety of weekly Bible studies; (2) members participating in outreach efforts to Afghan refugees in the Pittsburgh area; and (3) the number of young adults who have grown up in this church remaining in the Pittsburgh region and with our congregation, seeking to serve the Lord both in their vocations and through our church ministries. The congregation continues to provide a live evening worship service for a number of RP Home residents. The church joined to thank Jerry and Ann O’Neill for forty years of faithful service to Christ’s church as a pastor/elder and wife team. After nineteen years serving on the NHRPC Session, Jerry was given the title of *elder emeritus* as of the final day of 2021.

Providence (Pittsburgh, PA) RPC: Membership stands at 140 (95 communicant and 45 baptized). Our membership has grown over the past year; five families who were previously from Baptist traditions who had been faithfully attending for some time became members and had their children baptized (all fifteen of them!). Not to be overlooked, seven of our covenant children became communicant members and two new infants were born and baptized into the church family. Our Session and diaconate have also seen some change in the past year. The diaconate saw the ordination of two new deacons—Don Krieger and Chuck Oles. The Session saw the resignation of a ruling elder (Mike Williams) and associate pastor (CJ Williams), and the addition of two ruling elders (Randy Johovich and Mat McKnight). The diaconate currently stands at five deacons and the session at five elders, including Pastor Steve Bradley. Our typical Lord’s Day schedule includes morning worship, a fellowship lunch, and afternoon worship service to observe the Lord’s Supper or Sabbath School classes, alternating every other Lord’s Day. This has been the schedule for many years now, and continues to be well-received by members with both services well attended. Additionally, we regularly gather for Lord’s Day evening Psalm sings and a study we call “Dinner and Doctrine,” which was begun years ago and targeted local attending college students but more recently expanded to include the entire congregation. This is a very well attended event, consisting (as the name implies) of a meal together followed by a topical study. Pastor Bradley typically leads these, but we also try to use these events as opportunities for our interns or students-under-care to grow their teaching abilities; this has encouraged both teachers and hearers! Pastor Bradley also continues to lead a Wednesday evening Bible study going through Jesus’ parables. Elder Johovich continues to lead a Thurs-

day noon online Bible study that has been going strong for thirty years; this includes individuals from many different church backgrounds. Pray that these may all continue to be fruitful ministries. Finally, we ask for prayer as we have very recently kicked off an outreach effort to go door-to-door in our neighborhood. This was attempted some years ago without much fruit, but we pray that the Lord might be pleased to grant increase from the seeds we plant and also strengthen the faith of those in our flock who participate.

Rimersburg (PA) RPC—in a voice of unity—voted recently to continue as a congregation. The thirteen-member congregation meets each Lord’s Day and keeps in close touch with one another throughout the week. Pray that the Lord will bring families and financial stability to the congregation. Pray also for the physical health of the aging congregation, including Pastor John Monger and his wife, as many of their activities have had to be modified due to COVID-19. Give thanks to God that the congregation remains faithful to Him and to one another.

Rose Point (New Castle, PA) RPC: After making adjustments in response to the COVID-19 pandemic, the ministry at Rose Point has returned to normal. The Lord spared our members from serious illness during the pandemic, for which we are thankful. Through the generous giving of the saints we have been able to install a new roof on the parsonage.

Trinity (Burtonsville, MD) RPC marks its 32nd year as a congregation confident in the Lord. Our minister, Joel Wood, accepted a call from New Life PCA (La Mesa, CA) to be their senior pastor on September 12, 2021; our AIC dissolved the pastoral relationship here, effective Oct. 3, 2021, concluding Joel’s six years of service. A pastoral search committee consisting of three ruling elders, three deacons, and two female members is actively seeking to identify the next minister for Trinity’s pulpit. On Feb. 5, 2022, three new deacons were installed, bringing our total to six. Pastor Bruce Backensto, our interim moderator, visits the first Sabbath each month to lead a morning and evening service; we are thankful for his sacrificial service to our congregation that includes counseling a member currently under censure and reaching out to non-members in our area to minister in the Lord’s name. We continue making improvements to our building, and refinanced our mortgage debt of \$813,000. We are especially thankful for the harmonious relations with our two tenant congregations, a Korean-speaking Presbyterian church and a Mizo-speaking 7th Day Adventist congregation. Our total membership is 126 (78 communicant and 48 baptized), so please pray that our elders will faithfully shepherd like Christ, our deacons will minister wisely, and our full congregation will love one another so that we may grow in sanctification as we patiently wait upon the Lord for His assignment of our next minister.

Tusca Area (Beaver, PA) RPC: As you are aware, over the past two years our congregation has faced many challenges due to COVID-19. By the Lord's grace, hopefully, we can begin to see relief from its effects on our ministry to our congregation and surrounding community. This past year we had two sermon series: "Linkages (Old and New Testament)" and "Minority Reports." Sermons are being radio-transmitted to the parking lot for those choosing to worship outside; there is also a video feed to the fellowship hall. There is a women's Bible Study meeting twice a month, with 4-8 participants; this is a study in the Book of Acts. We've resumed midweek Bible study and prayer time once a month. Tusca Area contributes to the Fairview Reformed Church food bank each month. The social committee has organized fellowship time following the morning worship at least once a month. This past month we began meeting in the hall for the first time since 2020's COVID-19 crisis. Pray with us that our God will continue to bless our congregation in all the ways He sees fit. Pray also that God will guide and protect our college graduates.

Respectfully submitted, Martin Blocki, POA Clerk

Report of the Atlantic Presbytery to the 2022 Synod

From the fall of 2019 until the fall of 2021, the Atlantic Presbytery was not hosted by any of our churches. We are grateful that the Broomall Church was willing to wait on stand-by for a meeting all that time.

After a lengthy delay due to travel restrictions blamed on COVID-19, Rev. Andrew Kerr and his wife Hazel were finally able to come to the U.S. late in 2021. On February 12, 2022, Dr. Kerr was received from the Irish Reformed Presbyterian Church and installed as pastor of the Ridgefield Park (NJ) Church. The Coldenham-Newburgh Church is now the only congregation in the Presbytery without an installed teaching elder. Interim moderator David Coon serves on the Session with resident elders Phillip Shafer and Ernie Johnson.

A resolution was adopted in the fall of 2021 forbidding elders of Atlantic Presbytery from providing letters requesting religious exemptions from receiving the COVID-19 vaccines. The Hazleton Area Session immediately registered its complaint, announcing it would be appealing this decision. The resolution was rescinded in the spring 2022 meeting.

Teaching Elders not in the pastorate: Mauro Silva-Krug (Trinity; Burtonsville, MD) preaches most weeks and continues doing contract work as a translator between English and Portuguese. He is also studying at RTS in Washington, D.C., toward an M.A. in Biblical Studies; the Presbytery commends him to the churches for a pastoral call. Bill Edgar (Broomall), Charles Leach (Coldenham-Newburgh), and Bruce Martin (Elkins Park) are retired, yet are preaching often and serving the church in other capacities.

Theological students: Zachary Dotson is expecting to emigrate with his family to Tasmania with the goal of becoming a pastor in the Presbyterian Church of Eastern Australia (PCEA). Hunter Jackson has been serving an extended internship in the Elkins Park Church while seeking to complete his seminary studies at Westminster Seminary, Philadelphia; he is certified to receive a call. In fall 2021, two men were taken under care as theological students: Ryan Alsheimer is a graduate of Midwestern Baptist Seminary, serving an internship under Bill Chellis in Walton and Oneonta, New York. Zackary Seigman, a student at Westminster Seminary in Philadelphia and an engineer with Northrop Grumman, is serving with John Edgar in the Elkins Park Church. Stephen Sutherland, who is taking courses remotely at RPTS and is employed by Mystic Valley Regional Charter School of Malden, Massachusetts, was received as a theological student in the spring of 2022.

Broomall (PA) RPC: The congregation thanks God for his continued providence over the last year as Pastor Alex Tabaka preaches the Word faithfully while working on his doctorate through Westminster Theological Seminary. Rev. William Edgar continues to serve and support both the congregation and Presbytery through occasional teaching and preaching. We are praying diligently for re-engagement following COVID-19 disruption, new marriages, new children, and new families in the church.

Cambridge (MA) RPC: The congregation is thankful to God for His bountiful answer to our prayers for more deacons and for the progress that they have made in working together. Pray that our new handicapped-access ramp will allow many to come and join us in worship. Please pray for us as we make plans toward holding an elder election. Pray for the Lord to bless our pastor and his family during his sabbatical later this year, and pray for us as we look for opportunities to extend the ministry of the gospel in the Boston area.

Christ RPC (East Providence, RI) has been blessed with growth by conversion, transfer, and profession of faith by a baptized member, but they also said goodbye to two young families which moved out of state or country. Ever since their *mission church* days they have met in a rented church building; they have recently learned of another nearby church building that is available and suitable, so they are moving ahead in seeking to purchase it.

Coldenham-Newburgh (NY) RPC: Our Lord was very gracious to our congregation in 2021. In spite of three families moving away, we had an increase in average worship attendance with many visitors and several prospective new members. Afternoon worship services were reinstated after COVID-19 peaked. Several work projects were completed on the facilities. We continue to have concerns regarding lead in the drinking water. Our student intern, Zach Dotson (who had been doing most of the preaching) has accepted a call to a church of

the Presbyterian Church of Eastern Australia and awaits the clearing of the family's visa to Tasmania. As of this writing, we are actively searching for a teaching elder to join the two ruling elders in shepherding this congregation of the Lord's church.

Elkins Park (PA) RPC: The congregation thanks the Lord for another year of steady growth, for Hunter Jackson's ministry among us, for faithful young people serving the Lord, and for long-serving elders and deacons. We pray that God would continue to build His church here in the northern suburbs of Philadelphia.

Hazleton Area (PA) RPC gives thanks to the Lord for another year of blessings. The membership remains stable, and giving has even increased. Sadly, the Harrisburg/Lebanon work has not flourished. We were grieved by hasty actions of Presbytery which had the potential to close Hazleton; we are thankful this seems to be resolved.

Ridgefield Park (NJ) RPC: For the congregation, the year 2021 was a period of trusting God in deep valleys and seeing Him lead. Even though we would not have chosen some of those valleys, we give thanks to the Lord for guiding us through them and fulfilling His promise, "I will not leave you as orphans. I will come to you" (John 14:18). The congregation rejoiced when Dr. Andrew Kerr accepted its call in December 2020, and, after a long wait for a visa, he began his ministry on January 1, 2022. We mourned the sudden and unexpected loss of one of our younger members in April 2022 and four households lost extended family due to COVID-19. The congregation has been encouraged with three new households worshiping with them. Rev. Charles Leach served as our moderator (Dec. 2019 to Feb. 2022); we are grateful for his ministry to us. The congregation prays for God's blessing and renewal in coming months and years.

Walton (NY) RPC: Several "new" things occurred in Walton this past year! We now have a full-time pastor—Bill Chellis. Of course, he is also a full-time attorney and a part-time mayor in his hometown. He is assisted by our "new" pastoral intern, Ryan Alsheimer, who with our "relatively new" ruling elder, John Cripps, oversee our outreach work in Oneonta. Another "new" family of five joined the church this year, increasing our total membership by about 32% in one year. One "new" thing that has not been so enjoyable is adjusting to the loss of our long-time friend and elder, Hartley Russell, who is now enjoying his eternal rest and reward.

White Lake (NY) RPC: The congregation gives thanks to God for His faithfulness in 2021. A son of the congregation, David Klussman, was ordained and installed as a ruling elder; this is the first time that has happened in over sixty years. We also invited graduating members of RPTS to visit and preach for us in

an effort to add a potential teaching elder to our leadership team, utilizing the Resident-in-Training Program. While our congregation was affected by COVID-19 in a direct way, we were grateful to continue existing ministries and to resume more programs suspended by the pandemic. We ask your prayers for our members' growth in grace and for the unsaved to be transformed by the gospel in 2022.

A commission consisting of two elders each from the St. Lawrence and the Atlantic presbyteries oversees the spiritual direction of White Lake Covenanter Camp.

Kyle and Violet Finley continue as our representatives to Synod's Youth Ministries Committee; Bob Allmond is our representative to Synod's Finance Committee; and Dr. Bonnie Weir is our representative on the Geneva College Board of Corporators.

Respectfully submitted, J. Bruce Martin, Clerk

Report of the Great Lakes/Gulf Presbytery

Despite another challenging year for the Great Lakes/Gulf Presbytery (GLGP), our covenant Lord remains ever faithful. Below is a list of notable developments since last year's report, followed by a series of updates from most of our 22 ministry locations.

1. Received three new men under care: T.J. Pattillo (Former PCA RE, serving in Atlanta), Nathan Shaver (Former Baptist Pastor, serving as Interim Pastor/Stated Supply at Christ Church), and Jake Schwartz (RE, First RPC of Grand Rapids).
2. Licensed three men to preach the gospel: Aaron Murray (06/15/21), Allen Blackwood (06/17/21), and Jonathan Sturm (03/3/22).
3. Certified two men eligible to receive a pastoral call: Joe Smith (3/4/22) and Mark Brown (6/17/21), who, sadly yet triumphantly, went to be with the Lord on March 30, 2022.
4. Ordained and/or installed two teaching elders: Jerry Foltz (Assoc. Pastor, Second RPC) and Drew Poplin (Assoc. Pastor, First RPC of Durham).
5. Transferred the ministerial credentials of Professor Keith Evans to the POA and received the credentials of Drew Poplin (from SBC), Jack Baumgardner (MWP), and Thomas Reid (POA).
6. Released Jared Olivetti from his pastoral charge at Immanuel RP Church due to his resignation (02/03/2022), then received official notice from the SJC about Jared's deposition from office (03/11/2022).
7. Supplied provisional moderators for four of our congregations with vacant pulpits: Christ Church RP (Joel Hart), Immanuel RPC (Ken de Jong), Selma RPC (Adam Niess), and Westminster RPC (Wade Mann).

8. Forwarded to Synod (with endorsement) First RPC of Durham's request to join POA.
9. Witnessed the humble beginnings of an outreach effort by the Orlando RP Church in Gainesville, Florida, along with the official closure of the preaching station in Louisville, Kentucky.
10. Appointed a Realignment Committee to address communications proposing various methods of dividing or subdividing the GLGP, partly due to our vast geographic territory and increasing clerical workload.
11. Appointed advisory committees to address ongoing challenges within the Christ Church RP (IN), Belle Center (OH), and Grand Rapids (MI) congregations, respectively.
12. Appointed presbytery officers for 2022: Nathan Eshelman (mod.), Adam Kuehner (clerk), Dale Koons (asst. clerk), David Hanson (AIC mod.), Richard Blankenship (AIC clerk).

Local Ministry Updates

Atlanta (GA) RPC: From May 2021 to April 2022, we received three men into membership—two of them upon profession of faith. Currently, membership consists of seven men, six women, and seven children, with other potential members in the offing. Demographically, 55% of the members are black, 45% white. Elder T.J. Pattillo, ministerial intern, is under care of Presbytery and is enrolled as a distance student at RPTS. Plans are being developed to establish a benevolence committee to process diaconal requests. The pastor and first lady will be on sabbatical May 25 to June 30. We are excited about the building renovations which are finally underway.

Belle Center RPC (OH): Our congregation has had much blessing and much trial in the past year. Manse improvements have been wonderful. These include a new garage, basement wall repair, basement stairway replacement, and a new furnace. Our prayers for a long time have been answered with a local Session, with two men now installed. We give thanks for Scott Hunt's multiple years of service as a provisional ruling elder. We are further thankful that two young men are to be married this summer and their fiancées plan to seek membership here. The biggest trials this year have been related to COVID-19 and to a heartbreaking church discipline case. We pray for healing for those harmed and for deep and real repentance for the accused.

Bloomington RPC (IN): 2021 was a big year in the life of our church as we commemorated our 200th anniversary as a congregation. We were so blessed to be able to celebrate with many former members, friends, and community members. We hosted a wonderful reunion weekend, which included historical talks, tours, a concert, hog roast, Irish barn dance, and special speakers. In addition, our celebrations produced a 200-page book on our history as well as a

documentary which can be viewed here: www.youtube.com/watch?v=Yqlz_tlw6OI. We are grateful for God's sustaining grace. As far as we can tell, the congregation is as healthy as it has been in its history. We pray for our ongoing ministry in our community and on the Indiana University campus.

Columbus RPC (IN): The Lord blessed Columbus RP with a busy and full year in 2021. Joel Hart arrived as pastor in March; we are thankful for his arrival and for the Lord sustaining the church through a year without a pastor. The ministry in the year focused on developing our Lord's Day ministry, including adding a Lord's Day evening teaching and fellowship time, which has been well received. Various Bible studies and ministries carry on through the week. Prayer is needed now for future officers and for wisdom for what future ministry the Lord would lead us toward.

Christ Church RPC (Brownsburg, IN): Christ Church RPC (CCRP) has experienced the Lord's sustaining mercies in 2021. The year 2021 marked the first full year in which the congregation was without a pastor. We are thankful that we have been able to meet weekly for worship, and that the Lord provided pulpit supply each week. We have been blessed by the frequent preaching ministry of Nathan Shaver, who is currently serving in an interim support role. Please be in prayer for the congregation as we discern the Lord's will in our search for a new pastor and pray for upcoming decisions regarding our church meeting place.

First RPC of Durham (NC): The congregation is growing, both in sanctification and in numbers. We currently have 47 members (37 communicant, nine baptized), with twenty others pursuing membership. Each Lord's Day we have morning worship, fellowship meal, afternoon Bible study, and prayer meeting. Wednesday evenings we have a Bible study and prayer meeting. There are also ongoing church-planting efforts in southern Wake County, including a monthly evangelistic Bible study and monthly Lord's Day evening service. In April 2022, the congregation elected two deacons (Jeff Kassler and Nicholas Albano) and an associate pastor (Drew Poplin). Other ministries include a women's Bible study and monthly open-air preaching near Duke's campus in Durham.

Elkhart RPC (IN): ERPC praises God for preserving His church over the past year. Session met sixteen times, including four meetings with the deacons. Preaching focused on 1 and 2 Timothy. The Lord's Supper was held six times. Sabbath school classes were provided for all ages. In June, the inaugural VBS program was held. September marked the final Fresh Lunch Thursday after 20 years, with the first Community Dinner Wednesday beginning the following week—an appetizer to evening Bible studies. New members were joyfully received, including an adult baptism. Missed are others who departed through dismissal, death, or transfer including a deacon and two elders and their fami-

lies. Pray for God to strengthen the body and raise up workers; also ask God to bless ERPC and Pastor Mann during his summer sabbatical.

Grand Rapids RPC (MI): The Lord is with us. Pastor Scott is preaching through Mark in the morning, the fruit of the Spirit in the evening, and previously completed two separate series on revival and angels. We completed a fruitful eldership study with the men; women meet once per month for a book study. Evangelism continues faithfully. Sadly, households departed unexpectedly and we only have one year of funds to sustain. We also need additional ruling elders and deacons and a new meeting place. We bless God for His mercy toward us and pray for His guidance and provision in this coming year.

Hetherton RPC (MI). Psalm 126:3. *The LORD has done great things for us; we are glad.* After many years, and much prayer the Lord has greatly blessed us. The number at worship services has more than doubled, especially with visitors. Sadly, three members passed away in 2021: Gordon Harrington (April 5); Cordelia Harrington (April 23); Ron Roby—who lived alone—was found dead in his house on December 29. The church has the usual Sabbath School, worship, and fellowship/snack time each Lord's Day. Pastor Morton leads the worship and teaches the Sabbath School. Rev. Dage substitutes for Pastor. We had, as usual, the spring and fall communions and the annual meeting. Financially the congregation has paid all its bills. We now have hope for the church, as in Psalm 71: *"I will hope continually and will praise You yet more and more."*

Immanuel RPC (West Lafayette, IN): No report was submitted.

Lafayette RPC (IN): God continues to bless us at RPC of Lafayette. We have continued to be faithfully fed by the Word of God. We are now studying in our morning worship the "Farewell Discourse" (John 13 -17). We are also thankful to see a return to normal ministry and activities. We continue to be involved in Jail Ministry, College Ministry, Youth Group, and small group studies—among other ministries. RPCL is looking forward to an elder and deacon election here in 2022; pray with us that God would raise up more leaders from our midst. Thank you for praying for us!

Marion RPC (IN): For the first time in our young life as a church we could elect and ordain two deacons for ministry; we are thankful for Jacob Fisher and Billy Cole as they serve our church and help lead us to more ministry opportunities in 2022. The Westminster Preschool has been a great blessing to us. In 2021 the preschool made many improvements to our building. Hardwood floors were installed in every classroom and hallway (\$36,000). A new gas stove was purchased for the kitchen (\$8,000). The church elevator was repaired. The total investment into our building for 2021 was \$45,500!

Orlando RPC (FL): The Orlando congregation welcomed Dr. Nathan Eshelman as its new pastor on the 100th anniversary of its first pastor. During the

remainder of the year, and despite continuing impacts of the pandemic, the congregation grew by 23 members. The congregation is also in the early stages of church planting in Gainesville, about 1.5 hours away—an effort spearheaded by Tom and Genevieve Reid under the direction of Session. We give praise to the Lord for building His church in Orlando and a promising work in Gainesville, Florida.

Second RPC (Indianapolis, IN): A highlight of 2021 was Psalm 103:2, “*Forget none of His benefits.*” Elders and deacons saw answers to prayer beyond what we asked. Other answers came after years of prayer. We are thankful for gradual sanctification in many lives. We were thankful for two new elders (Adam Doerr and Justin Olson), and two new deacons (Tony Adams and Andrew Saunders); also for conversions to Jesus Christ; missions overseas; marriages and children born; home Bible studies; 2 Timothy 2:1-10 ministry; and a daily 7:00 a.m. Zoom prayer meeting. We called Jerry Foltz as our associate pastor. Pastor James Faris preached Christ’s building of His church through Acts, Colossians, and Philemon.

Selma RPC (AL): The Lord is enabling the Selma congregation to persevere and endure even without a pastor. The love for God’s Word and the meaning of the death and resurrection of Jesus His Son is exemplified through our desire to give Him the praise and the glory and to be shining lights in this dark world. Our pulpit is being filled by Revs. Winston Williams and John Grayson, both prominent ministers in the vicinity. We thank God that Rev. James Martin is able to preach on the third and fourth Sabbaths monthly. Rev. Williams leads our weekly prayer meeting on Tuesdays from 11:30–1:00 and the doors are open to anyone who wants to come. We look forward to June 5 when Adam Niess will preach for us and serve communion; we treasure our times of communion since they are observed only under the direction of an RPCNA ordained minister. Two members—Joe Evans and Mrs. Juanita Jones—passed to their eternal reward, and because of her age and health, another member—Mrs. Crandell Brown—relocated to Marietta, Georgia, to be with her son’s family. We know that many of our young people don’t see God as being relevant in their lives; please pray with us as we reach out to them, asking the Holy Spirit to show them that Jesus is the way and there is no other.

Southfield RPC (MI): We thank the Lord for His abundant mercies over the past year. At present, we are experiencing a growing influx of newly converted, newly Reformed, outreach-minded young adults. Pastor Kuehner enjoyed a six-week sabbatical in August and September for pastoral refreshment. The Session is in the early stages of taking steps toward a possible diaconal election at some point before the end of 2022. Outreach in Detroit continues at an abortion clinic and a rehabilitation facility. We celebrated a wedding in August,

welcomed two newborn covenant children in December (several more so far in 2022), and celebrated the ten-year anniversary of our pastor's ordination and installation on March 30, 2022. Membership, morale, and finances continue to grow.

Southside RPC (Indianapolis, IN): Our congregation is doubly blessed to have pastors who so ably expound the Scriptures each week. Pastor Hanson completed preaching through Numbers, continued his series through Colossians, and began a new series on the Gospel of John. Pastor Wise completed preaching through 2 Corinthians, preached a series on the life of Joseph, and began a new series from 1 Kings. Session is thankful we were able to maintain in-person worship services throughout the year and progressively resume activities which had been suspended due to the pandemic. Session was pleased to offer a summer internship to RPTS student Martin Monteith.

Southwest Ohio RPC (Mason, OH): SWORP's sixth year revealed quiet progress: (1) We maintained a Reformed/Confessional lighthouse in Southwest Ohio, to be a light in the darkness! (2) Our OhioGunOwners.org got Ohio's Governor DeWine to sign *Constitutional Carry* into law, so that citizens can effectively defend themselves. (3) We obtained the new *Christendom Bible College* property in New Richmond (forty minutes southeast of us) and are moving forward with opening in the fall of 2022! The congregation has happy unity and a forward look! Our great enjoyment lies in worshiping the God of the Bible in Spirit and truth.

Sparta RPC (IL): In the last year, Sparta RPC celebrated our 200th anniversary and Pastor Ross Fearing's first full year of ministry. We are rejoicing in the desire God has given us to reach our community through evangelism, prayer, and community events. We have seen a few visitors through these efforts and are increasing our contact with our community. We would ask that you join with us in praying that God would protect us from discouragement while giving a clear understanding of how He has prepared us to serve here.

Sycamore RPC (Kokomo, IN): The Lord blesses us with tokens of His abiding love through His protection and provision, His sufficient mercies for everyday troubles, His bottomless grace guiding us to the Lord's house. We give thanks that the gospel is preached weekly, shared frequently, and lived out daily in Kokomo. We learned how to live by "the mercies of God" from Romans 12-16. We have several weekly Bible studies, counseling engagements, weekly fellowship meals, and volunteer support at a pregnancy resource center. We desire to mature in Christ, dwell in His Word, experience His communion, speak of His faithfulness, declare His praises, and enjoy our God.

Terre Haute RPC (IN): We continue to preach the gospel and uphold the Reformed faith in Terre Haute. As we also have a number of families living in

surrounding communities, we desire to be salt and light wherever we are. To that end, we meet each Lord's Day to worship God and rejoice in the resurrection of Christ, with attendance around forty. Four ministry teams all serve well to spur us on in their respective areas: church life, facilities, outreach, and missions. Our Sunday School ministry is active and fruitful—both children and adults are growing in their faith. Keep us in prayer and consider visiting us for our encouragement!

Westminster RPC (Chicago, IL) has been without a pastor for the last two years plus. However, we have been cared for by an OPC pastor Rev. Brett Mahlen, who is just completing his D.Min. at RPTS. Our membership remains at fifteen but we have been able to continue with the ministry. We are making a call and should have our pulpit filled soon. Our facilities continue to serve us well and are in reasonable repair. We continue to serve the Lord on the north suburbs of Chicago.

Japan Presbytery Report to the 2022 Synod

Fathers and brothers: We thank our God for His love and faithfulness to us, a small branch of His people in Japan last year. The Japan Presbytery (JP) consists of four congregations and one mission church in the cities of Kobe and Amagasaki in western Japan, and Kobe Theological Hall (KTH) and Covenanters Book Room (CBR) continue their ministries. Six pastors and four elders lead the congregations in JP. While COVID-19 was still hitting the country, we were able to continue meeting for worship, though there were some who could not attend services due to having elderly family members in their home. Some church members have gotten this sickness but were protected from it becoming severe. Also God protected us from Satan's devices to divide the church concerning how we deal with this sickness. We are thankful for His mercy toward us in this ongoing pandemic. It is becoming clearer in all of our churches that we need more ruling elders. All congregations, except Mukonosono where new ruling elders were ordained recently, are praying for new leadership as we see our long-serving elders getting health issues. Pray with us for God's guidance in this. Kita-Suzurandai Mission stopped having meetings at the end of 2020; JP is seeking the Lord's guidance on gospel work in that area, including the possibility of closing. Pray that we will continually be faithful to the mission our Lord entrusted to us and that He will show us His glory by His saving work in Japan.

Congregational Reports

Mukonosono RPC (Rev. Hiroyuki Kanamori): (1) We thank God that He allowed us to continue our worship services even when COVID-19 got worse. (2) Pray for the further strengthening of unity of the Session through mutual

prayer and encouragement so that we can serve the church better. (3) Please pray for the preparation for renovation of the church building. (4) Pray for five covenant children in the congregation, that He will lead them to their profession of faith. (5) There are families caring for elderly family members and the burdens they carry have been getting overwhelming; pray for wisdom to help them and support their church life. (6) Pray for God's guidance for Mr. Nakano, a seeker who attends worship services and prayer meetings. (7) Pray for Session's pastoral care for those who are not attending the worship services.

Okamoto-Keiyaku RPC (Revs. Kihei Takiura and Shigeru Takiura): (1) We thank God for protecting us in COVID-19 spread, and allowing us to continue our worship services. (2) Thank God for two babies born to our members: Seiji Takiura and Esther Blackwood. (3) We praise God for the marriage of Rev. Shigeru Takiura and Miss Chizuru Morikage. (4) Pray for salvation of the lost souls in Japan, that our work will be used by the Lord; pray also that God will give us wisdom for evangelism in this unusual time. (5) Pray for new leaders to be given. (6) Pray for Mr. Takaaki Inoue, a theological student under care, who is taking Presbytery exams. (7) Pray for transition of the pastors' living situation.

Kita-Suzurandai Mission (Rev. Katsunori Endo): Pray for the saints here as the congregation's declining finances and membership, as well as problems with the aging church building, necessitated the interim session (viz. the Kita-Suzurandai Commission) to discontinue the regular worship on every Lord's Day at the end of December 2020. The Commission has asked JP to discuss the future of this mission while its remaining members are attending Higashisuma to worship. Rev. Endo, while working also as a school teacher, serves as JP's treasurer and interim elder for Higashisuma's Session as its clerk, teaches at Kobe Theological Hall, and preaches at Kasumigaoka once a month while their own pastor is studying in Northern Ireland.

Higashisuma RPC (Rev. Sumito Sakai). *Thanksgiving*: (1) We thank God for those who recently joined: Mr. Okamura transferred his membership from Kita-Suzurandai and Mrs. Murao was baptized; ask the Lord to bless them and to save their family members. (2) We thank God for protecting our services and prayer meeting. Our evangelistic activities have been limited under COVID-19 pandemic, but there have been new visitors. We thank Him for providing those who have tech skills in our congregation, and we have received contact from those who listened to our services online. The prayer meeting and women's Bible study are also blessed. (3) Elder Funahashi retired for reasons of health and Elder Ishii decided to be temporarily inactive. We thank God for blessing us through these faithful men, and pray for leaders from the next generation. We have been having elder prep classes every week. We are thankful that JP sent Rev. Endo to be a provisional elder and that he serves faithfully. (4) We

thank God for the weddings of Mr. Ryo Fujiwara and Miss Miki Sakai, and Mr. Ben Hovee and Miss Izumi Matsumura; we ask God's blessing on these young couples. *Prayer items:* (1) Pray for pastor, elders, deacons, and members, that God will protect and bless their faith, health, and daily service. (2) Pray for new elders and deacons to be given. Pray for blessing on the weekly study class for eldership. (3) Pray for our elderly members. (4) Pray for the salvation of church members' families and for passing down the legacy of faith to our children.

Kasumigaoka RPC (Rev. Yusuke Hirata): (1) We started our new midweek meeting on Wednesday night via *Zoom* and are thankful God has blessed us with this fellowship during the COVID-19 restrictions. Rev. Hirata leads the meetings through Bible studies and prayer times. (2) Pray for our Session, especially while Rev. Hirata is away continuing his Ph.D. study in N. Ireland. Revs. Shigeru Takiura and Sakai continue to serve as provisional elders with RE Kato. While Rev. Hirata preaches once a month via Internet, Revs. S. Takiura, Sakai, and Endo also fill our pulpit regularly. Mr. Inoue, a theological student under care, occasionally preaches for us. (3) Pray for our deacons—Mrs. Kato and Mrs. Iwayama. Ask God to raise up new deacons to serve this flock. (4) We thank God for adding Mrs. Hirazawa to our church; she transferred in from the Reformed Church in Japan (RCJ). Her husband has been a member here, and they now worship together. (5) Pray for Mrs. Hamada (widow of Deacon Hamada) who is preparing for baptism. (6) Pray for elderly members who are unable to attend services regularly due to health issues and COVID-19 considerations. (7) Praise God for a new baby boy Tomokazu, born to the Hirata family.

Ministry Reports

Kobe Theological Hall (KTH)

1. There are currently 22 students, fifteen of whom have been active during the 2022 spring semester; nine are from the RPC, two are attending the RPC, and eleven are from other evangelical denominations. Among KTH's graduates are three RP pastors—Revs. Endo, K. Takiura, and Hirata—all of whom finished their M.Div. at RPTS. Four students under care include two who are licensed to preach (Mr. Keita Yasunaga and Elder Hayato Ohara). Mr. Takaaki Inoue is taking the preaching license exam.
2. All six JP pastors have participated in KTH teaching responsibilities in this past year. Due to COVID-19, we had no visiting teachers from abroad, but we did enjoy online lectures from Dr. David Weir and Profs. Tom Reid and Robert McCollum. We regularly have Dr. Woody Lauer (OPC missionary, lecturing on NT Introduction and OT survey) and Dr. Tsuyoshi Kodama (a PC of J pastor who studied under Dr. Robert Leatham, on Exegetical Study of ST) every semester from within Japan.
3. KTH participated in the West Japan Division of the Japan Evangelical Theological Society, as well as the Japan Evangelical Theological Semi-

- naries' Association, and also took part in the work of a new Japanese translation of the Bible.
4. KTH is a small seminary, but it is crucial among Japanese Reformed and evangelical churches in maintaining the faith and practice of biblical inspiration and inerrancy and in testifying to the biblical teachings of the Mediatorial Kingship of Christ, etc. All of this is against the background of recent theological instability within Japanese evangelicalism (ex.: so-called New Perspectives on Paul and John Walton's new view on Genesis 1 have both begun to influence Japanese evangelicals and their seminaries).
 5. KTH participates in RP Global Alliance's Fellowship of RP colleges.
 6. KTH has a growing library through past assistance of the RPTS library (Professor and Mrs. Tom Reid). Pray for the necessary staff, and the ability to arrange a section for Japanese books. Our library has an annex in Kasai City.
 7. KTH appreciates financial help for part of its budget from GMB—allotted by the JP—as well as for transportation for guest teachers (mainly from RPTS) once each year.

Covenanter Book Room, under Synod's Trustees, directed by a JP-appointed board: Deacon Masahiro Harada (chairman), Mr. Shigeru Yamaguchi, and Rev. Shigeru Takiura.

1. *CBR Literature Division*: This was the second year since we started the current system. We thank God we were able to keep the store open even during COVID-19 pandemic. Thank you for your prayer and support for our ministry.
 - a. The lending library section (which was started with the new system) has been an effective means for creating customer connections.
 - b. Debt repayment is mostly complete and we are looking for new direction.
 - c. Bible sales are growing and we are glad to see the fulfillment of the original purpose of our bookstore. The sales at seminaries are also increasing significantly.
 - d. We continue selecting Christian books, both in Japanese and in English, to aid customers in finding books with sound doctrine.
 - e. We are planning to publish a new psalter in July. This psalter will include portions from all 150 psalms (100 psalms are completed).
- 2) *CBR Mission Division*:
 - a. We hold evening, English-language services at the Covenanter Center Building (CCB) on the first Sabbath of each month; Rev. Kihei

Takiura serves as its coordinator and Mr. Rintaro Funahashi as clerk/treasurer.

- b. Okamoto-Keiyaku Session and Rev. Endo have been serving as the Sannomiya Commission under the Japan Presbytery. We are seeking opportunities for more active evangelism in downtown Kobe.

The Care-Taking Committee for the Covenanter Center Building (CCB).

Under JP supervision, four appointees care for CCB: three are managers (Rev. S. Takiura is chairman; Deacon Harada of Higashisuma is treasurer; and Elder Ohara of Mukonoso) and one cares for the rooms including the guest room (Kasumigoaka deaconess Iwayama). This Committee works hard to keep this building in good shape and maintains balanced finances to prepare for future renovations. This year we were able to purchase two new beds and an A/C for the 3rd floor guest house. The CBR uses 1st floor, KTH uses 2nd floor as classroom and chapel, and 3rd floor is library and meeting room. There is also a two-room guest house on 3rd floor. This building is truly a gift from the Lord to the Japanese RPC.

The Psalter Committee. Rev. S. Takiura, Rev. K. Takiura and Mrs. Yoko Funahashi of Higashisuma RPC are continually working through this committee. Since publishing the 2000 version of the *Japanese Psalter*, the Committee has worked hard making more metrical psalms in Japanese and preparing an index, etc. A new Japanese Psalter—including at least a portion of all 150 psalms (100 psalms are complete)—is about to be printed through WORD OF LIFE PRESS, a major evangelical publishing house in Japan, and we anticipate that it will be distributed to all Japanese Christian bookstores.

Respectfully submitted, Kihei Takiura (clerk, Japan Presbytery)

Midwest Presbytery (MWP) Report to Synod

The Midwest Presbytery has three ministerial students under care: Josh Day, Kevin Dennis, and Nicki Imperato. We have also a certified ruling elder, Mr. Joel Wallace, for more regular occasional preaching. In the past year, we mourn with thanksgiving the death of long-serving Ruling Elder Darrell Parnell (who served as an elder in the Topeka RPC for 53 years). We give praise that the Lord raises up ministers to shepherd His flock at the right time. Since 2021 Synod, Joe Allyn (Shawnee), Jonathan Haney (Clarinda), and Derek Moore (Shawnee) were installed as ministers within our bounds. This followed their resignations from Laramie RPC (Derek), Manhattan RPC (Haney), and the former Trinity/Wichita RPC (Allyn). Stephen Mulder was ordained in the Stillwater RPC and later resigned as planned to be installed as pastor of the Oklahoma City Mission. We also give praise to the Lord that the Columbia, Missouri (Grace Reformed) mission work was organized as a congregation of Midwest Presby-

tery on March 23, 2022. In November 2021, the exploratory works in Oklahoma City (OK) and Houston (TX) were made mission works of the MWP. Please be in prayer for these mission works including the mission in San Antonio, Texas. And be in prayer for congregations which are currently lacking pastors, namely: Laramie, Manhattan, and Westminster, though at this time each congregation has called men to be their pastors. For this, we give praise to God for the provision. Please be in prayer for the men as they take their ordination exams.

MWP will host two family camps this year. The first (Western Conference) in Colorado Springs (July 1-6) with Professor Keith Evans speaking on *Walking in Communion With Jesus*. The Eastern Conference meets near Washington, Iowa (Aug. 1-5) with Pastor George Gregory speaking on *Connecting with The Resurrected Jesus—Life in the Light of the Resurrection*. The Kansas Conference will hold their annual joint worship service and Psalm Sing at Camp Curry (near Winchester, KS) on Sabbath morning (June 26, 2022) for the NE Kansas churches. The Covenanter Youth (CY) held retreats near Colorado Springs, CO; Winchester, KS; Columbia, MO; and Longmont, CO, over the past year.

Brethren, by God's great kindness the MWP has 22 congregations and 3 mission churches. Four of those congregations were visited in the last year by MWP elders. Our moderator is Jonathan Haney; our AIC moderator is Gary McNamee; our clerk of MWP and AIC is Andrew Barnes; our assistant clerk is Joe Allyn; our treasurer is Shawn Stickel. Justin Finley serves as our representative to Synod's Finance Committee. Rom Prakashpalan serves on and chairs Synod's Home Mission Board. Bryan Schneider serves on Synod's Disabilities Committee. Craig and Shana Milroy serve with Synod's Youth Ministries Committee; Shana is also our representative to Geneva College's Board of Corporators. MWP plans to gather for our next meeting as a Presbytery at Tri-Lakes RPC (November 3-4, 2022; Thursday-Friday). Together we are giving great thanks and praise to our victorious King and gracious God for His work within our Presbytery!

—Andrew Barnes, Clerk of the MWP

Bryan, Texas (Living Way): Despite some challenges faced in 2021, there are many things for which we give thanks. The Lord has provided us with a larger, more comfortable meeting place. Our new facility not only gives us more worship space (with room to grow) but we also have more rooms for classes and plenty of storage space. We have even been able to use some dedicated space for a church library. We had a hundred people come to our annual clothing giveaway event, and the larger space enabled us to have a comfortable area to offer refreshments and room to more easily visit with folks and pray with them. We are also thankful for the Lord's provision of new adherent families, and we look forward to their seeking membership. Though we just moved into our new space in August, we are already seeking the Lord's wisdom as we

make long-term plans in pursuit of a more permanent facility. In addition to our midweek family Bible study, a biweekly study geared to Texas A&M students and other young adults has begun. Items for prayer: (1) Pray for Ruling Elder Kevin Dennis and his family as Kevin attends RPTS. (2) Pray for our ministry to college-age young adults. (3) Pray for our families to be strengthened in faith.

Clarinda, Iowa, RPC: The congregation is thankful for bringing Jonathan Haney and his family here to serve after Pastor Jack Baumgardner's retirement. In a mutually beneficial arrangement the Lord opened opportunity for Jonathan to also work full-time as a high school teacher at the state prison in town. We have recently begun a weekly class on the Covenant of Communicant Membership, for the benefit of those who are already members, as well as for our youth and several adherents whom we desire to see enter communicant membership. In our annual congregational business meeting, we approved a plan to make our church building accessible to wheelchairs. Additionally, we have worked on increasing our online presence through a Facebook page and a new website at <https://clarindarpchurch.org/>

Clay Center, Kansas, Hebron RPC: The Lord graciously blessed the Hebron congregation in 2021. In October, people gathered from far and wide to celebrate 150 years since the organization of the congregation in 1871. The Word of God, empowered by the Holy Spirit and sharper than any two-edged sword, has continued to do its work in our midst. Preaching from Genesis, 1 and 2 Thessalonians, Mark, and Ephesians has encouraged us, helped us identify our gifts and ministries, and conformed us more to the image of our Savior Jesus Christ. We have also been blessed to "hear" from our former pastor—Dr. J.G. Vos—as our adult Sabbath School class studied his *Old Testament History*. The trend in recent years of baptized children professing faith in Christ and becoming communicant members of the church has continued. Pray that the Lord would both grant that this trend might continue and that He would send us more of His sheep from the community around us.

Colorado Springs, CO, Tri-Lakes RPC: *"Praise the Lord! Oh, give thanks to the Lord, for He is good, for His steadfast love endures forever"* (Psalm 106:1). We rejoice that our heavenly Father graciously and mercifully sustains His people. We are thankful and are happy to report that God continues to provide for His people in spiritual and numeric growth over the last year. Pastor Joseph Friedly has faithfully preached the Word from the Gospel of Mark and is beginning a series in 2 Peter, while Pastor Sam McCracken has preached through the fruit of the Spirit, various Psalms, and from the prophet Haggai. Pray for us as we look for opportunities for outreach and service. Also pray with us as we look toward a deacon election soon and an election for ruling elders later in 2022 to help minister to our growing congregation. God is Faithful!

Columbia, Missouri, Grace Reformed: We give thanks for the steadfast love of the Lord shown to our church. On March 23, 2022, the Columbia Commission conducted a meeting and worship service to organize Grace Reformed Church (GRC) as an RPCNA congregation and to install Noah Manning as a ruling elder. The church meets for worship twice each Lord's Day, with a fellowship meal in between services, and once each week on Wednesday night for prayer and Bible study. GRC celebrates communion quarterly. The congregation is comprised of 16 communicant members and 12 non-communicant members; there are three additional college students who attend each Lord's Day. In December 2021, the church body went to the campus of the University of Missouri to hand out 100 booklets entitled, "*What Does it Mean to be Born Again?*" The church has been studying evangelistic outreach on Wednesday nights with plans to organize evangelistic efforts soon. Pray that we will be a light on the hill for our city.

Dallas, Texas: Dallas RPC rejoices in the Lord's numerous mercies and blessings toward our congregation in recent months. We are committed to the advancement of Christ's Kingdom in the city of McKinney and the greater Dallas/Fort Worth Metroplex. By God's grace we declare we are "*not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth ...*" (Romans 1:16). Our membership presently stands at 42 members (27 communicant, 15 baptized) but we anticipate, Lord willing, adding at least five new families to our membership roll in the coming weeks, with several more interested adherents regularly attending. Pastor Rom continues preaching through the Gospel of Luke, Hebrews, Psalms, and recently completed a series on gospel worship. Our Lord's Day schedule consists of morning worship, fellowship lunch, children's catechism time, and then afternoon worship. We celebrate the Lord's Supper sacrament quarterly. We also hold "Dinner and Doctrine" fellowship times at our pastor's home on the final Lord's Day evening of each month. At Dinner and Doctrine, different men of the church teach on various topics under Session oversight while our families break bread together. Between worship services each Lord's Day, one of our elders "*quizzes*" the communicant children of the church on their weekly catechism questions. We have children as young as three reciting the children's catechism. We have had several youth work through the entire *Shorter Catechism* and one young man recently completed the *Larger Catechism*! With an influx of new families the Session is working on training a man for the potential office of ruling elder and a man for the potential office of deacon. Pray for these men's training and that God will raise up more godly church officers to serve Christ's church. Our Session also stays busy serving the greater church as each of our elders serves on various boards, commissions, and committees of the denomination. Pray for both physical and spiritual

strength for our Session. Pray also for a new, larger meeting space as we have presently outgrown our current space and are challenged to find a suitable spot in the current real estate market. One note of thanksgiving is that the Lord was pleased to recently answer our specific prayers for a member. This member was hospitalized with a serious illness; the congregation held a day of prayer and fasting for our brother's health and recovery and God was gracious to answer our prayers, granting recovery to our brother! This man had missed months of corporate worship due to his serious illness, but has been able to attend in recent weeks and stay for the full day's services and fellowship by God's grace! Pray also for several families who have relatives deceived by false religions and errant teachings. We are burdened for the lost and perishing souls of our loved ones, as well as burdened for the lost in our community. Pray that God will be pleased to use our humble church to bring true, Spirit-led revival to our city and surrounding areas. May God be pleased to give a hundredfold increase to the seeds we water and plant and may Christ be exalted in the gospel as it goes forth from DRPC. "*Alleluia, for the Lord God omnipotent reigneth*" (Revelation 19:6).

Denison, Kansas, RPC: Since May 2021, communicant membership has decreased by two. Three joined our church by profession of faith, one transferred to the Topeka RPC, four transferred to First Baptist Church in Holton, one elderly member died. Two babies were born and baptized. The Sabbath School classes did not meet in June, July, or August 2021. Sabbath School resumes meeting year round in 2022. Following worship there was noon lunch and afternoon fellowship. Afternoon activity was discussion of John Owen's *Duties of Christian Fellowship*, a study of the First Epistle of John, Sinclair B. Ferguson's book *A Heart for God*, and a study of the book of Haggai led by Eric Scoby. Pastor Caleb is taking up a short study through the Covenant of Communicant Membership. Pastor Caleb preached through the Epistle to the Ephesians for the first 10 months of 2021. He then took us through a topical series on Presbyterianism at the recommendation of the Session. Currently, he is preaching through the Gospel of Luke. The congregational meeting was held February 13. Pastor Caleb Allen attended Synod in June, then he and Elder Jim Scoby represented our congregation at Presbytery in November. We are thankful for God's blessings and pray that His Spirit would work in each of our hearts, leading us to serve Him in all that we do.

Grandview, MO, Christ Presbyterian: We praise God for His mercy. We have had two children born in 2022, and we have had the great privilege of observing the sacrament of baptism for them. We have been blessed with a handful of recent young visitors who have continued with us for a time, which is the primary focus of our prayer requests. All these have little to no experience in the church. Pray for the souls of James, Emily, Hezekiah, and a young family

who have recently moved from Westminster RPC. Pray too for the souls of the covenant children in the congregation. Pray also for financial stability.

Houston, TX, RP Mission Church: In November 2021, the MWP established the Houston RP Mission Church. To date, 18 total members have been received (6 communicant and 12 baptized), with two individuals in membership classes. Services are being held in Pearland (at the southern end of the Houston Metro area). Worship attendance has been between 30-35. Currently “*live preaching*” worship services are being held twice per month on Lord’s Day evenings with the plan to transition to weekly morning services soon. A key part of making this transition (especially to a.m.) will be securing an adequate, affordable meeting space. A local steering committee has been appointed by the Commission to carry out some of the “*on the ground*” tasks as we seek to further establish the church in the community. Prayer items: (1) Ask God to provide adequate and affordable meeting space for the Houston RPMC. (2) Pray for continued strengthening of the core group and for the adherent individuals and families to pursue membership. (3) Pray for local leadership development (potential ruling elders) as well as the raising up of a pastor/church planter.

Laramie, Wyoming, RPC: Session has met five times since the spring meeting of Presbytery. Our pulpit has been filled every Lord’s Day by pastors or student candidates. EM brought God’s Word to us and also gave a presentation on Reformed Presbyterian work in Pakistan. Heather Huizing gave a presentation to our church on RP Global Missions. We called Edwin Allen Henry Blackwood II to be our next minister at a congregational meeting on May 1 (2022); the call has been sent on to the Great Lakes/Gulf Presbytery by our Presbytery’s AIC. The RP Vital Churches Committee has committed \$10,000 for 2022 and \$10,000 for 2023 to Laramie RPC; the Presbytery has committed \$2,000 for 2022 and \$2,000 for 2023. Several *Front Range* RPCs have committed \$80,000 over the next two years to help support Laramie RPC. Pray that God will keep the congregation united; guide in bringing the right pastor to lead us forward for God’s glory; that the members and adherents will continue to grow in the knowledge and grace of the Lord Jesus; that the Holy Spirit will work through the word preached and witnessed to bring sinners into union with Jesus Christ and his Church.

Lawrence, KS, Christ Covenant RPC is praising God that 2021 was a healthy year for financial contributions such that we are now paying off our last RPCNA loan for facility expansion long ago, years early (so we are debt-free, except for gratitude to God). Also good news, the addition of three elected officers (1 elder and 2 deacons) at the end of 2021 added strength, youth, zeal, and creativity in pursuing our missions here. Some challenged us to pray for the addition of three new families in 2022; we are seeing new faces in worship

regularly. We hope to begin a new Bible study for men, equivalent to an almost-weekly study our women have been enjoying for years, with an outreach component. Coming out of the lock-down in our university town, we intend to focus again on intentional witness to some of the many internationals in our community, even as we remember the poor through our mercy fund and rubbing shoulders with the downtown needy. More broadly, twenty evangelical ministers are meeting, praying, and sharing ideas with each other monthly, critical for credible witness in a very secular place. Our pastor is seizing new opportunities to use his counseling degree with individuals and couples, inside and outside this flock.

Longmont, Colorado, Salt & Light RPC: We're being blessed with new families attending, new babies being born, and opportunities to care and love each other. We added two new elders to our Session—Tom Seaman and Craig Fyfe. The women have well-attended, regular Bible studies and fellowship meetings. The men's Bible Study has grown in attendance. The congregation is seeking ways to actively participate in the ministries of our city and to reach out to those in our community to share Jesus Christ. We welcome any of you to stop by if you are visiting or vacationing in Colorado!

Manhattan, Kansas, RPC: God has sustained our church (36 communicant members and 14 baptized) through many changes and trials in the past year. After a number of our core families relocated for work, God brought new members in to replace those who had left. After our pastor of ten years, Jonathan Haney, was called to Clarinda (IA) RPC, God has provided regular preaching through faithful men—including, but not limited to, the regular labors of Rev. Mark Koller. We have seen an increase in giving, and as we have returned to more and more of our pre-COVID patterns, we are enjoying many of the Lord's rich blessings. As we write this at the end of April, we hope God will continue to bless us by moving the congregation to elect a new pastor soon, likewise moving in a pastor-elect to accept the call. Please give thanks to God for the efforts of our interim moderators—Mark Koller, then Daniel Hemken—and pray for renewed energy, joy, and outreach in our congregation.

Morning Sun, Iowa, Sharon RPC: We have been tremendously blessed by our Lord. He has grown us in a myriad of ways. As the congregation learned to live in the shadow of COVID-19, we have resumed all regular activities. This year was full of gospel ministry. Vacation Bible School taught over forty children for a week. We hosted a one-day evangelism seminar with Mark Spence from Living Water's ministry as our speaker. Midweek ministries included: Bible studies for families, men, and women; monthly homeschool meetings; and times for informal fellowship (pizza and ping-pong). Sabbath activities have continued to move forward with the ordinary means of grace regularly attended to. Pas-

tor Bryan Schneider finished preaching through the book of Ephesians, Esther, 1 Thessalonians, and he is now working through Joshua. We celebrated the Lord's Supper on a roughly quarterly basis. Sabbath school classes have resumed with the adults working through various video series. The average worship attendance was 38, with 54 communicant members and 14 baptized on the rolls. Our 2021 operating budget was met. The congregation has also started a mission work in Burlington Iowa called Gratia Church, reaching a different demographic there. Long-time deacon and friend Robert McElhinney finished his race and has received the prize; not only will Robert be greatly missed but he leaves big shoes to fill as a deacon. We also rejoice in John Smith, our clerk, who has faithfully served as a ruling elder for 50 years. Pray our hand will not grow slack nor our knees feeble as we continue the good work God has called us to. And pray for new members to be enfolded into the flock. Pray for a new ruling elder to help shepherd the flock. Pray for the children to take the reins of the covenant for themselves and for parents to train up their children in the fear and admonition of the Lord. God is so gracious and His mercies are new every morning. Pray that we may keep our eyes fixed on Christ and be conformed to His likeness.

Oklahoma City, OK, Mission Church was established Nov. 4, 2021, at the fall MWP meeting. The TGB consists of Stephen Mulder (moderator), Bill Wagner (clerk), Bruce Parnell, Romesh Prakashpalan, and Andrew Silva. Stillwater RPC had a sending service for the core group on Nov. 28, at which Pastor Parnell preached on Joshua 22, calling us to be faithful to the Lord in going out from Stillwater. Seventeen communicant members and nine baptized make up the core group with a total of ten households. We had our first morning worship service in Oklahoma City on December 5. Sermon series have been through the Acts of the Apostles as well as working consecutively through Psalms with a Psalm-of-the-month. The Sunday schedule consists of Bill Wagner teaching Sunday school on Genesis from 9:30-10:15 a.m. We have worship from 10:30-11:45 a.m. with Bill and Stephen sharing presiding responsibilities. At noon, we have a fellowship lunch which is followed by a sermon discussion and a prayer meeting from 1:00-2:00 p.m. On the fourth Sunday of every month, we have a second worship service in the afternoon; every other month, we celebrate communion together.

The Lord was pleased to immediately bless us with three additional families on Dec. 5; these families have consistently been attending worship and involving themselves in the life of the congregation. We were pleased to baptize and admit the first of these families into membership on April 24. In addition to these families, there has been a regular flow of visitors to the church. For a month and a half now a family from an OPC in California has been faithfully

attending. This growth has been very encouraging to the core group, and we are excited to see how the Lord is using us to advance His Kingdom in this city.

We have an average attendance of 36 people each Lord's Day. As far as midweek fellowship, we have been gathering on Wednesday nights to study various topics. We just wrapped up a six-part series on RPC history and we are now going back to a study of Proverbs. Once a month, there is a Men's Prayer Breakfast and a Women's Study. Our theme Psalm is 67C in which the Psalmist prays—*"the whole world over may truly know Your way."*

This prayer has been a growing one in the church, especially as it reaches out to evangelize the community. We organize a monthly evangelism event, typically distributing tracts and doing street preaching at a Thunder game, although in the past we've done door knocking, which has been a very encouraging time. Bill and Stephen have been involved in training a man to serve as a deacon in the church once we particularize. We are currently praying for the Lord to send us or raise up another man to serve as a ruling elder in the church.

Stephen was installed as the pastor on April 8, 2022. While there have been some difficult pastoral matters in the past couple months, the Lord has graciously been working in the lives of the members of the congregation. We are continuing to learn what it means to live in unity and community with one another. Each Lord's Day has been an encouraging reminder for us to be seeking the Lord Jesus Christ in repentance and faith and where there is growth, it is the result of His Spirit working. May all the people praise Him!

Quinter, Kansas, RPC: The Session thanks God for giving us knowledge and strength in the past year. We have 29 communicant and baptized members, with average attendance of 22.7 on Lord's Days. The elders participate in a weekly men's breakfast with three other churches in the community. The church is financially healthy. We regularly celebrate the Lord's Supper twice a year. We welcomed one new baptized member and two communicant members by profession of faith, as well as two members by transfer from the disbanded Minneola congregation. The Lord uses us to minister through a weekly prayer meeting and Bible study, ministry at the local long-term care home, and a weekly kids club.

San Antonio, Texas: The RP Church in San Antonio (RPCSA) rejoices in the Lord Jesus' tender mercies toward us. After four years of meeting together for worship at the Quality Inn Fiesta on the city's northwest side, the Lord has granted this mission church numerical increase from a total membership of fourteen (as of 12/31/2021) to a loving community consisting currently of 22 (eleven communicant and eleven baptized members). Including the many past members, military and student transients, and casual visitors to this historic,

sunny vacation destination, through the years we've enjoyed opportunities to minister the redemptive love of Christ to scores of people besides. Average worship attendance in 2021 was just over twenty. We hold morning worship and afternoon studies each week, a fellowship meal with prayer meeting monthly, and we observe the Lord's Supper quarterly. The congregation also gathers with other Texas RP congregations for their annual "*Texas RP Fellowship Picnic*," held at Cameron Park, Waco, in October. Organizing pastor Jonathan Leach also leads a local Thursday evening Bible study each week as a means of edification and outreach to a tightly-knit circle of mutual friends—most of whom, some years ago, together exited a local congregation of the PCUSA. He has also been serving for the past year on the board of the national pro-life organization, *Presbyterians Protecting Life* (www.ppl.org). As Pastor Leach anticipates retirement by the end of 2022, we look forward to election and installation of a new pastor to succeed him, the election and installation of David Handermann as ruling elder, and the organization of the RP Church of San Antonio as a particular congregation before the close of 2022. All glory to God through our magnificent Lord Jesus Christ!

Shawnee, Kansas, RPC: We have much to give thanks to God for in the past year. After our previous pastor's resignation at the end of 2020, God blessed us in 2021 with not one but two teaching elders. Derek Moore and Joe Allyn were installed as co-pastors last September, and their labors in preaching and ministering have brought much encouragement to the congregation. We also give thanks for new members, including many covenant children, whom God has gathered to worship and serve in this place. Among other opportunities for outreach this past year, we have had several interactions with members of our local government and are supporting a statewide effort to curtail abortion in Kansas through an amendment to the Kansas State Constitution. We have recently approved three men for ordination/installation to the office of deacon, and, Lord willing, they will be in office by the time Synod meets. Most of all, we give thanks for the privilege of worshiping our God week by week as we rest in the salvation He has given us in Christ.

Stillwater, Oklahoma, RPC: In November 2021 the Stillwater RPC sent out a core group of 26 communicant and baptized members to form the Oklahoma City RP Mission Church. We thank God for this answered prayer and now pray He will revive and refresh our focus on our immediate community. We have also just finalized the purchase of a church building after renting for the first 32 years of our history. We are thankful for this, too, and pray that the building would be an asset for gospel ministry. Part of our community has been impacted by the resettlement of Afghan families who are fleeing from the war and change in government in their home country. Pray for us as we participate

in efforts to welcome these “strangers” by providing relief, relationship, and gospel light.

Sterling, Kansas, RPC: Sterling RPC is establishing its 2022 worship services and activities to support three objectives for the congregation: (1) develop greater fellowship and care for one another; (2) strengthen our times with the Lord in our homes; and (3) renew our outward focus. We determined these as great needs in our body following the unusual time and change in our activities from the pandemic of past years. A danger we see in our current culture is one of individualism and a lessening of focus or concern for others. Through the emphasis on these objectives, we hope to draw our motives back to the biblical principles these call us to have in our daily lives for our Lord’s Name to those around us who are experiencing the emptiness of life without Christ. The congregation recently sold their 98-year-old parsonage and purchased a newer home in the community that better suits the desires of modern families and our ministry needs.

Topeka, Kansas, RPC: The Session is thankful for the ways God continues to bless and sustain His congregation in Topeka. Since the beginning of the year, seven names have been added to our communicant roll. Elder Emeritus Darrell Parnell passed on to his heavenly reward in the early morning hours of March 7, 2022. Darrell Parnell was ordained and installed as a ruling elder in the Topeka RP Church on February 3, 1966, and served on Session until he retired September 11, 2018; he served this congregation faithfully as an elder for more than 53 years. We are grateful for Darrell’s steadfast commitment to his Lord and Savior, his faithful service to God’s Kingdom, and his active involvement in the congregation, to the presbytery, and to the entire RP denomination. Elder Parnell had a heart for God’s flock; his leadership, his wise counsel, his faithfulness, and his reliance on God’s covenant grace are an example to us all.

Washington, Iowa, RPC: For the Jr. High – Adult Sabbath School we continue covering the *Westminster Confession and Testimony* and are nearing the end. Younger children’s classes have been using *Answers in Genesis* curriculum. Pastor Drost has been preaching through 1 Samuel with occasional topical sermons for the a.m. worship service, and recently started through 2 Peter for the afternoons. We are observing the Lord’s Supper quarterly. Joint Psalm Sings are hosted alternately by the Washington and Sharon Congregations once a month, spring through fall. Prayer meetings and a women’s Bible study are held once a month and the Session regularly meet every other month at the church building. The youth are going through the History of the Scottish Covenanters, led by Pastor Drost, and normally meet twice a month Sabbath evenings at the homes of various members. The Evangelism Committee is planning some out-

reach activities and so we ask for prayer that the Holy Spirit will work through these opportunities, for God's glory.

Westminster, Colorado, RPC: God has abundantly sustained Westminster RPC during the past year and a half without a pastor. We praise God for Joe Smith who has accepted our call to him to be our pastor. He will be examined by MWP during the 2022 Synod Meeting. Joe has been visiting us monthly to get to know our congregation and deliver God's Word to us. We are tremendously excited as we look forward to him being our pastor. God has blessed us in many ways over the past year. We continue to have many visitors attending worship here. We have had three church info classes over the past 15 months and have had a number of new members. In Sept. 2021, we held an officers election during which one deacon and one ruling elder were elected. We thank God for raising up these men to positions of leadership and for other men in the congregation who are potential future officers in the church. We want to deeply thank Joseph Friedly—our provisional moderator—for his wise and caring counsel and service to our Session over the past year and a half; Joseph has truly been self-sacrificial in his care for us. The adult Christian Education class is having a time of sermon discussion; in addition, there is a monthly women's book study, weekly women's fellowship time, women's small-group gatherings and a monthly youth gathering with young people from several NAPARC churches, including Salt & Light RPC. Pray for the anticipated transition of Pastor Joe Smith, that the Lord will continue to work in the lives of a number of men in our church who are potential future officers, that God would continue to send us visitors interested in joining with us as members, and that we will glorify Him more and more as a congregation. Thank God with us for His merciful and abundant provision for us. We currently have 81 members (53 communicant, 28 baptized).

Winchester, Kansas, RPC: The congregation is thankful for the preaching and the pastoring of Kyle Borg during the past year. Pastor Kyle was heavily involved in a judicial issue for Synod that took a significant amount of time during the early portion of 2022. As a result, substitute preaching was received from John McFarland, Joe Allyn, Joe Bridgeman, Jonathan Haney, Bob Lyon, and James Tweed. The 2021 budget was met and by God's grace exceeded for 2021, and the 2022 budget was presented at the annual congregational meeting and approved by Session. No WRPC elders were able to attend the spring meeting of MWP, but the congregation did host the spring women's presbyterial and retreat. Church classes were resumed in September 2021 and plan to continue through June of 2022. The Lord's Supper was observed four times in 2021 and twice so far during early 2022. Church membership currently stands at 58 communicant and fifteen baptized members. We continue to be thankful to God for His sustaining grace!

Pacific Coast Presbytery Report to Synod 2022

Fathers and Brothers: After the events of this past year we find great comfort in 1 Pet. 1:6-7: *“In this [salvation] you greatly rejoice, though now for a little while—if need be—you have been grieved by various trials, that the genuineness of your faith . . . may be found to praise, honor, and glory at the revelation of Jesus Christ”* (NKJV). Though we lost two brothers in the ministry in 2021—one to sin and the other to tragic providence—we know that these difficult days are for the strengthening of our faith, and we rest in the continued work of Christ in and through us.

The trial of Mr. Hackett—and the events surrounding it—was difficult to work through, especially as he sought to spread a false narrative, defaming the presbytery and RPCNA in the aftermath. He was deposed for the sin of leading a schism and was subsequently excommunicated by his session. However, it was not until earlier this year (2022) that a fuller picture of the extent of his transgression was revealed, including a pattern of grooming and predatory 7th Commandment violations. Mr. Hackett was a wolf in sheep’s clothing who left heartache and pain in his wake. The silver lining to this dark cloud is that the long road of healing has begun in the Edmonton congregation. Members who were led astray by Bob have returned and sought repentance and reconciliation.

As difficult as it was losing a professing brother to his sin, July 12, 2021, will be remembered as one of the more sorrowful days in the life of our Presbytery. God called home our faithful brother, Noah Shepherd, through unimaginable and tragic providences. Rev. Shepherd was a gifted young pastor with a promising ministry ahead of him. He will be remembered for his love of his family, congregation, God’s Word, and (more importantly) his Savior. Pray for the Shepherd family and the San Diego congregation as they move ahead.

We have plenty of work, for few laborers! The *“Lord of the harvest”* placed different calls upon two more of our under-shepherds, presenting the need for pastoral search in even two more congregations. We rejoice in Rev. Edgar Ibarra being ordained and installed in Las Vegas, filling one of our long-standing empty pulpits. Lord willing, the Fresno RPC will be filled this year, and we pray for All Saints (Brea), Los Angeles, San Diego, and Seattle to be filled quickly.

Even if these pulpits are filled, we still have few ruling elders among us. This shortage is due to the Lord blessing us with more young congregations in recent years, which are not able to call men to this office yet. We rejoice in the addition of Mr. Greg Kothman for Great Basin RP and for the fact that some of these works have men training for this office. Lord willing, the number of ruling elders will increase this year.

We ask you to pray for us in the following ways:

- For the Lord to firmly root all of our works, that they might endure for generations. We ask this not only for our young works, but for our long-established congregations as well. May God strengthen what He has given.
- For our vacant pulpits to be filled with godly men, and quickly. Four of our *senior* congregations (Seattle, LA, Fresno, San Diego) are all without pastors. In addition, All Saints (Brea) is also without a pastor, as Rev. John Sawtelle moved north to care for family. Pray for God's wisdom in seeking out pastors.
- For ruling elders. This is a desperate need in our Presbytery as we need the voice and wisdom of ruling elders among us. May the Lord bless those who are preparing for this office. Also, pray for strength for the current ruling elders who are feeling the burden of being overworked as they are few in number. Pray for God's grace and strength for those brothers currently serving and for God to raise up godly men to serve.
- Pray for our grieving and hurting congregations, San Diego and Edmonton. Pray the presbytery will have wisdom and move with a shepherd's heart to aid these churches.
- For the Lord's blessing of growth upon the churches He has given.

Officers: Rev. Tim McCracken serves as moderator, Rev. Ryan Hemphill serves as clerk, Elder Charles Shipman serves as assistant clerk, and Mr. Aaron Piper serves as treasurer.

Ad Interim Commission: Rev. Colin Samul serves as moderator, Rev. Tim McCracken serves as clerk, and Revs. Edgar Ibarra and Ryan Hemphill serve as members.

Below you will find summaries of the ministry and life of our congregations and missions. An elder or licentiate has submitted the paragraph on behalf of their churches.

All Saints RPC (Brea, CA—*vacant*): We have been blessed by the Lord in 2021 with new professions of faith, baptized members and births within our congregation along with consistent attendances of adherents. We have been strengthened in faith as members and a body through the past few years. Though our current worship location is smaller than our pre-Covid venue, we are blessed to have one that fits within our budget. Sadly our teaching elder John Sawtelle had to leave us so our pulpit is now empty. We are grateful for Pastor Sawtelle for the wonderful years of his faithful ministry, preaching and leadership. Please pray for us as we seek regular pulpit supplies and begin the process of looking for a new pastor.

All Saints RPC (Irvine, CA): All Saints RPC of Irvine (ASRPCI) has experienced God's grace plus many challenges during the pandemic. The church had not

been able to meet in person for worship since March 2020. The City of Irvine closed our meeting place in their community center. We had been worshipping via YouTube until September 2021. At the same time, from June 23, 2021, we started in-person Lord's Day worship monthly in deacon Alex Tu's backyard. In October, God provided us a new place for Lord's Day worship located in a mobile home community clubhouse in Irvine. We are blessed to be able to start in-person worship since Oct. 31, 2021 and move our previous afternoon schedule to start in the morning from 9:30 to 2:00. God also brought two new members during the pandemic. Pastor David Shouming Zhang and his wife Christina Gu join us on May 23, 2021. David is now under-care of PCP to transfer his credential in order to serve in the Irvine work. Christina teaches Biblical Greek and Hebrew at ITS (International Theological Seminary). There are total of 12-15 people attending Sabbath worship regularly. Rev. Hsing Tang finished preaching on Matthew which started in Aug. 2016 and will start preaching on 1 Timothy. There are four people taking membership class and may become new members in the near future. Please pray that our Lord will open doors to the local Chinese community and to bring more core families to the Irvine work.

Coram Deo RPC Mission (Squamish, BC): This past year has been another first-hand experience of the faithfulness and goodness of God in Christ. Coram Deo RPCM continues to be shepherded by the TGB consisting of Patrick McNeely, Ryan Hemphill (TE), and Joel Martin (RE). In the past year, the Lord has been pleased to add to our number six more members: two adult conversions and their two covenant children (the Englands), and two more by birth (Zebaduas and McNeelys). Our current membership now consists of 31 members: 16 communicant and 15 baptized. We give thanks for stable, generous families that are growing numerically and spiritually, and for an adequate place to worship regularly, publicly. We hope that—as our town rapidly grows—our church will reflect this growth in coming year. Pray for our continued faithful witness to Christ and His worship; for families impacted by COVID-19/vaccine-mandate related complications; for wisdom concerning our involvement in the startup of our town's first Christian school.

Edmonton RPC (Edmonton, AB): Our heavenly Father has ordained to bring our church through a year of adversity. Our former pastor departed the RPCNA last summer with much of the congregation, but God has graciously returned many of those members to the church recently. Sadly, these trials have left many deep wounds that will take time and God's help to heal. The congregation remains steadfast in their faith, striving to love one another. Part-time ministry is provided by Rev. Baars, while other weeks we watch live or recorded services online. We pray for the Lord's leading and help, both regarding direction for our future and for bringing us a minister.

Fresno RPC (Fresno, CA— *vacant*): Fresno RPC had a year of blessing for 2021 in spite of an empty pulpit. Many RPCNA ministers willingly traveled to preach the word and to administer the Lord's Supper sacrament. New members were added. The congregation recently elected four deacons and issued a pastoral call to a student under care of the Presbytery. Lord willing, Fresno's pulpit will be filled in the near future.

Great Basin RPC Mission (Reno, NV): Great Basin RPC was blessed with another year of numerical and spiritual growth. We began the year with 29 members plus twelve adherents, and we ended with 32 members plus twelve adherents. We transferred two core members of GBRPC to Holy Trinity OPC in Fort Lauderdale (FL), who moved due to life circumstances. We welcomed another family into our fellowship, the parents by profession of faith and the children by baptism. We continue to hold regular prayer meetings and Bible studies, along with worship, weekly potlucks, and an adult/children's Sunday School on the Lord's Day. In addition to our modest growth we also elected and ordained our first elder, Mr. Greg Kothman at the beginning of October and have begun to pursue members for the office of deacon. Continue to pray for us and give thanks for our continued growth and stability as a mission work of this Presbytery!

Las Vegas RPC Mission (Las Vegas, NV): By the grace of Christ, the Head of the church, LVRPC ordained its first pastor in July 2021, Rev. Edgar A. Ibarra Jr. In the subsequent month, Rev. Ibarra administered three infant baptisms. Family visitation also began to take place. A preaching series on the sacraments was conducted and the first Lord's Supper with LV's first pastor was held with the congregation coming forward and sitting around a common table. The sacrament was administered using a common loaf of bread and common cup. The celebration was very well received with everyone rejoicing over the intimate fellowship it demonstrated and of the image of the future heavenly supper. It also was an evangelistic opportunity with certain godly results in those who could not come forward. We've since had two more celebrations of the Supper (with quarterly communion). Rev. Ibarra has begun a series through the Gospel of Luke. Weekly prayer meetings began in the suburb of Henderson where three of our families reside. Evangelistic outreach also has begun near our meeting place and in Henderson. As an indirect result, as of this writing, we have had two family units from both areas come to worship with us in as many weeks, with a desire to remain. We are also enjoying a season of congregational peace and encouragement over what the Lord is doing in our midst.

LA RPC (Los Angeles, CA—*vacant*): We thank God for the provision of preaching during our time of laboring in Christ's Church without a pastor. Westminster Seminary in Escondido (CA) has provided preachers from their

faculty and student body who, along with some local pastors, have served us well for our morning in-person worship services. We have also been blessed with preaching from RPCNA pastors and RPTS students in our afternoon remote worship services. Several retired pastors have come to stay with us for extended weeks and have gotten to know us and minister to us as they filled the pulpit. This new year has seen the reinstatement our fellowship lunch time and in-person afternoon worship services, much appreciated by all. Midweek Psalm study and prayer time continue. *Prayer Requests:* God's provision of a pastor; strength and perseverance for the congregation and its officers.

Nissi RPC Mission (Surrey, British Columbia): Thanks be to God! Nissi RP Mission Church was established on July 26, 2021; the TGB was formed on the same day. From Feb. 2020, the congregation regularly meets on Lord's Days at the home of Rev. Jia, and a shelter was built in Nov. 2021 for services. Rev. Jia's daughter has been providing live English interpretations of his sermons, valuable for the youth who are more comfortable with English. There are currently ten communicant members, and two youth have taken the vows and are scheduled to fulfill the baptisms. Normally, 17 persons come to the worship services on-site or online. We ask for your prayers that we will be able to have a public meeting place before the winter, and the increase in number and giving.

North Shore Chinese Bible Truth Church Mission (West Vancouver, British Columbia): NSCBTCM (a mission church in West Vancouver) is now four years old, and continues to be overseen by the TGB consisting of Patrick McNeely (TE), Hsing Tang (TE), and John Spitzer (RE). Lic. James Zhou is preaching each Lord's Day, plus counseling, teaching, and leading prayer times throughout the week. In the last year, we have experienced challenges. Some families moved away to other places, but we praise God for providing us with new families committed and serving together with us. We continue our every week Bible study, weekly prayer and worship, midweek visiting, counseling, and helping families in need. Our midweek prayer meeting group attendance increased from 3-4 people to 10+. We keep praying for each family per week besides our normal prayer requests. We praise God for His faithfulness and providence. The participants greatly enjoyed spiritually feeding and growing in God's Word which they never had before; they express their appreciation and love for the church. We also praise God for providing us with a spacious church facility, a good neighborhood, and a very capable Psalm singing leader. About the future, pray we will add more mature, committed families to our core who are eager to serve; for the upcoming ordination exams at Presbytery for Lic. James Zhou; and for having a ruling elder raised up in our church. Pray also for the new Chinese immigrant families, to know Christ and be converted.

Phoenix RPC (Phoenix, AZ): God is blessing us with weekly, in-person Sabbath worship and Sabbath school. The mask mandate was removed in May of 2021, following De-escalation Committee work, with accommodations for continued masking and/or distancing, and Sabbath worship can be joined online. Fellowship lunches, prayer meetings, and fellowship dinners were added as church-sponsored events in June. 2021 preaching covered (and continues to cover) expository preaching of Genesis and there was a topical series on the doctrine of Divine Right Presbyterianism. The sacrament of the Lord's Supper is celebrated with communion seasons, and guest pastors assisting, with the blessing of being joined by brethren from other RPCs and denominations. We are endeavoring for organic, organized evangelism, and the congregation is going through *Way of the Master* Sabbath school training; then we'll actively use it in our communities. In our desire to be a praying church with prayer warriors, weekly prayer meetings are hosted at congregants' homes and the Session adopted a time of worship prayer service after the Sabbath fellowship meal. The Session meets for regular and special meetings, including monthly Session prayer meetings at which we pray for each person in our congregation and they undertake regular pastoral visitations. The Session nominated Brendan Drake and Vincent Dalke as suitable candidates for church officer consideration; both having accepted, they will undergo church officer training. In 2021, God blessed us with seven new communicant members and a baptized member, along with new adherents, and many visitors. Six brethren moved away for either employment, seminary, or for other churches. Letters of dismissal were issued to two inactive, unresponsive communicant members and two communicant members were mournfully excommunicated. Our Building Research Committee is handling negotiations for the sale of the church property and the Covenant Home School Resource Center vacated from our church facility in February.

San Diego RPC (San Diego, CA—*vacant*): By God's grace and mercy, He has sustained and comforted us through the tragic loss of our brother and pastor Noah Shepherd in 2021. Also, our beloved brother and former elder Ben Broadway went to be with our Lord on Feb. 15, 2022. God has blessed us; every Sunday He has supplied preachers to fill our pulpit needs. We started the Pulpit Search Committee in November, revised the application/questionnaire, and created a pastor job description. Session called for a congregational meeting; they voted unanimously to start the pastor search process. We received many inquiries; so far we have received two applications. We completed interviewing one candidate on April 17, 2022; the next candidate is scheduled to preach April 24. Session plans to meet soon after to call for a congregational meeting to decide if members wants to move forward with either candidate. We con-

tinue to have Sunday Bible class each week, with monthly fellowship lunches and prayer meetings every other Wednesday.

Seattle RPC (Seattle, WA—*vacant*): We are thankful to be meeting in person for morning worship; the service is live streamed. We are thankful for the two young men who joined the church. Monthly fellowship meals have begun again. The Session and deacons met regularly via *Zoom* as we navigated out of the pandemic. Pray for us as the attendance at worship services remains stubbornly low. Pray also for us as two marriages in the congregation are in trouble. Our pastoral search continues but our Lord has provided wonderful preachers week to week to minister to us.

Treasure Valley RPC Mission (Boise, ID): We celebrated a year of landing in Idaho on May 3, 2022. During this time we have seen the Lord provide for us and the work in a variety of unexpected ways. He provided finances through the generosity of friends, family, and churches (local and denominational—thank you to those of you who gave)! This enabled the church to rent a small chapel/church building near old town Meridian for worship. Although we are still our core group of three households, we have had visitors and one family becoming adherents looking toward membership. They hope to take a membership class we will start in June (Lord willing). By God’s grace, we will at least grow from a three household church to a five household church by the end of the year! *Prayer requests*: strength and energy for the work ahead; long-term financial support; new families; and new converts.

Prison Ministry (Rev. Tim McCracken): Just at last year’s Synod time, the state prison facilities where I minister began—little by little—to re-open to volunteer involvement; with that came even expanded opportunity. Two chaplains made further assignment to additional chapel locations, and, with three local volunteers, we have opportunity each week to meet with eleven chapel groups. This summer a PCA student from RPTS will complete a ten-week internship with me. All of our congregations can be involved in correspondence discipleship through *Metanoia* curriculum, partnering with *Ligonier*. Video orientation is available at this link, but I am also available for personal interaction and orientation: www.metanoiaprisonministries.org/tmccracken-discipleship-and-mentoring

Students Under Care. We currently have these students under care: Mr Seni Adeyemi (Phoenix RPC), Mr. Johnathan Kruis (LA RPC), and Mr. James Zhou (North Shore). In addition to the several prayer requests above, please pray for these brothers as they prepare for the gospel ministry.

Respectfully submitted, Rev. Ryan Hemphill, clerk

Report of the St. Lawrence Presbytery

Dear Brothers: The St. Lawrence Presbytery currently has fourteen congregations spanning Canada (6) and the state of New York (8). All our congregations have installed pastors in their midst except for Fulton, which in September 2021 saw its faithful pastor, Nick Iamario, retire and move to Tennessee. Our Presbytery is reduced to three active students under care—Reuben Lindeman, Chris Goerner, and Colin Doyle, newly transferred from Midwest Presbytery. Student Mark Goerner has been transferred to the Great Lakes/Gulf Presbytery at his request. Scott Doherty's status as student eligible to receive a call has been put in abeyance; as of this writing Scott has finished his doctoral program at Westminster Seminary (East) and plans to defend his thesis this month. The Presbytery still seeks an internship for Mr. Reuben Lindeman so that, if possible, he have an onsite, protracted mentoring internship under a seasoned pastor in a viable congregation within the RPCNA before he completes his final exam toward eligibility to receive a call. Interested sessions could make initial contact with our clerk or Pastor Chamberlain.

Messiah's Church has hosted CNY Presbytery youth gatherings for the American portion of the Presbytery. We're well and newly served by treasurers Lon Keeley and Patrick Vrooman (Syracuse) who replaced Ev Wood (Syracuse) and Andy Curran (Oswego).

Our Canadian constituency intends to become its own denomination at this meeting of the Synod. Mr. Jamie Hood currently serves as the Canadian treasurer and is poised to continue his service. We note the death of two elders recently: John O'Brien (Oswego) and Greg Alexander (Russell); we miss these valuable men dearly, and we ask prayer for their wives Jane and Melanie respectively. Here are highlights of our congregations in addition to their usual worship and ministry of the Word from week to week.

Christ Church (Floyd, NY) has two ruling elders and deacons leading in the life of the congregation. Their ministry to the local nursing home has resumed since the beginning of COVID-19 but is much like starting over after eight years. The congregation saw various weddings, baptisms, and professions of faith this year, as well as the news of expected children. Ben Goerner is serving in South Sudan. The congregation has done significant work toward completing their refinished basement; it is used now as a fellowship meal area.

Christian Heritage (Endicott, NY) has a fully engaged teaching ministry across various levels. Some members have moved away, and it has lessened the number of attending youth significantly, but there are encouraging signs of renewal. A May 2022 election of deacons is anticipated to fill in a much-needed gap. Other young men have been sought to preach, and possibly to explore replacing the pastor upon his eventual retirement.

Evangelical Presbyterian (Toronto, Ontario) has begun to meet more in person for its meetings, studies, and activities, while having its in-person service also live streamed. New families with children have been in attendance recently. Pastor MacLeod has been preaching on the miracles of Jesus (in the morning) and studies about being identified with Christ (in the evening), with an average attendance of 40-45.

Fulton (NY) RPC saw its pastor (Nick Iamaio) retire last year. More recently a main guest preacher (John Iamaio) graduated to glory. Kit Swartz and Doug Chamberlain are caring for a faithful remnant as provisional elders. Yet with a sustained ministry, hospitality, prayer, elder training, community evangelism, and a one-year internship with Colin Doyle, the congregation hopes to have its own ruling elders and pastor in the near future.

Hillside RPC (Almonte, Ontario) saw four new members join and one child baptism. Sunday school has resumed, with all other normal events and activities. The congregation made major renovations to the fellowship hall, and now have an enlarged kitchen.

Hudson–St. Lazare RPC has renamed itself Redemption RPC. A Presbytery TGB is overseeing a church-plant work from them in Glengarry, ON, comprised of a portion of the Redemption RPC members who reside in that area of Ontario; these Glengarry folk ministered to their community during COVID-19 restrictions. The Glengarry work will not be a part of the anticipated RP Church of Canada but will remain with the RPCNA.

Lisbon RPC is glad to have greater peace and unity, and less hindrances, with COVID-19 now more in the past. New persons (three) and baptized children (four) were added to the membership the past year. Rev. Doug Chamberlain has finished his provisional role with the Session. Hopes are for a church-plant in Malone (New York) someday and for the church basement to become handicapped accessible.

Messiah's Church (Clay, NY) saw an increase of adult members and several covenant youths who professed their faith. New babies were baptized, and several adherents attend worship as well. Elder David McCune and elder-in-training Zeb Shipman provided prayer and messages for the congregation while Pastor Coombs led a several month class for covenant youth. Lucas and Melissa Hanna gave the congregation a South Sudan presentation. The congregation recently finished a two-year study of the *Shorter Catechism*. Pastor Coombs anticipates a three-month sabbatical in August.

New Creation (Kitchener, ON) has grown in number, and has many studies and occasions to hear God's Word, be it in the worship service, weekly studies, or Pastor Wilkinson's teaching at the Gillespie Academy. The congregation has a search team in place in hopes of purchasing a building. It also anticipates a

ruling elder election sometime later this year. Pastor Wilkinson had three of his children get married this past year.

Oswego (NY) RPC hosted a Missions Conference with Pastor Wingfield's PCA friend—Dr. Flavien Pardigon—speaking. It also saw a juxtaposition between membership transfers and removals as well as a welcome to seven new households into membership. While the Session exercised discipline on one member, it resulted in repentance and restoration. Three members had the blessing of seeing their cancers or heart problem alleviated, but Elder John O'Brien recently died after a bout with liver cancer.

Ottawa (Ontario) RPC saw an increase of both membership (ten communicants and eight covenant children) as well as financial giving. The congregation has increased in its commitments and number gathered for both morning and evening worship. They have various classes spanning all ages, with a self-designed curriculum based on the *Westminster Confession* and *Shorter Catechism*.

Rochester (NY) RPC had an increase in membership despite some removals from inactivity or request. Future elders are sought, and there is a twice monthly meeting with men to identify and prepare them for elder service over five years. This became more relevant with the retirement of (now *emeritus*) Elder Bill Pihl, who serves as the congregation's new treasurer. The congregation is considering either a move from or retrofit of its building to achieve disability and mobility friendly access.

Russell (Ontario) RPC continues its building renovation and is very thankful for the generous giving it has received from others. The congregation saw both transfers of members to other congregations as well as additions by profession of faith and baptism. The congregation mourns the death of loved ones in and close to the congregation.

Syracuse (NY) RPC saw two new elders ordained this past year—Chris Huggins and Sean McNaughton—and one retire to be an *elder-emeritus* (Bob Pinkerton); elders team up in pairs to offer visitations to the congregation. One member has finally received refugee status in the United States from Congo after a seven-year wait; his family is expected to come in due time. Several new members were added, both communicant and baptized, while others transferred to other churches.

We ask that Synod pray specifically for these items:

- The Reformed Presbyterian Church of Canada's leadership, membership, ministry, growth, strength, and protection in its continued but now distinct witness.
- Colin Doyle as a new student under care of Presbytery—that the Lord would provide for both for him and for Fulton RPC in his 2022-2023 internship.

- Peace and sound growth for the new church-planting work in Glengarry, Ontario, and wisdom as the TGB leads and oversees them.

Respectfully submitted, Brian E. Coombs (clerk)

The Court returned to Synod's Agenda "List A".

Central and South America (CASA) Committee AND Chilean Commission: Chairman Edgar Ibarra presented this report. Recommendation 1 carried, so RPGM is encouraged to include CASA members as advisors for missions of interest to both. The CASA Report was received, and is printed below. Mr. Ibarra is also chairman of the Chilean Commission, so he summarized that report. Quoting here: "Given that Iglesia Presbiteriana Reformada de Lo Prado, Chile, is now under the oversight and auspices of the POA, the Commission is no longer necessary to oversee the work. The original Commission was to organize the society of believers into a mission work." This justified their sole recommendation, which passed, and they are thus dissolved, with the Synod's thanks. The Chilean Commission Report is received and printed here.

Report of the Central and South America (CASA) Committee

Summary: Church planting opportunities in Ecuador and Paraguay have led to discussions with Global Missions (GMB) toward this end. Spanish translation projects are under way. A trip back to South America proper is being prepared.

Fathers and brothers in Jesus Christ our King: Your Committee offers the following updates on the work we have accomplished over this year.

Travel restrictions due to COVID-19 into Latin America and back to the USA hampered travel for members of CASA this past year. Flare ups in COVID-19 spread in certain possible destinations added to the restrictions on travel. Nevertheless, the Committee remained active and busy with contacts in Latin America.

Synod 2021 saw some changes take place for CASA, with Rev. Steve Bradley stepping down after many years of faithful service as chairman; with Rev. Edgar Ibarra being ordained in July 2021 and being elected chairman; and Rev. Chris Myers coming on board to fulfill our recommendation to add another elder. We are grateful to the Lord's mercy on us as a Committee to continue this vital work.

In lieu of travel restrictions, we looked at other ways to serve Christ's church in Latin America. This led to providential opportunities that came our way by others in the RPCNA reaching out regarding Spanish translation projects. Summarized in the following points:

1. Crown & Covenant Publications reached out to CASA regarding the completion of a Spanish translation of *The Book of Psalms for Worship*.

- They reached out to have us also review it for accuracy and for feedback. This is in progress.
2. We also explored how to make a web presence in both English and Spanish so the rest of the RPCNA can know of our existence and for the ease of people in Latin America to find us and reach out to us in Spanish. CASA has received inquiries by others in the RP denominations about who we are and what we do. Many who are attracted to the Reformed faith in Latin America have had a difficulty learning of the RPCNA since there is nothing in Spanish, besides our *Constitution*, on the website. Having a page on the RP website would help facilitate inquiries, especially in providing an email address. Toward this end, we have reached out to Mrs. Beth Bogue of the RP Global Alliance and Elder Drew Gordon about the RPCNA website. Permission has been granted to add a Spanish page on the RPCNA and on the RP Global Alliance websites.
 3. We have also been in talks with Rev. Mark Koller as executive director of Reformation Translation Fellowship (RTF) regarding a partnership to expand RTF's scope into other languages—including Spanish. The primary need of having short works on presbyterian church government was identified and is currently the focus between RTF and CASA to identify such English works that can be translated into Spanish and freely provided on the RTF website, which would also include CASA as a point of contact for further information from readers in Latin America.

Rev. Edgar Ibarra provided teachings to Iglesia Presbiteriana Reformada de Bolivia on presbyterian church government via Zoom over the course of three weeks; it was attended by six pastors in Bolivia. Further and ongoing collaboration occurred in the past year with our brothers in Bolivia. Plans are in the works to travel in the coming months back to Bolivia to further assist them as they have requested our presence to come and help them.

The Committee also interviewed Mr. Alejandro González Viveros of Mexico City who is now studying at Puritan Reformed Theological Seminary (PRTS) in Grand Rapids, MI, for the ministry. Alejandro was able to obtain a generous scholarship to study at PRTS. His desire is to join the RPCNA and return to Mexico and plant an RP mission work there.

We have also begun a discussion with a retired RP couple which has moved to Ecuador—Mr. Bruce and Mrs. Marsha Epps of Covenant Fellowship (Wilkesburg, PA). They are working with an orphanage in Ecuador and have reached out to CASA about the possibility of establishing an RP mission work where they live. We had to inform them that mission work, the planting of a mission work, and such is beyond the mission and scope of CASA's charter, but that we

would be happy to collaborate with the Global Mission Board (GMB) to facilitate that request.

Some CASA Committee members met with five Encarnación (Paraguay) families via Zoom. They have Reformed convictions and asked to meet with us. We had a very fruitful talk with them for a few hours, getting to know each other. They explained they are seven families (of 23 people total) seeking a Reformed body to come under. They do not have any pastor or elders. They asked if we could help them with teaching and preaching. Rev. Sánchez volunteered to be the primary lead in that endeavor, with Rev. Ibarra assisting. There are no conservative presbyterian congregations anywhere near them, so reached out to CASA to see if the RPCNA will be interested in church-planting in Paraguay. Rev. Ibarra reached out to GMB to begin talks about this developing matter, to collaborate toward this end. We will also look into adding a trip to Paraguay this year in conjunction with the one to Bolivia and Chile, to further explore the possibilities of planting in Paraguay. We have reached out to GMB to consider having a pastor join us on that leg of the trip.

We also have ongoing conversations with parties in Brazil and Cuba. Both groups also asked for visitation and church planting endeavors. The conversations have not reached a level of a possible trip to Brazil, however a trip to Cuba is very possible at the moment.

Prayer requests:

- Give thanks for Rev. Steve Bradley's valuable service and guidance when he served CASA as chairman from the inception of the Committee.
- Give thanks for Rev. Mark England's valuable service in assisting CASA throughout the years and in particular to his ministry and teaching in Bolivia and in Chile. It has been a joy to have him serve.
- Give thanks that the pastors of Iglesia Presbiteriana Reformada de Bolivia who fell very ill from COVID-19 recovered and are back to full ministry.
- Give thanks that in spite of COVID-19, we were able to continue to minister to people in Latin America from a distance.
- Give thanks for a very generous donation to CASA from a communicant member of the RPCNA with a heart to see RP works among the Spanish-speaking peoples.
- Pray for our upcoming trips to South America.
- Ask the Lord to grant and bless church-planting endeavors in Cuba, Ecuador, and Paraguay and further collaboration with the GMB.

Nominations: Rev. Mark England has resigned from CASA (as of April 23, 2022). Therefore, we ask the Synod to consider adding two more elders to our CASA Committee, at least one who also speaks Spanish/Portuguese or can un-

derstand Spanish/Portuguese. At least one of the nominees should be willing to travel, even if that requires adhering to a foreign government's requirements for entrance (for example, the COVID-19 vaccine). One recommendation we have is Rev. Andrew Barnes, as he has expressed interest to serve on CASA; Andrew has been praying for our labors constantly.

Financial: We have requested \$10,000 to help cover a portion of the cost anticipated for some of us to travel to Chile, Cuba, Bolivia, Ecuador, and Paraguay in 2022-2023.

Recommendation:

1. That the CASA chairman be invited to sit on the GMB (in an advisory capacity) to help facilitate closer working relations for pursuing potential mission works in Latin America.

Respectfully submitted,

Chris Myers (clerk)

Edgar Ibarra (chm.)

Marcelo Sánchez

Chilean Commission Report to Synod

The RPCNA Synod's Chilean Commission met only once during the year, April 23, 2022.

Given that Iglesia Presbiteriana Reformada de Lo Prado, Chile, is now under the oversight and auspices of the Presbytery of the Alleghenies, the Commission is no longer necessary to oversee the work. The original Commission was to organize the society of believers into a mission work. That has been accomplished as was reported in our report to the Synod of 2021.

Prayer/Praise: We give thanks to the Lord that He has raised up an RPCNA work in Chile under the labor and leadership of Rev. Marcelo Sánchez. They are also beginning the process of raising up two men for the office of ruling elder. The Lord has also given an opportunity to begin a possible church plant in La Calera, which is about 1.15 hours from Lo Prado (100 km).

Recommendation:

1. That the Chilean Commission be dissolved.

Respectfully submitted,

Chris Myers (clerk)

Edgar Ibarra (chm.)

Marcelo Sánchez

Representatives to the PRCC (P&R Chaplains Commission): Committee member Gary McNamee presented the report, asking us to pray for our chaplain Ross Fearing and our need/desire for more chaplains. There were no formal recommendations. The PRCC Report as a whole was received and is printed here.

2022 Report to Synod from the Presbyterian & Reformed Commission on Chaplains & Military Personnel (PRCCMP)

I. RPCNA Chaplains. CH (MAJ) Ross Fearing, U.S. Army Reserve, 77th Quartermaster Group of Fort Bliss, Texas, is our only endorsed military chaplain from the RPCNA. Ross is also the pastor of Sparta (Illinois) RP Church. Pray for Ross as he seeks to balance and fulfill his duties as pastor and chaplain.

II. Mike Stewart—an Associate Endorser with the PRCC—will be providing a multi-day intensive class on the Chaplain Ministry at RPTS in the fall of 2023. Retired RPCNA Chaplain Kelly Moore will be participating.

III. Actions of PRCC at Feb./2022 meeting. This is not a report of all actions from the Commission meeting, only a select few that will be of greater interest to the RPCNA:

- a. The PRCC adopted a revised budget of \$627,036 for FY2022 and a proposed budget of \$694,005 for FY2023.
- b. CH (LTC) Mark Levine, Chairman of the Ministry to Military Personnel Committee, briefed the progress of this Committee as a ministry to provide vetted resources to PRCC ministers to help out with veterans who are having difficulties with PTSD and moral injury, primarily from the military.
- c. The PRCC’s Religious Liberty Subcommittee recommended significant changes to *The Chaplains’ Manual*. A very helpful summary of the full extent to which military chaplains can exercise their religious liberty is located on pages 33-37 of this link: https://resources.pcamna.org/resource/chaplain-ministries_chaplain-resources_chaplainmanual/
- d. PRCC Director James Carter discussed the four changes to the budget: cost of living increase, Mack Griffith’s increase in pay due to his becoming Chief of Staff, Administrative Asst. Rebekah Lawing’s salary increase, and the addition of a new associate endorser position to specialize in the new Ministry to Military Personnel.

IV. Gary McNamee has completed his first term on the PRCC; we have submitted his name to Synod’s Nominating Committee to serve a second term.

V. We ask that Synod uphold our chaplains and their ministries in prayer and that Synod pray for the Lord to raise up more laborers from our midst for chaplain ministry.

VI. There are no recommendations in this report.

Respectfully:
Kelly Moore

William Wagner
Gary McNamee

.....

June 15, 2022

Dear RPCNA Brothers in Christ:

Let me say first how much I would prefer to be at your Assembly in person this year to celebrate what God is doing through the Reformed Presbyterian Church of North America. We at the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) are very thankful for your long and rich history and for the many years of being a partner denomination with the six other like-minded denominations to endorse your Chaplains! My absence from your Assembly this year is only due to the scheduling conflict with our annual Chaplain Training meeting in Birmingham, Alabama, and the PCA General Assembly which follows. One thing that my staff, and the other PRCC Commissioners have always noted is the dedication and commitment through the years of your RPCNA commissioners to serve the PRCC in every way possible. I cannot say enough how much we have appreciated their faithful service.

We firmly believe the PRCC is simply an extension of your ministry as we meet the requirements of the military services to provide what is referred to by the Department of Defense as an "Ecclesiastical Endorsement." Your Chaplains have served with distinction through the years; our only desire is to see more of your men pursue this calling and serve the men and women who defend this nation. Our vision is for every RPCNA Chaplain to be fully cared for, trained, and equipped to fulfill the Great Commission.

We are eager to discuss Chaplaincy, whether military or civilian, with any of your Teaching Elders who believe this may be where God is calling them to serve. Please direct them toward the PRCC, as we are eager to answer all their questions and lead them through the process of becoming a RPCNA/PRCC Chaplain! (www.PRCC.co).

The PRCC is the only Reformed and Christ-Centered Presbyterian Endorsing Agency that is doctrinally in agreement with the RPCNA and the other member denominations. The PRCC Commission is made up of elders from seven NAPARC member denominations, and has adopted, published, and is constantly updating its standards on Religious Liberty issues for protecting its Chaplains. The PRCC Staff is in regular contact with all of its Endorsed PRCC Chaplains. As the Endorser for all seven PRCC denominations I have been called in to cover our Chaplains over these past several years when they experience religious liberty challenges. Thankfully, so far, and by the Lord's grace and for His glory, the PRCC has not lost a single religious liberty challenge made against one of our Chaplains.

Our society is going through radical changes and our Chaplains need the protective cover of their denomination more than ever before. It should be evident to us all that in the upcoming years it will be so important to see your

Chaplains working under the protective policies your commissioners have had a hand in writing and approving.

The Mission Statement of the PRCC has been agreed upon for many years, it has served us well as a reminder of what the PRCC is and why it exists.

The Presbyterian and Reformed Commission on Chaplains and Military Personnel is a ministry of member denominations dedicated to obeying Christ's Great Commission by providing men to serve as Chaplains in military and civilian organizations.

The Commission endorses and ecclesiastically supports ordained, qualified Chaplains; approves qualified Chaplain Candidates, and Presbyteries and congregations in biblical ministry to military personnel and their families.

Our PRCC Staff works diligently to **CARE** (provide pastoral care to Chaplains and their family members), **CREDENTIAL** (Ecclesiastically Endorse them), **COVER** (working to make sure all our PRCC Chaplains are granted the freedom to proclaim Christ and to do so without being restricted.) Our Chaplains have the right to live out their calling as representatives of their faith group and denomination based on freedom of religion and the law. We want our Chaplains to be Daniels who coordinate with others but never compromise the truth of the Gospel while serving in the King's court. **CATCH** (help denominations process new Chaplain Applicants) and **CONNECT** our Chaplains with their denomination/presbytery and with the RPCNA members that are praying for them.

Some of the highlights of our ministry last year included:

- 25 newly Endorsed Chaplains or Approved Candidates
- Record total number (321) of Endorsed PRCC Chaplains and Candidates
- Visited 196 Chaplains in person or virtually
- PRCC Chaplains serving in significant places of ministry and leadership:
 - US Military Academy West Point
 - US Air Force Academy
 - Army Chaplain School and Center
 - Chief of Chaplains Office (US Army and US Navy)
 - Combined Forces Command (Republic of Korea)

Our prayer is for God to richly bless the deliberations of your Assembly this year and for the ministry of the RPCNA to expand both through the local church as well as the Chaplaincy. We stand ready to support you in every way possible. Do not hesitate to contact me or a member of my staff.

Respectfully submitted:

Dr. James R. Carter, Executive Director;

PRCC Chaplain (COL) USA, RET.

Email: jcarter@pcanet.org Cell: 954-850-2448 www.PRCC.co

Youth Ministries Committee of Synod (YMCS): Given the excused absence of Dr. David Whitla (Synod's liaison to the YMCS), representative Craig Milroy summarized this report. There were no recommendations. The report was received and is printed here.

Youth Ministries Committee of Synod Report

"I have no greater joy than to hear that my children walk in truth." (3 John 4)

The Youth Ministries Committee of Synod (YMCS) believes that more than ever our Church needs to be discipling its young people and equipping them with a robust biblical foundation so that they may deepen their relationship with the Lord and live for Him, while providing venues to develop lifelong relationships with other young Reformed Presbyterians across their presbyteries and denomination. In short, we want to share the joy of the Apostle in *"hearing that our children walk in truth"* (3 John 4).

We are thankful to report yet another year of fruitful youth ministry within the presbyteries of our denomination, especially following a season where many programs had to be suspended due to COVID-19 restrictions. Young people across our congregations have been deeply impacted by the pandemic; momentum that had been gained on many longstanding and fruitful programs was temporarily interrupted, and some have taken time to "reboot." Nevertheless, we are grateful for the resourcefulness and resilience of both presbytery youth leaders and their young charges to creatively and responsibly ensure ongoing fellowship during the pandemic, and we pray henceforth for "business as usual." Three important YMCS-associated youth events have seen recent interruptions, which we are hopeful will soon experience a full comeback:

- YMCS is happy to renew our partnership with RP Missions after a hiatus due to COVID-19 and transition in leadership. The denomination's short-term mission agency depends heavily on recruitment among the YMCS constituency, and we are happy to see it gradually building momentum again under the capable new directorship of Keith Mann. One of the benefits of *presbyterianizing* our youth ministry is the ability to better coordinate our regional efforts to advertise these important mission opportunities for young people, such as sponsoring Keith's attendance at presbytery- and denomination-level youth events for recruitment purposes.
- Last summer the Theological Foundations for Youth Program at the Seminary kept its promise and hosted two consecutive programs in order to accommodate students who had to miss out in 2020 due to COVID-19 restrictions. We anticipate another full program this summer,

and are thankful for the continued fruit from this important ministry to high school juniors. We are also encouraged to hear last summer of the continuation of “TFY Ireland”—a similar program inspired by our own that is sponsored by the Reformed Theological College of the RPC of Ireland.

- We also hope for a return of the popular Theological Foundations Backpacking trip in the near future, and discussions are under way with leadership in the Front Range congregations to that end.

This summer sees the return of our Youth Leadership Conference, which prepares college students for a life of Christian leadership and discipleship. This has usually been held every other year at Geneva College, but despite efforts to incentivize attendees from west of the Mississippi, and to better serve our western presbyteries, we are piloting our first ever “YLC West” July 21-25 at Tri-Lakes RPC and the Golden Bell Conference Center in Divide, Colorado. Our speaker is Pastor Kyle Borg, who will address the topic “The Ordinary Christian Life.” We are thankful also for the many willing seminar leaders who agreed to address a range of important discussion topics for attendees. Please advertise this event to the 18-24 year-olds in your congregations!

Child Protection has been an area of particular focus for the Committee over this year. We were pleased to welcome attorney Rob Keenan to address our fall planning meeting to discuss legal procedures, practical measures for congregations and youth events, as well as how to prepare a Child Protection Policy. This resulted in some very constructive discussion and several action items. Presbytery youth representatives agreed to examine the present provisions for child protection within their respective presbyteries to ensure they are up to date and call their presbyteries to encourage individual congregations to prepare policies of their own. We also appointed a sub-committee to prepare a new child protection policy for Synod-level events we sponsor. Copies of Deepak Reju’s book, *On Guard*, were purchased for each member of the Committee as a further trusted guide to implementing these steps.

Once again, we appreciate partnering with you in serving our young people, and pray the Lord may remember His covenant, and that they might walk in truth.

Financials: We asked the Finance Committee for \$13,000 for the YMCS budget for the coming year.

Respectfully submitted,

Kyle and Violet Finley (Atlantic Presbytery)

Chris and Megan Goerner (St. Lawrence Presbytery)

Paul and Megan Hemphill (Pacific Coast Presbytery)

Will and Sarah McChesney (Alleghenies Presbytery)

Keith Mann (RP Missions)
Craig and Shana Milroy (Midwest Presbytery)
Ken and Christy Nelson (Great-Lakes-Gulf Presbytery, pro tem)
David Whitla (Synod liaison)

Stated Clerk: James McFarland summarized his statistical report, urging delegates to submit changes and updates soon. The report was received and is printed here. Mr. McFarland was thanked for his steady service through the years.

Report of the RPCNA Stated Clerk as of December 31, 2021

MEMBERSHIP

	<u>12/31/2020</u>	<u>12/31/2021</u>
Communicant Members	5,274	5,361
Baptized Members	2,162	2,220
Total Members	7,436	7,581
Increases:		
By Baptism	179	210
By Profession of Faith	132	153
From Other RP Congregations	316	306
From Other Denominations	216	236
Other	23	88
Total Increase	866	993
Decreases:		
Deaths	53	50
To Other RP Congregations	352	296
To Other Denominations	278	246
Final Removal	99	140
Other	81	116
Total Decrease	863	848
Baptized Member becoming Communicant Member	52	82

CONGREGATIONS

Congregations	95	94
Mission Churches	10	13
Teaching Elders	180	181
Men Under Care of Presbyteries	37	41
Certified Eligible to Preach	17	20
Certified Eligible to Receive a Call	6	9
Ruling Elders	283	265
Deacons	265	260

Missionaries	5	4
Sabbath Worship Average Attendance	6,218	5,834

CONGREGATIONAL FINANCES

	12/31/2020	12/31/2021
Beginning Balances	\$ 6,952,225	\$ 8,996,763
Receipts	15,983,632	17,968,333
Disbursements		
Pastors Salaries and Compensation	6,451,885	6,578,665
R.P. Mission & Ministry	468,718	434,107
Other R.P. Works	972,659	945,150
External Ministries	585,660	488,626
Other	5,678,337	6,854,192
Total Disbursements	14,157,259	15,300,740
Transfers	218,162	-865,237
Ending Balances	8,996,763	10,799,119
Other Assets	9,424,447	13,831,027

Congregations/Missions Organized or Received from other Denominations

Treasure Valley RP Mission Church, ID	Pacific	03/11/2021
Nissi RP Mission Church, Surrey, BC	Pacific	07/26/2021
Oklahoma City RP Mission Church, OK	Midwest	11/04/2021
Houston RP Mission Church, TX	Midwest	11/04/2021

Congregations / Missions / Preaching Stations Disorganized / Reduced

Trinity Reformed, Wichita, KS	Disorganized	Midwest	01/01/2021
Minneola RPC, KS	Disorganized	Midwest	03/17/2021
Las Vegas, NV	to Mission Church	Pacific	2021
Fulton RPC, NY	Preaching St. (temp.)	St. Lawrence	09/21/2021

Vacant Congregations/Missions

Birmingham RPMC, AL	Alleghenies
Covenant RPC, Aurora, OH	Alleghenies
Trinity RPC, MD	Alleghenies
Coldenham-Newburgh RPC, NY	Atlantic
Ridgefield Park RPC, NJ	Atlantic
Christ Church RPC, Brownsburg, IN	Great Lakes / Gulf
Selma RPC, AL	Great Lakes / Gulf
Westminster RPC, Prairie View, IL	Great Lakes / Gulf
Houston RP Mission Church, TX	Midwest 11/04/2021

Laramie RPC, WY	Midwest	06/30/2021
Manhattan RPC, KS	Midwest	07/15/2021
Westminster RPC, CO	Midwest	
Fresno RPC, CA	Pacific Coast	
Los Angeles RPC, CA	Pacific Coast	02/21/2021
San Diego RPC, CA	Pacific Coast	07/12/2021
Seattle RPC, WA	Pacific Coast	04/30/2021

Presbytery	Ministers						Congregations	
	2020 Total	2021 Total	Pastors	Other Church Work	Retired	Other	Congrs.	Mission Churches
Alleghenies	48	45	19	10	11	5	16	2
Atlantic	11	11	7	0	3	1	9	0
Great L./Gulf	38	45	21	4	18	2	21	1
Japan	6	6	6	0	0	0	4	1
Midwest	41	42	23	1	11	7	22	3
Pacific Coast	14	12	9	1	1	1	8	6
St. Lawrence	22	20	13	1	5	1	14	0
TOTALS	180	181	98	17	49	17	94	13

Ministers Ordained and Installed

Caleb Allen	Denison RPC, KS	Installed	01/08/2021
Andrew B.	RPGM (<i>sine titula</i>)	Ordination	01/08/2021
Ross Fearing	Sparta RPC, IL	Installed	01/15/2021
Gary McNamee	Grace R., Columbia, MO	Installed	01/22/2021
Sam McCracken	Tri-Lakes, CO Springs, CO	Installed	02/19/2021
Ryan Hemphill	Treasure Valley RPMC, ID	Installed	03/11/2021
Nathan Eshelman	Orlando RPC, FL	Installed	03/18/2021
Joel Hart	Columbus RPC, IN	Installed	04/16/2021
Edgar Ibarra	Las Vegas RPMC, NV	Ord./Inst.	07/09/2021
Kevin Jia	Nissi RPMC, Surrey, B.C.	Ord./Inst.	07/26/2021
Jonathan Haney	Clarinda RPC, IA	Installed	08/20/2021
Stephen Mulder	Stillwater RPC, OK	Ord./Inst.	09/17/2021
Joe Allyn	Shawnee RPC, KS	Installed	09/24/2021
Derek Moore	Shawnee RPC, KS	Installed	09/24/2021
H.L.	College Hill RPC, PA	Ord./Inst.	10/20/2021

Ministers Received from Other Denominations

Bryan Dage	Presby. of MI and Ontario (OPC)	03/05/2021
Drew Poplin	Smithfield Baptist (SBC)	06/17/2021

Ministers Released from Pastoral Charges

Joe Allyn	Trinity Reformed, Wichita, KS	01/01/2021
Greg Stiner	Shawnee RPC, KS	01/03/2021
Nathan Eshelman	Los Angeles RPC, CA	02/21/2021
Jack Baumgardner	Clarinda RPC, IA	03/08/2021
Joel Hart	2nd RPC, Indianapolis, IN	04/2021
Ryan Hemphill	Seattle RPC, WA	04/30/2021
Derek Moore	Laramie RPC, WY	06/30/2021
Jonathan Haney	Manhattan RPC, KS	07/15/2021
C.J. Williams	Providence RPC, PA	08/31/2021
Nick Iamaio	Fulton RPC, NY	09/21/2021
Joel Wood	Trinity RPC, MD	10/03/2021
Stephen Mulder	Stillwater RPC, OK	12/21/2021

Stated Supplies

Ryan Bever	Grace & Truth Mission, Harrisonburg, VA
Brett Mahlen	Westminster RPC, IL
Nathan Shaver	Christ Church RPC, IN
Zheng (James) Zhou	North Shore Bible Truth Mission, West Vancouver, BC

Ministers Transferred to Other Denominations

Nick Iamaio	RPCGA, Chattanooga, TN	09/21/2021
Joel Wood	South Coast Presbytery (PCA)	10/03/2021

Ministers Suspended

Bob Hackett	Pacific Coast	05/07/2021
-------------	---------------	------------

Ministers Deposed

Bob Hackett	Pacific Coast	06/16/2021
-------------	---------------	------------

Deaths of Teaching Elders

Gene Spear	02/26/2021
Jack White	03/11/2021
Norman Carson	04/06/2021
Leverne Rosenberger	04/14/2021
Noah Shepherd	07/12/2021
Harold Harrington	11/16/2021

Deaths of Ruling Elders

Dave Willson	College Hill / Hope Community, PA	10/05/2021
Bob Orr	Tusca RPC, PA	10/16/2021

Hartley Russell	Walton RPC, NY	10/23/2021
-----------------	----------------	------------

Theological Students

Matthew Bates	Alleghenies	
H.B.	Alleghenies	
Keith Dewell	Alleghenies	
Joe Dunlap	Alleghenies	
Jordan Feagley	Alleghenies	
Dylan Grove	Alleghenies	11/12/2021
Robert Kelbe	Alleghenies	
Mike Labutta	Alleghenies	
Martin Monteith	Alleghenies	04/09/2021
Charles Oles	Alleghenies	
Joshua Smith	Alleghenies	
Jason Thoman	Alleghenies	
David Witmer	Alleghenies	04/10/2021
Ryan Alsheimer	Atlantic	10/09/2021
Zachary Dotson	Atlantic	
Hunter Jackson	Atlantic	
Zachary Seigman	Atlantic	10/09/2021
Allen Blackwood	Great Lakes / Gulf	
Mark Brown	Great Lakes / Gulf	
Tre Cranford	Great Lakes / Gulf	
Aaron Murray	Great Lakes / Gulf	
T.J. Pattillo	Great Lakes / Gulf	11/05/2021
Drew Poplin	Great Lakes / Gulf	03/04/2021
Jake Schwartz	Great Lakes / Gulf	06/15/2021
Joe Smith	Great Lakes / Gulf	
Jonathan Sturm	Great Lakes / Gulf	
Takaaki Inoue	Japan	
Hayato Ohara	Japan	
Dempei Takiura	Japan	
Keita Yasunaga	Japan	
Josh Day	Midwest	06/2021
Kevin Dennis	Midwest	06/2021
Colin Doyle	Midwest	06/2021
Nicki Imperato	Midwest	
Seni Adeyemi	Pacific Coast	
Johnathan Kruis	Pacific Coast	
Zheng (James) Zhou	Pacific Coast	
Scott Doherty	St. Lawrence	

Chris Goerner	St. Lawrence
Mark Goerner	St. Lawrence
Reuben Lindeman	St. Lawrence

Certified Eligible to Preach

Matthew Bates	Alleghenies	
Keith Dewell	Alleghenies	
Joe Dunlap	Alleghenies	
Jordan Feagley	Alleghenies	
Robert Kelbe	Alleghenies	04/10/2021
Joshua Smith	Alleghenies	04/10/2021
Jason Thoman	Alleghenies	
David Witmer	Alleghenies	11/13/2021
Zachary Dotson	Atlantic	
Hunter Jackson	Atlantic	
Allen Blackwood	Great Lakes / Gulf	06/17/2021
Mark Brown	Great Lakes / Gulf	
Aaron Murray	Great Lakes / Gulf	06/15/2021
Joe Smith	Great Lakes / Gulf	03/05/2021
Hayato Ohara	Japan	
Keita Yasunaga	Japan	
Jerry Foltz	Pacific Coast	
Zheng (James) Zhou	Pacific Coast	
Chris Goerner	St. Lawrence	
Reuben Lindeman	St. Lawrence	

Certified Eligible to Receive a Call

Timothy Bloedow	Alleghenies	
Frank Du	Alleghenies	04/10/2021
Joe Dunlap	Alleghenies	04/10/2021
Jordan Feagley	Alleghenies	11/13/2021
Joshua Smith	Alleghenies	11/13/2021
Jason Thoman	Alleghenies	11/13/2021
Mark Brown	Great Lakes/Gulf	06/17/2021
Scott Doherty	St. Lawrence	
Mark Goerner	St. Lawrence	

ADDENDA

Congregations/Missions Organized

Grace Reformed Church, Columbia, MO	Midwest	03/23/2022
-------------------------------------	---------	------------

Congregations / Missions / Preaching Stations Disorganized

Louisville RP – Preaching Station	Great Lakes/Gulf	03/03/2022
-----------------------------------	------------------	------------

Vacant Congregations

Immanuel RPC, IN	Great Lakes / Gulf	02/03/2022
All Saints, Brea, CA	Pacific Coast	03/10/2022

Ministers Ordained and Installed

Andrew Kerr	Ridgefield Park, NJ	Installed	02/12/2022
Joe Dunlap	Loughbrickland (RPCI)	Ord. / Inst.	02/25/2022
Jerry Foltz	Second RPC, IN	Ord. / Inst.	03/02/2022
Jason Thoman	College Hill Reformed, PA	Ord. / Inst.	04/03/2022
Stephen Mulder	Oklahoma City RPMC, OK	Installed	04/08/2022

Ministers Released from Pastoral Charges

Jared Olivetti	Immanuel RPC, W. Lafayette, IN	02/03/2022
John Sawtelle	All Saints RPC, Brea, CA	03/10/2022

Ministers Received From Other Denominations

Andrew Kerr	RPC-Ireland, to Atlantic	02/12/2022
-------------	--------------------------	------------

Ministers Suspended

Keith Magill	Great Lakes / Gulf	03/29/2022
--------------	--------------------	------------

Ministers Deposed

Jared Olivetti	Great Lakes / Gulf	03/11/2022
----------------	--------------------	------------

Deaths of Ruling Elders

Bennett Broadway	San Diego RPC, CA	02/15/2022
Darrell Parnell	Topeka RPC, KS	03/07/2022
Mark Brown	Providence RPC, PA	03/30/2022
John O'Brien	Oswego RPC, NY	04/18/2022
Greg Alexander	Russell RPC, Ont.	04/28/2022

Theological Students

Mark Goerner	Great Lakes / Gulf (transfer from STL)	04/19/2022
Nathan Shaver	Great Lakes / Gulf	03/03/2022
Colin Doyle	St. Lawrence (transfer from MWP)	04/19/2022

Theological Students Removed

Tre Cranford	Great Lakes / Gulf	03/03/2022
--------------	--------------------	------------

Theological Students Certified Eligible to Preach

N.B.	Alleghenies	04/09/2022
Mike Labutta	Alleghenies	04/09/2022
Jonathan Sturm	Great Lakes / Gulf	03/03/2022
Johnathan Kruis	Pacific Coast	03/10/2022

Theological Students Certified Eligible to Receive a Call

Robert Kelbe	Alleghenies	04/09/2022
David Witmer	Alleghenies	04/09/2022
Joe Smith	Great Lakes / Gulf	03/04/2022
James Zhou	Pacific Coast	03/10/2022

Respectfully submitted, James K. McFarland, Stated Clerk

Synod's Trustees (with Treasurer's and Auditors' Reports): Chairman William Roberts summarized the report. Mr. Roberts was glad to inform us that the audit report arrived and gives us good marks. There were no recommendations. These three reports (Synod's Trustees, Treasurer, and Audit) were received; two of them are printed here.

Report of the Trustees of Synod, 2022

We are thankful to God for providing as He always does for the work of the denomination through ample giving to the Reformed Presbyterian Missions & Ministries (RPM&M) Fund. In 2021, we again exceeded the RPM&M goal for the year. A total of \$546,635 was contributed for the work of RPCNA ministries, while the goal was \$475,000. More information on the RPM&M Fund is found below in the report of our Stewardship Committee.

Regarding continuing duties of the Board: The Trustees of Synod have held three regular meetings since Synod 2021. Our fall 2021 meeting was in-person. The winter 2022 and spring 2022 meetings were online meetings (by Zoom).

The work of the denominational office is overseen by our Board. The denominational office is next to the Seminary on Penn Avenue in Pittsburgh, and the building is shared with the Crown & Covenant Publications office. Jim McFarland and Vida Brown work in Pittsburgh and Anna Dinkledine works part-time from her home in Tennessee.

The members of Pension Trustees are: Class of 2022: Larry Gladfelter, David Robson, and Bill Roberts (president). Class of 2023: David McCune, Cheryl Hemphill (vice president), and James McFarland (treasurer). Class of 2024: Gayle Copeland and Bob Sabolich.

We are nominating the following: The terms for Larry Gladfelter, David Robson, and Bill Roberts expire in 2022, but all three are eligible to serve another term and are willing to be nominated to continue to serve in the Class of 2025. We are nominating Gerard Beckhusen (from the Presbytery of the Alleghenies, POA) to fill the vacant position of Rev. Doug Comin. Doug was elected in the class of 2024 but he had to resign due to some health issues in 2021. With Doug's departure, we would like to have another Trustee from the POA.

Stewardship Committee: The Lord has provided abundantly for the needs of the RPCNA; a portion of this provision is the RPM&M Fund.

2021 RPM&M goal: \$475,000

2021 RPM&M received: \$546,635

As we have done for several years, we contacted representatives of most congregations to speak with them about the support RPM&M gives to the church's ministries, to promote giving to RPM&M, and to answer questions about assessments and related matters. For 2021, about one-quarter of our churches did not send an RPM&M contribution. While our Board seeks to do all that it can to promote giving to/through RPM&M, the members of Synod do also have a responsibility in this regard.

We remind you that the Synod of 2011 passed the following recommendation: *"Every session should promote what the RPCNA does in its missions and ministries to their congregation, in order to explain the needs and promote support of the RPCNA through their congregation, and individually. Every session should also instruct whoever constructs their budget to include RPM&M as a line item in their budget, and show them [the Finance Committee] report, including the Targets of Honor formula. Every session should provide a minimum of at least one opportunity per year to contribute to a special collection for RPM&M so that there are no longer any congregations that give \$0."* We again urge each member of the Synod to personally promote RPM&M giving in your respective congregations. The elders, deacons, church treasurers, and in fact, all church members need to be reminded that the ministry of the church extends beyond our individual congregations.

Investment Committee: The Trustees of Synod continue to use WILMINGTON TRUST INVESTMENT ADVISORS as our investment advisor and broker. We have given WILMINGTON TRUST discretion to purchase or sell securities in our portfolio, subject to our review and investment policies, which include an asset allocation target. With the approval of the Synod in 2021, our policies now allow for investment using index and mutual funds. There are prohibitions on investment in individual securities of companies that engage in overtly immoral, sinful, or dangerous behavior, or which promote immoral, sinful, or dangerous behavior as part of their business model.

As of 12/31/2021 the portfolio of stocks and bonds managed by WILMINGTON TRUST had a market value of \$27,568,795—an increase of about \$4.5MM from the prior year-end 2020. This is offset somewhat by the significant drop year-to-date in 2022.

The Trustees used a 4.2% total return spending policy in 2021 to pay out income to the boards, institutions, and congregations whose funds are invested with us. The payout was based on the average market value of the previous

twelve quarters as of the end of the prior year. Long-term studies and the practice of other institutions have persuaded us to reduce the payout due to concerns that the spending rate was too aggressive and that the inflation-adjusted value of the endowments was declining over time. As reported in past years, we set the 2022 spending policy at 4.1%, and the 2023 spending policy at 4.0%. Our intention is to hold the rate at 4.0%, though we will continue to monitor this for the long-term.

In 2020, the Trustees, in conjunction with Wilmington Trust, determined that our policy of holding between 50% to 70% of the portfolio value in equities and equity tracking funds should be relaxed. We authorized Wilmington Trust to allow up to 80% of the portfolio to be held in equities and equity tracking funds (index and mutual funds). Our reasons for the increase to up to 80% of the portfolio in equities and equity tracking funds are:

- Converting the portfolio to be more heavily weighted in equities and equity tracking funds has a modest increase in risk with an outsized increase in potential returns.
- Equities have historically outperformed all other investment vehicles, and, in the very long term are the safest investments considering inflation. Most of our invested funds are endowment funds, so we have the longest investment time frame of all investors.
- At the initial time of the change, the equity market was severely discounted due to the COVID-19 pandemic. Given the investment long term timescale for the endowment, the market downturn was viewed as temporary and therefore represented a buying opportunity.

Cecil J. S. MacLaughlin Trust: In 2019 we reported that the Special Trustees of the MacLaughlin Trust reduced their payout from 4.5% to 4.0% of the prior sixteen quarter market value average. But they subsequently reported that due to California law, they could not reduce the spending rate without court approval. So the spending rate remained at 4.5% until they could get the required court approval. The court approval was delayed because of COVID-19 but eventually was approved. The change went into effect 07/01/2021, so for 2021 the payout rate was effectively 4.25% (4.5% for the first half year and 4.0% for the second). The payout for 2022 is 4.0%. The terms of the Trust provide that a person designated by this Board should serve as Special Trustee of the Trust. Our Special Trustee, Mr. David Schaefer, represents the Synod at these annual meetings which include the two other *Special Trustees* (as provided for in Mrs. MacLaughlin's directives: one representing Geneva College and another from her lawyer's firm) and the Corporate Trustee, who manages the Trust's investments.

Audit Committee: Holsinger, our auditor, is finishing their audit of the financial records of the Trustees of Synod for the year ending 12/31/2021. We

have clean audit reports for prior years and expect a clean report for 2021 as well. The audit committee of the Trustees met with our auditors at the beginning of the audit and will review the final report when completed. Working with our auditor to lower our not inconsequential audit costs, we have moved the beginning of the audit to after tax season, but as a result we are not able to present the 2021 audit results in this report. We expect to report more fully on the audit during Synod 2022.

Building Loans and General Mortgages: The Building Loan and Grant Fund ended 2021 with a balance of \$984,185 in loans outstanding or receivable. As of December 31, 2021, there were General Mortgage Loans outstanding or receivable in the amount of \$740,483. Since the last meeting of Synod we have approved a loan to Stillwater (OK) RPC and anticipate a loan to Christ Church (Providence, RI).

Liability Claim, REMaker Conference: In the summer of 2017, RPTS held a work/study conference at which volunteers helped in the renovation and the repair of some of the Seminary's property. A volunteer (who was also a seminary student) sustained serious injuries while taking part in the conference and consequently needed two surgeries at the University of Pittsburgh Medical Center. In March 2019, our insurance company informed us that the individual had presented a claim for a settlement of \$1.5 million to cover costs associated with his injuries and subsequent disability. Since the Seminary's properties are owned by Synod's Trustees, the claim was presented to us. We need to be careful in what we disclose publicly, but we feel obliged to at least inform the Synod of the claim. The claim was settled and did not exceed our insurance limits.

Another claim against a congregation has also been extended, to a lesser degree, to include the Trustees of Synod and our insurance carrier. This claim is also in the process of settlement and will not exceed our insurance limits. Because of these claims (and other potential risks about which we are aware), the Trustees are reviewing our coverages and practices which may help to limit our future liability risks.

Implied Trusts and Congregational Properties: It is a principal of presbyterian church government that a congregation holds their property in trust for the denomination. From our *Directory for Church Government (DCG)*:

The congregation, or its boards, holds the property of the congregation in trust for the Synod and cannot divert it from the use to which it was originally intended. The property is in law a trust which the civil courts will protect. If a congregation wishes to change the location of its place of worship, it shall first secure the approval of presbytery both as to removal and as to the new location. A particular congregation shall not sell or mortgage property without the written permission of

the presbytery transmitted through the session of the congregation. When a presbytery determines that a congregation is disorganized, title to all properties held by or for the congregation shall immediately be transferred to Synod’s Board of Trustees who shall determine with the counsel of the appropriate presbytery the disposition of such properties and/or proceeds of the same. Distribution of assets or expenditures beyond the normal course of operation may not be made in anticipation of disorganization without prior approval of the presbytery and the Trustees of Synod.

In 2017 we informed you of a question coming to us from the Terre Haute (IN) mission church which made us aware of the possibility that laws in several states have changed such that local RPCNA congregations may no longer be regarded in some states as holding their properties in trust for the denomination, even though this is still the principle of presbyterian church government. It is difficult to address legal issues spanning many states. We are not able to make recommendations to the Synod on this concern, but we are still aware of the issue.

Prayer Requests: Join us in giving thanks to the Lord for abundant giving from His people to the work of Reformed Presbyterian Missions & Ministries (RPM&M) in 2021. Pray that the liability risks that we have mentioned can be minimized so as not to be a distraction to the work of the church, in a way that honors the Lord.

For the Nominating Committee: (1) that Larry Gladfelter, David Robson and Bill Roberts be nominated to serve as Trustees of Synod in the class of 2025; (2) that Gerard Beckhusen be nominated to fill the unexpired term of Douglas Comin in the class of 2024.

Respectfully submitted:

Class of 2022: Larry Gladfelter, David Robson, Bill Roberts

Class of 2023: David McCune, Cheryl Hemphill, James McFarland

Class of 2024: Gayle Copeland, Bob Sabolich

.....



Financial Statements

**TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA**

DECEMBER 31, 2021 AND 2020



Trustees of the Synod of the
Reformed Presbyterian Church of North America
7406 Penn Avenue • Pittsburgh, PA 15208
Phone (412) 731-1177 • Fax (412) 731-8961



Outside the box. Within the lines.



TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
DECEMBER 31, 2021 AND 2020

Contents

	<u>Page</u>
INDEPENDENT AUDITORS' REPORT	1
FINANCIAL STATEMENTS	
Statements of Financial Position	3
Statements of Activities	4
Statements of Functional Expenses	6
Statements of Cash Flows	8
Notes to Financial Statements	9



Outside the box. Within the lines.
CERTIFIED PUBLIC ACCOUNTANTS

INDEPENDENT AUDITORS' REPORT

To the Trustees of the Synod of the
Reformed Presbyterian Church of North America
Pittsburgh, Pennsylvania

Opinion

We have audited the accompanying financial statements of the Trustees of the Synod of the Reformed Presbyterian Church of North America ("the Trustees") (a Not-for-Profit Organization), which comprise the statements of financial position as of December 31, 2021 and 2020, and the related statements of activities, statements of functional expense and cash flows for the years then ended, and the related notes to the financial statements.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Trustees of the Synod of the Reformed Presbyterian Church of North America as of December 31, 2021 and 2020, and the changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Basis for Opinion

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Financial Statements section of our report. We are required to be independent of the Trustees and to meet our other ethical responsibilities in accordance with the relevant ethical requirements relating to our audits. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Responsibilities of Management for the Financial Statements

Management is responsible for the preparation and fair presentation of the financial statements in accordance with accounting principles generally accepted in the United States of America, and for the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is required to evaluate whether there are conditions or events, considered in the aggregate, that raise substantial doubt about the Trustee's ability to continue as a going concern within one year after the date that the financial statements are available to be issued.



Auditors' Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance but is not absolute assurance and therefore is not a guarantee that an audit conducted in accordance with generally accepted auditing standards will always detect a material misstatement when it exists. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control. Misstatements are considered material if there is a substantial likelihood that, individually or in the aggregate, they would influence the judgment made by a reasonable user based on the financial statements.

In performing an audit in accordance with generally accepted auditing standards, we:

- Exercise professional judgment and maintain professional skepticism throughout the audit.
- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, and design and perform audit procedures responsive to those risks. Such procedures include examining, on a test basis, evidence regarding the amounts and disclosures in the financial statements.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Trustee's internal control. Accordingly, no such opinion is expressed.
- Evaluate the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluate the overall presentation of the financial statements.
- Conclude whether, in our judgment, there are conditions or events, considered in the aggregate, that raise substantial doubt about the Trustee's ability to continue as a going concern for a reasonable period of time.

We are required to communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit, significant audit findings, and certain internal control related matters that we identified during the audit.

Holsinger P.C.

Wexford, Pennsylvania
June 1, 2022

-2-



thinkHolsinger.com

117 VIP Drive, Suite 220, Wexford, PA 15090 • 724.934.4880 • Fax 724.934.3990

MSI Global Alliance Independent Member Firm 

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
STATEMENTS OF FINANCIAL POSITION

	<u>ASSETS</u>	
	As of December 31,	
	<u>2021</u>	<u>2020</u>
Current Assets:		
Cash and cash equivalents	\$ 710,392	\$ 1,139,900
Investments, at fair value	27,568,795	22,980,677
Accrued investment income receivable	46,087	56,662
Receivables	33,050	21,741
Building loans receivable, current portion	188,129	119,185
General mortgages receivable, current portion	54,834	54,888
Inventories	228,291	251,655
Prepaid expenses	44,282	7,847
	<u>28,873,860</u>	<u>24,632,555</u>
Property and Equipment, net	1,407,969	1,499,874
Other Assets:		
Building loans receivable, net of current portion	796,056	839,813
General mortgages receivable, net of current portion	685,649	652,953
	<u>1,481,705</u>	<u>1,492,766</u>
Total Assets	<u>\$ 31,763,534</u>	<u>\$ 27,625,195</u>
	<u>LIABILITIES AND NET ASSETS</u>	
Current Liabilities:		
Accounts payable	\$ 397,256	\$ 409,462
Accrued expenses	130,474	13,568
Deferred tuition revenue	76,679	59,453
Charitable remainder trust and gift annuities payable	146,572	128,475
Custodial funds	5,736,679	4,744,898
	<u>6,487,660</u>	<u>5,355,856</u>
Net Assets:		
Without donor restrictions	393,858	529,657
With donor restrictions	24,882,016	21,739,682
	<u>25,275,874</u>	<u>22,269,339</u>
Total Net Assets	<u>25,275,874</u>	<u>22,269,339</u>
Total Liabilities and Net Assets	<u>\$ 31,763,534</u>	<u>\$ 27,625,195</u>

The accompanying notes are an integral part of these financial statements.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
STATEMENT OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2021

	Without Donor Restrictions	With Donor Restrictions	Total
Revenues and Support:			
Support:			
RP Missions & Ministries	\$ 107,413	\$ 439,222	\$ 546,635
Stock gifts	-	147,043	147,043
Bequests	28,177	63,177	91,354
Other contributions	83,028	1,821,712	1,904,740
Total Support	218,618	2,471,154	2,689,772
Revenues:			
Net gain (loss) on investments	264,797	3,303,720	3,568,517
Building loans interest	-	33,528	33,528
Sales and revenue from publications	-	263,584	263,584
Tuition and fees	-	810,983	810,983
Assessments	206,958	77,610	284,568
Synod registration fees	32,550	-	32,550
Rental income	-	77,882	77,882
Other income	6,000	15,141	21,141
Total Revenue	510,305	4,582,448	5,092,753
Net assets released from restrictions	3,911,268	(3,911,268)	-
Total Revenue and Support	4,640,191	3,142,334	7,782,525
Expenses:			
Program	3,244,105	-	3,244,105
General & Administrative	1,420,266	-	1,420,266
Fundraising	111,619	-	111,619
Total Expenses	4,775,990	-	4,775,990
Change in Net Assets	(135,799)	3,142,334	3,006,535
Net Assets - Beginning of Year	529,657	21,739,682	22,269,339
Net Assets - End of Year	\$ 393,858	\$ 24,882,016	\$ 25,275,874

The accompanying notes are an integral part of this financial statement.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
STATEMENT OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2020

	Without Donor Restrictions	With Donor Restrictions	Total
Revenues and Support:			
Support:			
RP Missions & Ministries	\$ 186,524	\$ 372,000	\$ 558,524
Stock gifts	-	164,706	164,706
Other contributions	103,026	1,418,797	1,521,823
Total Support	289,550	1,955,503	2,245,053
Revenues:			
Net gain (loss) on investments	219,555	1,751,856	1,971,411
Bequests	-	-	-
Building loans interest and acquisition	-	30,853	30,853
Sales and revenue from publications	-	276,642	276,642
Tuition and fees	-	859,382	859,382
Assessments	214,486	75,426	289,912
Rental income	-	70,847	70,847
PPP grant income	35,193	305,197	340,390
Other income	6,000	91,658	97,658
Total Revenue	475,234	3,461,861	3,937,095
Net assets released from restrictions	3,455,899	(3,455,899)	-
Total Revenue and Support	4,220,683	1,961,465	6,182,148
Expenses:			
Program	2,659,616	-	2,659,616
General & Administrative	1,255,619	-	1,255,619
Fundraising	137,187	-	137,187
Total Expenses	4,052,422	-	4,052,422
Change in Net Assets	168,261	1,961,465	2,129,726
Net Assets - Beginning of Year	482,013	19,657,600	20,139,613
Reclassifications (see Note 1)	(120,617)	120,617	-
Net Assets - End of Year	<u>\$ 529,657</u>	<u>\$ 21,739,682</u>	<u>\$ 22,269,339</u>

The accompanying notes are an integral part of this financial statement.

TRUSTEES OF THE SYNOD OF THE
 REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
 STATEMENT OF FUNCTIONAL EXPENSES
 YEAR ENDED DECEMBER 31, 2021

	Program Services					Supporting Services				
	Theological Seminary	Education and Publication	Global Missions	Home Missions	Synod	Benefits	Total	General & Administrative	Fundraising	Total
Salaries and Wages	\$ 660,494	\$ 145,843	\$ 171,258	\$ -	\$ 2,917	\$ -	\$ 1,000,612	\$ 774,113	\$ 78,580	\$ 1,854,315
Payroll Taxes	8,700	11,141	-	-	223	-	20,064	46,259	5,573	71,806
Health and Life Insurance	-	-	21,514	-	-	178,634	201,148	-	-	201,148
Retirement, Incentives and Supplements	36,803	11,516	18,250	-	385	13,650	80,804	46,508	3,568	130,910
Travel	-	-	87,728	-	-	-	87,728	66,680	4,166	158,584
Scholarships and Awards	328,811	-	-	-	-	-	328,811	-	-	328,811
Auxiliary Enterprises	15,638	-	-	-	-	-	15,638	8,583	-	24,221
Student Services	24,849	-	-	-	-	-	24,849	-	-	24,849
Digital Education	39,882	-	-	-	-	-	39,882	2,000	-	41,882
Library	36,584	-	-	-	-	-	36,584	9,785	-	46,349
Professional Development & Graduate Study	12,174	-	-	-	-	-	12,174	-	-	12,174
Theological Foundations for Youth	48,474	-	-	-	-	-	48,474	-	-	48,474
Church & Covenant Publications	156,805	-	-	-	-	-	156,805	-	-	156,805
CPW Expenses	25,911	-	-	-	-	-	25,911	-	-	25,911
Field Expenses	-	-	199,712	-	-	-	199,712	-	-	199,712
Short Term Mission Teams	-	-	38,136	-	-	-	38,136	-	-	38,136
Presbytery Aid	-	-	-	138,324	-	-	138,324	-	-	138,324
Resident in Training & Regional Home Missionary	-	-	-	27,200	-	-	27,200	-	-	27,200
Synod & Committee Meetings	-	-	-	-	67,718	-	67,718	-	-	67,718
Vital Churches, EAC, & CASA Support, Intl Conference	-	-	-	40,429	-	-	40,429	-	-	40,429
Graduate Study, History & Archives, Youth Ministries	-	-	-	48,532	-	-	48,532	-	-	48,532
Building Fund Grants	-	-	-	75,528	-	-	75,528	-	-	75,528
Dividends paid	-	-	-	137,325	-	-	137,325	-	-	137,325
Grants to Related Institutions	-	-	-	356,773	-	-	356,773	-	-	356,773
Advertising	-	-	-	-	-	-	-	18,403	8,955	27,358
Board Meetings	-	-	-	-	-	-	-	2,386	-	2,386
Computer, Licensing and Web Sites	31,815	-	-	-	-	-	31,815	93,784	-	125,579
Conferences and Counseling	4,413	-	-	1,066	-	-	5,469	3,853	-	9,327
Depreciation Expense	-	-	-	-	-	-	-	105,905	-	105,905
Development	-	-	-	-	-	-	-	-	9,737	9,737
Repairs, Equipment, Maintenance and Supplies	-	-	-	-	-	-	-	86,439	-	86,439
Insurance & Workers Compensation	-	-	-	-	-	-	-	27,048	-	27,048
Office Rent & Parking	-	-	-	-	-	-	-	4,327	-	4,327
Other	-	-	-	-	-	-	-	9,456	-	9,456
Postage	-	-	-	-	-	-	-	5,144	-	5,144
Professional Services and Memberships	-	-	-	-	-	-	-	55,844	-	55,844
Property Tax	-	-	-	-	-	-	-	2,857	-	2,857
Utilities and Telecommunications	-	-	-	-	-	-	-	50,607	-	50,607
Total Expenses	\$ 1,286,497	\$ 351,116	\$ 536,598	\$ 166,580	\$ 729,830	\$ 193,484	\$ 3,244,105	\$ 1,420,286	\$ 1,111,619	\$ 4,775,960

The accompanying notes are an integral part of this financial statement.

TRUSTEES OF THE SYNOD OF THE
 REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
 STATEMENT OF FUNCTIONAL EXPENSES
 YEAR ENDED DECEMBER 31, 2020

	Program Services					Supporting Services				
	Theological Seminary	Education and Publication	Global Missions	Home Missions	Synod	Benefits	Total	General & Administrative	Fundraising	Total
Salaries and Wages	\$ 668,117	\$ 130,238	\$ 147,533	\$ -	\$ -	\$ -	\$ 954,868	\$ 738,850	\$ 100,804	\$ 1,795,542
Payroll Taxes	6,720	10,948	1,910	-	-	-	19,578	42,358	5,917	67,853
Health and Life Insurance	-	-	14,112	-	-	44,651	58,763	20	-	58,783
Retirement, Incentives and Supplements	38,865	11,002	15,877	-	-	21,227	86,971	47,368	7,077	141,448
Travel	737	-	44,225	-	-	-	44,962	4,536	4,531	54,028
Scholarships	947,290	-	5,000	-	-	-	352,290	-	-	352,290
Auxiliary Enterprises	17,643	-	-	-	-	-	17,643	-	-	17,643
Student Services	16,972	-	-	-	-	-	16,972	-	-	16,972
Digital Education	39,617	-	-	-	-	-	39,617	-	-	39,617
Library	29,548	-	-	-	-	-	29,548	-	-	29,548
Professional Development & Graduate Study	13,338	-	-	-	-	-	13,338	-	-	13,338
Theological Foundations for Youth	1,111	-	-	-	-	-	1,111	-	-	1,111
Crown & Covenant Publications	157,468	-	-	-	-	-	157,468	-	-	157,468
RP Witness	25,732	-	-	-	-	-	25,732	-	-	25,732
Field Expenses	-	176,289	-	-	-	-	176,289	-	-	176,289
Short Term Mission Teams	-	14,961	-	-	-	-	14,961	-	-	14,961
Presbytery Aid	-	-	-	121,355	-	-	121,355	-	-	121,355
Resident in Training & Regional Home Missionary	-	-	-	17,200	-	-	17,200	-	-	17,200
Synod & Committee Meetings	-	-	-	-	23,721	-	23,721	-	-	23,721
Vital Churches, EAC & CASA Support, Intl Conference	-	-	-	-	51,969	-	51,969	-	-	51,969
Graduate Study, History & Archives, Youth Ministries	-	-	-	-	42,102	-	42,102	-	-	42,102
Building Fund Grant	-	-	-	-	10,000	-	10,000	-	-	10,000
Dividends paid	-	-	-	-	135,825	-	135,825	-	-	135,825
Gifts to Related Institutions	-	-	-	-	238,500	-	238,500	-	-	238,500
Advertising	-	-	-	-	-	-	-	30,474	7,119	37,593
Board Meetings	-	-	-	-	-	-	-	1,298	-	1,298
Computer and Web Sites	-	-	-	-	-	-	-	59,048	-	59,048
Conferences and Counseling	3,842	-	-	-	-	-	3,842	-	-	3,842
Depreciation Expense	-	-	-	-	-	-	-	1,265	-	1,265
Development	-	-	-	-	-	-	-	104,818	-	104,818
Repairs, Equipment, Maintenance and Supplies	-	-	-	-	-	-	-	-	11,739	11,739
Insurance & Workers Compensation	-	-	-	-	-	-	-	64,501	-	64,501
Office Rent & Parking	-	-	-	-	-	-	-	25,383	-	25,383
Other	-	-	-	-	-	-	-	3,386	-	3,386
Postage	-	-	-	-	-	-	-	9,333	-	9,333
Property Tax	4,771	-	-	-	-	-	4,771	65,788	-	70,559
Professional Services and Memberships	-	-	-	-	-	-	-	2,317	-	2,317
Utilities and Telecommunications	-	-	-	-	-	-	-	46	-	46
Total Expenses	\$ 1,188,671	\$ 344,388	\$ 419,607	\$ 135,555	\$ 502,217	\$ 65,876	\$ 2,659,016	\$ 1,255,016	\$ 137,187	\$ 4,032,422

The accompanying notes are an integral part of this financial statement.

TRUSTEES OF THE SYNOD OF THE
 REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
 STATEMENTS OF CASH FLOWS
 INCREASE (DECREASE) IN CASH AND CASH EQUIVALENTS

	Years Ended December 31,	
	2021	2020
Cash Flows from Operating Activities:		
Change in net assets	\$ 3,006,535	\$ 2,129,726
Adjustments to reconcile change in net assets to net cash provided by (used in) operating activities:		
Depreciation	105,905	104,616
Contributions restricted for long-term purposes	(106,642)	(20,071)
Net (gain) loss on investments	(4,572,498)	(2,448,183)
Donated stock	(147,043)	(164,706)
Changes in assets and liabilities:		
Receivables	(11,309)	(10,176)
Accrued investment income receivable	10,575	(7,408)
Inventories	23,364	(4,051)
Prepaid expenses	(36,435)	1,660
Accounts payable	(12,206)	36,047
Accrued expenses	116,906	(17,022)
Deferred revenue	17,226	(41,138)
Charitable remainder trust and gift annuities payable	18,097	7,590
Custodial funds	991,781	554,695
Total adjustments	(3,602,279)	(2,008,147)
Net Cash Provided by (Used in) Operating Activities	(595,744)	121,579
Cash Flows from Investing Activities:		
Purchases of property and equipment	(14,000)	(53,019)
Proceeds from sales of investments	3,546,416	4,409,568
Purchases of investments	(3,562,036)	(4,173,419)
Proceeds from sale of donated stock	147,043	164,706
Principal receipts on building loans receivable	139,813	189,162
Building loans receivable issued	(165,000)	(163,796)
Principal receipts on general mortgages receivable	192,358	114,400
General mortgages receivable issued	(225,000)	(150,000)
Net Cash Provided by (Used in) Investing Activities	59,594	337,602
Cash Flows from Financing Activities:		
Contributions restricted for long-term purposes	106,642	20,071
Net Cash Provided by (Used in) Financing Activities	106,642	20,071
Net Change in Cash, Cash Equivalents, and Restricted Cash	(429,508)	479,252
Cash, Cash Equivalents, and Restricted Cash - Beginning of Year	1,139,900	660,648
Cash, Cash Equivalents, and Restricted Cash - End of Year	\$ 710,392	\$ 1,139,900

The accompanying notes are an integral part of these financial statements.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies

Organization Background - Synod is the governing body and the highest court in the denomination of the Reformed Presbyterian Church of North America. The Board of Trustees ("the Trustees") holds title to property and is responsible to Synod for managing and reporting on the financial condition of the denomination. The financial activities include various boards and committees of Synod. Congregations and domestic and global missions are sanctioned by Synod through such boards and six regional Presbyteries. The accompanying financial statements include the assets, liabilities, net assets and financial activities of the Trustees and of Synod's various boards and committees.

Although sanctioned by Synod, congregations and mission churches (domestic and global) of the Reformed Presbyterian Church of North America do not have financial accountability to the Trustees. Accordingly, the assets, liabilities, net assets and financial activities of such organizations are not included in the accompanying financial statements. Periodically, certain of these assets, to which the Trustees hold title, are sold. Proceeds from the sale of such assets are recorded at the time of disposition. Further, funds disbursed in support of domestic and global mission fields are charged to expense in the accompanying financial statements.

Congregations and Mission Churches - As of December 31, 2021, there were 89 congregations and 12 mission churches in North America. During 2021, 1 congregation disorganized and was downgraded to a preaching station. In addition, 2 small congregations closed, and 3 congregations were organized as mission churches.

As of December 31, 2020, there were 91 congregations and 9 mission churches in North America. During 2020, a new mission church opened, and 2 mission churches closed. There was \$91,392 received from these closed mission churches and included in other income on the Statement of Activities. Subsequent to December 31, 2021, one mission church became an organized congregation.

Basis of Accounting - The financial statements for the Trustees have been prepared on the accrual basis of accounting in accordance with US Generally Accepted Accounting Principles ("GAAP").

Basis of Presentation - The Trustees are required to report information regarding its financial position and activities according to two classes of net assets: net assets without donor restrictions and net assets with donor restrictions.

Net assets are classified as follows:

Net assets without donor restrictions are neither permanently nor temporarily restricted by donor- or grantor-imposed restrictions.

Net assets with donor restrictions are inflows of assets whose use is limited by donor or grantor-imposed stipulations that they may be used for operations or specific purposes within each board or are required to be maintained permanently by the Trustees.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies - Continued

Fund Accounting - The accounts of the Trustees are maintained in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purpose. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined according to the two classes of net assets.

Cash and Cash Equivalents - All unrestricted, highly liquid instruments with original maturities of three months or less are considered to be cash equivalents. The Trustees maintain cash and cash equivalents at banks which are insured by the Federal Deposit Insurance Corporation ("FDIC"). All accounts are insured up to \$250,000 by the FDIC. From time to time, the Trustees have a credit risk for cash when the cash balance at a single bank exceeds the federally insured amount.

Investments - Investments consist of debt and equity securities that are invested and held in a pooled investment vehicle by the Trustees. Gains, losses, and dividends are allocated to investors using the market value unit method. The investments are carried at fair value and all investment activity is recorded within the Statement of Activities as Net gain (loss) on investments.

Allocation of income (ordinary income and gains and losses upon sale or other disposition of investments) to the various funds is accomplished using the market value unit method. Substantially all ordinary income from investments of endowment funds is restricted for support of particular purposes. These purposes are usually broad enough to be encompassed within one of the designated boards of the Synod.

Fair Value of Financial Instruments - Receivables, accrued investment income receivable, prepaid expenses, and payables and accrued expenses have been identified as short-term financial instruments. The related carrying amounts in the financial statements as of December 31, 2021 and 2020 approximate fair values because of the relatively short time between the origination of the instrument and its expected realization / liquidation.

Receivables - Receivables consist of Synod assessments, tuition and accrued investment income. No allowance for doubtful accounts is deemed necessary.

Inventories - Inventories are comprised of religious publications and are reported at the lower of cost (first-in, first-out ("FIFO")) or net realizable value. Crown & Covenant is the publishing arm of the Trustees, and they generally produce 92% of the inventory shown below; approximately 8% of inventory is purchased from outside publishers. 100% of inventory is available for sale as of December 31, 2021 and 2020. Inventory is made up of the following:

Inventory Type	As of December 31,	
	2021	2020
Books and Pamphlets	\$ 184,890	\$ 209,875
CDs	37,316	34,566
DVDs	4,886	5,581
Blue Banner Accessories	1,199	1,633
Total	\$ 228,291	\$ 251,655

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies - Continued

Property and Equipment - Property and equipment are carried at cost or, if donated, at the approximate fair value at the date of donation. Property and equipment are depreciated on a straight-line basis over 5-30 years for buildings and improvements, and 4-7 years for furniture, fixtures and equipment. The cost of property and equipment retired or otherwise disposed, and the related accumulated depreciation are removed from the accounts, and the resulting gain or loss is reflected in current operations. Additions and betterments of \$10,000 or more are capitalized, while repairs and maintenance which are not considered to extend the estimated useful lives of the assets are charged to expense as incurred.

Fixed assets are evaluated for impairment whenever events or changes in circumstances indicate the carrying value of an asset may not be recoverable from estimated future cash flows. If estimated cash flows are less than the carrying value, an impairment loss is recognized equal to an amount by which the carrying value exceeds the fair value of the assets. Management determined that no asset impairment existed during the years ended December 31, 2021 and 2020.

General Mortgages and Building Loans Receivable - The Trustees occasionally grant credit secured by first and second mortgages to congregations, and individuals within the denomination. Typically, general mortgages are granted to congregations, pastors, and employees of the denomination for the purchase or building of churches, houses, or other property. Building loans are typically granted to congregations for the building or purchase of a church or parsonage. Loans are stated at unpaid principal balances. Because the general mortgages are issued from pooled investment funds they are required to be collateralized by a first mortgage. The building loans are issued from a separate fund and may be collateralized by a first or second mortgage on the property. A title policy is required for both types of loans, showing the Trustees as the valid first lien on the property, with the exception of smaller loans for repairs or renovations. Certain insurance coverage is required, and the policies must name the Trustees as additional insured. The maximum amount available to be issued as a general mortgage cannot exceed 25% of all of the invested funds. For general mortgages, individuals can borrow up to \$150,000, and congregations can borrow up to \$225,000. For building loans, congregations can borrow up to \$175,000. Interest on the above mortgages is recognized as income over the term of the loan and is calculated using the interest method on principal amounts outstanding. There are no loan fees and certain direct loan origination costs are paid by the borrower. The Trustee's permit prepayment of loans by obligor. The Trustee's can not reasonably estimate a consistent prepayment rate based on prior experience and expectations of ongoing experience.

When management believes, after considering economic conditions and collection efforts, that a loan is impaired, the interest for that loan is rolled into the principal balance until such time as payments are made again. At that point, payments are applied first to the outstanding interest balance. Interest income on nonaccrual loans is recognized only to the extent that cash payments are received. No loan loss allowance is deemed necessary as of December 31, 2021 and 2020.

Charitable Gift Annuities - Donations of assets received in exchange for distributions of a fixed amount for a specific period of time to the donors or other beneficiaries is recorded as charitable gift annuities. These gifts stipulate that annuity payments must be made to the donor or their designees until the time of death. The gifts are invested directly into the Trustees' investment pool. Upon termination of the annuity obligation, the remaining principal becomes available for the Trustees' use in accordance with donor restrictions, or if no restrictions are imposed by the donor, for the Trustees' unrestricted use. As required by the Pennsylvania Regulations of Charitable Gift Annuities, the Trustees maintain a segregated reserve fund and net assets without donor restrictions of at least \$100,000.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies - Continued

Charitable Remainder Trust - The Trustees administer one charitable remainder trust from an individual that comprises three installments. The charitable remainder trust provides for the payment of distributions based on the value of trust assets to the grantor or other designated beneficiaries over the trust's term. At the end of the trust's term, the remaining assets are available for the Trustees' use. Management's estimate of the liability to the trust is recorded within the charitable remainder trust and gift annuities payable line item on the statement of financial position. On an annual basis, the Trustees revalue the liability to make distributions to the designated beneficiary based on various contractual provisions.

Custodian Funds - The Trustees accept funds from related parties, such as Reformed Presbyterian congregations and presbyteries, for investment with the Trustees' pooled investment funds. The funds invested are considered long-term investments and congregations and presbyteries may only withdraw funds at the beginning or end of the calendar year. These Custodian Funds are assigned Pool Units based on the value of the funds at the time they are deposited, and they receive investment gains or losses each year reflecting the performance of the pooled investments. A dividend is calculated and paid out each year, unless the owner of the funds elects to re-invest the dividend. The dividend is calculated according to the spending policy set by the Trustees, which for the years ended December 31, 2021 and 2020, was 4.2% and 4.3%, respectively, of the pooled investments 12-quarter average market value, ending with the prior year. See Note 8.

Contributions - Contributions received are recorded as "with donor restrictions" or "without donor restrictions" depending on the existence and/or nature of any donor or grantor restriction. All donor-restricted contributions are reported as increases in net assets with donor restrictions, depending on the nature of the restriction. When a donor restriction expires (that is, when a stipulated time restriction ends or purpose for restriction is accomplished), net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the statement of activities as net assets released from restrictions. Donor-restricted contributions, whose restrictions are met in the same fiscal year, are reported as "without donor restriction" support.

From time to time, the Trustees receive donated publicly traded debt and equity securities from donors. The Trustees policy is to immediately sell all donated securities (unless the donor imposes any limitations) then transferring the proceeds to its investment advisors. The proceeds from the sale of contributed securities (or other financial assets) are reported as cash inflows from investing activities.

Tuition Revenue, Scholarships, and Student Aid - Students are required to pay their tuition by the end of the second week of a quarter unless they sign a payment plan. Deferred tuition revenue results from the Seminary receiving tuition in December for the winter quarter which spans December through February. Accordingly, the revenue recognition of tuition and fees received for the last 2 months of the winter term are deferred until the related educational instruction is performed. All tuition for a prior quarter must be paid before a student can enroll in another quarter. When a student withdraws from courses, no refunds are given on fees, and no tuition refunds are made after the end of the fifth week. 100% of tuition is refunded until the end of the second week, 80% until the end of the third week, 60% until the end of the fourth week, and 40% until the end of the fifth week. Scholarships and student aid given on the basis of financial need totaling \$326,911 in 2021 and \$347,290 in 2020 were approved and applied against tuition revenue. Scholarships provided with restricted funds and included in net assets released were \$14,500 in 2021 and \$32,500 in 2020.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies - Continued

Assessment Revenue - Two years after becoming organized as a part of the RPCNA denomination, a congregation is assessed on its' unrestricted and undesignated receipts. There are two components of the assessment for congregations in the US: Synod and Benefits. Due to restrictions surrounding benefits in Canada, the Canadian congregations owe only the Synod assessment. In 2021 and 2020, the Synod assessment rate was 1.6% and the benefits rate was 0.6%. The assessment is charged on the previous years' receipts and is due by the end of the calendar year. Once the statistical data is received for each congregation for Synod reporting, assessment income is recorded in full as a receivable and receipts are recorded against the receivable. Assessment receivables were \$28,210 and \$15,371 at December 31, 2021 and 2020, respectively.

The denomination has a policy for assessment relief providing the congregation's Presbytery certifies the congregation is facing a real need and the Presbytery significantly contributes towards the congregation's outstanding assessment relief. No allowance has been established for assessments at December 31, 2021 and 2020, as all amounts owed are not material. The Japan presbytery is not charged an assessment, but it does contribute annually an amount to be applied to the Synod assessment.

Contributed Services - During the years ended December 31, 2021 and 2020, the value of contributed services meeting the requirements for recognition in the financial statements was not material and has not been recorded.

Income Taxes - The Trustees is a not-for-profit organization that is exempt from income taxes under Section 50(c)(3) of the Internal Revenue Code.

Expense Allocation - The costs of providing various programs and other activities have been summarized on a functional basis in the statement of activities and in the statement of functional expenses. Accordingly, salaries, payroll taxes, fringe benefits have been allocated among the programs and supporting services benefited, based on management's judgment of time and effort.

Advertising Costs - Advertising costs are expensed as incurred and totaled \$27,358 and \$37,593 for the years ended December 31, 2021 and 2020, respectively.

Estimates - The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

Reclassifications - Certain reclassifications of prior year's data have been made to conform to the current year presentation. These reclassifications had no impact on the change in net assets.

Accounting Standards Update - FASB Accounting Standards Codification Topic 606, *Revenue from Contracts with Customers*, as amended, supersedes or replaces nearly all GAAP revenue recognition guidance. These standards establish a new contract and control-based revenue recognition model, change the basis for deciding when revenue is recognized over time or at a point in time, and expand disclosures about revenue. We have implemented Topic 606 and have adjusted the presentation in these financial statements accordingly. The amendments have been applied retrospectively to all periods presented, with no effect on net assets.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 1 - Nature of Operations and Summary of Significant Accounting Policies - Continued

Collections - In accordance with industry practice, the Seminary's collections of historical documents and biblical texts are not capitalized or recognized as assets on the statement of financial position. The Seminary holds its collections for education and research rather than for financial gain. It protects, cares for, preserves, and keeps its collections unencumbered, subject to a policy that requires proceeds from sales of historical documents and biblical texts to be used to purchase additional items. Additionally, it is impracticable to attempt to assign values to the collection because the historical documents and biblical texts have certain attributes, such as age of the documents, type, language, and location of origin that make it difficult to determine an objective basis for valuation.

Note 2 - Fair Value Measurements

The Trustees report investments at fair value. Market price observability is impacted by a number of factors, including the type of investment, the characteristics specific to the investment, and the state of the marketplace (including the existence and transparency of transactions between market participants). Investments with readily-available, actively-quoted prices, or for which fair value can be measured from actively-quoted prices in an orderly market, will generally have a higher degree of market price observability and a lesser degree of judgment used in measuring fair value.

Investments measured and reported at fair value are classified and disclosed in one of the following categories based on inputs:

Level I - Quoted prices are available in active markets for identical investments as of the reporting date. The type of investments which would generally be included in Level I include listed equity securities and listed derivatives. The Trustees, to the extent that it holds such investments, does not adjust the quoted price for these investments, even in situations where the Trustees hold a large position, and a sale could reasonably impact the quoted price.

Level II - Pricing inputs are observable for the investments, either directly or indirectly, as of the reporting date, but are not the same as those used in Level I. Fair value is determined through the use of models or other valuation methodologies. The types of investments which would generally be included in this category include publicly-traded securities with restrictions on disposition, debt securities, and partnerships that hold Level I assets and real estate held for investment, if measured by a current appraisal.

Level III - Pricing inputs are unobservable for the investment and include situations where there is little, if any, market activity for the investment. The inputs into the determination of fair value require significant judgment or estimation by the Trustees. The types of investments which would generally be included in this category include debt and equity securities issued by private entities, and real estate held for investment, if measured using management estimates.

In certain cases, the inputs used to measure fair value may fall into different levels of the fair value hierarchy. In such cases, the determination of which category within the fair value hierarchy is appropriate for any given investment is based on the lowest level of input that is significant to the fair value measurement. The Trustees' assessment of the significance of a particular input to the fair value measurement in its entirety requires judgment and considers factors specific to the investment.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 2 - Fair Value Measurements - Continued

The following table sets forth by level, within the fair value hierarchy, the Trustees' assets at fair value:

As of December 31, 2021:

	Level I	Level II	Level III	Total
ASSETS:				
Money market	\$ 601,271	\$ -	\$ -	\$ 601,271
US Government Agency securities	703,169	-	-	703,169
US Treasury notes	3,056,060	-	-	3,056,060
Mortgage backed securities	7,163	-	-	7,163
Common stocks	21,357,376	-	-	21,357,376
Corporate and international bonds	-	1,843,756	-	1,843,756
Total	\$ 25,725,039	\$ 1,843,756	\$ -	\$ 27,568,795
LIABILITIES:				
Annuities Payable	\$ -	\$ -	\$ 146,571	\$ 146,571

As of December 31, 2020:

	Level I	Level II	Level III	Total
ASSETS:				
Money market	\$ 263,364	\$ -	\$ -	\$ 263,364
US Government Agency securities	835,447	-	-	835,447
US Treasury notes	3,150,632	-	-	3,150,632
Mortgage backed securities	12,569	-	-	12,569
Common stocks	15,520,099	-	-	15,520,099
Corporate and international bonds	-	3,255,228	-	3,255,228
Total	\$ 19,782,111	\$ 3,255,228	\$ -	\$ 23,037,339
LIABILITIES:				
Annuities Payable	\$ -	\$ -	\$ 128,475	\$ 128,475

The Trustees determined the general mortgages and building loans receivables were Level II assets.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 3 - Liquidity and Availability of Financial Assets

The Trustees regularly monitor liquidity required to meet its operating needs and other contractual commitments, while also striving to maximize the stewardship of its available funds. The Trustees have various sources of liquidity at their disposal, including cash and cash equivalents and marketable debt and equity securities.

For purposes of analyzing resources available to meet general expenditures over a 12-month period, the Trustees consider all expenditures related to its ongoing activities of teaching, supporting, training, and ministry, as well as the conduct of general expenditures undertaken to support those activities.

The Trustees generally operate with a balanced budget and anticipate collecting sufficient revenue to cover general expenditures not covered by donor-restricted resources. Refer to the statement of cash flows, which identifies the sources and uses of the cash, and shows positive cash flows from operations.

The following table shows the total financial assets available within the next 12-month period that will be available to meet the current cash needs for general expenditures:

	As of December 31,	
	2021	2020
Cash and cash equivalents	\$ 710,392	\$ 1,139,900
Investments, at fair value	27,568,795	22,980,677
Receivables	33,050	21,741
Building loans receivable, current portion	188,129	119,185
General mortgages receivable, current portion	54,834	54,888
Accrued investment income receivable	46,087	56,662
Total financial assets	28,601,287	24,373,053
Less contractual or donor-imposed restrictions:		
Charitable remainder trust and gift annuities payable	(146,572)	(128,475)
Net assets with donor restrictions	(24,882,016)	(21,739,682)
Board designated reserve	(100,000)	(100,000)
Financial assets available to meet cash needs for general expenditures within one year	<u>\$ 3,472,699</u>	<u>\$ 2,404,896</u>

It is important to note that based upon the nature of the custodial funds, the Trustees do not know when funds may be requested to be returned; however, the Trustees do not expect any of the funds to be requested for return within the next 12-month period. Accordingly, they have not been included as donor restricted. However, it is at least reasonably possible that this could happen, and in such a case, the Trustees would likely be required to liquidate certain investment holdings.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 4 - General Mortgages and Building Loans Receivable

General mortgages receivable are due over periods from 1 to 20 years through February 2041 and bear annual interest primarily from 2.85% to 5.50%.

The general mortgages receivable were due from the following groups:

	As of December 31,	
	2021	2020
Congregations of the denomination	\$ 379,554	\$ 193,302
Ministers and employees of the denomination	360,929	514,539
Total	<u>\$ 740,483</u>	<u>\$ 707,841</u>

The aggregate annual maturities of general mortgages receivable as of December 31, 2021 are as follows:

<u>Years Ending December 31,</u>	<u>Amount</u>
2022	\$ 54,834
2023	52,492
2024	46,362
2025	48,181
2026	50,075
Thereafter	<u>488,539</u>
Total	<u>\$ 740,483</u>

Substantially all of the building loans receivable as of December 31, 2021 have been granted by the Building Loan Committee at interest rates of 3% or 4% through February 2041 for the purchase or construction of church buildings. The receivable balances for congregations as of December 31, 2021 and 2020 were \$984,185 and \$958,998, respectively.

The aggregate annual maturities of building loans receivable as of December 31, 2021 are as follows:

<u>Years Ending December 31,</u>	<u>Amount</u>
2022	\$ 188,129
2023	79,795
2024	82,327
2025	77,870
2026	51,081
Thereafter	<u>504,983</u>
Total	<u>\$ 984,185</u>

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 4 - General Mortgages and Building Loans Receivable - Continued

The following tables present informative data by class of financing receivable regarding their age and interest accrual status at December 31, 2021 and 2020:

December 31, 2021	Number of Loans	Current	Past Due			Total Past Due	Total Financing Receivables	Total Financing Receivables on Nonaccrual Status	Status of Interest Accruals
			30-59 Days	60-89 Days	≥90 Days				Financing Receivables Past Due ≥90 Days and Still Accruing Interest
General Mortgages	10	\$ 740,483	\$ -	\$ -	\$ -	\$ -	\$ 740,483	\$ -	\$ -
Building Loans	17	984,185	-	-	-	-	984,185	-	-
Total	27	\$ 1,724,668	\$ -	\$ -	\$ -	\$ -	\$ 1,724,668	\$ -	\$ -

December 31, 2020	Number of Loans	Current	Past Due			Total Past Due	Total Financing Receivables	Total Financing Receivables on Nonaccrual Status	Status of Interest Accruals
			30-59 Days	60-89 Days	≥90 Days				Financing Receivables Past Due ≥90 Days and Still Accruing Interest
General Mortgages	12	\$ 707,841	\$ -	\$ -	\$ -	\$ -	\$ 707,841	\$ -	\$ -
Building Loans	18	958,997	-	-	-	-	958,997	-	-
Total	30	\$ 1,666,838	\$ -	\$ -	\$ -	\$ -	\$ 1,666,838	\$ -	\$ -

Note 5 - Property and Equipment

The components of property and equipment are as follows:

	As of December 31,	
	2021	2020
Land, building and improvements	\$ 2,972,985	\$ 3,028,093
Furniture, fixtures and equipment	68,031	95,341
Construction in process	25,416	25,416
Total	3,066,432	3,148,850
Less: Accumulated depreciation	(1,658,463)	(1,648,976)
Property and Equipment, net	\$ 1,407,969	\$ 1,499,874

Depreciation expense for the years ended December 31, 2021 and 2020 was \$105,905 and \$104,616, respectively. Construction in process at December 31, 2021 and 2020 was \$25,416 for the basement renovation project; it is not yet determined when work will be completed for this project.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 6- COVID-19 and PPP Funding

The World Health Organization declared the coronavirus ("COVID-19") to be a Public Health Emergency of International Concern on January 30, 2020. On March 13, 2020, President Donald Trump declared the COVID-19 outbreak in the United States a national emergency and the Centers for Disease Control and Prevention ("CDC") has issued various guidelines and directives for communities and businesses to follow to prevent the spread of the virus. These directives and guidelines have resulted in the closure of schools and non-essential businesses which have significantly disrupted commerce domestically. The Seminary, denomination office, Crown & Covenant Publications and Global Missions were fully functioning with most of the employees working from home for a short time during 2020. Since the Seminary already had an established distance learning program in place, they were well positioned for the transition from on-site to online classes. The short-term mission's component of the Global Missions board has been impacted the most since all team projects for 2020 were cancelled due to travel restrictions to other countries or required social distancing. In addition, the Synod meeting and the International Conference scheduled for June and August of 2020 were cancelled. The level of contributions to the various missions and ministries of the church remained steady.

The Trustees received Paycheck Protection Program ("PPP") round one funding in the amount of \$340,390 from the U.S. Small Business Administration (the "SBA") in June 2020. The Trustees elected to consider the PPP government funding as a conditional grant under FASB ASC 958-605. The PPP funding was initially recorded as a refundable advance until all the conditions have been substantially met or have been explicitly waived. For the year ended December 31, 2020, management determined all the PPP forgiveness conditions were met and barriers were overcome to properly release the refundable advance and recognize the grant revenue in the Statement of Activities as PPP grant income. During 2021, management received notification of the acceptance of forgiveness from the financial institution which was forwarded from the SBA.

Note 7 - Benefit Plans

The Trustees provide all ministers and employees of the denomination the option of salary deferral to individually-operated retirement arrangements, maintained separately by employees. The Trustees do not sponsor any of these plans. During 2021 and 2020, Synod required each congregation contribute a minimum of \$4,500 and \$4,400, respectively, per employee into these individually-held plans. Total contributions for denominational employees were \$107,588 and \$106,563 for the years ended December 31, 2021 and 2020, respectively, and are recorded within the statement of activities.

Note 8 - Endowments

The Trustees' endowments consist of individual funds established for a variety of purposes. The endowments include both donor-restricted funds and funds designated by the Board of Trustees to function as endowments. Net assets associated with endowment funds, including funds designated by the Board of Trustees to function as endowments, are classified and reported based upon the existence or absence of donor-imposed restrictions.

TRUSTEES OF THE SYNOD OF THE
 REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
 NOTES TO FINANCIAL STATEMENTS (CONTINUED)
 DECEMBER 31, 2021 AND 2020

Note 8 - Endowments - Continued

Endowment Net Asset Composition by Type of Fund as of December 31, 2021:

	Net Assets Without Donor Restrictions	Net Assets With Donor Restrictions	Total Endowment Net Assets
Donor-restricted endowment funds	\$ -	\$ 11,848,944	\$ 11,848,944
Synod-designated endowment fund	-	523,203	523,203
Total funds	\$ -	\$ 12,372,147	\$ 12,372,147

Endowment Net Asset Composition by Type of Fund as of December 31, 2020:

	Net Assets Without Donor Restrictions	Net Assets With Donor Restrictions	Total Endowment Net Assets
Donor-restricted endowment funds	\$ -	\$ 10,077,067	\$ 10,077,067
Synod-designated endowment fund	-	423,839	423,839
Total funds	\$ -	\$ 10,500,906	\$ 10,500,906

Changes in endowment net assets as of December 31, 2021 are as follows:

	Net Assets Without Donor Restrictions	Net Assets With Donor Restrictions	Total Endowment Net Assets
Endowment net assets, beginning of year	\$ -	\$ 10,500,906	\$ 10,500,906
Contributions	-	106,642	106,642
Investment income	-	257,453	257,453
Net appreciation (depreciation)	-	1,897,189	1,897,189
Amounts appropriated for expenditure	-	(390,043)	(390,043)
Endowment net assets, end of year	\$ -	\$ 12,372,147	\$ 12,372,147

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 8 - Endowments - Continued

Changes in endowment net assets as of December 31, 2020 are as follows:

	Net Assets Without Donor Restrictions	Net Assets With Donor Restrictions	Total Endowment Net Assets
Endowment net assets, beginning of year	\$ -	\$ 9,725,142	\$ 9,725,142
Contributions	-	20,071	20,071
Investment income	-	404,027	404,027
Net appreciation (depreciation)	-	736,999	736,999
Amounts appropriated for expenditure	-	(385,333)	(385,333)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 10,500,906</u>	<u>\$ 10,500,906</u>

Investment Return Objectives, Risk Parameters and Strategies - The Trustees have adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment funds, while also maintaining the purchasing power of those endowment assets over the long-term. Accordingly, the investment process seeks to achieve an after-cost total real rate of return, including investment income as well as capital appreciation, which exceeds the annual distribution with acceptable levels of risk. Endowment assets are invested in a diversified asset mix, which includes equity and debt securities that is intended to result in a consistent inflation-protected rate of return that has sufficient liquidity to make an annual distribution, while growing the funds, if possible. Therefore, the Trustees expect its endowment assets, over time, to produce an average rate of return of approximately 8% annually. Actual returns in any given year may vary from this amount. Investment risk is measured in terms of the total endowment fund; investment assets and allocation between asset classes and strategies are managed to not expose the fund to unacceptable levels of risk.

Spending Policy - The Trustees had a policy of appropriating for distribution for the years ending December 31, 2021 and 2020, respectively, of 4.2% and 4.3% of its invested fund's average fair value of the 12 quarters for the previous years through the calendar year end of the prior fiscal year for which the distribution is made. The Trustees Investment Committee voted to decrease the appropriation for distribution to 4.1% and 4.0% for the years ending December 31, 2022 and 2023, respectively. In establishing this policy, the Trustees considered the long-term expected return on its investment assets, the nature and duration of the individual invested funds, many of which must be maintained in perpetuity because of donor restrictions, and the possible effects of inflation. The Trustees expect the current spending policy to allow its invested funds to grow at a nominal average rate of 3% annually, which is consistent with the Trustees' objective to maintain the purchasing power of the invested assets, as well as to provide additional real growth through investment return.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 9 - Net Gain on Investments

The Trustees reported the following investment activity related to the pooled investments:

	Years Ended December 31,	
	2021	2020
Dividend income	\$ 456,143	\$ 422,467
General mortgage interest income	27,431	28,570
PNC interest income, net	(347)	(3,167)
M&T Bank fees	(105,406)	(91,588)
Net realized gain	281,794	484,325
Net unrealized gain (loss)	2,908,902	1,130,804
Net gain (loss) on investments	3,568,517	1,971,411
Less: Denomination Office Expenses allocated	(264,797)	(219,555)
Amount subjected to pooled investment dividend payout	<u>\$3,303,720</u>	<u>\$1,751,856</u>

The net gain(loss) on investments from the Statement of Cash Flows is different when compared to the Statement of Activities as a result of the custodial and other accounts within the investment pool. See reconciliation as follows:

	Years Ended December 31,	
	2021	2020
Net gain (loss) on investments per Statement of Cash Flows	\$4,572,498	\$2,448,183
Change in investment interest accrual	(10,574)	7,408
Less custodial / annuity realized gains	(120,803)	(180,318)
Less custodial / annuity unrealized gains	(890,149)	(329,265)
Unallocated portion	(9,539)	-
General mortgage interest income	27,431	28,570
PNC interest income, net	(347)	(3,167)
Net gain (loss) on investments per Statement of Activities	<u>\$3,568,517</u>	<u>\$1,971,411</u>

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 10 - Self Funded Life Insurance

Effective July 1, 2021, the Trustees established a self-funded life insurance program for all eligible pastors and full-time denomination employees who are United States citizens. A separate fund was established with initial funding of \$150,000. Benefits begin on the first day that eligible employees begin accruing pay. The Trustees will pay \$150,000 by reason of death for any eligible employee, with \$75,000 due upon proper proof of claim, and \$37,500 paid on the anniversary of the death over the next two years. Coverage ends when an individual is no longer an active employee or are no longer accruing pay in their position. By age 70, the benefit is reduced by 50% and by age 75, the benefit is eliminated. Self-insurance costs are based on claims reported as of the statement of financial position date. Life insurance benefit costs charged to the change in net assets for the years ended December 31, 2021 and 2020 were \$150,000 and \$0, respectively. The total accrued liability as of December 31, 2021 and 2020, related to individuals with a claim in these years, was \$75,000 and \$0, respectively and classified as current and noncurrent on the statements of financial position. It is not practicable for the Trustees to reasonably estimate the amount of its liability for future payouts of life insurance benefits; accordingly, no liability related to estimated future payouts has been recognized in the accompanying statements of financial position.

Note 11 - Related Parties

The Reformed Presbyterian Church of North America ("RPCNA") founded and elects the Board of Corporators for an affiliate; Geneva College. Geneva College is a separate legal entity with different reporting requirements for higher education. The financial results of Geneva College are not reflected in the financial statements of the Trustees. Geneva participates in the pooled investments of the Trustees.

Note 12 - Concentrations & Contingencies

The Trustees maintain much of their assets in the form of investments, which are not on deposit with an insured financial institution. The values of these investments are subject to market fluctuation and may lose value. The Trustees' assets could be materially affected by changes to the financial markets.

The Trustees sell publications in various digital markets. Authors receive a royalty per book printed and per eBook sold. The Trustees are required to pay certain authors various rates that range from \$1.00 to \$1.50 per printed book, and either 10% or 17% per number of pages read for eBooks.

RP Mission and Ministries ("RPM&M") received a contribution from one individual that made up 16% and 19% of total contributions for RPM&M for the years ended December 31, 2021 and 2020, respectively.

On April 3, 2019, the Trustees received a claim for an accident that occurred on June 19, 2017. The suit was settled in 2021 and the liability resulting from the claim was covered by insurance.

On November 3, 2021, the Trustees received a demand letter that is being handled by insurance and expected to be fully covered and handled through mediation.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
NOTES TO FINANCIAL STATEMENTS (CONTINUED)
DECEMBER 31, 2021 AND 2020

Note 13 - Subsequent Events

Management has evaluated subsequent events through June 1, 2022, the date the financial statements were available to be issued, and determined that the following subsequent events have occurred:

Investments

Subsequent to fiscal year end, the Trustee's value of investments dropped approximately \$2.8 million as of April 30, 2022. This decrease in value was recorded as an unrealized investment loss. The majority of the Trustee's investments are endowments that are held for long-term permanent purposes and thus, the change in market is not expected to have a significant impact on the overall financial position of the Trustees.

Lease Arrangement

The Trustees are receiving property from a disorganized congregation in Minneola, KS. In March 2022, the Trustees entered into a crop-share agreement with a member who will farm the agricultural property for up to five years.

Benefits Board: Chairman Christopher Huggins presented the report. Both recommendations were sent directly to the Finance Committee. The Benefits Board Report as a whole was received and is printed here.

2022 Report of the Benefits Board (formerly Pension Trustees)

Executive Summary. The Denomination's self-funded life insurance plan began in July of 2021, and with the approval of the Trustees of Synod we paid out our first benefit in Sept./Oct. of 2021; that payout will happen over the period of three years. We are no longer pursuing a denomination-wide long-term disability plan. In the end, it was determined that we should instead encourage every pastor to look into obtaining their own LTD plan in consultation with their deacons or personal financial planners. Most of the retirement accounts are with *Clergy Advantage* and *AXA Equitable Life Insurance Company*, which is our recommended provider, but some participants have chosen to invest their funds elsewhere.

Meetings of the Pension Trustees. The Benefits Board has held one emergency meeting with Synod's Trustees (to discuss the Shepherd family situation) and two regular meetings since our last report to Synod. Our next Zoom meeting is set for 10/06/2022.

Officers. The officers of the Board, elected at the 2021 fall meeting, are as follows: Christopher Huggins (Chairman); Peter Smith (Vice-Chairman); Matthew Van Vlack (Secretary); and James McFarland (Treasurer). In addition to the regular officers of the Benefits Board, the Board elected A. Wayne Duffield as Executive Secretary.

How to contact us. All correspondence should be mailed to the Executive Secretary of the Board, A. Wayne Duffield, POB 373, New Alexandria, PA 15670. Wayne may also be contacted by calling (724) 668-7506; email awd70@windstream.net; fax (724) 668-7252.

Reporting. The Board would again remind pastors to inform both their deacons and James McFarland of their role as a teaching elder so that they can receive the full life insurance benefit (\$150k) including beneficiaries. In addition, keep their congregation's contributions to the retirement fund current (now set at \$4,700 per year).

Contributions. The Benefits Board has voted and unanimously approved an increase of the minimum congregation contribution to the pension/personal fund of each pastor, a **MINIMUM** employer/employee contribution of **\$4,700** for 2023. It is recommended that giving be done above and beyond this. Pastors should discuss this with their deacons to coordinate congregational giving and personal giving.

NOTE THAT THE BENEFITS BOARD DOES MONITOR CONGREGATIONAL GIVING TO THESE ACCOUNTS.

Assessments. The 2019 assessment for the Pension Fund Current Account was set at 0.6% of non-designated receipts by the 2020 Synod, and it is recommended that the percentage be 0.6% for 2023. No change.

Administrative Changes. The Board has decided to change its name to *the Benefits Board*; this change more accurately describes our work. The Board has saved the denomination significant amounts of money by moving its meetings to *Zoom*. While not a change, it is important to remind all that the Benefits Board will contribute \$250/year to each active participant's retirement account on condition that the participant sends their year-end retirement statement to the Board. This will enable the Board to offer helpful advice to participants, should it be needed, and to advocate for them if their congregation is not contributing the required amount for their retirement account.

New Developments. The Benefits Board, in consultation with the Trustees of Synod, decided to pay a life insurance benefit of \$150,000 to Gabby Shepherd to be paid out over three years. All parties on the Trustees and Board were unanimous in this approval.

Benefits

Life Insurance Program. Benefit: \$150,000 paid over 3 years. Benefits are tax free and transmitted to the designated pastor's beneficiaries. No cost to teaching elders/employees.

Retirement Program. All congregations should give a minimum of \$4,700 to their pastor's retirement account. Our recommendation is *Clergy Advantage*.

Pastors will receive an additional \$250 from the Benefits Board if they provide a year-end statement to the Board.

The purpose of this statement is simply to confirm that congregations are faithfully contributing to their pastors' retirement funds.

Severance Pay Program. Presbyteries are reminded that it is the policy of the Benefits Board to pay an allowance toward a three-month severance compensation for teaching elders who are participants in the Pension Plan of Synod. Certain eligibility requirements must be met for teaching elders to qualify for this program.

Moving Allowance Program. The Benefits Board is authorized to pay an allowance toward the once-in-a-lifetime moving allowance. The amount to be paid will be an allowance equal to 50% of the moving expenses, up to a maximum payout of \$2,000.

Acknowledgement. The Board wants to thank David Merkel for his many years of faithful service on the Board; David stayed long after his term had expired.

Recommendations:

1. That Synod set the minimum contribution rate of \$4,700 for 2023 by each employer for a participant in the Retirement Plan.
2. That Synod set the 2023 assessment for the current account of the Benefits Board at 0.6% of non-designated receipts as of Dec. 31, 2022, as reported to the stated clerk.

<i>Respectfully submitted,</i>	<i>Christopher Huggins (chm.)</i>
<i>Joel Hart</i>	<i>Jacob Long</i>
<i>Jonathan Morton</i>	<i>Pete Smith</i>
<i>Matthew Van Vlack</i>	<i>Seth Wing</i>
In consultation:	<i>Wayne Duffield (exec. secretary)</i>
<i>James McFarland (treasurer)</i>	<i>Heather Blocki</i>

EA Commission: Chairman Bruce Backensto summarized the recent year of ministry through EAC’s oversight. This oral report was received and delegates are urged to treat the printed details with care.

Study Committee on Inmate Church Membership (a.k.a. Committee to Study Church Membership for the Incarcerated): Chairman Tim McCracken summarized the report and then introduced Recommendation 1, a principle for Synod to adopt.

At 4:40 p.m., having arrived at an order-of-the-day, Pastor Steve Bradley stood to read and comment on Psalm 122 then lead our afternoon prayer session, focusing on God’s peace for our presbyteries, congregations, worship, and our days together as the Synod. Members of the Court prayed in small groups, then sang Psalm 122A. Mr. Paul Brace prayed to recess the Court for dinner break, which the Court began to enjoy at 5:00 p.m. Note: Manager Herb McCracken offered NO announcements!



Tuesday; June 21, 2022; 6:30 p.m.

At 6:30 p.m., the moderator called the Synod to order. The Court sang Psalm 68F. A prayer of reconvening was offered by Mr. Daniel Drost, and the roll was passed. Privilege was granted to share of new documents and the presence of fraternal delegates; it was moved, seconded, and carried to give these fraternal delegates privileges of the floor. They will be bringing their comments of greeting to us on Wednesday evening, D.V.

Orders of the day were pursued, per Synod’s votes on BOSC recommendations:

Communication #22-01 (ATL re. Protest vs. ATL COVID Resolution): One author/signer of the communication (Paul Brace) represented the complaint while one representative of the Atlantic Presbytery represented their defense (Daniel Howe). Per the process adopted, each party was given ten minutes to summarize their position. This motion was offered by authors of Hazleton's communication, that Synod sustain our complaint. First, discussion ensued: Who may NOT vote on the question? Parliamentarians advised—and the moderator agreed—that the parties may not vote (members of Atlantic Presbytery); challenged. Synod voted to sustain the challenge (65 to 47), so members of Atlantic Presbytery may vote on this. During deliberation on the motion, it was moved and seconded to lay on the table to entertain a substitute (that Synod rule that the complaint has already been substantially resolved by way of the relief subsequently provided by the Atlantic Presbytery to rescind their original action, and therefore the complaint need not be adjudicated). The motion to lay on the table carried (72 to 62) and so the substitute motion is before us. That substitute motion failed (60 to 79). Returning to the motion of the complaint's authors (that Synod sustain our complaint), deliberation ensued. The motion carried, so Synod sustains the Hazleton complaint.

Next motion: that Synod affirm that point 1 of this complaint (Docket PDF, page 9028, starting on line 30) is a proper application of liberty of conscience. During discussion, it was moved and seconded to refer this Communication's first point to a five-man study committee to report back next year. The motion to refer this to a study committee failed. Another moved to entertain a substitute (moved, seconded, carried); so this substitute is before us: "The above actions of the Atlantic Presbytery were in opposition to WCF 20.2-4 and RPT 4.8 and 20.4-5 and 26.5, 8." Deliberation ensued; the substitute motion carried (83 to 47). Communication #22-01 will be printed in Synod's appendix for reference. These delegates registered their dissent against the votes of Synod on this matter: Gabe Wingfield, Bill Edgar, Daniel Howe, and William Chellis. By Wednesday morning this rationale was provided by Mr. Wingfield, reflecting the mindset of all four:

I dissent from Synod's decision for several reasons: (1) The fifth commandment requires "preserving the honor and performing the duties, belonging to everyone in their several places and relations" (WSC 64). Fathers expect their children to obey them, even when obedience is unpleasant, and even when a father's demands are unreasonable. The father, not the child, is responsible to Christ for his exercise of authority (1 Pt. 5:1-4; Eph. 6:4, 9; Col. 3:21; 4:1; Heb. 13:17). The child is responsible to Christ for his obedience. It is be-

cause human authority is answerable to Christ that it is authoritative. "For I too am a man under authority with soldiers under me ..." (Lk. 7:8). This is a real authority that is lawful so long as it does not command what is "contrary to God's Word" (*WCF* 20.2)—i.e. sin. In matters of faith and worship, we recognize that lawful ecclesiastical authority is further limited by the regulative principle (*WCF* 20.2). When Scripture teaches that human authority must give answer to Christ for its directives, it is teaching that those directives are authoritative even when onerous. Because all have a Master in heaven, children must obey their parents in everything and servants must obey unjust masters as well as just (Matt. 5:39-41; Acts 23:1-5; Ephesians 6:5; Col. 3:20, 22; 1 Pet. 2:18). Vaccine mandates by the government are onerous. But the RPCNA has not determined that receiving a COVID vaccine is sinful. Should Synod make such a determination, many members of the church must be called to repentance for receiving the vaccine, including me.

(2) Liberty of conscience belongs to the individual and is exercised by the individual. The costs and benefits—temporal and eternal—of its exercise adhere to the individual. Exercising this right may and often does have costs in this life—the loss of time, money, freedom, employment, relationships, or even my life. No one should claim this liberty who is not willing to die in its exercise (Dan. 3:16-18). It is not the role of the Church to protect individuals from bearing the costs of claiming liberty of conscience where the church has not testified to the morality of the specific behavior in question. Elders do not have the right to represent the church to the magistrate on matters undecided by the church, especially when those matters continue to be debated in the church, such as the morality of COVID vaccines.

(3) Liberty of conscience exists, among other reasons, in order to guard truth in the assembly. *WCF* 20.4 says, "The powers which God hath ordained and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold one another ..." Conscience not only demands a willingness to suffer in the Christian's non-optional obedience to God's moral law and claims of the gospel, it also demands that the Christian bear witness to the truth, since the truth is true for everyone and not just me. The Christian bears witness in the hope that, through his testimony, the powers ordained by God may be exercised in righteousness. As William Tyndale said at the stake: "Lord, open the King of England's eyes."

If, as a matter of conscience, I cannot obey the commands of the magistrate, I have an obligation to call others to a similar faithful obedience (WLC 99). No communications have risen to this Synod urging that COVID vaccines are immoral; this belies the stated moral urgency of 22-01.

(4) Similarly, the powers that God has ordained, exist, among other reasons, for the proclamation of the truth to individuals. As Covenanters, we hold that churches, not just individuals, are accountable to God for their public witness. Therefore, “[I]t is the duty of Christians to profess publicly the content of the faith as it applies to the particular needs of each age and situation, and that such public profession, otherwise called covenanting, should be made formally by the churches ...” (Ordination Query 3). Christ purchased liberty of conscience for the individual Christian. And Christ commissions the Church as Church to testify to individuals, communities, and nations. “Him we proclaim, warning everyone and teaching everyone with all wisdom so that we may present every man mature in Christ” (Colossians 1:28). The voice of the individual and the voice of the Church are both distinct and necessary. This requires that we not join the world in confusing pronouns. I ≠ we. A conscientious objection is not a religious objection for the simple reason that a conscientious objection is an individual matter while a religious objection is a church matter. Personal scruples do not bind the church. To say, as this Synod has just decided, that an elder may represent the church as supporting his (or any other member’s) personal conscientious objection—merely because it happens to be a personal conscientious objection—confuses the voice and freedom of the individual for the voice and freedom of the church. It makes the voice of the “I” into the voice of the “we”. The logical end of this Synod’s decision is the destruction of this church’s ability to say anything as church, i.e., to covenant. Accordingly, I believe Synod’s ruling on 22-01 undermines, and may violate, Ord. Query 3.

Communication #22-02 (POA re. State College Complaint): Moved, seconded, and carried that Synod reschedule this matter as an order-of-the-day, on Thursday at 6:30 p.m.

Communication #22-05 (GLG re. COCM Query Edits): Mr. Adam Kuehner was the primary and original author of this paper rising through the GLG Presbytery, and he stood to represent it before Synod. Per the process adopted, Mr. Kuehner summarized his desire to slightly change the member-

ship and ordination queries. After his ten minutes the Court asked questions of Mr. Kuehner. Synod voted on this recommendation: "That Synod revise the existing RPCNA Covenant of Communicant Membership and Queries for Ordination in accordance with the changes proposed in this paper." The vote on this recommendation (needing 2/3+) failed (52 to 74). This communication will be included in the Appendix.

Communication #22-12 POA and Blocki re. DCG Application; per the action of Synod this morning, original authors will lead Synod to answer their questions; 10 minutes! David Schaefer represented the communication. It was moved and seconded: that in accordance with DCG 6.15, Synod affirm that a presbytery may appoint a commission for the examination, ordination, and installation of a teaching elder. Carried. This communication will be included in the Appendix.

At 9:15 p.m., the Court sang Psalm 117A, announcements were made, and Synod was led in a prayer of evening adjournment by Mr. Joel Ward.



Wednesday; June 22, 2022; 8:30 a.m.

At 8:30 a.m. the moderator called the Court to order. The assembly sang Psalm 138A (Mr. Trace Turner presenting all day). Mr. Steve Bradley prayed to constitute the Court. The moderator introduced Pastor Kyle Sims (First ARPC; Lancaster, South Carolina) who ministered the word. He preached on Take Up Your Cross and Follow Christ; Discipleship (Luke 14:25-35). Before and after preaching, Pastor Sims prayed. The Court sang Psalm 125. The attendance roll was passed. The clerk read minutes of Tuesday afternoon and evening sessions; after improvements, these were approved.

At 9:14 a.m., an order-of-the-day was reached, for the Court to give attention to the report, work, and minutes of the 2021 Synod Judicial Commission (SJC, concerning the Immanuel Session) and several complaints against SJC's actions of the past year.

In preliminary remarks, the moderator announced that the deliberations pertaining to the SJC (and complaints against) are for "members of the church," and there are to be no personal recordings of the proceedings. All Synod delegates should participate and vote except (with each particular complaint) authors and signers of each complaint and members of Synod's Judicial Commission. Brian Coombs has recused himself from serving as a parliamentarian during these proceedings. Pete Smith made it known that he will abstain from all votes pertaining to the IRPC/SJC judicial matter. The moderator urged us today to see something of how God views us now in Christ and how all will know us in eternity, so we treat each other with respect. Let us drink freely of the wells of our salvation in Jesus. As delegates stood, the moderator led the Court in prayer. Following BOSC's recommendations (found in the Docket, page 9003):

Synod heard the presentation of/by the 2021 Synod Judicial Commission, up to the reading of their recommendations (30 minutes), focusing on their official reports and response communications. SJC's legal advisor Rob Keenan was given privileges of the floor. SJC moderator Keith Wing led the presentation. Commissioners present were introduced, then seated together at the front: Bruce Backensto, Brian Coombs, Tom Fisher, Keith Wing, and alternate Andrew Silva. NOT present were John Bower, Kelly Moore, Tom Pinson, and alternate Micah Ramsey.

The clerk introduced one author of Communication #22-14 who presented their paper in support of the SJC's work (15 minutes); this author (a former Immanuel member but not an ordained member of this Court) en-

joyed privileges of the floor while presenting this petition. Speaking here was Jeremiah Blocki. Synod delegates asked clarifying questions (five minutes, extended three more).

Moved and seconded, for the Court to go into executive session for the remainder of our handling of the SJC/IRPC matter; this motion was deliberated.

The Court enjoyed a refreshment break from 10:18-10:33 a.m., resuming its business with the singing of Psalm 25A. About the motion concerning executive session, the mover withdrew the motion with the consent of the Court.

Communication #22-09 GLG Olivetti Complaint vs. SJC. Josh Karshen stood to ask if Jared Olivetti, author of the complaint, could present it; permission granted. Jared was given up to fifteen minutes to present his complaint. Synod used up to five minutes to ask clarifying questions of the presenter. The SJC used up to five minutes to respond to/about the pertinent complaint points. Synod used up to five minutes (it was moved, seconded, carried to extend the time) to ask clarifying questions of the SJC (15 minutes total); within this time, it was moved, seconded, and carried to allow Mr. Jeremiah Blocki to respond. The moderator asked Kit Swartz to pray, and he did so. Parliamentarian Phil Pockras let the Court know that he is recusing himself from deliberation and voting. Synod used up to seven minutes to discuss the complaint, delegates seeking to persuade on the two points.

At 11:50 a.m., the moderator called for announcements. As the Court went to lunch break they sang Psalm 25C. At noon, Mr. Edgar Ibarra offered a prayer of recess.



Wednesday; June 22, 2022; 1:20 p.m.

At 1:20 p.m., the Court resumed meeting with the singing of Psalm 46C and a prayer of reconvening by Mr. William Boyle. The attendance roll was passed. Minutes of the Wednesday morning session were read and approved.

It was moved, seconded, and carried to extend the time for the delegates to discuss the Olivetti Complaint, delegates seeking to persuade (ten minutes for Point 1; five minutes for Point 2). Deliberation and persuasion ensued. OPC fraternal delegate Robert Tarullo prayed. Mr. Joseph Friedly stood to inform the Court that he, Kyle Borg, and Pete Smith are recusing themselves, abstaining from all votes pertaining to the IRPC judicial matter.

Synod voted (by standing, counted vote) on these SJC actions complained against in the communication (to sustain or not sustain 2 complaint points): (1) "The convening of the March 7, 2022 trial; if sustained, Synod should overturn the SJC's decision to convene the trial, then annul the trial results (*BOD*, 2.4.4)." By standing vote to sustain or not sustain this complaint point: 14 = YES; 109 = NO. So Pt. 1 is NOT sustained. Registering their dissent: James Faris, Zach Smith, Josh Karshen, Matt Wilburn, Ken de Jong, Sean Bird, David Pulliam, Dale Koons. Reasons provided for dissent.

Sean Bird: "While I fully appreciate and agree that the SJC worked hard and tried their best, and I commend them for their time and efforts, I found the argument of lawyers consulting Jared persuasive that there was not enough time."

Ken de Jong: "At the time of Mr. Olivetti's complaint, I registered a dissenting vote for whether the trial was in order. Since the *BOD* requires charges indicating time, location, and circumstance of the offenses, it is clear that each 'try-able' charge must be specific enough to indicate exactly what was done, and when. The raft of charges lodged against Mr. Olivetti and against the ruling elders of IRPC were not appropriate for the establishment of a trial so staging the trial is against the law and order of the church. This consideration is not a trivial detail; it proved fatal to the process since, as noted by the counsel of the defense, it is simply impossible to defend against such charges. The trial was unfair and staging it [was unlawful and so] against the law and order of the church."

Dale Koons: "The decision to proceed with the trial was made with the acknowledgment that the timeline of events was still uncertain and with confidence that not all evidence had been discovered. The purpose of a trial is to determine the guilt or innocence of the accused based on evidence and testimony, not to discover new evidence. *BOD* II.3.5 places severe restrictions on introducing new evidence during a trial. It appears that the 'trial' became the equivalent of a civil grand jury."

Next, discussion and persuasion ensued. Synod voted (by standing and counted vote) on (2a) "holding the trial publicly via streaming." By standing vote (to sustain or not sustain this complaint point): 9 = YES; 117 = NO. So point (2a) is NOT sustained. Registering their dissent: David Hanson, Josh Karshen. Point (2b) was ruled moot ["that if (2a) had been sustained, Synod should rebuke and dismiss the SJC"].

Communication #22-08 GLG Faris etc. Complaint vs. SJC. James Faris, chief author, was given up to 15 min. to present the complaint point. Synod used up to 5 minutes to ask clarifying questions of the presenter. The SJC was given up to 5 minutes to respond to/about the complaint point. Synod was given up to 5 minutes to ask clarifying questions of the SJC; extended. Synod was given up to 7 minutes to discuss the complaint, delegates seeking to persuade; extended. It was ruled that this is the communication's question before us: to sustain or not sustain the Faris Complaint.

Synod voted by standing/counted vote on the question of sustaining the Faris Complaint: 13 = YES; 120 = NO. So the complaint is NOT sustained. Registering their dissent: William L. Roberts, James Faris, David Hanson, Matt Wilburn, and Zach Smith.

Communication #22-07 GLG Bloomington Complaint vs. SJC. Phil McCollum and Ken de Jong (two authors and Bloomington elders) were given up to fifteen minutes to present their complaint points. Synod used up to 5 minutes to ask their clarifying questions. Mrs. Nance was invited to be present in proceedings (moved, seconded, carried). The SJC was given up to 5 minutes to respond to the complaint. Synod was given up to five minutes to ask clarifying questions of the SJC; extended. The Court enjoyed a break from 3:20-3:35 p.m., resuming its business with the singing of Psalm 106A and prayer by Mr. Derek Moore.

Synod was given 7 min. (time extended) to discuss the complaint, delegates seeking to persuade (around this point ... to sustain the Bloomington Session Complaint): Synod voted on this question (to sustain or not sustain). Synod's vote to sustain: 16 = YES; 114 = NO. This complaint is NOT sustained. Dissenting—William Roberts:

"Having been involved with the Immanuel congregation and the elders in various capacities over the last year and three months, I must register my dissent at sustaining the action of Synod's Judicial Commission. I know that many have given themselves tirelessly to address the situation at Immanuel including the Presbytery Commission and the Synod Commission as well as the local efforts. The amount of time, effort, money, and emotional cost has been huge. Furthermore, I am convinced that the desire to glorify God has been a key motivation for what has been done. Also, there have been numerous mistakes along the way and I include myself as one who has made mistakes along with others. Despite all these factors, I feel I must dissent because I see a basic concern for justice missing from the process. I say this for four primary reasons, any one of which would call into question the fairness of the decision. First,

on the part of the presbytery committee to bring charges against the elders, there was an offer from them to meet the elders to seek to find a mediated way through the matter. Two of the elders expressed an interest in such a meeting. I was asked to set up a meeting with those two elders, the prosecutors, and two members of the Shepherding Committee. The prosecutors kept delaying any such meeting until it became impossible to meet before Synod. This is contrary to the *Book of Discipline* that trials are to be avoided if possible. Second, the appointment of the initial investigators was deeply troubling. Whether rightly or wrongly, they were viewed by many as biased against the defendants. Unfortunately, this created tremendous mistrust. Third, the lack of having any defense counsel at the trial of Jared Olivetti is very problematic. Our court system (in the civil realm and ecclesiastical as well) is based upon an adversarial system. In the one case I know in the past where the defendants did not come to trial, the presbytery appointed a defense counsel in order to ensure that both sides were heard. Lastly, too often it seems like the overriding consideration was time constraints. The Presbytery commission felt compelled to get all its work done before the annual meeting of presbytery, giving virtually no time for substantive interaction, making some recommendations that were not well thought out. Synod's Judicial Commission seemed to feel the same constraint to be done by Synod and did not give adequate opportunity for the defense to consider its response. My judgment is that all these factors combined make it impossible for justice to take place. I, therefore, register my dissent against this action.

Respectfully submitted: William L. Roberts, TE'

Communication #22-06 GLG Riepe Complaint against SJC. Ms. Riepe delegated Matt Wilburn to represent her complaint before the Court today. He was given up to 15 minutes to present complaint points. Synod used up to 5 minutes to ask clarifying questions of the presenter. The SJC was given up to 5 minutes to respond to/about complaint points. Synod was given up to 5 minutes to ask clarifying questions of SJC. Synod was given up to 7 minutes to discuss the complaint, delegates seeking to persuade; this time was extended. Synod was to vote (by standing, counted vote) on these SJC actions complained against in the communication (to sustain or not sustain), combining all four points as one, to sustain or not sustain: (1) continuing with an internal investigation; (2) ... based on the GLG's investigation; (3) the speed with which 'we' went to trial; (4) the verdict. Moved (and granted), to divide the question (so, 4 votes): Synod's vote to sustain Point 1: 1 = YES; 125 =

NO. Point 1 is NOT sustained. It was moved, seconded, and carried that the remaining votes be taken by voice. Synod's vote to sustain Point 2; Point 2 is NOT sustained (without dissent). Synod's vote to sustain Point 3; Point 3 is NOT sustained. Synod's vote to sustain Point 4; Point 4 is NOT sustained. Mr. Matt Wilburn records that he did not vote on these. It was moved, seconded and carried to extend the time to 5:00 p.m.

Communication #22-13 GLG Dillon Complaint vs. SJC. Mr. Dan Dillon, complaint author, was given up to 15 minutes to present his complaint. Synod asked no clarifying questions. The SJC was given up to 5 minutes to respond to the complaint. Synod was given up to 5 minutes to ask clarifying questions of the SJC.

At 4:58 p.m. it was moved, seconded, and carried to recess for dinner break now. At 5:00 p.m. Synod's manager (Herb McCracken) offered announcements and then prayed to recess the Court for dinner break.



Wednesday, June 22, 2022; 6:30 p.m.

At 6:31 p.m., the moderator called the Synod to order, and the Court sang Psalm 86B. A prayer of reconvening was offered by Mr. Garrett Mann and the attendance roll was passed. Reaching an order-of-the-day:

Interchurch Committee: Chairman R. Bruce Parnell presented the Interchurch Committee Report. Mr. Parnell recognized ten years of service by Executive Secretary J. Bruce Martin; the Court rose in applause of appreciation. IC's Recommendation 1 was taken up. It was moved, seconded, and carried to postpone this recommendation until the RPC of Canada formation action. Chairman Parnell welcomed the fraternal delegates who then brought their greetings and encouragements. In sequence: Kyle Sims (ARP); Robert Tarullo (OPC); Travis Grassmid (RCUS); Bill Boekestein (URCNA). All were thanked by applause.

Special Committee for RPC of Canada Formation: Chairman Matt Filbert presented this report. After summary remarks and fielding of questions, Mr. Filbert led the Court through the committee's eight recommendations: Recommendations 1-8 (in sequence) carried; Mr. Andrew Barnes registered his dissent from the vote on Recommendation 3. Moved, seconded, and carried that the actions called for in Recommendations 7-8 be delayed until Friday after devotions. Dr. Andrew Quigley spoke words of gratitude to the Lord Jesus, Synod, the St. Lawrence Presbytery, and to this Special Committee. The Special Committee's Report as a whole was received (moved, seconded, carried with our thanks.

Andrew Barnes' dissent:

I rejoice, on the one hand, in the Synod's action as I wholeheartedly agree with one other delegate of this Synod that this is truly one of the best and most joyous moments that I will ever be privileged to witness in all my life in service for the Kingdom of Jesus Christ—essentially the establishment of a national church (in this case, a Reformed Presbyterian Church of Canada). However, on the other hand, by conscience, I must dissent on this action solely on the basis of Biblical Presbyterianism. George Gillespie in his "An Assertion of the Government of the Church of Scotland, in the Points of Ruling-Elders, And of the Authority of Presbyteries and Synods," notes six reasons to prove the necessity of the court of Synod required by Jesus Christ for the good health (*bene esse*) of His church (three reasons from Scripture and three reasons from the light of nature and reason). The following is a summary of some of Scripture's arguments. The Lord Jesus explicitly teaches the necessity of a Synod from his own institution in Matthew 18:20, and the Scripture example from the Jerusalem Synod's constitution of Acts 15:6. The necessity of this authority is proved from the Scripture example of the bindingness of the rulings of the Synod as proved from Acts 16:4's use of the authoritative words in the original translated as "decree" and in Acts 21:25's "concluded." This also follows from the Scripture testimonies concerning the Jewish Church and her Synod as proved by Deut. 17:8-12, and after the church's backsliding, this Jewish Synod was restored during the reforms of Jehoshaphat as recorded in 2 Chronicles 19:8 and further reformation in the days of Nehemiah (Neh. 6:13). During Jesus' days on earth, this Synod was called the Sanhedrin, and is seen in the New Testament. Therefore, Scripture teaches that Presbyteries must have a Synod as a court of appeal and higher authority for the shepherding of Presbyteries. The Reformed Presbyterian Presbytery of Canada ought to remain attached to the Synod of the Reformed Presbyterian Church of North America until which time it is able to form its own Synod by the establishment of at least two presbyteries. As Gillespie wisely stated: "How shall a divided Presbytery be reunited in itself? How shall an Heretical Presbytery be reclaimed? How shall a negligent Presbytery be made to do their duty? How shall a despised Presbytery have their wounded authority healed again? In these and such like contingent cases, what remedy can be had, beside the authority of Synods?" More, our [Westminster] *Confession* 31.3

states, "It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word (Acts 15:15,19,24,27-31; 16:4; Matt. 18:17-20)." Therefore, because there are some matters too great for a Presbytery, "controversies of faith, cases of conscience, etc." a Synod is crucial and requisite for any national church.

Report of the Special Committee for RPCC Canada Formation

Committee to Produce a Sending Out Resolution for a
Canadian RP Denomination

(formed by the RPCNA Synod of 2021 in response to Communication S-21-10)

Fathers and brothers:

At the Synod of 2021, this Committee was formed in response to Communication S-2021-10, which proposed the formation of a Canadian Reformed Presbyterian Denomination—referred to as RPCC (**Reformed Presbyterian Church of Canada**). The motion and its 4 recommendations summarized in Section 3 (parts A-D) of S-2021-10 were passed. In fulfilment of recommendation 'C' this Committee was formed to work with the St. Lawrence RPCNA Presbytery Committee for the Formation of an RPC of Canada to produce a Sending Out Resolution (SOR). Your SOR Committee engaged in correspondence between the members and met several times for discussion to determine the means to accomplish the objective within the governance of our subordinate standards, and this report provides the result of those deliberations.

Historical precedents for this action: There are several instances in church history where Reformed and presbyterian denominations have been formed, but the research of your Committee has focused on two specific situations which we believe provide relevant precedents for the actions we are proposing. Briefly, the formation of the RPCNA occurred in 1809 as an outworking of the formation of the Reformed Presbytery of America in May of 1798 by local elders and ministers from the Reformed Presbytery of Ireland and was immediately recognized by both the Reformed Presbytery of Ireland and the Reformed Presbytery of Scotland. The formation of the Reformed Presbyterian Church of Australia occurred when the RPC of Ireland responded to a petition from the

Presbytery of Australia in 1974 by granting them the authority to form their own denomination.

In each case, the new denomination was initially organized as a presbytery under the subordinate standards of the "mother" denomination and then granted the authority to establish themselves as a denomination. This action was not understood to be a division of the church, an action which is called a result of "error and sin" in *RPCNA Testimony* 25:14, but rather an action taken in recognition of the *Testimony* 25:3, "The Church is one among all nations, yet for the purpose of corporate worship and orderly procedures, distinct congregations and judicatories are warranted."

The recommendation of the SOR Committee is that it would be wise for the RPCNA to follow this process to authorize the creation of a new judicatory body, with the charge to organize congregations, works, and presbyteries under its authority while remaining united with the Church. The initial action to be taken by the Synod is the organization of a Reformed Presbytery of Canada, per *DCG* 6.2. "The Synod, alone, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight, and approve its name. The credentials of all teaching elders, including those who are serving as ruling elders in particular congregations, shall be held by the presbytery in which they reside." The subsequent action of Synod is to grant this Presbytery the authority to organize itself as a new Denomination.

Matters addressed by the Committee Remit

Governance issues: In the recommendations approved by the 2021 Synod, this Committee was tasked with recognition of the subordinate standards of the proposed denomination, as well as ascertaining the willingness of individual congregations to unite with this denomination. However, the Committee has chosen to act differently, and their reasons for doing so are stated here.

Regarding the recognition of the subordinate standards of the new denomination, the Committee notes several difficulties. First, that the recognition of any different set of standards could potentially be considered divisive per our vows of ordination; second, that the standards of the RPCNA mandate that any alteration to the law and order of the church be sent down in overture; third, that such a process could encourage unnecessary attempts to modify these documents; and finally, that we recognize that the subordinate standards adopted by a sister denomination are not under the authority of the RPCNA, and therefore require no recognition on our part.

Regarding the willingness of individual congregations to unite with this new body, the Committee notes that the action recommended by the Committee to form a Presbytery is one which is defined as being under the sole authority of the Synod in *DCG* Ch. 6, Para. 2. Congregations are not granted the

authority to select the presbytery which will act as their overseer. Although we received information about this willingness, the Committee is not recommending that any congregation have an individual decision regarding membership in the Presbytery being formed by Synod. A specific matter that was discussed by the Committee was the current work in Glengarry, which is not organized as a congregation, but is functioning as a church-plant under a TGB formed by the St. Lawrence Presbytery. The Committee understands that this work can continue forward under the oversight of their current TGB, but that their organization as a congregation would be possible only in the presbytery in whose bounds they reside. When the RPCC has met to organize as a denomination, this work would reside within the bounds of the RPCC, and therefore organization of this work would be under the authority of the RPCC.

Discipline issues: The Committee is not aware of any pending or in-process discipline issues within the congregations within the bounds of the proposed presbytery. Should any issues arise, this presbytery would be considered the higher court for such issues.

Property issues: The Committee recommends that any claim the RPCNA may have on property or assets of congregations in the newly formed presbytery be released to the new denomination upon their action to form a new denomination. This allows for continuity under our present standards and allows the new denomination to determine what, if any, claim they will hold moving forward. The Committee also investigated the possibility that outstanding loan agreements might be affected by this change, determining that no existing loan agreements exist between the affected congregations and works and the RPCNA.

Financial issues: The Committee's remit asked it to draft a statement in relation to the participating RPCNA Canadian congregations/mission, that their obligations to make financial contributions to the RPCNA RPM&M will cease upon their joining the new denomination. The Committee notes that this action was approved at the RPCNA Synod of 2021. It is simply restated here for continuity purposes.

Membership in the Reformed Presbyterian Global Alliance: The Committee noted that recommendation 'D' of Communication S-2021-10 passed at Synod 2021 stated that "*upon the formation of the new denomination the RPCNA be one of the required two sponsors for our admission as members of the RP Global Alliance.*" Therefore, we have made a recommendation to that effect.

Recommendations

These recommendations are made following the pattern established by the research of the Committee into historic precedent and the authority granted to Synod in the DCG. Recommendation 1 forms a new presbytery of the RPCNA per DCG 6.2., establishing its "*approximate bounds and determin-*

ing which congregations shall be under its oversight." Recommendations 2-6 address the procedural matters raised by the intended action and grant this new presbytery special privileges and responsibilities including the authority and command to organize themselves into a new denomination. Recommendation 6 expresses the intention of the RPCNA to sponsor the RPCC—when it is formed—for membership in the RP Global Alliance. Recommendations 7-8 solemnize these actions.

1. That the Synod form the Presbytery of Canada, governed by the subordinate standards of the RPCNA, consisting of all congregations and works within the bounds of the nation of Canada (with the exception of the current mission work in Glengarry under the conditions stated above).
2. That the Presbytery of Canada become the higher court for the congregations and works within the newly formed Presbytery as defined in the *Book of Discipline*, Sect. II, Ch. 4.
3. That the RPCNA Synod grant the Presbytery of Canada the authority to meet and organize themselves into the Reformed Presbyterian Church of Canada.
4. That the RPCNA Synod release all claim to properties and assets of the congregations and works within the bounds of the Church formed by the Reformed Presbyterian Church of Canada upon her being organized.
5. That the RPCNA Synod release all congregations and works in the RPCC from all future assessments and any financial obligations due to the RPCNA. (Note: This motion was passed by the Synod of 2021, but is restated here for continuity)
6. That the RPCNA Synod authorize the Interchurch Committee to sponsor the Reformed Presbyterian Church of Canada's membership in the Reformed Presbyterian Global Alliance once the denomination has been organized.
7. That the RPCNA Synod adopt the following sending out resolution for the Presbytery of Canada:

On the 24th day of June, in the Year of our Lord Two Thousand and Twenty-Two, the Reformed Presbyterian Church of North America does hereby send forth those congregations and mission works within the Presbytery of Canada with the authority to form a new denomination, committed to the Word of God, contained within the Scriptures of the Old and New Testaments. As a theological foundation for this new denomination, we provide the subordinate standards of the *Westminster Confession of Faith*, the *Larger and Shorter Catechisms*, the *Testimony*, the *Directory for Church Government*, the *Book of Discipline*, and the *Directory of Public Worship*. Understanding the Authority of Christ as the Mediatorial King over the Church and Nations, we charge

you to call the Magistrate of your land to repentance and to recognition of the Lordship of Christ over all nations. We encourage you to be faithful in your commitment to Public Covenanting and to faithfully maintain purity in your practice of worship as you seek to preach the Word of God to your nation.

8. That the moderator of the Synod of the RPCNA call the delegates of the congregations within the bounds of the Presbytery of Canada to the front of the meeting and seek the Lord's blessing upon them in prayer in the name and by the Authority of Jesus Christ, Zion's only King and Head of the Church, and that Synod rise to sing Psalm 72C.

End note: The Committee understands that there are likely to be similar occurrences in the future, as the continued work of our Lord in the growth of the Church globally presents us with opportunities to establish national churches after this pattern. We see opportunities currently with Reformed Presbyterian presbyteries, congregations and works in Japan, South Sudan, Chile, Pakistan, and East Asia, as well as other exploratory works around the world. The process and the methods recommended by this Committee, if approved by the Synod, should prove to be a useful guide for our Global Missions Board as they seek to move forward with their strategy to form indigenous Reformed Presbyterian denominations globally.

Respectfully submitted,
 Rod Finlayson
 Garrett Mann
 Andrew Quigley
 Scott Wilkinson

Matt Filbert (ch.)
 Matt Kingswood
 James McFarland
 David Schaefer
 Gabriel Wingfield

The Interchurch Committee gave its recommendation, that Synod authorize the Interchurch Committee to pursue fraternal relations with the Reformed Presbyterian Church of Canada—upon their organization—on the level of full intercommunion. Recommendation carried. The IC Report was received and is printed here.

2022 Report of the Interchurch Committee

Dear Fathers and Brothers:

The Interchurch Committee (IC) met twice since last summer; November 8, 2021, in person, and by *Zoom* on April 14, 2022. We have been so glad to renew meeting in person with the churches with whom we share fraternal relations as many COVID-19 restrictions relax. We are grateful for this since relationships seem best served when they happen in person. To that end, we look forward to having fraternal delegates at our Synod meeting and we have sent delegates

to several meetings as well. We also enjoyed the gathering at NAPARC last fall after it was canceled the previous year. At the same time, we have also tried to take advantage of the tool of virtual meetings by having a profitable bi-lateral meeting with the interchurch committee of the Associate Reformed Presbyterian Church (ARP).

Reformed Presbyterian Church Worldwide. For the first time since 2019 we have planned a fraternal visit to Ireland and Scotland. We hope to have a report from our delegate by the time of Synod. To keep the Synod informed, we have committed to make intentional visits to the synod or presbytery meetings of the global RP family on a regular basis, at least every other year. And we are resuming our invitation and offer to pay for a delegate from one of the two smaller RPCs (Australia and Scotland) to attend Synod on a rotating basis. We also anticipate the formation of the Reformed Presbyterian Church of Canada and will gladly support their recognition as a fraternal church of the RP family and then sponsoring their membership in NAPARC.

Relationship with the Associate Reformed Presbyterian Church (ARP). The IC continues to pursue a course that builds intentional relationship with the ARP. You can read more about the specific goals that we hope to achieve in the coming years in the statement of general vision for our relationship found in the appendix. One item for boards and committees to consider is to reach out to the ARP committee that corresponds to your work to see if there are ways that you can learn from them or to cooperate with them. As an example, the Education and Publication Board met with the ARP Administrative Committee in order to see if there might be ways Crown & Covenant might help them as they are changing some of their ways of printing and distributing materials. On the congregational level we encourage you to consider extending an invitation to preach, or to exchange pulpits with an ARP pastor in your area. Or invite their congregation to participate in your VBS program or some other cooperative outreach/mercy ministry. On the presbytery level, keep them informed about upcoming meetings and invite them to send a fraternal delegate.

NAPARC (North American Presbyterian & Reformed Council). The annual NAPARC meeting for 2021 was hosted by the Orthodox Presbyterian Church on Nov. 9-11, 2021 in Raleigh, NC. The meeting provided much needed time for delegations to meet with each other. Of note, there was much discussion about the PCA and their recent reports on sexuality. One practical way that your local congregation can demonstrate unity in the broader church is to note on your bulletin or website that we are a member of NAPARC.

International Conference of Reformed Churches (ICRC). The ICRC, of which the RPCNA is a member denomination, meets once every four years with the next meeting being scheduled for 2022 in Namibia, Lord willing.

Fraternal Delegates. As possible, we will send fraternal delegates to our sister churches and send out reports on those visits. You can find a list of fraternal churches in the appendix to this report.

Finances. The IC requests \$15,000 for committee expenses, membership fees, travel, and delegate expenses.

Nominations. The IC nominates Pastor Matt Filbert to the Class of 2028 to replace Bruce Parnell whose second term expires. In addition, the Committee has been well served by Rev. Bruce Martin for ten years as executive secretary, and that following a long term on the Committee. Rev. Martin has asked not to be nominated again this year. We thank Bruce for his years of fruitful service. The IC nominates Pastor Bruce Parnell to serve as executive secretary, Class of 2028.

Recommendation

1. That should the Synod adopt the formation of the Reformed Presbyterian Church of Canada that they would be recognized as a fraternal church of the RPCNA on the level of full intercommunion.

Respectfully submitted:

<i>Bruce Parnell, chm.</i>	<i>Class of 2022, 2nd term</i>
<i>Dean McHenry</i>	<i>Class of 2023, 1st term</i>
<i>Jerry Milroy</i>	<i>Class of 2024, 2nd term</i>
<i>Drew Gordon</i>	<i>Class of 2025, 1st term</i>
<i>Bruce Backensto</i>	<i>Class of 2026, 2nd term</i>
<i>Craig Scott</i>	<i>Class of 2027, 1st term</i>
<i>Bruce Martin, Ex. Sec.</i>	<i>Class of 2022</i>

Appendices

1. Fraternal Churches
2. NAPARC Member Churches
3. ARPC-RPC Bilateral Vision and Goals
4. Fraternal delegate reports (as available)

Appendix 1: Fraternal Churches

The RPCNA has ecclesiastical fellowship on three levels with the following churches:

1. REFORMED PRESBYTERIAN CHURCHES – full intercommunion
 - a. Reformed Presbytery of Australia
 - b. Reformed Presbyterian Church of Ireland
 - c. Reformed Presbyterian Church of Scotland
2. CHURCHES IN FRATERNAL RELATIONS
 - a. Associate Reformed Presbyterian Church
 - b. Aweil Community Church in South Sudan

- c. Greek Evangelical Church of Cyprus
 - d. Korean American Presbyterian Church
 - e. L'Église Reformee du Quebec
 - f. Orthodox Presbyterian Church
 - g. Presbyterian Church in America
 - h. Presbyterian Church of Eastern Australia
 - i. Reformed Church in the U.S.
 - j. United Reformed Churches in North America
3. OBSERVER CHURCHES
- a. Canadian Reformed Churches
 - b. Heritage Reformed Churches

Appendix 2: NAPARC Member Churches

The member churches of NAPARC are:

- Associate Reformed Presbyterian Church (ARP)
- Canadian Reformed Churches (CanRC)
- Église Réformée du Québec (ERQ)
- Free Reformed Churches of North America (FRCNA)
- Heritage Reformed Congregations (HRC)
- Korean American Presbyterian Church (KAPC)
- Korean Presbyterian Church in America (Kosin) (KPCA)
- Orthodox Presbyterian Church (OPC)
- Presbyterian Church in America (PCA)
- Presbyterian Reformed Church (PresRC)
- Reformed Church in the United States (RCUS)
- Reformed Presbyterian Church of North America (RPCNA)
- United Reformed Churches of North America (URCNA)

It should be noted that membership in NAPARC does not automatically place us in fraternal relations with each of the other denominations. In fact, each church designates its own levels of ecclesiastical fellowship and there is no uniformity to these designations among the member churches. For some, fraternal relationship means involvement in active talks toward unifying the two churches.

Appendix 3 – ARPC-RPC Bilateral Vision and Goals

(Rising out of a joint meeting of the respective Interchurch Committees on March 25, 2021. This reflects the thinking of the RPC IC.)

General Vision for intentionally building our relationship:

In order to develop unity in the visible church, the ARP and RPC have pursued a path of drawing closer by reaching out to know each other better, and to seek to discover ways of mutual cooperation, service, and study. We believe

that while we have differences, we may still learn from each other, and that our ties will be strengthened as we explore and develop mutual relations. This path is not a proposal for organic union, nevertheless it presents significant goals worthy of our continued pursuit.

Stated goals: to draw near in a way that gives mutual benefit to each denomination.

1. Maintain formal relationship by...
 - a. Annual attendance at respective Synods
 - b. Invitations to preach at Synod
2. Promote efforts on the congregational/presbytery level by...
 - a. Invitations to preach or exchange pulpits
 - b. Promote having fraternal delegates at presbytery
3. Build relationships that develop mutual benefit and service by...
 - a. Joint meeting of various boards or ...
 - b. Promote participation at NAPARC board consultations (e.g. foreign missions).
 - c. Consider jointly sponsoring NAPARC board consultation.
 - d. Consider pre-synod conferences, maybe drawing in other NAPARC speakers (possible subjects: elders, deacons, ...; e.g. ARP pre-synod conference aimed at evangelism by their ONA).
 - e. Explore areas of education or publication to bless both bodies (e.g. *ARP Adult Quarterly* or Psalter project).

It was moved, seconded, and carried to return to the SJC/Immanuel RPC matter, Dillon Complaint: Synod was given up to seven minutes to discuss the complaint, delegates seeking to persuade. Moved, seconded, and carried to extend the time ten minutes to complete handling of this communication; moved, seconded, and carried to extend time again. Synod voted on the SJC's action complained against in the Dillon Communication (to sustain or not): "The suspension of Mr. Olivetti is unjust because it fails to meet the standard required by our *Constitution*." The Court's vote to sustain: 40 = YES; 89 = NO. So this complaint of Mr. Dillon is not sustained. **Dissenting:** Renwick Adams, Kenneth de Jong, David Hanson, Josh Karshen, Dale Koons, Garrett Mann, Philip McCollum, Timothy McCracken, James Odom, David Pulliam, Russ Pulliam, Stephen Rhoda, William Roberts, Ed Schisler, Zach Smith, Matt Wilburn.

Reasons by Kenneth de Jong:

"At the time of Mr. Dillon's complaint I registered a dissenting vote for whether Mr. Olivetti's suspension of communion privileges should be lifted. Since the *BOD* requires the statement of reasons

for a suspension in its description of the censure of suspension the commission violated the *Constitution* in its suspension censure. Far from being a minor detail of execution, it was clear in interacting with the commission that the reasons for the suspension were not actually formulated, much less announced, until many weeks after the trial. The announcement of reasoning is not a minor point of execution, but is critical for the function of a suspension as an instrument of discipline, as without it, there is no clear path toward the lifting of the suspension nor functioning reason for the suspension."

Reasons by Ren Adams:

"During the 'great dispute' of Acts 15 there was complete transparency, there was no need for implicit faith in a committee, and unanimity was achieved. In contrast, in this present case the only thing both sides seem to agree on is that 'you (those not directly involved) will never know the truth,' with the two sides apparently disagreeing on what the facts are. Also, the punishment for the errant teachers in Acts 15 was simply to have the rug pulled out from beneath them; their teaching authority was undermined. Although that controversy continued for a time, there was no barring them from the Lord's Table. Synod 'may' disbar but need not. In the 1 Corinthians 12 church division, the emphasis in avoiding eating unworthily is self-examination and the local congregation 'judging ourselves.' Mr. Olivetti and his local session are very capable of deciding if he should commune or not."

Reasons by Dale Koons:

"The evidence presented doesn't demonstrate that Mr. Olivetti was guilty of gross sin or of persistent neglect. The imposition of suspension is an excessive addition to the deposition."

At 8:35 p.m. Synod's manager gave announcements. The Court sang Psalm 134B. Synod was led in a prayer of evening adjournment by Mr. Keith Wing at 8:40 p.m.



Thursday; June 23, 2022; 8:30 a.m.

At 8:30 a.m., the moderator called the Synod to order. The Court sang Psalm 46C (Mr. Garrett Mann presenting today). The moderator prayed to constitute the Court, then introduced Pastor Romesh Prakashpalan of Dallas RPC who led the Court in morning worship and devotions. Mr. Prakashpalan preached on Take Up Your Cross and Follow Christ; Suffering/Persecution (Matthew 5:10-12). After preaching, Pastor Prakashpalan prayed and the assembly sang Psalm 13A. The attendance roll was passed. The clerk read Wednesday afternoon and evening minutes; improved, approved.

Personal privilege was granted to North Hills (Pittsburgh) RPC's Elder Sam Spear who presented to his pastor and our moderator Harry Metzger a fascinating Tootsie Roll arrangement from their congregation—a token of their deep appreciation for him. The Court applauded in response. Other personal privileges were enjoyed including an appeal to pray for our PCA brethren in assembly now; ARPC minister Kyle Sims was asked to pray for them and he did so. Several marriage anniversaries were noted.

An order-of-the-day was reached—for the Court to conclude our consideration of the Synod Judicial Commission Report. Commission Clerk Tom Fisher stood to represent the report. Questions on the report's body were taken up. It was moved and seconded for the Court to enter executive session; deliberation ensued; motion failed.

Recommendation (a) was modified (... that Synod adopt the minutes of the SJC) but not spread them on Synod's minutes; carried. Recommendation (b) was ruled to be moot because all of the complaints were already handled.

Recommendation (c): moved/seconded, to entertain a substitute [that Synod continue the SJC-established reconciliation process involving Mr. Rob Keenan (facilitator), the investigators, and the former IRPC ruling elders, but replace its current SJC management of the process with a three-man commission, appointed by the 2022 Synod Moderator, from among the current commissioners, to continue oversight of the reconciliation process toward its eventual conclusion and lifting of censure]. Amendment offered, to add a fourth commissioner from the elders on IRPC Session. The Court enjoyed a break (10:17-10:32 a.m.), resuming with prayer by Mr. Tom Fisher.

The amendment that was offered was withdrawn. Returning to substitute motion; deliberation ensued. It was moved, seconded, and carried to allow Mr. Kyle Borg to speak a third time about this; he did so. The motion to entertain a substitute carried, and new motion (c) carried.

Recommendation (d) was deliberated; during this, an amended version was offered: “That Synod assign oversight of the repentance, reconciliation, and restoration of Mr. Olivetti to a 5-man commission consisting of 2 of the current SJC commissioners (we recommend Mr. Andrew Silva and Mr. Tom Pinson) and 3 other men, all to be appointed by the 2022 Synod Moderator, with one of the IRPC ruling elders as a consultative member.” The amendment effort carried; the amended recommendation (d) carried. Matt Wilburn and Josh Karshen registered their dissent to the amendment.

Recommendation (e) was taken up. During consideration, a motion was offered: That Synod’s Moderator appoint a three-man committee to facilitate a meeting between members of the SJC and the IRPC in the pursuit of the peace, purity, and unity of the church. During deliberation, it was moved, seconded and carried to give Mr. Dan Dillon privileges of the floor to speak to this; he did so. Moved, seconded, and carried to extend time to finish vote. Special motion carried.

At 11:32 a.m.—having reached an order-of-the-day—the Court heard encouraging reports from our ministry partners and close agencies: RP Woman’s Association (RPWA) was introduced and a ministry update on the RP Home along with their Ministry on Disabilities was summarized by Mr. Bill Weir. CEFF (China Education Freedom Fund) was introduced and a ministry update was offered by CEFF board member and member of this Court, Mr. Jonathan Watt; he introduced Alex Swem, CEFF’s Director of China Operations, who summarized this work and prayed for a much-troubled family. Reformation Translation Fellowship (RTF-U.S.) was introduced and a ministry update was offered by board president Mr. J. Bruce Martin, who also introduced RTF’s new executive director, another member of our Court, Mr. Mark Koller. It was moved, seconded, and carried to extend the time to finish RTF’s report. Applause followed each report. The written updates from RPWA and RTF, by custom, will be printed in the Appendix (moved, seconded, and carried).

At 11:57 a.m., the moderator called for announcements. As the Court went to lunch break they sang Psalm 95D. Mr. Craig Milroy prayed; recess began at 12:02 p.m.



Thursday; June 23, 2022; 1:20 p.m.

At 1:25 p.m., the Court resumed meeting with the singing of Psalm 87A and a prayer of reconvening by Mr. Drew Gordon. The attendance roll was passed. Minutes of the Thursday morning session were read, improved, and approved.

By common consent, it was agreed to deal now with the remainder of the SJC matter: We returned to the SJC matter, on Recommendation (e)—the dismissal of the SJC. Special request was given that this Court should pray (now) for the entire matter encompassed in the Immanuel RPC/SJC matter, including all the parties impacted. Another matter of a member's health was included. Mr. J. Bruce Martin thus prayed.

Recommendation (e) carried, and so Synod dismisses the current SJC, with our thanks and deep appreciation shown by rising applause.

SJC Recommendation (f), "that Synod set a day of prayer and fasting for the RPCNA in the month of July so that every member and congregation of the RPCNA, according to their own situations individually and corporately, may humbly: acknowledge that we all fall far short of the glory of God; and commit ourselves to the blessedness of unity while seeking the healing of sinful divisions and pursuit of the loving fellowship of all believers; and seek the peace and purity of the Church in every thought, word, and deed." Discussion ensued; carried.

One delegate stood to offer a motion of acknowledgment; this was seconded and then discussed. The motion did not carry.

The Court voted—moved, seconded, carried—to receive the SJC Report. The Court again applauded. It was moved, seconded, carried (55 to 28) to include the several complaints in Synod's Appendix.

2021 Synod Judicial Commission, Report to Synod

But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, *to be* discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Likewise, exhort the young men to be sober-minded, in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. *Exhort* bondservants to be obedient to their own masters, to be well-pleasing in all *things*, not answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave

Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you. (*Titus 2 (NKJV)*)

1. Introduction and Background

a. Context of SJC Appointment

As a result of the Synod's deliberation on the report of the 2021 RPCNA Synod Special Judicial Committee to Address Communications #21-16, #21-17, #21-18 (See 1. c below), the 2021 Synod Judicial Commission (SJC) was appointed by the Moderator at Synod's direction.

b. Members of the Commission

The following men were appointed to serve:

- TE Mr. Bruce Backensto, SJC Convener, First RPC, Beaver Falls, PA
- RE Dr. John Bower, Covenant RP Church, Aurora, OH
- TE Mr. Brian Coombs, Messiah's Church, Clay, NY
- RE Mr. Tom Fisher, SJC Clerk, First RP Church, Cambridge, MA
- TE Mr. Kelly Moore, Tri-Lakes Reformed, Colorado Springs, CO
- RE Mr. Tom Pinson, Springs Reformed Church, Colorado Springs, CO
- RE Mr. Keith Wing, SJC Moderator, College Hill Reformed Church, Beaver Falls, PA

Alternates

- TE Mr. Micah Ramsey, Eastvale RP Church, Beaver Falls, PA
- RE Mr. Andrew Silva, Dallas RP Church, McKinney, TX

c. Charter from 2021 Synod

There was significant discussion and debate by the Synod regarding the report of the Special Judicial Committee. The Committee did recommend that the judicial process continue, but there was discussion in Committee and on the floor of Synod as to whether it should continue at the Presbytery level or whether Synod should take original jurisdiction in the case. The Synod deliberated at some length about continuing the judicial process in the presbytery, with new special prosecutors. In the end, however, it was the will of the Synod to take original jurisdiction in the case and to require Synod's Moderator to appoint a seven-man commission to take up the work. The charter from the 2021 Synod was succinctly stated as: *That Synod assume original jurisdiction in the matter of GLG and Immanuel, and the moderator appoint a seven-man judicial commission to address this matter.*

The Synod Judicial Commission was tasked to "address this matter" which grew out of the report of the Special Judicial Committee in the context of the formal complaints before the 2021 Synod. The com-

plaints primarily dealt with how the Great Lakes Gulf Presbytery (GLGP) had conducted and concluded the work of a specially appointed Immanuel Judicial Commission (IJC). While commending the investigative work of the IJC, the Special Judicial Committee raised questions about the IJC's use of a "victim-centered approach" in their decisions, as well as the appointment of special prosecutors in the case. Because last year's complaints against the presbytery's action presented "a *prima facie* case of injustice and wrong," the Special Judicial Committee recommended that members of the GLGP should not have a voice in the judgment of the case, and the Synod adopted that recommendation.¹

The Special Judicial Committee addressed three formal complaints before the 2021 Synod. The details of these complaints are contained in the *2021 Minutes of Synod*, pages 301–318. The focus of the complaints is summarized as follows:

Complaint 21-16 begins: "We write to complain against the appointment of special prosecution by the Great Lakes/Gulf Presbytery (GLG)..."

Complaint 21-17 makes three requests of the Synod, including:

1. The overturning of [Great Lakes/Gulf] Presbytery's actions in the judicial commission's recommendations 1, 3, 5, 7, and 9.
2. The removal of the prosecutors.
3. The consideration of another investigation by the higher court into all these matters—from the initial issues in the congregation and session, through the investigation and report, to the subsequent recommendations and actions by the Presbytery.

Complaint 21-18 concluded with statements such as:

- "...our formal 'complaint' is against the action of the Presbytery in the appointment of special prosecutors for the elders at Immanuel RP..."
- "We ask the Synod to consider overturning these actions and that the prosecutors be dismissed."
- "If Synod does not believe overturning the actions is appropriate, we humbly ask that, (upon receiving these concerns that have been raised about the report to Presbytery) in the least, Synod would consider re-looking at the entire process in regards to all the events such as the initial case, the investigation, the investigators, the IJC report and resulting recommendations/votes."

¹ Report of the 2021 RPCNA Synod Special Judicial Committee to Address Communications #21-16, #21-17, #21-18, *2021 Minutes of Synod*, p. 299-300

These communications deal with the way in which the IJC concluded its report, sought to move toward prosecution, and attempted to implement the formal judicial process. Complaint 21-17 specifically asks the Synod to conduct another investigation into “these matters.” With regard to investigation into the sexual abuse at IRPC, it is important to note that the IJC commended the work of the IRPC session in its investigation. Subsequently, the Synod Judicial Committee commended the work of the IJC² in its investigation. In respecting the work of prior investigations, the SJC commissioned a new, independent investigation but directed that the information previously collected be examined and (where appropriate) corroborated through independent means, including personal interviews. It also encouraged gathering new evidence regarding the responses that arose after the discovery that sexual abuse had taken place.

The Commission appointed Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly (lead investigator), and Mr. Pete Smith to conduct its investigation. A redacted version of the main investigators’ report is provided as Appendix 2 in a separate encrypted, password-protected file. Because of its sensitive content, the SJC urges that this file should be accessible only to Synod members and that it should not be included in the *Minutes of Synod*.

The scope and charter of “this matter,” then, included reviewing the investigations that had already been conducted by two courts of the RPCNA (the IRPC local session and the GLG IJC) and examining the actions taken by the Immanuel elders in response to knowledge of abuse. It would then be important to determine whether formal charges would or should result from such investigations and whether or not, if proven, those charges would be censurable. The effort would focus not on the actual cases of sexual abuse which had already been investigated but on the response by the courts of the church to the instances of sexual abuse. The central focus of this matter became an examination of shepherding under very trying circumstances. The *RPCNA Constitution’s Book of Discipline* gives clear guidance on how to proceed with judicial propriety, and the SJC sought to apply these provisions carefully throughout the process.

For the entire Special Judicial Committee report, see the *2021 Minutes of Synod*, pages 297-301.

2 Although a commission, the IJC functioned *de facto* as a committee in that it took no judicial actions, but conducted an investigation and reported back to the presbytery with recommendations.

d. Overview of the Work of the SJC

The SJC was appointed by Synod's Moderator and announced on June 25, 2021. The SJC was first convened by its Moderator on July 8, 2021. In the 11 months since that time, the SJC held 48 meetings in constituted court and pursued many individual and sub-committee tasks and meetings. The complete set of Commission minutes, totaling 154 pages, has been made available to the 2022 Synod. The SJC members have a total of over 240 years of shepherding experience. The SJC appointed four RPCNA teaching elders to serve as a team of investigators; these men have a total of 94 years of shepherding experience.

The SJC Moderator estimates that the commissioners and the investigators have expended, in total, between 8,000 and 10,000 man-hours since July 2021. This duty was in addition to the responsibilities of all of these men in their families, callings, local congregations, and Presbyteries. It has been a considerable effort, and it is further recognized that before this work commenced, the IRPC session and the GLG IJC had already expended many thousands of additional man-hours investigating, interviewing, compiling facts and information, and interacting with a broad range of parties with knowledge of the circumstances. The 2021 Special Judicial Committee worked for two long days to bring counsel to the Synod to find a pathway toward resolving the objections to prior attempts to set the Immanuel case in order. The Immanuel Session and the men who served as provisional elders, the Advisory Committee, the "Sub-committee," the Shepherding Committee, the RPC Lafayette Session, and the GLG presbytery have committed untold hours in various acts of shepherding many saints suffering as a consequence of these events. The church in all her courts has been hard at work in this matter since April 2020, and there is more work yet to be done.

e. Sensitivity of information and material related to this matter

It is the sad reality that in the many dimensions of this matter, there is displayed the presence and reality of sin, the depravity of man, the harm and damage done to children, families, and among a beloved congregation of brothers and sisters in our denomination. The courts of this church have had to seek to protect very sensitive information from public disclosure. Even in the preparation of this report and the supporting documents submitted to Synod, the SJC has sought to take great care in providing only that which appears essential for Synod's understanding of the work of the Commission. Much of this material required redaction. Other supporting documents and backup information supplied will NOT be distributed generally. **We urge that such**

material ONLY be made available to a limited number of delegates specifically appointed and authorized by the Synod to read such details in assessing our work.

We concur with the assessment of the 2021 Synod Special Judicial Committee:

“(1) This is an incredibly complex case, with many parties, many relationships, many layers, events occurring at one time and coming to light later, at different times for different parties. It is our strong opinion that the full adjudication of this matter should not be done on the floor of Synod at any time. (2) This is a very grievous case, in which multiple victims from multiple families suffered sexual abuse among minors; we grieve for those who have been impacted and for their families. (3) Many people from the local session and from the GLG Presbytery have labored long and hard on this matter already. We commend them for their efforts and prayers.”

f. Additional reference documentation available for controlled, limited review

- i. The judicial case for Mr. Olivetti proceeded to trial because of the unwillingness of Mr. Olivetti to engage meaningfully in the mediation process offered. As required by the *Constitution* (E-12, II.3.1), the SJC has compiled a complete, authenticated copy of the entire trial record, which is available for reference. Because of significant sensitivities in the information contained in the record, we urge that it be available only to those specifically authorized to examine it, and in controlled copies. These measures are needed to protect minors’ and victims’ identities and to handle carefully the information presented by witnesses and through evidence during the trial. This record is compiled in approximately 370 pages. Accompanying documentary trial evidence is provided in a 250+ page addendum.
- ii. The judicial case against the three former ruling elders successfully resulted in a mediated agreement, thereby circumventing the need for a trial. As required by the *Constitution* (E-12, II.3.1), the SJC has compiled a complete, authenticated copy of the mediated agreement for reference. Because of significant sensitivities in the full document, a redacted version is included in the SJC minutes. The full version will be made available only to those specifically authorized by Synod to examine it, and in controlled copies. This record is compiled in approximately 25 pages.

- iii. The entire body of evidence, including recorded interviews, collected by investigators at various times for the IRPC session, the GLG Presbytery, and the Synod Judicial Commission has been compiled. This information will not be published or released in any general format but will be transferred in a secure form to the clerk of the Synod to be retained in case of a need for future inquiry, including litigation that may arise. The complete array of information used by the SJC will be included in this collection.

Summary Timeline of Key Events

2017 – 2020	Reported period during which multiple cases of minor-on-minor abuse took place, including 15 reported victims.
October 2019	Mr. Olivetti is informed of instances of abuse.
April 23, 2020	IRPC session members are informed of cases of abuse; session initiates an investigation.
Sept. 6, 2020	Immanuel congregation generally informed of some concerns about sexual abuse, with the response being managed by the session.
Jan. 2, 2021	Identity of the offender is first disclosed to IRPC members in a congregational meeting.
Jan.–Mar. 2021	Cases of sexual abuse investigated by GLG Presbytery Immanuel Judicial Commission (IJC), resulting in reports to Presbytery and Congregation [The IRPC session is permitted to review and edit the final report, and an abridged version of the Presbytery report is given to the Congregation].
June 25, 2021	Notice of appointment of the SJC is given by Synod's moderator.
July 8, 2021	First SJC meeting convened by Keith M. Wing, Moderator.
July 15, 2021	Joseph Friedly (lead investigator) and Kyle Borg appointed as investigators.
July 29, 2021	Pete Smith and Stan Copeland appointed as investigators, bringing the investigative team to four men.
Oct. 7, 2021	Guidelines provided to the investigators for their work. SJC communicates with Mr. Ken de Jong, provisional moderator of the IRPC session, confirming that the SJC has not taken jurisdiction over the pastoral care of abuse victims and their families.
Oct. 15, 2021	The SJC receives the investigators' preliminary report and statements of pending accusations against Mr. Olivetti and pending accusations against five 2020 ruling elders of IRPC.

- Nov. 2, 2021 The SJC moderator asks Mr. Rob Keenan (attorney and member of North Hills RP Church) to serve as counsel to the SJC for possible judicial processes.
- Nov. 4, 2021 The SJC receives the final report of the investigators and accusations against Mr. Olivetti and the five 2020 ruling elders of IRPC.
- Nov. 10, 2021 The SJC establishes voting thresholds for approving accusations (simple majority), establishing verdict (two-thirds majority), and censure (two-thirds majority).
- Nov. 10, 2021 Two SJC alternates, Micah Ramsey and Andrew Silva, are invited to begin to observe all meetings of the SJC in case they are asked to serve at any point.
- Nov. 15, 2021 The SJC approves the accusation against Mr. Olivetti as conforming to the requirements of the *Constitution* and that the evidence is sufficient to warrant a trial and, if proven, is censurable.
- The SJC approves the accusations against Mr. Blackwood, Mr. Carr, Mr. Larson, Mr. Magill, and Mr. Pfeiffer as conforming to the requirements of the *Constitution* and that the evidence is sufficient to warrant a trial and, if proven, the charges are censurable.
- The SJC determines to hold two pre-trial hearings on November 30, 2021 in West Lafayette, IN.
- The trials are approved as starting on January 10th, 2022, for Mr. Olivetti and January 17th for the ruling elders.
- Nov. 16, 2021 The SJC moderator calls each of those accused to inform them of the accusations; copies of the accusations are delivered electronically and in hard copy. The investigators make thumb drives with all of the evidence listed in the accusations available to each of the accused.
- Nov. 19, 2021 Mr. Olivetti names Mr. James Faris and Mr. Andrew Falk as his counsel.
- Nov. 22, 2021 The SJC establishes the burden of proof for the cases to be “clear and convincing” evidence over the lesser standard of “preponderance of the evidence.”
- Mr. Olivetti identifies Mr. Justin Olson and Mr. John Westercamp as additional members of his counsel team.
- The Commission votes to require the defendants to refrain from the exercise of office commencing December 31, 2021. They are notified on November 23, but this decision is not announced publicly.

- Nov. 24, 2021 The five 2020 ruling elders name Mr. John Westercamp as their lead counsel, with support from Messrs. Faris, Olson, and Falk.
- Nov. 30, 2021 The SJC holds two pre-trial hearings in constituted court, one for Mr. Olivetti and one for the five ruling elders (two of whom had previously resigned). The SJC receives objections from Defense counsel and facilitates discussions about the pending judicial trials (Note: hearings were recorded and provided to the parties). Mr. Faris is identified as lead counsel for all defendants.
- Mr. Falk withdraws as counsel to the defendants.
- Dec. 6, 2021 Mr. Westercamp withdraws as counsel to the defendants.
- The Indianapolis Star* begins publishing a series of articles on the abuse cases at IRPC.
- Dec. 7, 2021 The SJC addresses the objections and requests received from the defense. A formal response is issued in reply.
- Mr. Blackwood and Mr. Pfeiffer are removed from the list of the accused.
- The SJC requires that civil and non-ecclesiastical documents be submitted for review prior to their admission as trial evidence.
- The SJC requests that the Prosecution share additional evidentiary support (beyond that required in the *Constitution*) with the Defense to show how the list of evidence is mapped to the accusations and counts.
- Dec. 11, 2021 The Commission rescinds its previous action requiring Mr. Olivetti and the ruling elders to refrain from the exercise of office.
- Dec. 21, 2021 The SJC approves the revised accusations against Mr. Carr, Mr. Larson, and Mr. Magill as conforming to the requirements of the *Constitution*.
- In response to the Defense requests to delay the trials, the SJC sets Mr. Olivetti's trial to begin on March 7 and the ruling elders' trial to begin on March 28.
- The SJC authorizes the moderator and Mr. Keenan to initiate a dialog with both Prosecution and Defense for the parties to enter into a mediation process to address accusations, beginning with the stipulation of facts that are not in dispute.
- Jan. 4, 2022 The SJC approves the mediation framework and authorizes its counsel, Mr. Keenan, to present it to the Defense. Out of

concern that the process would be impaired if it were widely known, the pursuit of a mediated solution is not disclosed beyond the SJC, Defense, and Prosecution.

The SJC votes to require Mr. Olivetti to refrain from exercising his office until final action in his case is taken. The decision is announced publicly on January 6th.

- Jan. 14, 2022 Mr. Faris and Mr. Olson withdraw as counsel for the defendants.
- Jan. 15, 2022 The defendants in both cases (Mr. Olivetti, Mr. Carr, Mr. Larson, and Mr. Magill) give notice of their resignations as elders of Immanuel RPC.
- Jan.25, 2022 The SJC increases the emphasis on seeking the defendants' engagement in the mediation process.
- The SJC begins to finalize plans to conduct the trials with permitted observers if the mediation process is not successful.
- Feb. 20, 2022 Mr. Wade Mann is identified as counsel (for the purposes of the mediation processes only) to Mr. Olivetti, Mr. Carr, Mr. Larson, and Mr. Magill.
- March 1, 2022 Mr. Olivetti's refusal to enter into the mediation process results in the SJC finalizing the plans and procedures to conduct his trial beginning March 7.
- March 4, 2022 Mr. Olivetti informs the SJC that he does not intend to attend the trial.
- March 7, 2022 The SJC convenes in Lafayette, IN, to begin the trial, with Mr. Coombs serving as Moderator *pro tem* (due to Mr. Wing's need to attend to family medical concerns). Mr. Olivetti does not appear, and the second date of March 8 is formally communicated to him for the start of his trial.
- Mar. 8-10, 2022 The objections in Mr. Olivetti's 3/4/22 letter are overruled by Mr. Coombs because they had been answered by the Commission previously.
- The SJC convenes the judicial trial against Mr. Olivetti in his absence. The prosecution presents its case on March 8, 9, and the morning of the 10th. Nineteen witnesses are called to testify and evidence is presented in support of the accusations. The defendant does not attend to present a defense.
- March 10, 2022 The SJC deliberates and reaches a guilty verdict on all three counts. The court determines a censure of deposition with suspension of the privileges of church membership.

- March 11, 2022 The SJC convenes and publicly announces the trial results, the verdict, and the censure to the trial observers. The announcement is also distributed to the RPCNA denomination through the presbytery clerks.
- March 22, 2022 Mr. Olivetti is found guilty of contempt of court for his unwillingness to appear in response to his summons. A statement of rebuke was issued for his failure to honor his vows to submit himself to the courts of the church.
- The SJC is notified that the prosecution and former ruling elders are scheduled to meet the following week to discuss a possible mediated agreement.
- The SJC finalizes plans to conduct the trial for the former ruling elders beginning on March 28 if the mediation process is not successful.
- Mar. 25-26, 2022 The SJC convenes to review the proposed mediation agreement developed through collaborative work between the prosecution and the defendants. The Commission approves the mediation agreement, which includes statements of confession and a plan to seek reconciliation.
- March 28, 2022 The SJC convenes in Lafayette, IN, with the prosecution and defendants. The parties conduct a final discussion about the mediated agreement and plan for reconciliation. All parties sign the agreement, pray together, and sing Psalm 133.
- March 29, 2022 The SJC convenes and issues a public announcement to the live stream observers that the accusations have been resolved through a mediated agreement and that there would be no trial. A written announcement is issued to the denomination through the presbytery clerks.

The Approach to Our Work

The matters that have been before the SJC originated in a grievous series of incidents of minor-on-minor sexual abuse. It would be easy to assume that our work has been that of investigating the abuse that took place. Yet this was not a child abuse investigation, as others had already done that work. By our first meeting, the civil authorities had completed their investigation of accusations against the delinquent offender and had begun adjudicating his admission to seven counts of child molesting. Before last year's Synod, the GLG Immanuel Judicial Commission (GLG IJC) completed an investigation of abuse that had taken place within Immanuel RPC. In reviewing last year's complaints, the Special Judicial Committee found that the GLG IJC conducted its investiga-

tion “with the right motives and in a competent manner.”³ The committee’s recommendations were oriented toward continuing the judicial process relative to the pastor and ruling elders of Immanuel; it proposed two options: either (1) have GLG Presbytery continue the process with new prosecutors or (2) have Synod assume original jurisdiction and address the situation through a judicial commission. Synod chose the latter.

Thus, the scope of the SJC’s work focused on the actions of the IRPC session in response to reports of sexual abuse and possibly, any closely-related actions of the GLG Presbytery. We were primarily reviewing how pastoral care had been exercised in the IRPC elders’ response to the abuse as it became known to them.

At our first meeting, we considered that there were essentially two potential paths for our work. We could investigate what had taken place directly: in this approach, if a judicial process became necessary, it would not be appropriate for us to conduct a trial after acting as investigators, and any such resolution would have to be initiated by the Synod of 2022. Alternatively, we could appoint persons outside the SJC to investigate this matter; if their work led them to conclude that judicial action was warranted, they would need to be sufficiently convinced of their findings to act as accusers. This would leave the SJC free, if it found such charges credible, to conduct the proceedings. In discussing these alternatives, we noted that abuse was first disclosed to the IRPC session in the spring of 2020. We recognized that if we pursued the first path and judicial action became necessary, those involved would have to wait more than two years before Synod could begin to consider further action. We concluded that this would be an unreasonable delay for all who have been awaiting resolution of “this matter.”

We chose to pursue the second path: that of having others investigate, leaving us free, if necessary, to initiate appropriate action. Since we could not know beforehand whether judicial proceedings would be needed, we sought to remain as independent and objective as possible to be able to function as an impartial jury. Thus, while we believed it would be important for us to be in contact with the GLG Presbytery and the moderators of the two Lafayette-area churches’ sessions, we determined early in our work that we should avoid directly hearing concerns from individuals associated with the situation.⁴ This became difficult in practice because we received frequent communications from individuals other than the parties; yet, to the extent possible, we limited our external communications. On hearing that news media were investigating the Immanuel case, we agreed that SJC members would not share any

3 Report of the 2021 RPCNA Synod Special Judicial Committee to Address Communications #21-16, #21-17, #21-18, *2021 Minutes of Synod*, p. 298

4 Cumulative 2021 Synod Judicial Commission Minutes, p. 3

information with the media.⁵ Further, to function as an impartial jury, members avoided reading related news articles that appeared before the SJC's resolution of the cases.

Soon after appointing investigators, the Commission developed a set of guidelines for their work. In addition to directing them to appropriate portions of the *RP Constitution*, we called for them to review official records of the relevant courts (IRPC Session, GLG Presbytery, GLG IJC), focusing on the events of sexual abuse that were uncovered and the actions of the IRPC session in response to those events. As Synod's Special Judicial Committee had commended the GLG IJC's investigative work, our investigators were encouraged to review documents and material already collected by that commission. They were further urged to obtain additional information through interviews with relevant parties, seeking to communicate with care, compassion, and confidentiality. They were directed not to disclose to the Commission the information gathered except under specified circumstances, with a view to limiting the SJC's exposure to the evidence. The investigators were directed to the guidelines of Sections I and II of the *Book of Discipline* in the event that a need for discipline became evident as a consequence of their work.

One of our chief procedural goals from the inception of our work was to follow a disciplined process aligned with the specifications of our *Constitution*, with particular reference to the *Book of Discipline*. We sought to document our commission work through the keeping of minutes to document both our actions and (in summary form) the contours of our deliberative process so that these could be available for subsequent review by the Synod.

Early on, we recognized that while our *Book of Discipline (BOD)* provides essential direction regarding church discipline and defines the rights and responsibilities of the court, parties, and witnesses, it does not provide exhaustive instructions on the conduct of trials or on ancillary matters such as the use of pre-trial hearings, stipulations of fact, evidentiary standards, etc. Moreover, although the *BOD* makes two passing references to mediation, it is silent on how it is to be conducted. We concluded that there would be a considerable benefit in having access to an attorney who could serve as a resource to help us learn what our procedural options are concerning matters not already specified by the *BOD* and to have someone who could guide us if, in the course of our work, we needed to interact with civil legal issues. We were thankful to gain the assistance of Mr. C. Robert Keenan, an attorney with substantial trial experience and a member of North Hills RP Church, who agreed to serve as our legal advisor.

The SJC received the final investigators' report on November 4th, in which they presented their findings. They concluded unanimously that they desired

⁵ Cumulative 2021 Synod Judicial Commission Minutes, p. 6

to bring charges of sin against Mr. Olivetti (in one set of charges) and the 2020 IRPC ruling elders (in separate charges).

After charges had been reviewed and approved by the SJC, we gave official notice on November 18th to Mr. Olivetti and the 2020 Immanuel ruling elders that accusations had been made against them, resulting in two separate cases. Although our *Book of Discipline* does not require it, we decided to hold pretrial hearings attended by the SJC, the defendants and their counsel, and the accusers; separate hearings were held for each case. Given the complexity of having two judicial proceedings, the need for multiple parties to agree on dates, communication protocols, etc., and the possibility that objections to proceeding would be raised, we believed that the hearings could help streamline the process by giving extra time for such matters to be addressed early and adequately reviewed. They were also intended to address questions related to the accusations, enable (if appropriate) a dialogue about pleas, and generally establish good communication patterns among those involved before the more formal proceedings began. The hearings also allowed the SJC to communicate expectations to both sides and encourage both Defense and Prosecution to include each other in communications with the SJC.

Before the pre-trial hearings, the SJC began developing agreed-upon standards for its decisions. Noting that our *Constitution* frequently requires that intrinsically important decisions be made by a margin greater than a simple majority, we considered voting thresholds for judicial decisions. We eventually established these standards: for acceptance of charges, a simple majority of those voting; for judging an accused person guilty, a minimum of 2/3 of those voting; for imposing censures, a minimum of 2/3 of those voting.⁶ We also discussed, with help from Mr. Keenan, what standard should be used for the burden of proof that the accusers would need to bear. The three standards normally used, from lowest to strictest, are (1) "preponderance of the evidence," used in most civil lawsuits, (2) "clear and convincing evidence," used in some civil cases, and (3) "beyond a reasonable doubt," the strictest standard, typically used in criminal cases. Although the lowest standard is commonly used in administrative cases where a person's employment is at risk, the SJC determined to employ a higher burden of proof, the "clear and convincing" standard. We also received guidance from Mr. Keenan on the general rules regarding hearsay testimony.

The hearings, held on November 30th, were points of origin for several important outcomes, particularly concerning objections and motions presented by the Defense. Having initially set trial start dates of 1/10/22 (Mr. Olivetti) and 1/17/22 (2020 ruling elders) before the hearings, we amended

⁶ Cumulative 2021 Synod Judicial Commission Minutes, p. 15ff

the start dates to January 31st and February 7th, respectively. After the hearings, we approved a Defense request for more preparation time, establishing March 7th for Mr. Olivetti's trial and March 28th for the ruling elders' trial. In response to a petition that Mr. Blackwood and Mr. Pfeiffer be removed from the Accusation of Sin, we concluded that they should not be tried.⁷ To help expedite the work of the Defense (for both cases) in the preparation of its arguments, we asked the Prosecution to give them a previously-created document that identified how each accusation was linked to specific evidence. We determined that civil and non-ecclesiastical documents that the Prosecution sought to submit to use as evidence needed to be submitted to the SJC for a determination as to their admissibility.

Before the hearings, the SJC had notified both Prosecution and Defense that it anticipated requiring Mr. Olivetti and the ruling elders to refrain from the exercise of office starting December 31st until final action in their respective cases had been taken.⁸ Like the Special Judicial Committee, the SJC believed that given the gravity of the accusations against the men, this was an appropriate action that did not constitute a prejudging of the case. The decision for them to refrain was shared only with the parties. The Defense presented several arguments against the requirement to refrain. In particular, they argued that applying this action to all the resident ruling elders as well as the pastor would be especially burdensome for the Immanuel congregation.⁹ After the hearings, the SJC ruled that, in consideration of the concerns expressed, it would not require Mr. Olivetti or the ruling elders to refrain from the exercise of office.¹⁰ This decision provoked a petition from the Prosecution, which did not object to the reversal for the ruling elders, but objected strongly to the decision with respect to Mr. Olivetti, based on the nature and severity of the accusations against him. After further deliberation, the SJC determined that it *would* require Mr. Olivetti to refrain from exercising his office pending final action in his case.¹¹ Based on representations made by the joint counsel for Mr. Olivetti and the elders at

7 This decision was based, in part, on the fact that the GLG Presbytery had indicated that IRPC elders who resigned would not face trial. These two men had accepted that commitment in good faith. Without prejudice to the question of whether the directive to resign was consonant with our *Constitution*, we noted that both men made an irrevocable decision to resign with an understanding that consequently, they would not be tried. We concluded that it would be unfair to try them under such circumstances.

8 This action, provided for in *BOD* II.2.9, had also been recommended by the 2021 Special Judicial Committee, but as it came after the Synod had assumed original jurisdiction, it was ruled to be "premature and out of order, though possibly useful to the new judicial commission." (*2021 Minutes of Synod*, p. 296-297)

9 Cumulative 2021 Synod Judicial Commission Minutes, p. 34

10 Cumulative 2021 Synod Judicial Commission Minutes, p. 40

11 Cumulative 2021 Synod Judicial Commission Minutes, p. 50

the pre-trial hearing, we believed that leaving the ruling elders in place would mitigate the consequences of imposing this requirement on Mr. Olivetti, as the resident ruling elders (along with the provisional elders) would continue to be able to provide pastoral care and oversight to the Immanuel congregation. This decision was communicated through Mr. Olivetti's counsel on January 5th.

In both hearings, the commission expressed its openness to proposals for the use of an alternate process for resolving the accusations.¹² Subsequently, the SJC determined that it would propose a specific means by which formal trial could be avoided. In mid-December, work began on developing a notional description of a mediation process consonant with our *BOD* and our understanding of Scriptural principles of accusation, confession, repentance, and resolution. With the assistance of Mr. Keenan, in early January, we initiated an effort to pursue a mediated resolution of the charges in both cases. The SJC also urged the parties to engage in a good-faith effort to stipulate specific facts in the case, thus reducing the need for some witnesses to testify and providing a basis of agreement to certain facts that might aid the process of a mediated outcome for one or both cases. As detailed elsewhere, through the cooperation of both sides in the ruling elder case and with Mr. Keenan's guidance, a mediated outcome was eventually achieved in that case.

The SJC also spent considerable time addressing the practical aspects of the trials. We sought input from the parties, the sessions of the two Lafayette-area congregations, and the Moderator of Synod on how much of the proceedings should be open to observers. At one extreme, some felt that the public scandal arising from events preceding the trials necessitated fully open trials; at the other, in March, Mr. Olivetti expressed in the strongest terms his desire for a trial held entirely in executive session. There was input from the IRPC session that having members of both congregations view the proceedings in the same location would be preferable to having separate viewing locations. We were persuaded that because the cases were associated with a public scandal, it was difficult to justify conducting trials entirely in executive session. Yet, given the need to protect minor identities from disclosure, we determined that any testimony that might risk such disclosure should be presented in executive session. Other testimony could be received outside of executive session.

When it appeared that the defendants might not appear for their trials, the SJC considered the possibility that they might be willing to participate if the trials were conducted entirely in executive session. While trial plans were still in-process, this possibility was conveyed to the defendants by the Moderator, but no response to it was received.¹³

12 Cumulative 2021 Synod Judicial Commission Minutes, p. 30, 35

13 Cumulative 2021 Synod Judicial Commission Minutes, p. 77

In considering having observers in the same room as the trial itself, we came to believe that in this situation particularly, there were insuperable logistical challenges: identifying those eligible to attend, managing security, maintaining order during the trial, clearing observers for transitions to executive session, making sure that no news media people were present, etc. In consultation with the sessions of the Immanuel and Lafayette congregations, we decided to permit members of those congregations to view the open portions of the trial via a video feed, with viewers being gathered at the Lafayette church building. As secondary protection against the accidental disclosure of sensitive information, the video feed included a delay so that it could be cut before such information was released, if necessary. In addition to “admitting” active resident communicant members of the two congregations, we made the feed available to several members of Synod previously identified by the Moderator of Synod to act as trial observers. All those with access to any part of the trial proceedings, in-person or by video, were required to sign an agreement affirming, among other things, that they would not disclose the proceedings to news media or others until the final resolution of the case(s) by Synod.

As the goal of church discipline is always restoration, we sought to establish frameworks for pursuing restoration in each of the cases. In our recommendations to the Synod, we have proposed the formation of two new Synod commissions to oversee the consummation of reconciliation in each case, as some SJC members are not in a position to continue serving beyond this meeting of the Synod. These commissions will also oversee the processes of restoration in the two cases. For Mr. Olivetti, we’ve developed a statement of the steps that we see as important to restoring him both to the privileges of church membership and to his ordination. This statement, the Explanation of Censure and Steps toward Restoration, is included as Appendix 1 of this report. It has been shared with Mr. Olivetti and the Immanuel RPC session, with whom we have pursued collaboration in commencing that work. For the former Immanuel ruling elders, the Mediated Agreement¹⁴ (signed by the defendants, the investigators, and the SJC) outlines the agreed-upon process that will be followed in pursuing reconciliation and restoration. For the duration of its existence, the SJC, or other Synod designees, will oversee these processes, after which we have proposed to the Synod a path forward for each case.

14 The content of the Final Mediated Agreement is found in Cumulative 2021 Synod Judicial Commission Minutes, p. 128-133

Summary of the Jared Olivetti Judicial Process

Accusation Summary

Formal charges were filed against Mr. Olivetti by the SJC investigators on November 12, 2021, together with evidence and witness lists. The SJC approved the charges as conforming to the requirements of the *Book of Discipline* on November 15, 2021, and they were formally delivered to him on November 18, 2021.

The accusations approved by the SJC included a formal accusation and three counts. Each of the counts was supported by specifications, or circumstances of commission. What follows is an abridged summary of the key elements of the charging document. The full and final document containing the accusations is available for reference; a redacted (*but otherwise complete*) version of the Formal Accusation of Sin against Mr. Olivetti is contained in the SJC's Minutes on pages 96-98. The charges are summarized as follows:

The Accusation charged Mr. Olivetti with not safeguarding or maintaining the qualifications for the eldership contrary to biblical requirements, the moral law, and his vows.

The First Count of the Accusation charged Mr. Olivetti with not conducting himself in a way that is above reproach within the church and failing to promote its peace, purity, and progress. There were six detailed specifications or circumstances of commission cited.

The Second Count of the Accusation charged Mr. Olivetti with not managing his own household well. There were five detailed specifications or circumstances of commission cited.

The Third Count of the Accusation charged Mr. Olivetti with not conducting himself in a way that has protected or maintained a good reputation threatening dishonor on the name of Jesus Christ. There were five detailed specifications or circumstances of commission cited.

Pre-trial

On November 22, 2021, the SJC voted to require the accused to refrain from the exercise of office starting December 31, 2021. Public notice of this decision was delayed pending the outcome of the pre-trial hearing.

The SJC held a formal pretrial hearing on November 30, 2022, with Mr. Olivetti and his counsel, represented by Mr. James Faris and Mr. Justin Olson. The defense counsel alleged that there had been "gross irregularities," including: investigator bias; investigatory incompetence; insufficient effort to resolve specific sins through private means; doubt regarding the assertion of *fama clamosa*; inadequate time for trial preparation; and failure to consider the request of IRPC members for the SJC to avoid judicial action and to meet privately with the accused. As relief for these alleged irregularities, Mr. Olivetti's counsel

sought that 1) the present charges be dismissed, 2) that the present accusers be removed from the case, and 3) that the commission void the investigation conducted by the accusers.

On December 7, 2020, the SJC addressed the objections received from the defense and unanimously denied the motions to dismiss charges, remove the present accusers from the case, and void the investigation.

The SJC, on December 11, 2021, rescinded its earlier vote requiring Mr. Olivetti to refrain from the exercise of the office of elder (this decision was reversed on January 4, 2022, when the SJC voted to require Mr. Olivetti to refrain from the exercise of his office).

On December 14, the SJC authorized the moderator and Mr. Keenan to initiate a dialog with both the prosecution and defense for entering into a mediation process, beginning with the stipulation of any facts not in dispute. On January 4, 2022, a framework for mediation was approved by the SJC; its legal adviser, Mr. Keenan, was authorized to present it to the defense.

A defense request to delay Mr. Olivetti's trial to allow more time for preparation was approved December 21, 2021, and the SJC moved the trial from January 31, 2022 to March 7, 2022.

The SJC was notified on January 14, 2022, that Mr. Faris and Mr. Olson were withdrawing as ecclesiastical counsels for the defense. On January 15, 2022, the Commission received notification of Mr. Olivetti's intent to resign from his pastorate.

Owing to a lack of progress in the mediation process, the SJC informed the defendant on January 25, 2022, of the need to participate if mediation was desired. This encouragement was followed on March 1, 2022, by Mr. Olivetti's notifying the SJC that he was declining to participate in the mediation process. Consequently, the SJC proceeded to finalize plans and procedures for conducting his trial beginning March 7.

On February 4, 2022, Mr. Olivetti was formally summoned to appear for trial before the SJC beginning March 7, 2022, to answer the charges and bring any witnesses in his defense.

A communication from Mr. Olivetti received on March 5, 2022 informed the SJC that he would not participate in the trial and offered his reasons. The SJC reviewed this communication on March 7, 2022. The moderator *pro tem* overruled Mr. Olivetti's objections, observing that the same objections had been sufficiently answered following the pretrial hearing and in subsequent communications with Mr. Olivetti.

The Olivetti Trial

Procedure

All members of the court, the audio-video technician, counsels, and witnesses were required to sign terms of attendance before the start of the trial.

Trial proceedings were live streamed to the RP Church of Lafayette (RPCL) except for those portions held in executive session. Only members of the Immanuel and Lafayette churches who had agreed to the terms of attendance were allowed to attend; a bailiff was assigned to ensure compliance with the terms. The live stream was transmitted with a 2-minute delay to allow for timely interruption of the feed in the event that sensitive information was inadvertently given in testimony. A single technician was present for the entire trial (including executive sessions) unless a witness requested his absence.

Synod's Moderator appointed three presbyters (Mr. George Gregory, Mr. Drew Poplin, and Mr. Steven Work) who agreed to be observers of the live-streamed portion of the trial proceedings to provide independent accountability; these men also signed the terms of attendance.

Day 1 (Session 1)

On March 7, 2022, the court convened the trial at 6:00 PM. Members of the Commission seated for the trial were: Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs (moderator *pro tem*), Mr. Tom Fisher (clerk), Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey (the appointed alternate serving in the absence of Mr. Keith Wing who was excused). Also attending was Mr. Rob Keenan, our legal advisor. The prosecutors present were Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly, and Mr. Pete Smith. Neither Mr. Olivetti nor counsel for the defense appeared. After allowing time for reasonable delay, the trial was adjourned. The SJC then met and issued a second summons, calling for Mr. Olivetti to appear at 7:30 AM, March 8, 2022. This second summons was delivered by email and by a voicemail notification of the email's delivery.

Day 2 (Session 2)

The SJC reconvened with a meditation on March 8, 2022, at 7:56 AM.

Members of the Commission seated for the trial were: Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs (moderator *pro tem*), Mr. Tom Fisher (clerk), Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey. Also attending was Mr. Rob Keenan, our legal advisor. Prosecutors present were Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly, and Mr. Pete Smith. Audio/Video technician, Nick Wang.

Mr. Olivetti again failed to appear and no counsel for the defense was present.

It was affirmed by the SJC clerk that the accusations and summons to appear were duly delivered to Mr. Olivetti. The moderator *pro tem* then reviewed

the various provisions made to ensure that Mr. Olivetti's trial would be fair and impartial.

The accusations were read by the moderator *pro tem*, noting that in the absence of the defendant to tender a plea our *Book of Discipline* holds that a man is innocent unless proven guilty.

In the absence of the defense, the prosecution began its presentation of the case with the opening argument.

Due to the absence of the defense, the prosecution moved to present its case.

It was confirmed with the prosecution that all witnesses were aware that they could request having their testimony given in executive session.

A recorded video deposition was received from Mr. Scott Hunt; it was noted that Mr. Olivetti was offered the opportunity to participate or to send counsel to cross-examine the witness, but declined to do so.

Testimony was received from Mr. Josh Reshey.

In place of a summoned witness who failed to appear, evidence was presented in executive session of a prior voice recording and written evidence from the same witness.

Testimony was then heard in executive session from eight additional witnesses, including four who had given recorded depositions.

Testimony from Mr. Josh Greiner was heard in open court.

The court was dismissed with prayer at approximately 7:00 PM.

Day 3 (Session 3)

The court convened with a meditation on March 9, 2022, at 7:54 AM.

Members of the Commission seated for the trial were: Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs (moderator *pro tem*), Mr. Tom Fisher (clerk), Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey. Also attending was Mr. Rob Keenan, our legal advisor. Prosecutors present were Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly, and Mr. Pete Smith. Audio/Video technician, Nick Wang.

Live streaming was re-started.

The prosecution continued with its presentation.

Testimony was heard from Mr. Keith Evans (via live video feed)

Testimony was heard from Mr. Adam Neiss.

Testimony was heard from Mr. Jason Camery, with a portion received in executive session.

Testimony was heard from Mr. Shawn Anderson, with a portion received in executive session.

Testimony was received from Mr. Josh Bright, followed by testimony from Mrs. (Candace) Bright.

Testimony was then received from Mr. JJ Nance, followed by testimony from Mrs. (Maggy) Nance.

The court was dismissed with prayer at approximately 6:32 PM.

Day 4 (Session 4)

The court convened with a meditation on March 10, 2022, at 8:00 AM.

Members of the Commission seated for the trial were: Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs (moderator *pro tem*), Mr. Tom Fisher (clerk), Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey. Also attending was Mr. Rob Keenan, our legal advisor. Prosecutors present were Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly and Mr. Pete Smith. Audio/Video technician, Nick Wang.

Live streaming was resumed.

In the absence of the defense, the prosecution concluded its presentation.

The prosecution made its closing argument and rested its case.

Court Deliberation

At 8:53 AM, the live stream ended, and all parties were removed from the court, which then entered into deliberation at 9:05 AM. Present were Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs, Mr. Tom Fisher, Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey.

The court began its deliberation with prayer for the Lord's guidance in its decisions. We reviewed the full accusation using a multi-step process. First, each enumerated circumstance of commission, which was understood to be the specifications underlying each count, would be considered and voted on. Then a vote was taken on the related count, noting that a count could only be approved if at least one specification was sustained as proved. After voting on each count, the vote on the accusation as a whole took place. As required in the *Book of Discipline*, no count could be sustained on the basis of a single witness. The evidentiary standard of "clear and convincing" was affirmed, in addition to the SJC's requirement of a 2/3 majority vote for sustaining any specification or accusation.

The first count was sustained unanimously, with 5 of 6 specifications sustained unanimously. The sixth specification was judged not germane to the count and not sustained by a vote of 0-5 with two abstentions.

The second count was sustained unanimously, with specifications 1, 2 and 3 sustained unanimously. Specification 4 was divided into five sub-specifications with four of the sub-specifications sustained unanimously and one not sustained by a vote of 2-5. Specification 5 was sustained by a vote of 6-0 with one abstention.

The third count was sustained unanimously, with all five specifications unanimously sustained.

We sought the Lord in prayer prior to voting on the censure. It was then moved and seconded that Mr. Jared Olivetti be deposed from the office of elder in the RPCNA with suspension from the privileges of church membership. Following division of the motion, the SJC first voted unanimously, by a roll call vote, to depose Mr. Olivetti. The SJC then voted unanimously, by a roll call vote, to suspend Mr. Olivetti from church privileges.

[The deliberation process is recorded in greater detail on pages 96-102 of the SJC minutes.]

Day 4 (Session 5)

The court reconvened at 8:00 PM.

Members of the Commission seated were Mr. Bruce Backensto, Mr. John Bower, Mr. Brian Coombs (moderator *pro tem*), Mr. Tom Fisher (clerk), Mr. Kelly Moore, Mr. Tom Pinson, and Mr. Micah Ramsey. Prosecutors present were Mr. Kyle Borg and Mr. Joseph Friedly. Also attending was Mr. Rob Keenan, our legal advisor, and Audio/Video technician, Nick Wang.

Mr. Olivetti, who had been notified that the decision would be announced at this time, did not appear. The moderator noted that Mr. Olivetti had been notified by the court through email and by multiple phone calls to appear for the announcement of the court's decision.

The moderator declared that Mr. Olivetti was guilty of all counts and imposed the censure of deposition from the office of elder and of suspension from the privileges of church membership.

The court reconvened on March 11, 2022, at 8:05 AM with a meditation following the resumption of the live stream.

The announcement of the verdict and censure was made after describing the efforts made to notify Mr. Olivetti. A reminder was also issued of the constitutional right of interested parties to file a complaint with the Synod against the commission's decision.

The court was dismissed in prayer.

Post-Trial

The SJC received notification (dated March 6, 2022) of Mr. Olivetti's intent to file a complaint against the SJC for (1) convening the trial against him, and (2) making [portions of] the trial public.

On March 22, 2022, the SJC ruled that Mr. Jared Olivetti had committed the sin of contempt of court by refusing to attend his trial and passed a censure of rebuke unanimously.

The SJC met informally with the Immanuel resident elders (Mr. Oluyemi Aladejebi, Mr. Sam Carr, Mr. Josh Karshen, and Mr. Matt Wilburn) and Mr. Ken de Jong, Immanuel provisional moderator, on March 29th to begin to become better acquainted and to discuss our common interest in Mr. Olivetti's restoration.

Members of the SJC had an informal meeting with Mr. and Mrs. Olivetti, Mr. Josh Karshen, and Mr. Matt Wilburn on March 30th.

In pursuit of collaboration with the IRPC session in the restoration of Mr. Olivetti, on April 27th the commission gave the session a fuller explanation of the censure, a summary containing some of the details of the ruling, and an explanation of our understanding of the anticipated process of restoration. Members of the two courts had an informal meeting for discussion on May 4th.

In addition to Mr. Olivetti's complaint against our actions, five others were received by the SJC: from Mr. James Faris, et al., Ms. Christina Riepe, Mr. Dan Dillon, the Bloomington Session, and Ms. Sarah Perez. Ms. Perez chose not to file her complaint with the Synod and became a signatory to the Faris, et al. complaint. We have offered responses to these complaints in Communications 22-16 and 22-17.

Summary of the Former Ruling Elders' Judicial Process

After their investigation, the SJC-appointed investigators submitted accusations against five 2020 ruling elders at IRPC (Mr. Zachary Blackwood, Mr. David Carr, Mr. Ben Larson, Mr. Keith Magill, and Mr. Nate Pfeiffer. After the pre-trial hearing (in which all five men participated), in response to a defense motion, the SJC directed the investigators to remove Mr. Blackwood and Mr. Pfeiffer from the accusations. These two men had resigned their office (and Mr. Pfeiffer his ordination) after the report from the IJC wherein they were asked to repent, and as evidence of their repentance, to resign their office. While some of the circumstances of their resignations were not known, we judged that including them in this judicial process would be unfair, as the GLG Presbytery had told them that compliance with its directive would allow them to avoid further judicial process.

Accusation Summary

The investigators submitted final amended accusations to the SJC on December 16, 2021. The Commission reviewed the accusations and voted to approve them as conforming to the requirements of the *RPCNA Constitution*. After approval, they were presented to Mr. Carr, Mr. Larson, and Mr. Magill.

The accusations approved by the SJC included two formal accusations. Each of the two accusations contained two counts, and each of the counts was supported by specifications, or circumstances of commission. What follows below is an abridged summary of the key elements of the charging document. The full and final document containing the accusations is available for reference. The charges can be summarized as follows:

Accusation #1 charged the former ruling elders with not shepherding the flock of Jesus Christ appropriately contrary to Scripture, the moral law, the Covenant of Communicant Membership and the Queries of Ordination/Installation.

- **The First Count of Accusation #1** charged the former ruling elders with unnecessarily endangering members of the flock entrusted to their care, resulting in distrust and disunity within the church and failing to promote its peace, purity, and progress. There were three detailed specifications or circumstances of commission cited.
- **The Second Count of Accusation #1** charged the former ruling elders with neglecting to adequately and willingly shepherd the flock of Jesus Christ resulting in distrust and disunity within the church and failing to promote its peace, purity, and progress. There were five detailed specifications or circumstances of commission cited.

Accusation #2 charged the former ruling elders with conducting themselves in a way that did not safeguard or maintain the qualifications of eldership contrary to Scripture, the moral law, the Covenant of Communicant Membership and the Queries of Ordination/Installation.

- **The First Count of Accusations #2** charged the former ruling elders with not conducting themselves in a way that is above reproach resulting in distrust and disunity within the church and failing to promote its peace, purity, and progress. There were six detailed specifications or circumstances of commission cited.
- **The Second Count of Accusation #2** charged the former ruling elders with not conducting themselves in a way that protected or maintained a good reputation threatening dishonor on the name of Jesus Christ, the RPCNA, IRPC and themselves. There were seven detailed specifications or circumstances of commission cited.

[This information is provided as an account of the SJC's actions. However, the Mediated Agreement, available on pages 128-134 of the Commission minutes, now *supersedes* the original accusations, as affirmed by the SJC in its acceptance of the Agreement]

Seeking A Mediated Alternative

On December 21, 2021, the SJC authorized its counsel, Mr. Keenan, to approach the counsel for the Defense and inquire as to their willingness to engage in a mediated process. The mediation was envisioned as an effort to address the accusations outside of the formal judicial process leading to a trial. With an affirmative response from the Defense and the Prosecution, the SJC approved a mediation framework on January 4, 2022. That mediation framework included these steps:

1. In-person assembly of Accusers and Accused, to seek in good faith to resolve 'this matter' conscientiously. – Phil. 4:2-3; Rom. 12:18; 1 Cor. 4:4; 2 Cor. 1:12

2. Mutual verbal statement and admission between parties (Accusers/Accused) of a common confession and brotherhood in the Lord Jesus Christ.—Rom. 15:5-7; Eph. 4:25
3. Accusers present accusations for the accused to hear, especially
 - a. With reference to particular actions, people, harming effects, and,
 - b. With statement of desired results (restitution/resolution).—Luke 19:8; Matt. 5:21-25; 18:15ff; Psa. 141:5; Prov. 9:8; 19:25; 25:12; 27:6
4. Discussion and performance of appropriate repentance re: No. 3 (above) in reference to
 - a. The components of repentance (per *WCF*, 15:2, 5) and
 - b. The offended persons (per *RPT*, 15:7-8 with spirit of *BOD*, E-8, I.6.2).
5. Personal and verbal grant of forgiveness to the accused by offended persons, with a written account of the interaction signed by both immediate persons themselves (accused and offended), and sent to both Prosecution and Defense about the resolution for their signature, and sent on finally to the Commission.—Luke 17:3-4; 1 Cor. 13:5
6. Commission reviews and adopts (No. 5 above), considering if counsel and/or censure is appropriate, and if so, which and for whom.—*Book of Discipline*, E-4, I.3.3

The mediation framework was presented to the Defense in January 2022 and during the months of January through March, there were frequent encouragements for the defendants to engage in the mediation process. On several occasions, it appeared as if the Defense was about to become engaged, but as interaction dates would approach, another delay would be encountered, including an interruption due to a civil mediation process. However, in the final two weeks before the scheduled trial start date of March 28, the Defendants became focused and engaged in the mediation process. With facilitation by the SJC counsel, Mr. Keenan, both the Prosecution and Defense contributed to the development of a draft mediated agreement that addressed the accusations, as designed into the framework. The draft mediated agreement was submitted to the SJC, which acknowledged that the mediation framework had been followed and affirmed that the objectives of mediation had been met.

On March 28, 2022, the day the trial had been scheduled to start, the SJC convened in Lafayette, Indiana, with both the Prosecution and Defense. In that meeting, the parties conducted final discussions about the mediated agreement, and each person of the Defense, Prosecution, and SJC individually affirmed their acceptance of the mediation agreement. The signatures of all parties were added to the agreement and there was a season of prayer and rejoicing in the work of the Lord in the mediation process.

On March 29, the mediation agreement was announced via live stream to members of the IRPC and RPCL churches gathered in attendance at RPCL, and

to five presbyters appointed as observers by the Moderator of Synod.¹⁵ An announcement was distributed to the RPCNA denomination via the system of clerks. The live-streamed announcement is recounted in detail on pages 123-127 of the Cumulative SJC Minutes.

Summary of the Mediated Agreement

In the cover letter of the mediated agreement signed by all parties, the former ruling elders offered these two statements:

1. We mourn the loss and injuries suffered by all the victims, and are broken that our failures have compounded the struggle experienced by some of these families.
2. We stand by and maintain the numerous statements of confession and repentance made publicly and privately to victim families, presbytery, the congregation, and many individuals.

The mediated agreement itself included acknowledgments of sin and repentance. The former ruling elders made confessions of sin against significant portions of the accusations, counts and specifications. It is noted that not all aspects of the accusations were acknowledged, but the parties all agreed that the mediated agreement addresses the critically important elements of the accusations.

In their statement of confession, the former ruling elders say, in part:

1. We acknowledge charges and accusations formally brought against us; therefore
2. We confess we did not shepherd the flock of Jesus Christ in a biblical way in violation of the law of God (Acts 20:28,35; Hebrews 13:17, 1 Peter 5:2) and the commitments of our ordination vow #8, and
3. We confess we did not maintain the integrity of the eldership, contrary to the biblical requirements and the law of God (Titus 1:6,7; 1 Timothy 3:2; Galatians 2:6, James 2:1-9) and the commitments of our ordination vow #8.

The mediated agreement also includes references to prior statements of the former ruling elders in which they had offered repentance or made confessions either as individuals or as a session. The agreement then defines specific steps toward reconciliation that the former ruling elders intend to follow in seeking to be reconciled with those who were aggrieved during this matter. The investigators have committed themselves to offer assistance to the former ruling elders in achieving their reconciliation objectives. The reconciliation process will be overseen by the SJC or others appointed by the Synod.

¹⁵ Appointed Synod observers for the second trial were Mr. Daniel Howe, Mr. Jonathan Leach, Mr. Drew Poplin, Mr. Bill Weir, and Mr. Steven Work.

With the completion of the mediated agreement, this document now supersedes and takes precedence over the accusations and is the final document of record in this judicial process. Once all the parties had signed the mediated agreement, the judicial trial was canceled, and the mediation results were announced to the denomination.

With rejoicing, the SJC notes that because of the willingness of both the prosecutors and defendants to enter into a mediation process, the need for a judicial trial was averted. There have been no complaints received against the mediated outcome of this case.

Acceptance of Mediated Agreement and Closure of the Case

On March 29, 2022, the SJC Moderator read a formal statement summarizing the mediation process results. This statement has been distributed to the denomination. Near the conclusion of this announcement, the Moderator announced:

“And now, in the case against David Carr, Ben Larson and Keith Magill, the Commission declares the judicial process is finished. Our work from this point will be together in the pursuit of reconciliation—as unworthy servants in the house of God.

We implore you to continue in your prayers for the wide range of parties in this matter—for all of us gathered here, for all of those impacted over this time frame, for the Immanuel RP Church, for the RP Church of Lafayette, for the Great Lakes/Gulf Presbytery and for our denomination.”

Concluding Remarks

The Abuse and Some Related Outcomes

The grief and harm arising from the instances of sexual abuse underlying this case are, humanly speaking, impossible to know fully. Having already been grieved in hearing the initial disclosure of these things at last year’s Synod, the greater awareness of them required by our task saddens us deeply. Yet our grief cannot begin to be compared with that of the children and families involved. They have had burdens placed upon them that Christ alone can bear, and the rest of the church will need to remain faithfully alongside them and minister to them in the years ahead.

Over the last year, IRPC members and others have periodically expressed displeasure with our actions, particularly following our decision for Mr. Olivetti to refrain from the exercise of office. The near-impossibility of responding without having exchanges about the substance of the cases meant that we declined to engage in these communications. Within the Immanuel congregation itself, differing opinions arising in the aftermath of the revelations of abuse

have resulted in severed relationships and departures from the congregation.¹⁶ We have been encouraged to hear of a few individual efforts to pursue the healing of strained or broken relationships.

Yet, as noted in the 2021 Special Judicial Committee's report, these events took place in a presbytery that was already greatly divided. The pre-existing division in the Great Lakes/Gulf Presbytery seems to have grown deeper and wider in the wake of events at Immanuel. This division has been apparent to us throughout our work, but we felt obliged to focus on seeking first to address the allegations of impropriety in the Immanuel abuse responses. *We urge the Synod that there remains a pressing need for the church to help our brethren in the GLG Presbytery to regain heartfelt relationships of peace with one other.*

Factors Which Complicated Addressing "This Matter"

None of us anticipated the level of attention that the Immanuel case and subsequent events would receive from the public media. Although we avoided reading these news reports before the trials, many outside the SJC informed us of their existence. We also received a nearly-continuous stream of rumors about members of the denomination making social media posts linking favorably to such articles. We are unable to perceive good arising from the encouragement of idle talk about these events, and much harm has been done to the Immanuel congregation and to the witness of the gospel.

Public media attention became more concerning when we realized that the updates we were sending to the church about our work were being rapidly distributed to the news media. Just how rapidly became evident when, only eight minutes after the forwarding of an SJC announcement to the Immanuel congregation, its interim moderator received an email from the *Indianapolis Star* seeking comments on the announcement. With the increased media interest, we struggled to know how to keep the denomination informed in the face of the continued curiosity of the news media. Many of the precautions taken in connection with the trial directly resulted from this concern.

The sudden withdrawal of the remaining Defense counsels, quickly followed by the resignations of all four defendants from the Immanuel session (leaving one resident elder in place, along with the provisional elders), injected an element of chaos into the environment of the work. The elders' resignation letter stated that the men were choosing to withdraw from the judicial process, which we believed to be impossible, and we sought to urge them not to violate their ordination vows by engaging in contempt of court.

At some point, we learned that a civil action had been filed against Immanuel RPC, eventually leading to civil mediation of damage claims. The RPCNA's

¹⁶ By our estimate, as many as 50 members (baptized and communicant) have left Immanuel in connection with this matter since 2020.

liability insurer became involved. For a time, our insurer's lawyer advised everyone connected to the case not to take part in church trials or mediation for fear that something disclosed would be used against the church in the civil action. Providentially, the civil mediation was completed on March 1st, prompting our insurance lawyer to quickly affirm that there was no further risk from participating in SJC mediation or trial processes. Yet the emergence of the civil matter created obstacles to regular communication, and the consequences might have been much worse if resolution had taken longer.

From the inception of our work, a wide range of assumptions was made by others regarding the scope of our responsibilities. Consequently, we received appeals from various parties who believed that the SJC should be responsible for addressing many of the above realities: news leaks, inappropriate social media discussions, civil litigation, and other matters that were in any way related to the abuse cases. We responded to these inquiries to the extent possible initially, but it became clear that most of the relief being sought from us was beyond our responsibility.

Intrusions of Civil Legal Concerns

As this was a situation involving a civil felony prosecution, we were not unaware that civil legal matters could be involved; it was partly for this reason that we sought out our legal advisor, Mr. Keenan. His contribution to our work has been invaluable, and he is still serving a critical role in the work of the former Immanuel ruling elders' reconciliation process.

What we did not anticipate was the extent to which civil legal matters would intrude into our work. We have already mentioned the impact of the civil mediation that complicated the resolution of the two cases, but there were other brushes with civil legal affairs.

As noted in our response to Communication 22-09 (Mr. Olivetti's complaint), Mr. Olivetti stated his intent to consider legal action against us if he was discussed (outside of executive session) during his trial. In February, another individual threatened to pursue legal action against the Commission if he were "defamed" in any trial conducted by the SJC. So far, we have not been notified of legal action from either person.

Before the scheduled trial for the former ruling elders, we were contacted by an attorney representing a witness summoned to give testimony. The attorney's apparent intention was to attend the trial in the place of the summoned witness, a substitution for which there is no provision in our *Book of Discipline*. As the second trial became unnecessary after the approval of the mediated agreement, we did not address this question further.

Finally, some pastors summoned as witnesses in the second trial expressed concern that they might be asked questions requiring them to give testimo-

ny touching on pastoral advice or counsel they had given. They asserted that under Indiana law, pastors are exempt from giving testimony in civil courts regarding communications made in the course of spiritual counsel, and they believed that such exemptions would also apply to an ecclesiastical trial. This again became a question that we never had to confront because the trial never took place. The issue may easily resurface in the future, as several states have similar provisions.

Our *Book of Discipline* contains a single statement on the interaction of church discipline with civil legal concerns: "The appropriate church court should take notice of behavior that may lead to civil lawsuits. In particular, one member shall not go to law against another member until the case has been referred to the appropriate court" (1 Cor. 6:1-8). In the simplest of instances, this is a helpful directive. But in practice, it gives church courts only general guidance regarding, e.g., how far a member should pursue ecclesiastical redress before it becomes permissible for him to seek civil action. Perhaps such questions must be left for individual church courts to discern, given the variety of circumstances that could present themselves. But it could be wise for the Synod to articulate further guidance regarding how Paul's injunction to the church at Corinth is best applied by the RPCNA in our present age.

Church Discipline and Jesus' Gospel

To the church at Laodicea, Jesus said, "As many as I love, I rebuke and chasten. Therefore, be zealous and repent." (Revelation 3:19) At the outset of Synod's involvement in the Immanuel case, objections had been expressed regarding the application of judicial action. While it is possible for a formal disciplinary process to be pursued prematurely, we do not believe that was the case here. By the time this matter had come to the Synod, the possibility of private resolution was long past: the matter was public and its effects were already producing repercussions outside Immanuel. The matter had been "told to the church," because the allegations of fault were not settled (Matthew 18:15-17).

While charges of wrongdoing would typically be brought by those directly offended, this situation is unusual. Many (though not all) of those aggrieved by the actions of Mr. Olivetti and the elders are parents of children who were abused. They could not present themselves as accusers without thereby revealing their children's status as victims. This, coupled with the *general* circumstance of the matter as *fama clamosa*, made investigation necessary, and with findings indicative of wrongdoing, the investigators became accusers. The accusations and evidence were brought forward.

In the case of the former Immanuel ruling elders, sin was acknowledged through a mediated agreement; repentance has been expressed both publicly and privately to specific persons for specific sins. They are actively pursuing

reconciliation with the remaining offended parties. In Mr. Olivetti's case, there was a refusal to participate in mediation and a refusal to defend himself in a trial. In keeping with the directives of our *Constitution*, a trial was held and the evidence was heard. He was found guilty, not solely of failure to manage his household, but also of multiple acts of active transgression and pastoral negligence. We concluded that several of the actions proved were sins of persistent neglect and that there were offenses in his conduct that were disqualifying for office; thus the Commission deposed him from office and suspended him from the privileges of church membership.

We do not doubt Mr. Olivetti's status as a believer, brother, or member of the Church. It is because of such status that he has been disciplined and is being urged toward repentance, reconciliation, and restoration. We made this clear when we announced our verdict and censure.

We acknowledge that Mr. Olivetti has made some public confessions of sin. Yet confession of sin does not exhaust the biblical idea of repentance. Our *Confession of Faith* notes the wide picture of repentance in its references to seeing sin, sensing sin, grieving sin, hating sin, leaving sin, (15:2), confessing sin (15:6), and purposing/endeavoring to walk in God's commandments (15:2). As well, repentance is to be particular and not general (15:5). We therefore properly call Mr. Olivetti, as our *Testimony* points, to self-examination to true repentance in order to detect specific sins, and repent of them (*RP Testimony*, 15:6). The trial uncovered much that has not been specific in the matter of his repentance.

We must say, with sadness, that we have not yet seen fruits in keeping with Mr. Olivetti's repentance. In our informal meeting with him on March 30th, he presented himself as combative, not contrite, and maligned the Commission's authority.

The gospel Jesus confirmed in Zacchaeus (Luke 19) involved restitution and ongoing repentance. Gospel grace, then, is evidenced as such in ongoing acts of biblical repentance. While Mr. Olivetti has made public statements of repentance (in general terms), and while we know of a few instances of private repentance, there remains little evidence of his pursuit of particular repentance of various particular sins disclosed in his trial. Though he has extended a general offer for those aggrieved to come to him, it is only right for him to seek out those brethren whom he already knows "have something against him" (Matthew 5:23-24).

We observe that many such steps have been taken, and continue to be pursued, by Mr. Carr, Mr. Larson, and Mr. Magill. Please pray for the consummation of their efforts. We remain hopeful that Mr. Olivetti will follow a similar course, and we ask that you would pray with us to that end.

Your Commission has completed its work, and we hereby submit our report, with supporting documentation, to the 2022 Synod. It is always a privilege to serve Christ's church, and we have sought to carry out our commission faithfully. This has been a matter in which we have sometimes sown with tears, yet because Christ is our King, we look forward to the certainty that we will reap with joy, most fully so at the Great Day of the Resurrection.

"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Romans 15:13).

Recommendations:

- a. that Synod receive the minutes of the SJC.
- b. that Synod not sustain the complaints against the judicial actions of the SJC in the case of Mr. Olivetti [i.e. Mr. Olivetti's, Mr. Faris', the Bloomington session's, Ms. Riepe's, and Mr. Dillon's].
- c. that Synod continue the SJC-established reconciliation process involving Mr. Rob Keenan (facilitator), the investigators, and the former IRPC ruling elders, but replace its current SJC management of the process with a three-man commission, appointed by the 2022 Synod Moderator, to continue oversight of the reconciliation process toward its eventual conclusion and lifting of censure.
- d. that Synod assign oversight of the repentance, reconciliation, and restoration of Mr. Olivetti to a five-man commission consisting of one of the IRPC ruling elders, two of the current SJC commissioners (we recommend Mr. Andrew Silva and Mr. Tom Pinson) and two other men, all to be appointed by the 2022 Synod Moderator.
- e. that Synod dismiss the current SJC.
- f. that Synod set a day of prayer and fasting for the RPCNA in the month of July so that every member and congregation of the RPCNA, according to their own situations individually and corporately, may humbly:
 - acknowledge that we all fall far short of the glory of God, and
 - commit ourselves to the blessedness of unity while seeking the healing of sinful divisions and pursuit of the loving fellowship of all believers, and
 - seek the peace and purity of the Church in every thought, word, and deed.

Respectfully submitted:

TE Mr. Bruce Backensto, Convener, First RP Church, Beaver Falls, PA

RE Dr. John Bower, Covenant RP Church, Aurora, OH

TE Mr. Brian Coombs, Messiah's Church, Clay, NY

RE Mr. Thomas Fisher, Clerk, First RP Church, Cambridge, MA

TE Mr. Kelly Moore, Tri-Lakes Reformed Church, Colo. Springs, CO

RE Mr. Tom Pinson, Springs Reformed Church, Colorado Springs, CO

RE Mr. Keith Wing, Moderator, College Hill Reformed Church, Beaver Falls, PA

Alternates

TE Mr. Micah Ramsey, Eastvale RP Church, Beaver Falls, PA

RE Mr. Andrew Silva, Dallas RP Church, McKinney, TX

Appendix 1: Explanation of Censure and Steps toward Restoration for Mr. Jared Olivetti and the IRPC session from Synod's Judicial Commission (SJC) April 2022

On March 10, 2022, Synod's Judicial Commission concluded its trial proceedings concerning Mr. Jared Olivetti. After prayerful and careful deliberation, the Commission enacted the censure of Deposition (together with exclusion of church membership privileges) on Mr. Olivetti. After the announcement of the censure to the parties on March 10, and again publicly on March 11, the Commission began to formulate guidance for Mr. Olivetti's full repentance and hoped restoration. The Commission hopes further to see a God-honoring measure of peace among brethren, too.

Explanation of Censure

As was explained in its public announcement, the censure of Deposition officially removes a man's ordination (authority) from him. Therefore it also removes him from his office (work). Two months before Mr. Olivetti's trial, the Commission required him "to refrain...from the *exercise of office*" (*Book of Discipline*, E-12, 2:9). Mr. Olivetti also resigned his charge of the Immanuel Reformed Presbyterian Church. By Deposition we have removed him from the office *itself* as well as the exercise of it. He is no longer an elder. He is forbidden to exercise any of the powers or duties of the office anywhere in the Church of Christ until his repentance and restoration (*Form 31, H-24*).

As the censure of Deposition pertains specifically to a church *officer*, the censure of Suspension generally pertains to a church *member* (*Book of Discipline*, E-5, 4:1c; *Form 29, H-23*). Even so, Suspension can be enacted toward a church officer relative to the privileges of his office *or* his membership (*Form 30, H-23*). The difference, then, between Deposition of an Officer (*Form 31, H-24*) and Suspension of an Officer (*Form 30, H-23*), is that in the first (Deposition) the officer *loses* his ordination. In the latter (Suspension) he *keeps* his ordination; though he loses the *privileges* of office, he does not lose the office itself.

But Deposition also may—not must—have an element of suspension in it, that pertains to his *church membership*. Beyond losing his ordination and office, a man additionally may lose his privileges of church membership. By this

element of suspension in Deposition, he loses the *privileges* of church membership, though not the membership *itself*. This is important to note, since as one moves through the censures and their Forms, he sees an increasing gravity (i.e., Admonition to Excommunication). It should be noted, then, that Deposition coming *after* Suspension of an Officer (*Form 30*), can also involve Suspension of a Member (*Form 29*). Thus the censure of Deposition reads, "This is the disciplinary removal of an ordained officer of the church from his office. *It may also be accompanied by suspension from church privileges*" (*Book of Discipline*, E-5, 4:1d).

So, the Deposition enacted by Synod's Judicial Commission on Mr. Olivetti removes him from ordination and office *and* the privileges of church membership (though not church membership itself). As the censure itself says, applied to Mr. Olivetti,

"You, Mr. Olivetti, have been convicted of the sin of disregard for or violation of the moral law of God, and have been found to be deserving of the penalty of deposition from your office in the Church of Christ. Now, therefore, in His Name, this Court of His House, deposes you from the office of elder, as a Teaching Elder, and declares your relationship to the congregation in this capacity to be dissolved. You are forbidden to exercise any of the powers or duties of that office anywhere in the Church of Christ [and you are excluded from the privileges of Church membership, including participation in the sacraments] until penitence and new obedience on your part have shown you worthy of the exercise of those privileges, and until this Court restores your ordination by prayer and laying on of hands making you then eligible for re-election to an office" (*Form 31*, H-24).

To clarify, reading the above bracketed section [] 'unbracketed,' so as to be an *essential part* of Deposition, could imply to a hearer that *even* the church membership privilege suspension is not lifted *until* the Deposition is lifted. However, this would be incorrect, and give a wrong sense. The true intent—*our* intent as a Commission—with Form 31 is better grasped and conveyed when its bracketed section is placed at the *end* of Form 31. The Form would then read:

'You, Mr. Olivetti, have been convicted of the sin of disregard for or violation of the moral law of God, and have been found to be deserving of the penalty of deposition from your office in the Church of Christ. Now, therefore, in His Name, this Court of His House, deposes you from the office of elder, as a Teaching Elder, and declares your relationship to the congregation in this capacity to be dissolved. You are forbidden to exercise any of the powers or duties of that office anywhere in the Church of Christ...until penitence and new obedience on your

part have shown you worthy of the exercise of those privileges, and until this Court restores your ordination by prayer and laying on of hands making you then eligible for re-election to an office. [And you are excluded from the privileges of Church membership, including participation in the sacraments.]" (Form 31, H-24)

A set of questions may arise: What about the parenthetical statement at the end of Form 31? It says, "Deposition from office does not always require *exclusion from church membership*." (The same parenthetical statement is found after Form 30 concerning Suspension of an Officer.) Does this undo what was just explained? Does the added component of suspension in Deposition pertain to church membership *itself* or to the *privileges* of church membership? Doesn't this parenthetical statement make clear that an added component to the censure is 'exclusion from church membership'? It says nothing of church membership *privileges* but church membership *itself*.

Perhaps this is a simple error that has existed with the Constitution's Forms since 1945. Regardless, it is important to see that the *body* of each of these Forms (30, 31) speaks of exclusion "from the *privileges* of church membership." To be more clear, exclusion from church membership *itself* (and not merely its *privileges*) is Excommunication: "This is the disciplinary *exclusion of a member* from the visible church" (*Book of Discipline*, E-6, 4:1e). "Now, therefore, this Court... hereby excommunicates you, *removing you from the membership* of the Church" (Form 32). Thus the parenthetical statements after both Suspension of an Officer (Form 30) and Deposition of an Officer (Form 31) should be understood as referring to the *privileges* of membership and *not* to membership itself.



Steps toward Restoration

Thus we come to a point needing to be clarified. If Mr. Olivetti has lost his ordination and office as elder by Deposition, and the exercise of the *privileges* of church membership by an added suspension, how then is he restored? What is the mechanism? How is it done Constitutionally? And what is involved in it?

It is clear from the *Constitution* that the censuring court is also the restoring court (*Book of Discipline*, E-8, 6:1-2, 6). Thus our Synod Judicial Commission censure indicates, '...until this Court restores your ordination by prayer and laying on of hands.' (Form 31, H-24) Given that we are Synod's Judicial Commission (and not the Synod itself), and may be dismissed before Mr. Olivetti's repentance occurs, it is Synod or its Commission who will lift Mr. Olivetti's censure. Perhaps an appropriate lower court could by Synod's action or consent (*BOD*, E-8, II.6.6).

But since Mr. Olivetti's censure of Deposition involves *both* ordination and privileges of church membership, it is appropriate that *both* his Presbyterian (re

Deposition) and his Session (re suspension) should be involved respectively with Synod or its Commission in restoring Mr. Olivetti at both points. This can be portrayed in a simple diagram:

Synod or its Commission <i>with</i> Presbytery	Synod or its Commission <i>with</i> IRPC Session
	
Restores Mr. Olivetti's <i>ordination</i>	Restores Mr. Olivetti's <i>membership privileges</i>
Per <i>Book of Discipline</i> , E-8, 6:4; <i>Directory for Church Government</i> , D-21, II.E.6a-b; D-33, 6: 13; <i>Form</i> 31, H-24	Per <i>Book of Discipline</i> , E-5, I.4c-d; <i>Directory for Church Government</i> , D-20, II.E.41; <i>Form</i> 29 (H-23) with <i>Form</i> 31, (H-24), parentheses

When Synod or its Commission restores Mr. Olivetti upon clear fruits of repentance—whenever that hoped occasion is—it would involve at least these points:

1. Fundamental to beginning the restoration process is that **all RPCNA officers accept the SJC's verdict and censure, regardless of individual opinion**. Until reversed by complaint, appeal, or Synod review, the SJC's judgment represents the current mind of the church in this matter. Reminding church officers of their obligation to submit to the governmental ordinances of Christ and follow fully His ordained processes for correction and restoration is appropriate and possibly needed.

2. **The goal is to remove Mr. Olivetti's censure through the process outlined in the *Book of Discipline* (E-7-8, I.6.1-7)**. The final paragraph of this process needs to be stressed from the start: "The entire disciplinary process is to be carried out with reverence, prayer, gentleness, carefulness, love, fairness, humility, and perseverance by those who will someday give an account to God for their work. Scripture: 2 Cor. 2:5-11; Gal. 6:1-5; 1 Tim. 5:1-2, 19-22; Heb. 13:17; 1 Pet. 5:1-4" (*BOD*, E-8, I.6.7). These qualities, however, are not inconsistent with firmness.

To realize this godly process, we propose the formation of a pastoral commission (or possibly, a committee) to be formed in a manner to be determined by the Synod. A clear approach outlining both counseling logistics and measures of progress (including elements in item 5 below) will be established. The commission will become knowledgeable of the accusations, the counts and the rationale for the judgment. This will provide them with sufficient informa-

tion to gauge confession and repentance. They will need to be reminded that the purpose of the commission is not to reevaluate evidence. In fact, any ongoing efforts by Mr. Olivetti to question the verdict or censure, if sustained by the 2022 Synod, should be understood as a mark of impenitence.

3. Mr. Olivetti should make personal confession of particular sins to all victim families aggrieved by his offenses, to be confirmed by them as witnesses to that and their granted forgiveness. Brief comment is offered on these required steps of confession, repentance, forgiveness, and reconciliation.

Confession. Confession requires the acknowledgement of each guilty count without equivocation. If the SJC's verdict is upheld by the 2022 Synod, we would urge that any qualification in Mr. Olivetti's full confession based on extenuating circumstances be viewed as a lack of good faith.

Repentance. Our *Confession* says of repentance, "By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with Him in all the ways of His commandments" (*WCF*, 15.2).

True repentance, therefore, calls for Mr. Olivetti to express a heartfelt conviction of sin displayed by fear, abhorrence, grief and hatred of his sins and their consequences, and a heartfelt conviction to change with all the heart, soul, and mind.

Our *Book of Discipline* further states that "Such repentance would include satisfactory attempts at reconciliation and restitution to any parties sinned against" (E-8, I.6.2). "...He shall confess his sins which he has committed, and he shall make restitution in full for his wrong, and add to it one fifth of it, and give it to him whom he has wronged" (Num. 5:7). Clearly monetary restitution can never restore pain and hurt. But it may be a helpful and significant means toward peace and healing. Direct personal restitution may not be possible, given the nature of the wider offenses, but an expressed willingness by Mr. Olivetti to see others compensated in some way for harm done (perhaps through the denomination's insurance carrier) would be a necessary sign of repentance.

Regarding the condition of reconciliation, due to the extended course this process has been allowed to take, offended parties may be unwilling to seek reconciliation. Therefore, good faith "attempts at reconciliation" are to be recognized.

Seeking forgiveness. A sincere, unequivocal plea for forgiveness, made by Mr. Olivetti to all parties, is necessary to restoration. In this instance, both private and public forgiveness is required. Private parties are those directly sinned against, and they should be directly addressed. Public sin is addressed through

the Church court—in this case, Synod or its Commission—and the call for forgiveness is addressed to that court, which should then communicate that act to the lower courts for public awareness and in calling for general reconciliation.

“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” (*WCF*, 15.6).

4. Mr. Olivetti, having agreed in heart and mind with all that of which he was accused and convicted (charge and counts), should declare the same, with appropriate elaboration, to Synod or its restoring court.

Restoration. If the court recognizes “satisfactory evidence of true repentance, it shall restore the person with the same solemnity and publicity that attended the imposition of the censure and lead its members in granting its forgiveness” (*BOD*, E-8, I.6.2). It is for this that the SJC, and all courts and congregations of the RPCNA, are to pray, work, and hope earnestly.

If the SJC decision in the Olivetti trial is upheld at Synod (2022) despite complaint or appeal, and restoration does not occur there, then there several directions are possible in moving forward including:

- a. Synod continues the current SJC with ongoing oversight, as outlined above.
- b. Synod dissolves the current SJC and appoints a new committee or commission for oversight of the restoration process.
- c. Synod dissolves the SJC and returns jurisdiction to the GLG presbytery.

5. In the course of the trial that led to Mr. Olivetti’s conviction, these additional components appear to be relevant in Mr. Olivetti’s repentance and restoration.

a. Mr. Olivetti should present himself to the leadership of Faith Biblical Counseling Ministries to acknowledge his pastoral malpractice and poor reflection on the RPCNA to them; he should seek their forgiveness.

“Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; and they bear witness to your love before the church...We ought to support such men, that we may be fellow workers with the truth” (3 John 5-6, 8).

b. Mr. Olivetti, if his offending relative resides in his house as a minor, should have a probationary period of approximately 1-3 years, in which he has demonstrated consistent ability to manage his household well as

it pertains especially to the matter involved in his case, before he is restored to his ordination. Demonstration of this should include such things as compliance with and enforcement of all civil requirements, vigilance to ensure access to ready temptations are denied, and commitment in every suitable way to foster the offender's (and his own) rebuilding of trust and holiness in relationships. The Commission notes these as basic features, recognizing that there are other immediate elements that Mr. (and Mrs.) Olivetti will have to implement with wise sense. The IRPC session will have a valuable role in assessing Mr. Olivetti's regular progress in these things. Should a relapse event occur outside of Mr. Olivetti, it will need to be weighed against previous occurrences to see if new patterns and better responses have emerged with Mr. Olivetti. Though relapse is possible, these better responses, however, should be seen as positive indications of Mr. Olivetti's true repentance, and should be carefully distinguished.

So as to encourage Mr. Olivetti in repentance, it may be appropriate for Synod (or its Commission) and the IRPC session to lift the censure of suspension from the privileges of church membership upon Mr. Olivetti's significant involvement in item 3 above. When the *remaining* points are complete, Synod (or its Commission) and the GLG presbytery may lift the Deposition and restore Mr. Olivetti to his ordination.

The Synod Judicial Commission,

Bruce Backensto

Brian Coombs

Kelly Moore

Keith Wing, Moderator

[Micah Ramsey]

John Bower

Tom Fisher

Tom Pinson

Andrew Silva]

An order-of-the-day having been reached, the Court heard a preliminary report from Nominating Committee chairman Steve McMahan, in preparation for elections later this evening. He explained how the balloting process will proceed and opened opportunity for committees and boards to correct or improve the preliminary ballot.

2022 Report of Synod's Nominating Committee

A recommendation was presented and passed by the 2021 Synod that the Nominating Committee should meet in spring 2022 to do as much work as possible prior to Synod. The Nominating Committee is tasked with preparing a ballot to elect members of denominational boards and committees during the meeting of Synod. This Committee gathers the names that have been put forth as nominees and also makes nominations when needed. In the past, nearly all

of this work has been done during the few days that Synod meets, which has been a very challenging undertaking!

A number of members assigned to this Committee were not able to participate in this assignment, primarily for family reasons. Therefore the moderator of Synod appointed Steven McMahan as a replacement to work with Committee members Andrew Barnes, John McFarland, Craig Scott, and volunteer Matt Filbert to carry out this assignment.

This Committee has gathered names of nominees from the various boards and committees, and added a few names here and there to fill out the ballot. The plan for voting will be through electronic device (computer, phone, etc.) using GOOGLE FORMS. Each delegate will receive an email (the email corresponding to how one registered for Synod) with a link to the ballot in order to vote at the appropriate time during Synod. If you will not have an electronic device with you, one will be provided for you so you can vote. In the latter case, please strive to bring your email sign-in information with you to Synod.

The initial draft of the ballot listing nominations is below. Please contact our Committee (through mwpclerk@gmail.com) if any incorrect information is presented, as we will be revising and adding to the ballot as needed before ballots are cast.

Respectfully submitted,

Steven C. McMahan (chm.)

John McFarland

Andrew Barnes

Craig Scott

Seminary Trustees Report (presented by RPTS board president Mr. Alan Noell). Recommendation 1 (to hear from RPTS President Barry York), carried; so the Court heard from President York, then responded with its applause. The report as a whole was received, and is printed here. Congregations and presbyteries are encouraged to take careful notice of the report pages on “Toward an Even Greater Partnership.”

2022 Report of the Seminary Board of Trustees

This year marks the 212th Anniversary of the Seminary. By God’s grace RPTS has functioned this past year amidst the continuing COVID-19 pandemic and continues to prepare men for pastoral ministry, and men and women for service in the church and on the mission field. This has been another year of change and adjustment—especially in staffing—while the institution continues to advance in the area of online instruction and the technology that makes such instruction possible. Since the 2021 meeting of Synod, the Board of Trustees has held two in-person meetings, one in the fall of 2021 and another in the spring of 2022.

Student Body. The Seminary conferred 18 degrees during the 2021-2022 Academic Year:

Diplomas Conferred During the 2021-2022 Academic Year, RPTS				
Degree	RP Students Under Care	Other RP Students	Non RP Students	Totals
D. Min.	0	0	3	3
M.Div.	10	0	2	12
M.T.S.	1	1	1	3
G.T.S.D.	0	0	0	0
TOTALS	11	1	6	18

Student enrollment held steady for the 2020-2021 Academic Year, with FTE (Full-Time Equivalent) of 50.33 in the fall, FTE of 48.25 in the winter, and FTE of 50.25 in the spring. See distribution according to degree track in the table below. The total number of for-credit students in the fall was 109. Of those, 29 were online-only students. 10 RP M.Div. students graduated in 2022. Headcount enrollment can be summarized in the following table:

Fall Headcount Enrollment, 2021-2022 Academic Year, RPTS				
Degree	RP Students Under Care	Other RP Students	Non RP Students	Totals
D. Min.	0	6	23	29
M.Div.*	21	7	23	51
M.T.S.	0	5	11	16
G.T.S.D.	0	2	5	7
Special**	0	4	2	6
TOTALS	21	24	64	109

**D.Min. includes all students active in this program, not only those enrolled in the Summer. Students who are also in the M.T.S. degree program during school year are counted as D.Min. students. These are not included in the FTE numbers above.*

***Special is non-degree but for credit.*

Full-Time Faculty, 2021-2022. There are six full-time faculty members at the Seminary: Keith Evans, Rick Gamble, Jeff Stivason, David Whitla, C.J. Williams, and Barry York.

Professor Evans serves as Professor of Biblical Counseling, Director of the Biblical Counseling Institute (BCI), and Academic Dean. Keith is in the final stag-

es of writing and revising his doctoral dissertation. He has had several opportunities for smaller writing projects and will be the speaker at the Midwest Presbytery Family Conference (in Colorado) on the topic of "*Walking in Communion with Jesus*." Keith will be teaching a new doctoral level course on *Contemporary Issues in Counseling* this summer for the D.Min. program. Keith has also offered a new, one-credit masters level course on *Reformed Demonology* this spring. He continues to give many hours to individual counseling cases. In accordance with our 2021 Report to Synod the Board approved (at its fall 2021 meeting) the creation of a committee to review Professor Evans' professional conduct in the Immanuel RPC case.

Prof. Gamble serves as Prof. of Systematic Theology and Dean of the Faculty. He completed Volume 3 of *The Whole Counsel of God* and it was introduced at the meeting of the *Evangelical Theological Society* meeting in Texas on Nov. 17, 2021. The Board extends its congratulations to Prof. Gamble on this major accomplishment. Prof. Gamble continues to speak, teach, and minister in various venues, both inside and outside the RPCNA. Prof. Gamble has received excellent results in the standard evaluations of faculty members during his current term, and the Board is nominating him for another 7-year term.

Prof. Stivason serves as Professor of New Testament Studies. This was his first year teaching several of the NT courses, so he is regularly writing new class material. Jeff is involved in a number of publishing projects and proposals, and was recently elected a Board member of the Alliance of Confessing Evangelicals, for which he edits the online magazine *Place for Truth*. He continues to pastor Grace RPC in Gibsonia, PA, where he preaches regularly (morning and evening) and plays an active weekly role in shepherding the congregation. He has preached and taught in numerous settings this year, and will be main speaker for White Lake Camp (New York) this summer as that Camp celebrates its 100th Anniversary.

Prof. Whitla serves as Professor of Church History. He continues to teach the full slate of RPTS Church History courses and is glad for writing and teaching opportunities around and beyond the denomination, in addition to his usual responsibilities on campus. His chapter on *Preaching and Sermons in Late-Reformation Scotland* (co-written with Crawford Gribben) was recently published by Brill Academic in their *Companion to the Reformation in Scotland, c.1525-1638*, and David has recently contracted with Crown & Covenant to publish an edited-language edition of *The Sum of Saving Knowledge* (to match their gift edition of *The Larger Catechism*), with accompanying study guide. This summer, in June, David plans to visit Northern Ireland to see family after a long absence due to Covid, serve as Director of the Theological Foundations for Youth in July, and in August will teach a Th.M. course at China Reformed Theological Semi-

nary (Taipei, Taiwan) on "*Scottish Reformation and Post-Reformation Pastoral Theology and Spirituality*." Professor Whitla has received excellent results in the standard evaluations of faculty members during his initial current 3-year term, and the Board is nominating him for a seven-year term.

Prof. Williams serves as Professor of Old Testament Studies and Director of the D.Min. Program. His newest book, *The Shadow of Christ in the Book of Lamentations*, is due to be released by Crown & Covenant very soon. In addition to his normal slate of classes, C.J. has been keeping busy with the D.Min. program as the Director, especially at this time of year with all of the project completions and oral defenses. Prof. Williams is also teaching an online course each semester for Reformation Bible College in its OT department, hoping to develop good relations with that institution in hopes of seeing some of its students come our way. Prof. Williams has received excellent results in the standard evaluations of faculty members during his current term, and the Board is nominating him for another 7-year term.

President York continues to serve as President and Professor of Pastoral Theology and Homiletics. Barry is nearing the end of his ninth year as a professor and fourth as president. He has grown in his work with the development team in donor relations and with the admissions team in recruiting, taking trips and making calls for both these important tasks. He loves his teaching role in pastoral theology and homiletics courses. He helped develop and then teach the *RPTS Live!* course in preaching described below, and hopes that the other professors may be similarly involved in the future. In addition to his ongoing blogging and podcasting, Dr. York is writing a series of monthly articles this year on *shepherding* for TableTalk and is working on an introductory book on the Trinity this summer for Crown and Covenant. Barry regularly preaches in his home congregation, a potential church-plant in Beaver where he lives, and other congregations when invited. He will speak about "*The Beauty of the Church*" this summer at the COVFAMIKOI Family Conference, preach a message at Laurelville (PA), give a lecture at the annual Westminster Conference, be the main speaker at a PCA church conference in Indianapolis (IN) in September, and speak at a fall conference with several other RPTS professors at a PCA church north of Pittsburgh.

In order to work on his writing and preaching ministry, the Board granted President York a one-month leave each summer as a study break. He is to make a brief report in his Fall Administrative Team Report about what he accomplished. President York is in his ninth year of teaching and did not take the sabbatical due him at the end of seven years. The Board and Barry agreed that stretching this time out over six summers would be a more effective use of his gifts and skills and would interfere less with his role as President. President York was elected by Synod to serve as Professor of Pastoral Theology and Homiletics

beginning in 2013, was re-elected in 2016 as Professor of Pastoral Theology and Homiletics. He was also elected in 2016 as Seminary President for a seven-year presidential term beginning in 2018. The two-year delay to 2018 was to allow for the transition from the presidency of Dr. Jerry O'Neill to the presidency of Dr. York. At its fall 2021 meeting, the Board voted to use Barry's term of service as professor to determine the timing of his election to both of these offices by Synod. Therefore, his re-nomination to both offices is scheduled for 2023.

Adjunct Faculty. These individuals served during the 2021-2022 Academic Year:

- Edwin Blackwood – Evangelism
- Alex Bower – Church History
- Andrew Kerr – Old Testament
- Jack Kinneer – New Testament *
- Hao Lu – Theological English
- Mark Robinson – Theology
- Aaron Sams – Technology and the Church
- Michael Stewart – Chaplaincy
- Alex Tabaka – Theology (Distance Learning Instructor for Dr. Gamble)
- Calvin Troup – Public Speaking and Homiletics
- Vince Ward – Missions
- Jonathan Watt – New Testament and D.Min. Program

** The independent study classes with Dr. Kinneer were to allow a few students to finish their Greek under his program as we transitioned to Dr. Stivason.*

Staff. Staffing at the Seminary continued to change in 2021-2022:

Mark Sampson asked if he could step down from the Chief Administrative Officer portion of his job and work only in his Director of Institutional Advancement role half-time beginning July 1, 2022. Mark would like to devote himself singularly to the development work at RPTS as well as having freedom to travel to meet with friends of the Seminary. This decision represents a significant change here at RPTS. Mark has rendered excellent service to the Seminary in these dual roles he has carried for so long. For many years he has served and represented publicly the Seminary so faithfully and so well.

Joshua Nye has been appointed Director of Operations. He will oversee the daily operations, facilities, and staff at RPTS. Josh is a tremendous asset to RPTS, and he is currently finishing a master's degree at Penn State as well as receiving five months of training currently as a lieutenant in the National Guard. The Seminary plans to hire him this summer a half-time Facilities Manager.

Finally—and perhaps most significantly—there was a major transition in the BCI staff. After an entire decade of service to RPTS, Sharon Sampson resigned from her position as the BCI office manager and female counselor, ef-

fective December 31, 2021. Thankfully the Lord immediately provided a well-trained, adequately-prepared replacement in Tori Mann. Tori, a senior M.T.S. student with a concentration in Biblical Counseling and employee of the Seminary, made a lateral transition from working in Admissions and crossed Penn Ave. to work at the Willson Center as the BCI office manager and female counselor. Tori began in this role on January 1, 2022. She will continue to pursue her M.T.S. degree while working part-time in this capacity at the BCI. As Sharon Sampson started at the very beginning of the founding of the BCI under Dr. George Scipione, helped tremendously during the transition to Prof. Evans, and served with excellence as the Office Manager and counselor over all those years, the Board publicly expresses its gratitude to Sharon for her many years of faithful service at the Biblical Counseling Institute (BCI).

The responsibilities of the Staff include support and coordination in the areas of:

- Admissions
- Assessment
- Biblical Counseling Institute (BCI)
- Development
- Doctor of Ministry Program
- Finance and Accounting
- Financial Aid
- Information Technology
- Library Services and Archives
- Marketing
- Operations
- Records (Academic, Financial, Personnel)

The following people currently serve on the Staff of the Seminary in a full-time capacity:

- Edwin Blackwood: Director of Admissions and Student Services, Registrar
- Jordan Feagley: Director of Library Services and Overseer of Information Technology
- Josh Meneely: Circulation Librarian, Archivist, Financial Aid Director, Registrar Assistant
- Josh Nye: Director of Operations
- Katelyn Rhodes: Executive Assistant
- Noah Williams: Information Technology Director
- Nick Wang: Marketing and Web Design

The following individuals work part-time in various aspects of the ministry of the Seminary: Kim Backensto (Development), Abigail Carroscia (Admissions Assistant), Victoria Mann (Admissions; now Biblical Counseling Institute), Mark Sampson (Director of Institutional Advancement), Aaron Sams (Distance Learning Consultant), June Whitla (Development), Al Wissner (Audio-Visual). Finance and accounting services are provided by James McFarland and Vida Brown of the Office of the Denominational Treasurer.

The COVID-19 Pandemic. While we continue to be vigilant, by God's grace the Seminary was able to continuously hold in-person classes during the 2021-2022 Academic Year.

Theological Foundations for Youth (TFY). This Program resumed in-person in the summer of 2021, but in an abbreviated format. There were two two-week sessions held—one for the 2020 participants who had had their program canceled because of the pandemic, and one for the 2021 participants. This year, 2022, the regular program is resuming.

Physical Plant. In 2023 we will celebrate a century of service in what is now called *Rutherford Hall*, the home built by Durbin Horne and his family and sold to the Seminary in 1923. The "100 Years of Rutherford Hall" campaign has some initial suggestions. These will be honed into a compelling case for support. Various projects on the physical plant have been pursued, particularly in the library. A beautiful Circulation Desk has been added to the library entrance room, adding to the gracious dignity of the front rooms of Rutherford Hall. This summer, the kitchen will undergo a planned renovation.

Chaplaincy Concentration. RPTS will offer its first chaplaincy course this summer from August 30-Sept. 2, 2022. Dr. Michael Stewart, whom President York met through PRCC (Presbyterian & Reformed Chaplains Commission) will teach the course. He plans to involve a number of current and retired RPC chaplains with whom President York has put him in contact. He will also take students to the RP Home one afternoon for experiential practice. The chaplaincy program involves preparation for ministry in a variety of environments. Examples include settings like the military, prisons, retirement and nursing homes, and schools.

Online Offerings and Presence. The increasing online presence of RPTS allows it to be a blessing to the local church, to its students, its alumni, and to people newly introduced to its ministry. The Seminary continues to grow its "*Applied Theology for the Church*" program by taking RPTS resources and packaging them in such a way that might be beneficial to pastors, elders, deacons, and congregants. The price for auditing was lowered significantly so many can benefit from the lectures. Some classes are hosted on Pathwright at <https://rpts.pathwright.com/library/>. Congregations can utilize these courses for venues such as their Christian education hour or study groups interested in some particular topic. A *Pastoral Renewal Program* is hosted each summer, offering encouragement in areas such as church planting, mercy, or revitalization. A course for deacons on mercy ministry and a program for ruling elders have proven helpful to many congregations.

RPTS Live! is a new effort consisting of a hybrid course in which a professor can teach a part of a course locally to a cohort—then finish the rest

of the course in *live online* interactions. In February, President York traveled to Colorado to teach ten hours of an intro preaching course to seven men considering pastoral ministry. In conjunction with Pastors Joseph Friedly and Sam McCracken of Tri-Lakes (CO) RPC, we were hosted in the beautiful surroundings of *The Haven* that Kelly and Judy Moore own and direct outside Monument, CO. He completed the class over the Spring quarter in a live, video platform. President York also taught this course online via Zoom in May to thirty students in a growing new RP seminary in E. Asia. We hope God's Spirit will use interactions such as these to allow RPTS to come alongside local pastors, stir up men for the ministry, and further bridge the gap with online students.

RPTS Student Profiles Site is a Google site showing student profiles by denomination and by program. All new students are required to build a student profile, and we are gradually adding all our current students. Student profiles include degree, expected graduation date, and progress in being licensed to preach or other relevant information. The purpose of the *Profiles* site is especially for churches around the denomination to be able to see who is at the Seminary who may be able to preach or candidate.

The Seminary transitioned its software for its public presence on the internet to *Blackbaud*. This required much time, but the net gain was positive in the long term. Raiser's Edge (RE) is Blackbaud's donor management side, an incredibly powerful tool use by many non-profits and educational institutions. One key component is an online giving function minimizing the need to enter gifts (donors *self-enter* their contributions while using the online giving tool). There is also a robust set of communication vehicles not present in older utilized software. Ed Blackwood and Kim Backensto have been very helpful in transferring data.

Finance and Fundraising. Total Revenue for 2021 was \$1,891,251 and Total Expenditures was \$1,841,873 resulting in a \$49,378 surplus. Overall giving (restricted and unrestricted) was \$984,944. The annual RPTS Support Dinner was held March 4 at the Sheraton Station Square Hotel. We were pleased to be able to hold this event in-person (unlike last year's virtual event). 234 people registered to attend, with 220 attending the night of the dinner. Rev. Bill Sterrett was honored for his faithful service to our Lord through his missionary work in Japan and Cyprus. The Board of Trustees of the Seminary has adopted a new system of financing the education of Reformed Presbyterian students under care of presbyteries. Called *Toward an Even Greater Partnership*, the program significantly re-adjusts financial obligations of presbyteries, students, congregations, and Seminary. Most importantly it calls this branch of His church to cry out to the Lord that He'll raise up laborers for His harvest, and that He will draw

to the pastorate those whom He has called. A copy of the document describing this program is appended to our Report.

Trustee Nominations. The roster of the Board is as follows:

Class of 2022: Rich Holdeman (1st term); Rutledge Etheridge (1st term)

Class of 2023: David Weir (2nd term); Chris Villi (1st term)

Class of 2024: Wade Mann (2nd term); Brad Stewart (1st term)

Class of 2025: David Ashleigh (2nd full term); Alan Noell (2nd term)

Class of 2026: Aaron Goerner (2nd term); Robert Bibby (1st term)

Class of 2027: Brian Wright (1st term); Joseph Friedly (1st term)

This 2022 Synod will be electing the Class of 2028. Richard Holdeman has indicated his willingness to be nominated for a second term; we are thankful for Rich's good work on the Board and his willingness to continue. Rutledge Etheridge recently received word of his acceptance into the Westminster Theological Seminary Ph.D. program, for which we extend our hearty congratulations! In light of this and Rut's other responsibilities, he is not able to serve a second term; we want to express appreciation for Rut's service on the Seminary Board and we trust that the Lord will bless his ongoing graduate studies and his ministry at Geneva College. For Rut's position, the Seminary Board recommends Pastor George Gregory of Hope Community RP Church in Beaver Falls, PA. We believe that George's ministry experience, interest in and heart for the Seminary, and location make him a good candidate for service on this Board.

Praying. Continue to pray for the ministry of RPTS! Ask God to raise up workers for the spiritual harvest who can be trained for the RPCNA specifically and the church at large generally. Pray that the Lord would protect RPTS and its ministry from the attacks of Satan.

Finance and Synod. We asked the Synod (through your Finance Committee) that RPTS be granted \$85,000 from the RP Missions & Ministries Fund for its 2023 Annual Budget.

Nominations. We ask that George Gregory (first term) and Richard Holdeman (second term) be elected to the Class of 2028 of the Seminary Trustees. We ask that Professor Richard Gamble be elected to a seven-year term as Professor of Systematic Theology, with his service beginning July 1, 2022. We ask that Professor C.J. Williams be elected to a seven-year term as Professor of Old Testament, with his service beginning July 1, 2022. We ask that Professor David Whitla be elected to a seven-year term as Professor of Church History, with his service beginning July 1, 2022.

Recommendation:

1. That President Barry York be given five minutes to speak about the ministry of RPTS.

<i>Respectfully submitted,</i>	<i>The Board of Trustees of RPTS</i>
<i>Alan Noell (Class of 2025), Chairman</i>	
<i>Richard Holdeman (Class of 2022), Vice-Chm.</i>	
<i>David Weir (Class of 2023), Secretary</i>	
<i>Rutledge Etheridge (Class of 2022)</i>	
<i>Chris Villi (Class of 2023)</i>	<i>Wade Mann (Class of 2024)</i>
<i>Brad Stewart (Class of 2024)</i>	<i>David Ashleigh (Class of 2025)</i>
<i>Robert Bibby (Class of 2026)</i>	<i>Aaron Goerner (Class of 2026)</i>
<i>Brian Wright (Class of 2027)</i>	<i>Joseph Friedly (Class of 2027)</i>
<i>Serving ex officio:</i>	
<i>James McFarland, Treasurer</i>	<i>Barry York, President</i>

Toward an Even Greater Partnership between RPCNA Congregations, Presbyteries, and RPTS

For more than two centuries, Reformed Presbyterian Theological Seminary has served as the denominational Seminary of the Reformed Presbyterian Church of North America. RPTS enjoys a special relationship with the church, as it is shepherded by the RPTS Board of Trustees consisting of Synod-elected RPCNA pastors and elders that are representative of each presbytery in North America, has its full-time professors approved by the RPCNA Synod, and receives support from the greater church. In return, the RPTS Board, Administration, and Faculty seek to serve the church by making RPTS a place that trains faithfully its men for gospel ministry and equips other workers for Kingdom service. The Board of RPTS has prepared this four-part communication to presbyteries and congregations in the hopes of fostering an even greater partnership between RPCNA congregations, presbyteries, and RPTS for the future. We send this communication as an appeal to address the needs of the church and as your fellow servants in Jesus Christ. Within each section are "Proposed Action Steps" that total six in all. We humbly ask the church to receive these proposals in a spirit of love and understanding, then consider implementing them as churches and presbyteries.

1. Calling for Prayer for Preachers. As many congregations without a pastor know, there is a shortage of available preachers to serve the church. Approximately 15% of the pulpits in our small denomination are empty. In recent years, a significant number of gifted men have retired, left the ministry disheartened, or been taken from us. Other needs exist as well. Several congregations desire associate pastors. Church planting opportunities on North American soil await men to come. Expanding mission fields need many workers. We know the oft-quoted words of our Lord regarding this matter. *"The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into*

His harvest" (Matthew 9:37-38). We believe this crisis for Kingdom workers is this generation's prompt from the Lord to pray fervently about this matter. In the November-December 2021 issue of the *Reformed Presbyterian Witness*, RPTS has an article explaining this need for preachers further. Please read this article, then consider taking this step.

Proposed Action Step 1: Schedule a special day for fasting and prayer in your congregation or presbytery for the Lord to send out laborers.

2. Utilizing the RPTS Applied Theology for the Church Ministry. Historically the Seminary has serviced the church and trained ministers primarily on the "front end" of ministry. Those desiring to pastor congregations come to RPTS, complete a degree, and then are ordained and sent out by their presbyteries to serve. In the past, RPTS would rarely have significant input into ministers' lives following their graduation or the congregations they served unless a pastor returned for a doctoral degree. Furthermore, except for occasional reports at church meetings or printed communications, the interactions between pastors and the congregations they served with the Seminary were infrequent. Yet with the advent of the Digital Age, much has changed. RPTS has utilized digital resources and social media to create greater connectivity to ministers and the churches. With the establishment and improvement of our distance-learning program, RPTS has also developed a section of its ministry called "*Applied Theology for the Church*." We are seeking to take our resources and make them available in such a way as to encourage local congregations and their leaders. *Applied Theology for the Church* includes such resources as an *Intro to Biblical Counseling*, a course on the diaconate and mercy ministry, a *Ruling Elders Program*, lowering auditing fees to make classes more accessible, a growing "*Pastoral Renewal Program*," partnering with a blog and podcast aimed at encouraging the local church, etc.

Our goals for *Applied Theology for the Church* are to strengthen ministers in heart and labor, aid sessions in the edification of local congregations, and cultivate theological education in a way that the Lord would use to raise up further laborers. We are encouraged by the initial responses, as these following examples demonstrate. In cooperation with our Home Mission Board, we had over thirty people participate in a church-planting section of the *Pastoral Renewal Program* a year ago. Several PCA sessions enrolled in the training for elders. One church took advantage of our lower auditing costs and showed a church history class taught by Dr. David Whitla for their Sabbath School program. To this end, we offer the following proposed step:

Proposed Action Step 2: Sessions would review Applied Theology for the Church on the Resources tab on the rpts.edu website to consider resources that could be helpful to their congregation, then contact Director of Admissions Ed Blackwood at apply@rpts.edu for further information if interested.

3. Reviewing Your Presbytery's Policy about Studying at RPTS. In recent years, presbyteries have increasingly been requesting that their students be granted the ability to do distance-learning instead of being on campus in Pittsburgh. Though RPTS gladly offers a distance-learning option, the Board believes some time on campus with the professors and the environment there is crucial in developing men to serve in our denomination with a better grasp of the RPCNA's history, customs, and relationships. Also, though men who attend other seminaries are not necessarily required to study at RPTS to prepare for theological education, we believe having some time at the denominational Seminary is encouraged by our *RPCNA Constitution*. The *Directory for Church Government* states regarding the theological student that "under ordinary circumstances he shall be expected to attend at least one full year in a Reformed Presbyterian Theological Seminary" (D-15). We believe it would be wise to encourage the greater unity of the denomination for presbyteries to examine their current practices in this regard.

Action Step 3: That the Candidates and Credential Committees of each presbytery study their current guidelines and consider including counsel for students to spend at least a year studying at RPTS.

4. Preparing Proper Funding for Theological Students. Another area that the RPTS Board believes is necessary to address is support of theological students. We would like to see God create greater cooperation between the local church, presbytery, and Seminary. As we explain below we are aware that many students need further support and ways that we can be better stewards of the Lord's resources. We hope to see a more comprehensive denominational system that best encourages the church in standing with men who are seeking to fulfill a pastoral call. Our rationale and suggestions follow:

Creating a Congregational Fund for Theological Students. In dealing directly with students, the RPTS Administration is aware of how often men struggle not only in paying their tuition but in all the costs involved in pursuing their theological education. Moving to Pittsburgh, renting apartments, buying books, supporting families, etc., are all costs they bear. Many participate in the RPTS work-study program or they work part-time to meet these needs, but they are often strained in doing so. Though certain congregations have experience in supporting students, and most presbyteries offer stipends to students under care, often churches are not aware of these needs and/or do not have a plan in place to help with them. One simple yet very helpful way for congregations to support men pursuing ministry is to set up a "Theological Student Fund" where people can contribute. Though care must be taken because of tax laws to make sure such a fund is not used for directly designated gifts to individuals, a fund can be managed to help students significantly. As this fund is created in a con-

gregation and gifts are donated to it, these funds can be used to support the men raised up from that particular congregation with their needs, sent to another church supporting a student, or given to the presbytery to distribute among men under its oversight. We believe if congregations establish these funds by faith, the Lord will be pleased to use them in raising up laborers.

Proposed Action Step 4: That sessions prayerfully consider establishing a Theological Student Fund in their congregation in the desire to support men aspiring to the ministry.

Encouraging Participation in the SOS Tuition Relief Program. The tuition at the seminary for a full-time student is approximately \$13,500 per year. Though this amount is offset for RPCNA students by RPTS scholarships (see below), students still have a portion they are responsible to pay. The Seminary has a special “*Support Our Students*” (SOS) Tuition Relief Program located online at <https://s.rpts.edu/sos> where friends and family may contribute directly toward the balance of a student’s tuition. Students greatly appreciate payments toward their tuition through SOS as it allows them to serve the Lord without the burden of debt. Because of federal tax laws, RPTS cannot issue a standard tax-deductible receipt but the Seminary sends an acknowledgement of the contribution. Those donating to the SOS Tuition Relief Program can consult their tax preparer to see if there are tax benefits available.

Proposed Action Step 5: That sessions would make their congregations aware of the SOS Tuition Relief Program and encourage participation in it where fitting.

Restructuring the RPCNA Student Scholarship Program. At this time RP students under care of an RPCNA presbytery currently receive a very significant tuition scholarship from the Seminary.¹ This scholarship has no real funding mechanism and is borne by the Seminary’s General Fund.² The *RP Student Under Care of Presbytery Scholarship* is designed to provide funding for RP students who will serve as pastors. It is currently available for, “all RP students under the care of a presbytery with the goal of serving as a teaching elder in the RPCNA. ...”³ Nevertheless, a committee appointed by President York recently reported to the Board that a large percentage of awarded funds are typically directed to those *not* serving as RPCNA pastors. A review of funds spent for men under care,

1 RP men under care of a Presbytery receive a 2/3 tuition discount.

2 Many in the RPCNA may have the perception that the tuition of RP students under care is funded fully by the denomination. However, in the 2021-2022 academic year we estimate the amount that will be awarded to our nineteen RPC ministerial students to be over \$140,000, with the denomination contributing approximately \$85,000 annually from RPM&M to RPTS. Thus, RPM&M funds cover about 60% of these tuition discounts. RPTS is extremely grateful for this annual funding from RPM&M, and recognizes it receives gifts from other RPC sources, but wants the church to be aware of these numbers as we work together.

3 RPTS Academic Catalog.

spanning from 2007 to Winter 2019, was completed to determine how many currently serve as TEs within our church (or in sister denominations). The results were eye-opening. Of the \$1,642,948 spent on under-care scholarship only \$501,435 (30.52%) spent was for men who currently serve as a RPCNA TEs. \$501,835 (30.54%) covered tuition of men not serving the RPCNA as a TE and in some cases, not in any formal ministry capacity. Another approximately \$272,000 has gone towards our current students or recent graduates. An additional \$367,000 was invested in men who are now or soon will be serving in East Asia, Japan, Pakistan, India, South Sudan, Canada, Singapore, Cyprus, Scotland, and Ireland. It is also worthy of note that some men may be serving the church in some other capacity such as an RE.

The above breakdown suggests opportunity for presbyteries to consider improving the process for taking students under care by encouraging accountability with respect to RPTS funding, and for RPTS to consider additional criteria to tuition remission beyond simply being under care of a presbytery of the RPCNA. Improvements in these areas will ensure that the Seminary exercises better stewardship by more appropriately directing funding to those who are most likely to serve as pastors. In this light, the RPTS Board has preliminarily approved a new, three-tiered approach to awarding the *RP Under Care Scholarship*. After further input, the Board plans to give final approval to this new system and implement it in the 2022-2023 academic year.

Tier 1: For new students under care, RPTS will cover 40% of tuition cost via the Seminary scholarship. If a particular student or sponsoring congregation is unable to afford the tuition, they may appeal to the presbytery and its congregations to help through their Theological Student Funds; if the presbytery is unable to afford the tuition, they can utilize the RPTS SOS Tuition Relief Program.

Tier 2: Once a student is *licensed to preach*, has completed his first year of Seminary (45 credits), and received positive feedback from the Seminary and his session, the Seminary scholarship will increase to 60% of the tuition cost. Again, if further help is needed, the resources cited above can be utilized.

Tier 3: After completing two of the level-two presbytery exams toward eligibility to receive a call, completing two years of seminary (90 credits), and receiving positive feedback from the Seminary and his session, the Seminary scholarship will increase to 100% of the tuition cost for the remaining year.

RPTS recognizes that we are asking the church to help us in bearing more of the initial cost in the training of beginning students and their accountability. However, please note that the overall net effect of this change remains the same to the student, for if he completes an RPTS M.Div. degree in this fashion he would receive a total net of a 2/3 tuition scholarship. (We would also note that in the years where tuition rates increase, the weighted distribution would mean that the overall percentage discount to the student would actually be slightly more than 2/3's.)

Proposed Action Step 6: That presbyteries give their RPTS Board representative(s) an opportunity to distribute this document, explain these concepts, answer questions, and receive input. The RPTS Board respectfully appeals to the greater church to consider these proposals. As congregations, presbyteries, and the Seminary strive to labor together, may the Lord of the harvest be pleased to raise up a host of workers to go out into His fields!

Geneva Corporators Report (presented by board president Mr. Steve McMahan). Mr. Bruce Backensto was thanked by Mr. McMahan and the Court for his many years of service to Geneva. Recommendation 1 (to hear from President Calvin Troup) carried, so Synod heard from Dr. Troup, then responded with its applause. Report received.

2022 Report of the Geneva College Board of Corporators

As Geneva enters her 175th year, the Board of Corporators rejoices in the Lord's blessings and provision for the College. Highlights include finishing nine of the last ten years with the budget in the black and the retiring of the last of the long-term debt. The impact of COVID-19 is lessening, and campus activities have essentially returned to "normal." The next few years present significant financial challenges due to smaller incoming classes for the last two years but God is blessing the College with better enrollment numbers for this fall. Geneva depends heavily on tuition, so continue to pray and to encourage students to consider Geneva.

Please read the Report of the Geneva College Board of Trustees to the Board of Corporators which follows this report; it contains much encouraging news and outlines strategic goals for Geneva. The Report also helps explain why both the Corporators and the Trustees believe that Geneva is an excellent choice for a top quality, truly Christian education.

Thank you for your support of the Geneva Bible Faculty Fund which is close to reaching the \$255,000 goal. Please consider one final gift to help surpass this goal. Rev. Rut Etheridge is gradually assuming a heavier teaching load in the Bible Department at Geneva and is also continuing his doctoral studies at Westminster Theological Seminary in Philadelphia.

Since the Lord has blessed the Synod with a large number of ruling and teaching elders who are relatively new to the denomination, it is important to understand the relationship of Geneva to the RPCNA. The following attempts to briefly summarize this vital connection:

Geneva was founded in 1848 in Northwood, OH, and was moved to Beaver Falls, PA, in 1880. While in Ohio, *Geneva Hall*—as it was known—was a stop on "the underground railroad." A newly published book by Dr. Robert Copeland and

D. Ray Wilcox entitled *A Candle Against the Dark* provides more information on this connection. For an excellent history of the College, the book *Pro Christo et Patria, A History of Geneva College* by Dr. David M. Carson provides a wonderful summary of the first 150 years.

A watershed event in the history of Geneva was the adoption of the "*Foundational Concepts of Christian Education*" in 1967, which is an essential document along with the Scriptures in the life of Geneva today. This is available on the Geneva website and printed copies are distributed to parents and students.

Geneva is incorporated in the Commonwealth of Pennsylvania and is governed by two Boards, the Board of Corporators and the Board of Trustees. Much work was done in the early 2000s by the Board of Corporators to restructure the Boards to their current configuration and to edit the Bylaws so that all documents reflect the needed changes.

The twelve-member Geneva Board of Corporators is elected by the Synod of the RPCNA, with six members being nominated by the six North American presbyteries and the other six members being "*at large*" positions. The Corporators are the direct link between the Denomination and the College. The Board of Corporators elect all of the members of the Geneva Board of Trustees, control all Bylaws changes, and give final approval for the election of the President of the College, who must be a Reformed Presbyterian. The Bylaws do not set a limit on the number of consecutive terms Board members may serve, but any incumbents are evaluated by their boards and are interviewed by the Corporator Nominating Committee prior to being submitted as nominees to Synod or being reelected in the case of Trustees.

The Board of Trustees consists of up to twenty-one members. Six of the twelve Corporators serve as members of the Geneva Board of Trustees and at least eleven of the twenty-one Trustees are members of the RPCNA. The Trustees focus on major decisions having to do with strategic planning, budgeting, granting of tenure, and approval of majors, and they oversee the Administration which is charged with the day-to-day operations. In addition to giving significant time in serving, members of both Boards are expected to contribute financially and assist in contacting those who are interested in supporting the mission of the College as well as directing students to Geneva. Geneva is blessed to have a number of extremely qualified and dedicated non-RP Trustees serving on the Board, many of whom are Alumni.

Membership on the Geneva Board of Corporators is open to any member of the RPCNA. The Corporators have an active "Nominating Committee" which solicits names of qualified and interested members of the Denomination who would be able to serve on either board. As positions on the boards become available, nominees are selected from the pool of names which have been rec-

ommended. Early in the process, the Nominating Committee asks the President of the College to visit with potential corporators or trustees. If a nominee is ready and willing to serve and is a good fit for the position that needs to be filled, they complete a questionnaire for Corporators to review. An interview is scheduled (now typically by Zoom) that includes the Nominating Committee, chairs of both boards, and the College President. Through this process, any nominee who is presented to Synod by the Corporators has been thoroughly vetted. While Synod could nominate and elect a new Corporator not presented by the Corporators, we would respectfully request that such nominees be recommended well in advance of Synod so that they may be interviewed through our normal process.

We note that Rev. Bruce Backensto is stepping down after having served many terms as both a Geneva Trustee or a Corporator extending back to the 1980s! Bruce has served as an especially valuable member during leadership transitions; his experience and wisdom will be missed. The Corporators are heartily recommending Dr. Joel Martin as his replacement. Dr. Martin's questionnaire is included with this report, and he was interviewed on May 13.

The Board of Corporators is as follows:

	Term Expires
Ken de Jong (at large), Paul Hemphill (Pacific), Phil Pockras (GLG)	2023
Matt Filbert (at large), David Schaefer (POA), Bonnie Weir (Atlantic)	2024
Chris Huggins (STL), Shana Milroy (MWP), Scott Reynolds (at large)	2025
Joel Martin, Steve McMahan, James Tweed (all at large)	2022/2026

The Geneva Foundation has been established recently under the oversight of the Trustees. The Foundation is focused primarily on raising funds for the College in conjunction with Institutional Advancement. A major capital campaign is underway and is still in the "quiet" phase, but one central aspect is the establishment of a Center for the Integration of Faith and Life.

I have been honored to serve as a Trustee for many years and then as a member of the Board of Corporators. I was elected to serve on the Trustees to fill the vacancy created by the death of Phil Duguid. It has been a delight to get to know the Trustees who the Corporators have elected and to see the unity and love for Geneva that is evident among the Board members. As I step down to allow another Corporator to serve as Trustee, I especially want Synod to be aware of the dedication of the Geneva administration, faculty, and staff. Many have devoted most of their working life to the College and are more involved in helping Geneva meet the enrollment and financial challenges than any previous time

that I can remember—it is obvious that they love Geneva College and the opportunity to work with the students. When positions have been open, several well-qualified applicants have applied, and they want to be a part of this strong Christian institution. Geneva is a wonderful mission field where the gospel is lived, demonstrated, and taught. Weekly chapel services with faithful preaching honor our RP distinctives. Sports programs impact many for Christ. The biblical perspective on sexual orientation and gender identity is clearly maintained.

Please pray for Geneva:

- to remain true to Scripture in the midst of cultural and governmental pressures.
- that students and parents will understand the value of a Geneva College education and enroll in increasing numbers.
- that students will come to faith in Christ and grow in their walk with Him.
- that Geneva will be blessed with needed finances in order to care for both people and facilities.
- for wisdom for the Board of Corporators, the Board of Trustees, and Administration.

Recommendation:

1. That President Troup be granted up to 10 minutes to speak to Synod.

Respectfully submitted,

Steven C. McMahan (chm., Geneva Board of Corporators)

Report of the Geneva College Board of Trustees to the Board of Corporators—May 2022

One of the senior Mechanical Engineering students who ate lunch with the Trustees in April told about his favorite class at Geneva, a speech class, where he overcame his fear of speaking in public. He values Geneva's faithfulness to biblical truth and is recommending Geneva to all of his siblings and cousins.

Professors who have come to Geneva from other colleges, and parents who have compared Geneva to other schools, have shared that Geneva is perhaps the best undergraduate institution in its ability to teach every subject and run every co-curricular activity with Christ at the center. How can we best spread the word about this amazing but unique strength of Geneva? This year, the Trustees adopted the following *Vision Statement*:

Geneva College will be known nationally for advancing integration of faith and learning under Christ and His word, preparing students for courageous engagement throughout their life's work.

Geneva strives for better brand recognition, more cost-effective and compelling marketing, and the ability to broadcast the excellence in integration of

biblical truth in all academic and co-curricular areas. Join us in praying for these efforts to bear fruit, so that young men and women will come to Jesus Christ and that the Geneva College education will equip believers to effectively build Christ's Kingdom.

Masking in classrooms is now at the discretion of the professor. Individual faculty who are at risk can request their students to wear masks. The College community can again enjoy many of the activities which had to be suspended during the pandemic.

In women's sports, volleyball, basketball and soccer made it to the Presidents' Athletic Conference (PAC) quarterfinals; golf and track and field teams placed fourth in PAC championships, and softball made the PAC playoffs. For the men, volleyball placed second in the Allegheny Mountain Collegiate Conference Championship, track and field placed third in the PAC championships, and soccer and tennis made it to PAC quarterfinals. In hiring coaches and assistant coaches Dr. Troup has emphasized that the College is committed to hire people with hearts to disciple the athletes as well as training them to excel in their sports.

Due to the reduced enrollment in the classes which entered in the fall of 2020 and 2021, the President and his direct reports met with several former presidents of Christian colleges and experts in enrollment. Their research found that the College will function best with about 1,250 students. To that end, the College is working on a Strategic Enrollment Plan. Improvements have been made to the visual appeal of the website (www.geneva.edu). The *Gold and White* referral program has continued to grow each year since its inception, and almost one third of the students who have deposited for the Fall of 2022 have been referred by alumni or Board members. Please continue to refer students in grades 9-12 through this mechanism. For members of Synod, if you are not an alumnus yourself, please provide information about prospective students to the Corporator representing your presbytery.

We thank you for the work you have done to raise funds for the Bible Faculty Fund. Cash and commitments have allowed the goal to be reached. The annual Bible Department compliance report is appended to this report. The Geneva College Foundation has grown in both effectiveness and enthusiasm. The Chair of the Foundation reminded the Board of Trustees that he was not a Christian when he began his college education and he described how God had blessed him since he found Christ at Geneva. He urged us to spread the word about the value of a Geneva education. The Foundation Directors also bring additional expertise in managing the college's endowment.

Officers of the Trustees for the coming year are Chairman Joel Silverman, Vice Chairman Ken de Jong, and Secretary Bonnie Weir. The 2022-23 Budget is set at \$35,632,237 which includes no contingency and a Capital Budget of

\$1,000,000. Additionally, the approved budget may incur a deficit of up to \$3,318,806. The Geneva Fund total for 2021-22 was \$1,380,971 and total giving was \$3,916,808. Geneva awarded 235 undergraduate degrees, 32 adult bachelor's degrees, 44 master's degrees, and three associate's degrees from the Center for Urban Biblical Ministry in Pittsburgh.

We were able to hold in-person commencement activities May 6-7. Dr. Jeffrey Stivason, pastor of Grace RP Church in Gibsonia (PA) and Professor of New Testament Studies at Reformed Presbyterian Theological Seminary preached for the Baccalaureate service. He encouraged the graduates to become people of prayer—reminding all of us that the busier we become, the more important it is to spend time in prayer. Dr. Kevin DeYoung, pastor of Christ Covenant Church and an Associate Professor of Systematic Theology at RTS in Charlotte, North Carolina, addressed the traditional undergraduate commencement. He countered the world's advice to "*be true to yourself*" and "*find the answer within*" with Christ's words, "*but whoever loses his life for My sake will find it.*" He described how we become a new creation in Christ. Mr. Charles "*Mick*" Jones Jr. (Beaver Falls City Manager and former Police Chief) spoke at the Adult and Graduate Commencement, encouraging the students to find their God-given calling. The *Life-G* awards went to Paul and Joy Jewell and to Dr. Jerry O'Neill, President Emeritus of RPTS.

Through each of these Commencement ceremonies, important accomplishments of Dr. Troup were clearly evident; the stronger relationship with the City of Beaver Falls and more importantly, the strengthened relationship to the Reformed Presbyterian Church and the wider community of Reformed believers in Christ.

Respectfully submitted,

Bonnie E. Weir, Ph.D. (secretary, Board of Trustees)

The Court stood to sing Psalm 95B, and Mr. John deGraaf offered a prayer of recess. The Court enjoyed a break (3-3:15 p.m.), resuming with the singing of Psalm 34A and prayer by Mr. Daniel Hemken.

Continuing with List A. The Court returned to the Report of the Study Committee on Inmate Church Membership (Chairman Tim McCracken): After discussion of Recommendation 1, it carried, and so Synod adopts this principle:

Under the right circumstances it can be in accord with Scripture's teaching for a congregation to take into communicant membership someone who professes gospel faith in Christ but still anticipates extended incarceration, providing the Session has the ability to provide oversight over the individual. If the Session is unable

to baptize an unbaptized incarcerated believer at the institution where they are incarcerated, they should not proceed with membership.

Their Recommendation 2 carried, so this study committee is dismissed with thanks. Their report as a whole was received, and it is printed here. Delegates are reminded that this careful report contains ample practical counsel.

2022 Report of the Committee to Study Church Membership for the Incarcerated

Recommendation 1: Your Committee recommends Synod rule in favor of this principle:

Under the right circumstances it can be in accord with Scripture's teaching for a congregation to take into communicant membership someone who professes gospel faith in Christ but still anticipates extended incarceration, providing the Session has the ability to provide oversight over the individual. If the Session is unable to baptize an unbaptized incarcerated believer at the institution where they are incarcerated, they should not proceed with membership.

The grounds for affirming this principle are these:

- God ordained the visible church as a means by which He would glorify His name through the sanctification of those whom He is redeeming.
- All believers are called of God to seek a stated relationship with a particular body of believers in the visible church.
- The unique circumstance of long-term incarceration does not of necessity negate the above calling.

Membership in the church and service in it is the default calling for every believer. Spiritual membership in the chosen race, royal priesthood, holy nation, and people of God's own possession calls for a tangible relationship with particular believers and a willing submission to shepherds. We hear the sense of the universality of the call in our *Confession of Faith* and *Testimony*:

The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. (*WCF*, Ch. 25: Of the Church, paragraph 2)

It is the mission of the Church...to gather into her fellowship those of every race and people who accept Jesus Christ as Savior and Lord, and promise obedience to Him; to build them up in their most holy faith...
(*RP Testimony*, Ch. 25: Of the Church, paragraph 2)

We hear it also in the wording of the *Belgic Confession*:

... since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition. But all people are obliged to join and unite with it... (*Belgic Confession* 28.1-2)

... no one ought to be separated from it. ... As for those who can belong to the church we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works.
(*Belgic Confession* 29.3-4)

Practical Counsel. How, then, and under what circumstances can a local church engage a long-term-incarcerated professing believer appropriately in church membership? The material below ought not to be understood as rules we are creating, but as counsel. The principles pertaining to healthy relationship in church membership are simply the ones arising from Scripture—care, prayer, upbuilding fellowship, engagement of means of grace, co-labor in outreach and discipleship, oversight, encouragement, and calls to repentance when needed. The leaders of a congregation, and also the whole of the congregation, should be reminded that the label of membership without the organic and living interaction of membership is worse than no membership at all; but purposeful and consistent relationship and interaction can be a great blessing. With any believer inside who can anticipate release at some point, there should be standing encouragement to cultivate interaction with a Bible-believing local church in the target release area. Membership in your local congregation and a growing relationship with the other (if release is at a distance) can occur simultaneously.

Church Membership Orientation. We recommend that a series of orientation meetings be given by an elder to the prospective member in the prison's visitation area as close together in time as possible. The presence of another person from the congregation in that process is ideal. The believer inside ought

to have some good acquaintance with the commitments of the RPCNA concerning the authority of Scripture, the gospel and the nature of saving faith, the nature of the Church and of life in a local church. Declaration of the Covenant commitments of church membership should occur in person at an elder visit with at minimum two elders present. Public profession of faith in the congregation's hearing can occur by proxy, with an elder reading a letter from the believer. Some congregations have been able to hold up a photograph of the believer during this process.

Relationship with Staff. Institutional staff bear a legitimate responsibility for such things as the safety of their regional communities, the safety of their on-site fellow workers and of their detainees. We recommend that the church become familiar with institutional policies which would bear upon the believer's interaction with the church and give appropriate regard to staff for the responsibilities they bear.

Shepherding Oversight. We recommend that elders in the church plan that the believer be purposely visited for oversight at minimum twice each year. Two elders should be involved in these visits. If possible, sessions should seek to reach out and commend involvement in the community of faith to the inmate believer's family and persons of most significant relationship. When doing so, sessions must take every care to avoid violating restraining orders, should they exist. Take note here as well that persons dealing with the incarcerated are not to be conduits for messages to persons outside a given facility.

Fellowship. Having a mature volunteer willing for monthly correspondence and/or visitation would be ideal, with men communicating with men and women communicating with women. Appendix A has an outline for a possible model of that kind of interaction. In correspondence, utilize the church as return address; do not give personal addresses or phone numbers. Persons who wish to reach out in correspondence should seek Session approval for the endeavor, and sessions should stay in touch with the correspondent volunteer for ready support and oversight. We recommend that the whole of the congregation be made as aware as possible of the believer's sphere and of the work of the Lord at the particular facility and yard where the brother or sister lives. The church should remember to pray together for the person. Elders can ask the believer if there are portions of his or her written correspondence that could be shared occasionally with the church, so the congregation can get to know them.

Means of Grace. If baptism is called for, in prisons with a little advanced planning a small group from the congregation may be able to come for a worship service to that end (separate from the normally attended chapel service). This may not be feasible in a county correctional facility. The believer should be

encouraged to participate with dependable consistency in the ordinary services at their facility / yard chapel for the preaching and the teaching of Scripture. Encouragement toward regular personal prayer, Bible reading, and discipleship with other believers there in the prison can occur on many levels, including elder visits, other visits and correspondence. In prisons, arrangements for the celebration of Communion will require gaining clearance for a small group which may be able to come for the worship service (separate from the normally attended chapel service). Again, this may not be feasible at a county correctional facility. We recommend that Communion be celebrated at least twice a year.

Voting. The decision to invite participation in congregational voting will need to be left to the Session's discretion. The gaining of sufficient acquaintance with, for instance, candidates for an office may be impractical while the member-believer is still incarcerated.

Facility Transfer. Location transfer within a county, state, or federal system is a frequent reality for incarcerated believers. If a membership relationship has been established and a believer is transferred too far from the local congregation to be visited as regularly as is optimal, the church can inquire with another Bible-believing church in the region about their willingness to receive the believer and reach out to him/her. If no such membership occurs, the believer's membership could remain on the roll as out-of-bounds and fellowship could continue as possible via correspondence and occasional visits. This should not continue indefinitely and must be dealt with by the Session as they would deal with any other out-of-bounds member.

Cautions. We recommend that the congregation take appropriate caution in the sharing of personal information. Again, in correspondence, members should utilize the church's return address. While real and meaningful subjects can be shared in general, the congregation ought to avoid the disseminating of such information as could be used as leverage for manipulation (last names, home addresses, personal phone numbers, locations, times for personal events). Any information about other inmates may not be shared with the incarcerated member as this is illegal. In addition, if the incarcerated member has a restraining order taken out by their families, you cannot provide the incarcerated member information about them.

Below are some examples of appropriate and inappropriate interaction in ordinary written correspondence with those still incarcerated.

Appropriate:

- "The church is beginning our outreach Bible Study this weekend."
- "We were thankful that our mission budget reached its goal."
- "The newest preaching series will be on the Minor Prophets."

- “Two of our households are in need of jobs.”

Inappropriate:

- “Pray for the Smiths, who are hosting prayer meetings each week in their home ~ Wednesdays, 7:00 p.m., at 5398 Peachwood Drive, etc. ...”
- “George and Marie Jones’ daughter Ashley is graduating from Forrest High School next Saturday evening at 7:00 p.m.”
- “Ed Johnson asked for prayer, that his boss at Greenwood Chevrolet would lighten up.”
- “I am sure that someone from the church will help you find a car when you get out.”

Individuals from the church should avoid sending personal gifts or adding money to the believer’s books for canteen, phone, etc. It would be wise to channel any discretionary assistance through the deacons. Some helps may be instrumental in facilitating key steps in preparation for release.

Discipline. If correction in doctrine or life is needed, the principal venue for interaction should be the organic, face-to-face elder visits. Believers should be heartily encouraged to bring a right attitude to correctional institution discipline and maintain a good reputation with officers. If formal church censure or trial becomes necessary, these will have to be handled through correspondence. The ordinary right to face accusers in person at the trial itself would be precluded by the facility’s legitimate responsibility for the governance of safety concerns.

Recommendation 2: That the Study Committee be dismissed.

Respectfully submitted,

Tim McCracken (chairman)

Jason Camery

Robert Bibby

Kent Butterfield

APPENDIX A

Correspondence Fellowship with a Believer (still incarcerated). Remember, returning citizens are not projects.

Regular Communication. Trust can be significantly built through contact regularly and consistently received. We advocate predictability. Plan to correspond at minimum monthly on an agreed-upon schedule, and interject additional notes when suitable.

Purposeful communication. Each letter can have in it these elements:

1. Fellowship/Discipleship:
 - a. Choose together some resource to engage. Utilize a suitable Bible study curriculum, or read and discuss a book or work-book together, or send a copy of a brief, meaningful article to work through together.

- b. Regularly inquire about the believer's state of encouragement. Ask if he or she is bewildered about anything in the Christian walk.
2. Cultivation of church community awareness:
 - a. Ask about the well-being of the believing community on the prison yard and what Christian fellowship is available to him or her. Ask what the believer would have you pray for, and how the Lord is using the believer to be a blessing there.
 - b. Help the believer to learn to care about and pray for your congregation. *Note:* Descriptions of activities, hopes, and prayer requests will be general, without exchange of personal information. While so very many would not dream of misusing personal information, such has been known to occur. Churches can be real and genuine but must practice wholesome discretion. Utilize the church's return address for all mailings.
3. Planning (if a potential release date is in view):
 - a. As early as possible, the returning citizen should avail himself or herself of every resource the institution provides for the creating of a parole plan.
 - b. Crucial issues in parole planning include:
 - i. finding a means of regular participation with the church
 - ii. communication (phone)
 - iii. identification (acquiring proper ID, restoring driver's license, etc.)
 - iv. transportation
 - v. housing
 - vi. seeking employment (contact with potential employers can occur pre-release)
 - vii. preparation of a resume
 - viii. spur on the believer to take initiative in all things

Education and Publication Board: Board President Kyle Borg presented the report. After summary remarks, Recommendation 1 carried, and so the Court heard from Mr. Drew Gordon (Crown & Covenant's co-director). The Court expressed its appreciation for Drew through applause. The report was received and is printed here.

Report of the Education and Publication Board

Since the last meeting of Synod the Education and Publication (E&P) Board has met three times, twice via Zoom and once in-person. Our in-person meetings had ceased with the onset of COVID-19, so it was nice to return to some normalcy with an annual meeting in Pittsburgh.

Board Matters. In the fall of 2021, E&P welcomed Mrs. Erin Bartel as the most recent member of our Board. Mrs. Bartel is a small business owner as a social media consultant and has a helpful marketing background. The Board also elected Mr. Kyle Borg as president and Mr. Joseph Friedly as vice-president. Throughout this last year the Board has developed and begun to implement a *Strategic Plan*. According to our Board's *constitution* and *bylaws* the Board serves Synod in helping presbyteries and sessions fulfill their teaching ministries by developing and distributing denominational publications. The *Strategic Plan* is for the explicit purpose of bring more organization with an intentional vision for the future of Crown & Covenant and the *RP Witness*. Our plan contains seven sub-divided categories or "*strategic areas*" of responsibility: talent acquisition, facilities, Board development, staffing plans/needs, accounting/reporting, marketing, and leadership transition. As we continue to work within the parameters set by the plan, we are hopeful to be more efficient in our service to the church.

Additionally, E&P has recently recognized our *Constitution* (last updated in 1997) and our *Bylaws* (last updated in 2005) need to be revisited and possibly amended. There are certain practices that have become routine for the Board that are not, strictly speaking, in keeping with these documents. Example: Our *Constitution* does require Synod to *approve the salary of the Director*; it is unknown to the collective memory of many when this last happened.

Mr. Bob Bibby, Mrs. Betty Burger, and Mr. Joseph Friedly are all finishing their first of two allowed terms on the Board. Mr. Bibby and Mrs. Burger have agreed to be nominated by E&P to serve in the class of 2026. Mr. Friedly will be stepping down from the Board, and we have nominated Mr. Nathan Eshelman to the class of 2026. We have nominated these three for the class of 2026 with the hope of maintaining a degree of continuity within the Board. Significantly, next year three board members will be finishing their second term and with their departure from the Board their experience will leave too. With the recent implementation of the *Strategic Plan* we feel it is best to have Board members who are familiar with the ongoing work of E&P.

Publishing. Since a COVID-19-inspired lull in the publication, C&C has significantly increased publishing output over the last year. New and in-process titles include:

- *Redemption, Reconciliation, and Reformation* is a compilation by Gordon Keddie of the writings of Alexander McLeod; this was released in January and paid for entirely by donations.
- *Ten Words* by Gordon Keddie. This is a book on the 10 Commandments. We have been and continue to be thankful for Mr. Keddie's productive retirement!

- *A Candle Against the Dark* by Bob Copeland and Ray Wilcox. This is the story of the American Covenanters' leadership in the abolitionist movement.
- *History of the Reformed Presbyterian Church of North America (1920-1980)* by Bill Edgar. This is a sequel to his first history title.
- *The Shadow of Christ in Lamentations* by CJ Williams. This is a title similar to Dr. Williams' previous book *The Shadow of Christ in Job*. We are glad for the opportunity to publish this.
- *The Sum of Saving Knowledge* by David Dickson and James Durham (edited by David Whitla). This little book is intended to be a companion piece to the *Westminster Larger Catechism* and will have the same design and color.
- *The Book of Psalms for Worship*. For the first time ever C&C ran out of stock of this title and at the time of the writing of this report we are waiting on extended manufacturing schedules to get it back in stock. Because of shortages created by the pandemic and supplier changes, we had to change the texture (thankfully, not the color) of the psalter.

Grassmarket Press Imprint (GMP). GMP was an idea developed by the board a few years ago. For various reasons its launch has been stymied but due to generous provisions made last year through RPM&M grants and other direct contributions we are glad to announce definite progress. The final drafts of our first three books have been submitted: *The Lord's Day* by Daniel Howe, *I Have a Confession* by Nathan Eshelman, and *What is Love?* by Kyle Borg. The next four books have been or are in the process of being contracted, and work is being done to acquire authors and titles for the four to follow those. We hope in the coming months to continue this momentum and provide the RPCNA (and confessional branch of Christ's church) readable and relatable materials on the doctrine, worship, and piety of the Reformed and Presbyterian faith.

Reformed Presbyterian Witness. This last year marked a significant change as we overhauled our subscription software for the magazine as well as our two subscription-based online services (Psalter.org and SingPsalms.org). Our newest Board member Erin Bartel has brought some marketing strategy and help and we are seeing some fruit of the new ideas being implemented. One challenge the *RP Witness* continually faces is how to survive in a social media culture. Decades ago the *Witness* was the primary source for denominational news and information. Email and social media now give instantaneous access to these things in a way where it is hard for the *Witness* to have a place. Further, an increase in high-quality Christian blogs like *Gentle Reformation* also provide substantive online articles and content. Another reality of the *Witness* that is important to recognize is its finances. In the last year total *Witness* receipts

(subscriptions, advertisement, etc.) were \$39,568. Its expenses were \$25,911 giving a surplus of \$13,657. When, however, staff compensation is taken into account the *Witness* is not a “money-maker.” Nevertheless, the E&P Board understands that Synod has given a mandate for the publication of the *RP Witness*, and we will continue to manage and steward resources as best we can to make this available to the RPCNA.

Finances. Overall 2021 was a positive year. Total receipts was \$440,464 (less than we forecast) and our total in disbursements was \$426,609, giving a surplus of almost \$14,000. Very helpful to this bottom line was a significant bump in RPM&M grants for which we were tremendously thankful. Crown & Covenant sales continue to reflect weaker pandemic sales, and increased costs for supplies raises some concern. *RP Witness* subscriptions increased generating a significant bump from the previous year.

Recommendation:

1. That Drew Gordon be given 10 minutes to address Synod.

Respectfully submitted:

Class of 2022: Bob Bibby, Betty Burger, and Joseph Friedly (Vice Pres.)

Class of 2023: Eileen Bechtold, Matt Filbert, and Kyle Borg (Pres.)

Class of 2024: Erin Bartel

Class of 2025: Linda Parker

Appendix: C&C sales from last 12 months compared to previous 12 months of select titles

Title	2022*	2021*
150 Questions About the Psalter	51	116
7 Big Questions Your Life Depends On	129	486
ARP Psalter; pew edition	232	401
Book of Psalms for Singing	861	2,291
Book of Psalms for Worship; words only psalter	123	124
Constitution of the RPCNA; perfect-bound paperback ver.	189	228
Faith of Our Fathers	103	43
From the Lips of Little Ones	212	271
Gender as Calling: The Gospel and Gender Identity	104	118
Genesis; paperback edition	186	38
God Breathed	176	227
History of the R. P. Church of North America 1871-1920	40	102
Hitting the Marks	80	90
Openness Unhindered	2,626	1,737
Portraits of Christ	123	795
Prayers of the Bible	452	593

Prayers of the Bible; gift edition	87	224
Redemption, Reconciliation, and Reformation	22	0
The Battle for the Biblical Family	69	145
The Book of Psalms for Worship (<i>back-ordered</i>)	2,567	1,576
The Book of Psalms for Worship; 10th anniv. edition	138	60
The Book of Psalms for Worship; hardcover mini, navy	242	0
The Book of Psalms for Worship; hardcover mini, sage	193	0
The Book of Psalms For Worship; slim edition	239	270
The Gospel and Sexual Orientation	167	142
The Secret Thoughts of an Unlikely Convert	3,564	4,972
The Secret Thoughts of an Unlikely Convert; expanded	5,258	4,657
The White Chief of Cache Creek	310	385
Timothy, Titus, and You: Study Guide for Church Leaders	79	175
Trinity Psalter; words-only edition	603	314
Understanding Biblical Doctrine: a Workbook in Theology	138	103
Understanding Biblical Doctrine: a Workbook in Theology; RP	168	141
Westminster Larger Catechism with Scripture Proofs	243	126

* ***A simplified 2022 and 2021 are included at the top of the charts, but the actual dates for this 12-month period are 4/1/2021-3/31/2022 and 4/1/2020-3/31/2021.***

Study Committee on Recusals in Discipline Cases: Chairman Philip Pockras summarized the report, leading into the recommendations. After general discussion, Recommendation 1 was divided as in the report (1A) and (1B). Moved and seconded, to recommit this report to the Study Committee, to report next year; motion carried. This report will be printed in the Appendix.

Study Committee on Constitution Revisions: Convener Mark Koller presented the report. After general remarks, recommendations were taken up. Recommendation 1 concerns approval of three sets of recommendations from past communications to Synod and it was divided. Concerning Recommendation 1 from Communication 20-01 (two DCG revisions), carried (by far more than 2/3). Concerning the irregularities in pastoral calls identified in Communication 20-07, carried; delegates and sessions and presbyteries are urged to take careful note, bringing their practice into line with our Constitutional processes. Concerning the amended wording proposed for Form 2A in Communication 20-08, carried. Returning to the recommendations of this current Study Committee on Constitution Revisions, their second recommendation carried, resulting in a referral to and study assignment for the

Trustees of Synod concerning the reporting of Synod employee and ministers' salaries. This study committee is dismissed with our thanks; their report as a whole was received and is printed here.

2022 Report of the Study Committee on *Constitution* Revisions (Communications #20-01, #20-07, #20-08, and #21-19)

Summary: It is the recommendation of this Committee that three communications be submitted to Synod for a combined vote and that the fourth be referred to Synod's Trustees.

Report: Because of the high volume of urgent business before Synod 2021, your Committee was appointed to examine and expedite these communications (20-01 *update of pastoral call language*; 20-07 *notification re. pastoral calls between presbyteries*; 20-08 *trackable mail language update*; and 21-19 *Synod employee salaries*). Though the Committee was not able to meet in person, we were able to conduct our business through email exchanges.

Regarding Recommendation #1:

1. We believe that three of the communications (20-01, 20-07, 20-08) are straightforward and reasonable requests by their respective presbyteries and that the items do not require further study or debate.
2. For 20-01 and 20-08, our *Constitution's* language requires periodic updating over time.
3. For 20-07, the Presbytery of the Alleghenies requests that the congregations and the presbyteries should be reminded and encouraged by Synod to continue to abide by the *Constitution* when issuing pastoral calls between presbyteries.
4. These matters have already been studied and debated by their respective presbyteries.
5. With the hope of expediting the Synod's 2022 docket, we have submitted these to you as a bulk vote in Recommendation #1.

Regarding Recommendation #2: The fourth communication (21-19) prompted a response from the RPTS Board of Trustees requesting that Synod's Trustees would study the matter and bring their findings to Synod for a final vote. The Committee felt that the request from the RPTS Trustees was a reasonable path forward and we have presented their recommendation below as our Recommendation #2.

Recommendations:

1. That Communications 20-01, 20-07, and 20-08 be approved by Synod.
2. That the Atlantic Presbytery paper (21-19) and the response from the RPTS Board be referred to Synod's Trustees for them to study, evaluate, and

recommend the best course of action for Synod and its ministries regarding reporting Board employees' salaries. Furthermore, we would ask them to study the ongoing necessity of publishing ministers' salaries as well and likewise make a recommendation to Synod.

Respectfully:

Dan Drost

Craig Milroy

Joe Allyn

Mark Koller (convener)

Chris Villi

Study Committee on Videoconferencing in Ecclesiastical Trials: Chairman Sam Spear presented the report. Recommendation 1 involved an amendment to *BOD* II.2.7. During deliberation, an order-of-the-day was reached.

At 4:40 p.m., having arrived at an order-of-the-day, Mr. Vince Scavo stood to pray concerning our missions and ministries, Geneva College, RPTS, the RP Home and our ministry to the disabled. Synod's manager offered announcements. The Court sang Psalm 131A. Mr. Steve Sturm prayed to recess the Court for dinner break, which the Court began to enjoy at 4:52 p.m. Synod's annual photograph was taken.



Thursday; June 23, 2022; 6:30 p.m.

At 6:30 p.m. the moderator called the Synod to order and the Court sang Psalm 1190. A prayer of reconvening was offered by Mr. Andrew Silva and the attendance roll was passed. An order-of-the-day (Communication #22-02) was delayed by one matter:

Return to Study Committee on Videoconferencing in Ecclesiastical Trials: Chairman Sam Spear read Recommendation 1 about an amendment to *BOD* II.2.7. Deliberation ensued; Recommendation 1 carried (ruled to be by more than 2/3). Recommendation 2 involved amending *BOD* II.2.8; carried (ruled more than 2/3). Recommendation 3 involved inserting a new paragraph after *BOD* II.2.8 and prior to *BOD* II.2.9 to read as given—necessitating a re-numbering of paragraphs as needed. A friendly amendment was made (i.e. to e.g.). Carried (passed 91 to 21, more than 2/3). One delegate registered his dissent, Joel S. Ward. Moved, seconded, and carried to send these changes down in overture to sessions and elders. The report was received and is printed here.

Report of the Study Committee on Videoconferencing in Ecclesiastical Trials

Introduction

The Synod of 2021 established this Committee on the recommendation of the judicial committee that addressed the Pacific Coast Presbytery's handling of matters arising in the Edmonton, Alberta congregation. Specifically, Synod acted to...

...appoint a 5-member study committee to present to the 2022 Synod a recommendation for a judgment respecting whether judicial ecclesiastical meetings held via online video-conferencing platforms (such as Teams, Zoom, etc.) meet the requirements of *BOD* II:2.7, to "*preserve the rights of each individual to meet accusers face to face.*"

In seeking to interpret our remit, the committee noted that Synod had already authorized the PCP to conduct a trial by videoconference in light of the unique circumstances surrounding the case. Thus, we concluded that we were not being asked to render judgment on the PCP/Edmonton proceedings specifically, but instead to consider primarily the question of how the directives of the *Book of Discipline (BOD)* ought to be applied in future cases. The remit given seeks clarification of the bounds of the language of the *BOD*. We also agreed that, depending on the outcome of our review of the current *BOD*, we *might* also consider proposing changes to the *BOD*, if this seems appropriate.

Finally, we discussed whether the context of the inquiry should be focused exclusively on interactions between accuser and accused, or should extend to witnesses who might not technically be in either category. We noted that *BOD* II:2.8 refers to witnesses giving testimony through a deposition taken before a church court other than the trial court, and this seemed potentially relevant.

Summary

The Committee met via Zoom teleconference five times to discuss our task and to divide research assignments among the members. In preparation for our first meeting we reviewed documents pertaining to the case that precipitated the formation of the committee and also reviewed *BOD* II:2. Our convener recommended two articles¹ that enabled us to review some of the history of the manner in which the right of an accused person to confront his accuser "*face to face*" has been understood in civil courts.

In our initial meeting, we had a wide-ranging discussion of the task before us, but agreed readily that at a minimum, the language of the *BOD* reflects a strong preference in favor of face-to-face meetings in judicial proceedings.

¹ https://en.wikipedia.org/wiki/Confrontation_Clause and https://en.wikipedia.org/wiki/Maryland_v._Craig

Early in our discussions, we were attracted to the likelihood that a full examination of the *BOD* would indicate that while an accused person has a right to confront his accuser face-to-face, allowance is also made in the *BOD* for specific circumstances in which the admission of testimony not given “*in-person*” is permissible.

Research Findings

We were directed to consider how narrowly the requirement of *BOD* II:2 Paragraph 7 ought to be understood:

When witnesses important to the case cannot be present, the court may appoint one or more of its members to take their testimony. In this situation, the parties shall have the privilege of being present and cross-questioning the witnesses. A church court is obliged to afford the accused every opportunity to protect his or her good name, and under all circumstances to preserve the right of each individual to meet accusers face-to-face.

Paragraph 7 pertains to situations in which a witness “*cannot*” attend the trial itself, but has important testimony to give. In such circumstances, this section makes several assertions. First, both accused and accuser are entitled (i.e., have a right which they may choose to forego) (a) to be present for the taking of such testimony and (b) to cross-examine the witness. Second, the court is obliged “under all circumstances to preserve the right of each individual to meet accusers face-to-face.”

Taken in isolation, these assertions are without qualification and might be understood to mean that neither testimony taken without the opportunity of cross-examination nor testimony not given face to face in the presence of the accused can be admitted in trial proceedings. However, this paragraph is immediately followed by Paragraph 8, which describes some qualified exceptions:

On request of the trial court, witnesses subject to coordinate courts may be summoned by their own courts to appear at the trial and give testimony. Witnesses so summoned shall be entitled to receive all necessary expenses incurred in obeying the summons. Where compliance with such summonses is not feasible, the trial court may request another church court to take testimony, including answers to particular questions, and to transmit a certified copy of the same to be read into the record of the trial. In determining the value of such testimony, the court should consider that the witnesses did not face the accused, and that no one had opportunity for cross-examination.

While Paragraph 7 deals with individuals within the authority of the trial

court who cannot attend the trial, Paragraph 8 provides for the possibility that testimony may be sought from a witness who is subject to a coordinate court (see below), and that there might be a circumstance in which it is not feasible for the individual to travel to the venue where the trial is to take place. In such a situation, the *BOD* provides for receiving testimony under circumstances in which it may be the case that the accused did not face his accuser, and/or there was no opportunity for cross-examination. Paragraph 8 indicates that such testimony should be admitted, with the caveat that the court should evaluate such testimony in light of the lower value of remote testimony. Understood within the full context of the *BOD*, the directive of *BOD* II:2.7 that a church court is required “under all circumstances to preserve the right of each individual to meet accusers face to face” does not absolutely prohibit the admission of testimony not given in the presence of the accuser, but does potentially circumscribe the value of such testimony.

We also note that in the *BOD* II:2.7 example, the court as a whole (the jury) is not present to hear the live testimony and that also limits the value of such testimony.

The language in the present (adopted 2003) version of the *BOD*—which is, in paragraphs 7 and 8, taken directly or substantially from the 1945 *BOD*—reflects the implicit assumption that there will be no confrontation between two people who are not in the same room (i.e., that the only way one individual would cross-examine another is for the two of them to be in the same place). While it is true that having two people interacting by means of electronic video and audio feeds is not, in every respect, the same as having them both physically present in the same room, it is at least the case that such means now make it relatively easy for two people to converse/debate/argue without being in the same location. Our examination of the *BOD* prompted side inquiries into a few questions that seemed germane to our task, namely:

1. Why, in *BOD* II:2.7, is the language of *privilege* used with reference to cross-examination?
2. In *BOD* II:2.8, what is a *coordinate court*?
3. How should we describe or prioritize face-to-face proceedings, given the *BOD*'s directives? Is it a matter of feasibility, time, expenses, etc.?

We describe here briefly our observations on these points:

1. *Language of privilege*: Generally, throughout the *BOD* and the *Directory for Church Government*, the term “*privilege*” denotes some element of entitlement or right (e.g., “a lower court must not take advantage of the privilege of reference to relieve itself of a disagreeable responsibility” {*BOD* II:4.8}; “the court may require the accused to refrain from the exercise of communicant privileges” {*BOD* II:2.9}; “it is the privilege of any member and the duty of the mod-

erator to call him to order" {DCG Ch. 9, Par. 15}). *BOD* II:2.7 indicates that both defense and prosecution are entitled to conduct face-to-face interactions, but as already noted, this is not treated as an inviolable right (under circumstances where a witness is providentially hindered from giving in-person testimony). The same privilege and exceptions were present in the 1945 version of the *BOD*. Moreover, although *BOD* II:2.7 entitles parties to cross-examine witnesses whose testimony is taken remotely, it gives no indication that the court must bear the cost of conveying the parties to the remote location (whereas it does indicate this obligation toward witnesses in *BOD* II:2.8).

2. *Coordinate court*: A coordinate court is generally understood to be a court equal in rank. Given the context in *BOD* II:2.8, it seems clear that a coordinate court is any court of the church which has rank equal to the trial court but which is situated in a different jurisdiction.

3. *How to describe/prioritize face-to-face proceedings*: Most obstacles to receiving face-to-face testimony will ultimately be a consequence of practical limitations. Thus, the number of potential hindrances to face-to-face proceedings is boundless, and these will cover a wide range of seriousness, from mere inconvenience to physical impossibility.

Additional Observations

The Committee agreed that in weighing the question of whether a proceeding should be held face-to-face, priority should be given first to questions of pastoral care to those involved, and second to practical considerations. If a proceeding were not conducted face-to-face, how severely would that affect the fairness of the proceedings from the perspectives of the parties and of the court? Just as the burden of proof in a judicial proceeding rests with the prosecution (*BOD* II:3.13), the burden of providing equitable conduct of the trial lies with the court responsible for carrying out the proceedings. As the goal of discipline is reconciliation/repentance, a court should follow the Golden Rule in its conduct of the proceedings and be as open and transparent as possible to all the parties involved. If a court concludes that it will permit some portion of the testimony to be given outside of a face-to-face encounter between the parties, we believe the court should provide a written rationale for doing so to the parties and for inclusion in the record. Recognizing that human judgment is limited, falling short of God's perfect judgment, a court should carefully consider what means and circumstances will make possible the highest-quality judgments. Practical limitations should be weighed against questions of whether or not removing face-to-face contact in a specific instance would likely result in inferior judgment.²

2 A real-life example of a situation in which the requirement for face-to-face testimony might justly be waived could be helpful at this point: In 1869, a couple emigrated from Northern Ireland to Boston, Massachusetts, and joined the First RP Church of Boston.

While the question directed to our Committee focuses on whether it is essential for the accuser and the accused to be “face-to-face,” we also noted that not having the jury in the same room as the parties could affect its judgment.

If the accused presents credible reasons that the selected proceeding process would impede his right to defend himself, a court should consider such concerns carefully in determining whether all the participants must be in the same room.

Finally, we noted that going back at least as far as 1945, our *BOD* has provided for the admission of testimony without cross-examination in some circumstances. The question now before us involves the use of a technology that would *permit* cross-examination, though not with both parties in the same room. Such testimony seems more advantageous to all the parties than testimony that is simply given by deposition.

Practically speaking, in situations in which the parties agree to having some part of the proceedings take place with individuals participating electronically, the question of face-to-face confrontation is solved. Yet there will certainly be some situations in which no agreement can be obtained, and a course must be taken to which one party or the other objects. Under such circumstances, our *Constitution* provides means for appeal and ultimately the judgments of lower courts are subject to review.

Conclusions and Recommendations

After considering both the original question and the subsequent questions that arose from it, we arrived at three conclusions, leading to several recommendations:

Conclusion 1

Given the combined language of *BOD* II:2.7-8 and the findings of our research we conclude that ***the BOD both entitles parties to face-to-face interaction and allows for circumstances where that is not feasible.***

There is a clear priority on maintaining justice for all parties in the *BOD*. Part of how this is accomplished is through allowing the accused to meet his or her accuser face-to-face. There have been past instances where that is not practically feasible, either for the accuser or witnesses, and the *BOD* allows a path forward. The determination of what is feasible and whether such barriers

Shortly thereafter, a rumor began to spread that the husband was a bigamist. The congregation's pastor was able to secure confirmation from a magistrate in Northern Ireland who affirmed the man's prior marriage. When confronted by the session he declared that he had been married before and that his first wife was dead. The pastor took up a protracted correspondence with individuals in the United Kingdom, seeking to confirm the facts. After many months, he secured a sworn statement from the man's first wife, who confirmed that she and the three children she had borne the man were all still alive.

should prevent a trial from moving forward requires wisdom and care on the part of the court overseeing proceedings. Inconvenience does not constitute practical infeasibility.

Conclusion 2

We also concluded that ***the language of the BOD, because it was written prior to the advent of modern technologies such as Teams or Zoom, is not clear on whether or when to use them.***

It is clear to this Committee that the authors of the *BOD* language had in mind only the technologies of their own times—be it written communication or telephone. They deemed these methods of communication inferior to two parties being present in the same room. We find that the same is true of modern technologies, but to a different extent. Interacting with someone over videoconference is still inferior to physical presence, but far surpasses postal mail, telephone, or email in effectiveness.

We believe adjusting the *BOD* language to both acknowledge modern technologies and address (at a basic level) their use is wise; therefore we present Recommendations 1 and 2.

Conclusion 3

Finally, in answer to the original directive/question, we conclude that ***Trials using videoconferencing neither automatically meet the requirements of BOD II:2.7 nor automatically fall short of them. The pastoral care exercised and the ways these technologies are used determines whether the spirit of BOD II:2.7 is upheld or not.***

One could easily say that videoconferencing is “*close enough*” to face-to-face; that it meets the criteria. However, if the videoconference is not done well (parties have web cameras off, the sound and video are interrupted, etc.), then the videoconferencing loses effectiveness. Likewise, one could say that videoconferencing can never satisfy the requirement for the accused to meet their accuser face-to-face. In some cases, however, it could be sufficient to justly resolve the matter at hand.

Ultimately, we believe that much pastoral care is needed when deciding whether videoconferencing is sufficient to bridge a gap in physical presence or not. This begins with the court pursuing justice over convenience, desiring good for their neighbors, and seeking to prevent the methods and nature of the trial from becoming a distraction from the content.

We do not believe that this Committee—or another one—could sufficiently anticipate all cases and adequately document directions for them. We believe that it falls to each court in each trial to determine if using videoconferencing

is sufficient. We would encourage every court to give all the accommodations possible to the parties involved—especially the accused—and to exercise wisdom and love in making these decisions. Discussing practical barriers to being face-to-face with all parties and seeking to come to an agreement is an excellent starting place.

We also believe that it falls to the court to help involved parties know how to use the selected technology well. Giving proper instruction to ensure the technology becomes a help and not another barrier will serve a court well. Considering things like environment, bandwidth, and how to use cameras and microphones will all be specific to the technology used at the time.

Allowing courts to make their own judgment also provides for the possibility that new technologies may arise and be useful, and that courts could choose those if they provide an experience closer to that of a face-to-face trial. Therefore, we present Recommendation 3.

Recommendations

1. That BOD II:2.7 be amended from:

When witnesses important to the case cannot be present, the court may appoint one or more of its members to take their testimony. In this situation, the parties shall have the privilege of being present and cross-questioning the witnesses. A church court is obliged to afford the accused every opportunity to protect his or her good name, and under all circumstances to preserve the right of each individual to meet accusers face to face.

to read as follows:

*When witnesses important to the case cannot be present, the court may appoint one or more of its members to take their testimony. In this situation, the parties shall have the privilege of being present and cross-questioning the witnesses. A church court is obliged to afford the accused every opportunity to protect his or her good name, and under all circumstances to preserve the right of each individual **accused to be able to cross-examine witnesses and to respond to the accuser or special prosecutor, preferably in-person. If appearing in-person is not reasonably feasible, the use of technologies such as videoconferencing for cross-examination and for responding to the accuser or prosecutor may be permitted. In these circumstances, the court should consider that the accused was not in the physical presence of the accuser or prosecutor.***

2. That *BOD* II:2.8 be amended from:

On request of the trial court, witnesses subject to coordinate courts may be summoned by their own courts to appear at the trial and give testimony. Witnesses so summoned shall be entitled to receive all necessary expenses incurred in obeying the summons. Where compliance with such summonses is not feasible, the trial court may request another church court to take testimony, including answers to particular questions, and to transmit a certified copy of the same to be read into the record of the trial. In determining the value of such testimony, the court should consider that the witnesses did not face the accused, and that no one had opportunity for cross-examination.

to read as follows:

*On request of the trial court, witnesses subject to coordinate courts may be summoned by their own courts to appear at the trial and give testimony. Witnesses so summoned shall be entitled to receive all necessary expenses incurred in obeying the summons. Where compliance with such summonses is not feasible, the trial court may request another church court to take testimony, including answers to particular questions, and to transmit a certified copy of the same to be read into the record of the trial. **If appearing in-person is not reasonably feasible the trial court may instead arrange for such witnesses to join the trial via technologies such as videoconferencing and give testimony. In either case, when determining the value of such testimony, the court should consider that the witnesses were not in the physical presence of the accused, and in the case of a certified copy, that no one had opportunity for cross-examination.***

3. That a new paragraph be inserted after *BOD* II:2.8 and prior to *BOD* II:2.9 to read as follows, and affected paragraphs be renumbered as necessary:

In cases when it is not reasonably feasible for all parties of a trial to be physically present in the same location, the trial court should give careful consideration to how severely a lack of physical presence would affect the trial proceedings. The court should exercise pastoral care in allowing alternate arrangements (e.g., videoconferencing) and seek to arrange a process that is as fair and agreeable to both the accused and the accuser as possible. If alternate arrangements are allowed, the trial court should also provide direction on how best to limit any detrimental effect of the arrangements.

Respectfully submitted:

Sam Spear (chairman)

Dennis Olson

Tom Fisher

Joel Wallace

**James Odom was appointed a member of the Committee and had initial involvement, but was providentially hindered from continuing on the Committee.*

Personal privilege was granted for some to inform the Court about available literature.

Communication #22-02 (POA re. State College Complaint): The authors asked their pastor, Trace Turner, to read a statement about their complaint. Representing the defense of the POA was Charles Brown. Per the process adopted, each party was given up to ten minutes to summarize their position.

Question: Are delegates who are members of the POA allowed to vote on this matter? The moderator ruled (with parliamentary support) that delegates from POA can vote.

It was moved and seconded that Synod not sustain this complaint. During discussion, moved and seconded to lay this matter on the table until next year's Synod, to hear this complaint then (by friendly amendment, that this be referred to next year's Synod). The motion (to refer this to 2023) failed.

Another motion (then seconded), to refer this matter to a judicial committee of the day (reporting to the Synod Court tomorrow); discussion ensued; the motion lost (60 to 64). Returning to this motion: that Synod not sustain this complaint. Change in motion: that Synod sustain this complaint; this failed. The #22-02 complaint is not sustained.

Moved, seconded and carried: that we ask Synod's Clerk to apologize to the Johnsons on behalf of Synod and ask their kind forbearance of our failure to inform them of their duty to be present or represented at Synod and to distribute all of their materials in a timely manner.

Study Committee on Vows and Queries: Chairman Drew Gordon introduced this report, and study committee member Gary Gunn summarized the body of the report. During this presentation, it was moved and seconded, to recommit this report/paper to this committee for further study; discussion ensued. The motion to recommit carried (65 to 38). Synod invested 10 minutes, the delegates giving counsel to the committee.

RP International Conference Advisory Committee: Chairman John McFarland presented the report, thanking the RPIC Leadership Team. No recommendations, but all delegates are encouraged to help spread the word about the next conference which is to be held right here (at IWU; Marion, IN)

in 2024, June 25 through July 1 (Lord willing). The RPIC Advisory Report as a whole was received and is printed here.

Report of the RP International Conference Advisory Committee

Brothers: Our *Advisory Committee* has an easy task IF our *Conference Leadership Team* is wise and effective; they are! We are glad to pass along an update concerning the next gathering of the many, *2024's RPC International Conference*. That said, we have learned to write (AND mean it in a fresh way)—“*Lord willing!*” We think He is.

... We have had a quiet year as the RPIC Team. We have secured a location and dates for the 2024 Conference: We have signed a *Memo of Understanding* and will meet, d.v., between **Tuesday (June 25) through Monday (July 1, 2024)** on Indiana Wesleyan University's campus. We appreciate Synod's willingness to shift their plans and give us those dates.

We have verified that Rev. Warren Peel is planning to come and deliver addresses from the Book of Daniel entitled “*Glorifying God in Babylon.*” We intend to select another speaker to address the Conference (against the eventuality of further restrictions on international travel). Our thought is that a speaker (yet unselected) might prepare, then be held in reserve and may, if Rev. Peel IS ABLE to speak, be asked to address the 2028 Conference. Your prayers and advice about this backup selection are desired.

A long-term issue we may be facing is the continuing difficulty of finding a facility that is willing and able to host 400-600 families moving forward. Many facilities have changed their stance about what sorts of groups they intend to host. Many conferences now (both religious and secular) are age-segregated, and focused on serving individuals rather than family groups. We wonder whether we are too large to be hosted? Please pray for us. ... *Sam Spear*

Synod's *Advisory Committee* adds this, our word of appreciation to Sam and other key leaders of this Team, servants you (Synod members) may contact with *your* solutions and questions about the 2024 Conference and beyond: Sam and Meg Spear, Kyle Reed, Joel and Tabitha Ward, Jack Dillard, Tim and Lorrie Meneely, and Kim Backensto.

Nominations: We regret that our need for the Class of 2025 (with our four-year terms) was NOT filled by the 2021 Synod (not getting onto the ballot in a busy week). You may recall that we “*lost*” Andy McCracken (to Australia) and

Sam Spear (to RPI Conference Team leadership). Not actual *losses*, but we really would like to have a new Committee member for the Class of 2026, and we think Elder Luke O'Neill will serve well with us.

RPIC Advisory Committee:

Adam Niess (Class of 2023, first term)

Garrett Mann (Class of 2024, first term)

John McFarland, *chm.* (Class of 2025, second term)

Vital Churches Committee (VCC): Chairman Steve Rockhill presented the report. There were no recommendations. The VCC Report was received and is printed here.

RP Vital Churches Committee Report

The Purpose of RP Vital Churches. RP Vital Churches believes that its work can be summarized in this statement: *RP Vital Churches is a committee of the RPCNA appointed by its Synod to be a catalyst to presbyteries and congregations, to promote effective leadership and spiritually healthy churches.* The Committee's focus is to be able to help presbyteries and congregations recognize, acknowledge, respond to, and eliminate symptoms of decline before they actually occur; also, to help address the difficult issues of decline and revitalization where they may already exist. Within this context, the two primary areas of Committee focus are the spiritual vitality of the church and the effective ordained leadership required by the spiritually vital church.

The first area, "*Spiritually Healthy Churches,*" is represented by three long range goals: (1) congregations that exhibit the stated mission of the church—as it appears in the *RPCNA Constitution*; (2) making available diagnostic tools for the self-assessment of church health; (3) motivational resources to develop productive congregational ministries.

The second area—*Effective Ordained Leadership*—is represented by four long-range goals: (1) ordained officers who understand the source of spiritual vitality in the church; (2) ordained officers who practice effective teamwork; (3) resources available for pastoral refreshment and development; and (4) ordained officers who understand the importance of long-range planning.

Our Programs and Activity: The COVID-19 Pandemic has put a damper on much of the usual activity of RP Vital Churches (workshops and pastoral refresher programs) over the past two years, though members of the Committee have been active providing counsel and encouragements to sessions and pastors where needed. Before the pandemic, we saw several RP pastors leave their congregations to either pursue ministry opportunities elsewhere or to leave the ministry all together. As we now come out of the pandemic and

return to “normal,” we are beginning to see some of the lasting effects of the pandemic on both congregations and pastors (in particular). This has made us more aware of the need to press on in our mission to strengthen ordained officers and their congregations.

The challenge we (RP Vital Churches) now face is the limited manpower to do the work that needs to be done. Over the past two years we have lost Committee members due to health issues, retirement, and two members who departed to serve in other denominations. The irony is not lost on us—that even the RP Vital Churches Committee finds itself in need of revitalization. This has caused us to put some of our programs/plans on hold while focusing our attention on giving more immediate help to congregations and pastors to prevent pastoral burnout. Our programs are:

1. Revitalization Grant: This is our longest standing program. Several years ago RPVC was asked to develop a plan whereby funds could be made available from the denomination to churches needing additional money as they seek to bring about health and renewal to their ministry. Through the Grant Program, Synod will match the gift of a presbytery to a local congregation on a 5-to-1 ratio, up to a total of \$10,000. A congregation is eligible for the grant for 2 years. The Committee recently approved the application of the Laramie (WY) congregation to receive this grant for 2022-2023 as they look to bring vitality to the congregation with new pastoral leadership.
2. Pastoral Refresher Retreat: For years we hosted an *all-expenses-paid* pastoral refresher retreat for pastors and their wives ... a very positive experience for the pastors and their wives as we sought to host a retreat in each of the N. American presbyteries. Due to the limits of our Committee membership at this time, we are not planning on hosting a 2022 retreat, but we are encouraging presbyteries to host their own pastoral refresher retreats and we have offered to give a grant from our general fund to those presbyteries which may need assistance in covering the cost. Atlantic Presbytery has been given such a grant for 2022.
3. Sabbatical Grant Program: This is a newer grant program (funded via our *General Fund*) that we started in 2018. The current design of the grant is to assist congregations with expenses related to pulpit-supply during times their pastor is on a sabbatical. This lessens the financial burden on the congregation that may otherwise be present if they had to pay for both their pastor's salary and for extended pulpit-supply during the pastor's absence. Sabbaticals have not been common in our RP circles, but those who have taken them have often been greatly refreshed; benefits overflow to the congregations. Form 7 *Pastor's Call* in

our Constitution under “3. Other Benefits” reads: “Indicate the congregation’s specific plan and commitment to provide for the pastor’s continuing pastoral development such as **sabbatical leaves**, annual professional conference attendance, purchase of books, and related professional resources” (**emph. added**). So the Committee strongly encourages pastors, sessions, and congregations to make sabbaticals a more common practice in the RPCNA, in order to bring regular rest and refreshment to a pastor **before** he reaches the point of burning out. So far in 2022, we have given three *Sabbatical Grants* (Elkins Park, PA – John Edgar; Elkhart, IN – Wade Mann; First RPC Grand Rapids, MI – Craig Scott).

Nominating: Our need for elders to serve on this Committee was noted already. We have approached several men we thought would serve well, but other commitments have them preoccupied for now. Though we would love to have all vacancies filled this year, it will be great if we can fill at least two of the four. The service term for this Committee is six years. The currently available terms are: Class of 2023 (with one year remaining); Class of 2025 (with three years remaining); Class of 2027 (five years remaining); Class of 2028 (six years).

Financials: RPVCC asked you through your Finance Committee that we be given \$26,000 for the Revitalization Grant, Sabbatical Grant, and Pastoral Refresher Programs.

Respectfully submitted,

David Robson (2024, 1st term)

Steve Rockhill (2026, 2nd term, acting chairman)

At 8:58 p.m., an order-of-the-day was reached, and so the Nominating Committee (through Chm. Steve McMahan) informed the delegates that the online ballot will be mailed in a moment. As delegates stood, the chairman led in prayer about our voting to fill the vacancies on the Synod’s boards and committees. Delegates marked their electronic ballot-surveys. This Committee will return to conclude their report and share election results with the Court on Friday morning. The moderator announced his preliminary appointments to commissions and committees. Synod’s manager gave announcements, the Court sang Psalm 110A, and Mr. Bruce Backensto prayed to adjourn the Court for the evening, at 9:24 p.m.



Friday; June 24, 2022; 8:30 a.m.

At 8:30 a.m. the moderator called the Synod to order. The Court sang Psalm 22E, with Mr. David Merkel presenting today. Mr. Dan Dupuis prayed to constitute the Court. The moderator introduced Pastor Matt Kingswood of Russell RPC (Ontario, Canada), who led in morning worship/devotion. Mr. Kingswood prayed, then preached on Take Up Your Cross and Follow Christ; Following our Mediatorial King (Matthew 28:18-20). After the sermon, the assembly sang Psalm 72A.

At 9:20 a.m. the Synod acted on the final two (carried) recommendations from the Report of the Special Committee for RPCC (Canada) Formation effectively sending out the new Reformed Presbyterian Presbytery of Canada. The clerk read the sending-out resolution which the Court adopted this week, repeated here:

On the 24th day of June, in the Year of our Lord 2022, the RPCNA does hereby send forth those congregations and mission works within the Presbytery of Canada with the authority to form a new denomination, committed to the Word of God, contained within the Scriptures of the Old and New Testaments. As a theological foundation for this new denomination we provide the subordinate standards of the *Westminster Confession of Faith*, the *Larger and Shorter Catechisms*, the *Testimony*, the *Directory for Church Government*, the *Book of Discipline*, and the *Directory of Public Worship*. Understanding the authority of Christ as the Mediatorial King over the church and nations, we charge you to call the magistrate of your land to repentance and to recognition of the Lordship of Christ over all nations. We encourage you to be faithful in your commitment to public covenanting and to faithfully maintain purity in your practice of worship as you seek to preach the Word of God to your nation.

The moderator—standing with Synod's officers and leaders of the church's boards, presbyteries, and institutions—prayed to establish the Reformed Presbytery of Canada and for Canadian elders at the front of the assembly. While the Court sang Psalm 72C the departing brothers were extended the right hand of fellowship by the assembly. The moderator read Scripture and gave opportunity for delegates to glorify God.

The attendance roll was passed. The clerk read minutes of the Thursday afternoon and evening sessions; after improvements, these were approved.

Study Committee on Synod's Action Authority: Committee member David Schaefer stood to present the report. There were no recommendations. This study committee's report as a whole was received and is printed here.

2022 Report of the Study Committee on Synod's Action Authority

Dear Brothers: This report may be the shortest report you read for Synod! Two members of this Committee interfaced with matters pertaining to the Synod Judicial Commission the past year. The chairman especially has not had time to take up the many aspects of the work for this Committee but anticipates doing so with much stride, and completion, in the coming year.

In that Mr. Jared Olivetti—as of this writing—is unable to participate in the work of this Study Committee, we are reduced to two members. We simply note that to the Synod—whom we serve. We are **not** asking for other members to be added to our Committee, but if Synod believes that we should have one, that is its decision to make.

Meanwhile your Committee prayerfully continues to study and arrange our material for a finished report next year (Synod of 2023). We thank you for your patience with us.

Respectfully submitted,

Brian E. Coombs (chairman)

David Schaefer

For reference, **details from our 2021 Report:** ... This Committee was formed at the 2019 Synod in response to GLG's Comm. #19-1. Said communication sought clarification and change about the authority of Synod's actions. It proposed two recommendations, both seeking an excision of the phrase, *'together with the actions of the Synod'* from our DCG. ... In the first (D-1, DCG, Intro.), it recommends *'past actions of Synod [be] treated as historical examples and valuable counsel'*. In the second (D-36, DCG, 7.1), it recommends that the actions of Synod not constitute the law and order of the church, as currently is the case. ... We report that study, discussion, and initial formulations are occurring. As an intro, we reviewed some NAPARC documents. For our report, we intend to consider primary Bible passages touching church authority and to offer an analysis of their key principles throughout church history in relation to church councils and Reformed confessions. Stemming from this will be a complete layout of our own RPCNA Constitutional structure and statement of authority condensed into a one-page summary with footnoted references (a distinct page will contain their full citation). We are also looking into the record of past Minutes of Synod for wider perspective and any relevant statements and/or applications. ... From all of this we will then offer final considerations

and conclusions on the sought recommendations of Communication #19-1 relative to the authority of Synod's actions. ...

*Special Committee for Christ's Mediatorial Kingship: Chairman Bruce Backensto presented the report. Recommendation 1, which was modified by friendly amendment (that Synod receive the booklet, *Jesus is King*), carried. Recommendations 2 and 3 carried. The report as a whole was received and is printed here.*

Mediatorial Kingship of Christ Study Committee Report

The Mediatorial Kingship of Christ Committee met via Zoom. We decided it would be helpful to produce a "popular" summary of the 87-page paper the Committee distributed last year, the result of the Committee's historical theological study of the doctrine of the Mediatorial Kingship of Christ from the time of the Reformation to the present. We asked for feedback and received very little. We do thank those who read the paper and offered comments/recommendations. You have a copy of the "popular" summary, *Jesus is King*, in your hands. This lays out a theological clarification against one-kingdom and radical two-kingdom theology. If the Synod approves the booklet *Jesus is King*, then your Committee would like the Synod to fund our publishing of this booklet, and have Crown & Covenant sell them as close to cost as possible with a profit to C&C.

Going forward, if Synod wishes our continuation, we propose to oversee the production of booklets, with Synod's approval, on the application of Christ's mediatorial kingship as we continue our research in this doctrine. Currently there is much conversation regarding *Civil Obedience and Resistance*, *The Magistrates' Authority amid Plague or Emergency*, and *Abortion*. What does the doctrine of the mediatorial kingship of Christ say to these issues? The Committee would like to explore answers to such topics with Synod's approval. We recommend:

Recommendations:

1. That Synod approve the booklet, *Jesus is King*.
2. That Synod approve the funding of the committee's publishing of the booklet *Jesus is King* for \$1,500 (approximately 1,500 copies) and make it available for purchase through Crown & Covenant.
3. That this Committee be continued to produce further booklets as we continue research in the doctrine and application of Christ's mediatorial kingship.

Respectfully submitted,

Bruce Backensto (chm.)

Mark Koller

Scott Wilkinson (willing to continue serving ex officio)

Shawn Anderson

Brad Johnston

Adam Kuehner

Church History Committee: No member was present. Mr. David Merkel stood to represent it. The significant service of Joseph Rizzo and Nathaniel Pockras through this Committee was noted. It was moved and seconded, that we recommit Recommendation 1; discussion ensued. Moved, seconded, and carried that we commend the current project to publish an updated history of RPCNA ministers and that we encourage this Committee to carry out this project with wisdom and discretion. This report as a whole was received and is printed here.

Report of the Church History Committee to the 2022 Synod

Dear Fathers and Brothers: The Church History Committee met several times throughout the year, meeting via video conference and conducting work through many email exchanges. In 2021, this Committee took notice of the 150th anniversary of *The Covenant of 1871*, with members of the Committee contributing articles to the *RP Witness* magazine to help us all commemorate this. Another milestone is approaching for our church as well: In 2023 we will mark 225 years since the re-formation of the Reformed Presbytery.

One of the areas for which the Committee has been most grateful continues to be the work of our archivists, John Mitchell and Ralph Joseph. Beginning last year, we were pleased to add the services of Josh Meneely as a part-time worker to further assist the efforts of the archivists. Josh spent part of the year learning through Ralph and John's many years of experience. Ralph and John have taught Josh how to use the Archive's organizational system, catalog new materials, and scan archival materials on the professional scanner. Since that time, Josh has undertaken many projects, including the following:

1. Digitizing the entire Archives indices, which were partially handwritten.
2. Indexing the photographs contained in the Archives Room; this index will include a brief description of each photo and any identifiable names.
3. Indexing the contents of the archival boxes contained in the Archives.
4. Creating a universal organizational system that meets current archival standards and a template for labeling boxes.
5. Process and store donated collections as they arrive.
6. Assisting researchers who come to RPTS for access to the Archives.
7. Building a new website for the RP Archives.

We are happy to report a gradual increase in the use of the RP Archives by historians and students. Dr. Whitla continues to encourage Seminary students in his church history courses to consider research paper subjects that provide opportunities to utilize archival resources; this has resulted in several avenues

of fresh, fruitful research into RPCNA history and of her missions around the world. We also note with encouragement both recent and upcoming history publications from Crown & Covenant: Faith Martin and Charles McBurney's *White Chief of Cache Creek*; Robert Copeland and D. Ray Wilcox's *Candle Against the Dark: Reformed Presbyterians and the Struggle Against Slavery in the United States*; and Bill Edgar's much-awaited sequel, *History of the Reformed Presbyterian Church of North America, 1920-1980*. Each of these titles are significant additions to our church's "family history" that represent countless hours of faithful research and writing by able scholars. It is our hope that these will be a kind of first-fruits for many more such forays into our past for the benefit of the present and future generations.

The Archives has a few areas of concern that will need to be addressed in the coming years, sooner rather than later. Unfortunately, the Archives website went down permanently this past spring. Members of this Committee tasked Josh Meneely with building a new website which should be up and running by the end of the summer, Lord willing. We have a temporary website up and running that hosts all of the materials from the former page. We apologize for any inconvenience that this may cause you.

We take seriously our responsibility to steward resources in the RP Archives and appreciate both the Seminary's kindness in hosting this vital resource and the generosity of families and congregations entrusting their treasures to us. We continue to welcome donations!

This year marks a transition in the composition of the Committee. Joe Rizzo is standing down after faithfully serving for seven years while Nathaniel Pockras has recently immigrated to Australia, transferring his membership to Frankston RPCA. We are thus nominating two recent Seminary graduates with considerable knowledge of our history and proven competence in historical research: Allen Blackwood and Robert Kelbe.

Nominations: Through the election process, it is our desire that Synod accept the resignations of Nathaniel Pockras and Joe Rizzo, appoint David Whitla as our chairman, and elect Robert Kelbe and Allen Blackwood to this Church History Committee.

Our archivists recently received a *thank-you* note for their maintenance of the Archives and our denomination's history with a timely reminder from Joshua 4:21,24: "*When your children ask you, 'What do these stones mean?' tell them ... He did this so that all the peoples of the earth might know that the hand of the Lord is powerful, so you might always fear the Lord your God.*" Archives and their artifacts give us opportunities to tell the stories of God's great work, so He may be glorified. May the Lord indeed be glorified as we keep the stories of His work in our denomination, and seek to make them known!

Recommendation:

1. That Synod commend the current project to publish an updated history of RPCNA ministers and direct individuals to furnish material for this project upon request.

Respectfully,

Joe Rizzo (chm.)

Nathaniel Pockras

Jordan Feagley

David Whitla

Graduate Study Committee: Committee member Barry York presented the report. There were no recommendations. The report as a whole was received.

2022 Report of the Graduate Study Committee

The Graduate Study Committee (GSC) consists of four members: the president of RPTS, the president of Geneva College, and two elected members. For 2022, the members were Barry York, Calvin Troup, John Stahl (first term, year 3/3), and Dave Carroll (first term, year 1/3). John Stahl was chairman in 2022 and is the author of this report.

The Graduate Study Committee administers grants to Reformed Presbyterians seeking post-graduate degrees. Funds are intended for three purposes:

1. to help with graduate program expenses of those identified by the Synod to fill specific positions in Reformed Presbyterian institutions (RPTS and Geneva College).
2. to assist with graduate costs of individuals for whom there is no specific institutional slot now, in order to develop a pool of RP candidates academically qualified to fill future openings.
3. to assist RP ministers seeking to enrich their pastoral usefulness through grad work.

Our Committee does not solicit direct gifts and is funded entirely with funds from Synod. RPs pursuing graduate studies and applying for these grants receive some support through giving from their congregations, presbyteries, or (in some cases) other donors, as well as paying for their studies from their own funds.

In fiscal year 2022 we provided a total of \$33,575 in support to a number of Reformed Presbyterians pursuing advanced degrees appropriate to the purposes stated above.

Rut Etheridge is serving full-time as Assistant Professor of Biblical Studies at Geneva and working on a Ph.D. in Biblical Studies at Westminster Seminary. Keith Evans serves as Professor of Biblical Counseling at RPTS and is in the last stages of a Ph.D. at Southern Baptist Theological Seminary.

Four other RPs are pursuing graduate studies in categories 2 and 3 which have been partially supported by Study Committee funds in 2022 (Yusuke Hirata, Alex Tabaka, Derek Moore, and Joey Dunlap). These amounts provided by the GSC are relatively small and the Committee is considering modest increases for 2023.

The policy explanation and application for graduate study funds is on the RPCNA website under Agencies > Ministries. Application deadlines are September 1 and April 1. Grantees provide short reports to the GSC regarding their progress and future needs.

The budgeted amount for the GSC has been \$40,000 in each of the past five years as several men were working on graduate degrees for service at RPTS and Geneva. For 2023, we anticipate that not all—but many—of the needs currently funded will continue. Typically, new or unexpected needs or opportunities arise, and the Committee desires to support worthwhile plans of study.

Respectfully submitted, John Stahl for the GSC

At 10:13 a.m. the Court was informed that a decision of the U. S. Supreme Court was just announced, that the 1973 Roe v. Wade decision has been effectively overturned. This news was greeted by the delegates with rising applause of thanks to the Lord. Our moderator asked Mr. Tim McCracken to pray about this and matters of health. The Court enjoyed a break (10:15-10:30 a.m.), resuming business with the singing of Psalm 67C, with a prayer of reconvening offered by Mr. Tom Fisher.

Business of Synod Committee: Chairman Herb McCracken presented the report. Recommendation 1 carried, and so the 2024 Synod will be held at Geneva College from June 11-14 (Tuesday morning to Friday noon), late Monday arrival encouraged. Recommendation 2 was modified—by amendment—removing the word “want.” Modified again—by amendment—to include “or deny.” The amended motion carried and so Synod empowers BOSC to consider and grant or deny special accommodation requests for delegates who need to participate in the meetings of Synod virtually. A special motion was made and seconded—that BOSC bring electronic voting to Synod 2023 or rationale why it is not feasible. It was moved, seconded, and carried to refer this motion to BOSC to report next year on the advisability and feasibility of electronic voting. The BOSC Report as a whole was received and is printed here.

The Business of Synod Committee Report to the 2022 Synod

The purpose of the Business of Synod Committee is to facilitate the Synod so that its administration and business may be conducted in a biblical, effec-

tive, and efficient manner. The Committee met via phone conferences and email from January to June (of 2022) to discuss our meeting operations, so we incurred no meeting expenses. That's efficient!

Plans for the 2022 Synod

All registration, certification, check-in, scheduling, and facilities information can be found in Synod's online document repository (<http://synod.rpcna.net> in the 2022 folder).

Devotional Theme: **Take Up Your Cross and Follow Christ**. The preachers are:

- **Tues.:** Bruce Parnell (Stillwater) ... *Take Up Your Cross ... Self-Denial* (Matt. 16:24-26)
- **Wed.:** Kyle Sims (Lancaster, South Carolina; 1st ARPC) ... *Discipleship* (Luke 14:25-35)
- **Thurs.:** Romesh Prakashpalan (Dallas RPC) ... *Suffering/Persecution* (Matt. 5:10-12)
- **Fri.:** Matt Kingswood (Russell RPC) ... *Following our Mediatorial King* (Matt. 28:18-20)

Prayer Coordinators. The Committee (BOSC) is grateful to ordained servants from the Presbytery of the Alleghenies for coordinating prayer sessions during Synod 2022.

Resuming traditions. After two years AGAINST pattern—one of those with no Synod—we plan to host a new-delegate orientation breakfast on Tuesday (before Synod begins), then have all first-time delegates formally introduced during Synod's opening session on Tuesday morning. Both aspects will involve "veterans" who join us in the *welcoming*.

Seating. From time to time we expect to have non-voting guests present for our deliberations. We ask them to find seats toward the back and sides of the room; voting delegates *front-and-center!*

Speaking from the floor. Synod 2022 should have virtual participation by/from our friends and delegates from Japan Presbytery (etc.). We learned a little bit from our first foray into this field last year. What can those of us *IN* the room do to ensure that our distant participants are given realistic opportunity to engage and understand the business and deliberation at hand? While we enjoy ice-breaking humorous asides, these are not understood by virtual delegates and they may interpreted as a lack of concern for their full participation. Plan to voice all comments from microphones provided. If we have tech assistants "*manning the cameras,*" let us be careful to enhance our words with the visual component. *Note:* JP persuaded BOSC that virtual participation in 2022 is needful due to the demand of nations and airlines for vaccinations which some of our brothers find controversial; they long to be present with us.

Synod Manager. Herb McCracken is serving as Synod manager, even as he is a certified delegate and BOSC chairman. Synod's manager does *not* automatically serve (*ex officio*) on BOSC. Herb was elected to a BOSC class and he blesses us all through both roles.

Assistant Clerk. Pastor Brian Wright certainly tied a record, enjoying *not-a-second* of notice prior to his successful nomination to this post in 2021! Brian served the Court well, but this is not a recommended strategy. BOSC can imagine future attempts which could include a dozen nominees in a row *respectfully declining this opportunity to minister!* Furthermore, it seems wise for an assistant clerk nominee to have opportunity to prepare at home and/or with the clerk before our meetings. Finally, God alone knows what a day or a year actually holds; strategically, our assistant clerk should be one who could step in to serve as Synod's clerk on short notice or may even aspire to that office in future years—thus, assistantship as training. BOSC has advised our clerk, and they have alerted an assistant clerk nominee for 2022.

Travel. Synod's *Travel Policy* for reimbursements is clear; all details will be handled directly through the Treasurer's Office. In those few circumstances where the amounts are in question, the BOSC chairman will serve as the Travel Agent. See the simple instructions in the document *Synod Travel Policy*, at <http://synod.rpcna.net>; basically, reimbursement requests are now to be filed via online form. To interact with the *Treasurer's Office* directly: 7408 Penn Avenue; Pittsburgh, PA 15208; or e-mail James McFarland at RPTrustees@aol.com. Our total travel expense can be found on the *Synod Meeting Travel* line in Treasurer's Report, *Synod Operations Fund* page.

Future Synods

2023 Synod. Synod of **2023** will meet at **IWU** from **June 20-23** (Tuesday morning through Friday noon), with delegates encouraged to arrive on Monday evening, June 19. It is our goal to hold future Synod meetings on this weekly pattern as it allows our Pacific Coast delegates (etc.) sufficient time to arrive on campus and be ready for the start of business. Notice that this was already voted up (approved) by the 2021 Synod, *so for information*.

2024 Synod. Synod of **2024** will meet **AT GENEVA COLLEGE** (PA) from **June 11-14** (Tuesday morning to Friday noon) with the delegates encouraged to arrive late Monday. BOSC was urged by many to keep 'our' Geneva in the regular rotation for Synod hosting, and "*International Conference*" summers are the most convenient for this because IWU is already hosting that major RPCNA event in 2024. This plan must be approved by you.

Business of Synod Committee Membership

You see (below) the terms of Herb McCracken and Dennis Olson expire at this 2022 meeting. Dennis has served well in two full terms; Herb (our chair-

man) is concluding his first term and is willing to serve again. We have advanced to the Nominating Committee the names of Herb McCracken (2025) and Colin Samul (2025); Jason Thoman (2024) to substitute for Lucas Hanna, whose missions calling keeps him from participating with BOSC; and Philip McCollum (2023) to fill that vacancy. Such a Committee makeup would keep us balanced, with three TEs and three REs serving very well (not counting the *ex-officio* participants).

Special accommodations. Covid-Year-Plus-One, among many other things, *let the cat out of the bag* concerning the ability of delegates to participate *virtually* (from a distance, electronically, via Zoom, etc.). BOSC and Synod's clerk are being approached by your brother-elders who long to be present with us in-person, but heavy travel restrictions, health limits, or vaccine requirements keep them from meeting with us *face-to-face*. BOSC understands our *Constitution/DCG* assumes or requires in-person attendance, and maybe some will want to amend those portions. Until then, BOSC wants to know if/that Synod empowers them to make the tough decisions about who can "*attend*" virtually and for what reasons. We do not foresee such participation exceeding 5% of our total attendance, and virtual participants know of the significant quality drawbacks.

Direct any questions to BOSC chairman *Herb McCracken* [mccrackenh@svsd.net], Synod's clerk *John McFarland* [jmmlawrence@aol.com], or both.

Recommendations:

1. That the **2024** Synod be held at **Geneva** College (Beaver Falls, Pennsylvania) from **June 11-14** (Tuesday morning to Friday noon), with late Monday arrival encouraged.
2. That BOSC be empowered to consider and grant or deny special accommodation requests for delegates who need to participate in Synod's meetings virtually.

We are respectfully striving to serve you well,

the Business of Synod Committee

Chairman Herb McCracken (2022)

Lucas Hanna (2024)

Dennis Olson (2022)

Don Reed (2024)

David Schaefer (2023)

servicing ex-officio

R. Bruce Parnell (Moderator) and John M. McFarland (Clerk)

A special request was made, asking if the Court would allow the posting of an audio recording of today's sermon and sending-out service on Sermon Audio; no objections.

Finance Committee: Chairman Jason O'Neill led the Court in consideration of this report. Recommendations 1-9 (in sequence) carried. The report

as a whole was adopted, and then Mr. Bill Roberts led the Court in a prayer of thanksgiving to the Lord for His gracious provision during the past years, asking God to continue His financial blessing on this branch of His church.

Report of the Committee on Finance

Summary:

The purpose of Synod's Committee on Finance ("*Finance Committee*") is threefold:

- The Finance Committee seeks to balance the needs of the RPCNA, considering the individual fundraising of boards and agencies which far outstrips the fundraising of RPM&M. To accomplish this task, the Finance Committee recommends the allocation of Synod's available funds (from assessments, RPM&M contributions, and other sources) to the various boards, agencies, institutions, and missions of the RPCNA.
- The Finance Committee seeks to promote increased giving to RPM&M, complementing the efforts of the Stewardship Committee of Synod's Trustees in this regard. God is using the RPCNA to carry out many great ministries in His Kingdom. Congregations gain from participation in these works, whether by praying, volunteering time, or giving. An effective means of expanding our overall ministry as a denomination is for each person at Synod to take the message home and promote it personally in their congregations.
- The Finance Committee seeks to provide helpful guidelines (*Targets of Honor*) to congregations within the RPCNA regarding the percentage of a congregation's ordinary offerings that should be contributed to RPM&M and the various boards, agencies, institutions, and missions of the RPCNA.

In addition to these three key areas, the Finance Committee also addresses any other financial requests before Synod and provides recommendations for Synod action. As the Finance Committee makes recommendations regarding stewardship of Synod's available resources, it seeks to discern "*the will of Synod*" to the best of its ability. To help in this regard, the Finance Committee is comprised of (1) members by position (*ex-officio*), (2) Synod-elected members, and (3) members appointed by each presbytery.

Report Outline. The remainder of this report is divided into five sections: (1) summary of the financial results of the calendar year ended December 31 of 2021; (2) discussion of various considerations impacting 2022 and future years; (3) reminders regarding Synod's financial policies; (4) nominations; and (5) listing of the Finance Committee's recommendations for Synod action. The focus of this report is to review the financial results of calendar year 2021 and present

recommendations for resource allocation during the 2023 calendar year. Financial commitments for calendar year 2022 were set in place by the 2021 Synod. The Finance Committee is thankful for our denomination's support—in prayer and financial resources—for the RPCNA's ministries. When congregational leadership shares the vision of the denomination's ministry this engages members and motivates them to partner in this ministry. We ask that church leaders continue to be proactive in this regard, praying that God will continue to use the RPCNA to build the Kingdom of Jesus Christ, our Savior and Lord.

2021 Summary. We continue to be thankful that the Lord provides abundantly for His people. For 2021, RPM&M contributions totaled \$547,000. This amounts to a 2% reduction over the previous year, but still exceeded the 2021 funding target by \$72,000 (15%), marking the sixth consecutive year that RPM&M contributions have exceeded the established goal. Over the last four years, congregational giving to RPM&M has been supplemented by large individual donations. We are exceedingly grateful for the generosity demonstrated by individual contributions. At the same time, the Finance Committee seeks to be wise in future planning, understanding that there is no guarantee that the current level of individual contributions will continue in the future.

Synod should note that 24 congregations did not contribute to RPM&M in 2021 and no presbytery had contributions from each of its congregations in 2021.

Please take the time to review the "Synod Operations Fund" financial report (included in the Treasurer's Report). The line items in the Synod Operations Fund fall into four sub-categories: (1) the "Judicial" aspect of the work of the Synod; (2) the "Fraternal/Interchurch Relations" section; (3) the "Administrative" costs needed to support Synod's programs; (4) and a "Ministries" section. The first three sections detailed in the Financial Report are funded by Synod's assessments. The committees designated as "Ministry" Committees receive their funding from a combination of Synod's assessments and RPM&M allocations.

Synod continues to operate at a healthy level financially. Synod entered 2021 with a general operating fund balance of \$235,648. Disbursements exceeded receipts by \$12,376 (in an expected draw down of fund balance) resulting in an ending balance of \$223,272, which constitutes approximately 12 months of operational expenditures. A budgeted surplus exists for both 2022 and 2023 (proposed).

The expenses associated with the Synod IRPC Synod Judicial Commission (SJC) will exceed historical norms for the judicial work of the court. As of April 30, 2022, total costs related to the SJC total approximately \$48,000 and the work of the Commission is not yet finished. The proposed 2023 budget does not contain a specific allowance for the SJC, since the full cost is undetermined.

Instead, it is expected that the work of the SJC will be funded by existing cash reserves, which are sufficient for the purpose. Because of the uncertainties around the SJC and the departure of congregations to the Reformed Presbyterian Church of Canada, the Finance Committee is recommending that the Synod assessment rate remain unchanged at 2.2%, even as budget surpluses are currently projected for 2022 and 2023.

Current and Future Considerations. The Finance Committee sincerely thanks the congregations and donors to RPM&M, and the denomination's boards and agencies. We appreciate your generosity, your vision for, and your commitment to the church. Over the past several years, giving to RPM&M has been strong and total giving to the boards and agencies has increased. Some boards and agencies separately raise a portion of their funds. It is important to understand that whether funding comes directly from RPM&M or is raised individually from congregations and members, it is the church funding these works. RPM&M exists to support all of the ministries of the RPCNA, but is an essential tool to sufficiently fund the ministries that are less visible in their work.

Several of our boards and agencies have exciting work ahead of them, and these initiatives will require investment of financial resources. The Finance Committee asks that the church boards and agencies receiving money from RPM&M include estimates of direct contributions from RP congregations and members in their annual funding requests to the Finance Committee. The Committee highlights the cooperative nature of funding via RPM&M against possible competition between mission objectives that may result from individual fundraising. We realize that many congregations are donating directly to the boards and agencies of the Church. **However, our position is that—as Presbyterians—congregational support should primarily be directed through the Synod-appointed channel, which is Reformed Presbyterian Missions and Ministries, handled through the denominational treasurer's office.** To that end we continue to urge congregations to fund RPM&M directly, allowing the Synod to allocate denominational resources.

The 2011 and 2012 Synods adopted the voluntary *Targets of Honor* formula as a recommended guideline for congregational RPM&M contributions. The formula is designed to produce roughly a *tithe* on the non-designated receipts of the congregations of the RPCNA. We again recommend that congregations give 5% of the first \$75,000 of non-designated receipts, 10% of the next \$125,000 of non-designated receipts, and 14% of non-designated receipts over \$200,000 to the missions and ministries inside the RPCNA (the denominational assessment is included for purposes of the *Target of Honor* formula).

The *Targets of Honor* guidelines encourage congregations to prioritize funding of the missions and ministries of the RPCNA. Furthermore, we want

to thank the congregations giving above the levels suggested by the *Targets of Honor* guideline. For these congregations, we ask that you (please) do not reduce your generosity. The *Targets of Honor* guidelines are designed to aid congregational budgeting but are not intended to restrain generosity.

Synod Operations Fund. The Finance Committee recommends that Synod assessments for 2023 be set at 2.2% of prior year non-designated receipts for congregations within the United States. Of the total assessment rate, 1.6% is allocated to *Synod Operations* and 0.6% is allocated to the *Pension Fund*.

Please see the “*Synod Operations Fund Report*” for proposed financial allocations of operating funds for the 2022 calendar year. It should be noted that the budgets for some committees and boards revert to zero at the end of each year, while other committees and boards are allowed to carry forward a fund balance from year to year. Due to COVID-19 related operational disruptions, many boards and committees expended fewer dollars over the recent two years—primarily due to less travel—and reserved balances increased significantly as a result.

According to Synod-approved policy, one-half of unrestricted, undesignated gifts to the denomination—to the extent that they occur—will be added to the funds functioning as the endowment for the E&P Board, with the remaining half added to the unrestricted, undesignated fund balance.

MacLaughlin Trust. We are very thankful for the income from the Cecil J.S. MacLaughlin Trust. The Committee recommends the allocation of \$182,150 in trust proceeds for calendar year 2022. We continue to follow the recommendation of Synod’s Trustees in 2008, recommending that Geneva College receives 50% of the MacLaughlin Trust income, thus \$91,075 scheduled for 2023.

Reformed Presbyterian Mission and Ministries. Due to a continuing strong trend of RPM&M contributions in the past three years, the Finance Committee recommends increase in the 2022 RPM&M contribution goal to \$525,000. Because the 2023 financial requests from boards and agencies are able to be fully funded by the RPM&M target, we are not recommending “*step-up*” provisions.

Future Budgeting Considerations. The Lord has blessed this denomination with resources to carry out the ministry of the gospel. This is the first time in recent memory all of the funding requests received by the Finance Committee are able to be funded by expected contributions. Many of our standing committees have significant resources available within restricted balances to carry out their work. We are called to steward the resources of the church responsibly, but we need not operate out of a mindset of austerity. In the spirit of Christ’s teaching in the parable of the talents (Matt. 25:14-30), we encourage our boards, agencies and committees to invest the resources entrusted to

them in the work of the church. If there are ministry initiatives under development that would require additional resources, please bring those requests for consideration in the next year that we may use wisely the resources with which we have been entrusted.

We continue to stress the importance of each congregation contributing to RPM&M to ensure denominational ministry opportunities are adequately funded. We are thankful to God—and to our members and congregations—that RPM&M goals have been exceeded in most recent years. Even amid uncertain economic times please challenge your congregations to give generously to RPM&M.

Policy Reminders

1. Committees spending over \$10,000/year must submit a budget to the Finance Committee by April 15 of each year for incorporation into the Operations budget. Committees must pay close attention to the level of funds approved for their use by Synod; prompt submission of expenses, and communication and coordination with the Treasurer's office is essential. Deficit spending is not permitted.
2. Each one seeking Synod reimbursement for travel must make every effort to minimize travel costs; Synod's largest category of expenses after salaries is travel.
3. For Synod travel, use the allowable IRS mileage rate in effect at date of travel. When in doubt, check with the Trustees Office or online at www.IRS.gov.
4. To better formulate recommendations for Synod in 2023, submit all requests for Unrestricted Undesignated Funds to the Trustees of Synod by April 15, 2023.
5. Newly established congregations can request a two-year waiver from the annual Synod assessment (e.g., a congregation formed during 2022 could request a waiver for the 2023 assessment based on 2022 receipts and the 2024 assessment based on 2023 receipts). This waiver request should be submitted to Synod's Stated Clerk/Denominational Treasurer.

Nominations. We are grateful for David Tweed's two terms of service on this Committee as a "*Member Elected by Synod.*" Members elected by Synod are permitted to serve two consecutive terms, so a replacement should be seated by this Synod. The Finance Committee recommends Mark Hart (RE, Southside, IN) be nominated to this Committee for the class of 2025.

Recommendations:

1. That Synod's assessment for 2023 be set at 2.2%, based on non-designated receipts in 2022, as reported to the Stated Clerk, with 1.6% for Synod's Opera-

tions Fund and 0.6% for the Pension Fund Current Account.

- 2. That for the year ending Dec. 31, 2021, the Treasurer’s Report, as prepared by the Denominational Treasurer, be received as distributed and the forthcoming Auditor’s Report, prepared by Holsinger, be printed in the Minutes of Synod.
- 3. That the “*Synod Operations Fund*” report for 2021 be received, and the 2023 proposed budget be approved.
- 4. That \$53,000 in unallocated RPM&M and bequest proceeds be allocated for calendar year 2022 according to the table below:

Recommended Distribution of Previously Unallocated Funds	
Agency	2022 Distribution
CASA	\$ 7,950
Home Mission Board	18,550
Vital Churches Grant	7,950
RPTS	18,550
Total	\$53,000

- 5. That 50% of all Unrestricted Undesignated bequests received in 2022 be deposited in the Synod/E&P Quasi Endowment Fund.
- 6. That Synod set the minimum contribution for the employer of each participant in the Pension Plan at \$4,700 for 2023.
- 7. That the RPM&M funding goal for 2023 be set at \$525,000 and that allocations be made according to the following table from these sources:
 - A. Funds from RPM&M contributions in the amount \$525,000.
 - B. Funds from receipts of the Cecil J. S. MacLaughlin Trust in the amount of \$182,150.

Recommended 2023 RPM&M, MacLaughlin, and Grant Allocations						
Agency	2023 RPM&M		2023 MacLaughlin Trust		2023 Assessment Estimate	2023 Total Allocation
	Request	Grant	Request	Grant		
Synod Operations	-	-	-	-	\$217,808	\$217,808
Pension Board	-	-	-	-	81,678	81,678
E&P Board	124,700	33,625	-	91,075	-	124,700
EA Commission	34,500	34,500	-	-	-	34,500
CASA	10,000	10,000	-	-	-	10,000
Home Mission Board	70,000	70,000	-	-	-	70,000
RP Global Missions	80,000	80,000	-	-	-	80,000
Vital Churches Grant	10,000	11,875	-	-	-	11,875
RPTS	85,000	85,000	-	-	-	85,000
Geneva College ¹	50,000	50,000	91,075	91,075	-	141,075
RPWA ²	150,000	150,000	-	-	-	150,000
Total	\$614,200	\$525,000	\$91,075	\$182,150	\$299,486	\$1,006,636

¹ In 2008, the Synod Trustees recommended that 50% of the MacLaughlin Trust proceeds be distributed to Geneva College.

² The proposed grant to the RPWA includes a one-time, \$50,000 allocation to support improvements to the chapel at the RP Home.

8. That each session promote the work of RPCNA missions and ministries in their congregation, explaining the needs and promoting support of the RPCNA by their congregation and by individuals. Every session should also instruct congregation budget preparers to include RPM&M as a line item in their annual budget and show them this report, including the *Targets of Honor* formula. Each session should provide a minimum of at least one opportunity per year to contribute to a special RPM&M collection so that there are no longer any congregations contributing nothing to RPM&M.

9. That following the adoption of this report, Synod rise for prayer to give thanks to God for His gracious provision during the past years and to pray for continued financial blessings on this branch of His Church.

Respectfully submitted, Synod's Committee on Finance

Members appointed by presbyteries

Alleghenies – Guy Curran

Atlantic – Robert Allmond

Great Lakes/Gulf – Jason O'Neill (chm.)

Midwest – Justin Finley

Pacific Coast – Scott Robertson

St. Lawrence – Lon Keeley

Members elected by Synod

Garrett Mann (1st term – 2024)

Barry VanHorn (2nd term – 2023)

David Tweed (2nd term – 2022)

Members by position (ex-officio voting)

Herb McCracken; chairman, BOSC

Bill Roberts; president, Synod's Trustees

James McFarland; denominational treasurer

Vida Brown; consultative, controller

Records of Presbyteries and Boards and Commissions: Former assistant clerk Brian Wright reported, with much help from the committees of minutes readers. Recommendation 1 carried, so Synod permits the Japan Presbytery clerk to provide lightly proofread machine translations of their minutes for view at the 2023 Synod. Recommendation 2 carried; Synod will continue to review the minutes of the Geneva College Board of Corporators. It was moved, seconded, and carried to receive this report, and it is printed here.

Special motion: Moved, seconded, and carried that the Synod recognize that the Geneva College Board of Corporators is a board of our church.

2022 Report of Synod's Assistant Clerk: Review of Records

For a second time, the review of records this year included the minutes of the Synod's boards as well as presbyteries and commissions. Minutes were submitted electronically and forwarded to the committees appointed by the moderator of the Synod in 2021. In several cases, the appointed reviewers were unable to serve, and, where necessary, I found replacements for them with the consent of the moderator.

Except for the Japan Presbytery, all of the Synod's presbyteries, commissions, and boards submitted their minutes for review prior to the start of 2022 Synod. Suggestions from reviewers for minor corrections or clarifications were given informally to the presbytery and commission clerks or board secretaries. Nothing was found contrary to the law and order of the church.

Regarding the minutes of the Japan Presbytery (JP), I discovered that a backlog of translation had developed and the review of minutes was several years behind. Minutes from 2019 were provided to reviewers prior to 2022 Synod and have been reviewed, but the minutes from 2020 forward have not been translated or reviewed yet. Pastors in the JP over the years have shouldered the burden of translation, and it has been a substantial task to add to their pastoral responsibilities. The clerk of JP noted that machine translation of Japanese has improved significantly in recent years and asked if lightly proofread machine translations might suffice for the review. I thought it was better to seek “the will of the Synod” on this question before taking that step. I will be recommending that a one-year trial of machine translation be approved by the Synod.

It was also brought to my attention that the Geneva College Board of Corporators are **not** a Synod board, legally, but exist by charter from the Commonwealth of Pennsylvania. Synod elects all of the corporators, but the board is not responsible to the Synod of the RPCNA. The appointed reviewers thought it was still worthwhile to complete the review, but it would be helpful to have the will of Synod on the ongoing review of these minutes.

With the recent addition of board records to the review process, the number of reviewers has expanded significantly. With many more elders involved in the process, it would be a help to the new assistant clerk if more of the reviewers were aware of their appointments before the process begins. When the list of reviewers is distributed shortly after 2022 Synod, I would urge delegates to ensure that reviewers on their sessions are aware of their appointments.

Recommendations:

1. That the Synod permit the clerk of the Japan Presbytery to provide lightly proofread machine translations of the Presbytery’s minutes for the review of records at the 2023 Synod.
2. That the Synod continue to review the minutes of the Geneva College Board of Corporators.

Respectfully submitted,

Brian Wright, Assistant Clerk of Synod (outgoing)

State of the Church Committee: Chairman Brad Johnston presented this report, reading it. The State of the Church Committee Report was received and is printed here. Mr. Bob Hemphill presented to the Court Mr. Allen Blackwood, who is being called to pastor our congregation in Laramie, Wyoming.

2022 Report on the State of the Church

The task of your Committee is to reflect on the state of the Reformed Presbyterian Church in light of the past year. We see that there are areas where

God has humbled us this year, and caused us to go forth into the darkness and misery of this present and fallen world. Psalm 13:1-2a says: "How long wilt Thou forget me, O Lord? Forever? How long wilt Thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" These have been our questions of examination. And we pray together the prayer of faith: "Restore us again, O Lord!"

There are also aspects of our work and ministry that cause us to rejoice, remembering that it is Jesus who builds His church, remembering that Jesus reigns victoriously. We have seen pastoral students raised up, numerous churches planted, institutions funded, and mission efforts multiplying in numerous fields. In the midst of the darkness and the disciplining hand of God, we see His love for us and we see His glory. Four aspects of the state of the church stand out as noteworthy:

COVID-19. The last two years have shown the effects of an international pandemic on the life of our congregations. Regulations, safety protocols, collections through drop boxes, and online services have become normalized in many of our congregations. The questions about Christian liberty and our duty to the civil magistrate in relationship to the church and health policies has caused disagreements among congregations, sessions, and presbyteries. Attendance in Reformed Presbyterian churches has fallen by 6% due, in part, to online services and those that have stayed home or gone elsewhere. As we have come out of this pandemic world, there is much that will need to be rebuilt by way of relationships and church life.

COURTS. Often, in the context of pastors, that prayer and clarion call goes out for "men for the ministry and ministry for the men." Yet the clarion call among us at this present time is to beseech Christ that He would graciously raise up ruling elders in our congregations. Presbyteries report very low numbers of ruling elders. The stated clerk reports that we have lost 6% of our ruling elders in just the past year, and that on average our churches have shrunk. This means that—although we have grown in our number of churches—our churches are smaller and they have fewer shepherds to keep watch over the flock of Jesus. This is why the RP Global Alliance is calling upon Reformed Presbyterians worldwide to set aside time to pray for the Lord to raise up ruling elders in His church. This is a great need among us and we petition the Lord to provide these gifts to bless His people.

COMMISSION. Much of our emotional energy, meditations, and prayers have focused around sin this year and the very tragic aftermath in one of our congregations. Accusations of slander and gossip have accompanied media attention as the name of Christ was smeared and the church's sins brought to light. Through the year we have heard of a divided denomination and the divisions

that sin has caused. A Synod Judicial Commission spent up to 10,000 man-hours of time working through this matter. Despite what we have heard and feared, the church's highest court has spoken clearly on a way forward, laying forth a path of repentance, and desiring to see God glorified in this important matter.

CANADA. "Let the nations praise you!" says the Psalmist. This year is historic in the forming of a Canadian Presbytery which will, *Deo Volente*, result in the soon establishing of the Reformed Presbyterian Church of Canada. Long-time prayers for the establishment of a national church in that country have been answered and our Canadian brethren go forth "understanding the authority of Christ as the Mediatorial King over the church and nations... call[ing] the magistrate of your land to repentance and to recognition of the Lordship of Christ over all nations. We encourage [them] to be faithful in [their] commitment to public covenanting and to faithfully maintain purity in [their] practice of worship as [they] seek to preach the Word of God to [their] nation" (RPCNA Synod's 2022 "Sending Out Resolution" for the Presbytery of Canada). Surely the motto of the Dominion of Canada, "From Sea to Sea" (based on Psalm 72:8) captures the vision and labors of our Canadian brothers!

In conclusion, despite acute difficulties in our churches in this season, despite a great need for more ruling elders, despite navigating a post-pandemic world, we together give all glory to the God and Father of our Lord Jesus Christ. We have experienced darkness and yet we behold the brightness of the light of Christ. "For with Thee is the fountain of life. In Thy light shall we see light. O continue Thy lovingkindness unto them that know Thee and Thy righteousness to the upright in heart" (Psalm 36:9-10).

Humbly submitted,
Nathan Eshelman

Brad Johnston
Sam Spear

Elections Report (by the Nominating Committee): Chairman McMahan presented the Report of the Nominating Committee (election results). 148 ballots were cast. The Synod received this oral summary and adopted the slate as summarized (moved, seconded, and carried). BOSC was encouraged to consider the advisability of the Nominating Committee choosing its own nominees for itself. It was moved, seconded, and carried to extend the time to finish business. This report (Balloting Results) is printed here:

2022 Synod's Nominating Committee: Ballot (FINAL RESULTS)

Benefits Board [3-year term, Class of 2025]:

Joel Hart, Seth Wing (deacon)

Education and Publications Board [4-year term, Class of 2026]:

Robert Bibby, Betty Burger, Nathan Eshelman

Geneva College Corporators [4-year term, Class of 2026 (at large members)]: Joel Martin, Steve McMahan, James Tweed**Global Missions Board** [6-year term, Class of 2028 (woman)]:

Marianne Baczkur

Global Missions Board [6-year term, Class of 2028 (teaching elder)]:

Colin Samul

Home Mission Board [3-year term, Class of 2025 (at large)]: Vicki Smith**Seminary (RPTS) Board** [6-year term, Class of 2028]:

Jason Camery, George Gregory

Synod's Trustees [2-year term, Class of 2024 (filling vacancy)]:

Gerard Beckhusen

Synod's Trustees [3-year term, Class of 2025]:

Larry Gladfelter, Bill Roberts, David Robson

EA Commission [6-year term, Class of 2028]: HL**Business of Synod Committee** [1-year term, Class of 2023 (filling vacancy)]:

Philip McCollum

Business of Synod Committee [2-year term, Class of 2024 (filling vacancy)]:

Jason Thoman

Business of Synod Committee [3-year term, Class of 2025]:

Herb McCracken, Colin Samul

Central and South America Committee (CASA):

Andrew Barnes, John Cavanaugh

Church History Committee (1-year term, Class of 2023 (filling vacancy)):

Allen Blackwood

Church History Committee (5-year term, Class of 2027 (filling vacancy)):

Robert Kelbe

Finance Committee [3-year term, Class of 2025]: Mark Hart**Graduate Study Committee** [3-year term, Class of 2025]: John Stahl**Interchurch Committee** [6-year term, Class of 2028]: Matt Filbert**Interchurch Committee** [Exec. Secretary, 6-year term, Class of 2028]:

Bruce Parnell

International Conference Advisory Committee [4-year term, Class of 2026]:

Luke O'Neill

Nominating Committee [1-year term, Class of 2023 (filling vacancy)]:

Steve McMahan

Nominating Committee [2-year term, Class of 2024 (filling vacancy)]:

Paul Brace

Nominating Committee [3-year term, Class of 2025]:

Matt Filbert, Greg Kothman

Parliamentarians [6-year term, Class of 2028]: David Schaefer**P & R Chaplains** [6-year term, Class of 2028]: Gary McNamee**Vital Churches** [1-year term, Class of 2023 (filling vacancy)]:

Robert Allmond (deacon)

Vital Churches [3-year term, Class of 2025 (filling vacancy)]: Drew Poplin**Vital Churches** [5-year term, Class of 2027 (filling vacancy)]:

Charles Shipman

Vital Churches [6-year term, Class of 2028]: Trace Turner**RPTS (Seminary) Professors** [7-year term]:

Richard Gamble (*Prof. of Syst. Theo.*); C. J. Williams (*Prof. of Old Testament*); David Whitla (*Prof. of Church History*)

Committee to Respond to Communication #22-11:

David Weir (convener), Keith Evans, Scott Hunt, Christopher Myers, Josh Reshey, David Schaefer, Bob Allmond (deacon), Teresa Bloom (advisory)

Personal privilege was granted to Mr. Ed Blackwood. The moderator completed his assignment by assigning the following servants to these important tasks:

- **Commission to Interact with Jared Olivetti (*adjusted after Synod*):** Gary McNamee (moderator), Jonathan Parnell, Tom Pinson, Andrew Silva, Steve Sturm; Josh Karshen (consultative).
- **Commission to Interact with IRPC Former Elders:** Bruce Backensto, Kelly Moore, and Tom Fisher; to include Joseph Friedly, Kyle Borg, and Pete Smith; facilitator Rob Keenan.
- **Committee to Interact with IRPC and the SJC:** Ken de Jong, Brad Johnston, Matt Filbert; with Harry Metzger consulting.

Resolution of Thanks Committee: Chairman Kent Butterfield presented this report, reading it in full. The Report as a whole was adopted and is as follows:

Report of the Resolution of Thanks Committee

We are thankful for the staff of Indiana Wesleyan University working hard to allow us to stay here and serving us well with room and board. We give thanks for the Lord bringing us together as a court of Christ's Church. There were many challenging things that came before us. We are thankful for the decorum of the Court as delegates who disagreed did so in a godly manner with humility. A good measure of unity and consensus was reached. The Lord blessed us with a faithful moderator in Harry Metzger along with a care-

ful and diligent Clerk John McFarland and first time Assistant Clerk Andrew Barnes. Carla Butler blessed us with the treats and with Crown & Covenant books for us to buy; pages Kevin Dennis, Martin Monteith, and Jonathan Sturm supplied technical assistance and distributed materials. The Lord has blessed our Canadian brethren with their own presbytery. King Jesus is to receive praise for this development, and may He bless a future formation of a denomination that bears witness to the rights and gospel of King Jesus. We give thanks to Herb McCracken and the Business of Synod Committee for all the planning and preparation that went into the Synod meeting and its administration. We give thanks to all those who serve on committees, boards, and commissions of the Church. We pray earnestly for the continuing favor of the Lord and for the peace of Zion. Praise to the Lord Jesus Christ for His goodness and sanctifying truth.

Respectfully submitted,
Bob Hemphill

Kent Butterfield (chairman)
Drew Poplin

At 11:58 a.m., the clerk read minutes from the Friday morning session; these were improved, then approved. It was moved, seconded, and carried to adjourn. The Court sang together Psalm 133A. Moderator Metzger offered a prayer of adjournment and benediction at 12:05 p.m.

The 2022 RPCNA Synod stands adjourned and will assemble again (Lord willing) on June 20 of 2023, here at Indiana Wesleyan University (Marion, Indiana).

Concluding announcements were given by Synod's manager; the Court expressed its appreciation for Mr. Herb McCracken through rousing applause.

Respectfully submitted,
John M. McFarland (clerk)

Andrew Barnes (asst. clerk)

APPENDIX

Synod Memorials

Memorial: Noah David Shepherd (1991–2021)

San Diego, Calif., RPC

From our Pacific Coast Presbytery's Facebook page, "We thank Noah Shepherd's mother Terrie Shepherd for composing this obituary in this most difficult time."

Noah David Shepherd was born in Mission Hills, CA, July 19, 1991. He was named by his mother after Noah, the biblical patriarch (Noah walked with God), and the psalmist David (a man after God's own heart). He was dedicated to God at just a few months old by his parents before the congregation of Grace Community Church, pastored by John MacArthur.

From kindergarten through 12th grade he attended Hillcrest Christian (now Heritage Christian) School in Granada Hills and graduated in 2009. Throughout those years he grew close to a group of friends and teachers. He sang in the Hillcrest Choir for eight years, whose mission to spread the gospel through sacred music took them on performing tours in the U.S., Ireland, England, Germany, Austria, and Switzerland. They also participated in the annual Association of Christian Schools International Musicales competitions. He was selected to be part of the renowned Harvest Ensemble. Besides singing and guitar-playing, he was active in martial arts training and competed in state competitions, earning two gold medals and a bronze. Noah also enjoyed archery. He was fond of camping in the desert of Lake Havasu with his Uncle Mike, especially enjoying Yosemite, and often hiking the nature trails surrounding Granada Hills and Chatsworth alongside his dog Smarty and his mom.

At an early age Noah felt a call toward Christian ministry, and he felt particularly strongly about the history, culture, and current religious condition of Ireland, which he viewed as a nation mostly neglected by evangelical missionaries. At twelve, he received Jesus Christ as his Lord and Savior while at a summer camp organized by Grace Community Church. In his senior year of high school, he visited a small town outside Santiago (Chile) where he worked for a short time at the local church while staying with a family there. He was baptized at eighteen by Pastor Rick Holland at Grace Community Church.

In 2016, Noah graduated with highest honors—*summa cum laude*—from Providence Christian College (Pasadena) with a degree in Biblical and Theological Studies. He was known to be a gifted student of Bible languages, especially Hebrew. During his time in college he served at Calvary Presbyterian Church (Glendale), where he delivered his first student sermon in 2015 (on the first six verses of the book of Zephaniah).

Noah married Gabriella Rose Vitello in 2016, soon after moving to Escondido to begin his studies at Westminster Seminary, earning his Master of Divinity

degree. He served as an intern at North City Presbyterian Church in Poway, then at San Diego RPC, and worked evening jobs to provide for his family. During this busy season, two sons were born to Noah and Gabby—Samuel David in 2019 and Joel David in 2020. Shortly after, he was ordained for pastoral ministry by the Pacific Coast Presbytery and became pastor of San Diego RPC, where he faithfully loved and served his flock until his death.

Noah passed into eternal life on July 12, 2021, one week before turning 30. He leaves behind his wife, two sons, and mother, Terrie Shepherd; also Aunt and Uncle Linda and Gary Caplinger, cousins Lisa and Kevin Hall, Joey and Evan Brown, Eric Caplinger, Robert Dominguez, and families; in addition to many other aunts, uncles, and cousins; his father-in-law and mother-in-law Mark and Arly Vitello, and their family, Gina, Joey, and Nick; many teachers, pastors, mentors, and friends. He was deeply loved, is mourned and missed, and is safe in the arms of God.

Memorial: Harold Boyd Harrington (1927–2021)

Served at many congregations

Harold Boyd Harrington of Abington died on Tuesday, Nov. 16, 2021, at Sunrise of Dresher (Montgomery County, PA). He was 94. Harold was the loving and devoted husband of Ena Cover Harrington and together they shared over 59 years of marriage. Born in Hetherton, Michigan, he was the son of the late Hugh Theodore and Olive Blanche Harrington and father of the late Gretchen Eleanor Harrington. Harold served in the United States Navy upon graduating from high school through 1946. He then attended Geneva College initially as an engineering major prior to graduating in 1949 with an arts degree. He then attended seminary school and was ordained to preach in 1951. After studying several years at the University of Edinburgh and spending time traveling through Europe via bike and motorcycle, he began his career as minister in September 1954. Harold served several RPCNA congregations until his retirement in 1993. As well, Harold was very proud to be a member of the teaching staff at the Ottawa Theological Hall as their professor of Systematic Theology and Apologetics from 1982-2004. Harold enjoyed collecting Corvairs (the neighborhood loved when he had 19!), was a talented amateur photographer (as evidenced by his collection of Exacto cameras, enjoyed still by his granddaughters) and retained a love of America's Southwest as illustrated by his collection of Arizona Highways magazines. He liked Johnny Cash, Chet Atkins, James Galway, and classical Spanish guitar music and was a talented gardener and woodworker. Harold was happiest when fully engaging his curious mind leading to many a spirited dinner conversation. In addition to his wife, Harold is survived by his daughters, Zoe Harrington, H. Ann Myers, and Jessyca Har-

ington; his grandchildren, Sarah E. Myers, Lewis H. Myers, and Emily Ena Myers. Relatives and friends were invited to greet the family November 23, with a memorial service that morning (William R. May FH, Glenside, PA). His interment followed privately at a later date. Precious in the sight of the Lord is the life of His saints.

Published in A Little Strength (<https://www.alittlestrength.org/copy-of-vol-4-iss-6-dec-21>) and in a revised form, The Reformed Presbyterian Witness (03/2022) by Bill Edgar

Out of nowhere as far as I knew, Harold appeared. For two years my congregation tried calling one star after another. None were interested in our small, aging planet. So Broomall called Harold. He was installed on June 19, 1968. I immediately skipped town for a summer in Europe—which Harold had once toured on his motorcycle after studying theology in Edinburgh—and then went to our seminary in Pittsburgh. The next spring I asked Harold to solemnize a marriage between Gretchen DeLamater, whom he'd recently baptized into Christ, and me. He asked, "When and where?" Pre-marital "counseling"? He never proposed it nor did we think of it. Was a date during Synod okay? "Fine, more than fine," said Harold. So on June 14, 1969, Harold performed an outdoor ceremony in Maryland.

I got to know Harold five years later, after we returned from Cyprus. He had a loud preacher voice, "booming" one would say trying to be polite. He also sang loudly. His sermons were meaty. He explained what the Bible taught. He did not use big Latinate words. As John Mitchell, later an elder with Harold on the Rose Point RPC session, wrote: "I remember Harold's sermons and how closely he stayed with Scripture, telling it as it is candidly and forthright, and by not withholding scripture's truths and applications."

About 1975, Harold's preaching caught the attention of Richard and Nancy Ganz. Rich was studying at nearby Westminster Seminary. Every Lord's Day after church he and Nancy walked from the Broomall church to its parsonage next door and stayed and stayed and stayed while Rich talked intensely with Harold. It was a weekly seminar in theology.

What Eldon Hay, historian of the Covenanter Church in Canada, called the "Ganz revival" came from those one-student seminars. When Ganz went to Ottawa in 1980, he came with Harold's education. In 1982, Ganz recruited Harold to be the Professor of Systematic Theology at the new Ottawa Theological Hall, a job he kept until 2004.

On hearing of Harold's death, Matt Dyck, pastor of Hillside RPC in Almonte, Ontario, wrote that Harold quickly became "an honorary Canadian" "with that Canuck-beard and his 'pirate-like' boisterous laughter." When Matt and other Ca-

nadian men feel the stress of ministry, they reminisce about Harold's classes. "He was father to us all. He was notorious for cracking the odd joke during apologetics class as he would expose the 'foolish' thinking of some world-view." "But in and through it all was always the love of Christ and a big pastor's heart. He taught us to be more than good theologians." "Theology" was to help us love and shepherd God's people." Matt Kingswood, pastor of Russell RPC wrote: "His gospel humility tempered his great knowledge and maturity so that he was never intimidating or distant. I respected him highly and loved him dearly." Many in Ontario loved Harold, even when he said at one convivial meal that he hoped one day there would be no border between Canada and the United States.

Not everyone in the Covenanter Church loved Harold. He spoke his mind. For a time in the early 1970s he sent *The Covenanter Pastor* to other Covenanter pastors. He wrote it. I would occasionally be asked in a tone of incredulity, "Did you read what Harold wrote?" No, I had not because I was not then a pastor. Harold's straightforward and unafraid opinions were one reason he did not become the new editor of the *Covenanter Witness* when the job came open in 1985. As the pastor of Rose Point RPC from 1983-1993, he had made enemies in "them thar hills" of western PA, although not in Rose Point. They were sorry when he retired. He told me at the time, "Bill, I just can't do it any more." He was tired.

Where did Harold come from? A year before his death Harold wrote to me. "Been feeling a bit better the past week. Hope it continues. I have installed some speech to text software." "I have been thinking about my early youth and how much I really understood about the Covenanter Church and its leaders in those days. Although a 'cradle Covenanter' born in 1927 and baptized in the Hetherton congregation, my family saw little contact with Covenanter society over the next two decades due to the Depression and politics." How so? Harold's father, Hugh, was a schoolteacher who would not swear an oath of loyalty to America's godless constitution, so he ended up far out in rural upper Michigan. They had to move more than once. Hugh and his wife raised a family of seven children. Harold was the oldest.

Harold remained a backwoodsman all his life. He resigned his Broomall pastorate in 1980 in order to build his retirement home in the mountains of northeast Pennsylvania while he still had the energy to do so. He collected Corvair automobiles, stigmatized by Ralph Nader in his career-making book, *Unsafe At Any Speed*. Harold thought for himself and was sure they would some day become collector's items. When his second daughter Ann's children came to visit, Harold knew how to keep them busy and happy: hand them a dull axe and a saw needing to be sharpened and tell them to take out another tree stump.

In his letter to me Harold continued. "Our family travels did not prevent me nor my brothers and sisters from receiving an RP/Calvinistic, Covenanter education. Mother and Father were steadfastly faithful to RPC doctrine and life... Dad was a scholar and no matter what else he might be doing that was there... Wherever we were, the Sabbaths were filled with Psalm singing, Bible verse recitations, catechism, and studies in the *Westminster Confession* and *RP Testimony*." John Mitchell remembers being in a cabin with Harold, then a student at Geneva College, when Harold was the counselor for a cabin of twelve at a Pittsburgh Presbytery summer camp: Harold's "wise and helpful comments in devotional time ... impressed me."

Only a minority of men who begin as pastors finish their working lives in the pulpit. Some never belonged there in the first place or their wives said, "Enough!" Some career-ending sin like adultery ends others' service. In recent years men have just quit, citing burnout, whatever that is. Harold left the pastorate twice, once to build his retirement home. Earlier, because of low pay he had resigned his charge in New Castle, PA, writing a fiery letter to the *Covenanter Witness* about it. Harold never did master the art of understatement.

He took a job with the Security Commission of Arizona in 1961, retaining his love for the American Southwest the rest of his days. But in 1964 he returned to preaching, first in Lake Reno, Minnesota, then in New Castle, and in 1968 Broomall.

The tragedy that would send most men out of the pastorate, at least for a time, saw Harold resolutely where he belonged, preaching salvation through Christ. In summer 1975, on her way up a well-traveled road to Bible school at the nearby Christian Reformed Church, 8-year-old Gretchen Harrington disappeared. Someone grabbed her, drove her to nearby Ridley Creek State Park, molested and killed her. Several months later, searchers found her body. Harold's wife Ena identified her daughter's remains by her clothes. Ena had sewn them.

The Lord's Day after Gretchen disappeared, Harold preached to a congregation that sang Psalms to God with tears streaming down their faces. He never hid how he missed Gretchen, and we were welcome to talk about her. Compounding Harold's sorrows that fall, a young family joined the Broomall church. After some months, the father wrote Harold. "I came here a hungry man, and you have not fed me," he began. Harold gave me the letter; I could not finish it. Like all pastors, Harold endured his share of anger and rejection from his flock. Harold continued to preach. Before he left Broomall, Harold helped usher another man into the church. Phil Pockras joined the Broomall congregation in the fall of 1979. "Harold ... was quite fatherly toward me." "Harold, and the session at that time were welcoming and easily accessible by phone throughout the week and on Sabbath."

When did I get to know Harold? In 1975 he took part in ordaining me as an elder and I joined the Broomall Session. What did I learn from him besides things already noted? First, he distrusted all centralized schemes of improvement anywhere. Central planning in state or church will fail. Second, he had no use for new fads. When he attended Seminary after the U.S. Navy (1945-46), the once magnetic R.J.G. McKnight, old and suffering from yellowed notes syndrome, was the main instructor. Many of his unimpressed students turned to the Navigators for inspiration. Harold declined to join that parade. One can't borrow the techniques of Arminians without imbibing their theology. He later rejected Robert Schuller's psychologized gospel of self-esteem and learning to love oneself. The church growth movement's applied sociology was not for Harold. No, thank you, Harold would preach the Bible.

Even after he resigned from Rose Point, where membership grew from 87 to 112 in his years there, Harold still preached as needed at Broomall, Elkins Park, and Hazleton in Atlantic Presbytery. In 2011 at age 84, he concluded his ministry after years as the teaching elder at Crown and Covenant (Binghamton, NY area) RPC. For some years, he and Ena lived with eldest daughter Zoe in the mountains. Finally, they moved in with youngest daughter Jessica outside Philadelphia. Harold went to be with the Lord at age 94. For me and mine, for Matt Dyck, for Matt Kingswood, for Rich and Nancy Ganz and many others in Canada, for Phil Pockras, for John Mitchell, for Harold's children and grandchildren, life will be paler and thinner without Harold. But we will see him again. As Johnny Cash, a favorite of Harold's, sang: "There ain't no grave can hold my body down. When I hear the trumpet sound, I'm gonna rise right out of the ground. Ain't no grave can hold my body down." No grave will hold Harold down. He belongs to Jesus, the Way, the Truth, and the Life.

Memorial: Donald Bruce Willson (1941–2021)

Served as a ruling elder in many different congregations

<https://www.hillandkunselman.com/obituary/Donald-Willson>

Donald Willson, 79, of Beaver Falls died October 4, 2021, in the Good Samaritan Hospice, Brighton Township. Born October 25, 1941 in Bloomington, Indiana, he was the son of the late S. Bruce and Doris (Owens) Willson. Don graduated from Geneva College in 1963, with a certification in chemistry and degree in Biblical Literature and Philosophy. He went on to earn his Ph.D. in chemistry from Tufts University. He worked as a research metallurgist for 29 years and as a rural mail carrier for seven years. In retirement, he taught chemistry labs at Geneva College for ten years. He served the church as a longtime elder, teacher, precentor, mentor, and friend to young and old. He enjoyed singing and playing music, stamp collecting, and being Grandpa. Don was a

faithful and loving husband to his wife of 56 years, Sarah Lee (Martin) Willson, whom he married June 22, 1965. Donald was a godly and loving father to his four children: Judy Willson, Beaver Falls, PA; Keith (Jennifer), Beaver Falls, PA; Kevin (Valerie), Glendale, AZ; and Gayle (Tom) Hinkelman, Charlotte, NC. Don was also much beloved and will be missed by many grandchildren, brother Robert (Joanne) Willson of Wilkinsburg, and many nieces and nephews. Don's final quote to a grandson sums up his spirit quite well: "These two things: Love Jesus and goof off sometimes. But try to combine these things. I wanna see what happens."

Family contributed: Growing up, Don attended RPCs in Bloomington (IN), Greeley (CO), Wilkinsburg (PA), and near Geneva College. Only 24 in 1966, Don was ordained/installed as ruling elder in the Cambridge (Mass.) RPC during grad school at Tufts, 1966, serving until 1969; Don and Sarah were youth leaders too. Then Broomall RPC (1971-81); Don came alongside Bill Cornell to stir up interest in Phoenixville, where we lived. Next, Don served as a ruling elder for "Elim in the Desert CRC" (Tucson, AZ; 1982-94). Next as a "class leader" in an Evangelical Congregational Church in Boyertown, PA. Then Westminster RPC (CO), 1997, from which we were asked to go to Longmont to help start the work there; Don served as an ruling elder, retiring in 2008. No longer an active ruling elder Don was a Beaver Falls brother-of-encouragement at College Hill and Eastvale. Don was a servant of the larger body via numerous presbytery committees, White Lake coordination, and the RPCNA's HMB while representing the RPC to NAPARC.

Memorial: David D. Willson (1942–2021)

Served as a ruling elder at College Hill, Geneva, and Hope RPCs

David Dean Willson, 79, of Beaver Falls, died unexpectedly Tuesday, October 5, 2021, in his home. Born March 24, 1942, in Beaver County, he was the son of the late J. Burt and Erla (Dean) Willson. Dave was an active member of Hope Community RPC. He had been a member of Reformed Presbyterian churches his whole life, serving as deacon and elder for many years and on numerous church committees.

Dave was a 1961 graduate of Beaver Falls High School and a 1965 graduate of Geneva College and earned his Master's Degree in Secondary Education. He embodied the pure definition of a "master teacher"—one who mastered the basics of teaching, one who goes above and beyond to ensure a positive learning experience for each student, and one who shares his or her knowledge with the broader learning community. He was a long-time public school educator, teaching at New Brighton High School for 29 years and also teaching classes at Geneva College in the science department.

In his free time, David enjoyed helping his friends and neighbors on their farms. An avid sports fan, Dave coached his daughters' summer softball teams and was a huge supporter of Geneva athletics. He especially loved supporting his children and grandchildren by attending countless games, meets, and concerts.

David is survived by his loving wife of 56 years—Bonita “Bonnie” Kay (Moore) Willson; his children Amy (Jason) Sciarro, Beaver Falls, PA; Stacy (Todd) Dean, Simpsonville, SC; and J. Douglas Willson, Beaver Falls; his grandchildren Courtney and Nathan Sciarro; Tyler, Noah, and Brooks Dean; and David, Jacob, Seth, and Jesse Willson; and several nieces and nephews. In addition to his parents, David was preceded in death by two sisters—Katharine Plowmaker and Jean McBurney. Interment took place at the Mars Cemetery. Memorial contributions were encouraged to Hope Community RPC (Beaver Falls).

Cliff Glover: “If I have it correct, all the current (except one new one to be ordained and installed later this month) and retired elders at Hope Community served with Dave at College Hill. Donnie Hicks also served with Dave at Geneva RP. Dave and Donnie transferred to College Hill at the same time, late 1980s.”

Memorial: Robert “Bob” Orr, Sr. (1939–2021)

Served as a ruling elder at First RPC of Beaver Falls, PA

<https://www.tributearchive.com/obituaries/22684070/rober-bob-walter-orr>

Robert “Bob” Walter Orr, Sr, 81, of Noblesville, IN, was received into his Lord’s presence on October 15, 2021. A son of the late Walter Charles and Madeline (Matthews) Orr. Bob and his twin brother, Ken, were born October 29, 1939, in Brooklyn, NY. Bob and Ken had an incredible bond that only twins will understand. From playing ball and getting into trouble during their early years in Brooklyn, adventures during their teen years in Ocean Grove, New Jersey, and eventually raising their families together. They created a legacy carried on by their families today. A graduate of Neptune High School and Monmouth University, Bob spent most of his career working for the Township of Neptune as Deputy Treasurer.

For many years, Bob was an active and vital member of the Ocean Grove, NJ, community. From an early age, he served the people of the town as a volunteer firefighter and first aid responder (for over 50 years), ushered for the Ocean Grove Auditorium, played and sang in various choirs and brass bands including the Ocean Grove Summer Band program and participated in the planning and execution of many parades and celebrations. He retired in 2001, relocating to Beaver Falls, Pennsylvania.

Throughout his life he was an athlete who loved playing basketball and spent many years bowling with his father, Ken, and best friends (Herb Noack

and Dick Furbeck). What made this aspect of his life even more impressive than his many achievements is that he overcame a birth defect that left him with a much shorter left leg. It never slowed him down, even through the years when he endured many surgeries required just to keep him standing.

Music was an integral part of his life from the beginning. He spent many hours practicing the cornet with Ken and his father. He had amazing experiences such as playing for the Brooklyn Dodgers at their Christmas party and marching in the Baldwin Wallace College band. He developed an amazing tenor voice and sang in many choirs and music programs. Later, he learned other instruments such as the baritone and entertained people during Christmas celebrations in the Ocean Grove Fireman's Park and Ocean Grove Summer Band. He also learned the guitar and spent time playing and singing along with his sons.

Bob was also an incredibly dedicated father; he loved his children and spent just about any free time, including lunch breaks, to be there for them in every way he could. Many hours were spent watching soccer games, softball games, basketball games, and swimming meets. His son would see him frequently spending lunchbreaks on the Ocean Grove pier watching him surf. He also spent years as an assistant Scout Master during the time his sons were active in scouts. Bob met the love of his life in Ocean Grove, in the summer of 1966, while working at the Seaside Hotel. He married Norma Jane Hays on August 12, 1967, and they created an amazing life together, raising their family and loving the Lord for over 54 years.

Most importantly, he served Jesus Christ in many ways. An active member of the Salvation Army in his early years, he sang tenor in the St. Paul's Methodist Church choir and served as a deacon and elder in Good Shepherd OPC (New Jersey) and First RPC (Beaver Falls, PA). He spent many nights leading family devotions and Bible studies at his current residence in Indiana. He participated in the music ministry at Community Baptist Church (NJ) and was a member of Tusca RPC in Brighton Township, PA. Bob is survived by his wife, Norma Jane (Hays) Orr; his sons and daughters-in-law, Robert W. Jr. and Nicole Orr of Fishers, IN, Jeffrey Todd and Brenda Orr of Farmingdale, NJ, and Timothy R. Orr of Brick, NJ; his daughter and son-in-law, Afton E. and Matthew Pelton of Beaver Falls, PA; nine grandchildren, four great grandchildren, plus many nieces, nephews, and cousins. He is preceded in death by his father and mother, Walter and Madeline Orr, and his twin brother, Kenneth Orr. The funeral service was held in Beaver Falls, October 21. Internment took place at the RPC Cemetery of New Galilee (Darlington, Pennsylvania) after the service. Gifts and memorial contributions were encouraged to Tusca Area Reformed Presbyterian Church.

Memorial: Hartley Russell (1944–2021)

Served as a ruling elder at Walton, NY, RPC

www.tributearchive.com/obituaries/22750951/hartley-l-russell/walton/new-york/courtney-funeral-home

Hartley Russell, 77, passed away peacefully on Saturday, October 23, 2021, at his home. Born May 4, 1944 in Walton, NY, he was the son of Robert and Catherine (Gilchrist) Russell. A graduate of Walton Central School and Delhi College, Hartley started working as a local milk tester and followed that with a few years working under a general contractor. He then began what became his lifelong occupation becoming the 4th generation to run the family dairy farm. In 1966, he married Marilyn Harrington and they enjoyed 51 years together before she passed away in 2018. Although he gave up milking around 2010, he continued farming by raising beef cattle and by raising and selling hay. He was active in many agricultural organizations including the Dairymen's League and Delaware County Cooperative Extension. He also served on the Delaware County Electric Co-op Board for fifty years. Hartley was always interested in learning new things and so attended many conferences and classes. Most recently he started bee-keeping. Hartley was a faithful lifelong member of the Walton Reformed Presbyterian Church, where he served as an elder for fifty three years. He spent his life bringing glory to God and caring for His creation.

Hartley was a soft-spoken man of few words, but they were often sprinkled with wisdom and humor. Survivors include his brother, Renwick Russell; sisters, Marilyn Compeau and Virginia Russell; son, David Russell; daughter, Debbie Vuong, and grandchildren, Stacy Dynski, Nicole Russell, Jaimie Russell, Eden Vuong, Esther Vuong, and Malachi Vuong.

Funeral services [were] held on October 30, 2021, at Walton RPC, with burial following at Walton Cemetery. Memorial donations in Hartley's name were recommended for Walton Reformed Presbyterian Church, 34 East Street, Walton, New York 13856.

Memorial: Bennett Broadway (1943–2021)

Served as a ruling elder at San Diego, CA, RPC

Bennett Broadway was born August 22, 1943, in Houston, Texas. He spent five years aboard the USS Canberra in the United States Navy. Bennett came to know the Lord Jesus personally while in the Navy. He met his wife Judy while they attended college, and they were married in 1970. They have four daughters and seven grandchildren.

Ben worked for the U.S. Post Office for ten years and then the Institute for Creation Research and Westminster West Seminary. Bennett was hired at CAL-

TRANS District 11 in 1984; he worked as cashier and in budgets until his retirement in 2009 after 25 years.

Ben was a member of the RP Church for 52 years. He was first a deacon and then served as an elder for over thirty years. He was awarded elder emeritus. Ben wrote several religious tracts and a book, and he was also fond of writing poetry.

Bennett was diagnosed with cancer in 2014. He endured surgery, radiation, and chemotherapy for the next eight years. He was taken home to be with his Savior on February 15, 2022. Ben is survived by his wife Judy, daughters Beth, Rebecca, Sarah, and Anna, along with his two younger sisters Michelle and Suzanne.

A memorial service for Bennett was held at 4:00 p.m. on March 12 of 2022, at the Reformed Presbyterian Church of San Diego, 3495 College Avenue, San Diego CA 92115. In lieu of flowers, the family suggested gifts to the congregation designated to/for the Handicap Accessibility Project.

Memorial: Darrell R. Parnell (1934–2022)

Served as a ruling elder at Topeka, KS, RPC

Dr. Darrell Parnell passed into his heavenly reward in the early hours of March 7, 2022, surrounded by his family members, at peace in the sweet assurance of our Lord's promises. He was 87 years old. Dr. Parnell was ordained/installed as a Topeka RPC ruling elder in 1966 and served on the Session until he retired on Sept. 11, 2018, after 53 years of service. Elder Parnell had a heart for God's flock. His leadership, wise counsel, and reliance on God's covenant grace are an example to us all.

TOPEKA CAPITAL JOURNAL ... <https://www.cjonline.com/obituaries/p0198007>

Dr. Darrell Ray Parnell was born in Topeka, Kansas, on October 15, 1934, to Ray Forest and Veta Izadel (Waychoff) Parnell. As a young boy he developed a desire to teach that he followed the rest of his life. Although his boyhood home was lost in the Kansas River flood of 1951, he remained with his family in Topeka, graduating from Topeka High School (1952) and Washburn University (B.S. *cum laude* in Physics, 1956). While at Washburn, he met and fell deeply in love with his future wife, Esther Marion (Curry) Parnell from Winchester, who was attending the Stormont-Vail School of Nursing. They married August 10, 1956.

Darrell was a member of the Air Force R.O.T.C. and was commissioned in the U.S. Air Force Reserves following graduation from Washburn. He served four years as a research scientist in Concord, Massachusetts, achieving the rank of Captain. Following military service, Darrell returned to Washburn to take up the teaching vocation he loved. He was employed as an instructor in the Phys-

ics and Astronomy Department in 1962 and worked there until his retirement in 2005, achieving the rank of Associate Professor and Chair. While teaching he pursued higher education, receiving a Masters in Physics (1963) and a Ph.D. in University Level Science Education (1974), both from Kansas State University.

Darrell's life was deeply marked by his Christian faith. He and Esther joined Topeka RPC when they moved back in 1962. He served as an elder for 53 years and remained an active member until his death. He combined his love of the Lord and of science, especially astronomy, by opening the Washburn observatory and planetarium to the public, and by teaching how "the heavens declare the glory of God" to many civic, church, and youth gatherings.

Darrell passed away peacefully on March 7, 2022. He was preceded in death by his parents and brothers, Don and Dale Parnell. He is survived by his wife, Esther, his five children, and 17 grandchildren and 4 great-grandchildren. His children are Ray Parnell (Sandi), Topeka; Sandra Learned (Alan), Powhatan, Virginia; Bruce Parnell (Vicky), Stillwater, Oklahoma; Jonathan Parnell (Lisa), Lawrence, Kansas; and Stephen Parnell (Sarah), Shawnee, Kansas. The funeral was held March 18 at Topeka RPC with burial at the Winchester RPC cemetery. Memorial contributions were collected for the THS Historical Society, PKD Foundation, Washburn University Foundation (Physics and Astronomy Dept.), and to the RP Missions & Ministry Fund.

Memorial: Mark L. Brown (1970–2022)

Served as a ruling elder at Providence (Pittsburgh) RPC

We remember Mark Brown. Mark was born January 12, 1970 to Orris and Elwood Brown in Homewood, PA. He was one of eight children and leaves behind three siblings, a number of nieces and nephews, and many brothers and sisters in Christ. He went to glory on March 30. Mark was a man who truly and deeply loved the Lord. He possessed a very simple faith. The Bible says, and Mark did. When he felt the calling of the Lord, he followed that call. He trusted that God would direct his path, he prayed that God would reveal that path, and he consistently followed the path that was revealed. Sometimes there would be obstacles, but he trusted that God would pull him through those obstacles.

Mark told the story of how he obtained a limousine license a number of years ago. Without a job offer—or even specific interest in limousine service—Mark "felt a calling," or maybe a tugging, to obtain such a license. Perhaps it was something somebody said, but once the idea was in his head, Mark put his mind to obtaining the license. And once he had it, he was contacted by a friend who did not yet know Mark had a limousine license or was even pursuing one, asking if Mark would be interested in a driving job. Mark took it and was employed in that field for some time. Many of us may raise our eyebrows when

hearing a story like this, but it is one of many examples where Mark was willing to do what it took to follow where he believed God was calling him to go.

Mark was a loving man. He served Providence (Pittsburgh) RP Church as a ruling elder for five years, and invested most of those years giving much of his time to the flock. Mark communicated regularly with all of the members, be it face-to-face during fellowship lunch, over the phone during the week, or in writing. Often all of the above! Mark would follow up with those who had asked for prayer to see how the Lord had answered their prayers, as well as the prayers he had offered on their behalf. He was not afraid to gently challenge those who needed to be challenged and he always had time to listen to those who needed someone to talk to. Mark dearly loved food. He had his favorite pizza places, Chinese restaurants, and sushi buffets. Mark loved to cook; more, he loved to share a meal with those he loved. He enjoyed his fish and his plants, and he kept a fairly eclectic variety of both in his small apartment.

Mark loved the church. Providence, yes, but more so the broader church of Jesus Christ. Despite his love for Providence, when Mark was called to serve the flock in Selma, Alabama, and meet the ministry needs of the congregation there, Mark did not say no. He knew it would be a difficult change, but he knew it was where God was calling him to be and he was not willing to hide from that call. And even from Selma, it was truly amazing how closely he kept up with so many in the Providence family, as well as others I am sure, in the time he was there.

Eventually God called Mark back to Pittsburgh; though his health was steadily declining at that point, he still eagerly brought the Word to a number of our churches, despite it becoming more physically difficult to do so. Mark's gaze was ever directed towards his Lord and Savior. While we who remain on this earth do mourn the loss of our dear friend and fellow laborer, Jesus has gained a faithful servant and we rejoice in the knowledge that Mark is now free of sin and misery, in the presence of God's glory for all eternity, and we look forward to one day joining him there with the many who have gone before him. Praise be to God!

—*memorial written by Elder Dan Berkenpas*

Memorial: John O'Brien (1956–2022)

Served as a ruling elder at Oswego, NY, RPC

www.oswegocountynewsnow.com/obituaries/john-o-brien/article_63b45bf4-c1bf-11ec-9e9f-939c2224e2a5.html

On April 19, John O'Brien, 65, passed away peacefully at his home in Minetto (New York) surrounded by family. John was born in Queens, NY, and grew up in Long Island. John moved to Oswego to attend college. This is where he met

his wife of 42 years and raised his family. John is survived by his wife Jane, son Jesse (Linda), and daughters Jolie (Piper) Kilpatrick, Jennifer (Patrick) Vrooman, Jordana O'Brien, Jillian (Joshua) Hollinger, and Jaqueline (Azriel) Shaw. John was the proud grandfather of 16 grandchildren: Tristan, Henry, Calvin, Charles, Renick, Cyrus, Susan, Jeremiah, Rosa, Justice, Soren, Cameron, Anika, Helen, William, and Wickham. John is survived by five siblings, Joyce, Tom, Patrick, Dan, and Mary. He was predeceased by his father, Henry, his mother, Grace, and his brother, Tim.

John was an elder at Oswego RPC, dedicating his life to seeking first the Kingdom of God. In 1984, John founded the Oswego Crisis Pregnancy Center, now known as the Family Resource Center. He was a champion of unborn children and their mothers, firmly convinced that every person has the right to live, whether before birth or after.

John founded Foosball Clubs USA to promote the game and teach it to youth. He ran an after-school foosball program, organized youth tournaments, and was beloved in the national and international foosball community. Some of his students even went on to compete in the Foosball World Cup Tournaments in Germany and Spain. John also created the Port City Royals homeschool sports teams, where students found the love of many different sports but most importantly learned the value of teamwork and friendship.

John was a dedicated and well-loved industrial arts teacher for North Rose-Wolcott School District where he also coached track and taught driver's education. In his spare time John loved camping with his family at Stillwater Reservoir, kayaking, reading, gardening, and breaking bread with people who needed a friend. Donations were encouraged for Oswego Community Christian School, Foosball Clubs USA, and the Family Resource Center.

Memorial: Gregory H. Alexander (1965–2022)

Served as a ruling elder at Russell (Ontario, Canada) RPC

Our dear brother in Christ and fellow elder Greg Alexander entered into glory April 28, 2022. Greg had battled hard through cancer and was in remission until Nov. 17 2021, when he tested positive for COVID-19. Greg was admitted to hospital November 24 and did not return home until Feb. 25, 2022. His stay at home was short-lived as he was taken by ambulance back to hospital again March 10, 2022. Greg took every opportunity to share his faith with hospital staff and all those who cared for his well-being. One could visit Greg and he would make it abundantly clear that he worried not for tomorrow because he knew of Christ's promises; this was his comfort and strength. Although Greg had a real desire to get better, he knew full well that his days on earth were known only to God and this pushed him to be a blessing and encouragement

to all those around him. Seldom was there a complaint from Greg's mouth. On April 6, 2022, Greg was able to come home again where his dearly loved wife Melanie, cared for him in every way she was able to. With his health declining again at home, Greg was taken back to hospital on April 16, 2022. With Melanie and his son Benton at his side, Greg's faith became sight in the evening hours of April 28, 2022. As his brothers in Christ, we miss him and feel a tangible void now at our elder's meetings. When Greg was unable to make it to a meeting, he would say "carry on without me" and this is now what we must do. We mourn the loss of our dear brother but not as those without hope, for it is that hope in the unshakeable foundation of Jesus Christ and His gift of salvation that we cling to for our comfort in body and soul, in life and in death! Greg knew that he was not his own as he lived out his faith and sought to live out the gifts he was so richly blessed with. Christ won the battle so that Greg's strife is o'er and his battle is done!

—*Russell RPC Session*

Memorial: Ruth (Adams) Spear (1928–2021)

Wife of Rev. Gene Spear, served as missionary to Japan

www.amosfamily.com/obituaries/Ruth-Adams-Spear?obld=22459166#/obituaryInfo

Ruth Adams Spear, age 93, passed into eternal life on September 20, 2021, at Forest Creek Memory Care in Overland Park, Kansas. She was the fifth child of Richard and Belle Adams, born on April 2, 1928, at the Cache Creek Mission in Apache, Oklahoma. Her playmates were Native Americans, with whom she worshiped each week under her father's preaching. In 1942 her father was called to pastor the RPC in Beulah, Nebraska, where Ruth graduated from high school. She earned a B.S. degree in mathematics at Sterling (KS) College, graduating salutatorian in 1950. That is also where she met Gene Spear, to whom she was married, in a gown of white Chinese embroidery (8/16/1951). Gene went on to seminary; Ruth helped provide their room and board by assisting overnight in a school for the deaf and, after the birth of child #1, as a live-in cook.

Ruth's parents had been missionaries in China as well as in Oklahoma; her heart's desire from childhood had been to take the good news about Jesus to other lands. This desire was fulfilled in 1955 when she and Gene sailed with their children Carol and Bruce to Kobe, Japan, to serve under the Board of Foreign Missions of the RPCNA. She learned to speak Japanese fluently and was mistaken sometimes on the phone for a Japanese person.

Ruth and Gene were blessed with three more children—Mary Jane, Joyce, and Bonnie. She nurtured them all, while hosting Bible classes and church in her home, providing countless guests and friends with meals, refreshments

and gifts of homemade cookies. She taught Sabbath School and VBS, found crafts for the Women's Group, and was a valuable member of the Psalm Committee, searching far and wide for tunes to add to the Japanese Psalter. She devoted herself to helping Gene serve Christ and every summer—setting aside her own comforts—Ruth spent a month in a fishing village, without a refrigerator or washer and dryer, so the family could enjoy swimming and fishing.

Gene and Ruth retired from mission work in 2001, returning to Topeka, Kansas, then moving to Olathe, Kansas, in 2005. Until Alzheimer's Disease restricted her, she prayed for her many grandchildren by name every day, and for numerous Japanese friends. Ruth and Gene received the Distinguished Servant Award from Sterling College in 2005. She was preceded in death by her husband Gene Wilfred Spear and her parents Richard Cameron and Belle Edgar Adams, her brothers Roy M. and Bruce E. Adams, her sisters Lois N. Graham and Marion E. McMillan, and by 3 grandchildren, Andrea Ward, Jonathan Weir, and Peter Spear.

She is survived by five children—Carol J. Wright (Christopher), Bruce A. Spear (Susan), Mary Jane Ward (Harry), Joyce A. Schofield (Charles), and Bonnie E. Weir (David); fifteen grandchildren, and thirty great-grandchildren. A funeral service [was] held at Shawnee RP Church on September 29, followed by a Zoom meeting for memory sharing. In lieu of flowers, the family suggested donations in Ruth's memory to the RP Church's Japan Presbytery (checks payable to Shawnee RPC or go to www.shawneerpc.org/give/ select General Fund and in the memo type "Ruth Spear Memorial").

Memorial: Nancy Louise (Fish) Hutmire (1935–2021)

Wife of Ruling Elder Louis Hutmire, Covenant Fellowship (Wilkesburg, PA) RPC
<https://obituaries.post-gazette.com/obituary/nancy-louise-fish-hutmire-1083591780>

Formerly of Wilkesburg, age 85, went to be with the Lord on Monday, October 18, 2021, at the Reformed Presbyterian Home. Born November 26, 1935, in Braddock, PA, she was the daughter of the late Vernon and Clara (Wandricke) Fish. Nancy graduated from Geneva College in 1957 with a B.A. in elementary education. She taught in public and Christian schools. She opened her home to those in need—for a place to sleep, eat, pray, or study the Bible—and she collaborated with her husband in his work as an elder at Covenant Fellowship RPC in Wilkesburg, Pennsylvania. She enjoyed repurposing old furniture finds for young families in the church and loved playing the piano, planning theatrical productions, learning new words in any language, and using Scripture to tell someone about the hope she had in Jesus.

Nancy was a devoted, loving wife to Louis Hutmire, whom she met when her father brought him home for dinner. They married Aug. 24, 1957. She was a godly and fun mother to her children: Lynne Gordon (Drew) of Wilksburg, Deborah Urbano (Michael) of State College, and Louis Hutmire (Jennifer) of Pittsburgh. She was known as “Nonnie Hoho” or Grandma to her grandchildren: Paul “Taylor” Gordon (Catherine), Levi Gordon, Katherine McKerley (Nathan), Christiana Urbano (Branden Stanton), Jessalin Urbano, Andrew Hutmire (Ellie), Benjamin Hutmire, and Jonathan Hutmire. She had two great-grandchildren: Paul “Hart” Gordon and Clara Gordon. Born into a family of eight children, Nancy was preceded in death by her brothers Fred Fish, Ray Fish, and Russell Fish. She is survived by sisters Fern Long (Stanley), Betty Ann Foss, Sally Siedling (Gene), and brother Joseph Fish (Jacqueline).

A memorial service [was] held Nov. 6, at Covenant Fellowship RPC, 1300 Swissvale Ave., Wilksburg PA 15221. Interment [preceded] the service in Homewood Cemetery, 11/6. Consider gifts to the Geneva College Foundation: www.genevacollegefoundation.org. Arrangements by Wolfe Memorial, LLC. www.wolfepgh.com. Published October 24, 2021.

Memorial: Alta Marie (Blackwood) Tweed (1932–2022)

Wife of Rev. John Tweed

<https://www.barnettfamilyfh.com/obituary/alta-tweed>

Alta Marie Blackwood Tweed, 89, of Winchester, KS, passed away Friday, March 25, 2022, with family at her side. She was born October 11, 1932, at Quinter, KS, the daughter of Henry George and Florence Jane Blackwood. She graduated from Denison High School in 1950, where she was sophomore class president, participated in class plays, played basketball, was a member of the Girl’s Glee Club, the girls’ basketball team, and Pep Club. Alta attended Geneva College in Beaver Falls, PA, where she met her husband (John), while working in the Geneva College bookstore. John and Alta were married August 5, 1954, at Beaver Falls. John spent his life serving as an RPCNA minister. Alta shared in his ministry throughout their lives. They served faithfully in churches at Youngstown (Ohio), Fresno (California), Kansas City (Missouri), Shawnee (Kansas), Pittsburgh (Pennsylvania), and at two churches in Beaver Falls—first at Geneva RPC and later at First Beaver Falls RPC.

In 1996, after 42 years in gospel ministry, they retired to Winchester, KS. Alta co-labored with John for eighteen additional years as he served as interim pastor at sixteen different congregations in the United States and internationally in Japan and Ireland.

Survivors include two sons: Stuart (Laura) Tweed (of Springfield, Virginia) and Alan (Lisa) Tweed (Madison, Connecticut); three daughters: Carol (Bill)

Boyle (Shawnee, KS), Cynthia (Jay) O'Neill (Winchester, KS), and Alison (Chad) Agnew (Darlington, PA); fifteen grandchildren and fourteen great-grandchildren; one brother, Carl Blackwood; and two sisters: Twila Cunningham and Corajean Smiley.

Alta was preceded in death by her husband John, two grandchildren (Nathan O'Neill and an infant grandson); three brothers (Junior, Dwayne, and Dale Blackwood); four sisters (Fern Sublette, Lois Wing, Della Crissman, and infant sister Louise).

Alta was a loving wife, mother, grandmother, great-grandmother, sister, and dear friend. She complemented John's gifts by showing hospitality and caring for the needs of the members of the congregations they served.

There was a funeral service for Alta at the Winchester Reformed Presbyterian Church on Saturday, April 23, 2022. Due to COVID-19 restrictions when John died, the family was unable to hold a memorial for him; therefore this will be a combined memorial service for both John and Alta. Visitation will begin at 10:00 a.m., with a memorial service at 11:00 and interment for Alta at the Winchester Reformed Presbyterian Cemetery.

Memorial contributions may be made to the Winchester Reformed Presbyterian Church or FW Huston Medical Center. Sent care of Barnett Family Funeral Home; PO Box 602; 1220 Walnut Street; Oskaloosa, Kansas 66066.

RP Woman's Association Report

Mission. *"The Reformed Presbyterian Home, guided by the Reformed Presbyterian Woman's Association, is a charitable, nonprofit organization that provides quality of care and a supportive living environment to older adults in a manner consistent with the affection, honor, and care that the Bible teaches us to give our parents."*

We are putting this mission into practice by serving the residents of the nursing unit, *McKee Place Personal Care, Vista* (independent apts.), and *Upper Rooms* (HUD Section 202 apartments for low-income frail elderly). In keeping with our philosophy of care we strive to be a model for excellence in the care of older adults as guided by our commitment to provide an environment that maximizes the physical, spiritual, social, and emotional well-being of each member of our community.

We recognize that seniors are staying active longer and are less in need of custodial care than in the past. Our Executive Director and staff focus on providing a program and environment which supports and maintains residents' physical functioning and social and emotional well-being which may not be available in a private home setting. The Board of Directors is actively planning for the future in light of the social changes we all can see. The RP Home served eighteen members of the RPCNA during 2021.

Leadership. Five years ago the Board recognized the impossibility of operating a small home without the vast array of professional expertise only a larger institution can provide. We were able to arrange for a Management Services Agreement with Baptist Family Services, a Christian organization that shares the high standards of care that are our focus. This relationship continues to benefit the Reformed Presbyterian Woman's Association (RPWA) in significant ways. That relationship includes the services of Executive Director Cara Todhunter, a licensed Pennsylvania nursing home administrator, who has led us through many twists and turns, particularly with the pandemic. Remarkably, through all the struggles the RP Home has had very few residents and staff diagnosed with COVID-19, thanks to the efforts of Ms. Todhunter and her staff.

While we continue to search for a part-time Director of Spiritual Care and Church Relations, residents, patients, and employees were blessed to have the services of Stan Copeland, Chaplain (Major) United States Army (Retired) for several months. Unencumbered by other duties, Stan had a unique relationship with those on our campus and all look forward to his periodic visits.

The next major undertaking is the much-needed extensive renovation of the Chapel which is also used for many gatherings in addition to worship.

COVID-19. Like the rest of the world, we continue to feel the impact of COVID-19. Decreased census had a major impact on the 2021 operating budget.

Rooms that are ordinarily semi-private had to be converted to private for the purposes of quarantining. Positivity rates in nursing homes nationwide resulted in fewer hospital and doctor referrals; such was certainly true for the Home. We were thankful our nursing occupancy picked up considerably beginning in June 2021. Ordinarily we are able to have weekly live morning worship services with pastors from three local RP congregations. When there is a need to restrict group gatherings during the pandemic, we are thankful to be able to broadcast the morning worship service of the RP Church of North Hills on the Home's in-house television channel on Lord's Day mornings with a one-week delay.

Board of Directors. The Board of Directors for 2021 were: Marilyn Roll (president), Louise Copeland (vice president), Patricia Boyle (recording secretary), Jennifer Willson (corresponding secretary), Bill Weir (treasurer), Sarah McChesney (assistant treasurer), Dr. Betsy Johns, Rev. Ralph Joseph, Barb Miller, Debby O'Neill, Karen Olsen, and Virginia Wheeler.

Conclusion. We are thankful that for the past 125 years, by God's blessing, we have been able to carry out the charge by Synod to the RPWA to establish "*a widows and orphans and aged people's home.*" We are thankful for the encouragement of the 2013 Synod in affirming its commitment "*to help support its pastors, missionaries, and other servants of the church in their retirement years who are unable to fully support themselves. . . .*" We remain deeply appreciative of the financial support that we receive from RPM&M, various congregations, and individuals—enabling us to carry out the mission.

Respectfully submitted,

Cara D. Todhunter (Exec. Director) Marilyn J. Roll (President)

William Weir (Treasurer)

Annual Report of the RPWA Disabilities Ministry

2021. The Disabilities Ministry Committee met twice in 2021 via remote access. Members of this Committee include Martin Blocki, Rich Johnston (chm.), Karen Olson, Debby O'Neill, Bill Weir, and Nola Youngman.

Activities for Raising Awareness. Two articles written by caregivers and family members of individuals with disabilities have been submitted and published in the *RP Witness* magazine throughout the year. During the summer of 2021, Bill Weir and Martin Blocki made presentations about disabilities ministry to the Theological Foundations for Youth (TFY) classes and to graduate students at the RP Seminary (RPTS) as part of the *Intensive Course on Mercy*. The Committee continues to recruit and engage representatives from each congregation in the denomination. These representatives serve as a liaison between the Committee and the congregations, assisting in disseminating information and making the Committee aware of needs in the congregations.

Activities to Increase Financial Support. A Disabilities Ministry advertisement has been placed in each publication of the *RP Witness* magazine throughout 2021. Improvements in the RP Home website have allowed the Disabilities Ministry to create a separate tab for users to easily donate directly to the work of the Disabilities Ministry. The Committee has considered sending a letter to congregational deacons regarding financial support for Disabilities Ministry.

Support for Individuals with Disabilities. There were no requests for financial support from congregations in 2021. The Committee met with Matt Filbert to consider purchasing a user license for a cloud-based Customer Relationship Management platform that could be accessed through a hyperlink added to the Disabilities Ministry page on the Home's website. This platform would allow easy communication with individuals and congregations as well as sharing of information and resources.

Summary. Many of our activities were temporarily halted in 2021 due to restrictions created by the COVID-19 pandemic. The Friendship Bible Study for those with special needs began meeting again in mid-2021 in Indianapolis, Indiana, after an 18-month pause. The Committee's plans to present disability related workshops at the 2021 International Conference were canceled, but we look forward to participating in the 2024 conference. Our mission to incorporate all people in the life of the church regardless of their mental or physical condition remains the same.

*Respectfully submitted,
Debby O'Neill, Secretary*

2022 Report of the Reformation Translation Fellowship

The Reformation Translation Fellowship (RTF) is well known to most Reformed Presbyterians for translating theological works into the Chinese language. It was started in 1949 when the Chinese Communist Party required all westerners, including the missionaries in the South China mission of the RPCNA, to leave China. Sam Boyle and others were unwilling to leave the church in China without help, so he persuaded Charles Chao to begin translation work for the church in China. Ever since that time the RP Church and her members have been an integral part of the work of the Reformation Translation Fellowship. We are dependent on the mercy of God who moves His people to pray for this ministry and donate toward this work.

The past year has been one of great change for us. The disappearance of our overseas printer (he has since been found to be in prison for receiving large sums of money from outside China) and the aging and health issues of our executive director caused us to think carefully about the future of the RTF. We believe the Lord would have us move forward with this work.

Change in Executive Director. Arthur Thompson served well as our executive director for the past eleven years. He helped us to stay on top of the work that needed to be done and reminded the Board about assignments we had agreed to undertake. We would be remiss if we did not mention the great quantity and quality of Art's work for us—allowing us to be on sound footing. But Art's health concerns moved him to ask to be replaced because, as he said, he did not want us to receive a call from his wife informing us that we no longer had an executive director.

We praise the Lord of all that He provided a new executive director who is well known to the Reformed Presbyterian Synod. Rev. Mark Koller has continued the work with energy that has renewed the vigor of the Board. His vision for the work is enormous. His evaluation of our past work has shown where some of our weaknesses and strengths lie, so he has set before us some steps to take to strengthen this ministry. Join us in thanking the Lord for the work done by Arthur and for providing an excellent replacement in Mark.

Expanding into other languages. When we set up tables to promote the RTF, we are often asked about expanding this ministry into other languages. Until a few months ago, the answer was a consistent, "No." That answer is now changed. Since we have contracts already set up for translating books into the Chinese language, it is not difficult to change the word "Chinese" to another language and be ready to move ahead.

We recognize one danger in moving into additional languages is to get grand ideas and to expand too quickly. For the present, we have chosen to expand into the Urdu language with the help of Dr. EM who is also well known

to this Synod. We pray that the *marriage* of EM's current work as an excellent translator with a heart for Reformed teaching in/for his home country, along with our experience in dealing with publishers and producing books, will be a blessing to Christ's Church. We already have other languages in mind as well as experienced translators who can serve if we see the Lord leading us to expand in those directions.

Board personnel changes. Dr. Russell Lodge became a board member three years ago and is now our vice president. Russell is a ruling elder in the Terre Haute Reformed Presbyterian Church. His interest in Chinese ministry is buoyed by his wife, Charlene, who is from Taiwan.

If you are on our mailing list, you are aware of a new address for your donations to be sent. Dr. Stephen Roberts is our new treasurer and has come to our Board well-versed in the ministry of RTF because of his father's many years of service on our Board. Stephen is a deacon in the Eastvale RP Church and a professor at Geneva College.

Allen Blackwood is energetically working now as the board secretary. He is a 2022 graduate of RPTS (M.Div.) who is presently seeking ordination as a teaching elder in the RPCNA.

Other members of the Board (besides this writer) whom you might want to contact about a presentation for RTF are Yuhui Lu (Elkhart, IN); Case Kleppe (Holland, MI); John McFarland (Lawrence, Kansas). Daniel Liu has resigned from the RTF-U.S. Board, and we thank him for about three decades of faithful service.

Translation and publication work. The disappearance of our printer in China has made printing there impossible, at least for the time being and as far as our previous distribution network is concerned. The translated works, however, are readily available on our website, www.rtf-usa.com. We expect to have the website updated in the near future.

We have been working with Ligonier Ministries to translate their *Crucial Questions* series which has now expanded to 32 titles. These are among the simpler works to translate since they are aimed toward an audience of new or young Christians.

War Psalms of the Prince of Peace by Jim Adams has been translated and is ready for editing before being posted online. Andrew Bonar's work, *Christ and His Church in the Book of Psalms* is now on our radar to be translated soon, along with Dr. N. R. Needham's *2000 Years of Christ's Reign*. These works will help to fill a void we have identified. We would like to be able to provide translations of good commentaries of each book of the Bible.

Please pray for this ministry as we seek the destruction of Satan's kingdom, the advancement of the Kingdom of Grace, and the hastening of the Kingdom of Glory (see WSC #102).

Respectfully submitted,

J. Bruce Martin (President)

REVISED 2022 Communication #22-01: ATL re. Protest vs. ATL COVID Resolution

Hazleton Area Reformed Presbyterian Church

680 Roosevelt Street, Hazleton, PA 18201

May 19, 2022

Moderator, Clerk, Fathers, and Brothers of the RPCNA Synod:

The sixteen members of Hazleton who signed the complaint against the actions of Atlantic Presbytery (dated 11/6/2021) desire to give the Court an update on the matter following the spring meeting of Atlantic (03/26/2022). Attached are the applicable sections of the official presbytery minutes. In summary, Atlantic rescinded the original resolution, laid the paper on the table, and allowed it to expire with Presbytery's adjournment. Also, Atlantic acknowledged its own sinful behavior in hastily passing the vaccine mandate resolution. Atlantic corporately repented of the sin of hastiness before God and has since sent a visitation committee to express that repentance to the Hazleton congregation. Hazleton received that repentance and has granted forgiveness for Atlantic's hasty actions. Further, Hazleton is thankful for the efforts of Atlantic to respond to our concerns and to seek to reconcile with us.

For these reasons, much of our complaint has been resolved. We asked for Synod to vacate Atlantic's original resolution; that is no longer needed. Atlantic also specifically repented of Point No. 8 of our complaint, its hasty actions. Points 2, 3, 4, 5, and 7 are also direct responses to the paper which has expired on the table.

Because the Howe/Chellis resolution has been rescinded and the paper tabled, we had hoped to be able to withdraw this complaint. However, some of the sixteen co-signees are unwilling to completely drop the matter. The repentance offered deals exclusively with the hastiness of the actions and in no way addresses our chief concern which is the major division over *Liberty of Conscience* (points 1 and 6), as related to matters of church-state relations and vaccine mandates. While the repentance does allow Hazleton to be personally at peace with the Atlantic brethren, the divisive issues of 1 and 6 are still with us and have not been resolved by Atlantic.

In Christ's Service:

Paul Brace (TE)

Phillip Urie (RE)

Joseph Davidovich (deacon)

Anthony DelGuidice

Katie Brace

Nicole Laudenslager

Deborah Nelson

Katie Nelson

Jeremy Nelson (RE)

Seth Oliveri (deacon)

Debbie Finley

Jennifer Brace

Titus Brace

Scott Rocca

Leah Nelson

David Nelson

Synod Clerk JMM: The *May 19, 2022 Update* closed with three pages (PDF) showing the minutes of the March 25-26 (2022) Atlantic Presbytery meeting (hosted by First RPC of Cambridge, Massachusetts). Rev. Bill Chellis moderated on both days. A number of matters were addressed. On March 26, at approximately 11:30 a.m., ...

“Daniel Howe presented **Communication 22-D**. Item 1 was adopted. Item 2 was amended and adopted. Item 3 was adopted. Item 4 was amended and adopted. The Communication as a whole was approved and is as follows:

Response to Hazleton Complaint: Communication 22-D

On Oct. 5, 2021, we proposed a resolution to Atlantic Presbytery, concerning elders and sessions producing or signing religious exemption letters for members who did not wish to comply with mandatory COVID-19 vaccinations. On Oct. 9, the resolution was debated and adopted by Presbytery. On Nov. 6, a complaint against the adoption of this resolution was transmitted to officers of presbytery and Synod. The complaint was signed by officers and many members of Hazleton Area RPC.

The complaint notes that the resolution was introduced shortly before the fall 2021 presbytery meeting, leaving little time for the presbytery to consider the matter. Additionally, we note that our discussion of the matter exceeded the time of adjournment. It should have been clear to us that the matter needed to be laid on the table and studied further.

What is more, we are grieved the resolution has caused distress within the Hazleton congregation. No action taken by Atlantic Presbytery has ever been an attack against that beloved church. However, we recognize that the hastiness of our action led to strife in that congregation, and for that we sincerely ask for the forgiveness of the Hazleton Area Reformed Presbyterian Church.

We therefore recommend:

1. That the presbytery rescind its October 9, 2021 resolution concerning vaccine exemption letters and lay Communication 21-E on the table.
2. That the presbytery ask forgiveness of Hazleton Area RPC for acting hastily and thereby causing strife in that congregation and that we repent before God for acting hastily.
3. That the presbytery affirm its love and affection for Hazleton Area RPC.
4. That the presbytery appoint three presbyters to visit Hazleton, to listen to their concerns and experiences, learn of their hopes for the future, and pray for their well-being.

Respectfully:

Daniel Howe, TE, Christ RPC (E. Providence, RI);

Bill Chellis, TE, Walton RPC (Walton, NY)

The Moderator led in a prayer of confession as appointed in item 2 of the previous report.”

ORIGINAL 2022 Comm. #22-01 ATL re. Protest vs. ATL COVID Resolution

On Nov. 6, 2021, Jeremy Nelson <nelsonj17@comcast.net> wrote: Fathers and brothers, in accordance with the RPCNA *BOD* II.4.3, I submit the attached complaint for forwarding to the 2022 Synod. Note the complaint is in its full form in the Adobe pdf document. It is also be provided in Word doc format and in the body of the email below. Please reply to me with confirmation of receipt of this email at your earliest convenience. Thank you

Jeremy Nelson - Hazleton Area RPC

Complaint to Synod 2022 against Atlantic’s Covid Vaccine Resolution (Nov. 6, 2021) ...

From: Bruce Martin exrpclerk@gmail.com

To: Jeremy Nelson nelsonj17@comcast.net. Cc: pastor@stillwaterrpc.org; jmmlawrence@aol.com; brian.lisa.wright@gmail.com; whchellis@gmail.com; Paul Brace ps110_1@hotmail.com

Sent: Nov. 6, 2021

Subject: Re: HARPC complaint to 2022 Synod

By this email, let it be known that I, the Atlantic Presby. Clerk, on 11/06/2021, have received the complaint of Jeremy Nelson and Paul Brace against the action of Atlantic Presbytery at its meeting on 10/09/2021, forbidding any elder of AP to write a letter “of exemption for vaccination in his capacity as such.” ...

J. Bruce Martin, Clerk of AP

From: jmmlawrence@aol.com

To: exrpclerk@gmail.com; nelsonj17@comcast.net; pastor@stillwaterrpc.org; brian.lisa.wright@gmail.com; whchellis@gmail.com; ps110_1@hotmail.com

Sent: Nov. 6, 2021

Subj: Re: HARPC complaint to 2022 Synod

Confirmation of receipt.

—John McFarland, RPCNA Synod clerk ... (785) 766-7796

Complaint to Synod 2022 vs. Atlantic’s Covid Vaccine Resolution (Nov. 6, 2021)

Oct. 9, 2021, Atlantic Presbytery responding to a paper from Pastors Howe and Chellis, by a vote of 8-5 approved the following:

“Vaccination is not a matter on which the RPC has taken a position. Therefore be it RESOLVED: that no elder of Atlantic Presbytery shall write or sign a letter of exemption for vaccination in his capacity as such, nor otherwise involve the church in such communication, beyond verifying a member’s standing in the church.”

Hazleton elders Brace and Nelson immediately informed Atlantic of our intention to bring this matter to Synod. We the undersigned hereby request that Synod vacate this resolution, for the following reasons:

1. Atlantic Presbytery RADICALLY upends *WCF* 20:2-4 and *RPT* 20:4-5. The essence of the teaching on Liberty of Conscience is that a Christian should not do what his conscience determines to be sinful. The caveat being, the conscience is fallen and distorted by sin, and so must be ruled by Scriptures, the Holy Spirit, and “the teaching and admonition of the brethren” (which we understand to include official rulings of the church). For this reason the countless matters and situations into which a Christian may fall on a daily basis and upon which the church has never issued a ruling, are left to the conscience of the individual believer. For example, in matters of education, there is no official statement of the RPCNA regarding homeschooling. We dare not suggest it is sinful to homeschool. Nor do we reject other forms of education as if homeschooling is the only non-sinful option. No, we leave that matter to individuals. Each day, the Christian may be faced with moral decisions for which there is no official church statement or crystal clear Scriptural directive. Nor do we need a list of millions of dos and don’ts governing every possible scenario, as if we were modern *scribes and pharisees*. Instead, we leave most matters to the Christian’s liberty of conscience. He is free to determine for himself what is the righteous option, and must NOT act in a way he believes to be sinful. “If that authority requires him to sin, he must obey God rather than man” *RPT* 20:5. “Although consciences are not infallible, a person should not do what he believes to be wrong” (*RPT* 20:4). The Atlantic Presbytery, in floor argumentation, also in the Howe/Chellis paper, now holds to a position that if the church does not have an official ruling, the individual believer’s conscience is invalid, and he must do what the magistrate demands! This completely invalidates *WCF* 20.
2. The Howe/Chellis paper (a) acknowledges “the RPCNA has taken no position on this issue” (of mandatory vaccination), then (b) argues vaccination is a “thing indifferent,” then (c) go on to rule by implication that it is NOT sinful to receive the Covid vaccines. Substantial time was taken

- on the floor by recommendation supporters, arguing that the mandate is lawful. Lawful, fulfilling *WCF* 20:4. Is it the belief of AP that “lawful” is the equivalent of “righteous”? The complainants are willing to grant that the magistrate may have civil authority to mandate vaccines. But does that mean it is thus not sinful? Or to state it another way, abortion is “lawful.” Yet we recognize that sometimes “lawful” may mean sinful. Or, perhaps more in keeping with Covenanter heritage, we maintain it is NOT lawful for the magistrate to act contrary to God’s Law. It is NOT lawful for the state to mandate or endorse sin. The argumentation of the authors and the AP resolution is that the state’s mandate is “lawful,” implying it is also within the bounds of God’s law. Therefore, the resolution itself, declares that the vaccines, far from being things indifferent, far from being matters upon which Christians may disagree—AP has resolved that vaccines are “good,” and so “lawful,” to be mandated by the magistrate. This goes beyond any statement of Synod, and is a self-contradiction within the Howe/Chellis paper and resolution itself!
3. It was further argued that the RPCNA has unofficially ruled on vaccines, as HMB reports record China medical missions efforts including smallpox vaccination, stretching back to the early 1900s. While we acquiesce in general, that the RPCNA has a track record in these matters, we utterly reject the notion that missionary efforts from over a century ago directly bear on the current situation. For one, when Synod engaged the issue way back when, vaccines were not developed with the use of aborted fetal tissue. In fact, we suspect most of our members have only become aware of this ethical issue in the past decade or so. Surely the 1980 *Testimony’s* rejection of abortion must counterbalance practices of generations past. More, it is to be noted that many members have concerns regarding the safety of these particular rushed vaccines. Even calling them *vaccines* is potentially controversial as mRNA treatments could not be legally termed ‘vaccines’ before 12/2019. These are not what our missionaries were distributing a century ago. Still, the irony should not be missed, that the Howe/Chellis paper opens with a statement that the RPCNA has taken no position on this issue, then the authors argued on the floor that the RPCNA actually DOES have a position stretching back decades. Which is it? Their own inconsistency should have demanded further study of the issue before issuing the sweeping resolution.
 4. Synod DID take note and investigate the moral issue of vaccines derived from aborted fetal tissue. In 2014, the matter was brought up in context of the pastors’ pension fund. A paper was presented to Synod, calling

- for the pension board to consider the propriety of investing in companies engaging in businesses of ethical concern. "We may feel free to use an influenza drug sold by Sanofi Pasteur while avoiding vaccines made from aborted fetal tissue. But actual investment in Google, Yahoo!, or Sanofi Pasteur makes us their business partners. The recent embarrassment of the Church of England over its investment in payday lending companies highlights this isn't simply a matter for internal discussion but relates vitally to the public witness of the church, something the RP heritage rightly takes very seriously ... I request that Synod appoint a committee to study the morality of its Pension monies being invested in companies that trade in questionable or blatantly evil goods and services." Preceding the paper as recorded in the *2014 Minutes of Synod* (p. 207), is the decision of Synod: "The Atlantic Presbytery at its meeting on April 4-5, 2014, received and considered the following communication from Daniel Howe. After examining the communication the presbytery agreed unanimously to forward it to the 2014 Synod with the endorsement of the presbytery. Presbytery notes that Synod's Board of Trustees is already addressing these same concerns in its investment strategies and believes that similar strategies ought to be followed with all investments involving the Synod." (This communication was transferred to Pension Board.) Lest there be any doubt of what we are saying: (1) Daniel Howe (co-author of the current dispute) authored a paper explicitly calling out the ethical issue of vaccines made from aborted fetal tissue. They are described as "questionable or blatantly evil." (2) AP 2014 unanimously agreed with the paper, endorsed it, and forwarded it to Synod. (3) Synod acted on the request. **SYNOD RULED ON THIS VERY ISSUE, INSTIGATED BY HOWE and AP.**
5. We agree it is unwise for elders to manufacture reasons for exemptions. It is sufficient that the member claim his own liberty of conscience. However, Atlantic's declaration goes beyond a common sense approach to this matter, and makes AP to be a secret society! The assumption is that employers will only ask about membership. This is naive. Prior to Presbytery's meeting, one member of the Hazleton congregation had already been issued a form to be filled out by a third party, asking questions beyond the mere verification of church membership status. AP's declaration it would seem, places a gag order on elders from answering the questions of employers. Around 2005, when Brace was pastoring the Rimersburg congregation, he received a call from the local Masonic Lodge secretary. Mr. Minich was aggravated by the trial of Elder Armagost, a long-time church elder and Master Mason. The phone call

- peaked with a discussion of secrets, and the church's rejection of membership in secret societies. To which Mr. Minich suggested our church has secrets, just like the Lodge has secrets. Brace told him he would be happy to hand over whatever statements of faith, judicial documents, Presbytery minutes, etc., he would like to see ... if he would be willing to share Lodge documents. Secretary Minich hung up at that point. The simple reality is, as a church rejecting secret societies, when outsiders ask about our beliefs, we have an obligation to deal openly and honestly with them. To do otherwise is to become a secret society ourselves. We walk in the light; we have nothing to hide. When employers ask about our church, we should not conceal what we believe. Atlantic's resolution imposes secrecy and must be overturned immediately.
6. The Howe/Chellis paper and resolution are schismatic and "destructive to the external peace and order which Christ hath established in the Church" (*WCF* 20:4). Is there any question that Covid has split America, and split the church? Most of us have done our best to maintain the peace, and promote a "love-and-live-and-let-live" mentality among our members. Some wear masks; some don't. Some have been vaccinated; others have not. Some sessions made substantial changes to worship; others did not. Especially in the early days of the pandemic, we chose to bear with each other's differing personal health decisions in a spirit of brotherly love. But Atlantic's actions crossed the line. There's no question the resolution is worded in such a way going beyond merely warning elders not to pretend that the church has an official position on the vaccine mandate. The resolution clearly puts the weight of the church against our own members wrestling with serious moral objections to the vaccine, now faced with their own church pressing them to violate their consciences. How can this not be divisive? How can this not be seen as an attempt to split Christ's church? Unless AP's elders are so out of touch with their members they can't imagine there are diverse opinions within the church. Which leads to ...
 7. The resolution is an affront to the Hazleton congregation. From the earliest days of the pandemic Atlantic has been aware that Hazleton was a far more "open" congregation than the rest of the AP. Worship returned to "normal" long before other congregations. At both the Friday evening meeting, determining how to dispose of the communication, and also during the actual debate Saturday, Hazleton's delegates communicated to Atlantic that this would be received as an onerous declaration within the Hazleton congregation, that it would be taken to Synod, etc. Elders either ignored those warnings or were eager to

smack down the Hazleton congregation for refusal to surrender the worship of Christ for a virus. But fully aware of the general disposition of the Hazleton congregation on Covid matters, thus fully aware that this resolution would likely impact the employment of Hazleton members, Atlantic proceeded in a most uncaring way to seek to muzzle the elders from doing anything to assist members faced with loss of ability to feed their children. At no point was there any expression of need to establish some sort of diaconal aid for impoverished members. Instead, statements were made as if scoffing at those who might voice matters of conscience. Even the *1947 Minutes of Synod* note that vaccines were accompanied with rice distribution for the needy! How can a Presbytery, of which the care for its members is a chief duty, rush a paper and resolution through which could very well leave its own members destitute? We do not think it is an overstatement to suggest that Hazleton and its members felt attacked by Atlantic.

8. We believe the above points are sufficient to demonstrate that, at the very least, this matter should have first been sent to a study committee. Instead, it was hastily adopted. We further note the hastiness demonstrated by the following: (a) the paper was initially emailed to AP elders the Wednesday morning immediately prior to the Friday meeting of Presbytery. (b) The paper was taken up after 12 p.m. Saturday, with the agenda stipulating adjournment at noon. We don't allege technical wrongdoing in the consideration of this matter but merely note that it was a rush-job, and normally would have been sent to a study committee, wherein, no doubt, the 2014 paper and decisions of Atlantic and Synod, as well as the rest of our objections, would have tempered the discussion.

For these reasons, we the undersigned ask that Synod vacate this resolution of the AP.

Officers and members of Hazleton Area RPCNA: *Paul Brace, TE; Jeremy Nelson, RE; Phillip Urie, RE; Seth Oliveri, Deacon; Joseph Davidovich, Deacon; Debbie Finley; Anthony DelGuidice; Jennifer Brace; Katie Brace; Titus Brace; Nicole Laudenslager; Scott Rocca; Deborah Nelson; Leah Nelson; Katie Nelson; David Nelson*

Supporting Document 1:

On Religious Exemptions for Vaccination

October 7, 2021

Mandatory vaccination against SARS-CoV-2 (COVID-19) has provoked considerable controversy among North American Christians. There may be many

worthy arguments against mandatory vaccination. However, the RPCNA has taken no position on this issue.

Some churches and pastors, including churches and pastors in the RPCNA, have begun writing "*religious exemption*" letters on behalf of members who request them. A sample letter was recently published on the Gentle Reformation website. The gist of the sample letter is that forcing a Christian to do something that is against his conscience is forcing him to sin, since it is a violation of his liberty of conscience.

The letter goes on to elucidate some potential objections that a Christian may have to vaccination in general, the COVID-19 vaccine in particular, or disclosing his vaccination status. Those particular objections are beside the point. The letter effectively says, "*So-and-so is a member of my church. So-and-so's conscience is not easy with what he is being asked to do. So-and-so's liberty of conscience is a religious matter. Forcing so-and-so to do this would be a violation of his religious liberty.*"

While it is true that "*whatever is not of faith is sin*" (Romans 14:23), it does not follow that whatever is not of faith *for a particular person* is sin *in the eyes of the church*. A church has every right to support members in resisting what that church understands to be sin, but no business lending the weight of an ecclesiastical ruling to personal scruples in matters that the church believes are "*things indifferent.*" For the RPCNA (and for practically every other ecclesiastical body) receiving vaccination is a thing indifferent, untouched by our written standards or the rulings of our Synod.

For this reason we recommend that Atlantic Presbytery adopt the following resolution:

"Vaccination is not a matter of sin or righteousness, but of prudence, and not a matter upon which our church has ruled or spoken. Therefore be it RESOLVED: that no elder of Atlantic Presbytery shall write or sign a letter of exemption for vaccination in his capacity as such, nor otherwise involve the church in such communication, beyond verifying a member's standing in the church."

Respectfully:

Daniel Howe, TE, Christ RPC (E. Providence, RI)

Bill Chellis, TE, Walton RPC (Walton, NY)

Supporting Document 2

26 March 2014

Daniel Howe; 61 Ring Street; Providence, Rhode Island 02909

Atlantic Presbytery, RPCNA c/o Rev. J. Bruce Martin, Clerk
310 Main Street; Ridgefield Park, New Jersey 07660

Fathers and Brothers: A number of years ago our Synod took the important step of creating Pension Plan B for ministers and employees of the denomination. In its current iteration Pension Plan B gives participants an array of mutual funds in which to invest. These cover a gamut of risk levels, investment strategies, investment types (stocks, bonds, exchange-traded funds, etc.) and historic and expected returns on investment. The costs appear to be fairly low and participation is high. In many respects Pension Plan B is excellent.

A closer look raises concern for me, both as a participant and as a minister of the RPCNA. I personally am currently invested in 14 mutual funds through my MassMutual account, having allowed MassMutual to pick the funds by selecting a “moderately aggressive” portfolio strategy. Together these 14 funds invest in at least 21,500 stock and bond holdings (certainly with considerable overlap among the funds, but not counting the holdings of exchange-traded funds). A look at the top ten holdings in each of these funds reveals that this petitioner has investments in stem cell research (Life Tech), tobacco (Lorillard; Philip Morris; British American Tobacco), alcohol (Constellation Brands; Anheuser-Busch InBev), fossil fuels (EOG Resources; Exxon Mobil; Royal Dutch Shell), health insurance (UnitedHealth Group), pharmaceuticals, including Botox, Valium, and controversial vaccines (Allergan, Inc.; Roche Holdings AG; Pfizer; Novo Nordisk; Johnson and Johnson; Novartis; Bayer; Merck; Sanofi Pasteur), military aircraft (Lockheed Martin), investment banking (Goldman Sachs; BNP Paribas), gambling technology (International Game Technology), and pornography (Google, Yahoo!).

There is a moral problem here. All of the companies whose stock I have listed are large and held by many major mutual funds—funds that employees of the RPCNA rely on for their retirement income. While not all of the industries or companies listed above will be repugnant to all participants, some will be to all (pornography) and all may be to some. Although I do not personally support prohibition of alcohol or tobacco, investing in these particular industries is certainly counter to our *Testimony* 26:5, which states that “it is altogether wise and proper that Christians refrain from the use, sale, and manufacture of alcoholic beverages.”

In this discussion it seems important to distinguish between using the services of a company and investing in that company. We can use the Google and Yahoo! search engines for legitimate purposes while deploring that both make considerable money from advertising pornography and illegal pharmacy sites. We may feel free to use an influenza drug sold by Sanofi Pasteur while avoiding vaccines made from aborted fetal tissue. But actual investment in Google, Yahoo!, or Sanofi Pasteur makes us their business partners. The recent embarrassment of the Church of England over its investment in payday lending companies highlights that this is not simply a matter for internal discussion but relates vitally to the public witness of the church, something the Reformed Presbyterian heritage rightly takes very seriously. In September 2013, I wrote to the Pension Board on this subject, and they responded that it would be better to take this issue to the courts of the church. I am hereby requesting that my request be forwarded for consideration at the 2014 meeting of the Synod of the RPCNA.

I request: that Synod appoint a committee to study the morality of its Pension monies being invested in companies that trade in questionable or blatantly evil goods and services.

Respectfully:

*Daniel Howe, TE, Christ Reformed Presbyterian Church;
East Providence, R.I.*

**2022 Communication #22-02:
POA re. State College Complaint**

From: mblocki1@consolidated.net

To: JMMLawrence@aol.com. Cc: Matt Filbert PastorMatt@firstprchurch.org

Sent: Jan. 4, 2022

Subject: FW: complaint against POA

John: Here is the complaint I received from Karen Johnson. In Christ's love and service— MB

From: Johnson, Karen kmj2@psu.edu

Sent: 12/28/2021

To: PastorMatt@firstprchurch.org; mblocki1@consolidated.net; Johnson, James jej4@psu.edu; klmjohnson@comcast.net

We [Johnsons] have attached two documents concerning our complaint: (1) letter of complaint; (2) comments on the documents sent from POA. We will send these in hard copy, as well. Thanks for helping with this process.

Peace—Karen and Jim

Karen McChesney Johnson, Early Childhood Educ., C&I, College of Education, Penn State, kmj2@psu.edu

From: mblocki1@consolidated.net

To: JMMLawrence@aol.com

Sent: January 4, 2022

Subject: Complaint against the POA

John: As per our discussion today, I have attached the following material re. the complaint submitted to me by Karen Johnson of Grace State College Congregation. Matt Filbert (POA Moderator and moderator of the AIC of the POA) and I have counseled Mrs. Johnson pertaining to the submission of her complaint and she has submitted it within the 30-day deadline. Her complaint is "in order" and should be submitted to Synod for adjudication. I will submit her complaint and supporting documents in a second email. Here is a list of the material that is attached:

- Pertinent Material from AIC (POA Ad Interim Report + Minutes April 298-Sept. 25 2021)
- Page 1 – Summary of 9.15.21
- Minutes of 9.15.21 Meeting

The following documents were sent to the POA Committee appointed by the AIC:

- 2021 06 06 Resolution Affirming Human Rights wrt COVID-19 Interventions from GPC Session

- Letter to Congregation from Session explaining reason for putting out the resolution
- A Statement Affirming the Responsibilities of Individuals in regards to COVID
- Appendix C Karen's Commentary on Resolution
- Complaint from Jim and Karen Johnson to the POA
- Reply to Complaint Against State College Session
- Trace Turner's Response to Jim and Karen
- The committee report to the POA at our Fall 2021 meeting is entitled: Reply to the Complaint Against State College Session
- The final doc. (Grace St. College Complaint; Fall 2021 POA Minutes; pertinent excerpts) contains minutes related to POA's processing of the complaint at our fall 2021 meeting.

I think this is everything

In Christ, M. Blocki, POA Clerk, Pastor, RPC of North Hills

December 28, 2021

To the Moderator and Clerk of the Presbytery of the Alleghenies:

We want to express our thanks to the RPCNA for the years of spiritual growth and communion we have experienced in the denomination. The expository preaching, psalm singing, participation in the sacraments, and rich times of prayer have strengthened our faith over the years.

It is with heavy hearts that our complaint is ongoing. We love the church, but we love the Lord and His Word more. We believe the Grace Session and the Presbytery of the Alleghenies (POA) have strayed from the Scriptures. We understand that all documents related to our original complaint against Grace Session and POA response are attached. In this email/cover letter, we outline our complaint against the POA. See also a refutation of the POA's correspondence to the complainants in the attached documents, as well. We now outline our complaint:

la. **Recommendation 1, Issue 1: Provide Biblical Justification for Decisions/Recommendations.** The Committee to Reply to the Complainant brought three recommendations to the POA. The first recommendation ("That the Presbytery decline to act on this complaint, for the sufficient reasons listed above ... The motion carried;" see Presbytery response to complainants). There are two major issues with the POA's first recommendation. The first issue is where is the biblical justification for an emphasis of Christian liberty over the communion of the saints? The Bible talks of the body of Christ (1 Cor. 10:16-17; 12:12-13; Eph. 4:4,25; 5:29-20; esp. 1 Cor. 12:25f). We are individual members making up one body. The Committee (backed by POA) stated, "The Session

has the prerogative to emphasize the doctrine of Christian liberty. The Session is not denying the importance of the communion of saints. There is nothing wrong or unjust in this emphasis. What is the biblical justification for declaring Christian liberty has equal footing as communion of the saints/body of Christ? As John Newton said, "It will be our wisdom to deal less with the streams, and be more close in applying to the fountainhead. The Scripture itself, and the Spirit of God—are the best and only sufficient expositors of Scripture. Whatever men have valuable in their writings—they got it from Scripture; and the Scripture is as open to us—as to any of them. There is nothing required but a teachable, humble spirit; and academic learning, as it is commonly called, is not necessary in order for this" (from *the Letters of John Newton*).

lb. **Recommendation 1, Issue 2. Define Christian liberty.** The second issue made salient by the pandemic is the definition and practice of Christian liberty in the church. What is the POA's definition of Christian liberty? Liberty indicates a freedom of choice. The descriptor of *Christian* indicates the choice is made in line with God's precepts revealed in His Word. How is it possible to say that an individual is covered by the mantle of *Christian* liberty when that individual chooses not to practice mitigation measures during a pandemic to protect the neighbor? The ramifications of that liberty can be deadly. To practice true *Christian* liberty is to make the choice to practice mitigation measures for the neighbor thereby demonstrating application of the second great commandment—to love your neighbor as yourself. The Grace congregation has members that are over 65 and immunocompromised. At least seven of these members have not had in-person access to the church since mid-summer because other attendees are not wearing masks. The Session even asked an elder that was on a leave of absence from the Session to come to a meeting. The elder, who is immunocompromised, came wearing a mask. The other members of the Session did not wear a mask. At the time of the meeting, Centre County was (and at this date still is) rated as *high* for transmission of COVID. How is that Christian liberty? A definition is needed and biblical justification for this definition is requested.

ll. **Recommendation 2: Elaborate on what is meant by recommendation two.** The second recommendation about forming a study group dedicated to exploring biblical bases for church policies and practices in relation to the pandemic did not carry when it was brought before the general POA. There were no reasons given pro or con; and the final vote was not reported. Why was this recommendation voted down? Study of these issues would be extremely worthwhile for the denomination. The topic is clearly timely and significant; the need for structured and thoughtful dialogue is great.

lll. **Recommendation 3: Elaborate on the third recommendation.** The third recommendation called the Grace Session "*to continue the shepherding of*

those under its care." It is unclear about whether this includes those who had left Grace at the time of the publication of the Session's Resolution. It must be noted the Session has not reached out to the deacon and his wife to at least ask why they left Grace? (The deacon and his wife have joined another Reformed church in State College as of this writing.) The interactions with others (including the complainants) have been at the initiation of those who left. The Session only responded to requests of the parties who left. The Session did not initiate contact. In our opinion, this also is not satisfactory. How is Presbytery going to monitor this recommendation? (This may sound harsh on our part, but the fact that the Session does not seek out information from members who are not coming to church services is concerning, especially since Grace is such a small congregation. It is evident when another member is absent.) Why did the POA not pass the 3rd recommendation as originally written by the Committee? The original Committee recommendation was necessary.

For love of Christ and His church, we are imploring the Synod to make a thorough examination of the original complaint against Grace Session and the complaint against the Presbytery of the Alleghenies. Please provide biblical justification for all recommendations stemming from the complaints and offer more detailed information and definition of terms as stated above. Please know we welcome the opportunity to answer any questions and to attend the portion of Synod that addresses our complaints. We have attached a copy of Presbytery's response to our complaint against Grace Session with point-by-point comments indicated in the margins of that document.

James E. Johnson; Karen McChesney Johnson

State College Complaint, Fall 2021 POA Minutes excerpts

The report of the Committee to Reply to the Complaint Against the Session of the Grace State College RPC was presented by committee chairman, Charles Brown. Time for questions and comments was given by the moderator.

RECOMMENDATION #1: That the Presbytery decline to act on this complaint, for the sufficient reasons listed above (*BOD* II.4.1) was taken up. The motion carried.

RECOMMENDATION #2: That the Presbytery consider the request to develop a position statement on appropriate actions to be taken during a pandemic. By friendly amendment the recommendation was modified to read:

Modified RECOMMENDATION #2: That the POA establish a study committee to develop a position statement on appropriate actions to be taken during a pandemic. The motion did not carry.

RECOMMENDATION #3: If they have not already done so, it is recommended the Grace Session interact with those who have left to determine if there is

any unresolved sin. If so, there should be an immediate rush to repentance and the seeking of forgiveness. Furthermore, if they have not already done so, the Grace Session should seek to dialog with members to clarify any issues that must be biblically addressed. If the Grace Session requires assistance in accomplishing this task, the POA should appoint individuals from POA to assist in peacemaking efforts. If assistance should be requested, the AIC will appoint presbytery representation.

Jeff Stivason moved to substitute the following motion for recommendation #3:

That POA encourage the Grace session to continue the shepherding of those under its care.

Motion carried that the substitute motion be placed before the court. The substitute motion was put before the court and discussed. The substitute carried.

It was moved, seconded, and carried, to adopt the report of the Committee to Reply to the Complaint Against the Session of the Grace State College RPC. The report is as follows:

Committee to Review a Complaint against the Grace State College Session

October 29, 2021

The AIC appointed this committee on Sept. 22, 2021, to review the Complaint of James and Karen Johnson against actions of the Grace State College Session, ensure the Complaint is in order, and to report back to the fall 2021 meeting of POA with recommendations. On October 18, 2021, the Committee received a request from Kathryn Adams to add her name to the Complaint. On October 29, 2021, the Committee received a request from Jonathan Adams to add his name to the Complaint. Since the Complaint pertains to the ongoing COVID-19 response of the Session, the Committee judged the Complaint was filed in a timely manner, in accordance with *BOD* II.4.3. The Committee has received six documents related to the Complaint, which include:

- A letter to the Congregation from the Session. No date.
- A Statement Affirming Responsibilities. Response to Session dated June 6 and 10. Authored by the Johnsons and called by them Appendix B.
- *Resolution Affirming Rights of Individuals*. Session of St. College, 06/06/2021; called Appendix A.
- Complaint from J. and K. Johnson to POA. August 17, 2021.
- Response to questions from Pastor Trace Turner. July 19, 2021.
- K. Johnson commentary called Appendix C. No date.

Concerning the Complaint. The Complainants requested the Session to retract the *Resolution Affirming Rights of Individuals*. The Session declined their request. Thus the complaint. The Complainants request a position statement from the Presbytery on handling a pandemic such as COVID-19. However, such a request should be handled separate from a Complaint and should be a request to form a study committee. The Complainants request adjudication of the appropriateness of the Session's *Resolution Affirming Rights of Individuals* in terms of both content and what the complainants term publication procedure.

Addressing publication procedure. It is difficult for the Committee to be certain what the Complainants mean by "*publication procedure*." What they probably have in mind is their four point narrative of events that occurred before the Session's *Resolution Affirming Rights of Individuals* on June 6 which they assert is part of their complaint. That the State College congregation has been divided on this issue is clear and that some families have left the church supposedly because of this issue also seems apparent. However, the Committee sees no culpability on the part of the State College session for their "*publication procedure*."

Addressing Content. The Complainants list a five point objection to the *Resolution Affirming Rights of Individuals*. Their opening argument is that the paper has the wrong emphasis which highlights individual rights over the body of Christ. Their 2nd and 3rd points can be combined into one—they deny that the civil magistrate's directives relative to COVID oppose God's law. Their 4th objection was to the State College session's negative judgments relative to various health professions. The concluding complaint was that secular sources were used in the session's paper rather than the Bible.

The Committee responds to these five points as follows:

1. Session has the prerogative to emphasize the doctrine of Christian liberty. The Session is not denying the import of the communion of saints. There is nothing wrong or unjust in this emphasis.
2. The Session acknowledges that governing authorities are ordained by God, while also deferring to individual members on how and when to follow sometimes inconsistent health directives pertaining to COVID-19. It would seem that the Presbytery has already sided with the Session on this approach to health directives, given that the spring meeting of our court was held while a statewide mask mandate was in effect and that mandate was not enforced at the spring meeting. The Committee finds nothing wrong or unjust in the approach of the Session.
3. The response under #2 applies here as well.
4. The Session acknowledges the blessings which come from medical professionals and also the fallibility of those professionals. Recogniz-

ing the fallibility of health professionals is valid given how politically-influenced the directives on COVID-19 have been. (For example, while large gatherings were discouraged or prohibited during the summer of 2020, some health officials condoned mass gatherings of protestors for certain political causes.) The Committee finds nothing wrong or unjust in these statements of the Session.

5. The Session's Resolutions cite the Scriptures and the *RPCNA Constitution*. There is nothing wrong in citing other sources as well.

RECOMMENDATION #1:

That the Presbytery decline to act on this complaint, for the sufficient reasons listed above (*BOD* II.4.1).

RECOMMENDATION #2:

That the Presbytery consider the request to develop a position statement on appropriate actions to be taken during a pandemic. The Committee notes that the 2008 Synod adopted a paper on pandemic flu, available here:

<https://rpwitness.org/trunk/page/article/rpcna-synod-paper-on-pandemic-flu>

Pastoral Counsel. Church life is a tremendous blessing. The book of Acts is replete with examples of the joy that comes with being together, thinking God's thoughts after Him. Yet, we are sinful people, and we sometimes sin against each other both intentionally and unintentionally.

In reviewing the documents accompanying the Complaint, it is clear to the Committee that something has happened in the body life of the church. It is reported that several families (perhaps a significant % of the congregation) have left Grace. It appears that there is the potential that individuals may have unintentionally sinned against each other. While it is possible that people have left because they disapprove of the direction of the Grace Session, it is also possible that people may have been sinned against and have broken fellowship for that reason.

RECOMMENDATION #3:

If they have not already done so, it is recommended that the Grace Session interact with those who have left to determine if there is any unresolved sin. If so, there should be an immediate rush to repentance and the seeking of forgiveness. Furthermore, if they have not already done so, the Grace Session should seek to dialog with members to clarify any issues that must be biblically addressed. If the Grace Session requires assistance in accomplishing this task, the POA should appoint individuals from the Presbytery to assist in peacemaking efforts.

*Respectfully submitted: Charles Brown (chairman),
Richard Gamble, Mark Sampson, Jeffrey Stivason, William Weir*

2022 Comm. #22-03 GLG & POA re. Durham to POA Petition

From: Adam K. ak@streetsermon.org

To: jmmlawrence@aol.com

Cc: Nathan Eshelman n.p.eshelman@gmail.com; Blocki mblocki1@consolidated.net; kentbutterfield@yahoo.com

Sent: March 8, 2022

Subject: GLG 22-5 (attached)

Dear John (cc: Pastor Nathan Eshelman, GLGP Mod.; Martin Blocki, POA Clerk; Kent Butterfield, FRPC-D Pastor): On behalf of GLG Presbytery I inform Synod that the attached petition from First RPC Durham (GLG 22-5) was referred initially to our *Realignment Committee* (of the Day), which then brought the following recommendation: **“That communication 22-5 regarding Durham’s desire to transfer to the POA, be forwarded with endorsement.” This recommendation was adopted by the Court without vocal dissent.** For this reason, I am forwarding it to the RPCNA Synod, **with the unanimous endorsement of the GLGP.**

Blessings—Adam Kuehner; Clerk of GLGP

P.S.: Mr. Blocki may feel free to forward this email to the POA delegates if he believes this would be appropriate under the circumstances.

From: mblocki1@consolidated.net

To: ak@streetsermon.org; jmmlawrence@aol.com; n.p.eshelman@gmail.com; kentbutterfield@yahoo.com; Filbert pastormatt@firstrpcchurch.org

Sent: March 9, 2022

Subject: GLG 22-5 (attached)

... I spoke with Clerk JMM yesterday. Fundamentally this is a Synod decision. They will not move on this unless both parties are in agreement. That said ... if the GLG endorses (as they have) AND if POA endorses, this should be a *shoe-in* at Synod. Basically, an “*up/down*” vote and the court moves on. The POA has a right to consider the question however. Hypothetically, the POA can: endorse the proposal, refuse the proposal, or ask for more info to consider. In order to do things “*decently and in good order*,” it seem the steps should be:

1. Kent writes a formal *communication* to POA asking for this to be placed on the agenda. It should come with a recommendation for the POA to discuss.
2. As clerk, I will place it on the upcoming agenda:
 - A. Matt Filbert and I will determine if we want to send it to a committee of the day or handle it directly as a matter to bring before the full court immediately. Either way, the court would deal with the matter at that meeting.

- B. Kent ... you have indicated your willingness to come to our spring meeting in April. Matt and I believe this would be wise. So ... consider yourself invited!
- C. The court will take appropriate action after processing the request. [In the form of a motion to endorse/not endorse the proposal]
- D. Assuming endorsement by the POA:
 - i. I submit a paper to 2022 Synod (like Adam did; JMM has labeled it #2022-03).
 - ii. POA paper will be paired with GLG paper, allowing Synod to ascertain agreement between courts, thus bringing us back to the opening comments of this email.

So, Kent, the ball is your court for a brief time. I think all you need to do is relabel the emails you have sent already and address them to the POA asking for consideration of your request. Resend to Matt F. and to me; I will post to our cloud storage so that the delegates can be prepared in advance of the meeting.

In Christ's love and service, Martin Blocki, Clerk of POA, Pastor, Reformed Presbyterian Church of North Hills

**GLG 22-5 forwarded by FRPCD Session, with Endorsement
on 02/07/2022**

First Reformed Presbyterian Church of Durham
1316 Watts Street; Durham, North Carolina 27701
February 7, 2022

Re: First Reformed Presbyterian Church of Durham Petition Request

PETITION: The Session of the First Reformed Presbyterian Church of Durham formally petitions Synod that the congregation of the First RP Church of Durham be transferred from the Great Lakes/Gulf Presbytery to the Presbytery of the Alleghenies. [DCG 6.1 (D-31): Groups of congregations are organized into presbyteries within certain geographical boundaries; appeal for such organization may be made to the Synod by interested congregations.]

Fathers and Brothers: On November 20, 2021, the congregation of the First RPC of Durham held a congregational meeting and voted unanimously to petition Synod to transfer our congregation into the POA [Congregational Meeting Minutes, 20 November 2021. "The Moderator asked the congregation, 'Should FRPCD petition the Synod of the RPCNA to transfer our Congregation into the POA?' The communicant members of the FRPCD congregation voted on the question by the raising of hands with 17 in favor, none opposed. Seven other communicant members submitted their votes via email absentee ballots with 7 votes in favor and none opposed. Out of a total of 24 votes submitted, 24 were in favor, none opposed. The congregation unanimously voted to petition

the Synod of the RPCNA to transfer our Congregation into the Presbytery of the Alleghenies.”]

Next year, this congregation will celebrate its 25th anniversary since organizing. Since the beginning of our existence, we have been under the care and oversight of the Great Lakes/Gulf Presbytery. Over the years we have been greatly blessed by the elders in the presbytery and often had to rely upon your help through numerous hard times. We are thankful to the Lord and to all of you men for your love, assistance and labors on Christ’s behalf.

Our struggle is the distance. We exist very far from the centrality of the Presbytery, and, as a result, miss out on the vast amount of activity that other congregations enjoy. Our youth do not partake in any of the presbytery youth activities. They do not know any of their peers in other congregations, and distance prohibits consideration to attend and participate in events. None of our families attend Covfamikoi.

Our elders usually attend only the longer presbytery meetings due to the time to travel to presbytery. We tend to leave Saturday early morning to allow sufficient time to get back to North Carolina. At the last annual meeting of presbytery, we stayed to the very end for an important vote, and the meeting went late until 3 p.m. We arrived home at 4 a.m. on the Lord’s Day. We lack freedom to fully participate due to the distance of our meetings. Our contributions to assist other congregations, even providing pulpit supply on short notice, is severely limited.

Geography is an issue that cannot be changed. Grace and Truth RPC in Harrisonburg, Virginia, which will likely organize this summer, Lord willing, is 3.5 hours away from Durham. Trinity RPC in Burtonsville, MD, is 4.75 hours away from us. Broomall RPC, which is two presbyteries away, is 6.67 hours from us. We can drive to the Seminary in 7.5 hours. Getting to Indianapolis, however, takes 10.5 hours.

As we eagerly seek the Lord’s leading in church planting, it makes sense to call on churches that are actually close to us to help; and the opposite should be true as well, helping nearby churches in their efforts to plant. Virginia can easily become a location for such efforts of future church planting for Durham; the POA is already active in that state. For practical reasons alone, it makes more sense to be part of the Presbytery of the Alleghenies.

The *Constitution* of the RPCNA does not provide specific steps as to how to transfer into another presbytery—apart from the clarification that Synod has the authority to do so [DCG 6.2 (D-31)]. The Synod, alone, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight ...]. We do want to inform our presbytery of this intent and desire the blessing of presbytery to transfer [DCG 8.11 (D-40)]. ...

All communication from subordinate courts, or from individuals not members of the court, to be brought to the attention of Synod, such as ... petitions, ... must bear endorsement showing that they have been regularly transferred by the lower courts. A petition addressed to a presbytery or Synod shall first be submitted to a session, and by it transferred to the presbytery or through the presbytery to the Synod ...]. We are happy to answer any questions and hope we can leave the spring 2022 meeting with presbytery's blessing to go forward with this request.

RECOMMENDATIONS:

1. *To the Great Lakes/Gulf Presbytery:*
 - A. That this communication be sent to Synod with endorsement.
 - B. That this communication be sent to the Presbytery of the Alleghenies.
2. *To Synod:*
 - A. That the First Reformed Presbyterian Church of Durham be transferred from the Great Lakes-Gulf Presbytery to the Presbytery of the Alleghenies.

*Sincerely in Christ,
The Session of First Reformed Presbyterian Church of Durham
Kent Butterfield, Eric Hallfors, Drew Poplin*

.....
From: mblocki1@consolidated.net

To: JMMLawrence@aol.com; kentbutterfield@yahoo.com; Adam Kuehner
ak@streetsermon.org

Sent: April 12, 2022

Subject: POA Action in response to Durham request

The First RPC of Durham made a request of the GLG presbytery (GLG 22-5) to be transferred to the Presbytery of the Alleghenies. The GLG has already submitted their endorsement of this request to you for inclusion in Synod's 2022 agenda. ... First Reformed Durham then forwarded their request to the POA for our endorsement. I labeled this requests S-2022-3 in prep. for our April 8-9, 2022 meeting. The paper was sent to a committee of the day for review and subsequently **the request of the Durham congregation was endorsed by the full Presbytery of Alleghenies.** The pertinent minutes are copied below:

The report of the Committee to Examine S-2022-3 was present by Jeff Stivason, Ryan Bever, and Tim Buck. It was moved, seconded, and carried that the Presbytery endorse the request in S-2022-3. The report as a whole was discussed. It was moved, seconded, and carried / to receive the oral report of the Committee to Examine S-2022-3. It was moved, seconded, and carried to include S-2022-3 as an appendix to the minutes.

I have attached the paper labeled S-2022-3 as considered by the POA. All that remains is for Synod to vote on the transfer, as both presbyteries are agreed. Please let me know if there is any further information that I need to pass on for Synod to examine.

In Christ's love and service, M Blocki

**GLG 22-5 Forwarded by FRPCD Session, w/ endorsement
on 2/7/22**

First Reformed Presbyterian Church of Durham

1316 Watts Street

Durham, NC 27701

February 7, 2022

Re: First Reformed Presbyterian Church of Durham Petition Request

PETITION: The Session of the First Reformed Presbyterian Church of Durham formally petitions Synod that the congregation of the First Reformed Presbyterian Church of Durham be transferred from the Great Lakes/Gulf Presbytery to the Presbytery of the Alleghenies.¹

Fathers and Brothers: On November 20, 2021, the congregation of the First Reformed Presbyterian Church of Durham held a congregational meeting and voted unanimously to petition Synod to transfer our congregation into the Presbytery of the Alleghenies.² Next year, this congregation will celebrate its 25th anniversary since organizing. Since the beginning of our existence, we have been under the care and oversight of the Great Lakes/Gulf Presbytery. Over the years we have been greatly blessed by the elders in the presbytery and often had to rely upon your help through numerous hard times. We are thankful to the Lord and to all of you men for your love, assistance and labors on Christ's behalf.

Our struggle is the distance. We exist very far from the centrality of the Presbytery, and, as a result, miss out on the vast amount of activity that other congregations enjoy. Our youth do not partake in any of the presbytery youth

1 DCG 6.1. Groups of congregations are organized into presbyteries within certain geographical boundaries. Appeal for such organization may be made to the Synod by interested congregations.

2 *Congregational Meeting Minutes, 11/20/2021.* "The Moderator asked the congregation, 'Should FRPCD petition the Synod of the RPCNA to transfer our Congregation into the Presbytery of the Alleghenies?' The communicant members of the FRPCD congregation voted on the question by the raising of hands with 17 in favor, none opposed. Seven other communicant members submitted their votes via email absentee ballots with 7 votes in favor and none opposed. Out of a total of 24 votes submitted, 24 were in favor, none opposed. The congregation unanimously voted to petition the Synod of the RPCNA to transfer our Congregation into the Presbytery of the Alleghenies."

activities. They do not know any of their peers in other congregations, and distance prohibits consideration to attend and participate in events. None of our families attend Covfamikoi.

Our elders usually attend only the longer presbytery meetings due to the time to travel to presbytery. We tend to leave Saturday early morning to allow sufficient time to get back to NC. At the last annual meeting of presbytery, we stayed to the very end for an important vote, and the meeting went late until 3 p.m. We arrived home at 4 a.m. on the Lord's Day. We lack freedom to fully participate due to the distance of our meetings. Our contributions to assist other congregations, even providing pulpit supply on short notice, is severely limited.

Geography is an issue that cannot be changed. Grace and Truth RPC in Harrisonburg, VA, who will likely organize this summer Lord willing, is 3.5 hours away from Durham. Trinity RPC in Burtonsville, MD, is 4.75 hours away from us. Broomall RPC, which is two presbyteries away, is 6.67 hours from us. We can drive to the seminary in 7.5 hours. Getting to Indianapolis, however, takes 10.5 hours. As we eagerly seek the Lord's leading in church planting, it makes sense to call on churches that are actually close to us to help; and the opposite should be true as well, helping nearby churches in their efforts to plant. Virginia can easily become a location for such efforts of future church planting for Durham, and the Presbytery of Alleghenies is already active in that state. For practical reasons alone, it makes more sense to be part of the Presbytery of the Alleghenies.

The *Constitution* of the RPCNA does not provide specific steps as to how to transfer into another presbytery, apart from the clarification that Synod has the authority to do so.³ We do want to inform our presbytery of this intent and desire the blessing of presbytery to transfer.⁴ We are happy to answer any questions and hope we can leave the Spring 2022 meeting with presbytery's blessing to go forward with this request.

RECOMMENDATIONS:

1. To the Great Lakes/Gulf Presbytery:

- A.** That this communication be sent to Synod with endorsement.
- B.** That this communication be sent to the Presbytery of the Alleghenies.

³ *DCG Chapter 6, Paragraph 2 (D-31)*. The Synod, alone, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight ...

⁴ *DCG Chapter 8, Paragraph 11 (D-40)*. . . . All communication from subordinate courts, or from individuals not members of the court, to be brought to the attention of Synod, such as ... petitions, ... must bear endorsement showing that they have been regularly transferred by the lower courts. A petition addressed to a presbytery or Synod shall first be submitted to a session, and by it transferred to the presbytery or through the presbytery to the Synod ...

2. To Synod:

- A.** That the First Reformed Presbyterian Church of Durham be transferred from the Great Lakes-Gulf Presbytery to the Presbytery of the Alleghenies.

Sincerely in Christ,

The Session of First Reformed Presbyterian Church of Durham

Kent Butterfield, Eric Hallfors, Drew Poplin

Communication #22-04: GLG re. LeFebvre

March 14, 2022

RPCNA Synod; c/o Rev. John McFarland, Clerk; 23252 Guthrie Rd.; Linwood, Kansas 66052

Dear Fathers and Brethren: The Synod of 2021 considered a number of communications concerning the way in which the Great Lakes/Gulf Presbytery dealt with Dr. Michael LeFebvre. After much study by a Judicial Committee and long deliberation, Synod made several decisions concerning this case. The Synod did not require a response from the Presbytery to any of those decisions, but the Presbytery deems it appropriate to do so.

The Presbytery sincerely thanks the Synod for its long and serious consideration of this case.

The Presbytery acknowledges that the Synod sustained a complaint of injustice and wrong on the part of this Court, in giving Dr. LeFebvre his credentials without specifying any receiving ecclesiastical body to which he would be accountable, thereby removing him from any ecclesiastical jurisdiction while serious charges were pending against him in an already scheduled trial, and thus relinquishing the authority given to us by God to ensure any necessary shepherding, oversight, or discipline of Dr. LeFebvre.

The Presbytery reports to Synod that we have understood the consequences of what we have done and the impossibility of undoing them, which have led to this injustice and wrong against Dr. LeFebvre, the RPCNA, and all of Christ's visible church.

The Presbytery also reports to Synod that, as directed by Synod, it appointed a two member committee to reach out to Dr. LeFebvre during this time of transition for him and that this committee has done so.¹

Thank you again for your help to us in a very difficult situation.

Respectfully submitted, Great Lakes/Gulf Presbytery²

1 Report of Committee to Shepherd M. LeFebvre (received, 11/6/21): Your committee met with Mr. LeFebvre for two hours on August 26, 2021. We expressed our concern for the spiritual and physical well-being of him and his family. We learned that Michael, his wife, Heather, and their younger two children are all attending Zionsville Fellowship, an independent church in Zionsville, IN. Michael and Heather are members of the church and report that the family is settling in well there. They are being well cared for and are becoming more active in the church's ministry. From all we can tell, the church meets the definition of a "true branch of the visible church."

2 GLGP Minutes (3/4/22): James Odom presented the report of the Anderson Verdict Response Committee, after which a comment was received from the floor, and the recommendations came before the court. Rec. 1 ("that the following letter be approved and sent to the Synod of 2022") was adopted.

Communication #22-05: GLG re. COCM Query Edits GLG 22-1

Transmitted to the Great Lakes-Gulf Presbytery with Endorsement by the Southfield RPC Session, 1-25-22

Transmitted to Synod with Endorsement by the Great Lakes-Gulf Presbytery, 3-4-22

Dear Fathers and Brethren,

The RPCNA Covenant of Communicant Membership (CCM) is arguably one of our most valuable assets as a denomination. Nevertheless, its occasional tendency to include multiple interrogative sentences within the same query serves to detract from its overall force and clarity (1 Cor. 14:40). Consider the grammatical structure of CCM Query 3:

Do you repent of your sin; confess your guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service: Do you promise that you will endeavor to forsake all sin, and to conform your life to His teaching and example?

CCM Query 3 contains two interrogatives separated by a colon. From an oral standpoint, there are really two question marks in this query, since we would all tend to hear the colon as a question mark.

Likewise, CCM Query 4 features three distinct interrogatives, each punctuated with a question mark.

Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the Constitution of the Reformed Presbyterian Church of North America? Do you recognize your responsibility to work with others in the church and do you promise to support and encourage them in their service to the Lord? In case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?

Notice that the second of these interrogatives features two distinct questions embedded within itself, separated by the conjunction “and”.¹ Orally, therefore, the respondent would seem to be responding to three (or even four) distinct questions within this single query.

Ordination Query 8 also features multiple interrogatives within the same query.

¹ Ordination Query 9 is structured similarly

That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—[Deacons, Elders, Ministers]?

This issue could be resolved by increasing the number of queries in accordance with the total number of interrogative sentences. However, such a method would likely prove to be overkill in seeking to radically restructure two of the most foundational elements of our *Constitution* merely for the sake of increased grammatical simplicity.

A more reasonable approach would seek to consolidate each of the “multi-interrogative” queries into a single question which could be more easily discerned by the respondent as a unified whole. This consolidative approach has already been put to good use in several of our existing queries (Cf. CCM 5-6; QFO 3, 5-6).

Below are four revisions proposed for adoption by the synod,² which would serve to improve the force and clarity of our existing queries without any change to their meaning or enumeration.³

EXISTING QUERY	PROPOSED REVISION	REVISED QUERY
<p>CCM Query 3 — Do you repent of your sin; confess your guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service: Do you promise that you will endeavor to forsake all sin, and to conform your life to His teaching and example?</p>	<p>CCM Query 3 — Do you repent of your sin; confess your guilt and helplessness as a sinner against God;[:] profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service:Do you promise that you will endeavor [, endeavoring] to forsake all sin, and to conform your life to His teaching and example?</p>	<p>CCM Query 3 — Do you repent of your sin; confess your guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service, endeavoring to forsake all sin, and to conform your life to His teaching and example?</p>

2 Recommendation to Synod (As Noted Below): That Synod revise the existing RPCNA Covenant of Communicant Membership and Queries for Ordination in accordance with the changes proposed in this paper.

3 If the grammarians among us know of better ways to consolidate these queries, or of a more appropriate manner of utilizing commas, colons, and semi-colons, I welcome their input.

EXISTING QUERY	PROPOSED REVISION	REVISED QUERY
<p>CCM Query 4 — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>? Do you recognize your responsibility to work with others in the church and do you promise to support and encourage them in their service to the Lord? In case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?</p>	<p>CCM Query 4 — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>? Do you recognize [;recognizing] your responsibility to work with others in the church[,] and do you promise to support and encourage them in their service to the Lord? In [; and promising, in] case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?</p>	<p>CCM Query 4 — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>; recognizing your responsibility to work with others in the church, to support and encourage them in their service to the Lord; and promising, in case you should need correction in doctrine or life, to respect the authority and discipline of the church?</p>
<p>Ordination Query 8 — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>	<p>Ordination Query 8 — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, [promising] in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>	<p>Ordination Query 8 — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit, promising in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>

EXISTING QUERY	PROPOSED REVISION	REVISED QUERY
<p>Ordination Query 9 — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; and do you promise to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>	<p>Ordination Query 9 — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; and do you promise—[promising] to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>	<p>Ordination Query 9 — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; promising to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>

RECOMMENDATIONS

TO SESSION: That the Southfield RPC Session transmit this paper to Presbytery with endorsement.

TO PRESBYTERY: That the Great Lakes-Gulf Presbytery transmit this paper to Synod with endorsement.

TO SYNOD: That Synod revise the existing RPCNA Covenant of Communicant Membership and Queries for Ordination in accordance with the changes proposed in this paper.

*Respectfully Submitted,
Adam Kuehner
Southfield, MI*

Communication #22-06 GLG Riepe Complaint vs. SJC

From: Riepe, Christina [for e-address, see clerk]

To: pastor@stillwaterrpc.org; jmmlawrence@aol.com; bruce.backensto@gmail.com; John Bower jbowerr@gmail.com; Brian Coombs briancoombs@me.com; Thomas Fisher tafisher@post.harvard.edu; Kelly Moore covenant.kelly@gmail.com; Tom Pinson pinsontm@gmail.com; Micah Ramsey pastor.micah.ramsey@gmail.com; Andrew Silva andrewsilva80@gmail.com; wing@thek-eysource.com. Cc: Oluyemi Aladejebi aaladejebi@gmail.com

Sent: April 7, 2022

Subject: Complaint regarding the trial of Jared Olivetti

Greetings from [Africa]! I have attached a document containing a complaint I would like to share with Synod and the SJC. CC'd is my shepherding elder from IRPC. I apologize if I have excluded anyone I wasn't supposed to address this to or included anyone I should not have. This was not consciously done. What I haven't included in my letter is that despite living 7,000 miles away, the Immanuel congregation and I have made attempts to remain in close contact. I attended Immanuel while I was on a four-month home assignment in 2021 and for a month in 2020 as well as regularly attending Zoom meetings, virtual Sunday schools, and streaming services. I feel that my complaint is just as relevant as anyone else's, despite the distance. I mention this in my letter, but please do not mention my organization or my country of service in any written record as they have no relevance or say in my complaint to you now. Praying for you and your ministries.

—Christina

.....
 April 15, 2022 jmmlawrence@aol.com wrote:

Dear Christina: Greetings in Christ Jesus. ... Thank you for submitting your complaint in a timely fashion. In order to process the complaint with care, it will help me to know that you ARE a communicant member of Immanuel RPC. Is that correct? I may have missed it, but I did not see such an identification in the complaint itself. If you are NOT a member of I-RPC at this time, please explain with care and precision your relationship with the congregation. Thank you. God bless you in every righteous endeavor. ... *John M. McFarland*

.....
 From: Riepe, Christina

To: John McFarland

Sent: April 15, 2022

Re: Question for Christina (from a rep. of the RPCNA Synod) ...

Dear Mr. McFarland: ... I was not quite sure what the due date for complaints was, so I am glad I acted with urgency. I AM a communicant member of

Immanuel and I intend to remain a communicant member. Sorry my complaint was vague about it. I have not joined as a member at my local church here in [Africa] even though I regularly attend a solid, national church here each Sunday. I know you asked for an explanation if I am not a member, but may I bother you with an explanation for why I still am? It's not very long. I was sent out from Immanuel three years ago February and the care and shepherding I have received from both congregants and the sessions since I have left have been a great encouragement to me. David Carr was my shepherding elder from before I left until his resignation; it is now Yemi Aladejebi. Having a strong relationship with my sending church was something I've always wanted and I have that with Immanuel. I felt transferring my membership to a church here would distance myself from the care and correction I wanted and Immanuel had committed to give me. It is certainly more care and correction than my church here can give and it makes breaks from the field that much more refreshing. Based upon my membership, I have been privy to every communication to the congregation and I've attended nearly all of the church meetings and elections since I left. I am committed to them and they are committed to me. I am not sure whether this is helpful or qualifies as a communication, but I feel this is necessary context.

Sincerely, Christina

Dear members of Synod and anyone else who will read this complaint:

I am writing this complaint primarily from the perspective of someone (1) who is also a caretaker for the physical, emotional, spiritual, and mental well-being of many followers of Christ and their children and (2) who has no blind loyalty to the RPCNA aside from the vows of membership I took three years ago. On the first point, I am currently the HR Director for a field unit in ... Africa for a Bible _____ organization. Even before my current role, I was expected to do numerous child safety trainings and be familiar with child safety procedures. I would prefer the organization I serve with and the country I serve in not be mentioned in any written record so as not to involve them in this complaint or process. They are merely the context from which I speak. On the second point, I did not grow up in the RPCNA and, while I have submitted to this form of church government, I know Presbyterianism is not perfect and is not self-executing. There have been a few times in the past four years where I knew a safety standard was either not present that should have been or was unrealistic and I have remained silent until now. There were reasons for this such as me not yet being a member of the church or thinking I was too far away to have any input. I wish I had said something then and hope that a voice of someone from "the outside" will give some perspective. The following are

the actions the SJC has taken, what my objection is, and what I would like to request as a next step.

1. Action: Continuing with an internal investigation.

Objection: The RPCNA is not qualified to handle child safety cases.

Request: That an independent, professional organization start from scratch, conduct an objective investigation, and give recommendations to this case as well as provide recommendations to the RPCNA for reasonable, clear, and consistent child safety policies.

2. Action: Continuing internal investigation based upon Presbytery's investigation.

Objections: (1) Mentioned above, the RPCNA is not qualified to handle this investigation, (2) the investigation carried out by Presbytery was sloppy and inconsistent in its methods and (3) there were such strong feelings against Presbytery's investigation from multiple parties.

Request: That everything regarding Presbytery's investigation (and the investigation the SJC built off of it) be discarded and replaced by the independent investigation.

3. Action: Speed with which we went to a trial.

Objection: Pursing a trial was brought forward without adequate attempts at mediation and without adequate time to prepare for a trial.

Request: That the SJC repent of their urgency to take a follower of Christ to trial without adequate attempts at mediation and insufficient time and effort to attain all the facts. That in the future, Synod have clearer, more realistic timelines for when trials can occur.

4. Action: Verdict.

Objection: The verdict given to Pastor Olivetti is inconsistent with the facts that are known. The SJC disregarded any testimony by the shepherding committee and other evidence of steps of repentance and disciplined without appropriate process or assessment. To discipline someone who is repentant is evil. Either the SJC is privy to information the public is not or the SJC verdict is lacking in both justice and righteousness.

Request: That the SJC retract the verdict including church discipline until a full independent, professional, and objective investigation and report have been completed. That the SJC repent of their unjust discipline.

We all love to think that because we are the people of God that abuse amongst ourselves does not happen. However, we know this is not the case. In the early 2000s my organization began having child safety policies and processes and began tracking abuse within the organization. Our numbers are congruent with the world's numbers of who is abused and by whom they are abused. The most common abuser is a trusted family friend (either an adult or

a child). Recent statistics show that 62% of children who are abused in my organization are abused by a parent, an adult in the organization, or another child whose parents are members of the organization. 62%! Keep in mind, that the adults and parents in these families are heavily vetted before they can join the organization; much more heavily vetted than your average visitor or regular attendee for worship.

The prevalence of abuse makes child safety standards both relevant and necessary regardless of whether or not it is a religious organization. Previous to this case, the RPCNA had not established or enforced child safety standards and procedures. The victims and session in this case had no guidance on how to resolve what happened because the RCPNA did not provide adequate protection, guidance, or care for them. The RPCNA's neglect in this area left every church vulnerable to this abuse. It just happened to occur at IRPC first. To put it another way, the RPCNA is penalizing the former IRPC session for a situation the RPCNA put them in. Due to the RPCNA's failure to safeguard against this situation, it should certainly not be trusted to respond well to it. It is in everyone's best interest to admit that this is too much for us to handle and ask for help.

It is good practice when there is a child safety issue to have an independent, trained professional give guidance and implement clear procedures that were established ahead of time. I would like to recommend an organization called ThirtyOne:Eight (thirtyoneeight.org). My understanding is they would be able to give guidance on how to move forward now, including doing an independent investigation, and help the RPCNA develop better procedures and practices for the future. The organization is based in the United Kingdom, but their investigations are very thorough and can make recommendation within the framework of US laws and standards.

If I have spoken out of order, I do apologize. I have never written this type of letter before and I feel this whole situation has been handled very badly at every level. My hope is that a harsh word now will prevent further harm and hurt in the future. I would also like to apologize for getting this letter to you so late. I fell and broke my foot the week I was going to work on this document and I didn't have the energy until now.

Your sister,

Christina Riepe ... 06 April, 2022

Communication #22-07 GLG Bloomington vs. SJC

From: Holdeman, Richard B. rholdema@indiana.edu

To: tafisher@post.harvard.edu

Cc: ak@streetsermon.org; jmmlawrence@aol.com; Philip McCollum psmc-collum@gmail.com; Wes Archer jwesarcher@hotmail.com; CJ Davis daviscolby-james@gmail.com; Stephen Shipp stephen.shipp@gmail.com; De Jong, Kenneth J. kdejong@indiana.edu

Sent: April 7, 2022

Subject: Complaint from Bloomington

Men: I apologize for this, but after consulting with the best minds of our denominational “*clerkdom*,” I am still not completely sure where this complaint regarding the SJC and the IRPC matter is supposed to go first! I very much appreciate the efforts to clarify, but it seems like some confusion remains. As a result, I am sending this on behalf of the Bloomington RPC Session to (1) Tom Fisher, the clerk of the SJC, (2) Adam Kuehner, the clerk of GLGP, and (3) John McFarland, clerk of RPCNA Synod. I hope that Mr. Kuehner will pass this through our presbytery in the event that GLG is the “*lower court*.” I pass it to Mr. Fisher since the SJC may, in fact, be the “*lower court*” and because the SJC asked for complaints to be sent to them. I include Mr. McFarland since the complaint should eventually find its way to him. If there is something else that needs to be done, please let me know. I would like to add here that our session holds the men of the SJC in high regard and that this complaint is offered respectfully in the hopes that we might all learn from what has happened and correct any mistakes that might have been made. It is not our intention to impugn anyone’s motives, and we hope that is clear from what we’ve written.

Blessings in Christ, Rich Holdeman, Bloomington RPC

Complaint Regarding the Synod Judicial Commission’s Handling of the Immanuel Matter to the Synod of the RPCNA ... April 7, 2022

Fathers and brothers: We recognize the sincere, sacrificial labors of our brother elders of the Synod Judicial Commission (SJC). They have been tasked with navigating a complex and troubling situation. The SJC’s task was made still more difficult by the fact that its members were operating at some distance both from one another and from the individuals who were parties to the matter. Under these circumstances, we appreciate the difficulty of having to blaze a pathway through largely uncharted territory, and we admire the determination with which they pursued their task. Their role carried the added burden of becoming a guide to those who might face similar circumstances in future judicial cases. Indeed, for that reason, it is right and good that their work be

critically reviewed in order to sharpen our understanding of the processes of discipline, identify weaknesses in such processes, and learn how better to care for one another across the denomination.

It is with this intent and spirit that we submit this request, which would be classified as a complaint under our *Constitution*. We believe that aspects of our experience with the Immanuel case should be examined in order to harvest greater clarity and improved approaches that might prove helpful in future cases of a similar kind. Thus, we think it our duty to complain concerning both the *manner* and the *result* of the SJC's work, particularly with respect to Jared Olivetti. We ask that Synod critically review of the Commission's work by means of an independent committee or other agent, with the goal of correcting any injustices found, identifying any errors in the process, sharpening specifications where vagueness in the *Constitution* is found to present potential pitfalls, and documenting aspects of the commission's work which may enhance the biblical effectiveness of the disciplinary process, all with an eye toward deriving instruction for the church from this difficult case.

Countless hours have been spent seeking a God-honoring resolution of the abuse that occurred in the Immanuel RPC congregation (IRPC). Whether at the congregational, presbytery, or synodical level, there was a sense of horror at what occurred and a corresponding sense that a strong response was needed. However, efforts thus far appear deeply flawed in ways that invite doubts about the quality and nature of the process.

While it is generally agreed that the SJC has been faced with a complicated matter, several broad concerns about the process have emerged. We long for peace in our presbytery and fear that these concerns will sow doubt in the integrity of the investigation and thus doubts about the outcome of the trial, and so sow further seeds of discord and division:

1. It is unclear to us whether the SJC appreciated the breadth or depth of concern that exists within the GLG presbytery about the Presbytery Judicial Commission (PJC). Instead, the SJC appears to have accepted the PJC's work as the starting point for its own investigation—even though the PJC's handling of its own investigation was one of the primary reasons for the flood of complaints that led Synod to intervene.
2. The SJC's choice of investigators casts a shadow over the process by including one with the strong appearance of bias. One of the prosecutors was in communication with a member of the PJC, volunteered himself as a prosecutor of the Immanuel elders at Synod, took part in the SJC's investigation, and then served as a prosecutor after submitting charges against the elders to the SJC. Meanwhile, three months before Synod, he authored a piece on *Gentle Reformation* describing past abuse he

- suffered and declaring: “I’m so tired of hearing one story after another of the failures of leadership to respond to sexual abuse in the church. I’m also angry.” The process thus has failed to remain above reproach.
3. A significant number of IRPC members, as well as those appointed as provisional elders, attest to real reconciliation and renewed confidence in their former leadership. Yet it is unclear whether this on-the-ground reality and statements to its effect were made available to the SJC’s proceedings with respect to Mr. Olivetti. Instead, the SJC, following the PJC’s recommendation, made the extraordinary decision to deprive a hurting but spiritually thriving flock of every one of its shepherds, including Mr. Olivetti. This was contrary to the recommendation of the Presbytery’s Shepherding Committee that the session be permitted to continue serving in office. Reversing the decision after the pre-trial hearing, the SJC, without advanced notice, suspended Mr. Olivetti again. The reasons for this sudden change remain unclear. To the onlooker, the timing is curious: It is difficult to discern any official lines of input into the Commission’s deliberations that would have brought to light new information requiring a sudden suspension of this sort.
 4. Extensive as the investigations supplied to the SJC have been, some at IRPC have expressed concern that the SJC’s investigation was not exhaustive, reportedly omitting key witnesses. We are unsure how this may have come about, but it is clear that defense witnesses were not available in the eventual trial of Mr. Olivetti.
 5. From the communications and processes that we have been able to observe, it would seem that relatively few measures have been taken for pastoring the abuser or the abused or IRPC as a church or IRPC’s elders as the SJC fulfilled its commission to look into “this matter.” Rather, the process has focused largely on removing from office those who responded, successfully it seems, to the abuse—those who, with the benefit of hindsight, found mistakes and sins, and who repented and made public confession.
 6. At points, the proceedings appear to have downplayed the demands of Scripture and to have substituted non-Scriptural standards in their place. The SJC seems to have preserved the PJC’s non-Scriptural equation of repentance with resignation. It seems not to have broken free of the victim-centered approach pursued by the PJC, which, in its technical definition, is prejudicial. With its decision to suspend the remaining IRPC elders from ministry, the SJC appears, rather, to have preserved the PJC’s tendency to transfer responsibility for the sins of the abuser to the session.

7. To outward appearance, the proceedings thus far have inconsistently maintained the spirit and the letter of the *Book of Discipline*. The animating spirit of the *Book of Discipline* is a desire for repentance and reconciliation. The former elders of IRPC believe that they have pursued repentance and reconciliation. The elders' lapses in judgment, doubtless clearer in retrospect, appear to have met with real humility: The elders confessed and repented and took credible steps toward reconciliation with those willing to speak with them. Communications from the SJC seem to suggest that, for the three ruling elders, in the days immediately preceding their trial, the Commission ultimately was persuaded that a pathway toward reconciliation was possible and that a trial was not necessary. Perhaps it will become clear when minutes are reviewed, but it has not become evident (within the time allowed for a complaint) why a similar approach was not taken with Mr. Olivetti.
8. In the case of Mr. Olivetti, the process of moving toward a trial seems not to have included careful forethought about how to establish a path toward reconciliation and restoration. The verdict statement summary of charges, as communicated, were fatally vague: asking Mr. Olivetti to admit guilt for violating most of the Ten Commandments, as well as undermining the peace and unity of the church. Those charges, so far as they are known to us, are ones that could apply equally to each orthodox presbyter. The SJC not only removed Mr. Olivetti from office but also barred him from the communion table and did so without offering guidance on how to be restored. Restoration, had it been the goal, would have provided a focal point. The question would have been the particular sins that remain as a barrier to restoration. In this case, the charges as publicly presented by the SJC were expansive and a path to restoration difficult to discern, thus calling into question whether the *Book of Discipline's* requirement that charges be sufficiently specific has been satisfied.

After the PJC's work and the complaints that followed, Synod commissioned the SJC to "*address this matter*," which, although decidedly vague, certainly included the idea that they would investigate what occurred and try to work toward repentance and reconciliation and thus promote peace within the Immanuel RPC and within the broader GLG Presbytery. But despite the SJC's heroic work and noble intentions, the process has left questions that threaten to undermine these aims. Further, we note that the mediation framework used to pursue the case with three of the elders appears to offer a much more effective platform for pursuing the goals of truth, reconciliation, and restoration than the trial of Mr. Olivetti. Given this, we believe that future cases of a similar

kind would be better served if guided by explicit specifications for mediation, which would go far in obviating many of the apparent shortcomings mentioned above.

We thus find it necessary to ask that Synod critically review the SJC's work by means of an independent committee, with the goal of correcting any injustices found, identifying any errors in the process, proposing clearer specifications where vagueness in the *Constitution* is found to present potential problems, and documenting aspects of the Commission's work which may enhance the biblical effectiveness of the disciplinary process in the future, all with an eye toward instructing the church from the IRPC case.

Session, Bloomington Reformed Presbyterian Church

Wes Archer, CJ Davis, Ken de Jong, Richard Holdeman, Philip McCollum, Stephen Shipp

Communication #22-08: GLG Faris etc. Complaint vs. SJC**Complaint Against Olivetti Trial and Verdict To the Synod of
the Reformed Presbyterian Church of North America****April 7, 2022**

We write to complain against the trial and verdict against Jared Olivetti by the Synod Judicial Commission (SJC) on March 10, 2022. We ask that the trial and verdict be voided. In its place, we request that a full, fair, professional, and independent investigation be commissioned in the matter involving Jared Olivetti and the Immanuel Reformed Presbyterian Church.

The SJC proceeded with the trial, in which there was no defense, against many reasonable objections and concerns. These concerns are evidenced in Jared Olivetti's complaint (March 24, 2022), Bloomington RPC's petition to the Great Lakes-Gulf Presbytery (March 3, 2022—with an addendum of corrections on April 5, 2022), and a letter from members of the Immanuel RPC (February 27, 2022). All are attached. We cannot attest to all of the details of these documents, but they raise significant concerns.

Based on these writings, there appears to be credible evidence demonstrating bias in the ecclesiastical investigations of this case that has led to an incomplete investigation, misconstructions of the facts, an environment of unreasonable and inaccurate media coverage, and social commentary. Further, the threat of media reporting, public defamation, and reprisals in workplaces and communities have created a dynamic that is not conducive for truth-seeking. For example, in certain cases, some of the undersigned are aware of reports that this dynamic has kept many from testifying or appending their names to documents to tell other sides of the story (for those of us signing without personal knowledge of such reports, we are concerned that the dynamic has likely created this reality). This environment coupled with the credible evidence of bias casts a cloud over these proceedings and any judgment that follows. An independent, professional, and unbiased investigation is the only way, at this point, to create an environment where truth can be discovered and understood with reasonable confidence. Further action may then be taken by the courts of the church to address the findings of this investigation.

The judgment made against Jared Olivetti by the SJC came by hearing evidence against this troubling backdrop. This calls into question the propriety of the SJC's conclusion. Proverbs 18:17 warns, "The one who states his case first seems right, until the other comes and examines him."

The cost in time and dollars of an independent, unbiased investigation would surely pale in comparison to the great damage that may well be done

if this judicial case is allowed to stand in these circumstances. Each victim, wrongdoer, family member, and friend in the original case would also be shepherded most faithfully through such work. Healing and restoration cannot begin if the propriety of the conclusion is second-guessed by reasonable minds, both within and outside our denomination.

Respectfully submitted,

<i>Anna Allgaier</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>David Allgaier</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Flo Blackwood</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>David Blank</i>	<i>Second Reformed Presbyterian Church</i>
<i>Julia Blank</i>	<i>Second Reformed Presbyterian Church</i>
<i>Patrick Concannon</i>	<i>Second Reformed Presbyterian Church</i>
<i>Patrick Conner</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Kristal Conner</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Kyla Corwin</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Christopher Dean</i>	<i>Elkhart Reformed Presbyterian Church</i>
<i>Kathryn Dean</i>	<i>Elkhart Reformed Presbyterian Church</i>
<i>Adam Doerr (RE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Mariann L. Doerr</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>James Faris (TE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Ellie Faris</i>	<i>Second Reformed Presbyterian Church</i>
<i>David Paul Faris</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Caleb Faris</i>	<i>Second Reformed Presbyterian Church</i>
<i>Elizabeth Faris</i>	<i>Second Reformed Presbyterian Church</i>
<i>Jeralyn Faris</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Megan Hanson</i>	<i>Southside Reformed Presbyterian Church</i>
<i>J. David Held</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Kim Held</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Meghan Held</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Jon Calvin R. Held</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>David Inouye</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Harriett Inouye</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Jeff Kessler (RE)</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Karla Kessler</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Jordan Kessler</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Michelle Kessler</i>	<i>Immanuel Reformed presbyterian Church</i>
<i>Heather Kessler</i>	<i>Elkhart Reformed Presbyterian Church</i>
<i>Joshua Kessler</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Dale L. Koons (RE)</i>	<i>Christ Church Reformed Presbyterian</i>
<i>Kevin Koons</i>	<i>Second Reformed Presbyterian Church</i>

<i>Amy Koons</i>	<i>Second Reformed Presbyterian Church</i>
<i>Laura Koons</i>	<i>Christ Church Reformed Presbyterian</i>
<i>Anna Larson</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Ben Larson</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Lily Larson</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Jimmy Lutz</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Maggie Lutz</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Grant Lutz</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Nolan Lutz</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Rebecca Magill</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Keith Magill</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Debby Magnuson</i>	<i>Second Reformed Presbyterian Church</i>
<i>Terry Magnuson (RE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Charity Mann</i>	<i>Lisbon Reformed Presbyterian Church</i>
<i>Nathan Marcisz</i>	<i>Second Reformed Presbyterian Church</i>
<i>Alexandria Murphy</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Isabel Olivetti</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Lisa Olivetti</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Justin Olson (RE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Leah Olson</i>	<i>Second Reformed Presbyterian Church</i>
<i>Sarah Perez</i>	<i>Southside Reformed Presbyterian Church</i>
<i>Rafael Perez</i>	<i>Southside Reformed Presbyterian Church</i>
<i>Rebekah Pfeiffer</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Nate Pfeiffer</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Isaac Pfeiffer</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Grace Pfeiffer</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Luke Pfeiffer</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Mary Rhoda</i>	<i>Terre Haute Reformed Presbyterian Church</i>
<i>Esther Ritenour</i>	<i>Southside Reformed Presbyterian Church</i>
<i>Nicholas Ritenour</i>	<i>Southside Reformed Presbyterian Church</i>
<i>Andrew Saunders</i>	<i>Second Reformed Presbyterian Church</i>
<i>Lauren Saunders</i>	<i>Second Reformed Presbyterian Church</i>
<i>Emma Saunders</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Gwendolyn K. Smith</i>	<i>Lisbon Reformed Presbyterian Church</i>
<i>Donald F. Smith (RE)</i>	<i>Lisbon Reformed Presbyterian Church</i>
<i>Zachary Smith (TE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Beth Smith</i>	<i>Second Reformed Presbyterian Church</i>
<i>Kimiko Soldati</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Adam Soldati</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Cariann Spirydovich</i>	<i>Immanuel Reformed Presbyterian Church</i>

<i>Sergei Spirydovich</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Nadia Spirydovich</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Maja Spirydovich</i>	<i>Immanuel Reformed Presbyterian Church</i>
<i>Karl L. Stoicheff (RE)</i>	<i>Second Reformed Presbyterian Church</i>
<i>Clyde Michael Stuart</i>	<i>Second Reformed Presbyterian Church</i>
<i>Tom Sullivan</i>	<i>Reformed Presbyterian Church of Lafayette</i>
<i>Ram Rao (RE)*</i>	<i>Anugraha Reformed Presbyterian Church</i>

**Not a member of the RPCNA but serves on the South Asia Commission of the RPCNA and requested to be added to the complaint.*

Trial Decision Announcement Re: Mr. Jared Olivetti Issued by the Synod Judicial Commission

March 10, 2022 (Announced Publicly on March 11, 2022)

TRIAL DECISION ANNOUNCEMENT RE: MR. JARED OLIVETTI
NOTIFICATION TO THE CLERK OF SYNOD AND THE PRESBYTERIES OF THE
RPCNA

[This announcement was read to members of Immanuel RPC and RPC Lafayette, as well as three Synod observers appointed by Mr. Bruce Parnell, Synod's Moderator, via live stream broadcast on the morning of March 11, 2022. It was read by the commission's Moderator pro tem, Mr. Brian Coombs. It has been edited for readers who did not view the live stream.]

Dear brothers and sisters gathered at RPCL and Synod observers viewing by live stream,

On March 10, 2022, Synod's Judicial Commission concluded our trial proceedings for Mr. Jared Olivetti. Mr. Olivetti declined to attend his trial despite being issued two summonses. The Prosecution finished their closing arguments that morning. We then dismissed the Prosecution, so that we, the Commission, could begin deliberation over their case, to reach a verdict. We did this prayerfully and carefully. Our deliberation continued through the afternoon and early evening.

Last night at 8 p.m. we announced our decision as the *Book of Discipline* directs.

We note that Mr. Olivetti was informed, by a few methods, of the Commission's desire that he attend the pronouncement of the verdict along with the Prosecution; the *Book of Discipline* indicates this is to be done. He did not respond to our texts and calls and was not in attendance to hear. After we announced our decision here at the trial venue, we informed him electronically, providing a recast of the event.

We now notify you.

The Commission concluded that the Prosecution's case, with their evidence, was clear and convincing. Therefore, we have found Mr. Olivetti *guilty* as charged. We note that the Commission's guilty verdict was *unanimous*.

Mr. Olivetti was charged as follows:

Mr. Jared Olivetti's conduct in relation to the sexual abuse case at Immanuel Reformed Presbyterian Church since at least 2019 to the present, has not safeguarded or maintained the qualifications for the eldership contrary to the biblical requirements of 1 Timothy 3:2, 4, and 7; Titus 1:6-7 in violation of the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, and 9th commandments, the Covenant of Communicant Membership #s 4, 5, and 6, Queries for Ordination/Installation #s 8 and 9, and the Covenant of Baptism #s 2 and 4.

We found him guilty on each of three counts: (1) "...Mr. Olivetti has not conducted himself in a way that is above reproach...resulting in distrust and disunity within the church and failing to promote its peace, purity, and progress." (2) "...Mr. Olivetti has not managed his own household well," and (3) "Mr. Olivetti has not conducted himself in a way that has protected or maintained a good reputation...threatening dishonor on the name of Jesus Christ, the Reformed Presbyterian Church of North America, Immanuel Reformed Presbyterian Church, and himself."

After further prayer and considerable deliberation, we find that the censure of Deposition is appropriate. You may wonder what this means. By deposition, we remove Mr. Olivetti from his ordination and office of elder. We declare the relationship to the congregation in this capacity is dissolved. He is forbidden to exercise any of the powers or duties of the office anywhere in the Church of Christ. He is additionally excluded from the privileges of Church membership, including participation in the sacraments until penitence and new obedience on his part has shown him worthy of the exercise of those privileges, and until this Court restores his ordination by prayer and laying on of hands making him then eligible for re-election to an office.

These decisions were accompanied with prayer, and heavy hearts, and much faith, hope, and love. We thus assert our love for our brother Jared—for his wife and family—and we assert it earnestly. Given the mercies of Jesus Christ, we echo what we wanted to say directly to Jared last night (and did anyway): "May God have mercy upon you, not only because your sin is real, but because Christ's mercy is great." For as he says, "Those whom I love, I reprove and discipline. Be zealous, therefore, and repent."

I note that you, as members of Immanuel RPC and RPC Lafayette, have the right to submit a complaint to Synod. A complaint is a written statement made

to a higher court by one or more persons aggrieved by an action of a lower court. It may be made by the parties concerned, by members of the court, or by any interested persons. Should you desire to do so, your complaint is to be received by this court, in writing, within 30 days.

Given the possibility of an appeal process, I remind that you are still bound by #4 of the Terms and Responsibilities you signed before viewing each day: "I will not discuss or relate the trial proceedings' content to public news media, nor will I post information about the proceedings on the internet, including public media, blogs, etc., until after the trial has been completed and and any appeals to Synod arising from the trial have been concluded." Surely you may speak of the decision we have announced. But let us be sure to turn our discussions about the trial into prayers for the Lord's mercies to Mr. Olivetti and peace among brethren.

We, as a commission, want you to know of our love for you as brothers and sisters. We know that there is a spectrum of opinions, desires, and burdens that you carry. We are praying for you and asking that the Lord will give you what is good, and that the land ahead of you will yield good produce. Our Savior is sufficient for all that, by grace, and so we remind you of Him. Peace be upon Israel, and peace be upon you.

Complaint of Jared Olivetti to Synod

(see pages 359-394)

Letter to the Elders in the RPCNA Issued by Lay Immanuel Reformed Presbyterian Church Sheep February 17, 2022

February 17, 2022

To elders in the RPCNA:

"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." John 13:34-35

With grief of heart, we as members of the Immanuel RP congregation (IRPC) are writing as an expression of our love for the Lord and for you, his people. We desire to communicate the heart of sheep at IRPC and we are hopeful and prayerful that there may be shepherds and people who will care to listen. The events surrounding our church and our elders have been devastating on all kinds of levels. Our intent with this letter is to:

- Inform and correct misinformation about our congregation
- Allow the Spirit to work in individuals of ways they may need to repent

- Call individuals and presbyteries and the denomination to embrace a gospel culture and not just gospel doctrine

IRPC is a thriving and growing, albeit wounded and hurting, gospel-loving congregation who continue to live out and see the beauty of grace and love and holiness overcoming all brokenness and sin. We have believed the RPCNA has stood for this truth and yet in the recent past, we have watched a departure from walking on the line of the gospel, maybe not in doctrine, but in practice.

Through this ordeal, our elders have not publicly defended themselves or sought their own vindication. They have continued to repent, confess, and repent more for sins and faults, and they have entrusted themselves to the one who judges justly. We have watched other members of the RPCNA not only ignore these choices but also ignore the sheep that God has placed under these men. Rather than tender care for the flock or our fallible brothers in Christ, we are the recipients of what feels retribution in being hacked apart by the ripping apart of our elders. This does not look like the gospel.

It may not be known across the RPCNA, but by and large, we trust our elders and we believe in what God is doing in and through this church in our families and in our community. This body, including families of victims of the original abuse, has extended forgiveness and rejoiced over the repentance and willingness for reconciliation and restitution that we have witnessed in our elders. We are discouraged that others in the denomination do not feel the same and have not sought to come here and ask us.

Rather than a passionate care for the souls of God's people, we have continuously seen a primary passion for and a defending of the judicial process. We have felt that this entire disciplinary process has not been carried out with gentleness, carefulness, love, fairness, or humility (*BOD* 1.6.7).

We not only disagree with the decisions that have propagated throughout the past year but more, we are dumbfounded on the departure from the gospel.

We call the RPCNA back to living out what it says it believes. Many of us are concerned at this juncture about this trajectory away from the line of the gospel. Perhaps other folks in the denomination are not aware of just how steep the angle is away from the grace of Jesus Christ, and we are asking for you all to consider if you or your elders are believing what Jesus has called us as His church to live out in Ephesians 4:1-3:

"I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace."

In order to obey Jesus' commands in Matthew 18, we feel it important to lay out hurts and offenses that members of our congregation have experienced.

We get the deep sense that not all elders in the RPCNA know how most of this congregation sees things from the ground and the amount of continual damage we are enduring throughout this process. These matters have now been made public, so we privately offer a few considerations for many who are disconnected from the events and are likely only hearing skewed and fragmented information:

Major injustices:

- Our congregation has continued to not be considered (Acts 20:28). Both investigative reports have said we do not trust our elders, but we were *never* asked as a body and most of us do trust our elders.
- There have been multiple attempts to meet with many different parties to promote reconciliation and restoration and they have been denied, delayed or ignored.¹
- Members of RPCNA continue to take these matters publicly to the media including information from documents labeled, “RPCNA Limited Distribution ONLY” and now our congregation and our brothers’ names, families and reputations and the cause of Christ have been slandered and smeared. (*RPCNA Testimony* 26.1: concern for fellow believers should be a restraint to evil, especially to unkind speech and action against one another).
- Multiple decisions that affect our congregation keep being made yet we are dismissed, ignored, or uninformed.²
- Members of the RPCNA have threatened a lawsuit against our congregation while a trial is pending (1 Cor 6:1-8).
- An aggrieved, filing family who asked for the original commission has never met with our pastor or elders (who were open to meeting) to discuss their grievances or the conclusions of the commission (no cover-up

1 Conversations and possible documents to verify this statement can be made available for those who pastorally desire to engage with hurting sheep.

2 Examples:

- July 25 we upheld a congregational petition asking the Synod Judicial Commission (SJC) to communicate with us if it decided that it was compelled to require any elder to refrain from the exercise of his office to help us understand the thinking and how such an action would promote rather than hinder the work of the Spirit. This was not honored but ignored. We understand the SJC aren’t legally bound to do this, but it seems to imply a spirit of dismissal.

- Our congregation (and a number of individuals) sent another letter to the SJC on January 8, 2022 with 52 signatures outlining hurts and offenses including the removal of our pastor 4 days (Jan. 5, 2022) before the Lord’s day without communication or explanation or help to us in the worship of God and receiving His Word. The SJC did not respond whether they received our letter. They responded 19 days later with a generic response that was sent to multiple parties that sent communications.

- found) but they have publicly spoken to the *Indianapolis Star*. (Matt 18)
- Another congregation in the Great Lakes/Gulf (GLG) Presbytery has not informed members of the presence of a minor sexual abuser in the congregation, much less told who the abuser is by name. And a congregation wasn't informed of an adult registered sex offender who attended church until his death. What is the rubric for deciding when an abuser is revealed? The presbytery is not holding the same standards across all congregations. Should we publicly expose this other session for "covering up" these abusers? Should this session also be facing a trial? These questions may seem harsh, but we ask them so you may understand the double standard that is apparent to us.
 - The Shepherding Committee's (appointed by presbytery March 2021) good work and report has been ignored. Please see the endnote for their conclusions and recommendations.³
 - At the Presbytery level:
 - The Presbytery Judicial Commission (PJC) report failed to represent our congregation, our elders and 'victim families.' (March 2021).
 - The PJC report established unprofessional evidence and labels (contradicting witnesses' testimonies and Dept. of Child Services (DCS) conclusions) that were outside ecclesiastical matters and this information has subsequently been pushed forward throughout the entire process.⁴
 - The bias of the report forced 'victim families' to disclose their identities. This also led to more harm when the identities of victims were released without permission by elders in the GLG presbytery to the entire presbytery.⁵

³ The Shepherding Committee made the following conclusions in their report June 10, 2021:

- 1) we believe that all five men have repented and confessed sin
 - 2) we should receive them as brothers who have been won
 - 3) that they can still be censured
 - 4) if the censure is more than admonition or rebuke, a trial is required
 - 5) that the sins fall closer to the definition of the censure of admonition than rebuke
- The Shepherding Committee recommended:
- (1) that the five elders listed above be admonished for their lack of carefulness in their responsibilities as elders.
 - (2) that Ben and Anna Larson be approved to resume their youth responsibilities in the Presbytery.
 - (3) that a new provisional moderator be provided the Immanuel session until the Spring meeting of Presbytery.
 - (4) that the three existing provisional elders be continued.

⁴ Documents available upon request

⁵ Documents available upon request

- Only 1 'victim family' was invited, allowed to attend executive session and speak on the floor while other 'victim families' were not invited at all and were told not to come to the meeting.⁶
- Investigators volunteered themselves as prosecutors (and were appointed) 3 months before charges were written and sent.
- Investigators sent the report out to all of presbytery before making every effort to avoid a trial and follow Matthew 18 by sitting down with our session to discuss the findings, seek reconciliation and private resolution (*BOD* II.1.1: Formal process shall not be instituted unless evidence is presented that the means of reconciliation... have been tried. Before such process is instituted, it is proper for the court to seek a solution of the case without formal trial). The manner in which they shared their findings is also concerning.⁷
- Only one side was heard at presbytery to the exclusion of other parties, resulting in men speaking harshly and voting in favor of establishing prosecutors and a trial (before charges were brought) without considering all facts.⁸
- The report stated there was no evidence of a cover-up or any intentional, malicious sin and that our elders were in complete compliance with the civil authorities. The current narrative says otherwise. This reversal causes us to question the investigations.
- Elders were removed (and then some were allowed back, only to be removed again), from serving in local and presbytery capacities without biblical/judicial/pastoral rationale. (*BOD* I.1.5: Discipline should be exercised with prudence, discretion, humility.)
- At the Synod level:

6 The other uninvited 'victim families' received the same message as all other members of IRPC: "We ask the congregation not to drive to Kokomo expecting to attend and then to be turned away because... The commission is asking for an 'executive session...'"

7 The IRPC elders first received a draft of the PJC report only days before all presbyters received the final draft and less than a week before presbytery. They were told in the investigation that there was no intent to bring charges and it was under this pretense the men spoke. The idea of resignation was shocking when they received the report. The ruling elders did not receive enough copies for each of them to read at the same time (no electronic copy) and were told they would receive a copy of the final draft electronically before it was sent out to presbytery; this did not occur. The only discussion on the report became significantly rushed and there was not any substantive discussion particularly on the repentance/resignation recommendations. The PJC failed to bring all parties together to discuss matters, and instead laid out conclusions and recommendations of resignation=repentance and sent the report off to presbytery.

8 After the PJC had spoken for a significant time on the floor of presbytery (including an aggrieved victim family), the IRPC elders were told they would each have 3 minutes to repent in response to the report.

- Men volunteered to be prosecutors before the commission was even created (June 2021).⁹
- A vote was not taken to substantiate the complaint of IRPC members.¹⁰
- Some of those involved with the investigation felt it was woefully incomplete, inaccurate, and unprofessional, and unbiblical actions remain unaccounted for, making the process of defense impossible and awash in hopeless subjectivism.¹¹

9 At the same time, other men graciously recused themselves from serving on or for the commission because they had received information regarding the case.

10 After believing that the work of the PJC was not good work, a complaint to Synod was sent from 51 in our congregation (April 2021). Synod took jurisdiction out of Presbytery and sent our complaints to a committee, eventually removing jurisdiction from the Great Lakes/Gulf presbytery but synod never voted whether or not to sustain our complaint. The Synod Judicial Committee stated (June 2021) that the strong conclusions and approach of the PJC, "certainly gave the appearance of bias" and said, "We venture two opposing comments about 'victim-centered approaches.'" These have not been explored further. The Synod Judicial Committee also reported: "We believe that these complaints have been substantiated as complaints of injustice and wrong. Specifically, the complainants have (a) alleged injustice and wrong against the lower court in their complaints, and (b) the complainants have presented a *prima facie* case of injustice and wrong and have not baldly asserted these allegations. Please note, we are not saying that GLG did commit injustice and wrong (which would be a prejudicial determination), but only that the complainants have presented a *prima facie* argument of injustice and wrong against GLG."

11 Examples:

- There was mishandling of court documents that were misread and led to a misconstrued report given to the SJC and false accusation/slander of an elder. It is still unclear if biblical repentance will take place over this sin at the time of this writing. We feel this gross mishandling displays that expertise and competency to handle such matters is in question.

- Failure to report key identities of witnesses to the commission.

- The essence of the investigators' findings were the same as the PJC but also included the initial accusations that the PJC dismissed (eg. cover-up). How is this possible without a full investigation?

- The investigators did not actively seek to speak with all the involved parties but rather passively offered to listen to whomever wanted to add to the work already done. When a witness asked why take this approach, SJC investigators said there was already much good work done and that there would be too many people to talk to. We wonder if pragmatics are ruling decisions rather than fidelity to prudence and accuracy (*BOD* I.1.5). At least one witness (who was the only adult present) of an incident labeled as abuse in the reports has never been contacted by any investigators.

- When witnesses expressed concerns with the work of the PJC which the Synod Judicial Committee acknowledged (eg. appearance of bias and 'victim centered approach') the concerns were dismissed due to the complaints not being substantiated. This left witnesses feeling that the priority was process over pastoral care.

- Charges lack specificity (see *BOD* II.2.1: The charge shall “name the specific offense, the time, place and circumstances of its commission.”) and biblical standards.¹²
- A neutral investigation by a professional investigative group was requested and denied (Nov. 2021). Instead a very complex sex abuse case was investigated by four preachers.
- Due to the ongoing damage to our congregation by media coverage and more for the cause of Christ, some of us do not understand why the SJC determined the upcoming trials of our elders should be carried out in an open forum? This seems deeply insensitive to the dynamics of the case.
- Most members/elders in the RPCNA are unaware that there are seri-

• Evidential language was used in interviews with witnesses from the PJC report that neither witness testimony nor civil documentation agree with.

12 When charges were presented to the elders it became apparent that there was no possible way they could defend themselves or have a fair trial with the lack of adherence to the *Book of Discipline* and biblical principles. Knowing this, they chose for the sake of the congregation to resign. In order to explain their motion to dismiss the charges and why they believe the charges to be unbiblical, they read many of the charges (one of the few documents not found online or published by the Indy Star) to us at our private congregational meeting. The examples which follow are parts of the charges which we recall verbally read to us:

- How is our session supposed to defend against an accusation of ‘inadequate urgency’? What is the standard? Where is this written and known? Is this right to hold them responsible for breaking unwritten, unknown, vague rules that a body of men get to legislate after the fact?

- How does one defend against ‘Did not shepherd people appropriately?’ This is vague and lacks specificity. What elder can say they have always shepherded people appropriately? Would you, elder, like to be judged this way? Would you like to be accused of not being above reproach for distrust/disunity if people leave your congregation?

- Our session is accused of withholding knowledge of confirmed and known abuse. It has not been made clear to the session what exactly this is referring to. But, another question begs answering: confirmed by whom? The PJC? Civil authorities? There is witness testimony and DCS records indicating certain ‘cases’ were not confirmed as abuse but were labeled as such by the PJC and pushed forward throughout the process. Here is where incompetence to determine such matters has arisen and caused harm and a professional investigation might be helpful.

- Where in Scripture or *RPCNA Testimony* are parents held responsible for sin committed by their children? Charges that our pastor broke the Sabbath (4th Commandment) because of sin by his child on the Sabbath is wildly unbiblical.

- How is our pastor supposed to defend himself from an accusation such as ‘did not maintain a good reputation?’ After being publicly slandered, how does one defend against this? Who is the audience with which he has a bad reputation? What is the reputation of those people/churches? Are they credible to evaluate reputation? How do you measure this? What is the standard?

ous and grievous, non-public mitigating factors that our session has navigated from the beginning of when the original abuse was discovered (April 2020) and up to this day. One victim family involved in the initial abuse case was hurt and disappointed when the entire session was informed and the elders tried shepherding out of love and care to be compassionate to the family's hurt in a complicated situation. Not only this situation, but other mitigating factors play directly into the 'cover-up' narrative, yet our session has maintained shepherding honor, discretion and privacy regardless of how it looks to the onlooking world and the cost to them. Due to their discretion, decisions in regards to these mitigating factors are being attributed to the original abuse case and are being used as evidence to sustain the public and ecclesiastical narrative that most elders in the RPCNA have read in reports or heard through presbytery/synod. This is astoundingly frustrating. For the members here who are aware of these mitigating factors, to watch our elders humbly maintain discretion and be attacked endlessly and be misunderstood without mercy and now removed from their office grieves our hearts. We are watching a Christ-likeness of being silent in the hour of trial and being crucified and dying to oneself to preserve the good of another. We are also watching the response by others with malice, hate, slander, and false accusations. This is hauntingly familiar to all of us. We were more hopeful that this denomination would recognize the gospel as it is displayed before them and be willing to extend it back out.¹³

- Our congregation is now damaged by the removal of our leaders (Jan. 2022).
- Our leaders are now damaged by the demolition of their reputations, the destruction of the livelihood of our pastor and his family, and harmed by the sinful actions of hurt people who seem resistant to reconciliation.
- Our congregation continues to be harmed by antagonistic social media and internet comments and posts by members of the RPCNA, including information from executive session at presbytery.¹⁴

- Many members do not feel that brothers are listening with charity to

13 Our desire is not to set up a straw man, nor distract, nor disclose others' sin but to share there are more nuances involved than most are aware. Information disclosed here is public in the Shepherding Report.

14 Documents available upon request

one another nor that the full truth is being told throughout the denomination and the public sphere.¹⁵

Bringing you up to the present, in the soil of suffering, because of love and grace, God continues to bring people to faith here and is bringing people who want to join our church family. The gospel is real here in West Lafayette, we are seeing it lived out in technicolor—extending grace, clapping our hand over our mouth, entrusting ourselves, being publicly slandered and ridiculed, having little to no brotherly support over sins committed against us as God's people by other members of the RPCNA or the presbytery or denomination. The events over the past years have shown a trajectory that the way to deal with sin in the church is through trusting in a judicial process and not trusting in the grace and gospel of our Lord Jesus Christ. We wonder if this emphasis in dealing with sinners has an appearance of godliness but we believe it is denying the power of the gospel. For this we grieve, yet we have hope—because Jesus is alive and the tomb is empty. We have been shown more grace by our Savior than we can ever extend to others and we call the RPCNA back to this grace. Please come back to the gospel. Please, do not nullify the grace of God. If you feel convicted to offer repentance—Jesus is ready to forgive. We are ready to forgive, to welcome others and move forward, relishing the grace we have been shown. The church is messy but He poured His blood for her and we ALL need His love, forgiveness, grace, discipline, compassion and guidance, and He has provided that in Jesus- to the praise of His glorious grace!

We prayerfully ask, especially those of you who are elders, as you consider our letter and all these matters, that you have the humility to consider your own ministry. You have probably faced and you will most certainly be faced with decisions in scenarios for which there is no rule book. If you are a pastor, how would you feel if decisions which you made seeking to love and serve the best you could in a tremendously nuanced situation were then brought under scrutiny and public opinion by others saying they know your motives were for

¹⁵ No incidents of abuse have been known to occur since the abuse was discovered by the session. The perpetrator was disciplined by the session and sentenced by the civil courts. Although the public narrative seems to indicate that our elders have failed in every way or were the perpetrators of the sexual abuse themselves, the fact is the abuse stopped from the day they were made aware of the abuse. Our session obeyed the laws of Indiana and reported all known abuse. They believed the victims and did not discourage anyone from reporting abuse. Most members of the congregation (including 'victim families') are grateful and trusting of our elders. Our session repented and have continued to be told their repentance isn't accepted nor enough and they continue to be called to repent again... we are just glad Jesus doesn't treat us this way. Accusers along the way have failed to sit down with our elders personally with the Word to show how they violated it, what the biblical path should have looked like and how to correct errors. This is a failure of gracious, biblical conduct among believers.

evil and that you 'should' have done it differently and then rip you away from your sheep and watch as they are neglected, uncared for and unprotected and your reputation and ministry shredded in the public eye? Where is the gospel?! We long for Jesus' church to grow in wisdom for such matters as our church has faced. It won't, however, happen at the end of looking down our noses but from humility and repentance by ALL of us, knowing we would have probably done no better. This is the gospel grace we thought we would receive from our denomination, but we and our session have been met with judgment, hostility and accusations for not 'submitting' to the process. We wonder if we as a denomination are bowing at the right throne?

We love Jesus and His bride. We long to live in unity. We have tried to pursue this and will continue to be open on this end, and in the meantime—we have the gospel to live out with our church family, our neighbors and our community. We have more hurdles now to overcome in this place due to the actions of some not among us, but Jesus is alive, His Spirit is with us and His Word is powerful. What more can we ask for? The world is watching how we, the Church, live out the truths of our doctrine with one another and as Jesus prayed, "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."

These events have brought out the worst in all of us and many sheep have been wounded throughout. This ought not be in the bride for whom Christ died. Can we not ALL repent and once again witness and love and live out the grace of our Lord Jesus Christ with ALL brothers and sisters in Christ? We know we can and it would be beautiful. While the RPCNA most assuredly believes in faithfulness to gospel doctrine, it seems we all need it not only in theory but in practice.*and may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. 1 Thes 3:12-13.*

In Christ Jesus, Lay IRPC sheep

Great Lakes-Gulf Presbytery Communication 22-11
From the Bloomington Reformed Presbyterian Church
Session
March 3, 2022

In response to the Bloomington Session's first request, the committee of the day to review Bloomington's communication recommended "That Presbytery NOT appeal to Synod to critically review the work of the SJC with respect to Immanuel RPC."

On March 4, 2022, the Great Lakes-Gulf Presbytery voted 23-18 that the Presbytery NOT appeal to Synod for a critical review of the SJC.

On April 5, 2022, the Bloomington Session supplied a one-page sheet of corrections to their document. That record of corrections is also attached.

GLG 22-11

Fathers and brothers,

Although we recognize the sincere, sacrificial labors of our brother elders as they have sought to navigate a complex and troubling situation, we feel compelled to request the following:

1. That Presbytery appeal to Synod to critically review the work of the Synod Judicial Commission with respect to Immanuel RPC and to give fresh consideration to how to do justly, love mercy, to walk humbly, as we seek to shepherd well those entrusted to our care, including our fellow shepherds.

Countless hours have been spent seeking a God-honoring resolution of the abuse that occurred in the Immanuel RPC congregation. Sadly, a resolution has not proved forthcoming. Given the horror at what occurred, there was a general sense that a strong response was needed. However, efforts thus far now appear deeply flawed in ways that invite doubts about the integrity of the process. The GLG Presbytery desired Synod's help. Now, we ask Presbytery to once again appeal to Synod, this time to critically review the SJC's work.

While it is generally agreed that the SJC has been faced with a complicated matter, several broad concerns about their work have emerged. We long for peace in our presbytery and fear that these concerns will sow doubt in the integrity of the investigation and thus doubt in the trial, and so sow discord and division:

- The SJC appears not to have appreciated the magnitude of concern about the Presbytery Judicial Commission (PJC). Instead, the SJC appears to have used the PJC's work as the starting point for its own—even though the PJC's handling of the investigation was the reason for the flood of complaints that led Synod to intervene.
- The SJC's choice of investigators casts doubt on the integrity of the process by including one with the strong appearance of bias. Kyle Borg was in communication with the PJC, volunteered himself for the SJC at Synod, took part in Synod's investigation, and now is serving as a prosecutor after recommending (as an investigator) that prosecution was needed. Meanwhile, three months before Synod, he authored a piece on Gentle Reformation describing past abuse he suffered and declaring: "I'm so tired of hearing one story after another of the failures of

leadership to respond to sexual abuse in the church. I'm also angry." The process thus has failed to remain above reproach.

- A significant number of IRPC members, as well as those appointed as provisional elders, attest to real reconciliation and renewed confidence in their former leadership. Yet this on-the-ground reality seems to have weighed little in the SJC's proceedings. Instead, the SJC, following the PJC's recommendation, reached the extraordinary decision to deprive a hurting but spiritually thriving flock of each and every one of its shepherds.
- To outward appearance, the proceedings thus far have downplayed both the spirit and the letter of the *Book of Discipline*. The animating spirit of the *Book of Discipline* is a desire for repentance and reconciliation. The former elders of IRPC have pursued repentance and reconciliation. The elders' lapses in judgment, doubtless clearer in retrospect, have met with confession and repentance and credible steps toward reconciliation. Yet now we are at a point where, after many months, numerous witnesses, and much testimony, we are going to try select, former elders for failing to see their way more quickly, in the moment, without the benefit of hindsight.
- At points, the proceedings thus far appear to have downplayed the demands of Scripture and instead substituted non-Scriptural standards in their place. The SJC preserved the PJC's non-Scriptural equation of repentance with resignation. It remains unclear whether Matthew 18 has been followed. Meanwhile, the SJC seems not to have broken free of the victim-centered approach pursued by the PJC. With its decision to suspend the remaining IRPC elders from ministry, the SJC also appears to have preserved the PJC's conflation of the sins of the abuser with the sins of the session.
- Despite the intensity of the SJC investigations, the proceedings thus far appear strangely selective. Some at IRPC have expressed concern that the SJC's investigation was not exhaustive, reportedly omitting key witnesses. Pastoral care appears to have been selective: From the communications and processes that we have been able to observe, relatively little presbytery-level concern has been shown for pastoring the abuser or the abused or IRPC as a church or IRPC's elders. Rather, there has been a curious fixation on removing from office those who responded, successfully it seems, to the abuse—those who, with the benefit of hindsight, found mistakes and sins, and who repented and made public confession. The selectivity is seen, too, in the individuals selected for trial. Those elders who resigned earlier are not up for trial.

Those who resigned later are to be tried. Meanwhile, the counselor and seminary professor upon whose advice the session relied, and who counseled individuals on both sides of the abuse, has neither confessed nor repented, nor has received discipline—despite the fact that the PJC found serious failings in his conduct.

2. That the elders of our Presbytery join together in repentance for the spirit with which we have conducted the work of the church.

Love is the heart of the law. Without love, we have nothing. Love rejoices in the truth, but also suffers long and is kind—bears, believes, hopes, and endures all things.

Yet the spirit animating our presbytery's approach in recent years has too often displayed little of the gospel of grace and the heart of the pastor. The pastor ought to be spiritual, and the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Rather than focus on gently and patiently seeking to bring about repentance and reconciliation, however, we have allowed our focus to be consumed by accusations and trials. The spirit of the world is active among us. We are quick to judge. We see a corresponding breakdown of trust. We see open references among presbyters to "sides" and "parties." We see the weaponization of procedure. We see a preference for the standards of the world (e.g., the victim-centered approach) to the high calling of God (e.g., Matthew 18, 1 Corinthians 6:1). We see little faith in the power of God to bring about forgiveness and reconciliation and little concern for sheep deprived of shepherds. Instead, we have ruined men's reputations and then declared them disqualified from office because their reputations are ruined.

We may disagree on this or that detail. But surely we can agree that something is not right—that there is a spirit of mistrust, accusation, and division in our midst that is not of God.

Thus, we ask Presbytery to declare a day of fasting for its presbyters in order to engage in self-examination, repentance, and prayer that God, in His mercy, might make us fertile soil for the fruit of the Spirit.

3. That Presbytery exhort the sessions of the various churches in our presbytery to pursue Christian reconciliation by Christian means.

Scripture requires Christians to meet together about points of conflict, to preserve one another's reputations to the extent possible, and to settle disputes within the courts of the church. The way of Christian reconciliation does not lie through the popular press or the civil courts, and it is the responsibility of sessions to counsel and, if necessary, to call to repentance, those who disobey God's Word in these ways.

To that end, we urge Presbytery to exhort our sessions to attend to this difficult, delicate duty.

4. That Presbytery seek to encourage Immanuel RPC.

Our Lord commands us to “weep with those who weep,” remembering that “if one member suffers, all suffer together.” Our brothers and sisters at Immanuel RPC are part of our body, bound to us by common vows. And it has become clear that many at IRPC are hurting. They are grieving over the sin that has occurred in their midst. They are also grieving because they feel isolated, even attacked, by brothers and sisters in Christ within the denomination. But the truth is that we are members of the same body. Under the circumstances, it seems good, then, to communicate our love and unity by joining together in worship, an activity that is a sign and seal of our oneness in Christ Jesus.

And so, we urge the presbytery to formally call sessions, first, to exhort their members to seek an opportunity to worship with IRPC in coming weeks and, second, to encourage local sessions to organize joint communion services.

Session, Bloomington Reformed Presbyterian Church

(Wes Archer, Eric Cosens, CJ Davis, Ken de Jong, Rich Holdeman, Philip McCollum, Stephen Shipp)

Corrections to GLG 22-11 from Bloomington Session

Fathers and Brothers,

Our Session submitted a petition to our most recent presbytery meeting that became identified as GLG Communication 22-11. It has come to our attention that some of the argumentation in that petition contained factual errors. We very much regret that fact and write to you now to retract those statements and correct the record.

Here are our corrections:

- 1) In pointing out that Rev. Kyle Borg was in communication with the PJC, we were in error. Mr. Borg was not in communication with the PJC as a body but rather with one member of the PJC with whom he had spoken about the case.
- 2) In claiming that Mr. Borg had volunteered to serve on the SJC, we were in error. Mr. Borg did not volunteer to serve on the SJC but as a prosecutor of the Immanuel Session.
- 3) In stating that Mr. Borg, while serving as an investigator for the SJC, recommended that prosecution was needed, we were in error. Mr. Borg, while serving as an investigator, brought charges of sin against the Immanuel elders and so became a prosecutor according to the Blue Book.
- 4) In stating that the counselor and seminary professor involved in counseling parties in the Immanuel matter had neither confessed nor repented of sin we were in error. According to the PJC, this individual did confess sin and repent.

We want to assure the court and these particular men that these errors were unintentional, and we offer these corrections with our sincere apologies.

Sincerely in Christ,

Bloomington RPC Session

(Wes Archer, Eric Cosens, CJ Davis, Ken de Jong, Rich Holdeman, Philip McCollum, Stephen Shipp)

Communication #22-09 GLG Olivetti Complaint vs. SJC
Complaint of Jared Olivetti to Synod
March 24, 2022

To the Moderator and Clerk of Synod,

On March 10, 2022, I filed notice with the Synod Judicial Commission (SJC) of my intent to file a formal complaint regarding the following two actions: (1) The convening of the March 7, 2022 trial; and (2) holding the trial publicly via streaming. As it pertains to the first part of the complaint, I request that the Synod sustain this complaint, overturn the SJC's decision to convene the trial, and annul the results of the trial (*BOD*, 2.4.4). As it pertains to the second part, I request that the Synod sustain this complaint, rebuke and dismiss the SJC.

Re: convening the trial

Summary: The Synod should annul the results of the trial as unbiblical and unconstitutional, as laid out in Appendix 1 ("Motion to Dismiss").

- The investigation and subsequent charges lacked appropriate procedural safeguards, committing what our constitution deems "gross irregularities." For example:
 - The investigators lacked independence and presumed guilt.
 - The investigation was incomplete and inaccurate. (We have repeatedly asked for an independent, professional investigation and been repeatedly denied. See Appendix 2 for one of these requests.)
 - The accusers failed to follow Jesus' rule in Matthew 18.
 - The SJC was not qualified to adjudicate the matter. See Appendix 4 ("3-22 Olivetti letter to SJC"). In an email to our counsel on 12/2/21, Mr. Wing expressed frustration at the perceived tone of a previous document, and then stated, "At least in some sense, the defense put themselves in a bit of a hole..." This indicated to us that the SJC was disposed against us early in the process. See Appendix 5 ("12-2-21 Email from Mr. Wing").
- The charges failed to meet the requirement of reasonable specificity.
 - The *Book of Discipline* (II.2.1) requires that "a charge...shall name the specific offense, the time, place and circumstance of its commission." The charges failed to do this. Even now, after the conclusion of the trial, it is unclear to me what I am being called to repent of.
 - The accusations alleged character defects instead of transgressions, character defects which the accusers could not prove and which the defense could not fairly refute.
 - In allowing such charges, the burden of proof was placed solely on the shoulders of the accused, which is both unbiblical and unconstitutional.

- Both the prosecutors and the SJC refused to consider prior repentance. In their announcement of the verdict, the SJC called for my repentance, omitting that I have repented deeply and often over the past two years.
 - The primary purpose of discipline is repentance. When repentance happens, "...there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother." (*BOD*, I.3.3) Instead, my repentance has been ignored or, when acknowledged, subject to doubt and judgment.
 - The Shepherding Committee's Report (Appendix 3) confirmed our repentance and rejoiced that we had been won as brothers.
 - At both the Presbytery and Synod level, investigators/prosecutors failed to attempt any reconciliation in good faith. Disregarding Matthew 18 and our Constitution (*BOD* II.2.2), charges were made, received, and adjudicated without anyone meeting with me as a brother in Christ to win me to their point of view.

For all these reasons, the just action is to annul the trial. As I have said many times, I remain willing to submit to an impartial, professional investigation into this matter.

Re: the public nature of the trial

As pointed out in the SJC's own communications, the *Book of Discipline* requires protection of the accused: "The court shall seek to protect the sinner from undue exposure and those under its oversight must not engage in gossip or improper curiosity." (III.4.3.a) The decision to make the trial public failed to meet this biblical and clear call. In support:

- The need for an open trial was never explained. The SJC received multiple communications from me pleading for them to protect me and my family by holding the trial in executive session. My request was refused without explanation.
- The openness of the trial potentially failed to maintain the laws of confidentiality in the state of Indiana. (See Appendix 6, "Letter from Olivetti legal counsel") Please note that clear reference to one of my children was made outside of executive session.
- Allowing members of the RPC of Lafayette to watch a trial against a pastor of another congregation is neither logical nor consistent. In contrast, other victim's families, interested parties, and pastors in our presbytery who had far greater involvement in this matter were excluded. This is concerning, as several of the members of the RPCL have engaged in slander and gossip against me and my family.
- In an email to the entire denomination on March 3, the SJC noted that the relationship between the Immanuel and Lafayette congregations is

heavily strained. By any logic or biblical thinking, making the trial public could only lead to more division, not less. It was inexplicably unwise and damaging.

- Due to the severity of attacks against me and my family, in the civil courts, local and national news, and social media, the trial itself was extremely likely to cause greater harm to our family. Time will only tell the extent of the damage that has resulted to my family from this process.

For these reasons, the Synod should rebuke the SJC for its decision to make the trial public.

In support of these requests, please read and consider fully the appendices.

I remain thankful for God's grace shown to us through our congregation and those outside Immanuel who have labored to help us by coming alongside.

"Commit your way to the Lord; trust in him, and he will act. He will bring forth your righteousness as the light, and your justice as the noonday." Psalm 37:5-6

Jared Olivetti

cc: Tom Fisher, clerk of SJC

Keith Wing, moderator of SJC

Table of Appendices

- 1 Motion to dismiss** (page 362) - This was a brief prepared by our ecclesiastical counsel and presented by all accused parties to the SJC at a pretrial hearing on 11/30/21.
- 2 Proposal for an alternative way** - (page 379) This was a letter sent by the accused through their counsel to the SJC on 12/6/21, laying out a biblical alternative to their proposed path.
- 3 Shepherding committee report** (page 382) - This report from the shepherding committee appointed by presbytery, lays out the accused's repentance, and encourages the church to see them as brothers who have been won. It was emailed to presbytery on 6/14/21.
- 4 Olivetti letter to SJC** (page 387) - This letter was sent the week before the trial, laying out to the SJC my reasons for not attending the trial. I received no response whatsoever.
- 5 12-2-21 Email from Mr. Wing** (page 390) - This email was sent by Mr. Wing to our ecclesiastical counsel. In it, Mr. Wing expresses his frustration at the perceived tone of our "Motion to Dismiss" (see above) and states that the defense had put itself in a "hole" by using "inflammatory language." This is offered to show one way in which we saw the disposition of the SJC against the accused.

- 6 Letter from Olivetti legal counsel** (page 392) - This letter was sent on 2/7/22 to the SJC from our legal counsel, strongly encouraging the SJC to be faithful to their previous decision, the *RPCNA Constitution*, and the laws of Indiana as regards confidentiality.

Appendix 1: Motion to Dismiss

Joint Motion to Dismiss

2021 Synod Judicial Commission (November 30, 2021)

"The purpose of Christian discipline is to bring about a redemptive change, and a continuing growth toward holiness in the life of a Christian" (*Book of Discipline* ("BOD") Introduction, E-1). But the purpose of the Charges brought against Pastor Jared Olivetti ("**Pastor Olivetti**") and Mr. Zachary Blackwood, Mr. David Carr, Mr. Ben Larson, Mr. Keith Magill, and Mr. Nate Pfeiffer (the "**Immanuel Session**") without fair and impartial process is to defame the entire leadership of a congregation. Hasty discipline that discredits leadership in this manner is neither just nor redemptive. The 2021 Synod Judicial Commission (the "**SJC**") should say so.

I. Joint Motion to Dismiss

Pastor Olivetti and the Immanuel Session (collectively, the "**Accused**") jointly request that the SJC immediately (1) dismiss all charges with prejudice (the "**Dismissal**") against (a) Pastor Olivetti arising out of the Formal Accusation of Sin presented November 16, 2021 (the "**Olivetti Charges**"), and (b) the Immanuel Session arising out of the Formal Accusation of Sin presented November 16, 2021 ("**Immanuel Session Charges**"); (2) remove Mr. Kyle Borg, Mr. Stan Copeland, Mr. Joseph Friedly, and Mr. Pete Smith (the "**Accusers**"), from any further involvement in these proceedings or matters related to Pastor Olivetti and the Immanuel Session; and (3) void, vacate, and nullify the entirety of the investigation conducted by the Accusers.

Before proceeding to the substance of this motion, [REDACTED] the following arguments are the best the Accused can muster in the time allowed. Charges were not served until the week before Thanksgiving. Counsel for the Accused received the evidence and the Accuser's investigation report the week of Thanksgiving. Counsel has not had time to read and listen to all the evidence.¹ [REDACTED] none of them have had to prepare any brief involving a

¹ Due to the time constraints under which this Motion was written, the undersigned counsel cannot cite to all the documents referenced and relied upon in this motion. The undersigned counsel believe that it is fair to assume, however, that all such documents are either available to the SJC (e.g., SJC emails to and from Moderator Mr. Keith Wing, Presbytery and Synod Communications, investigative reports, etc.) or are included in the evidence provided by the Accusers.

case of this complexity and this amount of evidence on this short notice—not to mention over a Thanksgiving holiday. None of them have ever seen the facts of any case so grossly mishandled. None of them have ever seen a court, in any jurisdiction, impose a process so unfair and unreasonable.

II. Background and Introduction

In 2022, Pastor Olivetti and the Immanuel Session faced a most difficult shepherding task as minor-on-minor abuse was discovered in the Church. Doing the best they could, they shepherded the congregation. Two families called for an investigation to see if there was a cover-up. The Great Lakes Gulf (“**GLG**”) Immanuel Judicial Commission found no cover up. Obviously, none of the elders themselves were perpetrators. Victims were believed by the elders. Pastor Olivetti and the Immanuel Session observed the laws of the State of Indiana in reporting the cases to the authorities and did not discourage others from reporting cases. The actions they took were used by God to stop the abuse that had been ongoing. They disciplined the perpetrator. And justice was meted out by the Tippecanoe County Court against the perpetrator nine months later.

While Pastor Olivetti and the Immanuel Session sinned along the way and made mistakes, they have publicly repented of these sins and mistakes. They have been reconciled to the vast majority of the congregation, which trusts its leadership and desires to press ahead, following Jesus Christ together.

But now, Pastor Olivetti and the Immanuel Session face charges. They now raise four reasons why these charges should be dismissed.

Argument 1: The SJC should dismiss the Olivetti Charges and the Immanuel Session Charges because there have been gross irregularities in the August to November 2021 investigation that preceded them and the proceedings of the SJC that ratified them (BOD II.3.4).

The investigation purporting to justify the Charges was a sham. It was hastily performed by the Accusers who assumed guilt from the start. Bias aside, the investigators lacked the training, professional experience, and wherewithal to discover the truth. They didn’t talk to all the witnesses. They didn’t ask for documents. They didn’t distinguish hearsay from first-hand knowledge. They didn’t weigh the credibility of the witnesses. They misread documents. They didn’t account for evidence that supported innocence. Too often, they acted on speculation, not fact. And after the Accusers identified sins (or what they say are sins), they did not privately confront any of the Accused with any of these sins pursuant to Matthew 18. In a word, the investigation didn’t investigate the facts—it justified presumptions.

The SJC’s process is fundamentally unfair. Multiple parties, not just the Accused, tried to expose the bias in the investigation in the summer of 2021, but the SJC rebuffed them. Multiple parties later asked the SJC to intervene

and stop the Accuser's misuse and misconstruction of documents, but the SJC refused to consider these pleas. Instead, the Accusers went unchecked and unsupervised. The SJC received draft charges from the Accusers and decided, without any input from the Accused or any other person, that the Book of Discipline and Matthew 18 did not require a good faith attempt at private resolution. Instead, the SJC decided that it would suspend Pastor Olivetti and the Immanuel Session from office, starting December 31, 2021, until resolution of this matter, without any notice to the Accused or any opportunity for them (or the Immanuel RPC congregation) to be heard. The SJC set a pre-trial and trial schedule without any input (or even verifying availability) from the Accused or their counsel. The Accused and their counsel did not receive the evidence, the investigative report of the prosecutors, or notice of the suspension of the Accused until the week of Thanksgiving. And now the SJC expects the Accused to prepare a full defense involving thousands of pages of documentary evidence and 58 witnesses over the Thanksgiving, Christmas, and New Years holidays and be ready for trial by the end of January 2022. This is absurd. It is grossly irregular.

Argument 2: The SJC should dismiss the Olivetti Charges and the Immanuel Session Charges because they do not identify actual sin with any reasonable degree of specificity (BOD II.2.1). Generic categories of sin and character defects are alleged. But they do not identify any "specific offense, [or] the time, place and circumstances of its commission," as the *Book of Discipline* requires. Fundamentally, Pastor Olivetti and the Immanuel Session do not know which of their specific actions are sin, and thus, they have been deprived of either the meaningful opportunity for repentance (if the Charges are true) or a meaningful defense (if the Charges are false).

Argument 3: The SJC should dismiss the Immanuel Session Charges as to Mr. Nate Pfeiffer because the SJC lacks jurisdiction to discipline him (BOD II.3.4). Mr. Pfeiffer has withdrawn his ordination as an RPCNA elder. Quite simply, the SJC lacks jurisdiction to discipline elders for being bad elders after they are no longer elders.

Argument 4: The SJC should dismiss the Olivetti Charges and the Immanuel Session Charges because the charges fail to account for their repentance and reconciliation (BOD II.1.1). Pastor Olivetti and the Immanuel Session have publicly confessed sin and repented. They have repented before their congregation, at Presbytery, in one-on-one meetings, and in writing. But the Accusers never met with them for the purpose of discussing the *results* of their investigation and their *specific charges*. Thus, the Accusers and the SJC cannot show that every effort was made to avoid a trial for alleged sin and attempted reconciliation. This is fundamentally inconsistent with the redemptive purpose of church discipline.

Taken together, the Charges, the investigation that supposedly supports them, and the SJC's process are a farce. Any trial on these Charges under these circumstances will not be a fair trial but a show trial. And even if fairness could be salvaged, many in this denomination would view any verdict as an act of illegitimacy because of the irregularity and unfairness of these proceedings. If the SJC denies the Dismissal and proceeds with this trial, it will not advance redemption but instead will cause excessive sorrow for all. It will do nothing for any of the parties who have suffered in this matter. It will only defame Christ's name.

III. Argument 1: Gross Irregularity of The Proceedings

Fundamentally, the matters at issue are too complicated, too emotional, and too divisive to be handled by the RPCNA without the assistance of independent professionals trained to competently handle child abuse matters and the inevitable fallout. The incompetence of all the parties involved, not just questions about their morals, explains, in part, why the RPCNA courts have not been able to resolve this matter. That was true for Pastor Olivetti and the Immanuel Session, for the GLG Presbytery and, sadly, it remains true for the SJC and the Accusers now.

The RPCNA believes in common grace (*Testimony* 2.7: 7.3; 8.8). It believes that the church should cooperate with other human institutions because "His authority extends to associations of every description, domestic, civil, and ecclesiastical" (William Symington, *Messiah the Prince*, at 97-98 (1881); see also *Testimony* 23:19). Our shame at this moment is that the Courts of the RPCNA, at every level, have not recognized the full extent of Christ's common grace and mediatorial authority and have, thus, failed to seek the assistance of trained professionals outside the church who might have saved us from the infirmities of our own inadequacies.

But the Accusers and the SJC have compounded incompetence with more of the same. The SJC was chartered by Synod to "address these matters," specifically the matters of the sexual abuse occurring at the Church. Synod stepped in because the GLG Immanuel Judicial Commission was incapable of resolving these matters due to internal discord in the Presbytery and irregularities in the process. In other words, the SJC was tasked to re-do the work of the GLG Immanuel Judicial Commission so that "these matters" could be resolved finally and definitively in manner that was above reproach and in accordance with the Scriptures and the *Book of Discipline*.

Unfortunately, the SJC has not and cannot perform its chartered function. Gross irregularities have characterized every stage of the proceedings leading to these Charges, beginning shortly after the SJC was installed in 2021 and continuing until today at the November 30, 2021 pre-trial conference. Some of

these irregularities resemble the factious spirit within the GLG Presbytery that precipitated Synod taking over “these matters” in the first place. Other irregularities are unique to this stage of the proceedings.

Succinctly, there are five categories of gross irregularity in these proceedings: (1) the individuals who performed the investigation were biased and presumed guilty; (2) the investigation was incomplete and inaccurate; (3) the Accusers and the SJC did not follow Christ’s Rule in Matthew 18; (4) the timeline for adjudicating the Charges has been unfairly rushed; and (5) the SJC decided to suspend Pastor Olivetti and the Immanuel Session prior to the pre-trial hearing or any hearing at all from the defense of the Immanuel congregation.

A. Gross Irregularities Defined

The *Book of Discipline* states that “[t]he accused may offer objections to proceeding with trial on the grounds that there have been gross irregularities” and if this objection “prove[s] to be well founded, the court must dismiss the case, or permit amendments to the charge without changing its nature” (*BOD* II.3.4.) In other words, the Church may hear charges brought through *regular* order. Any charge that results from grossly irregular proceedings are biblically indecent and out of order (see 1 Corinthians 14:40).

The Scriptures describe the “regular” order for church discipline to include the following:

- “Keep far from a false charge.” (Exodus 23:7)
- “Do not receive an accusation against an elder except on the basis of two or three witnesses.” (1 Timothy 5:19; see also Deuteronomy 19:15; 2 Corinthians 13:1)
- “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness.” (Galatians 6:1)

The *Book of Discipline* does not define “gross irregularities” expressly. But it does reference various regularities and irregularities in discipline matters, including the following:

- “God has established an orderly manner for dealing with sin in His church. This order, as set forth in Matthew 18:15-17, involves loving personal confrontation, using witnesses, and calling upon church leaders for counsel and judgment.” (*BOD* I.1.2)
- “Discipline should be exercised with prudence, discretion, humility, and in full dependence on the guidance of the Spirit of God, with love for both the Lawgiver and the law breaker.” (*BOD* I.1.5.)
- “No charge shall be received without investigation from any one who is not of good character, or is mentally deficient, nor shall any be accepted at any time from one who manifests malice.” (*BOD* II.1.2)

- Grounds for appeal include “manifest prejudice or unfairness to the party on trial.” (*BOD* II.4.10.)

Finally, the Ninth Commandment, as expounded in the *Westminster Larger Catechism*, identifies what characterizes judicial process when it is marked with gross irregularities, including but not limited to “prejudicing the truth . . . giving false evidence . . . out-facing and overbearing the truth . . . undue silence in a just cause . . . misconstruing intentions, words, and actions . . . unnecessary discovering of infirmities . . . raising false rumors . . . and stopping our ears against just defence.” (*WLC* A. 145, B-31.)

When comparing the facts of this case with the principles noted above, it is evident that a number of principles set forth in this section have been trampled by the Accusers and the SJC.

B. Evidence of Gross Irregularities

1. Gross Irregularity No. 1: The Accusers Assumed Guilt

Many of the irregularities in the Accusers’ investigation arose because the Accusers were not unbiased and objective investigators. A person is biased if they cannot act objectively in discharging their duties and are predisposed toward an outcome. An accusation of bias is not an accusation of sin, but merely a recognition of fact—a biased person cannot enter a matter with an open mind, and their presence discredits the fairness of the process in which they participate.

The evidence shows that at least two of the Accusers in this case were predisposed toward prosecution of Pastor Olivetti and the Immanuel Session before the investigation began. Their bias and predisposition toward guilt was publicly known before the SJC was even constituted—they volunteered on the floor of Synod to be prosecutors! And one of these individuals, Pastor Kyle Borg, also consulted closely with the prosecutors who tried to bring charges against the Accused at the GLG Presbytery. Pastor Borg also has publicly posted on Gentle Reformation statements that reflect frustration with church leadership for mishandling abuse. <https://gentlereformation.com/2021/03/05/what-if-they-had-known/>.

Throughout the investigation, this bias and predisposition manifested itself in several ways. For example, the Accusers prematurely discussed what an appropriate censure would be for Pastor Olivetti and the Immanuel Session at least two months before Charges were filed. On Sep. 9, 2021, during an interview with Mr. Jeff Kessler (ruling elder at Lafayette RPC, and provisional elder at Immanuel RPC at the time), one of the Accusers made the following statements to Mr. Kessler:

Investigator:² you just said a moment ago, that the Immanuel session sinned but that they shouldn't be defrocked. Just in your opinion, knowing what you know, would you say there is a level of censure that would be fitting for what, for those sins, and that's a big question so if you don't feel comfortable answering that's totally understandable. *(September 9, 2021 Recording of Mr. Jeff Kessler Interview at 59:08.)*

Investigator: one of the themes that we see is . . . and all of this is on written records, you know, whether it is the shepherding committee . . . whether it was the judicial commission, you know there is broad agreement that there was sin, and there is broad agreement that a degree of censure would probably be appropriate. *(September 9, 2021 Recording of Mr. Jeff Kessler Interview at 1:01:40-1:02:30.)*

This line of inquiry has no place in an objective investigation of fact. It is doubly presumptuous because it assumes not only that Charges are inevitable but also that guilt is inevitable, too. From these presumptions, the SJC should logically infer—at the very least—bias and a predisposition of guilt on the part of at least some of Accusers.

As noted above, the undersigned counsel has not had time to review all the evidence, including all of the recorded interviews between the investigators and witnesses. Nor have we had time to speak with any of the witnesses (other than the Accused) regarding their interactions with the Accusers. It is possible that additional evidence would further corroborate what the Accusers and many others believe to be true: bias infected the investigation.

2. Gross Irregularity No. 2: The Investigation Is Incomplete and Inaccurate.

The Accusers admitted in their investigation report that they formed conclusions about the facts at issue before speaking with any of the witnesses in these matters, relying only upon the evidence previously obtained by the GLG Immanuel Judicial Commission and supplemental documentation. By any professional standards, this manner of forming conclusions about facts is fundamentally flawed and reflects gross incompetence.

After reaching these premature conclusions, the Accusers' investigative report also shows the Accusers did not verify and substantiate the investigation performed by the GLG Immanuel Judicial Commission when they did talk to witnesses and review new evidence. Nor did they gather the additional evidence critical to these matters that many who complained against the Immanuel Judicial Commission had requested at Synod. Specifically, based on a

² The speakers do not identify themselves in the recording, but the investigator is one of the Accusers.

review of the categories of evidence provided by the Accuser, it appears that the Accusers did not interview any IRPC members who did not happen to be the parents of abuse victims. The Accusers expressly state they “identified ‘interested parties’ that may want to meet with us Those interested parties included the IRPC Session, Lafayette Reformed Presbyterian Church Session, committee/commission members, parents of sexual abuse victims from the church, and Pastor Keith Evans.” Unless the Accusers failed to document who else they interviewed, this statement confirms that the investigation lacks a critical perspective in this matter of those who have first-hand knowledge of Pastor Olivetti’s and the Immanuel Session’s alleged sins, and their ongoing repentance and efforts toward reconciliation. On this basis alone, the investigation is incomplete.

The Accusers also say that they framed their interviews as open-ended opportunities for the witnesses to say whatever they wanted, which confirms that the Accusers squandered opportunities to methodically confirm or disprove their presumptions. It is also impossible to discern from their investigative report what effort the Accusers made to distinguish hearsay from first-hand account; rumor from fact; and a witness’s speculation from his actual knowledge. Nor does the investigative report meaningfully wrestle with the competing testimony and evidence from an objective perspective.

The Accusers obtained public records from Tippecanoe County court proceedings. But the Accusers misconstrued those documents and confirmed their fundamental inexperience and, sadly, incompetence to understand the significance of those records, or how to reconcile those records with other evidence that was clearer and more compelling. This inability to understand the full context and significance of these documents led to significant distortions of fact that infect the Charges and the assumptions that went into them, including the time frame of alleged sexual abuse.

Most disturbingly, the Accusers acted upon their misconstruction of these public documents to state—as a fact matter of fact, and not mere conjecture—that Minor³ committed abuse as late as January 2021, which was well-beyond the scope of abuse understood by all parties (including the local government). The Accusers made this false statement of fact to several individuals, including Ben Larson [REDACTED] and the rest of the Immanuel Session, in September 2021. These false allegations were quickly discredited and disproved by the Accused. But in their investigation report, the Accused persist to this day in stating conjecture as fact, telling the SJC “[n]othing in the public record definitely proves that [abuse occurring after April 2020] did not happen”—as if lack of

3 To avoid any need to redact any portion of this document, the name of the person who committed the sexual abuse in this matter has been omitted. The name of this person is known to the SJC and the parties.

evidence disproving a fact is somehow evidence of the fact itself! This statement reflects the Accusers' fundamental misunderstanding of the purpose of an independent investigation and how judicial proceedings should function in any court—ecclesiastical or otherwise. This statement also suggests a disturbing naiveté on the part of the Accusers—namely, that they know the scope of the sexual abuse better than the Indiana Department of Child Services and the Tippecanoe County Prosecutor's office.

Bottom line, the Accusers' investigation fails to bring any new facts to light. Instead, it obfuscates reality. It was a sham.

3. Gross Irregularity No. 3: Matthew 18 Was Not Followed Before Charges Were Ratified

Every Accused is prepared to testify that no Accuser privately met with any of them about the results of their investigation or the specific Charges. Under any understanding of the meaning of Matthew 18, this was insufficient and irregular.

The Accusers say (and the SJC apparently agrees) that Matthew 18 can be dispensed with because this matter has now become a "public report" or a *fama clamosa* to which Matthew 18 does not apply (*BOD* II.1.4.) But what is the *fama clamosa*? It is beyond dispute that this term refers only to a public report of scandalous or grossly immoral conduct (murder, rape, adultery, etc.) committed by the accused. By contrast, the Charges alleged that the Accused failed to shepherd the flock and failed to maintain their qualifications as elders. No scandalous sin is alleged. And failing to shepherd the flock or maintain the qualifications for eldership are not *inherently* scandalous. Any elder may fail to shepherd the flock or act contrary to his qualifications for any number of reasons that do not involve any scandalous sin. Thus, in order for the Accusers and the SJC to find *fama clamosa*, a specific scandalous sin committed by the Accused must be charged. But none is charged here.

The Accusers also appear to suggest that even if the charged sin is not inherently scandalous, it's still public, and that's enough to skirt meaningful attempts at private resolution before charges are filed and certified. But any publicity surrounding these matters involving Pastor Olivetti and the Immanuel Session is a result of two things: 1) the gossip and rumor that has gone unchecked throughout the denomination for nearly two years, and 2) the fact that this was a matter that was hotly disputed at Presbytery and Synod. In other words, the Accused didn't cause the publicity! If Matthew 18 does not apply to this matter, then it doesn't apply to any matter that happens to generate sufficient gossip, rumor, and public debate within the ecclesiastical courts. That's both absurd and patently unbiblical.

The Accusers also suggest that questions over an elder's qualifications are, by definition, not subject to private resolution. First, the *Book of Discipline* does

not say this. Second, the Accusers cite no precedent for this. Third, and more fundamentally, questions surrounding an elder's qualifications are never resolved in the abstract—they always involve resolution of specific sins which can be confronted, addressed, and repented of privately. The one exception that proves this rule is *fama clamosa*—and that doesn't apply here for the reasons stated above.

4. Gross Irregularity No. 4: The Timeline for Adjudicating The Charges Have Been Unfairly Rushed.

The Charges were served on Pastor Olivetti and the Immanuel Session 12 days ago. All of Pastor Olivetti and the Immanuel Session's counsel in this case were not formally retained until November 23, 2021. Digital copies of the Accusers' evidence (thousands of pages and dozens of hours of recorded interviews) were received a few days after the Charges were filed.

A full report of the Accusers' investigation was not given to Pastor Olivetti and the Immanuel Session or their counsel until 10:51 p.m. the Tuesday before Thanksgiving. The defense did not even know the time, location, or agenda of the pre-trial hearing until 4:30 p.m. on Thanksgiving Eve. The agenda provided by the SJC proposed a 14-hour hearing at which ecclesiastical counsel was expected to raise objections to the Charges and discuss up to 58 witnesses and hundreds of pages of evidence and hours of recorded interviews after only days to review these materials—with only the weekend of Thanksgiving and the following Monday to prepare.

On Thanksgiving Day, counsel for Pastor Olivetti and the Immanuel Session requested combining the hearings of Pastor Olivetti and the Immanuel Session and requested modifying the agenda so that only the objections in this Dismissal could be presented or presented at the beginning of the pre-trial hearing. Counsel also requested documentation relevant to the defense from both the Accusers and the SJC. The SJC denied these requests the day after Thanksgiving. All requests were denied.

One counsel for Pastor Olivetti and the Immanuel Session notified the SJC that this hearing is scheduled to take place the same day as the funeral for the late daughter of RPTS Professor Denny Prutow—a funeral in which several of the accused individuals and their counsel had planned to attend—to no effect. Needless to say, this compressed timeline has impeded the ability of Pastor Olivetti, the Immanuel Session, and their Counsel to prepare their defense.

Further, Pastor Olivetti and the Immanuel Session have not received any assurance from the Accusers or the SJC that the accused have received all the evidence in the Accusers' and the SJC's possession.

Worse yet, the SJC notified the defense on November 26, 2021, that it would not permit even the Immanuel Session (or any other elder, RPCNA member, or

person) to observe the pre-trial hearing of Pastor Olivetti, and vice versa. The defense was not permitted to provide any objections prior to the SJC deciding unilaterally to proceed with the pre-trial hearing cloaked in secrecy. In sum, the process provided to Pastor Olivetti and the Immanuel Session have been grossly irregular and has deprived them of meaningful notice and opportunity to be heard.

5. *Gross Irregularity No. 5: The SJC Suspend Pastor Olivetti and The Immanuel Session Prior To Any Input from The Defense or The Immanuel Congregation.*

On the day after Thanksgiving, the SJC informed counsel for Pastor Olivetti and the Immanuel Session that it had decided to suspend Pastor Olivetti and the Immanuel Session effective December 31, 2021. The SJC suspended the accused without any hearing of any kind from the defense. Further, the defense did not know (until the decision was announced by the SJC) that the suspension was even being contemplated by the SJC.

The defense does not know how the SJC made these decisions, what the vote of the SJC was, whether the Accusers were present, or whether the Accusers were able to provide any written argument to the SJC in connection with this decision. In essence, Pastor Olivetti and the Immanuel Session have been deprived of notice and opportunity to be heard at a secret pre-pre-trial meeting of the SJC before being suspended from their positions at the Church. And the members of the Immanuel congregation have been deprived of their elders without the opportunity for comment.

* * *

All told, these proceedings are grossly irregular. The Accusers' and the SJC's actions prejudice Pastor Olivetti and the Immanuel Session. Any trial on these Charges, under these circumstances, will not be a fair trial. If there is a trial, many in this denomination are unlikely to accept the legitimacy of its verdict because many believe (and the evidence shows) these proceedings are infected with bias, incompetence, unfairness, and (ultimately) injustice. These gross irregularities show that, effectively, the Accusers and the SJC collectively communicate the Old Western justice sentiment to Pastor Olivetti and the Immanuel Session, "we're gonna have to give you a fair and impartial trial before your hanging."

IV. Argument 2: The Charges Lack The Required Specificity

The Charges themselves are deeply problematic for at least two reasons: 1) the accusations lack the required specificity; and 2) the accusations allege character defects instead of transgressions.⁴

⁴ The Charges also allege that all the Accused have violated the Covenant of Communicant Membership. Time does not permit the undersigned to fully develop the implications of this charge against the Accused, which implies that if found guilty, the Accused would not only suffer censure as office holders, but as communicant members of the RPCNA.

A. The Charges Lack The Required Specificity.

The *Book of Discipline* states that where formal charges are brought against individuals, “a charge . . . shall name the specific offense, the time, place, and circumstance of its commission” (*BOD* II.2.1.)

The Accusers recognize this requirement of the *Book of Discipline*. They aver that they have “sought to be comprehensive and clear in the framing of the accusation and counts, and in providing statements about the circumstance of commission.” They also testify that they have “been careful to document time (day/month/year) but believe that in this case there are patterns and habits of sin making a single time/place of commission difficult to ascertain.”

Despite the Accusers’ description of the Charges, this “careful . . . document[ation]” does not actually appear in the Charges for any offense. No dates and times of any specific instances of misconduct are included in the Olivetti Charges. The general accusation asserts that Pastor Olivetti has not safeguarded his qualifications for the eldership “since at least 2019 to the present,” but the Counts most closely dealing with his eldership and interaction with the congregation (Counts 1 and 3) only allege sin “[a]fter approximately April of 2020.” Conversely, Count 2 against Pastor Olivetti, which alleges his failure to manage his own house well, places his mismanagement “[s]ince at least 2019,” but does not include any end point, indicating that even after **[REDACTED]**, Pastor Olivetti continues to manage his house sinfully.

Similarly, the necessary information does not appear in the Immanuel Session Charges. However, the Accusers maintain that the Immanuel Session continues to endanger the members of the Church to this day. They state, “[s]ince April of 2020, the Ruling Elders . . . unnecessarily endangered members of the flock entrusted to their care.”

It is out of order to publicly accuse the entire leadership of a church with breaking nearly every one of the Ten Commandments and not identify one specific action, statement, or decision of the accused. There are no lack of charges, but there is a substantial lack of specificity with respect to these Charges. Pastor Olivetti and the Immanuel Session are left to guess what crimes they have committed until their trial begins. Even where arguable particularized allegations are raised—for example, “Pastor Olivetti indicated Presbytery was serving as a source of oversight and accountability to the IRPC Session’s decisions and directions in the case,” there is no indication where, when, or to whom such indication was made, nor is there any indication to what extent this indication was “partial[ly false] or [a] misleading communication.”

Similarly, it is alleged that “Pastor Olivetti indicated that he was fully cooperative with DCS.” Again, it is unclear when this indication was made, whether it was allegedly untrue at that time or subsequently became untrue, to whom

the indication was made, or even that the indication was untrue at all. Due to this incredible uncertainty, Pastor Olivetti and the Immanuel Session do not have the information to either repent (if the Charges are true) or prepare for an adequate defense (if the Charges are false).

Although the Accusers provide no particularity to any misconduct, the Accusers intend to call up to 58 witnesses during a trial with the SJC. No information is provided in the Olivetti Charges or the Immanuel Session Charges identifying the content of any witness's testimony, the relevance of such testimony, or the intended length of time each witness will testify.

The Accusers also provided over 1,000 pages of information they have collected. However, there is no assurance that this information reflects all the information the Accusers have, or if there is any exculpatory evidence they have not provided to the Accused. Despite the voluminous paperwork provided to Pastor Olivetti and the Immanuel Session, neither the Olivetti Charges nor the Immanuel Session Charges cite to any document that provides any detail or evidence of misconduct.

The only specific instance of misconduct identified in the Olivetti Charges and the Immanuel Session Charges was not committed by Pastor Olivetti or any other elder of the Church. The misconduct was committed by the Minor. But these facts are evidence of censurable conduct by the Minor involved, not evidence of censurable conduct by Pastor Olivetti or the Immanuel Session. The Immanuel Session disciplined the Minor *nine months before* he was found delinquent by the Tippecanoe County criminal justice system, and he was placed in a juvenile facility.

B. Because The Accusations Allege Character Defects Instead of Transgressions, The Accusers Cannot Establish Them And The Defense Cannot Refute Them.

Finally, a significant portion of what is charged consists not of actions, but rather character attacks, which cannot readily be established or refuted, and as such, should be dismissed. Failing to dismiss the Charges effectively flips the burden of proof from the Accusers to Pastor Olivetti and the Immanuel Session. They have to prove, in effect, that they are qualified to be elders even though they are not confronted with specific charges of their lack of qualification.

V. Argument 3: The SJC Lacks Jurisdiction to Discipline Elders Who Are Not Elders

The Immanuel Session Charges include charges against one elder, Nate Pfeiffer, who has withdrawn his ordination. The *RPCNA Constitution* clearly states that "a ruling elder may be *removed from office*," (*Constitution D-12*) (emphasis added), which necessarily implies the elder removed must hold the office at the time of his removal. That is not and will not be the case for Mr. Pfei-

ffer. Any proceeding against him, whether as an individual or past member of the Immanuel Session, is out of order.⁵

VI. Argument 4: Repentance of Pastor Olivetti and The Immanuel Session

The primary purpose of church discipline is to reclaim a sinning member (*BOD* I.1.3). That purpose is behind Christ's Rule in Matthew 18. A church trial is a last resort. Formal discipline is not instituted unless evidence is presented that the means of reconciliation have been attempted (*BOD* I.2). The *Book of Discipline* calls for the church to avoid a trial if possible and permits a trial only after evidence is presented that the means of reconciliation have been tried (*BOD* II.1.1). In the context of personal responsibility, where a member sins against another, the sinner is to be confronted (*BOD* I.2.1). The *Book of Discipline* anticipates a final, biblical resolution: "If the sinner repents, there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother" (*BOD* I.2.2). Similarly, the *Book of Discipline* requires a session or higher court to follow the same approach, confronting the sinner (*BOD* I.3.1; *see also* *BOD* II.2.2). And the desired and expected result is nearly identical: "If the sinner confesses and repents, there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother" (*BOD* I.3.3).

Simply stated, the *Book of Discipline* anticipates that before going to trial, the Accusers and the Court must ensure that they have fully understood and acknowledged the extent of genuine repentance so that unnecessary judicial proceedings can be avoided. The Accusers and the SJC have not done that here.

A. Pastor Olivetti's Statements of Repentance

Pastor Olivetti has publicly repented on multiple occasions, and there are three instances in the record of his repentance publicly. Consequently, the Olivetti Charges should not have been brought, may not stand, and must be dismissed.

First, Pastor Olivetti wrote a public confession that he delivered at the Church in March 2021 where he acknowledged that at times he "exercised undue and improper influence, involving a series of conflicts of interest, which put some of the victims' families at a disadvantage." He also admitted to not fully recusing himself and undermining the Church's trust in him and his spiritual authority. Pastor Olivetti concluded his remarks by saying, "I am zealous to be forgiven and learn whatever lessons God has for me." He also offered to meet with anyone who wanted to discuss these matters to facilitate reconciliation within the Church.

⁵ While the letter of the law may permit Charges against Mr. Zachary Blackwood, the spirit of the law certainly cuts against it. He resigned as a member of the Immanuel Session earlier this year, and did so upon the understanding that resignation would satisfy any and all accusers. Going forward with charges against him now is unreasonable, at best, and vindictive (and thus unbiblical), at worst.

In June 2021, Pastor Olivetti addressed the Church and again asked for their forgiveness. He acknowledged, "I did not do everything possible to avoid the appearance of evil, to remain above reproach." He also acknowledged that he promised more supervision of children than the Immanuel Session was able to provide and, as a result, broke his promise. Pastor Olivetti repented of exercising undue and improper influence and not using wisdom. As he did in March 2021, Pastor Olivetti again offered publicly to meet with anyone who wanted to discuss his repentance.

In a statement to the Presbytery, Pastor Olivetti stated that he was sorry "for having made a tragic situation worse, to the offense and hurt of others." He expressed a desire to learn more about how to handle situations relating to abuse, influence and authority in the church. "I am eager to clear myself and be forgiven, I am indignant at my failures and sins. I am trying to hear and follow the Spirit, even through [sic] processes and people who have been difficult."

These examples describe in substance Pastor Olivetti's repentance, but they are not exhaustive of his repentance. They do not capture the number of calls, emails, and meetings Pastor Olivetti has taken to bring reconciliation to the Church.

B. Immanuel Session's Statements of Repentance

The Immanuel Session has also repented both publicly and privately, and both generally and specifically. Ben Larson specifically repented to several of the families of the victims. Speaking for the Immanuel Session to one family in December 2020, he stated, "We feel a deep need to express our repentance to you promptly. We are working to keep a short account of sins, repenting now even if we may have additional repentance ahead." To another family, Mr. Larson emailed them in December 2020 and said, "I failed as your friend, elder, and accountability partner to ensure that you were rightly informed."

At Presbytery, Mr. Larson repented publicly saying, "I am clinging to the Savior who heals and restores the wounds of the soul—those of the victims, their families, the congregation, my heart and the heart of the session, and even those who have committed these acts."

In December 2020, the Immanuel Session sent a letter to one of the Church families on letterhead of the Church. The Immanuel Session acknowledged that they sinned against the family "grievously" and pled for forgiveness. As mentioned above, the Immanuel Session publicly repented at a church service on January 2, 2021, where they repented of failing to respond promptly, failing to actively encourage reporting of abuse, and failing to take immediate responsibility for a safety plan. At this meeting, the Immanuel Session led the congregation through their example of repentance and reconciliation.

In a letter to Presbytery dated August 24, 2021, the Immanuel Session wrote about their repentance and stated that they were continuing to confess and repent of sins against victims, the victim's families, and the congregation.

Like Pastor Olivetti's examples of repentance, these examples are illustrative. These examples do not capture all the conversations that the Immanuel Session has had to repent and bring reconciliation to the Church, but they are illustrative of the Session's efforts to repent, seek forgiveness, and reconcile, and they do reflect genuine repentance.

C. Shepherding Committee Report

Even if, *arguendo*, the sincerity of the repentance of Pastor Olivetti and the Immanuel Session were in doubt, it is established by the testimony of other elders of the Reformed Presbyterian Church. The Shepherding Committee of the GLG Presbytery was assigned to help the Immanuel Session follow through with steps of repentance. The Shepherding Committee was comprised of John Hanson (a ruling elder at Southside RPC), Wade Mann (a teaching elder at Elkhart RPC), and Bill Roberts (a teaching elder at Southside RPC).

Following the completion of the Shepherding Committee's service, they produced a final report. They reported: "The Shepherding Committee sees God's grace active in the Immanuel situation. Perhaps the most important way for our purposes is the repentance, confession, and reconciliation that has taken place in the congregation. Some members have left but for nearly all the rest there is a spirit of unity, love, and great support for the elders. God has blessed the congregation with 16 new members since the March meeting of Presbytery, including three adults making a profession of faith and being baptized." The Shepherding Committee positively identified Pastor Olivetti and each member of the Immanuel Session and the ways they had repented. They concluded, "[a]ll of the elders confessed sin on January 2, 2021 . . . , sought reconciliation, showed fruits of repentance, and humility. They are very sensitive to the mistakes/sins they committed and are endeavoring not to repeat the errors made." Thus, three RPCNA elders who were tasked with helping bring reconciliation at the Church affirmed that each of the Accused in this case repented.

D. There Is No Evidence That The Accusers Have Attempted Reconciliation; Thus, The Charges Are Not Chargeable

In this case, Pastor Olivetti and the Immanuel Session have repented and have been reconciled to most of those who were in the congregation at the time these matters occurred and nearly everyone who remains, including those who have been added since that time. The Accusers' course of action, by bringing Charges and insisting on a trial, is not redemptive.

Further, the Olivetti Charges and the Immanuel Charges are not chargeable under Scripture or the *RPCNA Constitution*. The *Book of Discipline* requires

that before a trial can be initiated, the means of reconciliation must have been tried (*BOD* II.1.1; *see also BOD* II.2.2). In this case, meaningful attempts at reconciliation have not occurred with respect to the Charges.

Ironically, in their investigation report, the Accusers have cited to some of the very repentance documents in the Olivetti Charges and the Immanuel Session Charges. The Accusers also reviewed the Shepherding Committee report and interviewed members of the Shepherding Committee. In the evidence provided by the Accusers, one Accuser makes a revealing statement in his interview with the Shepherding Committee elders:

We also were asked by the Commission in some ways to measure repentance . . . its one of those things, I don't know really how to do that. . . . I'm kinda where you are Bill [Roberts] because, obviously because things have been kinda subsequently we don't need to pursue that, I mean obviously if a guy's repented and acknowledged things, I don't wanna keep beating him to get him to admit something he's already admitted. (*Sept. 29, 2021 Recording of Interview with Shepherding Committee at 1:11:13 to 1:12:05* [emphasis added]).

Thus, one of the Accusers, in a moment of clarity, raises the question with the Shepherding Committee why they would “keep beating” Pastor Olivetti and the Immanuel Session if they have repented.

Nevertheless, the Accusers still think it is necessary “keep beating” Pastor Olivetti and the Immanuel Session months after the repentance and reconciliation began. They say in their investigative report that “[w]hile some sin has been admitted to—personally and corporately—we believe it would be most productive to the peace, purity, and progress of the church to have an authoritative body determine the adequacy of such repentance.” What the Accusers fail to explain, however, is how they can make this statement without personally meeting with the Accused and discussing the results of the investigation, the specific Charges, and how those Charges line up with the personal and public repentance of the Accused.

Fundamentally, the Accusers have failed to present “evidence . . . that the means of reconciliation . . . have been tried.” (*BOD* II.1.1; .) And by certifying the Charges, the SJC has failed “to seek a solution of the case without formal trial.” (*BOD* II.1.1; *see also BOD* II.2.2.)

Paul warns the church against inflicting excessive sorrow on a repentant sinner: “[Y]ou should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him.” 2 Corinthians 2:7-8. If this case proceeds without Dismissal, the SJC and the Accusers risk imposing excessive sorrow on Pastor Olivetti, the Immanuel

Session, their families, the Church, the Presbytery, and the entire denomination.

VII. Conclusion

This Motion identifies many separate and independent reasons why the SJC should 1) grant the Joint Dismissal and vacate all Charges against all the Accused, 2) remove all Accusers from any further involvement in these proceedings, and 3) void, vacate, and nullify the entirety of the investigation conducted by the Accusers.

There may be additional bases on which Pastor Olivetti and the Immanuel Session are entitled to this relief, but counsel has only had slightly over one week to review the Charges and the evidence provided to the defense and prepare for the pre-trial hearing.

In lieu of further judicial proceedings, Pastor Olivetti and the Immanuel Session request additional assistance from the GLG Presbytery and SJC to provide ongoing oversight of the reconciliation and rebuilding that is ongoing. The Accused request the opportunity to engage in collaborative discussion with these courts about the particulars of this oversight and assistance, which may include the ongoing use of provisional elders, additional counseling with other elders, and mediated reconciliation between offended parties.

The SJC sits at a crossroad of great opportunity. Will we as a denomination come alongside elders who have worked and are working in good faith and build them up at times of weakness?

Will we expend our energy to seek better practices for the next time a church faces some similar crisis? Will we be known as those who grow upward as a church to greater purity by building one another up in love? Or will we be known as a church that seeks purity primarily by first lopping off perceived impurities? Will we be known as a church that rushes to judgment—that files Charges first and asks the important questions later?

Jesus commands that we pursue redemption over retribution.

If the SJC denies the Dismissal, Pastor Olivetti and the Immanuel Session request that the SJC commit its decision and reasoning to writing and provide it to the defense with all deliberate speed.

Appendix 2: Proposal for an Alternate Way

December 6, 2021

Dear Mr. Moderator, and through you the SJC,

At the pretrial hearing on Tuesday, November 30, 2021, you asked the Accused to propose a plan for a process other than a trial.

Proposal: We propose the SJC 1) Dismiss the current Accusers, Charges, and Investigation. 2) sponsor an independent, professional investigation of

“these matters,” and 3) facilitate an independently and professionally mediated resolution of any outstanding dispute between the Accused and all parties who may have an offense with the Accused.

Preliminary Discussion: The premise of this proposal is *BOD II.1.1*. “*The injured party should be the accuser in private of personal offenses. Formal process shall not be instituted unless evidence is presented that the means of reconciliation referred to above (section I, chap. 2) has been tried. Before such process is instituted, it is proper for the court to seek a solution of the case without a formal trial.*” This section makes clear that “means of reconciliation” per Matthew 18 must be tried before judicial process is instituted. It is the SJC’s responsibility to seek a solution tailored toward reconciliation without a trial.

The proposal’s overall goal is to put all parties in the best possible position to go back and successfully participate in the “means of reconciliation” of Matthew 18, specifically step-2 of Matthew 18.

A quick word on step-2 of Matthew 18: it is more than a procedural formality at which the accusing party puts the accused party on notice that charges are forthcoming if there is not complete and total capitulation to all charges. Rather, it is an opportunity for the two sides to come together in good faith, in private, to discuss the material facts, attempt to narrow the issues, resolve all that can be resolved at trial. In other words, it’s a private mediation focused on truth-seeking. (e.g., *BOD I.2.3* (“It is at this point that a plan of mediation or arbitration may be useful.”)). This process also has the added benefit that any charges brought after unsuccessful mediation will be clearly stated with specificity.

A successful mediation, however, requires the parties to be in a position to discuss the facts of the matter, and it requires the parties to be willing to privately discuss those facts and their disputes about them. Unfortunately, in these proceedings, the parties are not in a position to do either for two primary reasons: 1) no investigation sponsored by any RPCNA entity (i.e., the GLG Immanuel Judicial Commission investigation and the SJC-sponsored investigation) has fully identified the material facts regarding Pastor Olivetti and the Immanuel Sessions’ response to the reports of minor-on-minor sexual abuse, and 2) no accusations of sin have ever been, per Matthew 18, presented to and mediated privately with Pastor Olivetti and the Immanuel Session before charges were brought at the GLG Presbytery or now before the SJC.

As explained in the Joint Motion to Dismiss, the SJC does not have all the material facts because they were not collected by the Accusers. The Accusers’ investigation was influenced by bias, and it assembled enough facts (and in some cases misconstrued facts) to substantiate what they say are credible charges. Unfortunately, this biased and incomplete investigation does not bring the SJC fully up to speed on the best way to resolve these matters, much less identify the material facts and any disputes about them so that all parties have the best footing to attempt a Matthew 18 reconciliation.

Rationale for Independent Investigation: In a word, only a new investigation that identifies all material facts, captures the necessary complexity of any disputes about those facts, and eliminates misconstruction will put all parties in the best position to begin meditating the issues and working toward reconciliation.

Why does the SJC need to hire an independent, professional organization to investigate the matters? Given the complaints made to Synod following the GLG Presbytery's attempt to address these matters, it is unlikely that any RPCNA commission has the experience, objective viewpoint, and time to identify the material facts of these matters in a manner that will be accepted as legitimate by a consensus of the denomination. The biased and incomplete investigation conducted by the Accusers further corroborates this fact. At this point, only a third-party entity can bring the clarity the SJC needs to fulfill its charter; no Reformed Presbyterian should be part of the investigative team at this point. Only an objective, outside participant, who has no interest in prosecuting the case at the conclusion of the investigation will suffice if we are to receive and accurate assessment of what happened and the full context to appreciate disputes about material facts.

An independent investigation is essential for the ongoing vitality of the Immanuel congregation, regardless of who serves on its Session. The Immanuel congregation will need to be able to present to new members in coming years a brief statement from such an independent, professional investigation to explain the circumstances of this season in the life of this congregation. Only an independent investigation will provide the objective, unbiased facts to resolve all reasonable doubt about what happened over the past few months and how it was addressed by the leadership. It would also be useful to work against gossip and slander in the public square.

Further, the recent article on Immanuel in the *Indy Star* (published on December 6, 2021) is further proof that all investigations of the matter to date are woefully incomplete and misleading. The reporter and author of the article confirmed to multiple individuals before the article was published that she "reviewed voice recordings and dozens of documents, including the Presbytery judicial commission report, the shepherding committee report, letters to the IRPC leaders and communications from IRPC leader to congregants." The author also heavily cites the most aggrieved witnesses (Josh Bright, unreconciled victim families, and the counseling center) for the majority of her story while giving only a few short paragraphs to one victim family who disagrees with the article's dark narrative. Based on these sources, the reporter wrote an article that asserts little more than the worst-possible interpretation of the facts. This is not surprising, however, given that the predominant narrative of the voices that have had the opportunity to speak the loudest in this case have presumed sin before getting all the facts. Fundamentally, the *Indy Star* article proves just how one-sided all prior investigations into this matter have been to-date. An independent investigation will give a fairer picture of the facts, and allow the

parties to go back and begin a healthy, redemptive dialogue to resolve these matters out of the public eye.

We are willing to submit to a professional and independent investigation by a competent organization (e.g.: MinistrySafe, etc.) provided that the organization does not already have bias (GRACE is a highly reputable organization, but one of their board members is involved in potential litigation against IRPC).

Rationale For Mediated Reconciliation: Following the independent investigation, the SJC should retain a mediation firm to assist all parties who may have a dispute with any of the Accused to resolve their dispute with the accused. At this point, the Accused is aware of the following categories of individuals who may have a dispute, though the list is not intended to be complete:

1. Victim families who have not yet reconciled with Pastor Olivetti and the Immanuel Session
2. The men who have served on commissions or as investigators or accusers at various levels.
3. Other involved parties.

Each of these parties has a different dispute with the Accused, and each will require its own mediated resolution. For some of these individuals, the Accused also have offenses to address. No trial on the Charges now pending before the SJC can resolve all the interests of each of these parties. But a mediated resolution can, with enough effort, time, and prayer.

This is a complex mediation proposal—it envisions multiple days of mediation with multiple individuals, over the course of several months if not a year or longer. But the complexity of this case and the various interests at issue warrant this process.

Other Matters for Trial: The SJC requested that the Accused provide feedback on various details concerning the January and February 2022 trials. At this time, the Accused have no further comment on these various matters beyond what was stated at the November 30, 2021 pre-trial hearing.

Appendix 3 - Shepherding Committee Report

(submitted to presbytery June 14, 2021)

REPORT OF THE SHEPHERDING COMMITTEE

The Shepherding Committee of the Immanuel RPC was assigned the task “to help the Immanuel Reformed Presbyterian Church elders follow through with steps of repentance.” To that end, the Shepherding Committee has met with each of the elders at least once and with others several times. The Committee has met a number of times by ZOOM and phone calls to discuss what we were finding. The presentation of charges against the elders, especially because the prosecutors did not meet with the elders beforehand, has made the process more difficult.

Some general observations:

The Shepherding Committee sees God's grace active in the Immanuel situation. Perhaps the most important way for our purposes is the repentance, confession, and reconciliation that has taken place in the congregation. Some members have left but for nearly all the rest there is a spirit of unity, love, and great support for the elders. God has blessed the congregation with 16 new members since the March meeting of Presbytery, including 3 adults making a profession of faith and being baptized.

Some observations about church discipline:

Book of Discipline, Section II; chap. 1, paragraph 1 states:

1. ...Formal process shall not be instituted unless evidence is presented that the means of reconciliation referred to above (section I, chap. 2) have been tried. Before such process is instituted, it is proper for the court to seek a solution of the case without formal trial.

While it is not in the purview of the Shepherding Committee to determine whether Matthew 18 was rightly applied, we do note that seeking a solution without a formal trial is encouraged. We are seeking to do this.

The two types of censures that do not require formal trial are:

Admonition—This is the lightest degree of censure and is commonly used by the court in cases of neglect of duty. It consists of reproofing the offender, warning him of the danger of his course, and charging him to be more faithful in his Christian life.

Rebuke—This is a more aggravated sin and is commonly used by the court in cases of active transgression or of continued neglect of duty in spite of counsel. It consists of authoritative reproof in the name of Christ, and a call for repentance and reformation of life. *Book of Discipline*, Section I; chap. 4, paragraphs 1(a) and 1(b)

This is made clear in the *Book of Discipline*, Section I; chap. 3, paragraph 5,

5. However, if the accused takes steps to contest the charges, the court may not proceed to issue a censure beyond admonition or rebuke without conducting a formal trial.

Finally, we would also note that:

3. If the sinner confesses and repents, there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother. Such closure may include counsel or censure appropriate to the circumstances. *Book of Discipline*, Section I; chap. 3, paragraph 3

All of the elders confessed sin on January 2, 2021 [the specifics can be found under David Carr section], sought reconciliation, showed fruits of repen-

tance, and humility. They are very sensitive to the mistakes/sins they committed and are endeavoring not to repeat the errors made. The specifics of each elder are given below:

We would respectfully report that:

1) With regard to Nate Pfeiffer—He has confessed sin to the congregation at the January 2, 2021, meeting of the congregation. His confession included failing to inform a victim family in a timely fashion, unwise assumptions during the initial phase of investigation, not asking the other elders for help when he was stymied by the investigation, his lack of informing the other elders soon enough, and not being active enough, along with the other elders, in assisting to monitor the perpetrator. He has also asked forgiveness personally from three families he offended. His resignation from the office of ruling elder was effective March 12, 2021. He has also asked that his ordination terminated and it was granted. He has no desire to serve again as a ruling elder.

2) With regard to Jared Olivetti—He has confessed on the floor of presbytery and to the Immanuel congregation to having undue influence and improper influence, involving a series of conflicts of influence, which disadvantaged the victim families. He also confessed that while indicating to the congregation that he was recused, he did not fully recuse himself and also he did not do everything possible to avoid the appearance of evil and to remain above reproach. Finally, he confessed that he did not help provide new structures to ensure the safety of the covenant children. He has also shared with the congregation the lessons he has learned from this experience and has shared with the Immanuel Session some basics of a plan for restitution. He has shown a pattern of repentance and asking for forgiveness whenever he has become aware of his sins. He has been granted forgiveness by most in the congregation and is willing to meet with anyone still concerned. He has been on a sabbatical and then a leave of absence for the last five months. The Immanuel Session, including the provisional elders, have approved Jared's leave of absence to end on June 21, 2021.

3) With regard to Ben Larson—He has confessed at the January 2, 2021, informal meeting of the congregation a failure to show adequate care and treat equally several of the injured families. On the floor of Presbytery and to the Immanuel congregation he acknowledged allowing influence of an undue and improper nature, involving a series of conflicts of interest, which showed deference to the interests of the offender, while disadvantaging certain victims. He also confessed a failure to notify the congregation of the abuse case adequately and promptly, neglecting to maintain a promised child supervision plan. He also stated that the overall lack of urgency and care contributed to disunity within the church body, distrust of the elders, and left certain victims'

families feeling abandoned or even betrayed and caused them actual injury. He has acknowledged his sin publicly and individually to several affected families. [REDACTED] Ben and Anna would both want to serve on the Presbytery Youth Leadership Team even during Ben's leave of absence. The session feels the necessity of the moment is for him to continue active on the session until more ruling elders are in place.

4) With regard to Keith Magill—He has stated on the floor of Presbytery and to the Immanuel congregation:

"LQ. 149. Is any man able perfectly to keep the commandments of God? A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed. We made several mistakes along the way. I thought the best way I could respond would be to list several things I would do differently if we could do it over again. 1. All six of us should have recognized just how serious the situation was and gotten more involved from the very beginning. Instead, we assigned dealing with this to Nate, Zachary and Jared. 2. Early on we should have involved the only victim family that we knew about more directly in our discussions and decisions. 3. We should have asked for Presbytery help much sooner. 4. The three of us who were not dealing as directly with discovery and ministry should have received regular reports from the investigators and urged them on in their work. 5. We made a terrible mistake in not communicating with F6 even though they had left the Lafayette area. As members they should have received all the communications from the Session at the same time everyone else did. Forgiveness has been sought by me and granted. 6. All five of us ruling elders should have joined in making right our terrible mistake when it was said at the January 2 church family meeting that Josh Bright gave no reasons for his resignation from the diaconate. Instead we let David take all the responsibility for that wrong statement. 7. We should not have overcommitted ourselves to watching all the children all the time they were not in a supervised church activity. Even though we regularly prayed for wisdom according to James 1:5, we missed it several times along the way. I am very sorry."

[REDACTED] He offered his retirement as an elder on March 26, 2021. At the request of the provisional elders, he has agreed to delay his retirement first until June 1, and now until more local elders are in place.

5) With regard to David Carr—he has stated [several names have been removed]:

“As a member of the IRPC Session, I repented at the January 2, 2021, Church Family Meeting of several sins in our conduct of the case, namely:

There have been many accusations made against the Session’s handling of these issues. These are ones to which we can clearly and readily admit that we failed:

1. At several points over these months, we did not act quickly when we should have done so.
2. We have not ministered to some of the victim families as much as we should. However, early on the _____ family did not want their identity known to anyone except Jared, Nate, and Zachary. They said that they were hurt by the entire session and some of the elders’ wives knowing about the situation. As a result, session was inhibited from reaching out to them.
3. We unwisely allowed two of our members, Zachary and Nate, to bear too much of the burden of the investigation of _____ sins and also of our ministry to the _____ family. We should have involved all 5 of us ruling elders much sooner and more vigorously than we did.
4. In several specific situations, we made serious mistakes. One of the most egregious was at the Church Family Meeting on January 2 when we let stand David Carr’s misstatement that Josh Bright did not give reasons for his resignation as a deacon. David was genuinely confused and Keith Magill, who was moderating the meeting, was also confused. We should have stopped the meeting, retrieved Josh’s resignation email, and given his reasons. On January 12, 2021, David sent an email to the active members of the congregation and to all the other attendees at the January 2 meeting, Josh Bright’s letter of resignation and apologized for his mistake.
5. We could have made our safety plans even more rigorous.

I apologized to Josh Bright by phone and publicly via email to all IRPC communicant members for my error in misrepresenting his resignation from the IRPC diaconate. He accepted my apology.”

The Shepherding Committee would note David spends countless hours each week serving as the clerk of the Immanuel Session.

The relevant conclusions of the Shepherding Committee are:

- 1) we believe that all five men have repented and confessed sin
- 2) we should receive them as brothers who have been won

- 3) that they can still be censured
- 4) if the censure is more than admonition or rebuke, a trial is required
- 5) that the sins fall closer to the definition of the censure of admonition than rebuke

Therefore, we recommend:

- (1) that the five elders listed above be admonished for their lack of carefulness in their responsibilities as elders.
- (2) that Ben and Anna Larson be approved to resume their youth responsibilities in the Presbytery.
- (3) that a new provisional moderator be provided the Immanuel session until the Spring meeting of Presbytery.
- (4) that the three existing provisional elders be continued.
- (5) that the Shepherding Committee be dismissed.

Respectfully submitted,

John Hanson

Wade Mann

Bill Roberts

Appendix 4: 3-22 Olivetti letter to SJC

Sent by email to each commission member on March 4, 2022

To the commission,

I believe this will be my final communication to you regarding this matter. In what follows, the “we” refers to me and Lisa alone.

Re: the openness of the trial

We want to reiterate our strongest expectation and demand that, should you proceed with the trial, absolutely all proceedings be held in executive session. We have learned that you plan to allow RPCNA members to watch the trial remotely. Surely you know that everything not held in executive session will immediately be transmitted before the watching world. The fact that this matter involves children, on both sides, and given the devastating attacks against us in the media, any form of an “open forum” for the trial will only cause harm. As expressed in the letter from our attorney [REDACTED], the current course is not only problematic morally but also legally. In our view, the only way to possibly maintain the laws of confidentiality would be to use executive session throughout. [REDACTED] According to our *Constitution*, you must “protect the sinner from undue exposure.” Please fulfill this part of your responsibilities.

Re: reasons for withdrawing from the trial

As you know, we have withdrawn from participation from the upcoming trial. We want to be clear about our reasons for not attending the trial next week. We do not believe that the process has been handled appropriately or biblically, in the following ways:

- The appointed investigators lacked proper training and were not independent. As a result, the investigation did not seek a balanced view of the truth, but instead assumed guilt (by building on the unjust and one-sided work of the presbytery commission) and simply worked to build a case against me. Because there has been no unbiased, professional investigation, there is absolutely no possibility that the trial will involve anything approaching the truth. We have asked for an independent investigation repeatedly and remain willing to submit to it. Until then, we cannot in good conscience submit to a trial based on the incomplete and biased work of our accusers.
- The charges submitted against me are vague and ambiguous. It is still unclear what I am being charged with, or what standards will be used to judge things like “urgency” and “reputation.” As written, the charges pre-judge this matter, and put the burden of proof on the defense and not the prosecution. How do I prove that I have a good reputation? What number of people do I need to bring to testify? Without being judged against a written standard, coming to the trial would mean subjecting myself to the opinion of seven men. This is not biblical.
- My accusers have been allowed to disobey Jesus’ clear commands in Matthew 18. This is not a fama clamosa, as demonstrated by the fact that the charges contained accusations I had never heard before November 2021. Instead of being won as a brother, I have been treated with contempt.
- I was removed from the pulpit without notice or explanation. The disrespect shown to me as a man and as a pastor is more hurtful than I can express. Throughout this process, there has been no willingness or ability shown to care for me or my family, and thus I have no expectation that the trial will be handled carefully or in accord with God’s Word.
- Our congregation has labored to great ends to communicate with the commission respectfully. In response, they received silence, then a brief form letter which did not meaningfully address their communications and concerns.
- Our Constitution calls for the commission to “seek a solution of the case without formal trial.” We have asked for those plans, begged for them, and submitted our own, only to be rejected. Unfortunately, the mediation situation that was finally offered was doomed to failure both in its timeline and in its structure. We remain open to a mediation process that allows for a meaningful exchange and true reconciliation.
- Against God’s Word and the Constitution, the commission has refused

to recognize my repentance in any way. To be put on trial for matters I have repented of is anti-grace, anti-gospel. We will have no part of a court that is set on vengeance and division rather than restoration and reconciliation.

We have these additional reasons for withdrawing:

- We do not believe the commission is adequately trained or equipped to judge this matter, which has been borne out by the decisions and actions rendered thus far.
- Through the past couple of years, we have sadly had to work through various disciplinary processes in other arenas (e.g., civil court and a body overseeing sports involvement). These opportunities, as hard as they've been, have given us a standard by which to measure this process. They have shown us what it looks like when the accused are treated with respect and when everyone is held to previously-known standards. Though we didn't like the end result, we trusted the process. In contrast, we have watched as this process has been invented along the way.
- The damage being done to my family throughout this process is not something I can, in good conscience, allow any longer. To hear you write "we love you" yet never to have any of you consider how our family is actually doing feels empty and hurtful. Let me tell you now, we are not doing well. We feel betrayed by this denomination and live in fear of the damage this church has done to our children's futures.
- Thus far, the commission has ruled in favor of the prosecution in all matters of substance. We lack confidence in the commission's impartiality and lack any assurance that we will have a fair and impartial hearing.
- As you know, I am without ecclesiastical counsel, and am unable to gain good ecclesiastical counsel. Who would stand by me now, likely to share the burden of slander and shame at the hands of the church courts and the media? I cannot ask anyone I care about to suffer alongside me now.
- Any participation in the trial carries unknown, but very real, risks to our family. At this point, we must assume that anything we say to the higher courts of the denomination will be used to harm us, both in the media and the courtroom. We have sought counsel on this matter and this has been affirmed: any participation in the trial provides more potential fodder for those attacking us. That the commission persists in moving forward with an open trial despite this highlights a callous disregard for our wellbeing.

Because of these offenses and concerns, we believe that the trial itself is

unbiblical and unconstitutional. Although I cannot name them for fear of reprisal, many trusted counselors have encouraged us in this decision as well. I would be disobedient to my call as a father and husband to willingly subject my family's future to the damage of an unjust trial.

[REDACTED]

Re: Second trial date

We are aware that the *Book of Discipline* requires a second summons and a second trial date if the first summons is not heeded. I will not heed any summons given unless and until a professional, unbiased investigation is completed. As a result, please consider this letter my permission for foregoing this requirement.

Re: Final statements

- We continue to mourn over the damage done to so many, including those attacking us. We have believed the victims and sought to honor them. We pray for them often and trust God will bring them to a place of peace and healing.
- We remain open to a professional, unbiased investigation as well as professional, unbiased Christian mediation. My biggest mistake was not immediately involving outside, professional help—but all we've seen is each successive court of the church repeat that mistake despite our heartfelt encouragement to learn from it instead.
- We have been and remain committed to safety, in our home, church and community. We have proven this commitment to the civil court, who have been much more gracious to us than our presbytery and synod.
- We have fully cooperated with every investigation.
- I have walked a path of repentance: acknowledging sin and mistakes, seeking forgiveness, learning lessons and changing actions. I am sure God will continue to illuminate more that He wants me to see, but I am thankful to say before the Lord that my conscience is clear. I am grateful for our Savior's death and resurrection, and our congregation for sharing His grace.

It is not too late to avoid a trial and the damage it will surely bring. Please find a way to honor the Lord by caring for people as shepherds.

Jared and Lisa Olivetti

Appendix 5: 12-2-21 Email from Mr. Wing

James,

Thank you for returning my call today as I was driving back to Pennsylvania. What follows is essentially the same script I followed in our conversation. As I

said in the call, I wanted you to hear it from me first before reading the narrative. As indicated, this is an informal communication, but it is 'on the record' as a communication from me, the SJC Moderator, to you as lead counsel to the defense in these two cases.

In our pre-trial hearings yesterday, the defense presented a series of objections to the accusations, as allowed by the *Book of Discipline*. The objections were heard by the court, as required by the *Book of Discipline*. Additionally, the defense provided a more detailed written summary of these objections in both digital and hard copy form. The reason for my call and this email is to let you know how disappointed we are, as a Commission, with the way that report was written.

If your intention was to insult and offend the Commission and the Prosecution, then I would say that you probably achieved your objective. If, however, the intention of the report was to start a verbal brawl, then I can assure you that it was not successful. The men on this Commission and those who now serve on the Prosecution have enough maturity and experience to deal with facts and draw conclusions. However, we will not reduce ourselves to seek to insult the integrity of the defendants or their counsel. From the beginning of our work, we have established a pattern of mutual respect in order to maintain our focus on the charter we have been given.

If this is your personal writing, then I am disappointed because it does not sound like you and it does not align with your personal behavior profile over recent years. I don't think you would write a letter like this to your brother, Daniel, and I'm not sure why you would want to write a letter like this to your brother, Keith, or Tom, or Bruce, and so on.

If this is the writing of [REDACTED], I'd be surprised because it does not fully match the way in which he behaved himself in the pre-trial hearings yesterday. For the most part, he was respectful and he honored the guidelines I established at the outset and the pattern we attempted to set during the course of meeting. The language of the report and his presentation of information don't seem quite the same.

If this is the work of Mr. Olivetti and/or the ruling elders at Immanuel, then I would simply say that they need to be reminded of the golden rule of Christ (Matt. 7:12). I don't know if this is the culture of Immanuel manifested, or the culture of the GLG Presbytery coming forward. But, it will not be the culture of the proceedings of this Commission and the interactions between these parties. If ever a report or communication like this is received in the future, it will be returned to you without action. Further, language such as is contained in the report will not be tolerated in any future meetings of the court, including any trial that may ensue.

Nevertheless, the report does contain your objections and we have com-

mitted to take them under consideration in our upcoming meetings as we are required by the *Book of Discipline*. There are real topics and relevant information contained in the report and we are going to do our best to sort the facts from the fog. At least in some sense, the defense put themselves in a bit of a hole to start by choosing to use inflammatory language aimed at all the appointees while trying to put forward their objections. We have committed to respond to you with the results of our consideration of each of these objections, and so we shall.

Thank you for allowing me to speak directly and candidly with you. I hope we can work well together to make sure we respect, honor, and love one another as brothers throughout this process. Thank you for your wishes for safe travel—I arrived home a short time ago.

*My regards to you in Christ,
Keith*

Appendix 6: Letter from Olivetti legal counsel

Bose, McKinney, & Evans LLP
Attorneys at Law

February 7, 2022

VIA EMAIL AND UPS OVERNIGHT DELIVERY

Synod Judicial Commission
c/o Keith Wing, Moderator of Synod Judicial Commission
Tom Fisher, Clerk
281 Park Road
Beaver Falls, PA 15010
wing@thekeysource.com
tafisher@gmail.com

Re: Immanuel Reformed Presbyterian Church/Ecclesiastical Trial

Dear Members of the 2021 Synod Judicial Commission:

I am writing on behalf of Jared Olivetti in relation to the ecclesiastical trial scheduled in this matter. We have serious concerns about the undue exposure that has resulted in the dissemination of information in relation to this matter. As a result, we respectfully request that the Synod Judicial Commission (the "Commission") implement appropriate safeguards at any trial to prevent harm

to victims, Mr. Olivetti and members of his family, and the Immanuel Reformed Presbyterian Church (“IRPC”). Furthermore, we respectfully request that the Commission uphold its previous decision not to consider or admit civil court documents prepared by third parties, as they contain inadmissible hearsay.

The *Book of Discipline* included in the *Constitution of the Reformed Presbyterian Church of North America* recognizes the importance of discretion as it relates to the public dissemination of matters subject to the review of the Commission. Specifically, “the court should use discretion in determining how much to reveal to those under its oversight of the details of the case. Only that which is necessary and proper should be stated, and then normally only to the members,” *Book of Discipline*, Ch. 4, § 3(a) (2003). Furthermore, “[t]he court shall seek to protect the sinner from undue exposure and those under its oversight must not engage in gossip or improper curiosity.” (*Id.*) In furtherance of that purpose, the *Book of Discipline* expressly allows for the trial to be conducted in executive session upon a two-thirds vote. *Book of Discipline*, Ch. 3, § 2.

Indiana’s civil laws also require that certain information be maintained as confidential, including certain DCS reports and Court records from juvenile proceedings. See *In re Paternity of K.D.*, 929 N.E.2d 863, 874 (Ind. Ct. App. 2010) (construing Ind. Code §§ 31-39-1-1 and -2 “to prohibit a party’s disclosure of the contents of the records listed in Section 31-39-1-1, in any fashion, to the extent the party learned the contents of those records in the course of the proceedings or from the documents themselves”); I.C. § 31-33-18-1 (mandating confidentiality requirements of DCS reports) see also Ind. Rules on Access to Court Records, Rule 5(A)(1) (noting that cases where court records are declared confidential by statute or court rule are excluded from public access in their entirety).

Unfortunately, investigators and the Great Lakes/Gulf presbytery appear to have failed to uphold the level of discretion contemplated by the *Book of Discipline*. It is our understanding that the Immanuel Judicial Commission (IJC) Report was released to any members of the Immanuel RPC who requested it, and that the IJC Report and draft charges were also uploaded to a Google server and made available for download by anyone with access to the server. Additionally, further correspondence, including a demand letter and a letter from another pastor, were also released to the presbytery email list. Communications understood to be privileged with a pastoral counselor within the denomination were also shared in violation of the counselor and/or pastoral privilege.

We are not aware of any evidence that the Commission was involved in this undue exposure. However, given this past history, it is our request and expectation that any and all proceedings conducted by the Commission be conducted in executive session, with careful attention given to avoiding the sin of

slander in upholding the privacy interests of victims, Mr. Olivetti and members of his family, and IRPC. Failing to observe such safeguards would contradict the interest of protecting all parties involved in the trial, contradict Indiana law requiring certain records pertaining to minors be maintained as confidential, and may also constitute a violation of Mr. Olivetti's right of privacy and cast him in a false light.

We further request that the Commission uphold its previous decision on December 14, 2021 not to generally allow the admission of civil court documents in its proceedings. Such civil and non-ecclesiastical documents include inadmissible hearsay. Moreover, as this Commission has previously recognized, the "church has no jurisdiction over those preparing or certifying these documents," and "they were not prepared under the protocols and practices of the church." "Further, the church cannot compel such individuals to testify (though it can be requested) and, in the event such testimony is judged to be errant, the church has no jurisdiction to penalize or censure such testimony." Thus, in addition to concerns of confidentiality, these civil court documents should not be considered or admitted.

Should you like to discuss this matter further, please let me know. Additionally, if you are represented by counsel in this matter, please let me know, and I will direct any future correspondence to them. We reserve all rights.

*Respectfully,
Philip R. Zimmerly*

2022 Communication #22-10 Reid re. U. S. Religious Census

From: Thomas Reid tgreidjr@gmail.com

Subj.: Report/Communication to Synod.

... This report is informational; ... happily, it does not require any action or even response by the Synod, but it contains information which may be interesting for many, particularly those on the HMB and the various church extension committees of the presbyteries. In our Lord—*Tom Reid*

Every ten years, a religious census of the United States of America is conducted, and the results are published, organized by state and county, and accompanied by color maps. The Reformed Presbyterian Church of North America has participated in the 1980 and 2010 censuses, and now the 2020 one as well. (The last census was published as *2010 U.S. Religion Census: Religious Congregations and Membership Study*, edited by Clifford Grammach [et al] and published by the Association of Statisticians of American Religious Bodies in 2012). It was the privilege of the undersigned to prepare these statistics from the official statistics published by Synod’s stated clerk in the annual *Minutes of Synod*, both for the 2010 and 2020 censuses. It occurred to me that the Synod might be interested in some of the results of this work, especially as it permits the Synod to see what has happened statistically over the past ten years within the RPCNA in the United States.

	2010	2020	Change	% Change
Number of churches	77	91	+14	+18.2%
Number of states with churches ¹	21	26	+5	+23.8%
Number of states with 2+ churches	11	14	+3	+27.3%
Number of counties with churches	67	77	+10	+14.9%
Number in attendance	5,022	5,467	+445	+8.9%
Average attendance per church	65.2	60.1	-5.1	-7.8%
Number of communicants	4,349	4,738	+389	+8.9%
Avg. communicants per church	56.5	52.1	-4.4	-7.8%
Number of covenant children	21.2	18.8	-2.4	-11.3%
Number of total members	5,983	6,447	+464	+7.8%
Average total members per church	77.7	70.8	-6.9	-8.9%

1 The five additional states were Georgia (Atlanta), Missouri (Columbia, Grandview), Nevada (Las Vegas, Reno), Texas (Bryan, Dallas, San Antonio), and Virginia (Harrisonburg). These nine churches or mission churches represented 64.2% of the net gain in the number of churches during the decade.

Many church statisticians maintain that the most important statistic is church attendance. Focusing on that metric, here are the 26 states with RPCNA congregations in 2020, listed in descending order by attendance, with the # of churches and mission churches in parentheses and whether the attendance grew (+) or declined (-) during the decade:

Pennsylvania	1388 (17)	+
Indiana	1120 (11)	+
Kansas	570 (11)	+
New York	540 (11)	-
Colorado	382 (4)	+
California	234 (5)	+
Maryland	118 (1)	+
Michigan	115 (3)	+
Iowa	104 (3)	+
Ohio	87 (3)	+
Rhode Island	85 (1)	+
Florida	83 (1)	+
Texas	83 (3)	new
Massachusetts	80 (1)	NC
Oklahoma	77 (1)	-
Nevada	60 (2)	new
Washington	55 (1)	-
Arizona	46 (1)	-
Missouri	44 (2)	new
North Carolina	42 (1)	-
Wyoming	31 (1)	+
Virginia	30 (1)	new
Georgia	28 (1)	new
Illinois	27 (2)	-
New Jersey	21 (1)	-
Alabama	17 (2)	-

25.1% of attendance in RPCNA congregations occurred in Pennsylvania and 20.3% in Indiana, for a total of 45.4%, two states with less than 5% of the nation's population. A decade earlier, 26.4% of attendance occurred in Pennsylvania, and 20.9% in Indiana, for a total of 47.3%. Within those two states, attendance was concentrated in only three counties—Allegheny and Beaver in Pennsylvania, and Marion in Indiana. Some observations:

1. The population of the U.S. grew by about 7.5% in the past decade, while

- the RPCNA increased its membership by 7.8%, meaning we barely kept pace with the population growth.
2. Establishing new congregations extended the geographic scope of the RPCNA in the 2010s.
 3. Establishing new congregations also reduced the average attendance and membership figures for the average congregation in the denomination as a whole, as these congregations had lower membership and attendance figures than the other congregations in existence in 2010 as well as 2020.
 4. The percentage increase in the number of states and counties with churches or mission churches greatly exceeded the percentage increase in both attendees and members, indicating that the geographic scope of the RPCNA improved in the past decade.
 5. RPCNA congregations continue to be geographically limited to certain states and, within those states, to certain counties, suggesting something of the scope for RPCNA church planting in other states, as well as counties within the states already served.

Respectfully submitted, Thomas Reid

2022 Communication #22-11 POA & Theresa Bloom

From: mblocki1@consolidated.net

To: JMM

Sent: April 12, 2022

Subj: POA S-2022-6

... POA received S-2022-6 from Theresa (Gazo) Bloom with support of the Eastvale session. POA assigned a *committee of the day* to consider merits. [Later] the committee brought an oral report with one recommendation. POA minutes reflect our handling of the matter:

The oral report of the Committee to Examine S-2022-6 was presented by Keith Evans. The committee brought one recommendation ... discussed. The recommendation that "*realizing our Church needs to be prepared to respond to abuse, while not endorsing every detail of the paper, the POA forwards this paper to Synod, believing the recommendation made in the paper deserves the consideration of Synod.*" **Carried.** The report as a whole was discussed. M/S/C to receive the oral report of the Committee to Examine S-2022-6. M/S/C to include S-2022-6 as an appendix to minutes."

As per the motion, I have attached S-2022-6 for Synod's consideration. Let me know if you have further questions. In Christ's love and service

—M Blocki, Clerk, POA

Eastvale Reformed Presbyterian Church

504 2nd Avenue, Eastvale; Beaver Falls, PA; 724-847-2080

To the moderator of the Presbytery of the Alleghenies:

The Session of Eastvale Congregation submits the attached paper, "*Board for Concerns Relating to Abuse*," for the consideration of the Presbytery, with the hope that the Presbytery will transfer it to the Synod for consideration and action. We feel that this paper addresses a timely issue facing the denomination (and, in fact, the visible church as a whole) and the recommendation made in the paper deserves the attention of both the Presbytery and the Synod.

—[SIGNATURE] Keith R. Willson; Clerk, Eastvale Session

To the elders serving for the glory of God and the welfare of the Church:

When the Church is confronted with issues of abuse, it has a unique opportunity to minister the gospel of Jesus Christ to all members as well as to those directly involved, as the impact of these situations reverberates through the lives of all beloved sons and daughters of the Most High. As situations of abuse are brought to light, it is fitting to share in sorrow and take a posture of lament before the Lord over what are often painful disclosures of grievous sin.

To abuse is “to use another wrongly,” which—as part of our fallen human nature—every person is guilty of, and thus every person has the possibility and responsibility to seek forgiveness from God and from those sinned against, moving forward in repentance—which can be observed over time. In some cases, though, patterns of misconduct¹ are observed, or certain types of abuse are committed that warrant immediate action.

For the sake of clarity, endnotes offer brief technical definitions² and examples of sexual misconduct³ (including child sexual abuse), physical misconduct⁴ (including domestic violence), and emotional misconduct⁵ (which can stand alone or be used to facilitate other types of misconduct).

In these areas, the Church as a whole has the opportunity, invitation, and even obligation to walk in the steps of Jesus, who serves as the prime example of exercising power in humility to care for others. Due to the insidious and deceptive nature of abuse, however, it is not always clear how to do this. There-

1 Except in the case of any sexual abuse of a minor, from what I understand, abuse is an official and technical term, usually decided after a formal investigation by a relevant governing body. Misconduct, however, is easier to define and therefore somewhat measurable. Abuse would always entail misconduct, and so the language of “potential abuse” and “behavioral misconduct” are intentionally chosen to guard against subverting any due process.

2 These definitions come directly from documentation written by an organization called GRACE (“Godly Response to Abuse in the Christian Environment,” www.netgrace.org). As I am not trained on the specifics of misconduct and abuse, I offer these definitions intact as preliminary working definitions, with the aim of bringing clarity to the discussion at hand and with the recognition that they will need to be refined further for the purposes of a Board of Synod of the RPCNA. Reformed Presbyterian Theological Seminary Professor of Counseling Keith Evans has been helpful in explaining the shortcomings of these definitions and has greater expertise to offer in further developing definitions that would be more applicable in our ecclesiastical context.

3 “Sexual misconduct can be defined as behavior which is (1) unwelcome or unwanted and (2) sexual or intimate in nature. Examples include but are not limited to derogatory or indecent statements about a person’s body; slurs, epithets, anecdotes, jokes, or innuendos of a sexual or intimate nature; verbal advances, propositions, or invitations of a sexual or intimate nature; suggestive or obscene gestures or communications; unwanted attention such as leering or staring; ‘groping’ or any unwanted touches of a sexual or intimate nature; adult sexual assault; and sexual abuse of a minor.”

4 “Physical misconduct can be defined as behavior which intentionally, knowingly, recklessly, or negligently causes or threatens to cause physical pain, illness, or an impairment of a person’s physical condition. Examples include but are not limited to striking, kicking, pushing, grabbing, pinching, or threats to commit the foregoing.”

5 “Emotional misconduct can be defined as behavior which attacks or exploits a person’s self-esteem, confidence, or psychological status, usually by a person in a position of trust, power, or authority. Examples include but are not limited to controlling, manipulating, distorting, extorting, insulting, intimidating, threatening, punishing, bullying, yelling, ridiculing, harassing, and name calling.”

fore, the corporate body can benefit from the help of qualified and knowledgeable individuals to better prevent and respond to matters of abuse.

I recommend that the Synod of the RPCNA consider establishing a **Board for Concerns Relating to Abuse** to better equip the Church as a whole, that the Church might honor God and care for His children through its efforts to prevent and respond to the sensitive situations of behavioral misconduct and potential abuse within our midst. This proposed Board would be elected by Synod, and report to it annually.

I suggest this Board be comprised of men and women; single and married; who demonstrate godly character, including humility, integrity, and discernment observed over time; who understand the dynamics of abuse due to experience⁶ or specialized training; who are able to advise impartially and are trustworthy to recuse themselves when ties are closely held; who will develop and maintain a subject-matter expertise to serve in an advisory capacity to support anyone in the Church who has questions or concerns. The Board could:

- provide resources for sessions to take steps to prevent situations of abuse:
 - by helping sessions develop *Safe Church* practices and policies.
 - by helping sessions define misconduct and abuse, promote accountability within the Church and provide access to training or other helpful materials.
- Explain procedures within our presbyterian system of church government, as described in the *Constitution*, to respond to potentially abusive behavior.⁷
- Confidentially assist presbyteries, sessions, and congregants so that anyone might freely approach the Board for help in discerning situations of potential abuse.⁸

The consideration of this Court to endorse this recommendation for discussion at the Synod level could be a productive step toward individuals,

6 Experience does not indicate only having personally experienced abuse, but could also refer to the insight gained through any past exposure to the dynamics of abuse. It is also important to note that experience alone does not qualify someone to serve nor does it supersede any other qualification.

7 An explanation of the procedures outlined in the *Constitution* can help congregants in particular better understand the processes of the courts of the Church as well as their rights as members. Clarification could also be given regarding the normal and expected practices of Church authority and discipline.

8 While the Board would have no ecclesiastical authority and must actively seek to preserve that authority at every level of Church government, this suggestion would allow for care to be given in the difficult situations in which a general uncertainty regarding the circumstances or a lack of trust between various parties might prevent those involved from directly consulting with a session or presbytery.

churches, and presbyteries addressing matters of abuse in a more informed way throughout our denomination. May the Church not recoil from any opportunity and the solemn responsibility to bring truth to light, but instead walk in the true gospel of Jesus in which our sins are laid bare and dealt with in righteousness, as God's perfect justice and great mercy are both full and complete.

In service of Christ, Theresa Bloom, member of Eastvale RPC

2022 Communication #22-12 POA & Blocki re. DCG Application

From: mblocki1@consolidated.net
 To: JMMLawrence@aol.com
 Sent: April 12, 2022
 Subject: For Synod 2022 to consider ...

John: This past weekend the POA considered a paper I authored (after conversation with J. Bruce Martin). It was not a slam dunk and two interpretations of the pertinent material emerged. Here is the recommendation from the *committee of the day* that the POA passed concerning the paper:

Recommendation 3: That [POA] Paper S-2022-4, along with this committee report, be forwarded to the RPCNA Synod with a request for clarification of the intent of the existing DCG language.

So attached are three documents: (1) the original paper (S-2022-4); (2) the Committee of the Day report; (3) the pertinent minutes of POA. Questions? ... just give me a call and I will provide whatever additional information Synod might require.

In Christ's love and service, M

POA Minutes:

The report of the [POA] Committee to Examine S-2022-4 was presented by David Schaefer. Recommendation 3 was taken up out of sequence ... [and it] carried. Recommendations 1 and 2 were accomplished by common consent. M/S/C ... to extend the time of the meeting necessary to complete the agenda. The report as a whole was discussed. M/S/C ... that due to awaiting clarification from Synod and past established precedent, that Presbytery refrain from the practice of examining, ordaining, and installing first time T.E.s by commission, until clarity is received. M/S/C ... to receive the report of the Committee to Examine S-2022-4. The report is as follows:

Report of the [POA] Committee to Consider [POA] Paper S-2022-4

Fathers and Brothers: The paper submitted to Presbytery [of the Alleghenies] calls into question the practice of the Presbytery of appointing Commissions for the purpose of conducting examinations and ordinations of Teaching Elders.

Section 1: Relevant Quotations from the *Directory for Church Government*

All quotations are from the *Directory of Church Government*, Book D of RPCNA Constitution (***emphasis added for clarity***).

Ch. 1.2. (D-2) (Of Membership)

In a regularly organized congregation **it belongs to the session alone** to admit to membership in the church. In extraordinary circumstances, such as the organization of a new congregation, presbytery may assume this function or delegate it to a temporary governing body. In the early stages of work in a foreign mission field, special powers may be exercised by the missionaries in this regard until such time as a congregation with a regular session can be organized.

Ch. 3.I.E.1. (D-10) Examination (Of Elected Ruling Elder)

The examination of an elder-elect shall proceed as follows:

- a. The elder-elect shall notify **the session**, preferably within two weeks, regarding his intention to accept or decline the call of the congregation.
- b. If the elder-elect indicates his desire to accept the call, **the session shall meet in constituted court to examine him with respect to his qualifications** as stated above in section I.A

Ch. 3.I.E.4. (D1-10) Order of Meeting (For Ordination and/or Installation of a Ruling Elder)

The order of the meeting shall be as follows: (a) **The session shall be constituted** by the moderator or presbytery's appointee, and the privileges of the floor shall be extended to all elders of the denomination present.

Ch. 3.II.D.6. (D-17,18) (Processing a Call for a Teaching Elder)

6. Processing a Call. A call shall be processed in the following manner:
 - a. **Presbytery**, after receiving a call, shall determine whether the call was made in accordance with the law and order of the church.
 - b. **Presbytery** shall sustain it as a regular call and forward it to the teaching elder-elect within the presbytery or the presbytery holding the credentials of the teaching elder-elect.
 - c. **Presbytery** may decline to forward the call for any of the following reasons: (1) The refusal of a considerable minority to sign the call. (2) Failure to make suitable financial arrangements. (3) A conviction on the presbytery's part that establishing the relationship would not be wise.
 - d. **If presbytery** does not sustain a call, reasons shall be recorded in the minutes, the candidate shall be notified, the call returned to

- the congregation and a copy of the minutes stating the reason(s) shall go to both the candidate and the congregation. ...
- h. If the call is rejected, then the teaching elder-elect shall notify the congregation and **the presbytery** in writing.
 - i. If the call is accepted, **presbytery** shall take steps toward ordination and/or installation.
 - j. If the teaching elder-elect is not present, **presbytery** shall forward the call to him.
 - k. Upon reception of the call from his **presbytery**, the teaching elder-elect shall inform the congregation and the **presbytery** of his decision within two weeks.
 - l. A call may not be presented by a **presbytery** other than the one having oversight of the one called.
 - m. When the person called is from a congregation within another **presbytery**, the **presbytery** of the congregation making the call, having approved it, shall forward it to the other **presbytery** for evaluation and presentation.
 - n. If the call is accepted the credentials of the person called shall be transferred to the **presbytery** of the congregation making the call.
 - o. That **presbytery** shall take necessary steps toward ordination and/or installation.

Ch. 3.II.E. (D-18) (*Teaching Elder*)

The examination, ordination and installation of a teaching elder belongs to **the presbytery alone**. ... A board may request permission from Synod for **the presbytery** to ordain a man to minister in a special field.

Ch 3.II.E.1 (D-19) (*Procedures for Ordination, Examination, and Installation of a Teaching Elder*)

1. Authorization

Presbytery shall authorize the ordination and/or installation as follows:

- a. **Presbytery, or a commission of presbytery**, shall arrange for the examination, ordination and/or installation of a teaching elder-elect at the earliest convenience of the parties involved. ...
- b. **The commission or presbytery**, in consultation with the session, shall set the time, date and place for the examination, ordination and/or installation.

Ch 3.II.E.2 (D-19)

2. Calling of Meetings (*Procedures for Ordination, Examination and Installation of a TE*)

- a. **The commission or presbytery** shall issue an edict and direct that it be read to the congregation on the two preceding Lord's Days.

Ch 3.II.E.3 (D-19) (*Procedures for Ordination, Examination, and Installation of a TE*)

3. Meeting for Examination

The examination of a teaching elder-elect entering his first pastorate within the Reformed Presbyterian Church shall proceed as follows:

- a. At the appointed time, **presbytery** shall be constituted with prayer by an elder.

Ch 3.II.E.4 (D-19) (*Procedures for Ordination, Examination and Installation of a TE*)

4. Meeting for Ordination/Installation

The order of this meeting shall be as follows:

- a. If **presbytery** adjourned following the examination meeting, the service should begin with the **constitution of the court**. ...
- k. The **clerk of presbytery** is now responsible to hold his credentials.

Ch 3.II.E.4.q (D-20) (*Receiving a Teaching Elder from another Denomination*)

q. A teaching elder ordained in another true branch of the visible church may be received into the Reformed Presbyterian Church when he has met our denomination's conditions for a teaching elder. He shall be examined by **the presbytery or a commission**. A member of **the presbytery** shall lead in prayer on his behalf, and he shall sign the Queries for Ordination. Members of **the presbytery** shall be given the opportunity to extend the right hand of fellowship.

Ch. 3.III.E.1. (D-26) Examination (*For Ordination and/or Installation of a Deacon*)

The examination of a deacon-elect shall proceed as follows:

- a. The deacon-elect shall notify **the session**, preferably within two weeks, regarding his intention to accept or decline the call of the congregation.
- b. If the deacon-elect indicates his desire to accept the call, **the session shall meet in constituted court to examine him** with respect to his qualifications as stated above in Section I.A.

- c. **The session shall examine him** in his soundness in the faith and in his commitment to the Testimony of the Reformed Presbyterian Church.
- d. If **the session shall judge** any deacon-elect unfit for the office, it shall not proceed with his ordination and/or installation

Ch. 3.III.E.2. (D-26) Authorization (*For Ordination and/or Installation of a Deacon*)

The session shall authorize the ordination and/or installation in the following manner:

Ch. 3.III.E.4. (D-26) Order of Meeting (*For Ordination and/or Installation of a Deacon*)

The order of the meeting shall be as follows:

- a. **The session shall be constituted** by the moderator or by presbytery's appointee, and the privileges of the floor shall be extended to all elders of the denomination present.

Ch. 4.6. (D-28) (*Authority and Responsibilities of the Session*)

6. **The session alone** admits to and dismisses from the membership of the congregation.

Ch. 6.2 (D-31) (*Authority and Responsibilities of Synod*)

2. **The Synod, alone**, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight, and approve its name.

Ch. 6.13. (D-33) (*Authority of Presbytery in relation to Teaching Elders*)

The presbytery shall have oversight of the men preparing for the gospel ministry and shall have power to license candidates for the teaching eldership. **It** shall direct the moderation of calls, determine whether they are in order, and present them, if considered to be for the best interests of all concerned. **The presbytery** has power to ordain, install, try, remove, suspend or depose teaching elders. **It shall** receive the credentials of teaching elders from other presbyteries and transfer such credentials to other presbyteries. **It may** receive teaching elders from other denominations or dismiss teaching elders who desire to withdraw from this denomination.

Ch. 6.15. (D-33) (*Authority of Presbytery to Delegate Powers*)

The presbytery may facilitate its work by referring to committees various items of business for consideration and for report with recommendations. **The presbytery may also transact business through commissions. A commission has the full authority of the court which appoints it in matters referred to it, subject to the review of the appointing court. The Ad Interim Commission,** appointed to attend to necessary business between regular and called meetings of presbytery, **may attend to the moderation, sustaining, and presentation of calls and to installations, and may arrange for ordinations; they also are to deal with other items which need the attention of the presbytery in the interim. A judicial commission may** be appointed to investigate a situation or **adjudicate** a case which has come before presbytery. A quorum of a commission shall consist of not less than 2/3 of its members. A commission shall report to the presbytery and submit its minutes, which **shall** be spread on the minutes of the presbytery. **The minutes of the commission cannot be changed by the presbytery,** but the **presbytery may rescind the action of the commission.**

Ch. 7.2 (D-34) (*Organization of Congregations*)

2. The formal duties and responsibility of establishing new churches **belong to the presbytery** which has the authority and prerogative to declare a new congregation to be organized.

Ch. 7.5. (D-35) (*Establishment of Mission Churches*)

Because of its transitional nature, the mission church requires a temporary organization. A temporary governing body of elders, appointed by **the presbytery,** oversees the mission church. This **TGB has authority to examine and receive new members,** to exercise church discipline, to administer the sacraments, to conduct elections for church officers, to **examine officers-elect** in preparation for the mission church to become an organized congregation, and to oversee financial affairs of the mission church.

Ch. 7.6. (D-35) (*Establishment of Mission Churches*)

The establishment of a mission church requires only a decision of **presbytery or its Ad Interim Commission** and the appointment of a TGB.

Ch. 7.7. (D-35) (*Creation of TGB ~ Temporary Governing Body*)

7. The [TGB] **may be established by presbytery** in one of the following ways:

- a. **The presbytery may cooperate with the session of an existing congregation** in arranging a parent-child relationship. The session of the parent congregation would be appointed by presbytery to serve as the TGB of the mission church. It is permissible for the appointed session to assign a subset of its members to the task of overseeing the mission church.
- b. **The presbytery may appoint a commission** to serve as the TGB of the mission church. If there are RPCNA elders involved in the prospective mission church, they should be considered for appointment to this commission.

Ch. 8.10 (D-40) (*Authorization for the Work of Synod between meetings*)

10. The work of **the Synod** shall be carried on through boards, permanent committees and **commissions** (see chapter 6, paragraph 16). ... **Likely this is an out of date reference to Chapter 6.15 as referenced above.**

Ch. 9.21 (D-47) (*Reference to Judicial Commissions*)

21 ... It may be expedient to **refer judicial cases to commissions**, which **shall try them** according to the procedure laid down for Synod ...

Ch. 9.21 (D-48) (*Concluding statement of Directory*)

The glory of God, the welfare of the church, and the best interests of all its members shall be the ruling motives in all actions of the courts of the church.

Section 2: Analysis of Relevant Material

It is noted by the committee that argumentation for the interpretation that examination, ordination, and installation of teaching elders is restricted by the DCG to the actions of a full meeting of Presbytery is detailed in Paper S-2022-4. For that reason, the majority of this report is focused on the potential for an alternate interpretation. This is not to be construed by Presbytery [the POA] as agreement among the members of the Committee as to the proper interpretation of the language.

Paper S-2022-4 considers the words "*Presbytery alone*" in the opening sentence of Ch. 3.II.E to be evidence of the intent of Synod to restrict the actions

in that section to the full meeting of Presbytery, that is, to indicate that those actions may not be delegated to a Commission. The word pattern of <body> alone is used four times in the DCG. In each case, it is primarily being used to define the scope of the authority: *Sessions alone have the authority to admit members to the church* (stated twice). *Presbytery alone has the authority to examine, ordain and install a teaching elder*. *Synod alone has authority to organize a presbytery*. The context for the use of the word pattern is not that of methodology or means, but rather solely focused on where the authority resides. Furthermore, subsequent detail of the process steps clearly call out the ability of at least some actions to be performed by a commission (though, as the paper points out, this language is not present for the specific actions of examination or ordination of a new teaching elder), so this is at best unclear.

Further evidence is provided by the paper of this intent by the phrasing of previous and subsequent sections which do specifically define methodology. In several of the subsequent points of Ch. 3.II.E, the phrasing changes from '*Presbytery, or its commission*' to '*Presbytery*' (without mention of a commission). The assertion of the authors is that this is indicative of an intent by Synod to restrict the performance of any step where a commission is not mentioned to the court as a whole, disallowing the use of a commission to perform that function.

A contrary perspective notes that the word *Presbytery* is used without inclusion of the "*or its commission*" modification in the immediately previous Ch. 3.III.2 detailing the processing of a call for a teaching elder, however those steps are specifically assigned as authorities of the Ad Interim Commission in Chapter 6.15.

The language in Ch. 6.15 permits presbytery to '*transact business*' through use of commissions. The subsequent reference in Chapter 8.10 grants permission to the Synod to do the same. In the defining statement regarding commissions, the commission is said to have the "*full authority of the court which appoints it in matters referred to it.*" The actions of a commission do not require the approval of presbytery to have force. Presbytery is granted the authority to rescind the actions of a commission, but this is no different from what presbytery is permitted to do with regard to the actions of the whole court. Presbytery is not permitted to alter the minutes of a commission. So, though the language indicates that the full court has the authority to review the actions of a commission, it is not granted the power to annul its actions. One potential interpretation of this language is that if a commission performs an action in a matter referred to it, it can be correctly stated that the presbytery has performed that action, and therefore delegation by presbytery of its authority to a commission is in compliance with the language in Chapter 3.II.E.

[The third issue raised by the paper is a concern that actions being taken by a commission allow for the the authors. If such behavior is suspected or an allegaaccording to Matthew 18, not made in the context of a procedural paper. dation 1 is approve_____d.] Redacted as per recommendation #1 (by common consent of the author and signers of S-2022-4 and of the committee of the day assigned to examine the paper.)

In light of this analysis, we see that there are two differing interpretations within Presbytery [POA] as to the intention of Synod with regard to the language used in the DCG. There is a difference in opinion among the committee members as to the proper interpretation of the language. The committee believes it is appropriate in this case to ask Synod for guidance in understanding how to interpret the DCG language, so makes the following recommendations:

Recommendation 1: That the content of the paragraph in the original paper which begins "*Principles of accountability and transparency*" following the second sentence be stricken, and the paragraph in brackets above be stricken, as they are related, and neither is helpful to the consideration of this matter.

Recommendation 2: That POA strike the original recommendation of paper S-2022-4 from the paper, as it presumes a conclusion which is a disputed interpretation of the DCG. Should Synod clarify the proper interpretation of the *Directory* language, the Presbytery will comply with the decision of Synod.

Recommendation 3: That Paper S-2022-4, along with this committee report, be forwarded to the Synod of the RPCNA with a request for clarification of the intent of the existing language in the *Directory for Church Government*.

Respectfully submitted,

[POA] Committee to Examine [POA] Paper S-2022-4:

George Gregory, David Schaefer, Jonathan Watt

SUPPLEMENTAL to the Communication from POA & Blocki:

Fathers and Brothers: Recently, the POA has conducted the Ordination/Installation of TEs in a manner in violation of the DCG. The Clerk, after consultation with Bruce Martin (past Clerk of Synod) and John McFarland (current Clerk of Synod), would like to offer the following argumentation for your consideration:

The *Directory for Church Government* reads as follows:

E. Procedures for Examination, Ordination and Installation

The examination, ordination and installation of a teaching elder belongs to the presbytery alone. Presbytery shall hold the credentials which shall include as complete a record as possible of his education, certification to preach, eligibility to receive a call, ordination and installation(s). Ordination should be with a view to, and in connection

with, installation into a pastoral relationship. A board may request permission from Synod for the presbytery to ordain a man to minister in a special field. — D.18-19

From this we determine that examination, ordination and installation of a teaching elder belongs to the Presbytery alone, and that presbytery holds the credentials of a teaching elder. The use of the word “*alone*” is significant. Given that Commissions, being temporary bodies, do not hold credentials. This language lays emphasis on the fact that the full court is in view.

One could be tempted for the sake or pragmatism however, to argue that a Commission, being the representative of Presbytery, satisfactorily fulfills this specification. However, it is striking that the DCG language shifts as the various steps are outlined. The *Directory* speaks as follows:

1. of the authorization of an ordination and/or installation with the words: “*Presbytery, or a commission of presbytery, shall arrange ...*” — D-19 1.a
2. of the setting of the time, date, and location with the words: “*The commission or presbytery shall issue and edict ...*” — D-19 1.b
3. of the issuing of an edict with the words: “*The commission or presbytery shall issue an edict ...*” — D-19 2.a

However, when the *Directory* describes the *Meeting for Examination*, these words are used:

The examination of a teaching elder-elect entering his first pastorate within the Reformed Presbyterian Church shall proceed as follows:

- A. “*At the appointed time, presbytery shall be constituted with prayer by an elder.*” — D-19 3

The absence of the words “*or commission of Presbytery*” is intentional and conspicuous. Section four continues with the assumption that Presbytery and not a commission is responsible for the Ordination and Installation meeting. This section reads:

4. *Meeting for Ordination/Installation*

The order of this meeting shall be as follows:

- A. If presbytery adjourned following the examination meeting, the service of ordination and installation should begin with the constitution of the court. — D-19 and 20 4.a

The absence of the language—“*or commission*”—is again conspicuous and intentional. Further emphasis that the ordination and installation of teaching elders is the responsibility of the full court is discovered when one considers

that the *Directory* allows for Presbytery or a commission to examine a TE coming into the denomination from another denomination. The *Directory* reads:

A teaching elder ordained in another true branch of the visible church may be received into the Reformed Presbyterian Church when he has met our denomination's conditions for a teaching elder. He shall be examined by the presbytery or a commission. A member of the presbytery shall lead in prayer on his behalf, and he shall sign the Queries for Ordination. Members of the presbytery shall be given the opportunity to extend the right hand of fellowship. — D-20 4.q

Principles of accountability and transparency lie behind this intentional choice of language. During the process of examination for the Teaching Eldership, men are asked about their adherence to the distinctives of the denomination. We hold that membership in secret societies is forbidden. The principle behind this is that we believe hold us all accountable to do our job well. *Redacted as per recommendation #1 (by common consent of the author and signers of S-2022-4 and of the committee of the day assigned to examine the paper).*

Recommendation: That the Presbytery of the Alleghenies acknowledge the order of the church given to us by the *Directory for Church Government* pertaining to the examination, ordination, and instal. *Redacted as per recommendation #2 found in the report of the committee of the day assigned to examine this paper (by common consent of the Presbytery).*

Respectfully submitted:

Martin Blocki (clerk); Harry Metzger; Jeff Stivason; George Gregory

**2022 Communication #22-13 GLG Dillon Complaint vs. SJC
Complaint to the Synod of the Reformed Presbyterian
Church of North America**

Dan Dillon (Immanuel RPC member) submitted this complaint to Synod 2022: Kenneth J. De Jong and Matt Wilburn (serving on the IRPC session) were informed. David Hanson (AIC chairman for the GLG) was informed, as well as Adam Kuehner (GLG clerk) and Tom Fisher (Synod’s Judicial Commission clerk) and John McFarland (clerk of Synod) on May 12, 2022. On that date, Mr. Dan Dillon summarized: “... *For the record: The complaint was submitted to my Session on April 20 and acknowledged 4/21. On 4/23, Sam Carr of the IRPC Session stated that ‘We will be forwarding your complaint to the Synod.’ The complaint was submitted to Messrs. Wing and Fisher on April 23. Mr. Fisher acknowledged receipt the same day. On April 26, Mr. Fisher stated the complaint had been duly filed, and ‘this evening the commission authorized me to inform you we believe it is best for your complaint to move forward as it stands. We don’t anticipate taking action that would result in your withdrawal of it, so you should continue to pursue filing with Synod as well.’* — Dan Dillon ...” On that same day, Tom Fisher replied: “Dear Mr. Dillon: ... *I affirm your complaint was properly filed with the SJC. ... It sounds as though the IRPC Session has now forwarded your complaint to [GLGP], so ... GLG’s AIC can forward it to Synod.*” Adam Kuehner (GLG clerk) wrote that same day, confirming that by filing the complaint with the SJC, it is now [properly] before Synod. Synod Clerk McFarland verified that on May 14, and published this May 17.

.....

GLGP’s AIC clerk wrote on May 21 that the AIC met May 18, approving the forwarding to Synod the Dillon Complaint. “*AIC, having received [a communication] from Mr. Dan Dillon of the Immanuel RPC ... observes [this paper is] in order, submitted in appropriate language, submitted in the appropriate timeframe. [This] communication is hereby transmitted to Synod.*”

—Richard Blankenship

.....

April 20, 2022

Dan Dillon; member, Immanuel Reformed Presbyterian Church, West Lafayette, IN

In accordance with the provisions of Section 2, Chapter 4, of the *Book of Discipline*, I issue this *Complaint to Synod* concerning the actions of the Synod Judicial Commission (SJC) appointed to try the case of Jared Olivetti against his accusers. Two specific complaints are made, both of which are described and supported in turn. After the complaints, in the spirit of constructive engagement, I propose remedies for the consideration of Synod.

The complaints concern the Trial Decision Announcement [*Announcement*] of March 11, 2022, and related matters. After announcing that Jared Olivetti was guilty on each of three counts brought against him, the *Announcement* states:

“After further prayer and considerable deliberation, we find that the censure of Deposition is appropriate. [Therein follows a description of what deposition entails] He is additionally excluded from the privileges of Church membership, including participation in the sacraments until penitence and new obedience on his part has shown him worthy of the exercise of those privileges, and until this Court restores his ordination by prayer and laying on of hands making him then eligible for re-election to an office.”

The SJC provided a correction to the *Announcement* on March 28, 2022. It is included here for the sake of completeness, but does not materially affect the Complaint:

“By deposition, we remove Mr. Olivetti from his ordination and office of elder. We declare the relationship to the congregation in this capacity is dissolved. He is forbidden to exercise any of the powers or duties of the office anywhere in the Church of Christ, and until this Court restores his ordination by prayer and laying on of hands making him then eligible for re-election to an office. He is additionally excluded from the privileges of Church membership, including participation in the sacraments until penitence and new obedience on his part has shown him worthy of the exercise of those privileges.”

Complaint No. 1. The suspension of Mr. Olivetti is unjust because it fails to meet the standard required by our *Constitution*. The standard of the *Constitution* is ... “*This [i.e., suspension] becomes necessary when members are guilty of gross sin or of persistent neglect*” (BoD 1:4.1c). Nowhere does the *Announcement* provide a statement of the gross sin or persistent neglect committed by Mr. Olivetti. It states that Mr. Olivetti is guilty of certain charges, but provides no basis—not even in summary form—that his guilt involves gross sin or persistent neglect. Given this situation, an objective reader must conclude that the suspension has no basis and is therefore unjust.

Someone may respond that the Trial Decision Announcement is not the Trial Decision itself; i.e., the SJC has provided it basis for suspension to Mr. Olivetti alone and decided not to provide the basis for suspension to rest of the RPCNA. However, under the *Constitution*, note the following about when suspension accompanies deposition:

“Deposition ... This is the disciplinary removal of an ordained officer of the church from his office. It may also be accompanied by suspension from church privileges. This censure shall be imposed for serious offenses in doctrine or in conduct that obviously disqualify the person for exercising office. The sentence shall be pronounced by the moderator in constituted court, and in the name of Jesus Christ. *The court shall also make the people under its oversight aware publicly of the fact of and reason for the suspension.*” (BoD I:4.1.d; *emphasis added*)

It seems clear that the SJC believes that, in this matter, the Immanuel RP Church (IRPC) members were under their oversight. Its members were allowed to attend the trial remotely, but only under strict requirements, including signing in each day and affirming each time that it would operate under its strictures. Latter parts of the *Announcement* directly address IRPC. Yet, the court did not make IPRC aware of the reason for the suspension. This, too, leads to a conclusion that the suspension has no basis and is therefore unjust. Note that this complaint does not depend upon the guilt or the innocence of Mr. Olivetti; it only complains about the censure. I do not believe myself to be in a position to judge Mr. Olivetti’s guilt or innocence, beyond what he has already confessed.

Complaint No. 2. The SJC failed to properly execute discipline by failing to maintain the peace of the Church and effectively deter others from similar offenses.

According to our *Constitution*, there are several purposes for church discipline:

“... Five purposes of church discipline are: primarily, to reclaim a sinning member; *then to deter others from similar offenses; to maintain the honor of Christ and the purity and peace of His Church; to maintain the truth of the gospel; and to avoid the wrath of God coming upon the church.*” (BoD I:1.3; *emphasis added*)

Besides providing no basis for the suspension, the *Announcement* provides no explanation of the verdict, beyond the fact of the verdict. Here is the complete statement:

“Mr. Olivetti was charged as follows: Mr. Jared Olivetti’s conduct in relation to the sexual abuse case at Immanuel Reformed Presbyterian Church since at least 2019 to the present, has not safeguarded or maintained the qualifications for the eldership contrary to the biblical requirements of 1 Timothy 3:2,4,7; Titus 1:6-7 in violation of [several of the Ten Commandments and RPCNA vows]. We found him guilty on each of the three counts: (1) ‘... Mr. Olivetti has not conducted himself in a way that is above reproach ... resulting in distrust and dis-

unity within the church and failing to promote its peace, purity, and progress.' (2) '... Mr. Olivetti has not managed his own household well,' and (3) 'Mr. Olivetti has not conducted himself in a way that has protected or maintained a good reputation ... threatening dishonor on the name of Jesus Christ, the Reformed Presbyterian Church of North America, Immanuel RP Church, and himself.'" [Note: The ellipses in this paragraph are in the original.]

These statements are so vague as to be of no use in deterring others from similar offenses. The above statement provides categories of offenses, but not the offenses themselves. How can officers or members of His Church learn from this statement about what to do or not to do in future? In fact, it may only discourage others from pursuing the office of Teaching Elder. Who among us has not failed to behave in a way that is above reproach? Who of us has not failed to manage his household well? Who has not failed to conduct oneself in a way that maintains the honor of Christ? By providing such broad categories, without explanation, qualification, or proportion, the *Announcement* may provide a chilling effect on those pursuing office in the church.

Further, the failure to provide detail may lead some to believe that the SJC acted in an arbitrary or capricious manner. Note, I am not saying that the SJC *has* behaved this way. I am saying that the *Announcement*, considered by itself, leaves the SJC with little defense against accusations of arbitrariness or capriciousness, thereby failing to maintain the honor of Christ and disturbing the peace of the Church.

Our *Constitution* recognizes courts must act with discretion:

"In giving information to the people under its oversight regarding any censure, the court should use discretion in determining how much to reveal to those under its oversight of the details of the case. Only that which is necessary and proper should be stated, and then normally only to the members. The court shall seek to protect the sinner from undue exposure and those under its oversight must not engage in gossip or improper curiosity."

... and even without this explicit provision, I am *not* complaining that courts need to provide excruciating detail. And in sensitive cases, no details should be provided. I have *no* desire to know the details of the charges, evidence or conclusions related to the accusation that Mr. Olivetti has not managed his household well. A summary explanation is more than adequate. But all of that notwithstanding, to provide *no* details about the censure (beyond its mere existence) seems to fall far, far short of what is required in this high-profile case. Note that this complaint does not complain about the verdict, per se, only

the lack of detail in the *Announcement*. As noted above, I do not believe myself to be in a position to judge Mr. Olivetti's guilt or innocence.

Brief remarks before proposing remedies

Please note that two complaints are slightly different: That the suspension is unjust and the explanation of the deposition lacks sufficient detail. I note that there have been complaints that the charges against Mr. Olivetti were too vague. I am not in the position to complain about this because I have not seen the charges. But I note that my complaint, about the lack of justification and appropriate detail in the *Announcement*, is consistent with a complaint that the charges lack sufficient detail.

Further, I am not complaining about any hurt against me. Instead, I am grieved at the SJC's *Announcement* because of the potential harm against the RPCNA that may have occurred or may yet occur because of the issuance of the *Announcement*. I harbor no ill will against the members of the SJC. They have had—and still have—a difficult task ahead of them. I don't complain about their motives, only their behavior in issuing the *Announcement*.

And so, with a great deal of love and respect for all involved, I file this statement about how my heart grieves for my church. I humbly acknowledge that I may be wrong!

Proposed remedies

I request that Synod appoint a new Commission to review the records of the SJC to determine if they have recorded their basis for the censure of deposition and suspension in the trial records. If Synod agrees with this remedy, I further request that Mr. Olivetti's suspension be immediately lifted until the work of the new Commission is completed.

1. If the SJC has recorded its basis for both deposition or suspension in the trial records, I request that the SJC, under the supervision of the new Commission, reissue the *Announcement* with sufficient detail to meet the standards of the Constitution. If the *Announcement* is reissued, I request that the current *Announcement* be voided and the reissued *Announcement* be considered a definitive action of the SJC, i.e., an action subject to further Complaints.
2. If the SJC has not recorded its basis for deposition and/or suspension in the trial records, I request that the group of men review the trial records and make its own judgment as to the appropriate censure. The entire judgment of the SJC should be voided and the judgment of the new Commission should be considered the definitive action, and such action should be subject to further Complaint.

I appreciate consideration of the Complaint and look forward to the response of Synod.

In Christ, [SIGNATURE on mailed PDF] Dan Dillon

Communication #22-14: GLG Petition by Former IRPC Members

This communication comes to the 2022 Synod from former members of Immanuel RPC. It was endorsed by the RPC of Lafayette Session with the qualification that they were not present for the communications at IRPC noted in Point 1 of the document. The Session vote to endorse was 4-1, Jeff Kessler objecting. GLGP's AIC clerk wrote on 5/21 that the AIC met on May 18, approving forwarding this complaint to Synod: "*AIC, having received [a communication] from members of the Lafayette RPC. ... observes that [this paper is] in order, submitted in appropriate language, and submitted in the appropriate timeframe. [This] communication is hereby transmitted to Synod.*" —Richard Blankenship

Beloved Fathers and Brothers: We are aware that you have received a number of complaints regarding the decisions of the Synod Judicial Commission (SJC) tasked to address the problems at Immanuel Reformed Presbyterian Church (IRPC) in West Lafayette, Indiana. Specifically, we understand that the complaints argue against the suspension of membership and deposition of Pastor Jared Olivetti.

Much has been written and argued by those complaining about the decision; we, the undersigned, wish to provide a brief counter point-of-view. We are all former members of Immanuel who have witnessed various aspects of the case, the way it has been handled at Immanuel, and the fallout. We wish to state our support for the SJC's decision for many reasons. For the sake of brevity, only five points are listed below (although much more could be said).

1. We are deeply concerned that many of the complainants have not had an opportunity to hear both sides of the story and that many important aspects of the case appear to have been misrepresented to them. We are also concerned that communication to the IRPC congregation by the session set incorrect expectations about the SJC's task and starting point. For example, the congregation was told that several complaints to Synod (alleging bias on the part of the Presbytery Judicial Commission [PJC]) were "*basically sustained*" by Synod in 2021, but that unfortunately Synod "*could not make it all go away.*" As a result many at IRPC incorrectly expected that the PJC investigation was being discarded.¹

¹ The Synod Judicial Committee of the Day assigned to deal with the IRPC complaints wrote: "*First, it is our opinion that the IJC [Presbytery's Immanuel Judicial Commission] did NOT enter this investigation with preconceived notions or proceed in a way that warped their investigation. We think that they proceeded with the right motives and in a competent manner.*" While their report does acknowledge "*events that led to the appearance of bias*" it also affirms that the PJC "*did excellent investigative work (in line with its remit)*" and recommended that "*the judicial process should proceed.*"

2. Due to the involvement of minors in the original issue at Immanuel, much of the information relevant to the situation has not been made public (even to IRPC members during the trial). By contrast, the members of the SJC had the opportunity to consider the public and private facts of the case before reaching their verdict.
3. Much prayer and thought went into selecting wise and godly men who did not have prior biases to serve on the SJC.
4. We believe that both the PJC that investigated in early 2021 and the SJC are comprised of men of wisdom, godliness, and integrity who desired to know and act on the truth. The fact that the character of many of these men has been called into question following their decisions being made public is distressing, perplexing, and grievous.
5. We're dismayed by the requests for yet another 'professional'² investigation into this situation. The lack of resolution for over two years now (since the case broke in April 2020) has allowed untruths to fester and grow. Continuing delay will only make efforts at reconciliation even more difficult. We are concerned that another investigation would place an undue burden on victim families who have already met with multiple investigators multiple times to discuss these painful events. We are also convinced that an outside organization specializing in abuse will not find the actions of the 2020 IRPC session to be less grievous than the previous investigators found.

Finally, fathers and brothers, we ask you to please pray for us all. The burden of this situation on everyone it has touched is heavy. We are grateful to many of you who have prayed faithfully for Immanuel and those involved; please continue. Much work remains to be done in bringing about the fruits of repentance, making truth known, working toward forgiveness and reconciliation, and rebuilding a congregation whose foundations were shaken. Many relationships are strained or even completely broken. Many are struggling to regain trust in church leadership. A number of parents need wisdom over how to shepherd their affected children and are struggling with deep hurts themselves. And we all need wisdom as to how to care for those who are hurting. Please pray that the peace of Christ would rest on His people once again and that Satan would be defeated among us to the glory of God.

Praying that the grace of our Lord Jesus Christ will be with you in your labors at Synod:

Jeremiah Blocki

Heather Blocki

² Ironically, we have heard complaints that the SJC investigators were not "professionals" while also hearing complaints that the original PJC investigation included a DCS lawyer and a former police officer who might not be able to separate themselves from their professional occupations.

David Daniels

James Johnson

James H. Johnson

Shawn Johnson

Haozheng Qu

Andrew Robison

Ally Wiger

*Maggy Nance**

Michele Daniels

Sarah Johnson

Charlotte Johnson

Jennifer Johnson

Meng Zhang

Emily Robison

*JJ Nance**

*Gail Overholser**

** former members of IRPC who left the RPCNA but wanted to express their support for this petition*

Communication #22-16: SJC Response to Olivetti Complaint Synod Judicial Commission

Response to the Formal Complaint of Mr. Jared Olivetti

INTRODUCTION

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.” (Job 5:17)

On March 7, 2022, the Synod Judicial Commission (SJC) began a proceeding it had hoped and prayed to avoid for months, the trial of Mr. Jared Olivetti. The SJC had gone to great lengths to remain impartial and unbiased in case the investigation into “this matter” resulted in trial. This endeavor to remain impartial and unbiased existed at the outset. It continued through the investigation phase and the mediation period. It factored into our communications with (or non-response to) various entities. To some outside the Commission this latter regrettably was read as uncaring or aloof. But we were committed to safeguard the integrity of the entire judicial process, which, if it came to it, would be necessary for both parties in a trial scenario. Thus, the SJC stands by the integrity of our process and steadfastly holds to the fact that those being investigated were held innocent, even when they became the “accused,” until proven guilty. Following three days of testimony, the SJC found Mr. Olivetti guilty on all three counts. Three observations are worth noticing regarding this verdict.

1. Mr. Olivetti, having attended the pre-trial hearing, *refused to participate* in any further process leading up to the trial or the trial itself —despite multiple requests, personal pleadings, and reasoning. With clear understanding, Mr. Olivetti consciously and intentionally broke his vows, refusing to submit to the courts of the Church, rather than face his accusers.
2. The verdict and censure were *unanimous*. The SJC is composed of men from diverse backgrounds and a variety of expertise and experience across the denomination. They also represent over 200 years of elder leadership. A unanimous decision speaks volumes that the evidence was not only clear and convincing, but compelling on multiple levels.
3. The evidence revealed a web of misleading communication, spreading of misinformation, and suppression of information. It is without question that Mr. Olivetti is a gifted man in several regards. Many are fiercely loyal to him as a person. The evidence presented, however, revealed that his gifts of persuasion and influence were too often used for his personal gain and to the endangerment of the congregation.

There have been many people harmed, some severely, over the course of several years related to “this matter” at Immanuel Reformed Presbyterian

Church (IRPC). It is the noble, necessary, and biblical duty of the church to seek the repentance of wrong-doers and, ultimately, the reconciliation of all parties. The *Book of Discipline* in our *Constitution* provides the framework and alternatives for the pursuit of peace in the church. This framework and these provisions have been the guide and template for the work of the SJC from the beginning of our assignment.

General and Clarifying Remarks on the Complaints

1. The SJC has never heard or received a response to, or defense against, the accusations. All objections and complaints have been about the members of the SJC, the appointed investigators, or the process that was followed rigorously (as outlined in the *Constitution*). The critical missing link is a response to the accusations.

2. The SJC was not chartered to investigate the actual cases of minor-on-minor sexual abuse. Rather, the complaints to the 2021 Synod were focused on the shepherding responses to the cases of sexual abuse. This matter is one of the shepherding of God's people—protecting, guiding, correcting, and caring.

3. Complainants seem to “know” or may “presume” (based on popular narratives) on the motives of the investigators and Commission—as if the standards of two or three witnesses (from outside the investigators) is not still required. In addition, the complaints use vague language (“seem,” “appear”) rather than evidence or facts to support their complaint.

4. The inability of the local session or the GLG Presbytery to bring the matter to conclusion was the reason why the Synod took original jurisdiction. (We speak further to the topic of our relation to such a “flood of complaints” in our response to the Bloomington complaint.) The in-depth investigation into the evidence and testimony of witnesses must still meet all the biblical and Constitutional standards. In the end, it was not the investigators (turned prosecutors) who determined the outcome. The burden of proof rested on them, and the body of evidence and testimony given to the SJC is what decided the case.

5. The body of complaints submitted to Synod about the work of the 2021 Synod Judicial Commission completely ignores the immense volume of evidence and the long list of persons aggrieved over the several years of these events at IRPC. The mountain of evidence and testimony attests to the pain, harm and damage done over several years at IRPC due to Mr. Olivetti's misdeeds. The various records of the session were helpful to the GLG Presbytery's Immanuel Judicial Commission (IJC) as they then expanded on that body of evidence from the session. The investigative work of the IJC was commended by the 2021 Synod Judicial Committee (of the day) for having brought “valuable insight to the case.” The various records of the IRPC session and the investigative work of the IJC was expanded by the investigators appointed by the

SJC resulting in the accusations and judicial processes carried out by the SJC according to our *Constitution*.

6. To disregard the investigations of these courts and the evidence and the testimony gathered through the enquiry of three levels of RPCNA courts is to turn a blind eye to the real wrongs done and real victims harmed in this matter. To “move on” without tending to the wounds suffered during the course of this matter is to allow them to fester and to threaten the very life of the church. To “move on” without reconciliation is to ignore the teaching of our Lord who emphasized the exercise of love for our neighbor through meekness, mercy, and peacemaking (Matthew 5).

7. Our *Constitution* provides a disciplined methodology by which grievances may be put forward and addressed by the church. These provisions have been applied by three courts, and the denominational processes have been followed carefully in this most recent effort by the SJC. Those who have not seen the evidence, nor heard the testimony, simply are not able to judge fairly whether justice has been served.

8. The SJC finds that the body of evidence and testimony of 19 witnesses are clear and convincing. The absence of the defense in the trial only multiplied the impact of this evidence and testimony. There was no challenge to it, because the defendant refused to participate in his trial. Many opportunities were given both inside and outside of the trial process to provide a defense in the case, but all were spurned. After hearing the testimony and seeing the evidence, the SJC deliberated prayerfully, and then agreed unanimously on the verdict and censure in the case. The SJC could not ignore the evidence and the testimony, and we are compelled to believe that anyone who examines the same would reach the identical conclusion. There is, now, the great need for repentance and reconciliation, which is the prayer and the emphasis of the SJC in the explanation of the censure and the path forward we’ve described. May God fully reconcile the body of Christ in the aftermath of this matter.

9. Mr. Olivetti’s complaints (and those attached with it) cause concern due to his refusal to participate in the trial and, hence, keep his vows to submit to the courts of the Church. His participation, by meeting his accusers face to face, and interacting with the evidence brought against him, was vital to help the Commission assess the merits of the prosecution’s case (per Prov. 18:17), which was the result of their investigation. We desired to know the truth of the accusations, and for Mr. Olivetti to assist us in this solemn and important duty. “Laying aside falsehood, speak truth, *each one of you*, with his neighbor” (Zech. 8:16; Eph. 5:25). Mr. Olivetti has had multiple opportunities to work with the counsel of both his Presbytery and the Synod Judicial Commission. He has refused to cooperate with the court of the Church but is using the process of the court of

the Church to dismiss the court of the Church; it is use and abuse of the *Book of Discipline*. His complaint is a direct challenge to the competency and authority of the RPCNA to hold such a trial.

10. This leads us to a final remark. A concerning reality in the complaints received by the SJC is a deconstruction of the provisions of our *Constitution* and the ecclesiastical judicial process. The defendant and his counselors are taking the position that they need not participate in the judicial process—bypassing the court altogether; that one has the right to decide whether they will or will not participate in the courts of the church and, if not, to make a popular appeal of injustice or impropriety—even without evidence of such. The greatest harm of this approach is that it allows a party in the case to ignore the evidence, the accusations, and the testimony of witnesses in order to get a court decision that would help them avoid ever having to answer the charges. This is not Presbyterianism, and it is certainly not the system of government adopted and enforced by the RPCNA. It is the fair consideration of evidence, and witnesses, in a disciplined process along with the pursuit of repentance, reconciliation, and peace, that is envisioned by our standards. Deconstruction of the process disables the pursuit of those biblical objectives.

Mr. Olivetti's Complaint with SJC Response

Mr. Jared Olivetti notified the SJC on March 4, 2022 of his intent to complain of the March 7, 2022, trial to be had concerning him and against the proceedings of the trial to be in public by live stream. He formally filed his complaint with the SJC on March 10, 2022. As we here reply to his March 24, 2022, formal Complaint to Synod against the SJC for these things, we note at the outset that we have interacted fully with his former complaint, which is placed in this formal Complaint as Appendix 4. In some ways the complaints are the same. In other ways they differ, and we address those here.

Mr. Olivetti's formal Complaint to Synod is in two parts: I. convening the trial, and, II. the public nature of the trial. In the first part, he requests that the Synod sustain his complaint to "overturn the SJC's decision to convene the trial, and annul the results of the trial (*BOD*, 2.4.4)." In the second part, he requests that the Synod sustain his complaint and "rebuke and dismiss the SJC".

Here follows the SJC's engagement of the complaint.

I. CONVENING THE TRIAL

COMPLAINANT: "Summary: The Synod should annul the results of the trial as unbiblical and unconstitutional, as laid out in Appendix 1 ("Motion to Dismiss")."

SJC RESPONSE: The “Motion to Dismiss” was submitted to the SJC at the conclusion of the pre-trial hearing held on Purdue University campus on November 30, 2021, with the parties of the SJC, the Prosecution, and the Defense. In that meeting, Mr. Justin Olson (in working arrangement with two other licensed attorneys and Rev. James Faris) was counsel to and spokesman for Mr. Olivetti. Mr. Olson presented orally to the SJC the substance of the written “Motion to Dismiss.” Said document was provided in a bound copy to the SJC upon completion of the hearing. After the hearing, the SJC read the document and discussed it at length in its following meetings. After a thorough review, the SJC declined the desires contained in the “Motion to Dismiss”—to dismiss all charges, to remove all accusers, and to void the SJC investigation. The Commission found that the reasons given, whether touching procedure or substance, did not rise to such level. It gave a full distillation of reasons to the Defense on December 14, 2021. However, the SJC did, in response to the “Motion to Dismiss,” postpone the trial dates, begin to give more attention to a mediation option, reconsider and reverse its requirement for Mr. Olivetti and the ruling elders to refrain from exercise of office at that time, remove Msrs. Pfeiffer and Blackwood from the Accusation of Sin directed against the 2020 IRPC session ruling elders, and explore allegations made in the “Motion”. The pre-trial hearing was not only to discuss the matters of a possible trial, but to hear from Mr. Olivetti if he had any plea or response to the formal accusations. He did not enter a plea.

COMPLAINT A. “The investigation and subsequent charges lacked appropriate procedural safeguards, committing what our *Constitution* deems ‘gross irregularities.’ For example:”

SJC RESPONSE: The SJC delineated its disagreement to the Defense in a December 14, 2021, communication. The Commission carefully sought to uphold the RPCNA *Constitution* at all points of its work and maintains that it has.

COMPLAINT A. Point 1. “The investigators lacked independence and presumed guilt.”

SJC RESPONSE:

1. Mr. Olivetti offers no evidence of the investigators’ presumption of guilt and biased motives (which the Commission understands as the gist of his phrase “lacked independence.” The Commission speaks to another nuance of the phrase in the complainant’s Point 2 following.) The SJC does not find that the often referred to comments made by one investigator months before appointment as an investigator express a presumption of guilt; they can also be seen as strong desire to know, and have known, the real truth of “this matter.” The SJC reviewed these and other matters with this investigator beginning in late June 2021 and found his desire and reasons for wishing to serve to be with-

out malice, conforming to the *Constitution*, and properly motivated. Relatedly, the SJC notes that the investigators are not one, or two, but four. To have multiple investigators provides a wide range of perspectives; they independently reached a unanimous conclusion about the basis for charges. We know of no evidence, nor have heard, that the common complaints about one investigator are to be applied to all four; thus we believe Mr. Olivetti's complaint is morally unsound at this point. If the investigators' investigation found Constitutional basis for charges of sin, the SJC anticipated that what could become a robust prosecution would be met with an equally robust, perhaps even stronger, defense. Under these factors, the deep truth of "this matter" would best become open and clear. Certainly Mr. Olivetti was given his own presumption of innocence right up until the verdict of the trial; the SJC ensured to see that.

2. The SJC affirms that the investigation considered church documents and actions of all courts; it also covered families, RPCNA members and non-members, and civil entities of various sorts. The investigators interacted with the very documents Mr. Olivetti references; and as an independent body from Mr. Olivetti and his immediate church setting of "this matter," drew conclusions differently than him. The SJC finds that the investigators were thorough. The Commission reminded them throughout the course of investigation that, if accusations resulted, they would have to demonstrate to the SJC that their unbiased evaluation of all findings during their investigation led to these accusations, were censurable, and were supported by at least two or three witnesses. The SJC finds the complaint that the investigators presumed guilt is not born out by any fact, but rather is a particular interpretation. The SJC notes that a proper consideration of guilt, is that it was found not by the investigation of investigators but by the Commission itself after the course of a valid trial.

COMPLAINT A. Point 2. "The investigation was incomplete and inaccurate. (We have repeatedly asked for an independent, professional investigation and been repeatedly denied. See Appendix 2 for one of these requests.)"

SJC RESPONSE:

1. The SJC is aware of Mr. Olivetti's request (with then counsel Mr. James Faris and Mr. Justin Olson) for an "independent, professional investigation," i.e., a non-RPCNA body. The SJC denied this claim after reviewing Mr. Olivetti's counsel's December 6, 2021, proposal. First, the SJC saw no compelling evidence that independence and professionalism were lacking. Second, administratively it would be a misstep to begin anew with a different investigation and irresponsible to turn over "this matter" with all its involved parts to another entity. Thirdly, the SJC was uncomfortable with the idea of other possible investigatory organizations, and was unsure how to monitor the proposed concern for bias. Finally, the SJC took seriously that the 2021 Synod appointed (via its

moderator) this very SJC body—and no other—to address “this matter.” Given that “this matter” is an ecclesiastical matter, and under the governance of this Church and its *Constitution*, the SJC declined Mr. Olivetti’s counsel’s proposal, and saw that the facts and accusations of “this matter” should be addressed either through a trial or in the Commission’s own mediation process. “Are you not competent to constitute the smallest law courts?” (1 Cor. 6:2)

2. The SJC additionally notes that, through the course of fulfilling its remit, independent and professional investigations did interface with Mr. Olivetti either as civil entities and proceedings, or in other-denomination counseling settings. In each venue where “this matter” pertained to their investigations involving him, Mr. Olivetti was later shown by trial testimony and evidence (to which we were then made privy) to have acted inappropriately in the ways charged. The SJC sees this as confirmation of its decision to trust the Lord’s use of His ordained courts and the Commission’s care to stay within Synod’s remit.

COMPLAINT A. Point 3. “The accusers failed to follow Jesus’ rule in Matthew 18.”

SJC RESPONSE:

1. To the contrary, Mr. Olivetti failed to follow Jesus’ rule in Matthew 18:15-17 by not presenting himself to the court of the church which was appointed by Synod to deal with “this matter.”

2. The SJC believes that “this matter” had been given to the Church already, and its “address” was to make clear previous components of “this matter” in that setting. The Commission has spoken to this matter at great length in response to Mr. Olivetti’s Appendix 4.

COMPLAINT A. Point 4. “The SJC was not qualified to adjudicate the matter. See Appendix 4 (“3-22 Olivetti letter to SJC”). In an email to our counsel on 12/2/21, Mr. Wing expressed frustration at the perceived tone of a previous document, and then stated, “At least in some sense, the defense put themselves in a bit of a hole...” This indicated to us that the SJC was disposed against us early in the process. See Appendix 5 (“12-2-21 Email from Mr. Wing”).”

SJC RESPONSE:

1. The SJC has spoken to this matter in its response to Mr. Olivetti’s Appendix 4. As an echo of the SJC’s response to Point 2 above, and contrary to the complaint, the 2021 Synod believed that this SJC would be “qualified to adjudicate this matter.” It demonstrated this by deciding to have its Moderator so appoint the makeup of the Commission, as he afterward did prayerfully.

2. Mr. Olivetti is wrong to say the commissioners were not qualified to adjudicate the matter, because Mr. Olivetti misreads, and misuses, the intent of Mr. Wing’s statement in the December 2, 2021 email. Mr. Wing was responding to the clearly different tone of the “Motion to Dismiss” document in comparison

to the somewhat more-restrained manner of the counselor's personal presentation of it. While Mr. Olson first told the SJC (during the pre-trial hearing) that they were irresponsible and incompetent, to later read that its Constitutional process of investigation was a "sham," "fundamentally unfair" (p. 3), "a farce" (p. 5), with biblical and catechetical principles "trampled by...the SJC" (p. 8), and that "the Accusers and the SJC collectively communicate the Old Western justice sentiment to pastor Olivetti...we're gonna have to give you a fair and impartial trial before your hanging." (p. 15), was insulting. Mr. Wing drew attention to the inappropriate and unprofessional manner of communication (and not merely the tone) set by the Defense, saying in response, (Here is the full quote Mr. Olivetti only partially used), "At least in some sense, the defense put themselves in a bit of a hole to start by choosing to use inflammatory language aimed at all the appointees while trying to put forward their objections."

COMPLAINT B. "The charges failed to meet the requirement of reasonable specificity."

SJC RESPONSE: The Commission discussed this matter at length in its meetings. Over time there was a refinement of the accusations to be more specific in their formal presentation. The formal accusations that were presented to and approved by the SJC flow from the summary to the specific—from accusation to counts and then to specifications (circumstances). These accusations were judged to be in conformance with the requirements of the *Constitution*, but the burden to prove the accusations remained on the accusers, and not the defense, throughout the judicial process. As further testimony to the details that would be presented in the trial, the Prosecution provided a complete mapping of all the evidence into the accusation framework so that the Defense would know what evidence supported which aspect of the accusations. (Our SJC legal counsel considered this very gracious, acknowledging that such deference is rare in civil courts.) So much of this evidence had already been a part of the investigative record and was very familiar to Mr. Olivetti. Several opportunities were given Mr. Olivetti to discuss with his accusers (at trial), or with them with SJC's mediator (in mediation before trial), a specific list of 115 paragraphs of allegations of fact or wrongdoing that the Prosecution intended to reference at trial, and for the greater clarity and stewardship of the trial, stipulated beforehand.

COMPLAINT B. Point 1. "The *Book of Discipline* (II.2.1) requires that 'a charge...shall name the specific offense, the time, place and circumstance of its commission.' The charges failed to do this. Even now, after the conclusion of the trial, it is unclear to me what I am being called to repent of."

SJC RESPONSE:

1. Mr. Olivetti may be unclear in his own mind as to the clarity of the charges, circumstances, and specifications, but it is set forth in the formal Accusa-

tion and related materials presented to him. Supplementary information was provided him in the order of 115 paragraphs that detail the mechanics of how these components relate to each other. This specifically was given to him for the purposes of either mediation and/or trial preparation in view of this very complaint made by Mr. Olivetti's counsel (Mr. Olson) at the pre-trial hearing of November 30, 2021. Mr. Olivetti never responded to the SJC or interacted with them, or the mediation parties, over this information given him. Mr. Olivetti has yet to respond to the accusations as such.

2. The SJC affirms that the relevant information regarding charge, specification, and circumstance was given to Mr. Olivetti so that he would have clear knowledge of accusations brought against him.

3. There is some variance of practice in the RPCNA as to how charges, specification, and circumstances are laid out formally and particularly in discipline cases handled in accordance with our *Book of Discipline*. The SJC did discuss this at length in its meetings. Eventually it concluded that the essence of the *Book's* requirements pertaining to framed charges had been met, though arranged in a way that may vary from other instances of discipline cases throughout the RPCNA.

4. In this case specifically, a number of the transgressions cited were not discrete acts, but wrongdoings that were repeatedly, persistently sustained over the course of several months, such that the actions could not be specified as taking place on a single date.

COMPLAINT B. Point 2. "The accusations alleged character defects instead of transgressions, character defects which the accusers could not prove and which the defense could not fairly refute."

SJC RESPONSE: The SJC finds that the accusations pertain to character defects, not in a general sense as common to all believers, but as pertain specifically to biblical qualifications for church office. The Commission considered what Mr. Olivetti here calls "character defects" as biblical transgressions and of a nature that could have disqualified him from office, if proven. The Commission notes that these accusations were proven in a legitimate trial; it regrets that Mr. Olivetti did not appear to answer them, and that he believes he could not refute them fairly. (The SJC is unsure how the word "fairly" relates to refuting accusations that Mr. Olivetti was urged many times to answer.)

COMPLAINT B. Point 3. "In allowing such charges, the burden of proof was placed solely on the shoulders of the accused, which is both unbiblical and unconstitutional."

SJC RESPONSE: The SJC denies that the burden of proof ever rested on Mr. Olivetti. At no time did it in any way impose such a requirement. We again reference the *Book of Discipline*, "The burden of proof rests upon the prosecution." (E-15, II.3.13) In that vein, the standard of proof set by the SJC was not

mere “preponderance of evidence” but “clear and convincing.” The Commission further denies any and all connection between Mr. Olivetti’s phrases “allowing such charges” and “the burden of proof was placed solely on the shoulders of the accused.” The first never led to the second. The prosecution was reminded of their burden, and it was stated again (as the trial record shows) during Mr. Olivetti’s trial.

COMPLAINT C. “Both the prosecutors and the SJC refused to consider prior repentance. In their announcement of the verdict, the SJC called for my repentance, omitting that I have repented deeply and often over the past two years.”

SJC RESPONSE:

1. The investigators’ conclusion, having reviewed all the documents Mr. Olivetti still cites for his defense and complaint, was that repentance had not happened biblically, as is elucidated at *Westminster Confession of Faith*, 15:2, 5-6. Confession of sin was made at points, though in generalities, and to the exclusion of other necessary elements of biblical repentance, as well as to all persons offended. Mr. Olivetti made several confessions of sin, but these were broad and general (rather than particular) and were not made to a number of specific persons offended by actions taken by him in the course of “this matter.”

2. The opportunity to present information and evidence as to what already had been repented of was provided in the mediation framework. The SJC has directly sought the response of the Defense with regard to the accusations. Now, after the judicial process is complete, Mr. Olivetti still claims he has repented of some sins charged in the accusations. It is very difficult to understand how Mr. Olivetti can claim that the accusations against him are unfounded, while at the same time attempting to say that he has expressed repentance of the sins in the accusations.

COMPLAINT C. Point 1. “The primary purpose of discipline is repentance. When repentance happens, “... there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother.” (*BOD*, I.3.3) Instead, my repentance has been ignored or, when acknowledged, subject to doubt and judgment.”

SJC RESPONSE: The trial uncovered instances in which repentance hasn’t happened, per above. Moreover, Mr. Olivetti has failed to quote fully the *Book of Discipline*, which continues, “Such closure may include counsel or censure appropriate to the circumstances.” (E-4, I.3.3)

COMPLAINT C. Point 2. “The Shepherding Committee’s Report (Appendix 3) confirmed our repentance and rejoiced that we had been won as brothers.”

SJC RESPONSE: The Shepherding Committee report at the same time conveyed matters of Mr. Olivetti’s repentance that, upon investigation, were seen to be incomplete and/or unresolved. These pertain to the nature and extent

of Mr. Olivetti's repentance as well as the sins repented of and their possible relation to disqualification from office. The investigation clarified this; then the accusations about it, tested in a judicial trial with witnesses and evidence, resulted in Mr. Olivetti's Deposition from office.

COMPLAINT C. Point 3. "At both the Presbytery and Synod level, investigators/prosecutors failed to attempt any reconciliation in good faith. Disregarding Matthew 18 and our *Constitution (BOD II.2.2)*, charges were made, received, and adjudicated without anyone meeting with me as a brother in Christ to win me to their point of view."

SJC RESPONSE:

1. Mr. Olivetti was approached by persons about "this matter" over the past two years but, as the witnesses testified under oath, Mr. Olivetti cut off the conversation when the offended person failed to accept Mr. Olivetti's account of the matter. Hence, Mr. Olivetti was called to mediation or a trial to face his accusers according to Matthew 18:17.

2. The SJC denies Mr. Olivetti's allegation in the first sentence. The Commission many times urged Mr. Olivetti to face the accusations in a mediation process for reconciliation, as is documented thoroughly in our response to his Appendix 4. The Commission acknowledges that the mediation was unacceptable to Mr. Olivetti. But his statement is untrue that "investigators/prosecutors failed to attempt any reconciliation in good faith." It is no one but Mr. Olivetti who lacked "good faith" in reconciliation attempts through the SJC mediation framework. The SJC points to the growing success of the mediation framework with the three former ruling elders, who took it up in good faith.

COMPLAINANT RECOMMENDATION: "For all these reasons, the just action is to annul the trial. As I have said many times, I remain willing to submit to an impartial, professional investigation into this matter."

SJC RESPONSE:

1. For all our reasons, the just action was for Mr. Olivetti to keep his vows by engaging in the Constitutional process of the Church. That Mr. Olivetti continues in the same spirit as his refusal of mediation, and our lawful summons to come to trial, vindicates our additional censure of Rebuke for his contempt of court.

2. Having responded to these three reasons of Mr. Olivetti, and various supporting points for each, the SJC shows that a trial was convened justifiably. Mr. Olivetti was given an impartial, professional (ministerial) investigation and trial by brothers covenantally vowed to the truth and his good.

SJC RECOMMENDATION: *The SJC therefore recommends that the Synod not sustain the complaint, nor overturn its decision to convene the trial, nor annul the trial's results.*

II. THE PUBLIC NATURE OF THE TRIAL

COMPLAINANT: “As pointed out in the SJC’s own communications, the *Book of Discipline* requires protection of the accused: ‘The court shall seek to protect the sinner from undue exposure and those under its oversight must not engage in gossip or improper curiosity.’ (III.4.3.a) The decision to make the trial public failed to meet this biblical and clear call. In support:”

SJC RESPONSE:

1. Mr. Olivetti himself shows by his Constitutional citation that the SJC was conscious to follow the *Book of Discipline* (per E-7, I.4.3a). The Commission notes, however, that the passage Mr. Olivetti cites is in reference to disciplinary censures, and not to convening a public trial. Thus when the Commission announced the trial decision and censure, it did so in truth about “this matter” as well as with love for Mr. Olivetti. But even if this Constitutional statement is applied to the convening of a public trial, Mr. Olivetti was in no way given undue exposure. The Commission fails to see how this would be “undue” for a public minister of the gospel on matters that were of great public report.

2. Mr. Olivetti complains that “the decision to make the trial public failed to meet this biblical and clear call.” Views were held across the spectrum by relevant persons about whether the trial should be open, closed, and even entirely in executive session. All had valid reasons for their opinions. The SJC saw an appropriate and necessary balance between openness and closedness in trial settings and sought to apply the Constitutional statements accordingly with the difficult situation at hand. (*Directory for Church Government*, D-28-29, 4.5; D-47, 9.21; *Book of Discipline*, E-12, 3.2) Thus a live stream was offered to the immediately affected congregations of Immanuel RPC (IRPC) and RPC of Lafayette (RPCL). The elders of IRPC declined it, but RPCL desired it; some members from IRPC attended the live stream at RPCL. The SJC also deemed it wise to have up to six synodical observers of the trial for the purpose of overseeing a visible integrity about the trial. To retain its impartiality, the Commission requested Synod’s 2021 moderator to select the number of such observers as he could, if he agreed to the idea. The SJC was concerned for such matters as visible integrity, accessibility to involved persons, and confidentiality matters. Thus daily signed terms and responsibilities of all attendants—even of the SJC—were an attempt to hold people accountable for a responsible observation of the trial and its contents in a scenario of much public attention already. The Commission maintains its decision was the best that could be done and was a sound application of our Constitutional principles.

3. There was nothing about the charges levied against Mr. Olivetti that required a closed or private trial; this was not a trial about sexual offense among minors, but the handling of it by a church officer. Because it involved reference

to persons who required confidentiality (minors) or requested it (adults), the SJC was very conscious and vigilant to ensure aliases, redaction, and executive session (non-public, non-live streamed) were used accordingly.

COMPLAINT A. “The need for an open trial was never explained. The SJC received multiple communications from me pleading for them to protect me and my family by holding the trial in executive session. My request was refused without explanation.”

SJC RESPONSE: The SJC did not feel it needed to explain the clear Constitutional references above. Explanation of a partially open trial, and how the Commission ensured a more private means, is given above. The Commission does not conclude that its trial format for Mr. Olivetti left any of the Olivetti family unprotected.

COMPLAINT B. “The openness of the trial potentially failed to maintain the laws of confidentiality in the state of Indiana. (See Appendix 6, “Letter from Olivetti legal counsel”) Please note that clear reference to one of my children was made outside of executive session.”

SJC RESPONSE:

1. A broad, discreet reference to Mr. Olivetti’s child was made outside of executive session insofar as it was a part of the formal charges read about Mr. Olivetti at trial. In accordance with the SJC rules, this reference did not mention the name or identity of Mr. Olivetti’s child.

2. The SJC received Mr. Zimmerly’s letter, reviewed and considered it, and it is a part of our records. The SJC draws attention to Mr. Olivetti’s choice of the word “potentially” in reference to the SJC’s alleged failure to maintain the laws of confidentiality in the state of Indiana. The SJC believes it is improper to complain of this as an admitted potentiality.

3. In the “Letter from Olivetti legal counsel,” Mr. Zimmerly cites a ruling regarding a prohibition against disclosing information in court records “to the extent the party learned the contents of those records in the course of the proceedings or from the documents themselves.” The Indiana appeals court ruling Mr. Zimmerly cites makes an explicit distinction between confidential information learned through the civil court process and information learned outside of that process. Specifically, the court ruled that, “A party may well have obtained knowledge of facts underlying a juvenile proceeding outside of that proceeding. *Neither Indiana Code Sections 31-39-1-1 or -2 nor the holding in Shelbyville Newspapers requires information obtained outside the course of juvenile proceedings to be kept confidential.*” (Emphasis added.) The SJC did not gain its information about the relationship between Mr. Olivetti and the Offender from court proceedings; it was disclosed during the Synod last year and to the entire IRPC congregation in January 2021. The Commission believes there was no breach

of Indiana laws of confidentiality in mentioning Mr. Olivetti's household in the charges or proceedings.

COMPLAINT C. "Allowing members of the RPC of Lafayette to watch a trial against a pastor of another congregation is neither logical nor consistent. In contrast, other victim's families, interested parties, and pastors in our presbytery who had far greater involvement in this matter were excluded. This is concerning, as several of the members of the RPCL have engaged in slander and gossip against me and my family."

SJC RESPONSE: The Commission has explained its logic and consistency in its response at the beginning of Complaint II above. Mr. Olivetti here accuses several members of RPCL as engaging in slander and gossip against him but does not mention the people at RPCL who are aggrieved (some of them former members of his church) by his actions toward them, who thereby had a valid interest to observe the trial.

COMPLAINT D. "In an email to the entire denomination on March 3, the SJC noted that the relationship between the Immanuel and Lafayette congregations is heavily strained. By any logic or biblical thinking, making the trial public could only lead to more division, not less. It was inexplicably unwise and damaging."

SJC RESPONSE: The SJC offered to live stream the trial proceedings to both locations (IRPC and RPCL), but IRPC declined. So it was live streamed to RPCL where members from both congregations were allowed to attend. It deemed the live stream itself would have no effect on divisions, either creating more or healing them. As the Commission mentions above, some IRPC members observed the trial at RPCL.

COMPLAINT E. "Due to the severity of attacks against me and my family, in the civil courts, local and national news, and social media, the trial itself was extremely likely to cause greater harm to our family. Time will only tell the extent of the damage that has resulted to my family from this process."

SJC RESPONSE: The SJC knows of no "greater harm" to the Olivetti family. The commission went to great lengths to require all observers of the trial to covenant that they would not disclose any of the proceedings until the trial outcome had been finally adjudicated by the Synod. To our knowledge, none of the testimony disclosed in the trial has been revealed in the media. The Commission had a responsibility to know the truth of "this matter" it was to address, especially given the scenario Mr. Olivetti describes. The Commission made many attempts since November 2021 to avert a trial and urged Mr. Olivetti regularly to pursue mediation in view of the charges against him. In no way can the trial itself be a ground for Mr. Olivetti's troubles, as much as we regret them for him. A trial proved necessary to verify the truth of "this matter"

given to the SJC to address. To be perfectly clear, Mr. Olivetti's participation in his trial possibly could have led to his vindication, but his failure to be a part of the Constitutional process has brought self-inflicted wounds from resisting the appeals of his brothers.

COMPLAINANT RECOMMENDATION: "For these reasons, the Synod should rebuke the SJC for its decision to make the trial public. In support of these requests, please read and consider fully the appendices."

SJC RECOMMENDATION: Having responded to these five reasons, and various supporting points for each, the SJC shows that a public trial in a modified form was convened justifiably. ***The SJC therefore recommends that the Synod not sustain the complaint and its request.***

Synod Judicial Commission

Response to the Appendix 4 Complaints of Mr. Jared Olivetti Appendix 4 Complaint of Mr. Olivetti with SJC Response

Mr. Olivetti's Appendix 4 is a letter Mr. Olivetti sent to the SJC on March 4, 2022, outlining why he would not be participating in his then upcoming trial.

COMPLAINANT: "To the commission, I believe this will be my final communication to you regarding this matter. In what follows, the 'we' refers to me and Lisa alone."

"Re: the openness of the trial"

"We want to reiterate our strongest expectation and demand that, should you proceed with the trial, absolutely all proceedings be held in executive session. We have learned that you plan to allow RPCNA members to watch the trial remotely. Surely you know that everything not held in executive session will immediately be transmitted before the watching world. The fact that this matter involves children, on both sides, and given the devastating attacks against us in the media, any form of an "open forum" for the trial will only cause harm. As expressed in the letter from our attorney, Philip Zimmerly, the current course is not only problematic morally but also legally. In our view, the only way to possibly maintain the laws of confidentiality would be to use executive session throughout. **If I or my family are discussed outside of executive session, I will seek what legal option we have of redressing the resulting damage.** (The SJC notes that this bolded section and threat of legal action against the church was removed by Mr. Olivetti in his complaint to Synod—where it is simply indicated as "REDACTED"). According to our *Constitution*, you must 'protect the sinner from undue exposure.' Please fulfill this part of your responsibilities."

SJC RESPONSE:

1. The Defense has put forth varying perspectives on whether the trial should be open or not. At the pre-trial hearing (November 30, 2021), the coun-

sel for the Defense indicated that they were unable at that point to give a substantive answer to how open or not a trial should be. He acknowledged that a degree of openness could serve to combat the court of public opinion if appropriate precautions were in place for proper handling of things like sealed court documents and juvenile status. Both prosecution and defense acknowledged that some testimony regarding minors may need to be given in executive session. However, both indicated that there were pertinent matters that could and should be discussed openly. In subsequent communications there were indications that the Defense preferred a more closed trial process. Later the request came for the trial to be held in executive session. The SJC offered (February 22, 2022) to have the Defense present their case in executive session, but the Defense elected not to reply to that offer and later determined not to attend the trial at all.

2. As the *Constitution* testifies (*Directory for Church Government*, D-28-29, 4.5; D-47, 9.21; *Book of Discipline*, E-12, 3.2), the courts of the church are generally open, unless there are compelling reasons to provide restrictions on the information presented in that context. The matter pertaining to the response to cases of sexual abuse at IRPC has become a very public matter over the course of the two years the church courts have been dealing with it. The application of "*fama clamosa*" was referenced in the 2021 Synod, and it was included as part of the Moderator's guidance to the Synod's Judicial Commission appointed to look into the matter. Even before there were accusations, there were many public reports to be addressed. The church is called to conduct its business in the light to avoid the appearance of injustice or arrival at its claim by covert and questionable means. The number of people involved in the matter, and the impacts on the church at large, necessitated a hearing of both the prosecution and defense to ascertain the facts and evidence in the case in response to public reports. One major factor in the public reports prior to the appointment of the judicial commission was that too much of the response of the shepherds at IRPC had been hidden from the church. While it may be convenient for the courts of the church to conduct its business in secret, it is not in the best interest of the church.

3. A great deal of effort was taken by the Commission to ensure that sensitive names and information were not disclosed during the course of the trial. Instructions for these provisions were given to both the Prosecution and Defense. The Prosecution was actively engaged in helping formulate this strategy, but the Defense refused to engage in the dialog about how to protect sensitive information.

4. The invitation to observe the proceedings was extended to members of both IRPC and RPCL. These are the two congregations most directly affected

by events pertaining to the matter. The session of IRPC elected to not have the trial live-streamed to their location, but they did permit members to observe at the RPCL location.

5. Because of sensitivities about evidence, information and identities, several witnesses were offered the opportunity to give their testimony in executive session, and several of them took advantage of that opportunity. The SJC saw an appropriate and necessary balance between openness and closedness in trial settings and sought to apply the Constitutional statements accordingly with the situation at hand. (*Directory for Church Government*, D-28-29, 4.5; D-47, 9.21; *Book of Discipline*, E-12, 3.2) The Defense was given the opportunity to provide their entire case in executive session but chose not to appear or respond to that offer.

6. In his letter of March 4, 2022, to the SJC declaring that he was withdrawing from the judicial process and would not attend the trial, Mr. Olivetti further provided this warning statement: "If I or my family are discussed outside of executive session, I will seek what legal option we have of redressing the resulting damage." This threat of legal actions (something of which the *Constitution* alerts us to take note, per *Book of Discipline*, E-2, Introduction, para. 7) is of concern on many levels, and Mr. Olivetti chose to remove that statement from the record he submitted to Synod in his complaint. Had the Defense participated in the trial, they would have had every right to request additional portions of the trial be conducted in executive session.

COMPLAINANT: "Re: reasons for withdrawing from the trial"

"As you know, we have withdrawn from participation from the upcoming trial. We want to be clear about our reasons for not attending the trial next week. We do not believe that the process has been handled appropriately or biblically, in the following ways:"

(Here the Commission categorizes Mr. Olivetti's principal complaint-reasons in CAPS.)

I. COMPLAINANT: THE SJC INVESTIGATORS WERE UNTRAINED AND BIASED.

"The appointed investigators lacked proper training and were not independent. As a result, the investigation did not seek a balanced view of the truth, but instead assumed guilt (by building on the unjust and one-sided work of the presbytery commission) and simply worked to build a case against me. Because there has been no unbiased, professional investigation, there is absolutely no possibility that the trial will involve anything approaching the truth. We have asked for an independent investigation repeatedly and remain willing to submit to it. Until then, we cannot in good conscience submit to a trial based on the incomplete and biased work of our accusers."

SJC RESPONSE:

1. Regarding “proper training”—this matter is specifically about shepherding a congregation. The four investigators appointed are all teaching elders in the RPCNA with significant experience and training in shepherding. The Commission did not take original jurisdiction over the investigation of the cases of sexual abuse—that was left to the session of IRPC and the GLG Presbytery. The complaints that were presented to the 2021 Synod which resulted in the formation of the Commission had to do with the response to the cases of sexual abuse—the response of the shepherds.

2. The shepherding experience of the SJC and the investigative team in the offices of both ruling and teaching elder is extensive. The nine members of the SJC, by including the two alternates, have a total of over 240 years of shepherding experience. The four members of the investigative team have a total of 94 years of shepherding experience. This matter is directly and specifically about shepherding that this is an extremely well-trained and experienced group of men. The SJC and investigation team represent 13 congregations and four presbyteries of the RPCNA. The ONLY body qualified to adjudicate the qualifications of Mr. Olivetti is the RPCNA and her Courts.

3. Regarding investigators as “not independent”—they represented two different presbyteries and four different congregations. They were tasked to investigate, to interview, to assess and to draw conclusions. Their conclusions were to be supported by facts and by the testimony of two or more witnesses. The evidence they compiled was presented at the trial and was open to the scrutiny of the defense if it was not factual. Further, witnesses were accessible in the trial for cross-examination in the event their testimony was not true or was unsubstantiated.

4. Three formal investigations have been conducted by the church. The session of IRPC conducted the initial investigation and those records were made available to the SJC investigators. The investigation of the first GLGP appointed judicial commission was commended by the 2021 Synod Committee of the Day which was tasked to review the complaints. Those records were made available to the SJC investigators. In the directives given to the investigators appointed by the SJC, they were instructed to draw on prior investigations, but not to limit their conclusions to that information only. They were further directed to engage with people directly, including those who were victims of the cases of abuse as well as those in authority at the time the abuse was taking place. This direction was given so that the results of prior investigations could be independently confirmed. The view that the results of the investigation are not acceptable to the accused doesn’t present any proof that the investigation was flawed.

5. The body of evidence and the list of witnesses were presented to the accused along with the formal accusations as required by our *Constitution*. Additionally, going above the requirements of the *Constitution*, the Commission requested the investigators present a mapping of all the evidence to the specifications of the charges to show the accused how the volume of evidence would be presented in the trial. It is noted that, when presented with the full body of evidence, the accused did not present any objections during the pre-trial hearing (or subsequently) about the details of the evidence and/or the proposed list of witnesses. It was never proven, or even challenged, that the supporting evidence was not truthful.

6. This complaint is irrelevant as it assumes there was an investigation of handling a child safety case. The SJC was not chartered to investigate the actual cases of minor-on-minor sexual abuse. Rather, the complaints to the 2021 Synod were focused on the shepherding responses to the cases of sexual abuse. This matter is one of shepherding of God's people—protecting, guiding, correcting and care. This was a matter of adjudicating the qualifications of Mr. Olivetti to be an ordained member of the RPCNA.

7. This complaint alleges improper motive and discrimination. This complaint impugns the spiritual and moral character of the investigators. The four investigators represent 4 RPCNA congregations and 2 presbyteries. The SJC-appointed investigators represent 94 years of experience as elders/shepherds in Christ's church. While most of the attacks have been towards one investigator, the complaint impugns all four investigators, for it implies the other three investigators had no influence or accountability for the one, or they were complicit in discrimination. This is simply false. The four Teaching Elders selected to investigate, all in good standing with outstanding reputations, are men who have dedicated themselves to serving the church above and beyond what could be reasonably requested. That the one investigator—three months prior to being selected as an investigator—expressed anger at heinous sin, is not a disqualification. Our Lord's treatment of the religious money-changing leaders in the temple is a case in point. It implies that having an anger towards sin prevents one from being objective. This is a false conclusion, and we believe misapplied to an investigator.

II. COMPLAINANT: THE CHARGES WERE VAGUE.

"The charges submitted against me are vague and ambiguous. It is still unclear what I am being charged with, or what standards will be used to judge things like "urgency" and "reputation." As written, the charges pre-judge this matter, and put the burden of proof on the defense and not the prosecution. How do I prove that I have a good reputation? What number of people do I need to bring to testify? Without being judged against a written standard,

coming to the trial would mean subjecting myself to the opinion of seven men. This is not biblical.”

SJC RESPONSE:

1. The formal accusations that were presented to and approved by the SJC flow from the summary to the specific—from accusation to counts and then to specifications (circumstances). These accusations were judged to be in conformance with the requirements of the *Constitution*, but the burden to prove the accusations remained on the accusers, and not the defense, throughout the judicial process. As further testimony to the details that would be presented in the trial, the Prosecution provided a complete mapping of all the evidence into the accusation framework so that the Defense would know what evidence supported which aspect of the accusations. (Our SJC counsel considered this very gracious, acknowledging that such deference is rare in civil courts.) So much of this evidence had already been a part of the investigative record and was very familiar to the accused.

2. Several opportunities were given Mr. Olivetti to discuss with his accusers (at trial) or with SJC’s mediator (in mediation before trial) a specific list of 115 paragraphs to be referenced at trial, and for the greater clarity and stewardship of the trial, stipulated beforehand.

III. COMPLAINANT: MATTHEW 18 WAS NOT HEDED.

“My accusers have been allowed to disobey Jesus’ clear commands in Matthew 18. This is not a *fama clamosa*, as demonstrated by the fact that the charges contained accusations I had never heard before November 2021. Instead of being won as a brother, I have been treated with contempt.”

SJC RESPONSE:

1. “This matter” has become widely known as a result of investigations and public reports by the IRPC session, a GLG advisory committee, a GLG shepherding committee, a GLG judicial commission and public complaints to the RPCNA Synod as a whole in 2021. The reports have extended beyond the church to the public, social media, and news agencies. There can be no rational defense of the claim that this matter is not represented in public reports. Mr. Olivetti has known this matter all throughout, and there is nothing new for Mr. Olivetti to learn. This “*fama clamosa*” provision of our *Constitution* is in place in order to ensure that the reputation of the church and its shepherds are both protected and called to account. The aim of the investigation was to ascertain whether the public reports were true or not.

2. Throughout the judicial process the accused have been given multiple opportunities to respond to the accusations, or in the event that a guilty plea was entered, an appropriate censure or reconciliation could occur. In the pre-trial hearing, held more than four months before the trial, the SJC invited ob-

jections to the accusations. Objections were given by the accused, but they were focused on the judicial process and investigative personnel—not in addressing any allegedly false accusations. Further, the mediation framework was designed to have the Prosecution and Defense address the accusations. The Defense was invited to demonstrate how the accusations were flawed, or how the accusations had already resulted in repentance and reconciliation. The Prosecution would have been required to amend the accusations to account for any errors in the accusations. A great deal of emphasis was placed on the mediation process by the SJC, but, sadly, the Defense, in this particular case, simply chose to ignore that opportunity.

3. Furthermore, in the most structured opportunity to provide a defense against the accusations, the case was brought to trial. The SJC had anticipated a vigorous prosecution of the case as well as an equally vigorous defense. The Defendant, however, elected not to appear, nor to refute the accusations, nor to present evidence and testimony as to his innocence, nor to present a defense of his actions in light of the accusations.

4. Finally, there have been many opportunities to respond to the accusations, but the Defense has only chosen to challenge the judicial process which is laid out in detail in our *Constitution*. As of this writing, there is still NO response from the defendant with regard to the accusations.

Additional Response: Questions have been raised concerning whether the Investigators appointed by the 2021 SJC followed Matthew 18:15-18. By the time the Investigators were appointed, “this matter” was referred to as a “*fama clamosa*” by the Moderator of Synod after its reference in Synod communication 21-16 and in his appointment of the SJC. The phrase “*fama clamosa*” is clearly appropriate because at the congregational meeting of the IRPC held January 2, 2021 “this matter” was made public—it was “told to the church.” In March 2021, the Judicial Commission (IJC) of the Great Lakes Gulf Presbytery (GLGP) revealed “this matter” to the GLGP—it was “told to the church.” Finally, it was told to the 2021 Synod through the complaints registered. In light of Matthew 18:15, an individual(s) went personally to Mr. Olivetti and the ruling elders who were serving on the session at that time expressing concern that the sinful behavior of a minor was not reported to all members of the congregation with sufficient urgency once the offender’s behavior was discovered. While some individuals heard Mr. Olivetti’s confession of sin concerning the matter with those individuals, others were not told in a timely fashion what was happening until others told them. When others approached Mr. Olivetti, they were not satisfied with his response. In fact, we learned as a result of the investigation and trial that Mr. Olivetti refused to respond to overtures from some members of the congregation when approached by them concerning the offender’s behav-

ior (Matthew 18:16). The matter became a public issue, which as a “*fama clamosa*,” involved reported scandalous behavior, inordinate public attention, rumor, not scoffers but good men led possibly into such things as evil suspicion, disrepute and mis-repute of others—things that a “*fama clamosa*” (“noisy rumor”) historically illustrates. Hence “the church” was told. Further, the word was already spreading in both public and social media making it even more public and unresolved by the church. When the matter was brought to Synod, it was already a public matter after the first two steps of Matthew 18 were followed. Synod ruled the matter—now brought to the church—must be handled by a commission of Synod, still “the church.” The seven-member 2021 Synod Judicial Commission, with two alternates, was appointed.

At the November 30, 2021, pre-trial meeting, the Commissioners made it clear that Matthew 18:15-17 does call for a trial if the matter cannot be solved through mediation. Terms of mediation were established by the Commissioners in their meeting of January 4, 2022, and Mr. Keenan, the SJC’s counsel, was authorized to initiate mediation between Mr. Olivetti and the accusers. Instead of seeking his own counsel, Mr. Olivetti wanted to be adjudicated with the ruling elders who were charged separately. It is to be noted, Mr. Olivetti’s charges were not the same as those of the ruling elders.

The narrative from Mr. Olivetti, the ruling elders, and supporters of Mr. Olivetti, has always been that they are the victims of an unjust investigation which in their view led to an unjust trial “because Matthew 18:15-17 has not been followed.” The decision of the 2021 Synod indicated “the matter” was now “taken to the church” according to Matthew 18:17.

Sadly, Mr. Olivetti failed to enter into mediation because the Commission would not do what he wanted the commissioners to do—disband and form an independent, professionally trained body of investigators to do the investigation. At that time, Mr. Olivetti indicated his disregard for his ordination vows by not submitting to the prescribed way forward to clear himself of the accusations by answering the counts delineated by the investigators/prosecutors.

When a person’s sins are public, he is able to clear himself either through mediation in which counts are resolved one-by-one, or in a trial when accusers may be cross-examined. Sadly, Mr. Olivetti decided to dictate the terms, and when they were not followed, he withdrew and enjoyed the support of those who from the very beginning did not want the Commission to do what was done.

IV. COMPLAINANT: I WAS DISRESPECTED.

“I was removed from the pulpit without notice or explanation. The disrespect shown to me as a man and as a pastor is more hurtful than I can express. Throughout this process, there has been no willingness or ability shown to care

for me or my family, and thus I have no expectation that the trial will be handled carefully or in accord with God's Word."

SJC RESPONSE:

1. The *Constitution* provides the court the latitude to take temporary measures for members under discipline while the judicial case is being carried out (per *Book of Discipline*, E-12, II.2.9).

2. In the pre-trial hearing, the Defense requested a reconsideration of the original decision which was, in fact, overturned allowing time for more detailed evaluation of the accusations pending.

3. The decision to require Mr. Olivetti to refrain from the exercise of office while the trial was pending came after extensive consideration and discussion.

4. Within three weeks of the SJC taking this action, Mr. Olivetti elected to resign his office (January 15, 2022, effective January 29, 2022). This was a more severe measure than the Commission's requirement for him to refrain from the exercise of office, of which he had earlier complained.

Additional Response: On November 26, 2021, having been told that all communication with the four IRPC men should be directed through Mr. John Westercamp, their lead counsel, the Commission communicated its decision (later revisited) that Mr. Olivetti, Mr. Carr, Mr. Larson, and Mr. Magill would be required to refrain from the exercise of their office as of December 31, 2021. It was explained, "The SJC finds the nature of the accusations to be very serious and directly pertaining to the exercise of the duties of the office of the accused adding more weight to the consideration of this decision." This reason was essentially identical to the rationale given by the 2021 Synod Special Judicial Committee that addressed this matter: "Given the gravity of the accusations against the IRPC elders we recommend that Synod require them to refrain from the exercise of office until their case has been decided."¹ This recommendation was ruled out of order, as it came after the Synod had already assumed original jurisdiction over "this matter," but it could not have come as a surprise to anyone when the SJC later took the same action.

This action had not been announced publicly and was discussed in the pre-trial hearing held on November 30, 2021. Mr. Justin Olson, speaking as one of the counsels for the four men, urged that having all four refrain from the exercise of office would severely harm the congregation. Mr. Magill similarly expressed his concern that Immanuel RPC might be "irreparably" harmed if all four of its resident elders were simultaneously required to refrain from service. After consideration of a defense petition to reverse this action, the SJC agreed to do so on December 11, 2021.

¹ Report of the 2021 RPCNA Synod Special Judicial Committee to Address Communications #21-16, #21-17, #21-18, *2021 Minutes of Synod*, p. 301

This action provoked a further petition from the Prosecution, which, though willing for the ruling elders to continue actively, was deeply concerned that the accusations against Mr. Olivetti were so serious that he ought to be required to refrain from office during the adjudication of his case. After considering the matter further, on January 4, 2022, the SJC concluded—in keeping with the arguments presented by the Defense counsel at the pre-trial hearing—that requiring Mr. Olivetti to refrain, while keeping in place the ruling elders, would permit continued care of the Immanuel congregation by the remaining local elders with the additional help of the provisional elders.² This decision was communicated to Mr. Olivetti (again, per his instructions, through Mr. Faris, who had become the lead counsel for the four men), on January 5, 2022. Although the SJC Moderator offered (through Mr. Faris) to speak to Mr. Olivetti personally about the requirement to refrain, Mr. Faris responded that a call from the Moderator was not “needed or desired” by Mr. Olivetti. On January 6, 2022, the Commission gave an update to the denomination of its work and stated, “As permitted by the RPCNA *Constitution Book of Discipline* (II.2.9), the SJC has imposed the requirement for Mr. Olivetti to refrain from the exercise of the office of teaching elder until the judicial process is complete. By imposing this requirement, the SJC in no way pre-judges the case, but acknowledges the gravity of the accusations against Mr. Olivetti. The SJC has not imposed the same requirement to refrain on the ruling elders at this time.”

Therefore, Mr. Olivetti’s claim is both untrue and unreasonable. The fact that he was not communicated with directly about the decision for him to refrain was at his own request, and the fact that the requirement to refrain was based on the seriousness of the charges against him had been stated repeatedly.

In this context, we would further point out that the January 15, 2022 decision by all four men to resign was not sought by our commission, but was initiated by the elders themselves. We regarded it as baffling (and still do) that, having argued to us at the pre-trial hearing that the proposed action to require the four men to refrain from the exercise of office would be highly damaging to the Immanuel congregation, they decided, of their own volition, to cease serving in office anyway after we had made a decision leaving three of them in place.

V. COMPLAINANT: THE SJC WAS UNCOMMUNICATIVE.

“Our congregation has labored to great ends to communicate with the commission respectfully. In response, they received silence, then a brief form letter which did not meaningfully address their communications and concerns.”

² Notably, while the commission’s December 11, 2021 decision to reverse the “refraining” requirement for the ruling elders passed by a wide margin, the vote to rescind requiring Mr. Olivetti to refrain from the exercise of office passed narrowly, by a single vote. When the petition to require Mr. Olivetti to refrain was taken up again in January, it passed by a majority greater than two-thirds.

SJC RESPONSE: Serving as a judicial commission on behalf of the Synod, the SJC had an obligation to remain impartial to facts and evidence in the case as well as opinions and conjecture. Members of the IRPC congregation sent several communications seeking to influence the work of the SJC and/or provide information that was out of order for the unfolding judicial process. The SJC respectfully declined to engage in information exchanges with any parties other than the Prosecution and Defense. Therefore, some communications were not answered. Other replies that were needed or deemed appropriate and useful, however, were given.

VI. COMPLAINANT: THE SJC WAS ONLY OPEN TO TRIAL, NOT MEDIATION.

“Our *Constitution* calls for the commission to “seek a solution of the case without formal trial.” We have asked for those plans, begged for them, and submitted our own, only to be rejected. Unfortunately, the mediation situation that was finally offered was doomed to failure both in its timeline and in its structure. We remain open to a mediation process that allows for a meaningful exchange and true reconciliation.”

SJC RESPONSE:

1. The opportunity to seek a solution without trial was designed into the mediation framework, discussed with the parties in December 2021, and presented to the Defense in January 2022. This would have allowed both the Prosecution and Defense to present perspectives on the accusations and offer facts to refute the validity of the accusations. It further gave opportunity for the parties to refute the accuracy of facts in the case allowing for a clearer understanding of evidence and testimony that may be in dispute.

2. While the defendant presumes that the process was “doomed to failure,” it turned out to be quite the opposite for the defendants in the other case. When the former ruling elders took up the mediation process seriously, positive results came relatively soon thereafter, illustrating the truth and value of our Lord’s words, “Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge.” (Matt. 5:25) In the case against the former ruling elders of IRPC, both the Prosecution and Defense took opportunity to discuss the accusations, and, in the end, a mediated agreement was forged which addressed much, but not all of what was contained in the accusations. As of this writing, that process continues with the quest of reconciliation among the parties affected. This is a work of the Lord in the pursuit of peace, for which we are glad.

3. The following is a timeline of SJC encouragement to engage in meaningful mediation:

- a. The SJC considered the option for mediation or other alternative processes in the pre-trial hearing held on November 30, 2021. We invited the Defense to propose options and suggestions for paths that could avoid a trial.
- b. On December 14, 2021, the SJC reiterated our openness to an “alternative process” that would lead to reconciliation of the accusations without proceeding to a full trial.
- c. On December 21, 2021, the SJC authorized its counsel, Mr. Keenan, to contact both the Prosecution and Defense to explore their willingness to engage in a process of mediation. The Prosecution was willing, but the Defense first wanted to discuss what the SJC would do if the defendants resigned their offices.
- d. On December 23, 2021, Mr. Keenan made the initial contact to the Prosecution and the counsel for the Defense to explore their willingness to engage in a meaningful process of mediation. The Prosecution was ready and willing to do so. The counsel for the Defense indicated their interest in a different topic, specifically, what the SJC would do if all the defendants resigned their positions. The SJC replied by asking the counsel to clarify what this would entail. No response was ever received.
- e. On January 4, 2022, the SJC approved a mediation framework and process and commissioned Mr. Keenan to contact both the Prosecution and Defense to present the framework to them. Mr. Keenan had contracted COVID-19 and was unable to call until January 10, 2022.
- f. On January 10, 2022, Mr. Keenan contacted the counsel for the Defense to present the mediation framework. However, the counsel for the Defense desired to talk about a different question and postpone the discussion about mediation.
- g. On January 14, 2022, the SJC was informed by the counsel for the Defense that they had withdrawn from the role of counsel.
- h. On January 15, 2022, Mr. Olivetti (as well as the three ruling elders) tendered resignations at IRPC, effective January 29, 2022, and informed the SJC of it. Mr. Olivetti there complains of too broad evidence to prepare for a trial, prefers mediation, complains that the SJC does not appear committed to it, and finds fault with the SJC as refusing to submit to trained professional judgment. Of the three possibilities Mr. Olivetti envisioned—pursue mediation, plead guilty, or proceed to trial—he did neither of them, and withdrew from all process.
- i. On January 17, 2022, Mr. Keenan contacted the defendants to continue to encourage them to engage in the process of mediation.

- j. Between January 17, 2022, and March 7, the date set for the trial for Mr. Olivetti, Mr. Keenan had multiple phone or Zoom calls to encourage the defendants to engage in a process of mediation. During these calls, there were repeated verbal expressions of willingness to engage, but never any commitment actually to do so.
- k. On January 20, 2022, in a formal letter to the defendants, the SJC reiterated their desire to have the parties engage in a process of mediation which could offer alternatives to a full and formal trial.
- l. On January 26, 2022, in a formal letter to the defendants, the SJC again strongly encouraged the defendants to engage in a process of mediation.
- m. On February 8, 2022, the Prosecution offered paragraphs of alleged fact (115 for the pastor, 143 for the elders) to help the Defense better understand the accusations, and to further the mediation process. Mr. Olivetti's response was that it was not what was envisioned when the mediation process began. Instead he wanted an apology from the Prosecutors.
- n. On February 10, 2022, the SJC Moderator arranged a call with the defendants and Mr. Keenan, to urge them to engage in the process of mediation. They were reminded of their lack of good faith and of leading the SJC on while continuing to refuse to engage in the process of mediation.
- o. After the call with the defendants on February 10, 2022, the Moderator had two more discussions with one of the ruling elders (who was asked among the defendants to represent the defendants), and at least two emails, where pleas were offered for them to engage in good faith discussions with urgency since the trial for Mr. Olivetti was only a few weeks away. The pleas were met with "I'll talk to the others," but a commitment to do so was still lacking.
- p. On February 21, 2022, Wade Mann became counsel for the Defense for mediation, and was sent ground rules for mediation, which included absolute confidentiality, which included no mention of the fact of mediation at all (not only its discussed subjects).
- q. On February 22, 2022, Mr. Olivetti testified under oath at a juvenile hearing involving the offender, noting that his ministry was being worked out "in mediation," that is, in ecclesiastical mediation.
- r. From this point of February 22 – March 3, 2022, a mediation session had been taking place in the civil courts. The SJC extended the period for mediation right up to the point where it became clear that a judicial trial, long ago forecasted and once re-scheduled, was now of necessity to take place for Mr. Olivetti on March 6, 2022.

The SJC strongly denies that Mr. Olivetti was not given mediation opportunities, or that they were unfair.

VII. COMPLAINANT: THE SJC REFUSED TO RECOGNIZE MY REPENTANCE.

“Against God’s Word and the *Constitution*, the commission has refused to recognize my repentance in any way. To be put on trial for matters I have repented of is anti-grace, anti-gospel. We will have no part of a court that is set on vengeance and division rather than restoration and reconciliation.”

SJC RESPONSE:

1. The investigators’ conclusion was that repentance had not happened biblically, as is elucidated at *Westminster Confession of Faith*, 15:2, 5-6. Confession of sin was made at points, though in generalities, and to the exclusion of other necessary elements of biblical repentance.

2. The Commission certainly was not “set on vengeance and division rather than restoration and reconciliation,” but concerned to know the truth of all matters. The trial testimony and evidence revealed that proper repentance had not been displayed.

3. Again, the opportunity to present information and evidence as to what had already been repented of was provided in the mediation framework. The SJC has directly sought the response of the Defense with regard to the accusations. Now, after the judicial process is complete, Mr. Olivetti has still claimed that he has repented of some sins charged in the accusations. It is very difficult to understand how Mr. Olivetti can claim that the accusations against him are unfounded, while at the same time attempting to say that he has expressed repentance of the sins in the accusations.

4. The goal of the mediation framework, as evidenced in the other judicial case concerning the ruling elders, is to find the truth contained in the accusations, to hear confession and repentance and to seek reconciliation between parties in these matters. The entire judicial process, as described and provided for in the Constitution has as its end goal, the repentance of sin and reconciliation of the parties. The SJC followed the directives of the Constitution in every measure, and this cannot be considered as “vengeance and division” when it is designed for truth and reconciliation.

Additional Response:

Mr. Olivetti’s statements have been broad and have implied there should be no accountability or consequences following “confession.” When one is caught stealing, there are still consequences even if repentance is real. When held accountable, however, Mr. Olivetti responds with counter accusation. This is not a sign of true repentance. Mr. Olivetti’s repentance has lacked contrition and humility and been void of restitution toward those he has offended (cf.

Luke 19:8). The SJC has witnessed a rebellious and defiant spirit in its dealings with Mr. Olivetti.

COMPLAINANT: “We have these additional reasons for withdrawing:”

VIII. COMPLAINANT: THE SJC IS INADEQUATE TO JUDGE THIS MATTER.

“We do not believe the commission is adequately trained or equipped to judge this matter, which has been borne out by the decisions and actions rendered thus far.”

SJC RESPONSE:

1. The Synod of 2021, however, believes that the SJC is adequately trained and equipped to judge this matter. Criticism of the SJC in this way is to find fault with the 2021 Synod for its deliberated decision that the moderator appoint the particular presbyters as commissioners.

2. This is a judicial case addressing the shepherding of a congregation in a very difficult series of events occurring over several years. It is estimated that between 8,000 and 10,000 man hours have been expended by the SJC and investigators since July 2021. All of these efforts have been to draw on the experience of those appointed to this task and have been focused on the purity and peace of the church in the aftermath of a devastating storm of attacks by the evil one. We believe that the church, through its duly appointed courts, is qualified to make judgments in judicial matters, especially those involving the conduct of church officers.

IX. (IMPLIED COMPLAINT): THE SJC DID NOT TREAT ME WITH RESPECT.

COMPLAINT PART A. “Through the past couple of years, we have sadly had to work through various disciplinary processes in other arenas (e.g., civil court and a body overseeing sports involvement). These opportunities, as hard as they’ve been, have given us a standard by which to measure this process. They have shown us what it looks like when the accused are treated with respect and when everyone is held to previously-known standards. Though we didn’t like the end result, we trusted the process. In contrast, we have watched as this process has been invented along the way.”

SJC RESPONSE:

1. We do not believe that a civil court, nor an athletic oversight body, are necessary standards by which to measure the judicial process of the SJC. As to the allegation of disrespect, our consciences inform us of no such disrespect to Mr. Olivetti, but instead remind us of the many sincere, but unsuccessful attempts and calls for a personal participation in due process to address “this matter” with covenanted brothers.

2. The SJC would not consider its process one of “invention” but carefulness to apply the *RPCNA Constitution* diligently in the involved responsibilities that surfaced.

3. The SJC believes that Mr. Olivetti has himself pinpointed the very issue underlying his irritation with the SJC; he hasn't "trusted the process"—much to our deep regret.

COMPLAINT PART B. "The damage being done to my family throughout this process is not something I can, in good conscience, allow any longer. To hear you write "we love you" yet never to have any of you consider how our family is actually doing feels empty and hurtful. Let me tell you now, we are not doing well. We feel betrayed by this denomination and live in fear of the damage this church has done to our children's futures."

SJC RESPONSE:

1. The opportunity has been present since November of 2021 for Mr. Olivetti to bring forth evidence and to provide testimony to support his claim that all the damage has been done by the process of the church.

2. Regrettably, we fear that Mr. Olivetti's choices have further troubled his situation. The Commission has its own pain in love to Mr. Olivetti as Paul to the Corinthians: "Our mouth has spoken freely to you...our heart is open wide. You are not restrained by us, but you are restrained in your own affections. Now in a like exchange...open wide to us also." (2 Cor. 6:11-13)

X. COMPLAINANT: THE SJC HAS NOT ACTED IMPARTIALLY.

"Thus far, the commission has ruled in favor of the prosecution in all matters of substance. We lack confidence in the commission's impartiality and lack any assurance that we will have a fair and impartial hearing."

SJC RESPONSE: The SJC offers several facts that clearly dispute the claim above.

1. The SJC honored the request of the Defense to delay the trial by two months.

2. The SJC honored the request of the Defense to provide more information about the evidence outlined in the accusations.

3. At the request of the Defense, the SJC applied specific restrictions to information contained in civil documents.

4. At the request of the Defense, we provided all the formal documents received from the investigators at the conclusion of their investigation.

5. The SJC repeatedly extended the deadline for completion of the mediation process as requested by the Defense.

6. The SJC offered on Feb. 22, 2022 to conduct the entire Defense portion of the trial in executive session.

XI. (IMPLIED COMPLAINT): I AM UNABLE TO SECURE DEFENSE COUNSEL.

"As you know, I am without ecclesiastical counsel, and am unable to gain good ecclesiastical counsel. Who would stand by me now, likely to share the

burden of slander and shame at the hands of the church courts and the media? I cannot ask anyone I care about to suffer alongside me now.”

SJC RESPONSE:

1. In advance of the pre-trial hearing, the Defendant was able to secure four men to serve as counsel (three of which were attorneys). Shortly after the pre-trial hearing, two of them withdrew as counsel and a little over a month later, the other two withdrew. No explanation has ever been given to the SJC for these withdrawals.

2. The SJC repeatedly encouraged the Defendant to secure counsel.

3. There have been many in the GLG Presbytery who have advocated for the Defendant in communications to the GLG and in various actions proposed at the Presbytery level. It seems incongruous—and is—that many are seeking to come to the defense of Mr. Olivetti, but were not willing to aid him in the judicial process itself. The Commission notes that Mr. James Faris formerly was sole counsel to Mr. Olivetti after the November 30, 2021 pre-trial hearing, but then withdrew from participation in due process.

4. The SJC simply does not have awareness as to why counsel has not been sought or available to the Defendant.

XII. (IMPLIED COMPLAINT): PARTICIPATION IN THE TRIAL IS HARMFUL TO MY FAMILY AND ME.

“Any participation in the trial carries unknown, but very real, risks to our family. At this point, we must assume that anything we say to the higher courts of the denomination will be used to harm us, both in the media and the courtroom. We have sought counsel on this matter, and this has been affirmed: any participation in the trial provides more potential fodder for those attacking us. That the commission persists in moving forward with an open trial despite this highlights a callous disregard for our wellbeing. Because of these offenses and concerns, we believe that the trial itself is unbiblical and unconstitutional. Although I cannot name them for fear of reprisal, many trusted counselors have encouraged us in this decision as well. I would be disobedient to my call as a father and husband to willingly subject my family’s future to the damage of an unjust trial.”

SJC RESPONSE:

1. The SJC offered to the lead representative on February 22, 2022, to conduct the entire portion of the Defense’s case in the trial during executive session. The Commission, having been asked to communicate through him, must assume that he passed the information along to the defendants, including Mr. Olivetti. No response was ever received.

2. Whomever is counseling the Defendant not to participate in the judicial process specifically and thoroughly described in our *Constitution* cannot be ad-

vising with the interests of the church, or Mr. Olivetti, in mind. In his vows to the church, the Defendant has specifically and clearly affirmed his willingness to submit to the courts of the church and to the *Constitution* of the RPCNA. These vows may not be so lightly dismissed even if encouraged by others outside of the process.

3. Once again, the judicial process in our *Constitution* is specifically designed in favor of the well-being of all the parties of the case. It calls for the facts to be brought to the light. It calls for the validation of information on the basis of two or more witnesses. It provides for an objective and thorough hearing of all the evidence and testimony with cross-examination and counter-testimony. It places the burden of proof on the prosecution. It has all the provisions for the truth to be made known. The Defendant has simply chosen not to take advantage of the well-formulated judicial process. That decision has been much to his disadvantage and harm. The Commission again affirms that it was ready and willing to vindicate the defendant, if the testimony and evidence were both given by the Defense and were persuasive.

COMPLAINANT'S FURTHER REASONS:

FURTHER REASON PART A: "Re: Second trial date: We are aware that the *Book of Discipline* requires a second summons and a second trial date if the first summons is not heeded. I will not heed any summons given unless and until a professional, unbiased investigation is completed. As a result, please consider this letter my permission for foregoing this requirement."

SJC RESPONSE:

1. The SJC notified the Defense in advance about the plan for the second summons.

2. The SJC honored the *Constitution's* requirement to offer a second date for the start of the trial.

3. The Defense elected not to participate in the trial.

4. The trial proceeded as instructed by the *Constitution*.

5. Whatever is meant by "professional," we as the SJC serve at Synod's choice and authority, as is proper as an ecclesiastical matter. The "biased investigation" allegation is an argument from silence in the absence of involvement in the judicial or mediatory process.

FURTHER REASON PART B: "Re: Final statements: We continue to mourn over the damage done to so many, including those attacking us. We have believed the victims and sought to honor them. We pray for them often and trust God will bring them to a place of peace and healing."

SJC RESPONSE:

1. This is properly a statement and not a complaint. Even so, we commend Mr. Olivetti for prayer for victim families and seeking the Lord's peace and

blessing for them. We would only note that they may regard his statements in the same “empty” and “hurtful” regard that he (in a coming section) views our love for him.

2. The evidence and testimony presented during the trial seem to dispute the complaint’s PART C statement above. The Defense had opportunity to substantiate this statement with both testimony and evidence but declined to do so.

FURTHER REASON PART C: “We remain open to a professional, unbiased investigation as well as professional, unbiased Christian mediation. My biggest mistake was not immediately involving outside, professional help—but all we’ve seen is each successive court of the church repeat that mistake despite our heartfelt encouragement to learn from it instead.”

SJC RESPONSE:

1. This first “final sentence,” though not a complaint, encapsulates Mr. Olivetti’s attitude towards the courts of the Church: they are mistaken; he is right. He would rather listen to counsel outside the Church than from within the Church. He has become convinced he is right to ignore the courts of the Church for what is “professional”.

2. The SJC has sought carefully to follow the *Constitution* of the RPCNA, to which we are all sworn in our vows.

3. The SJC removed themselves from the investigation and from direct engagement with either Prosecution or Defense without the involvement of the other. We steadfastly refused to accept communication and statements from people seeking to influence our thinking on this matter, at least until the time for the facts, evidence and testimony came to be.

4. The process developed and followed by the SJC has been disciplined and rigorous, and it has been carefully and comprehensively documented for review by the higher court.

5. By the time this is finished, there will have been some 50 experienced elders of the RPCNA involved in the various dimensions of “this matter” over the past 2+ years. This is a lot of outside help and, sadly, nearly all of that help has been ignored, scoffed at, spurned and neglected.

FURTHER REASON PART D: “We have been and remain committed to safety, in our home, church and community. We have proven this commitment to the civil court, who have been much more gracious to us than our presbytery and synod. We have fully cooperated with every investigation.”

SJC RESPONSE:

1. While this is properly a statement, and not a complaint, the testimony of witnesses and trial evidence demonstrates that this statement is untrue.

2. There have been investigations conducted by many parties both inside the church and outside. The SJC would not necessarily consider the Defen-

dant's behavior throughout the judicial process as "fully cooperated." By his own admissions throughout this document, he has willfully and knowingly refused to participate in the steps of the process and has, in the end, even refused to come to his own defense.

3. This statement was called into question at the trial with regard to investigations conducted by those outside the church. Without a vigorous defense to be heard at the trial, this statement cannot be assumed to be true.

FURTHER REASON PART E: "I have walked a path of repentance: acknowledging sin and mistakes, seeking forgiveness, learning lessons and changing actions. I am sure God will continue to illuminate more that He wants me to see, but I am thankful to say before the Lord that my conscience is clear. I am grateful for our Savior's death and resurrection, and our congregation for sharing His grace."

SJC RESPONSE: While this too is a statement, and not properly a complaint, a presentation by the Defense with evidence and testimony to support this claim was hoped-for at the trial. Without that evidence, the statements of repentance have not addressed many of the facts cited in the accusation and have been targeted at only a few of the individuals aggrieved in this matter.

SUMMARIES

COMPLAINANT SUMMARY: "It is not too late to avoid a trial and the damage it will surely bring. Please find a way to honor the Lord by caring for people as shepherds."

SJC SUMMARY to Mr. Olivetti's Appendix 4 complaint: Simply put, Mr. Olivetti does not address the accusations. He disparages slander yet he does not hesitate to accuse many of being unjust, one-sided, biased, unprofessional, unbiblical, untrained, anti-grace, anti-gospel, inadequate, set on vengeance, and divisive. Ironically, he pleads for justice, yet refuses to present his case in the courts of the Church because he deems the Church incompetent in this case. He uses the courts of the Church to make complaints yet refuses to keep his vows to submit to the courts of the Church when it disagrees with him. Mr. Olivetti's actions are those of a double-minded man. Had Mr. Olivetti's concern been equal to those harmed, with a sense of contrition and humility, it is unlikely "this matter" would have come to this point.

With sobriety and sincere mourning, the SJC received clear and convincing, often compelling, evidence to find Mr. Olivetti guilty of the charged offenses. The SJC did not come to these conclusions hastily or with premeditation. It was not without thought to the complaints it had previously received. It was not without due diligence to the *Constitution of the Reformed Presbyterian Church of North America*. It was evidence, which Mr. Olivetti refused to confront or deny,

that bore our decision to depose Mr. Olivetti from office. The SJC respects the complaints offered, but earnestly and with genuine fear, maintains the importance of upholding this decision. The genuine fear is that the actions of misinformation and obfuscation, that have divided both a congregation and a Presbytery, not be given a foothold to divide a denomination. It is a fear that one is not able, as a law unto himself, to be given permission to refuse to submit to the Courts of the Church.

*Respectfully and humbly submitted,
Members of the 2021 Synod Judicial Commission,
Bruce Backensto, John Bower, Brian Coombs, Tom Fisher, Kelly
Moore, Tom Pinson, Keith Wing, mod. [Micah Ramsey, Andrew Silva,
alternates]*

Communication #22-17 SJC Response to Other Complaints

Synod Judicial Commission Response to the *Other* Complaints (Mr. James Faris, Bloomington RPC session, Ms. Christina Riepe, and Mr. Dan Dillon)

Introduction

“Do not complain, brethren, against one another, that you yourselves may not be judged; behold the Judge is standing right at the door.” (Jam. 5:9)

On March 7, 2022, the Synod Judicial Commission (SJC) began a proceeding it had hoped and prayed to avoid for months, the trial of Mr. Jared Olivetti. The SJC had gone to great lengths to remain impartial and unbiased in case the investigation into “this matter” resulted in trial. This endeavor to remain impartial and unbiased existed at the outset. It continued through the investigation phase and the mediation period. It factored into our communications with (or non-response to) various entities. To some outside the Commission this latter regrettably was read as uncaring or aloof. But we were committed to safeguard the integrity of the entire judicial process, which, if it came to it, would be necessary for both parties in a trial scenario. Thus, the SJC stands by the integrity of our process and steadfastly holds to the fact that those being investigated were held innocent, even when they became the “accused,” until proven guilty. Following three days of testimony, the SJC found Mr. Olivetti guilty on all three counts. Three observations are worth noticing regarding this verdict.

1. Mr. Olivetti, having attended the pre-trial hearing, *refused to participate* in any further process leading up to the trial or the trial itself—despite multiple requests, personal pleadings, and reasoning. With clear understanding, Mr. Olivetti consciously and intentionally broke his vows, refusing to submit to the courts of the Church, rather than face his accusers.

2. The verdict and censure were *unanimous*. The SJC is composed of men from diverse backgrounds and a variety of expertise and experience across the denomination. They also represent over 200 years of elder leadership. A unanimous decision speaks volumes that the evidence was not only clear and convincing, but compelling on multiple levels.

3. The evidence revealed a web of misleading communication, spreading of misinformation, manipulation of facts, and what we have come to see as multiple tendrils of malfeasance. It is without question that Mr. Olivetti is a gifted man in several regards. Many are fiercely loyal to him as a person. The evidence presented, however, revealed that his gifts of persuasion and influence were too often used for his personal gain and to the endangerment of the congregation.

There have been many people harmed, some severely, over the course of several years related to “this matter” at Immanuel Reformed Presbyterian Church (IRPC). It is the noble, necessary, and biblical duty of the church to seek the repentance of wrong-doers and, ultimately, the reconciliation of all parties. The *Book of Discipline* in our *Constitution* provides the framework and alternatives for the pursuit of peace in the church. This framework and these provisions have been the guide and template for the work of the SJC from the beginning of our assignment.

General and Clarifying Remarks on the Complaints

1. The SJC has never heard or received a response to, or defense against, the accusations. All objections and complaints have been about the members of the SJC, the appointed investigators, or the process that was rigorously followed (as outlined in the *Constitution*). The critical missing link is a response to the accusations.

2. The SJC was not chartered to investigate the actual cases of minor-on-minor sexual abuse. Rather, the complaints to the 2021 Synod were focused on the shepherding responses to the cases of sexual abuse. This matter is one of the shepherding of God’s people—protecting, guiding, correcting, and caring.

3. Complainants seem to “know” or may “presume” (based on popular narratives) on the motives of the investigators and Commission—as if the standards of two or three witnesses (from outside the investigators) is not still required. In addition, the complaints use vague language (“seem,” “appear”) rather than evidence or facts to support their complaint.

4. The inability of the local session or the GLG Presbytery to bring the matter to conclusion was the reason why the Synod took original jurisdiction. (We speak further to the topic of our relation to such a “flood of complaints” in our response to the Bloomington complaint.) The in-depth investigation into the evidence and testimony of witnesses must still meet all the biblical and Constitutional standards. In the end, it was not the investigators (turned prosecutors) who determined the outcome. The burden of proof rested on them, and the body of evidence and testimony given to the SJC is what decided the case.

5. The body of complaints submitted to Synod about the work of the 2021 Synod Judicial Commission completely ignores the immense volume of evidence and the long list of persons aggrieved over the several years of these events at IRPC. The mountain of evidence and testimony attests to the pain, harm and damage done over several years at IRPC due to Mr. Olivetti’s misdeeds. The various records of the session were helpful to the GLG Presbytery’s Immanuel Judicial Commission (IJC) as they then expanded on that body of evidence from the session. The investigative work of the IJC was commended by the 2021 Synod Judicial Committee (of the day) for having brought “valu-

able insight to the case."The various records of the IRPC session and the investigative work of the IJC was expanded by the investigators appointed by the SJC resulting in the accusations and judicial processes carried out by the SJC according to our *Constitution*.

6. To disregard the investigations of these courts and the evidence and the testimony gathered through the enquiry of three levels of RPCNA courts is to turn a blind eye to the real wrongs done and real victims harmed in this matter. To "move on" without tending to the wounds suffered during the course of this matter is to allow them to fester and to threaten the very life of the church. To "move on" without reconciliation is to ignore the teaching of our Lord who emphasized the exercise of love for our neighbor through meekness, mercy, and peacemaking (Matthew 5).

7. Our *Constitution* provides a disciplined methodology by which grievances may be put forward and addressed by the church. These provisions have been applied by three courts, and the denominational processes have been followed carefully in this most recent effort by the SJC. Those who have not seen the evidence, nor heard the testimony, simply are not able to judge fairly whether justice has been served.

8. The SJC finds that the body of evidence and testimony of 19 witnesses are clear and convincing. The absence of the defense in the trial only multiplied the impact of this evidence and testimony. There was no challenge to it. Many opportunities were given both inside and outside of the trial process to provide a defense in the case, but all were spurned. After hearing the testimony and seeing the evidence, the SJC deliberated prayerfully, and then agreed unanimously on the verdict and censure in the case. The SJC could not ignore the evidence and the testimony, and we are compelled to believe that anyone who examines the same would reach the identical conclusion. There is, now, the great need for repentance and reconciliation, which is the prayer and the emphasis of the SJC in the explanation of the censure and the path forward we've described. May God fully reconcile the body of Christ in the aftermath of this matter.

9. Mr. Olivetti's complaints (and those attached with it) cause concern due to his refusal to participate in the trial and, hence, keep his vows to submit to the courts of the Church. His participation, by meeting his accusers face to face, and interacting with the evidence brought against him, was vital to help the Commission assess the merits of the prosecution's case (per Prov. 18:17), which was the result of their investigation. We desired to know the truth of the accusations, and for Mr. Olivetti to assist us in this solemn and important duty. "Laying aside falsehood, speak truth, *each one of you*, with his neighbor." (Zech. 8:16; Eph. 5:25) Mr. Olivetti has had multiple opportunities to work with the counsel

of both his Presbytery and the Synod Judicial Commission. He has refused to cooperate with the court of the Church but is using the process of the court of the Church to dismiss the court of the Church; it is use and abuse of the *Book of Discipline*. *His complaint is a direct challenge to the competency and authority of the RPCNA to hold such a trial.*

10. This leads us to a final remark. A concerning reality in the complaints received by the SJC is a deconstruction of the provisions of our *Constitution* and the ecclesiastical judicial process. The defendant and his counselors are taking the position that they need not participate in the judicial process—bypassing the court altogether; that one has the right to decide whether they will or will not participate in the courts of the church and, if not, to make a popular appeal of injustice or impropriety—even without evidence of such. The greatest harm of this approach is that it allows a party in the case to ignore the evidence, the accusations, and the testimony of witnesses in order to get a court decision that would help them avoid ever having to answer the charges. This is not Presbyterianism, and it is certainly not the system of government adopted and enforced by the RPCNA. It is the fair consideration of evidence and witnesses, in a disciplined process along with the pursuit of repentance, reconciliation, and peace, that is envisioned by our standards. Deconstruction of the process disables the pursuit of those biblical objectives.

Complaint of Mr. Faris' (and Others') with SJC Response

Mr. Faris' complaint, with many other attached signatories, was submitted to the SJC on April 7, 2022. The SJC has answered the Olivetti complaint Mr. Faris appends to his own, and so we do not interact with it here. The Commission does not believe that consideration of Mr. Faris' annexed but anonymous complaint "Issued by Lay Immanuel Reformed Presbyterian Church Sheep" on February 17, 2022, is a sound procedure.

COMPLAINANT(S) Point 1: "We write to complain against the trial of and verdict against Jared Olivetti by the Synod Judicial Commission (SJC) on March 10, 2022. We ask that the trial and verdict be voided. In its place, we request that a full, fair, professional, and independent investigation be commissioned in the matter involving Jared Olivetti and the ruling elders of the Immanuel Reformed Presbyterian Church."

SJC RESPONSE:

1. The SJC denies that the trial of and verdict against Mr. Jared Olivetti should be voided, as well as the request that in its place [there be] a full, fair, professional, and independent investigation commissioned. The Commission considers that Synod believes that members of its own court are able to judge matters affecting its members and courts. The Commission believes that such

an investigation occurred, and highly doubts that another investigation will result in anything different than what was uncovered, considered, and concluded in the course of our work.

2. The SJC doubts that, given the (former) IRPC ruling elders' confession of sin to their accusations, and their signed mediated agreement toward reconciliation under the SJC's mediation process, that they are any longer properly to be involved in "a full, fair, professional, and independent investigation" as is requested in the complaint.

3. The SJC has addressed the elements of this complaint concerning "a full, fair, professional, and independent investigation" (and we would add Mr. Olivetti's term "impartial") in our response to his Complaint at Complaint A, Points 1-2 and at our response to his part I. recommendation. An even fuller address of the topic is found in our response to Mr. Olivetti's Appendix 4 and under X. Complaint.

COMPLAINANT(S) Point 2: "The SJC proceeded with the trial, in which there was no defense, against many reasonable objections and concerns. These concerns are evidenced in Jared Olivetti's complaint (March 23, 2022), Bloomington RPC's petition to the Great Lakes / Gulf Presbytery (March 3, 2022), and a letter from members of the Immanuel RPC (February 27, 2022). All are attached. We cannot attest to all of the details of these documents, but they raise significant concerns."

SJC RESPONSE

1. The SJC regrettably but necessarily proceeded with trial because of Mr. Olivetti's refusal of the same. The Commission appealed to him many times to participate, but he would not. This is the sole reason why "there was no defense". The *Constitution* recognizes that a trial legitimately continues in the absence of the accused, given its statements that, "If the first summons is not obeyed, the court shall issue another, allowing such extension of time as it deems proper, and serving notice that if the individual does not appear it will proceed in his absence." Again, "If the accused does not reply, the court shall proceed to try the case in his absence." (*Book of Discipline*, E-11, II.2.4, 5) Further, "The witnesses shall be examined in the presence of the accused, unless he has failed to appear." (*Book of Discipline*, E-13, II.3.5) (The SJC does not believe that a sound interpretation thereby forgoes a trial in the absence of the accused, lest it be employed habitually to avoid justice.) The SJC regrettably recognized Mr. Olivetti, then, as a "failed" defendant; his "failure to answer," was rooted in his having "failed to appear." (*Book of Discipline*, E-13, II.3.5)

2. The complaint is against the trial and verdict of Mr. Olivetti based upon the three documents stated above. The first document is Mr. Olivetti's complaint filed on March 24, 2022. The SJC considers that basing a complaint on

the complaint of a person in defiance of a court of the RPCNA in violation of his ordination vows seems unwise at best.

3. The SJC draws attention to the admission of the complainant(s), “We **cannot attest to** all of the details of these documents, but they raise significant concerns.” Synod must decide on the morality and merits of sustaining any complaint on the basis of personal perception and not known truth. “Concerns,” even if “significant,” do not thereby become sound bases for a sustained complaint.

COMPLAINANT(S) Point 3: “Based on these writings, there appears to be credible evidence demonstrating bias in the ecclesiastical investigations of this case that has led to an incomplete investigation, misconstructions of the facts, an environment of unreasonable and inaccurate media coverage, and social media commentary. Further, the threat of media reporting, public defamation, and reprisals in workplaces and communities have kept many from testifying and appending their names to documents to tell other sides of the story. This environment coupled with the credible evidence of bias casts a cloud over these proceedings and any judgment that follows. An independent, professional, and unbiased investigation is the only way, at this point, to create an environment where truth can be discovered and understood with reasonable confidence. Further action may then be taken by the courts of the church to address the findings of this investigation.”

SJC RESPONSE:

1. The SJC notes (akin to its Response 3 immediately above in reference to, “We cannot attest to...”) that the language of “**There appears to be credible evidence of...**” does not lend itself to credibility. Synod must decide on the morality and merits of sustaining any complaint that comes on the basis of perception and not known truth.

2. The SJC denies any “credible evidence of bias” in its investigation or process. Furthermore, the SJC believes that the complainant’s claim that the media environment prohibits a useful investigation, and then to recommend another investigation, is contradictory. Even civil courts have environments of bias and wild media reportage; yet the ordained court system goes about its jurisprudence properly amidst it, ending with a verdict that is lawful and binding. The Commission claims that the judicial process was the proper method especially in view of “the environment” described in the complaint. The Commission reiterates its earlier statement: the Commission considers that Synod believes that members of its own court are able to judge matters affecting its members and courts. The Commission believes that such an investigation occurred, and highly doubts that another investigation will result in anything different than what was uncovered, considered, and concluded in the course of our work.

3. The arguments of this complaint only lead to obfuscation and an unending appeal outside of the courts of the Church, so as to imply that the RPCNA is not qualified to handle this matter.

COMPLAINANT(S) Point 4: “The judgment made against Jared Olivetti by the SJC came by hearing evidence against this troubling backdrop. This calls into question the integrity of the SJC’s judgment. Proverbs 18:17 warns, ‘The one who states his case first seems right, until the other comes and examines him.’”

SJC RESPONSE:

1. The SJC judgment in the case of Mr. Jared Olivetti was *not in any way* made “hearing evidence against this troubling backdrop”. The Commission strongly rejects this and affirms that it deliberately avoided familiarity with all media reportage and social media/conversation. Of course it knew of the troubled climate in Indiana, but it avoided most communications (except those necessary to answer) in order to preserve impartiality. As is mentioned in its opening paragraph in response to Mr. Olivetti’s Appendix 4, “The SJC had gone to great lengths to remain impartial and unbiased in case the investigation into the matter resulted in trial. This endeavor to remain impartial and unbiased existed at the outset. It continued through the investigation phase and the mediation period. It factored into our communications (or not) with various entities. To some outside the Commission it regrettably was read as uncaring or aloof. But we were committed to safeguard the integrity of the entire judicial process, which, if it came to it, would be necessary for both parties in a trial scenario.” To be clear, the SJC’s decision in Mr. Olivetti’s case was made on the basis of the sworn testimony of witnesses, presented evidence, and against the backdrop of its own *RPCNA Constitution* as it pertained to the responsibility at hand, and *not* against the Lafayette, Indiana area’s “troubling backdrop”.

2. The SJC itself has used the complainants’ choice of Proverbs 18:17 in reference to Mr. Olivetti’s non-participation in both the mediation process and the trial. The Commission had every hope that Mr. Olivetti would be “the other [who] comes and [cross-] examines.” The Commission also notes that the chief complainant (Mr. Faris) did not continue to represent Mr. Olivetti as lead counsel (which he was at the pre-trial hearing). It does not know why, and perhaps there is good reason, but the gradual departure of all Mr. Olivetti’s four counselors is a topic the Commission still does not understand, and wishes was kept in place. While Mr. Faris certainly has the right to complain of the Commission’s decision against Mr. Olivetti, it believes that Mr. Faris’ departure as counsel, later to re-enter as complainant, has not helped as it may have otherwise.

COMPLAINANT(S) Point 5: “The cost in time and dollars of an independent, unbiased investigation would surely pale in comparison to the great

cess, sharpening specifications where vagueness in the *Constitution* is found to prevent potential pitfalls, and documenting aspects of the commission's work which may enhance the biblical effectiveness of the disciplinary process, all with an eye toward deriving instruction for the church from this difficult case."

The SJC considers that there is nothing broken with its Constitutional approach, to fix it. The complaint offers no evidence of things amiss or out of order to warrant such a critical review. The Commission knows of no other such request or complaint commonly made with other committees or commissions in the course of their work; and so, to call for this about our work strikes us as suspect. The Commission notes that of the complaint's 8 points, the vocabulary of "appear/s" (points 1, 2, 6, 7), "seem/s" (points 5, 6, 8), and "concern" (point 4) is peppered throughout and demonstrates the subjectivity of the complaint and not one against **real** instances or facts.

The SJC deeply appreciates the Bloomington session's acknowledgment of our difficult labors. However, we do not think that the difficulties we faced, or the way the session describes the direction, manner, or result of our work, needs critical review as proposed. Therefore we interact with each of the session's points of complaint.

COMPLAINT 1. "It is unclear to us whether the SJC appreciated the breadth or depth of concern that exists within the GLG presbytery about the Presbytery Judicial Commission (PJC). Instead, the SJC appears to have accepted the PJC's work as the starting point for its own investigation—even though the PJC's handling of its own investigation was one of the primary reasons for the flood of complaints that led Synod to intervene."

SJC RESPONSE:

1. The SJC did regard the materials gathered by the GLG Judicial Commission to be worth using, especially since much of the material came directly from the Immanuel session itself. The SJC did so in no small part because the Synod Judicial Committee that reported to Synod gave a strongly positive assessment of the investigative work of the GLG Commission and noted that two of its members were professionally qualified to investigate such a situation. At the time of the Judicial Committee's report, no member of the Great Lakes-Gulf presbytery, including the complainants, expressed any dissent regarding the Committee's favorable assessment of the quality of the GLG Commission investigation or indeed, regarding any aspect of the Committee's conclusions. It therefore should not have surprised anyone that their conclusions guided the start of our own work as a commission. While we have been deeply troubled by the discord that we know has taken root in the presbytery, we believe we acted responsibly based on the information that was before us. Moreover, it is unclear why the many documents gathered by the GLG Commission in the course of

their work should have been discarded by our investigators. The fact that they used the GLG Commission's materials does not mean that they simply took up that commission's findings as well; they did their own additional work and their own analysis.

2. With regard to the "flood of complaints", the SJC is aware of only three complaints made to the 2021 Synod. One of those complaints was signed by 51 members of IRPC (about a third of the congregation), but it was a single complaint. It is further noted that the majority of information presented during the trial was the testimony of 19 witnesses over 20 hours or so. The work of the first investigation conducted by the IRPC session and the work of the second investigation conducted by the GLG Presbytery IJC (PJC) both relied very heavily on the testimony of witnesses and the review of various documented evidence. It is the testimony of the witnesses that is crucial to any case against an elder of the church (I Timothy 5:19), but it is that same testimony that must not be ignored. It is the testimony of the witnesses that validated the accusations, and is the testimony of the witnesses that informed the SJC in making determinations at the conclusion of the case.

COMPLAINT 2. "The SJC's choice of investigators casts a shadow over the process by including one with the strong appearance of bias. One of the prosecutors was in communication with a member of the PJC, volunteered himself as a prosecutor of the Immanuel elders at Synod, took part in the SJC's investigation, and then served as a prosecutor after submitting charges against the elders to the SJC. Meanwhile, three months before Synod, he authored a piece on Gentle Reformation describing past abuse he suffered and declaring: 'I'm so tired of hearing one story after another of the failures of leadership to respond to sexual abuse in the church. I'm also angry.' The process thus has failed to remain above reproach."

SJC RESPONSE:

1. This complaint alleges improper motive and discrimination. It impugns the spiritual and moral character of the investigators (not just one), even though the complaint goes on to focus on one of them. The four investigators represent four RPCNA congregations and two presbyteries. The SJC-appointed investigators represent 94 years of experience as elders/shepherds in Christ's church. While most of the criticisms have been towards one investigator, the complaint impugns all four investigators, for it implies the other three investigators had no influence or accountability for the one, or they were complicit in discrimination. This is simply false. The four Teaching Elders selected to investigate, all in good standing with outstanding reputations, are men who have dedicated themselves to serving the church above and beyond what could be reasonably requested.

2. That the one investigator—three months prior to being selected as an investigator—expressed anger at heinous sin, is not a disqualification. Our Lord’s treatment of the religious money-changing leaders in the temple is a case in point. The complaint implies that having an anger towards sin prevents one from being objective. This is a false conclusion, and we believe misapplied to an investigator. It is ironic, and unwarranted, that the complaint suggests four highly qualified Teaching Elders within the RPCNA, who themselves have remained above reproach, have made for the SJC process to fail to remain above reproach.

3. The SJC does not find that the often referred to comments about one investigator months before appointment as an investigator presume guilt; they can also be seen as strong desire to know, and have known, the real truth of “this matter”. The SJC reviewed these and other matters with this investigator beginning in late June 2021 and found that a mutual interest to protect the Commission’s impartiality already existed; we found this investigator’s desire and rationale to serve Constitutional and sustainable. Relatedly, the SJC notes that the investigators are not one, or two, but four. We know of no evidence, nor have heard, that the common complaints about one investigator are to be applied to all four; thus we believe the Bloomington session complaint is morally unsound at this point.

This SJC response is, in part, drawn from its response to the Olivetti complaint (Complaint A. Point 1, and in address of its Appendix 4 (I. Complaint, SJC Response, Points 2-3 and Point 7).

4. The rationale of the complaint is weak. The referenced actions of one investigator are factual but the SJC believes they are misinterpreted from the standpoint of the complainants’ own bias.

COMPLAINT 3. “A significant number of IRPC members, as well as those appointed as provisional elders, attest to real reconciliation and renewed confidence in their former leadership. Yet it is unclear whether this on-the-ground reality and statements to its effect were made available to the SJC’s proceedings with respect to Mr. Olivetti. Instead, the SJC, following the PJC’s recommendation, made the extraordinary decision to deprive a hurting but spiritually thriving flock of every one of its shepherds, including Mr. Olivetti. This was contrary to the recommendation of the Presbytery’s Shepherding Committee that the session be permitted to continue serving in office. Reversing the decision after the pre-trial hearing, the SJC, without advanced notice, suspended Mr. Olivetti again. The reasons for this sudden change remain unclear. To the onlooker, the timing is curious: It is difficult to discern any official lines of input into the Commission’s deliberations that would have brought to light new information requiring a sudden suspension of this sort.”

SJC RESPONSE:

1. The SJC affirms that this is only a part of the real picture. Some were, and still are, disaffected and aggrieved by offenses from Mr. Olivetti; they engaged him about “this matter” but were in time given no response.

2. The Commission denies that it followed a PJC (IJC) recommendation “to deprive” the IRPC “of every one of its shepherds, including Mr. Olivetti”. We do not agree that the SJC was responsible for the January 2022 resignations of Mr. Olivetti and the ruling elders. We made no such decision, thus, we regard this statement as untrue, though the complainants undoubtedly have embraced this narrative. To be clear, the SJC was not only surprised at their resignation, but it itself had also reversed a decision to have the elders refrain from the exercise of office in order not to deprive IRPC of local shepherding, as petitioned at the pre-trial hearing. As our minutes show, the SJC never asked for the resignations of any of these men, although it did act to require Mr. Olivetti to refrain from the exercise of office based on the seriousness of the charges made against him. It made its November 22, 2021 decision to require that the officers refrain from exercise of office based on its assessment of the situation after its investigation and presented accusations. The IRPC had provisional elders and a newly, duly elected elder in service under the Presbytery’s care when the SJC elders were required to refrain from the exercise of office.

COMPLAINT 4. “Extensive as the investigations supplied to the SJC have been, some at IRPC have expressed concern that the SJC’s investigation was not exhaustive, reportedly omitting key witnesses. We are unsure how this may have come about, but it is clear that defense witnesses were not available in the eventual trial of Mr. Olivetti.”

SJC RESPONSE:

1. The SJC notes that this “concern” of “some” IRPC members that the SJC’s investigation (though it itself was not the investigators) “reportedly” omitted key witnesses is neither true nor a sound basis for complaint. Yet the Commission answers that “defense witnesses were not available in the eventual trial of Mr. Olivetti” because the defense himself refused participation in the trial process. The SJC does not see that it can be a proper subject of complaint in the absence of the defense party’s failure to participate in due process, being not a matter of availability but unwillingness.

2. No defense witnesses were available because, despite being asked to name defense witnesses as early as the November 30, 2022 pre-trial hearing, the defense never identified any such persons. Further, Mr. Olivetti declined the opportunity to cross-examine any of the five witnesses who testified through video depositions; they could have been deposed by video testimony, as was done in some witnesses’ testimony for the Prosecution. But there was no Defense party, period.

COMPLAINT 5. “From the communications and processes that we have been able to observe, it would seem that relatively few measures have been taken for pastoring the abuser or the abused or IRPC as a church or IRPC’s elders as the SJC fulfilled its commission to look into “this matter.” Rather, the process has focused largely on removing from office those who responded, successfully it seems, to the abuse—those who, with the benefit of hindsight, found mistakes and sins, and who repented and made public confession.”

SJC RESPONSE:

1. It is the SJC’s understanding that many people left last year’s Synod with differing assumptions about what the SJC would be responsible for in its work. The commission did consult with Synod’s moderator before commencing its work. It was never our understanding that we were commissioned to function in any of the roles assumed by this statement. We were, indeed, surprised and disappointed to learn that the GLG Presbytery’s Shepherding Committee had been disbanded, but we believed that the presence of provisional elders on the Immanuel session indicated that proper provisions were in place to care for the congregation. With regard to the many communications received from Immanuel members over the course of our work, although we initially attempted to respond to early communications, we had also agreed early on that our ability to function as an impartial jury, if needed, would be impaired if we became involved in hearing individual people’s concerns directly.

2. Further, it is completely unreasonable to suppose that a single commission could have done the work of looking into “this matter” and simultaneously have provided the kind of care that the complainants describe in the timeframe under consideration. The SJC does not believe it is its place or calling to pastor the abused and abuser. This is properly for the IRPC church leadership, where the membership resides for these persons. Likewise it sees the oversight of the congregation is properly under the care of the GLG Presbytery. As of this writing, the SJC’s mediated agreement with the former IRPC ruling elders is moving forward with good fruits in coordination with its counsel, Mr. Rob Keenan. Alongside this, the Commission is working with the IRPC elders in helping them to understand the matters before them as they relate to Mr. Olivetti’s censure, repentance, and restoration.

3. At another level is the unfortunate reality that the SJC makeup, residing locations, and already-had responsibilities alongside its work as a Commission prevent us from addressing all the components of “this matter”. We regrettably, but honestly, cannot do everything that one might like to have done with “this matter” whether it pertain to others’ or our own desires. We necessarily have addressed the core of “this matter” and its immediate, related features.

4. The SJC notes that a “successful” response on the part of the IRPC leadership was not as the complainants surmise; the teaching elder was found guilty of various offenses relative to biblical qualifications for office, and the ruling elders confessed guilt before their accusations, and successfully are being restored in a mediation process.

COMPLAINT 6. “At points, the proceedings appear to have downplayed the demands of Scripture and to have substituted non-Scriptural standards in their place. The SJC seems to have preserved the PJC’s non-Scriptural equation of repentance with resignation. It seems not to have broken free of the victim-centered approach pursued by the PJC, which, in its technical definition, is prejudicial. With its decision to suspend the remaining IRPC elders from ministry, the SJC appears, rather, to have preserved the PJC’s tendency to transfer responsibility for the sins of the abuser to the session.”

SJC RESPONSE:

1. The SJC notes that the complaint does not mention what Scriptural demands were downplayed, or what non-Scriptural standards were followed instead. As we have stated before, Mr. Olivetti’s repentance was found to be incomplete and at points short of Scripture and the *Confession*.

2. As noted before, the SJC did not seek anyone’s resignation. Our judicial decision to suspend the ruling elders was based on our understanding of what they confessed to in the mediated agreement. The SJC did not ever urge or require the IRPC pastor or elders to resign. We required Mr. Olivetti (only) to refrain from the exercise of his office in the approach to his trial. All four elders soon thereafter resigned; this was more severe an action than the SJC ever had considered. It was only after the former ruling elders admitted specific sins in their acceptance of the mediated agreement that we enacted a censure of suspension, in light of the transgressions to which they admitted.

3. With regard to the claim that we pursued a “victim-centered approach,” it seems essential to define terms. Our understanding of a victim-centered approach is that it is one in which the wishes of the victims are given priority. Thus, the Special Judicial Committee reviewing last year’s complaints noted, “when it comes to judicial consequences, the desires of those sinned against must ultimately be held to be irrelevant. Courts must deal with crimes and sins as they deserve before God, in accord with impartial justice. Otherwise, we run the risk of devolving to a vengeance-based justice and may pit victim against victim (Leviticus 19:15; Romans 12:19; 13:4; 1 Timothy 5:21).” We concur entirely, and we deny that we followed a “victim-centered approach.” While the sins committed against individuals (who, in the case of Mr. Olivetti’s trial, included victim families and non-victim families) were relevant to our adjudication of the seriousness of the offenses, we did not base our judgments on the desires of the victims.

COMPLAINT 7. “To outward appearance, the proceedings thus far have inconsistently maintained the spirit and the letter of the *Book of Discipline*. The animating spirit of the *Book of Discipline* is a desire for repentance and reconciliation. The former elders of IRPC believe that they have pursued repentance and reconciliation. The elders’ lapses in judgment, doubtless clearer in retrospect, appear to have met with real humility: The elders confessed and repented and took credible steps toward reconciliation with those willing to speak with them. Communications from the SJC seem to suggest that, for the three ruling elders, in the days immediately preceding their trial, the Commission ultimately was persuaded that a pathway toward reconciliation was possible and that a trial was not necessary. Perhaps it will become clear when minutes are reviewed, but it has not become evident (within the time allowed for a complaint) why a similar approach was not taken with Mr. Olivetti.”

SJC RESPONSE:

1. It is not the SJC, but the three ruling elders, who came to be persuaded that “a pathway toward reconciliation was possible and that a trial was **not** necessary.” Communications from the SJC always have spoken to the possibility and forward path of mediation. Unlike Mr. Olivetti, and after his trial, it was the three ruling elders who then took up the mediation process as they should have months prior. The complaints are much in error by speaking of the SJC as newly persuaded by mediation for the ruling elders, and that Mr. Olivetti was denied “a similar approach”. The same approach was taken with Mr. Olivetti, but he **never** became engaged with the process of mediation, despite the fact that the SJC extended the mediation deadline repeatedly.

2. The former ruling elders currently are engaged in mediation for those offenses outlined in their accusation, to which they have confessed as true.

COMPLAINT 8. “In the case of Mr. Olivetti, the process of moving toward a trial seems not to have included careful forethought about how to establish a path toward reconciliation and restoration. The verdict statement summary of charges, as communicated, were fatally vague: asking Mr. Olivetti to admit guilt for violating most of the Ten Commandments, as well as undermining the peace and unity of the church. Those charges, so far as they are known to us, are ones that could apply equally to each orthodox presbyter. The SJC not only removed Mr. Olivetti from office but also barred him from the communion table and did so without offering guidance on how to be restored. Restoration, had it been the goal, would have provided a focal point. The question would have been the particular sins that remain as a barrier to restoration. In this case, the charges as publicly presented by the SJC were expansive and a path to restoration difficult to discern, thus calling into question whether the Book of Discipline’s requirement that charges be sufficiently specific has been satisfied.”

SJC RESPONSE:

1. Pertaining to Mr. Olivetti in relation to mediation, the trial, reconciliation, and restoration, please see above answer. The Commission notes the complainants' phrase, "as far as they are known to us," along with their other statements of "seem" and "appear," demonstrates that they are at a disadvantage in lacking full information. The Commission *does* know what they do not, having carefully weighed the evidence and testimony in a judicial trial.

2. The SJC heard sworn testimony and evidence in a judicial trial that demonstrated Mr. Olivetti's guilt to be for offenses that reached beyond the common or ordinary; that those offenses were committed in the capacity of his ordained office and "as such, incurred a stricter judgment" (Jam. 3:1). The Commission restates what it did in response to Mr. Olivetti's complaint: "The SJC finds that the accusations pertain to character defects, not in a general sense as common to all believers, but as pertain specifically to biblical qualifications for church office. The Commission considered what Mr. Olivetti here calls 'character defects' as biblical transgressions and of a nature that could have disqualified him from office, if proven. The Commission notes that these accusations were proven in a legitimate trial."

3. The SJC had many responsibilities still to shoulder, and tasks to perform, in the aftermath of Mr. Olivetti's trial. Within the next month it had developed, documented, and distributed an appropriate, particular, and clear path forward for Mr. Olivetti in terms of his repentance, reconciliation, and restoration. It communicated this to Mr. Olivetti and the IRPC elders. The SJC has begun meetings with the latter party. Defining a path of restoration requires knowing what a person's transgressions are. Prior to Mr. Olivetti's trial, the commission permitted itself minimal contact with the evidence, so that the material would come before us for the first time in the trial and we could act as an impartial jury. The SJC could not know beforehand what its judgments would be as to Mr. Olivetti's culpability; thus, it could not have formulated beforehand its plan for restoration. We now see that many of Mr. Olivetti's transgressions were not discrete acts, but repeated decisions to do certain things over periods of months. Thus, the formulation of a plan of restoration was complex, and has taken time. We have formulated a path to restoration, and as of the writing of this response, are seeking to work with the IRPC elders in pursuing it.

The SJC recommends that the Synod not sustain the complaint.

Respectfully and humbly submitted,

Members of the 2021 Synod Judicial Commission,

Bruce Backensto, John Bower, Brian Coombs, Tom Fisher, Kelly Moore, Tom Pinson, Keith Wing, mod. [Micah Ramsey, Andrew Silva, alternates]

Complaint of Ms. Christina Riepe with SJC Response

Ms. Christina Riepe communicated to the Synod Judicial Commission (SJC) on April 6, 2022, the following four actions of the SJC, her objections to them, and her requested next steps. The SJC response's follow each objection, as well as our recommendation to each complaint.

COMPLAINANT Riepe 1.

Action: Continuing with an internal investigation

Objection: The RPCNA is not qualified to handle child safety cases

Request: That an independent, professional organization start from scratch, conduct an objective investigation, and give recommendations to this case as well as provide recommendations to the RPCNA for reasonable, clear, and consistent child safety policies

SJC RESPONSE:

1. See # 2 above under "General and Clarifying Remarks on the Complaints"

2. ***The SJC recommends that this complaint not be sustained.***

COMPLAINANT Riepe 2.

Action: Continuing internal investigation based upon Presbytery's investigation

Objections: 1) Mentioned above, the RPCNA is not qualified to handle this investigation, 2) the investigation carried out by Presbytery was sloppy and inconsistent in its methods and 3) there were such strong feelings against Presbytery's investigation from multiple parties.

Request: That everything regarding Presbytery's investigation (and the investigation the SJC built off of it) be discarded and replaced by the independent investigation

SJC RESPONSE:

1. The GLG Presbytery investigation is a reference item, not germane to the matters (trial and verdict) at hand. Not only is this complaint not relevant, but too broad and vague to be of value. There is no specific reference as to how the investigation was sloppy or inconsistent. How was the method flawed? Without specific points or examples these are simply arbitrary statements. The investigation carried out by the GLG Presbytery was lauded as being very good and comprehensive by the 2021 Synod Judicial Committee of the Day. That there were strong feelings is not a criterion for a complaint. There were strong feelings from multiple parties who believed the investigation was thorough and consistent, as well. Neither argument proves anything.

2. ***The SJC recommends that this complaint not be sustained.***

COMPLAINANT Riepe 3.

Action: Speed with which we went to a trial

Objection: Pursing a trial was brought forward without adequate attempts at mediation and without adequate time to prepare for a trial.

Request: That the SJC repent of their urgency to take a follower of Christ to trial without adequate attempts at mediation and insufficient time and effort to attain all the facts. That in the future, Synod have clearer, more realistic timelines for when trials can occur.

SJC RESPONSE:

1. This complaint follows a false narrative. The below timeline of mediation¹ proves that this complaint stems from misinformation. Mr. Olivetti has

1 Timeline of Mediation (found also in the SJC response to Mr. Jared Olivetti's complaint, Appendix 4):

i. On January 17, 2022, Mr. Keenan contacted the defendants to continue to encourage them to engage in the process of mediation.

j. Between January 17, 2022, and March 7, the date set for the trial for Mr. Olivetti, Mr. Keenan had multiple phone or Zoom calls to encourage the defendants to engage in a process of mediation. During these calls, there were repeated verbal expressions of willingness to engage, but never any commitment actually to do so.

k. On January 20, 2022, in a formal letter to the defendants, the SJC reiterated their desire to have the parties engage in a process of mediation which could offer alternatives to a full and formal trial.

l. On January 26, 2022, in a formal letter to the defendants, the SJC again strongly encouraged the defendants to engage in a process of mediation.

m. On February 8, 2022, the Prosecution offered paragraphs of alleged fact (115 for the pastor, 143 for the elders) to help the Defense better understand the accusations, and to further the mediation process. Mr. Olivetti's response was that it was not what was envisioned when the mediation process began. Instead he wanted an apology from the Prosecutors.

n. On February 10, 2022, the SJC Moderator arranged a call with the defendants and Mr. Keenan, to urge them to engage in the process of mediation. They were reminded of their lack of good faith and of leading the SJC on while continuing to refuse to engage in the process of mediation.

o. After the call with the defendants on February 10, 2022, the Moderator had two more discussions with one of the ruling elders (who was asked among the defendants to represent the defendants), and at least two emails, where pleas were offered for them to engage in good faith discussions with urgency since the trial for Mr. Olivetti was only a few weeks away. The pleas were met with "I'll talk to the others," but a commitment to do so was still lacking.

The SJC extended the deadline to complete the mediation process on three occasions while seeking full engagement on the part of the Defense. The pattern of behavior on the part of the Defense was to participate in calls and to send letters and emails asking for mediation, but they were never willing to commit to an actual mediation meeting involving the Prosecution and Defense together. Mr. Keenan, facilitator of the desired

known the details of this matter for over two years. He has had several individuals, a GLG Sub-committee, as well as the GLG Presbytery, attempt to hold him accountable. Mr. Olivetti has, in essence, been defending himself for some time. The SJC instructed the Prosecution to provide Mr. Olivetti not only with the “game plan,” but the “plays” that the Prosecution would bring against him. Mr. Olivetti was provided a template no Defense is ever afforded. Mr. Olivetti was charged November 18, 2021, and his trial was had on March 7, 2022. We strongly deny that Mr. Olivetti did not have time to prepare for a trial.

2. The SJC recommends that this complaint not be sustained.

COMPLAINANT Riepe 4.

Action: Verdict

Objection: The verdict given to Pastor Olivetti is inconsistent with the facts that are known. The SJC disregarded any testimony by the shepherding committee and other evidence of steps of repentance and disciplined without appropriate process or assessment. To discipline someone who is repentant is evil. Either the SJC is privy to information the public is not or the SJC verdict is lacking in both justice and righteousness.

Request: That the SJC retract the verdict including church discipline until a full independent, professional, and objective investigation and report have been completed. That the SJC repent of their unjust discipline.

SJC RESPONSE:

1. What these “known” facts are has not been shared. The SJC would humbly suggest that Ms. Riepe is only aware of the “facts” she has heard from others. Through the testimony given at trial, the SJC truly did hear information that was not known to the public. The SJC strongly denies that it disregarded evidence or testimony.

2. It is not evil to censure a repentant person; our *Book of Discipline* indicates that even in a case where there is biblical confession and repentance, proper closure may include a censure (E-4, I.3.3.) In her remarks, Ms. Riepe is unwittingly impugning the righteousness of our own teaching regarding biblical discipline.

3. Regarding the Shepherding Committee’s conclusions, while the SJC believes the Shepherding Committee did good work in helping the elders to develop further statements of repentance, that committee’s full remit from the presbytery was, “to help the existing local IRPC elders follow through with steps

mediation process, reported, “Many attempts were made, and the Prosecution was willing each time to engage in mediation discussions. However, the Defense was NEVER willing to participate in the meetings.”

SJC RESPONSE:

1. The formal accusations that were presented to and approved by the SJC flow from the summary to the specific—from accusation to counts and then to specifications (circumstances). These accusations were judged to be in conformance with the requirements of the *Constitution*, but the burden to prove the accusations remained on the accusers, and not the defense, throughout the judicial process. As further testimony to the details that would be presented in the trial, the Prosecution provided a complete mapping of all the evidence into the accusation framework so that the Defense would know what evidence supported which aspect of the accusations. (Our SJC counsel considered this very gracious, acknowledging that such deference is rare in civil courts.) So much of this evidence had already been a part of the investigative record and was very familiar to the accused.

2. Several opportunities were given Mr. Olivetti to discuss with his accusers (at trial) or with SJC’s mediator (in mediation before trial) a specific list of 115 paragraphs to be referenced at trial, and for the greater clarity and stewardship of the trial, stipulated beforehand.

3. The SJC notes that the Accusation of Sin, read at the outset of the trial proceedings, and the three distinct charges whose burden was met in the trial, were announced publicly. Specific reference was made that the charges pertain to the maintenance of the qualifications for church office. The Commission considers that the censure of Deposition, read according to its Form in the public announcement, is implied according to its description earlier in the *Book of Discipline* (E-5, II.4.1d) and “imposed for serious offenses in doctrine or conduct that obviously disqualify the person for exercising office.” The Commission considers that Mr. Dillon evidences a working knowledge with the *Book of Discipline* to see and accept this. It maintains that it has met the *Book’s* requirement for Mr. Dillon to see that this is as he cites, “The court shall also make the people under its oversight aware publicly of the fact of and reason for the suspension.”

4. The SJC replies to Mr. Dillon that per its oversight to Mr. Olivetti in the matter of his suspension component to Deposition, it has informed him and the IRPC session of the reasons for it both personally (March 30, 2022) and in writing (April 28, 2022).

COMPLAINT 2. The SJC failed to properly execute discipline by failing to maintain the peace of the Church and effectively deter others from similar offenses.

According to our *Constitution*, there are several purposes for church discipline:

“Five purposes of church discipline are: primarily, to reclaim a sinning member; then to deter others from similar offenses; to maintain the

honor of Christ and the purity and peace of His Church; to maintain the truth of the gospel; and to avoid the wrath of God coming upon the church.” (*BOD* 1:1.3; emphasis added)

Besides providing no basis for the suspension, the Announcement provides no explanation of the verdict, beyond the fact of the verdict. Here is the complete statement:

“Mr. Olivetti was charged as follows:

Mr. Jared Olivetti’s conduct in relation to the sexual abuse case at Immanuel Reformed Presbyterian Church since at least 2019 to the present, has not safeguarded or maintained the qualifications for the eldership contrary to the biblical requirements of 1 Timothy 3:2,4, and 7; Titus 1:6-7 in violation of [several of the Ten Commandments and RPCNA vows].

We found him guilty on each of the three counts: 1) ‘...Mr. Olivetti has not conducted himself in a way that is above reproach...resulting in distrust and disunity within the church and failing to promote its peace, purity, and progress.’ 2) ‘...Mr. Olivetti has not managed his own household well,’ and 3) ‘Mr. Olivetti has not conducted himself in a way that has protected or maintained a good reputation...threatening dishonor on the name of Jesus Christ, the Reformed Presbyterian Church of North America, Immanuel Reformed Presbyterian Church, and himself.” [Note: The ellipses in this paragraph are in the original.]

These statements are so vague as to of no use in deterring others from similar offenses. The above statement provides categories of offenses, but not the offenses themselves. How can officers or members of His Church learn from this statement about what to do or not to do in future?

SJC RESPONSE:

1. The SJC denies that its post-trial announcement has failed “to deter others from similar offenses, failed to maintain the honor of Christ and the purity and peace of His Church”. The Commission is convinced that a firm deterrence was thereby implied to all, that Christ’s honor for officers was likewise a clarion implication, and that the peace of His Church (already fractured over “this matter”) would have a solid base on which to be settled thereafter.

2. The SJC further responds to Mr. Dillon that the charges of which Mr. Olivetti was convicted do not pertain to him as ordinary and common offenses but in terms of a “stricter judgment” (Jam. 3:1) as relate directly to office and qualifications.

3. By deposing Mr. Olivetti from office, the SJC seeks to maintain the honor of Christ and the purity and peace of the church since Mr. Olivetti has been determined to be in violation of his vows as well as violation of God's law. While many more specifics could have been provided for our rationale in the verdict, one additional way the SJC must maintain the honor of Christ and the purity and peace of the church is by guarding against sins forbidden in the ninth commandment including, "speaking untruth, lying, slandering, backbiting, detracting, tale bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports". There is a possibility of over-sharing and with respect to Mr. Olivetti's family and others involved in the trial, including minors, much of the specific information related to specific cases is not appropriate to the public. Mr. Olivetti is aware of all his specific sins, charges, and the basis for the SJC's decision. As for the question of, "How can officers or members of His Church learn from this statement about what to do or not to do in future?", the SJC respectfully points members of Christ's Church to the Holy Scriptures, all which are given by inspiration of God to be the rule of faith and life (*WCF* 1.2). Second, we point members to the Westminster Larger Catechism, questions 102 through 148. Third, we refer anyone still unclear on what it means to live a life separated unto Christ, to seek the care and counsel of their local session.

The SJC recommends that this complaint not be sustained.

SUMMARY

With sobriety and sincere mourning the SJC received clear and convincing, often compelling, evidence to find Mr. Olivetti guilty of the charged offenses. The SJC did not come to these conclusions hastily or with premeditation. It was not without thought to the complaints it had previously received. It was not without due diligence to the *Constitution of the Reformed Presbyterian Church of North America*. It was evidence, which Mr. Olivetti refused to confront or deny, that bore our decision to depose Mr. Olivetti from office. The SJC respects the complaints offered, but earnestly and with genuine fear, maintains the importance of upholding this decision. The genuine fear is that the actions of misinformation and obfuscation, that have divided both a congregation and a Presbytery, not be given a foothold to divide a denomination. It is a fear that one is not able, as a law unto himself, to be given permission to refuse to submit to the Courts of the Church.

2022 Report of the Study Committee on Recusals in Discipline Cases

... to review Comm. 18-07 from Atlantic Presbytery on Recusal in Judicial Removal

Background. This Committee was appointed by Synod in 2018, the same Synod in which there were an appeal and complaints from two different ministers from actions taken in Alleghenies and Midwest presbyteries. Many members of Synod, in anticipation of these difficult situations, re-read Synod's *Book of Discipline (BOD)* and found, to their surprise, that members of a lower court, being appealed from or complained against, were allowed fully to participate in the adjudication of the appeal and complaints. We find this to be the case in the *BoD* II.4.4 in the section on *Complaints* and in II.4.12 in the section *Appeals*. One such man—surprised and dismayed—was the original writer of the communication before us, RE Thomas Fisher of our Cambridge, Mass., Session. Mr. Fisher demonstrated how these provisions seemingly clashed with the *Directory for Church Government (DCG)* 8.20 and *BOD* II.3.4, as well as the practices of several other related denominations, practices of the magistrates' courts, and application of the Golden Rule. Further, Mr. Fisher proposed revisions to the *BoD* to remedy the perceived clashes.

Mr. Fisher presented this paper to his session with request to forward it to higher courts. With endorsement, Cambridge Session forwarded it to Atlantic Presbytery which, in turn, forwarded it to Synod with its endorsement on 27 Oct., 2017. Synod received the paper and referred it to this Committee to study and come to conclusions to recommend disposition. Synod placed on this Committee the original petitioner, two Scotsmen, two men in Canada, and the secretary of the former *Committee to Revise the BOD*. It was a helpfully diverse group, wisely chosen by the 2018 Moderator.

Your Committee has met once face-to-face in 22-23 Oct., 2019, in the building now owned by Hope Community RPC, Beaver Falls. The meeting was quite productive, bringing two main viewpoints on these matters to much closer agreement. Synod, due to COVID-19, did not meet in 2020. Closed borders hindered face-to-face meetings (due to 40% of the Committee's members being in Canada). In 2021, with little action taken further, an oral progress report was presented to an already-overloaded Synod and approved. This report is, we hope, the conclusion of the Committee's work, and we hope and pray that it will be useful to Synod and lower courts.

Discussions. In our meeting in Beaver Falls, discussion focused not only on matters of justice but on ecclesiology as well. It very quickly became evident that there were two different views of the origin of church power, which affected conclusions, and, particularly in appeal, there was a question of what might

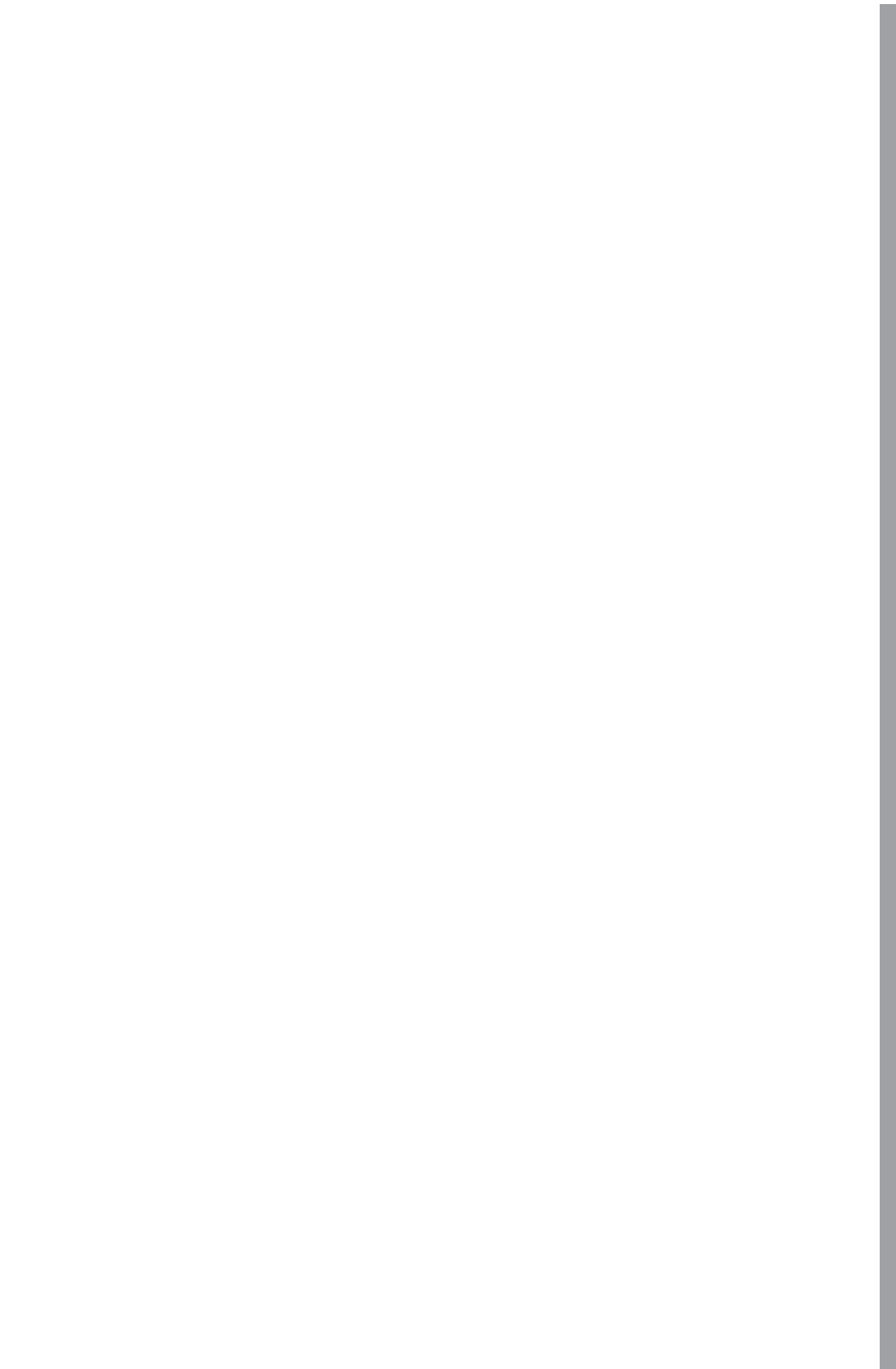
be appealed—injustice, improper procedure, or either/both? For quite some time, the Committee discussed these matters with the hope of greater clarity on each other's positions, and a hoped-for consensus. By the end of the day we all understood each other well and cordially, but had come to no agreement. After good sleep, in the morning, consensus came, which we here submit to Synod in our recommendation on the matter. Another matter that we saw that concerned us was the lack of familiarity with our government and discipline standards and procedures found widely across the Synod. That is addressed in another recommendation.

Recommendations:

1. That there be two revisions to the *Book of Discipline*:
 - A. Replace the following language in II.4.4: **“Members of the lower court who may also be members of the higher, except those acting as counsel, shall have a voice in the judgment of the case unless the complaint has been substantiated as one of injustice and wrong on the part of the lower court”** with the following: *“Elders procedurally excluded from voting in the lower court trial, and any elder who voted in the decision of the lower court, may participate in debate in the review of the lower court’s actions, but shall not form or second motions or vote in the review of the case. Elders in the higher court who were not previously declared ineligible to vote in the initial case, or who did not vote in the lower court case, retain all their regular rights of participation in the higher court’s review.”*
 - B. Replace the following language in II.4.12: **“The members of the lower court, if also members of the appellate court, unless parties to the case or counsel for the same, shall be entitled to participate in the decision”** with the following: *“Elders procedurally excluded from voting in the lower court trial, and any elder who voted in the decision of the lower court, may participate in debate in the review of the lower court’s actions, but shall not form or second motions or vote in the review of the case. Elders in the higher court who were not previously declared ineligible to vote in the initial case, or who did not vote in the lower court case, retain all their regular rights of participation in the higher court’s review.”*
2. That, unless this has already been implemented, the Trustees and administration of RPTS require coursework in RP Government and Church Discipline for all RP students.
3. That this Committee be dismissed.

Respectfully submitted,

*Thomas Fisher; Allan MacLeod; Philip Pockras (chm.); Craig Scott;
Scott Wilkinson*



DIRECTORY

**DIRECTORY OF THE
REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA**

www.reformedpresbyterian.org



INSTITUTIONS

Geneva College

President: Calvin Troup, Ph.D. ^t	Phone: 855-979-5563
Beaver Falls, PA 15010	Website: www.geneva.edu

Reformed Presbyterian Home

Leadership Team: Cara Todhunter, executive director
2344 Perrysville Ave. Phone: 412-321-4139
Pittsburgh, PA 15214 or 1-800-RPHello
Email: ctodhunter@rphome.org FAX: 412-321-4661
Website: www.rphome.org

Reformed Presbyterian Theological Seminary

President: Rev. Barry York ^t	
7418 Penn Ave.	Phone: 412-731-6000
Pittsburgh, PA 15208	FAX: 412-731-4834
Email: info@rpts.edu	Website: www.rpts.edu

OFFICES

Financial Office

Treasurer: James K. McFarland ^t	
7408 Penn Ave.	Phone: 412-731-1177
Pittsburgh, PA 15208	Fax: 412-731-8861
Email: rptrustees@aol.com	

Denominational Controller: Vida Brown (address and phones as above)
Email: rpcnacontroller@gmail.com

^tdenotes teaching elder ^rdenotes ruling elder ^ddenotes deacon

Crown & Covenant Publications

Managing Editors:

Drew^r and Lynne Gordon

7408 Penn Ave.

Pittsburgh, PA 15208

Email: info@crownandcovenant.com

Websites: www.crownandcovenant.com; rpwitness.org; psalter.org

Phone: 412-241-0436

Fax: 412-731-8861

Reformation Translation Fellowship

Executive Director: Rev. Mark Koller^t

2115 Tamaron Terrace

Manhattan, KS 66502

Email: RTFDirector@gmail.com

Website: www.rtf-usa.com

Woman's Association

(See Reformed Presbyterian Home, above.)

Disabilities Ministry

Contact: Debby O'Neill

7732 SW Huntoon St.

Topeka, KS 66615

Phone: 785-608-7072

Email: oneill.debby@gmail.com

Upper Rooms, Inc. / Upper Rooms Vista:

2334 Perrysville Ave.

Pittsburgh, PA 15214

Phone: 412-321-4139

Email: ctodhunter@rphome.org

OFFICERS OF SYNOD

Moderator: Pastor Harry Metzger^t

1049 Balmoral Dr.

Pittsburgh, PA 15237

Phone: 412-366-1231

Cell: 412-901-2150

Email: revhmetz@aol.com

Clerk: Pastor John M. McFarland^t

2312 Harvard Road

Lawrence, KS 66049

c/o Christ Covenant Church

Cell: 785-766-7796

Email: JMMLawrence@aol.com

Assistant Clerk: Pastor Andrew J. Barnes^t

11908 West 68th St.

Shawnee, KS 66216-2812

Phone: 913-206-3681

Email: barnesaj@gmail.com

Treasurer: James K. McFarland^r

7408 Penn Ave.

Pittsburgh, PA 15208

Phone: 412-731-1177

Email: rptrustees@aol.com

^tdenotes teaching elder ^rdenotes ruling elder ^ddenotes deacon

BOARDS OF SYNOD

Benefits Board (3-year terms)

Members	Term Expires
Chris Huggins ^r (<i>chairman</i>), Jacob Long	2023
Jonathan Morton ^d , Peter Smith ^t (<i>vice chairman</i>)	2024
Joel Hart ^t , Seth Wing ^d	2025
James McFarland ^r , <i>treasurer</i> ; Heather Blocki, <i>consultant</i>	

Secretary: A. Wayne Duffield^t

PO Box 373

New Alexandria, PA 15670

Phone: 724-668-7506

Cell: 724-875-1494

Email: awd70@windstream.net

EA Commission (6-year terms)

For commissioner names and classes, contact the Clerk of Synod.

Board of Education and Publication (4-year terms)

Members	Term Expires
Eileen Bechtold, Kyle Borg ^t (<i>president</i>), Matt Filbert ^t	2023
Erin Bartel	2024
Linda Parker	2025
Robert Bibby ^r , Betty Burger, Nathan Eshelman ^t	2026

Board of Corporators of Geneva College (4-year terms)

Members	Term Expires
Ken de Jong ^r (at large), Paul Hemphill ^r (Pacific Coast), Phil Pockras ^t (Great Lakes/Gulf)	2023
Matt Filbert ^t (at large), David Schaefer ^r (Alleghenies) Bonnie Weir (Atlantic)	2024
Chris Huggins ^r (St. Lawrence), Shana Milroy (Midwest) Scott Reynolds (at large)	2025
Joel Martin ^r (at large), Steve McMahan ^r (at large), James Tweed ^r (at large)	2026

Chairman: Steve McMahan^r [Sheryl]

1807 Pogue Road

Clay Center, KS, 67432

Phone: 785-632-274

Email: smcmahan@kansas.net

^tdenotes teaching elder ^rdenotes ruling elder ^ddenotes deacon

Board of Trustees of Geneva College (4-year terms)

Trustees Emeriti: Wendell F. McBurney, Ph.D.; Kenneth G. Smith, D.D.

<i>Members of the RP Church</i>	Term Expires
Scott Reynolds, Mark Sampson ^r , Joel Silverman	2023
HP McCracken ^t , Shana Milroy	2024
Ken de Jong ^r (v. chairman), John Edgar ^t , Luke O'Neill ^r	2025
Paul Hemphill ^r , David Schaefer ^r , Bonnie Weir (secretary)	2026
<i>Members at large</i>	
David Shedd	2023
Bill Kriner, Ray Lipps, Dale Weaver	2024
Greg Beechaum, Don Kirkwood	2025
Kathy Gardner, David Howell, Ethan Wingfield	2026

Chairman: Joel Silverman

Board of RP Global Missions (6-year terms)

Members	Term Expires
Dean Filson ^r	2023
Kelly Moore ^t	2024
Greg Moberg ^r , Elizabeth Noell	2025
Titus Martin ^t	2026
Joseph Rizzo ^r	2027
Marianne Baczkur, Colin Samul ^t	2028
James McFarland ^r (<i>ex officio</i>)	

Executive Director: Heather Huizing
 Email: HeatherHuizing@hotmail.com

Board of Home Missions (3-year terms)

Members	Term Expires
Doug Chamberlain ^t (St. Lawrence); Patrick McNeely ^t (Pacific Coast); Brian Panichelle ^r (Alleghenies)	2023
Brian Dage ^t (Great/Lakes Gulf)	2024
John Edgar ^t (Atlantic); Romesh Prakashpalan ^t (Midwest)	
Vicki Smith (at large)	2025
James McFarland ^r (<i>ex officio</i>)	

President: Romesh Prakashpalan
 E: romeshprakash@hotmail.com Phone: 805-404-3547

Board of Trustees of Synod (3-year terms)

Members	Term Expires
Cheryl Hemphill (v. pres.), David McCune ^r , James McFarland ^r	2023
Gerard Beckhusen, Gayle Copeland, Bob Sabolich	2024
Larry Gladfelter ^d , Bill Roberts ^t (president), David Robson ^r	2025

Secretary-Treasurer: James K. McFarland

7408 Penn Ave.

Email: rptrustees@aol.com

Pittsburgh, PA 15208

Board of Trustees of the Theological Seminary (6-year terms)

Members	Term Expires
Chris Villi ^r , David Weir ^r (secretary)	2023
Wade Mann ^t , Brad Stewart ^r	2024
David Ashleigh ^r , Alan Noell ^r (chariman)	2025
Robert Bibby ^r , Aaron Goerner ^t	2026
Joseph Friedly ^t , Brian Wright ^t	2027
Jason Camery ^t , George Gregory ^t	2028
James McFarland ^r , Barry York ^t	<i>Ex officio</i>

Chairman: Alan Noell

Phone: 405-377-0634

Email: avnoell@gmail.com

PERMANENT COMMITTEES OF SYNOD**Business of Synod Committee (3-year terms)**

Members	Term Expires
Phil McCollum ^t , David Schaefer ^r	2023
Don Reed ^r , Jason Thoman ^t	2024
Herb McCracken ^r , Colin Samul ^t	2025
Harry Metzger ^t , John McFarland ^t	<i>Ex officio</i>

Chairman: Herb McCracken

Email: mccrackenhp@svsd.net

Central and South Americas Committee

Members
Andrew Barnes ^t
John Cavanaugh ^r
Edgar Ibarra ^t (chairman)
Chris Myers ^t (clerk)
Marcelo Sanchez

^rdenotes teaching elder ^tdenotes ruling elder ^ddenotes deacon

Church History Committee (6-year terms)

Members	Term Expires
Allen Blackwood ^t	2023
David Whitla ^t (chairman)	2025
Robert Kelbe ^t	2027
Jordan Feagly ^r (RPTS librarian)	Ex officio

Finance Committee

Members	Term Expires
---------	--------------

At Large (3-year terms):

Barry VanHorn ^r	2023
Garrett Mann ^t	2024
Mark Hart ^t	2025

Presbytery Reps: Guy Curran^r (Alleghenies); Robert Allmond (Atlantic); Jason O'Neill^r (Great Lakes/Gulf); Justin Finley^d (Midwest); Scott Robertson (Pacific Coast); Lon Keeley (St. Lawrence)

Ex officio, voting: Herb McCracken^r (BOSC); Bill Roberts^t (Synod Trustees); James McFarland^r (Denominational Treasurer)

Ex officio, non-voting: Vida Brown (Denominational Controller)

Chairman: Jason O'Neill

Phone: 317-306-5022

Email: jason.k.oneill@gmail.com

Graduate Study Committee (3-year terms)

Members	Term Expires
Calvin Troup ^r , President of Geneva College	
Barry York ^t , President of the Seminary (RPTS)	
Dave Carroll	2024
John Stahl ^r	2025

Interchurch Committee (6-year terms)

Members	Term Expires
Dean McHenry ^r	2023
Jerry Milroy ^t	2024
Drew Gordon ^r	2025
Bruce Backensto ^t	2026
Matt Filbert ^t	2028

Executive Secretary (2028): Pastor R. Bruce Parnell^t

1011 South Duncan St.

Phone: 405-714-1033

Stillwater, OK 74074

Email: pastor@stillwaterrpc.org

^tdenotes teaching elder ^rdenotes ruling elder ^ddenotes deacon

International Conference Advisory Committee for 2024 Conference *(4-year terms)*

Members	Term Expires
Adam Niess ^t	2023
Garrett Mann ^r	2024
John McFarland ^t (chairman)	2025
Luke O'Neill ^r	2026

Representatives to the RP Global Alliance

Kyle Borg^t, Matt Kingswood^t, Andrew Quigley^t

Nominating Committee *(3-year terms)*

Members	Term Expires
John McFarland ^t , Steve McMahan ^r	2023
Andrew Barnes ^t , Paul Brace ^t	2024
Matt Filbert ^t , Greg Kothman ^r	2025

Parliamentarians *(6-year terms)*

Members	Term Expires
Brian Coombs ^t	2024
David Merkel ^r	2026
David Schaefer ^r	2028

Representatives to the Presbyterian and Reformed Commission on Chaplains and Military Personnel *(6-yr. terms)*

Members	Term Expires
Bill Wagner ^r	2024
Kelly Moore ^t	2026
Gary McNamee ^t	2028

Vital Churches Committee *(6-year terms)*

Members	Term Expires
Robert Allmond ^d	2023
David Robson ^r	2024
Drew Poplin ^t	2025
Steve Rockhill ^t (chairman)	2026
Charles Shipman ^r	2027
Trace Turner ^t	2028

^tdenotes teaching elder ^rdenotes ruling elder ^ddenotes deacon

Youth Ministries Committee

Alleghenies: Will and Sarah McChesney
 Atlantic: Kyle and Violet Finley
 Great Lakes/Gulf: Ken^r and Christy Nelson
 Midwest: Craig^r and Shana Milroy
 Pacific Coast: Paul^r and Megan Hemphill
 St. Lawrence: Chris^r and Megan Goerner
 RP Missions representative: Keith Mann^r

Synod Liaison: David Whitla^t

COMMISSIONS OF SYNOD

Commission to Interact with Jared Olivetti: Bob Hemphill^t (mod.), Gary McNamee^t, Steve Sturm^r, Andrew Silva^r, Tom Pinson^r; consultative Josh Karshen^r

Commission to Interact with IRPC Former Elders: Bruce Backensto^t, Kelly Moore^t, Tom Fisher^r; to include Joseph Friedly^t, Kyle Borg^t, Pete Smith^r; facilitator Rob Keenan^r

SPECIAL/STUDY COMMITTEES OF SYNOD

Study Committee on Christ's Mediatorial Kingship: Shawn Anderson^t, Bruce Backensto^t (chairman), Brad Johnston^t, Mark Koller^t, Adam Kuehner^t, Scott Wilkinson^t (*ex officio*)

Study Committee on Communication 18-7 (Recusals in Discipline Cases): Tom Fisher^r, Allan MacLeod^t, Philip Pockras^t (chairman), Scott Wilkinson^t

Study Committee on Communication 19-1 (Synod Action Authority): Brian Coombs^t (chairman), David Schaefer^r

Study Committee on Vows and Queries: Drew Gordon^r (chairman), Gary Gunn^t, Phil Pockras^t, Nick Schoenberger^r (secretary), Jeff Stivason^t.

Special Committee to Interact with IRPC & SJC: Ken de Jong^r, Brad Johnston^t, Matt Filbert^t; with Harry Metzger^t consulting

Special Committee to Respond to Communication #22-11 (re: Abuse): David Weir^r (convener), Keith Evans^t, Scott Hunt^t, Christopher Myers^t, Josh Reshey^r, David Schaefer^r, Bob Allmond^d, Teresa Bloom (advisory)

CHURCHES IN ECCLESIASTICAL FELLOWSHIP

REFORMED PRESBYTERIAN CHURCHES

Reformed Presbytery of Australia

Rev. Andrew Stewart Email: andrewstewart7@bigpond.com
12 Fenwick Street
Geelong
Victoria, AUSTRALIA 3220

Reformed Presbyterian Church of Ireland†

Rev. Samuel McCollum Email: rpciclerkofsynod@aol.com

Reformed Presbytery of Scotland

Peter Loughridge (clerk) Email: peterloughridge@hotmail.com
48 North Bridge St.
Airdrie, ML6 6NE
SCOTLAND

OTHER CHURCHES IN FRATERNAL RELATIONS

Associate Reformed Presbyterian Church *†

Rev. Kyle Sims, Principal Clerk
3132 Grace Hill Road Phone: 803-285-1578
Columbia, SC 29204 Email: pastorkyle@comporium.net

Aweil Community Church in South Sudan

Contact the RP Global Missions Board

Greek Evangelical Church of Cyprus

Mr. Adam Mastris Email: personal@mastris.com
16 Chlois St., CY 6301
Larnaca, CYPRUS

Korean American Presbyterian Church *

Rev. Hyouk Chun Kwon, Stated Clerk
Email: hyonk@msn.com

L'Église reformee du Quebec (ERQ) *

Rev. Bernard Westerveld Email: b_westerveld@hotmail.com
844, rue de Contrecoeur
Ste-Foy (Quebec) G1X 2X8, CANADA

Orthodox Presbyterian Church *†

Rev. Hank L. Belfield, Stated Clerk
 607 N. Easton Road, Bldg. E, Box P
 Willow Grove, PA 19090
 Email: statedclerk@opc.org

Presbyterian Church in America *

Dr. L. Roy Taylor, Stated Clerk Email: rtaylor@pcanet.org
 1700 North Brown Road, Suite 105
 Lawrenceville, GA 30043

Presbyterian Church of Eastern Australia†

Rev. George D. Ball
 9 Craiglea Close Phone: +612-6552-1317
 Taree, NSW
 2430 Australia

Reformed Church in the United States *†

Rev. Ruben Zartman, Stated Clerk Email: rzrcus@gmail.com

United Reformed Churches in North America *†

Rev. Ralph A. Pontier Email: statedclerk@urcna.org

OBSERVER CHURCHES**Canadian Reformed Churches*†**

Mr. Cornell Feenstra Email: dunnvilleclerk@gmail.com

Heritage Reformed Congregations*†

Rev. Don Overbeek, Stated Clerk Email: overbeek610@gmail.com

* Member of NAPARC—North American Presbyterian and Reformed
 Council: www.naparc.org

† Member of ICRC

FORM OF BEQUEST

The following sample form of bequest can be used in your will. If you wish, you may further specify where you desire the bequest to go. In making out a will, it is advisable to get legal advice.

I hereby give and bequeath (Insert either a Dollar amount or a percentage of the residue of your estate) _____ Dollars or percent of the rest and residue of my estate to the Trustees of the Synod of the Reformed Presbyterian Church of North America, a religious non-profit corporation, located at 7408 Penn Avenue, Pittsburgh, PA 15208, to be used for general purposes. The Tax ID Number for the Trustees is 25-0987250 and the contact information for the Trustees is (412)731-1177 or RPTrustees@aol.com. Additional information can be found at RPCNA.org.

Key to Accessibility Services

The accessibility of church buildings is noted following each congregation's name and address using the following key.

- BF—Barrier Free (includes restrooms)
- PA—Partially accessible (call the church)
- SS—Services accompanied by signing
- HA—Special Hearing Aids available
- PM—Programs available for people with mental impairments



ROSTER OF PRESBYTERY OF THE ALLEGHENIES

- Moderator George Gregory
- Clerk Martin Blocki
- Assistant Clerk Titus Martin
- Treasurer Bill Weir
- Ad Interim Commission Moderator Matt Filbert
- Ad Interim Commission Clerk John Ryce

Aurora, Ohio—Covenant

Meeting at: Burns-Lindow Building Website: Covenantrpcohio.org
 8465 Bainbridge Rd.
 Chagrin Falls, Ohio 44023
(Address all regular mail to the clerk or send email to clerk@covenantrpcohio.org).

- Pastor:** Vacant
- Clerk:** Bob Concoby
 3732 Fishcreek Rd. #277 Cell: 330-554-4260
 Stow, OH 44224 Email: bob@nouthetics.com
- Elders:** John Bower Email: jbowerr@gmail.com
 Ron Grissett Email: grissettclan6@yahoo.com
- Deacon Chairman and Treasurer:**
 Jerry Bridge [Paulette] Email: bridge8149@roadrunner.com

Beaver, Pennsylvania—Tusca Area RPC

Corner of Darlington and Chapel Roads Mail to: P. O. Box 526
 Phone: 724-495-6811 Beaver, Pennsylvania 15009

- Pastor:** Jonathan M. Watt, Ph.D. [June]. Installed 2012.
 213 Brooks Dr. Phone: 724-630-4995
 Beaver Falls, PA 15010 Email: jwatt@geneva.edu

Clerk: Jeffrey Dobbs
378 Lisbon Rd. Phone: 724-495-2717
Beaver Falls, PA 15010 Email: jkdobbs82@yahoo.com

Elders: Brian Barsottini [Rachel] Email: bbarsottini@gmail.com
A. Dale Carothers
James R. Dobbs, *emeritus*
Ben Rice [Diana] Email: bunji14@yahoo.com

Treasurer: Glen Detwiler
870 Canal St. Phone: 724-774-3280
Beaver, PA 15009

Deacon Chairman: Craig Claerbaut
Phone: 724-495-1601
Email: craigcl@comcast.net

Beaver Falls, Pa.—College Hill Reformed Church (PA)

3217 College Avenue Office: 3233 4th Ave.
Beaver Falls, Pennsylvania 15010 Phone: 724-384-1028
Website: www.collegehillreformed.com

Pastors: Titus Martin [Alyssa]. Installed 2006.
2823 4th Ave. Phone: 412-251-4290
Beaver Falls, PA 15010 Email: titusknox@gmail.com

Associate Pastor: Hao Lu [Amy]. Installed 2021.
3701 2nd Ave. Phone: 412-417-1191
Beaver Falls, PA 15010 Email: hlu@rpts.edu

Associate Pastor: Jason Thoman [Natalie]. Installed 2022.
429 4th Ave. Phone: 609-846-3587
Beaver Falls, PA 15010 Email: thoman4@gmail.com

Clerk: Keith Wing [Claudia]
281 Chippewa Park Rd. Phone: 330-310-2822
Beaver Falls, PA 15010 Email: wing@thekeysource.com

Elders: Herb McCracken [Patty] Email: mccrackenhp@svsd.net
Barry York [Miriam] Email: pastoryork@gmail.com

Elder Emeritus: Karl Cunningham

Deacon Chairman: Jake McCracken [Brianna]
561 4th St. Phone: 330-770-9758
Beaver, PA 15009 Email: jakegmccracken@gmail.com

Treasurer: Kyle Beckhusen [Molly] Phone: 315-480-7404
Email: kylebeck2@yahoo.com

Secretary: Lauren Kozak [Roman] Email: lauren@collegehillreformed.com

Beaver Falls, Pennsylvania—Eastvale RPC (PA)

504 Second Avenue

Phone: 724-847-2080

Beaver Falls, Pennsylvania 15010

Pastor: Micah A. Ramsey [Leslie]. Installed 2007.

904 Washington Ave., PO Box 231 Cell: 724-312-9969

New Galilee, PA 16141

Email: pastor.micah.ramsey@gmail.com

Clerk: Keith Willson [Jennifer]

3416 8th Ave.

Phone: 724-846-3130

Beaver Falls, PA 15010

Email: krwillson@comcast.net

Elder: James Robb [Sheila]

Email: smc006robb@aol.com

Deacon Chairman and Treasurer: James Dymond [Jennifer]

415 March St.

Phone: 724-752-1207

Ellwood City, PA 16117

Email: dymond5@Zoominternet.net

Beaver Falls, Pennsylvania—First RPC of Beaver Falls (PA)

209 Darlington Road

Phone: 724-846-6877

Beaver Falls, Pennsylvania 15010

Website: www.FirstRPCChurch.org

Pastor: Matt Filbert [Heidi]. Installed 2013.

3307 5th Ave.

Cell: 412-901-3553

Beaver Falls, PA 15010-3509

Email: pastormatt@firstrpcchurch.org

Associate Pastor: Tim McClain [Bonnie]. Installed 2013.

299 Route 68

Phone: 724-728-8275

Rochester, PA 15074

Cell: 412-219-7326

Email: timmcclain299@comcast.net

Clerk: Tim McClain (see above)**Elders:** Glenn Aley

Email: ga_123@yahoo.com

David Schaefer [Joy]

Email: davidjschaefer@eaton.com

David Tweed [Melissa]

Email: dtweeder@gmail.com

Deacon Chairman and Treasurer: Matt Thompson [Emily]

1106 Highland Ave.

Phone: 724-494-8820

Beaver Falls, PA 15010

Email: Thompson.a.matthew@gmail.com

Director of Christian Education: Tim McClain (see above)

Beaver Falls, Pennsylvania—Hope Community RPC (PA)

3400 5th Ave.

Phone: 724-843-4840

Beaver Falls, Pennsylvania 15010

Website: hopecommunityrpc.com

Pastor: George Gregory [Danielle]. Installed 2020.

3237 5th Ave.

Phone: 724-359-2482

Beaver Falls, PA 15010

pastorgregory@hopecommunityrpc.com

Clerk: Richard (Rick) Mason [Pat]

475 Maxine Dr.

Phone: 724-847-0909

Beaver Falls, PA 15010

Email: richarddmason@gmail.com

Elders: Robert M. Copeland [Louise]

Email: rmcopeland45@msn.com

Richard Morris [Victoria]

Email: rm_morris2@yahoo.com

Dean Smith [Nancy]

Email: smithdean1943@gmail.com

John Stahl [Jacque]

Email: jwstahl7@gmail.com

Joel Ward [Tabi]

Email: joel@thewards.house

Adrian Wright [Cassandra]

Email: adriantwright@gmail.com

Elders Emeriti: Cliff Glovier, Donnie Hicks, Don McBurney**Deacon Chair:** Pat Mason

Phone: 724-462-6448

Email: pmasonrn@gmail.com

Treasurer: Lorrie Meneely

Phone: 412-915-8579

128 Earlwood Rd.

Email: meneelyl@gmail.com

Pittsburgh, PA 15235

or lorrie@meneelys.com

Birmingham, Ala.—Mission Station

100 Chase Park S., Office Suite 220

Phone: 662-418-0591

Hoover, Alabama 35244

Pastor: Vacant**Clerk of TGB:** Mark Sampson

Phone: 412-708-6846

Email: msampson@rpts.edu

TGB: Paul Martin (moderator)

Phone: 412-370-9960

Email: pappaul@gmail.com

Bruce Backensto

Phone: 724-494-0888

Email: bruce.backensto@gmail.com

Brian Panichelle (ex officio)

Phone: 724-454-2754

Email: brian@panichelle.com

Treasurer: Greg Burgreen

Phone: 662-418-0591

Email: greg.burgreen@gmail.com

Burtonsville, Maryland—Trinity RPC

4515 Sandy Spring Road
Burtonsville, Maryland 20866

Website: www.trinityrpc.org
Phone: 240-360-1285

Pastor: Vacant

Clerk: David Merkel [Ruth]
3505 North Chatham Rd.
Ellicott City, MD 21042

Phone: 410-750-7894
Email: david.merkel@gmail.com

Elders: Vincent Skwarek
Brad Stewart [Betsy]

Email: uscgrower@earthlink.net
Email: rmbconstruction@yahoo.com

Deacon Chairman: Jonathan Baumann [Kaitlyn] Phone: 240-554-5520

Email: deacons@trinityrpc.org

Treasurer: Andrew Ashleigh [Rachel]

732 Lake Path
Crownsville, MD 21032

Cell phone: 443-691-4231
Email: ashleighaj1@gmail.com

Durham, North Carolina—First RPC (BF, HA)

1316 Watts Street
Durham, North Carolina 27701

Website: firstrpcdurham.org
Phone: 919-908-8327

Pastor: Kent Butterfield [Rosaria]. Installed 2012.

727 Clarion Dr.
Durham, NC 27705

Cell: 571-439-2033
Email: kentbutterfield@yahoo.com

Clerk: Drew Poplin [Anna]
4307 Emerald Forest Dr., Apt. G
Durham, NC 27713

Cell: 757-768-4078
Email: dpop95@gmail.com

Elder: Eric Hallfors [Denise]

Email: ehalfors@nc.rr.com

Gibsonia, Pennsylvania—Grace RPC

3916 Bakerstown Road
Gibsonia, Pennsylvania 15044

Phone: 724-473-3449
Website: GracelnGibsonia.org

Pastor: Dr. Jeff Stivason [Tabatha]. Installed 2009.

3914 Bakerstown Rd.
Gibsonia, PA 15044

Phone: 412-523-7862
Email: graceingibsonia@gmail.com

Clerk: Chris Villi [Jennifer]
1137 Woodland Rd.
Pittsburgh, PA 15237

Phone: 412-628-9464
Email: villi.chris@gmail.com

Elders: Group Elder Email:

Calvin Troup [Amy]
John DeGraaf [Cheryl]

session_grace_rp@googlegroups.com
Email: cltroup@geneva.edu
Email: John.Degraaf@netapp.com

Wayne Spear [Mary]

Email: waynespear337@comcast.net

Roy Grau [Sandy]

Email: rhgrau3@gmail.com

John Ryce [Fran]

Email: ryce10@gmail.com

Mark Sampson [Sharon]

Email: msampson@rpts.edu

Treasurer: Glenn Graner [Linda]

109 Windwood Heights Dr.

Phone: 412-302-6867

Cranberry Township, PA 16066

Email: glenn.graner@klgates.com

Deacon Chair: Jordan Obaker [Meredith]

126 Carriage Dr.

Phone: 724-841-8519

Pittsburgh, PA 15237

Email: obakercj@gmail.com

Harrisonburg, Virginia—Grace and Truth Mission Church

Meeting at: 1712 Smithland Rd.

Website: <https://graceandtruthrpc.org>

Harrisonburg, Virginia 22802

Pastor: Ryan Bever [Betsy]. Installed 2017.

640 Greenwood St.

Cell: 434-509-8698

Rockingham, VA 22801

Email: rbever3@gmail.com

Associate Stated Supply: Paul Martin [Janet]

PO Box 2476

Cell: 412-370-9960

Harrisonburg, VA 22801

Email: pappaul@gmail.com

TGB: Paul Martin, Moderator; Dave Merkel (clerk); Tom Reid (tg Reidjr@gmail.com)

Clerk: David Merkel

3305 N. Chatham Rd.

Phone: 410-750-7894

Ellicott City, MD 21042

Email: david.merkel@gmail.com

Meadville, Pennsylvania—Covenant RPC

Email: meadvillerc@gmail.com

Website: www.covenantrpc.org

Pastor: Gary Gunn [Jill]. Installed 2018.

787 Gasteiger Rd.

Cell: 814-573-2787

Meadville, PA 16335

Email: ggunn@rpts.edu

Clerk (provisional) & Treasurer: Bruce Backensto

Cell: 724-494-0888

Email: bruce.backensto@gmail.com

New Castle, Pennsylvania—Rose Point RPC (PA)

1166 Church Alley

Website: www.rosepointrpc.org

New Castle, Pennsylvania 16101

Phone: 724-924-9519

(Send all mail to pastor's address.)

Pastor: Charles Brown [Miriam]. Installed 2008.

468 Rose Point Rd.

Phone: 724-647-8243

New Castle, PA 16101

Email: pastor@rosepointrpc.org

Clerk: John M. Mitchell

1072 Golf Course Rd.

Phone: 724-530-2305

Volant, PA 16156

Email: jmmitchell@centurylink.net

Elders: Steven Wilson [Patricia]

Email: spxwilson@gmail.com

Guy Curran [Joann]

Email: ebrp1960@gmail.com

Deacon Chairman: John Hanninen [Judy]

106 Simpson Lane

Phone: 814-425-2784

Utica, PA 16802

Email: jhmohair@windstream.net

Treasurer: John M. Mitchell (see above)

New Kensington, Pennsylvania—Manchester RPC

204 Manchester Hill Road

Website: www.manchesterrpchurch.org

New Kensington, Pennsylvania 15068

Phone: 724-339-1551

Pastor: Vince Scavo [Elizabeth]. Installed 2001.

200 Manchester Hill Rd.

Phone: 724-681-4979

New Kensington, PA 15068

Email: revscavo@yahoo.com

Clerk: Marlin Klingensmith [Karen]

Phone: 724-994-9704

Email: knilram@gmail.com

Elders: Doug Comin [Amy]

Email: dcomin311@comcast.net

Deacon Chairman: Ed Panichelle

209 Beverly Dr.

Phone: 724-889-6603

Lower Burrell, PA 15068

Email: edpaniche@gmail.com

Treasurer: Karen Klingensmith [Marlin]

2605 Leechburg Rd.

Phone: 724-994-8915

Lower Burrell, PA 15068

Email: Karen@knilram.org

Pittsburgh, Pennsylvania—Covenant Fellowship RPC

1300 Swissvale Avenue

Phone: 412-371-6118

Wilksburg, Pennsylvania 15221-1836

Email: covenantfellowshiprpcna@gmail.com

Pastor: Peter Smith [Vicki]. Installed 2011.

1427 Penn Ave.

Cell: 412-944-3881

Wilksburg, PA 15221

Email: perwsmith@gmail.com

Clerk: Drew Gordon [Lynne]

7408 Penn Ave.

Phone: 412-731-2854

Pittsburgh, PA 15208

Email: drew@gordon.cc

Elders: Timothy Buck [Fiona]

Email: timothyscottbuck@gmail.com

Joel Butler [Autumn]

Email: joelsbutler42@yahoo.com

Jordan Feagley [Elise]

Email: jordfeagley@gmail.com

Deacon Chairman: Lois Claerbaut

Phone: 412-770-7632

Email: loisclaerbaut@comcast.net

Treasurer: Scott Stewart [Anneke]

Phone: 412-690-0490

Email: stewart.scottie@gmail.com

Pittsburgh, Pennsylvania—North Hills RPC (BF, PM)

606 Thompson Run Road

Website: www.rpcnh.net

Pittsburgh, Pennsylvania 15237

Phone: 412-486-1167

Pastor: Harry Metzger [Catherine]. Installed 2000.

1049 Balmoral

Phone: 412-366-1231

Pittsburgh, PA 15237

Cell: 412-901-2150

Email: RevHMetz@aol.com

Associate Pastor: Martin Blocki [Kathryn]. Installed 2003.

5368 Hardt Rd.

Cell: 412-901-3008

Gibsonia, PA 15044

Email: mblocki1@consolidated.net

Matthew (ShaoHui) Ma [(YanHong Zhang) Dorcas]

3681 Allendale Circle

Phone: 412-886-8866

Pittsburgh, PA 15204

Email: yurenma01@gmail.com

Clerk: William J. (Bill) Weir [Rose]

101 Maruth Dr.

Phone: 412-872-7123

Pittsburgh, PA 15237

Email: weirbnr@gmail.com

Elders: Luke O'Neill [Jen]

Email: lukeO1175@yahoo.com

Samuel Spear [Meg]

Email: s.spear@gaiconsultants.com

Deacon Chairman: Jeff Hall [Ruth]

111 Richmond Circle

Phone: 412-358-8532

Pittsburgh, PA 15237

Email: corridor111@verizon.net

Treasurer: Rose Weir [Bill]

Phone: 412-526-1247

Email: treasurer@rpcnh.org

Pittsburgh, Pennsylvania—Providence RPC

2001 Pioneer Avenue

Website: www.providencerpchurch.com

Pittsburgh, Pennsylvania 15226

Phone: 412-401-2424

Pastor: Steven Bradley [Julie]. Installed 2014.

1210 Barnstaple Dr.

Phone: 412-650-3120

South Park, PA 15129

Email: byracealone@verizon.net

Clerk: James McFarland [Carnel]

11867 Quarter Horse Dr.

Phone: 412-378-6428

North Huntingdon, PA 15642

Email: rptrustees@aol.com

Elders: Dan Berkenpas [Julia]

Email: berkenpasdb1@gmail.com

Randy Johovich

Email: rjohomurphy@gmail.com

Mat McKnight

Email: mcknight0315@msn.com

Deacon Chair: Dale Hulley

Phone: 412-735-8943

Email: theovendale@gmail.com

Treasurer: Mat McKnight

Phone: 724-996-4100

Email: mcknight0315@msn.com

Rimersburg, Pennsylvania, RPC

North Main Street

Website: www.rpcrimersburgpa.com

Rimersburg, Pennsylvania 16248

Phone: 814-229-9670

(Send all mail to the pastor's home.)

Pastor: John Monger [Donna]. Installed 2012.

59 Wilson Ave.

Cell: 814-229-9670

Clarion, PA 16214

Email: johnwmonger@gmail.com

Clerk: Bill Douthett [Sara]

PO Box 225

Phone: 814-473-3760

Rimersburg, PA 16248

Treasurer: Mrs. Carrie Engro

PO Box 762

Phone: 814-473-6499

Rimersburg, PA 16248

Email: cengro@windstream.net

Santiago/Batuco, Chile—Iglesia Presbiteriana Reformada de Lo Prado (Mission Church)

Pastor: Marcelo Sanchez

Email: marcelosanchez81@live.com

TGB: Steve Bradley [Julie]

Phone: 412-650-3120

Email: bygracealone@verizon.net

Mark England

State College, Pennsylvania—Grace Presbyterian Church

370 Airport Road

Phone: 814-237-2637

State College, Pennsylvania 16801

Website: gracerc.org

Pastor: Trace Turner [Meg]. Installed 2020.

270 Science Park Ct.

Phone: 602-370-6978

State College, PA 16801

Email: pastortraceatgrace@gmail.com

Clerk: John C. Pershe [Barb]

Phone: 814-429-3257

102 Ridgewood Circle

Phone: 814-482-0996

State College, PA 16803

Email: jcpershe@yahoo.com

Elder: Dean McHenry [Ellen]

Email: demchenry@comcast.net

Deacon Chair: Ed Fenton

Phone: 814-470-2310

Email: efenton4@comcast.net

Treasurer: Tom Fenby

Phone: 814-599-1559

Email: tfenby17@gmail.com

Ministers serving at Geneva College

Jonathan M. Watt, Ph.D. [June]

213 Brooks Dr.

Phone: 724-630-4995

Beaver Falls, Pennsylvania 15010

Email: jwatt@geneva.edu

Rutledge Etheridge [Evelyn]

Phone: 724-847-6701

107 Book Ave.

Email: rutetheridge3@gmail.com

Beaver Falls, PA 15010

or reetheri@geneva.edu

Ministers serving at the RP Seminary

Ed Blackwood [Nancy]

Phone: 412-407-3317

109 Sumner Ave.

Work: 412-731-6000

Pittsburgh, PA 15221

Email: eblackwood@rpts.edu

Keith Evans [Melissa]

100 Laurelwood Dr.

Cell: 765-414-9373

Pittsburgh, PA 15237

Email: kevens@rpts.edu

Richard C. Gamble, Ph.D. [Janice]

5307 Richland Rd.

Cell: 724-831-7564

Gibsonia, PA 15044

Email: rgamble@rpts.edu

C. J. Williams [Sherri]

748 Lafayette Dr.
Clairton, PA 15025

Phone: 412-233-0603
Email: providencerpc@juno.com

Barry York [Miriam]

1600 Tuscarawas Rd.
Beaver, PA 15009

Phone: 412-731-6000
Email: pastoryork@gmail.com

Ministers serving on the Mission Field

Lucas Hanna, Sr. [Melissa]

2810 5th Ave.
Beaver Falls, PA 15010

Phone: 913-484-4598
Email: pastorlucashanna@gmail.com

Ministers retired

Bruce Backensto [Kim]

3303 Seventh Ave.
Beaver Falls, PA 15010

Phone: 724-494-0888
Email: bruce.backensto@gmail.com

Wayne Duffield [Nancy]

PO Box 373, 311 Church St.
New Alexandria, PA 15670

Cell: 724-875-1494
Phone: 724-668-7506
Email: awd70@windstream.net

Terry Gorden [Heather]

PO Box 472
New Windsor, MD 21776

Phone: 412-635-8346
Email: gordenmail@yahoo.com

Ralph E. Joseph [Joday]

225 North Main St.
Slippery Rock, PA 16057

Phone 724-794-1429
Cell: 724-968-8800
Email:Slipperyrockprev@Zoominternet.net

G. Duncan Lowe [Carol]

2513 Holly Dr.
Pittsburgh, PA 15235

Phone: 412-731-5768
Email: gd88lowe@yahoo.com

Paul M. Martin [Janet]

PO Box 2476
Harrisonburg, VA 22801

Cell: 412-370-9960
Email: pappaul@gmail.com

Kenneth A. McBurney [Virginia]

2334 Perrysville Ave., Apt. 405
Pittsburgh, PA 15214

Phone: 412-224-6803

Jerry F. O'Neill, D.D. [Ann]

505 Fox Dr.
Pittsburgh, PA 15237

Phone 412-477-9200
Email: joneill@rpts.edu

Dean Smith [Nancy]

3600 36th Street Pl.
Beaver Falls, PA 15010

Cell: 724-822-0873
Phone: 724-846-9694
Email: drsmith@geneva.edu

Kenneth G. Smith 1427 Penn Ave. Wilkinsburg, PA 15221	Phone: 724-581-3559 Cell: 724-544-0103 Email: revkgs@gmail.com
Wayne R. Spear, Ph.D. [Mary] 337 Saddlebrook Rd. Gibsonia, PA 15044	Phone: 724-939-7940 Email: waynespear337@comcast.net
William Sterrett [Kalli] 1126 4th St. Beaver, PA 15009	Email: bksterrett@gmail.com

Ministers without pastorates

Doug Comin [Amy] 311 Walnut St. Latrobe, PA 15650	Phone: 724-537-3050 Email: dcomin311@comcast.net
Mark England 815 Woodrow Drive Williamsburg PA 16693	Phone: 619-402-8233 Email: dmec3117@gmail.com
Samuel Ketcham 603 Shamrock St. Opelika, AL 36801	Phone: 205-516-4360 Email: samuel.ketcham2@gmail.com
Courtney Miller [Barbara] 144 Ridgeview Dr. Beaver, PA 15009	Phone: 724-728-2352 Cell: 724-312-2607 Email: cjmiller80@hotmail.com
Marcelo Sanchez, Santiago, Chile Acevedo 388 Batuco Lampa Region Metropolitana Chile	Phone: +56949447299 Email: marcelosanchez81@live.com
Dan Woodring [Julie] PO Box 185 Ramey, PA 16671	Phone: 814-378-7927 Email: dwcanon@hotmail.com



ROSTER OF ATLANTIC PRESBYTERY

Moderator John D. Edgar
 Clerk J. Bruce Martin
 Treasurer Joseph Comanda
 Ad Interim Commission Bill Chellis, moderator
 Youth Ministries Committee Representatives..... Kyle and Violet Finley

Boston, Massachusetts—First RPC of Cambridge

53 Antrim Street Website: reformedprescambridge.com
 Cambridge, MA 02139 Phone: 617-864-3185
Send all mail to pastor.

Pastor: Noah Bailey [Lydia]. Installed 2017.
 106 Antrim St. Phone: 857-331-5650
 Cambridge, MA 02139 Email: nmbirish@gmail.com

Clerk: Thomas Fisher
 425 Putnam Ave. Phone: 617-491-7132
 Cambridge, MA 02139 Email: tafisher@post.harvard.edu

Elders Tim Montgomery [Arianna] Email: TMMontgomery@gmail.com

Elder Emeritus: Christopher Wright, Ph.D. [Carol] Email: wri.chr@gmail.com

Treasurer: Jeff Shellenberger
 Send all mail to pastor. Phone: 617-872-4743
 Email: jpshell1517@yahoo.com

S.S. Supt.: Tim Montgomery (see above)

Coldenham-Newburgh, New York, RPC (BF)

469 Coldenham Road Phone: 845-564-3924
 Walden, NY 12586

Pastor: Vacant

Manse: 467 Coldenham Rd.
 Walden, NY 12586

Clerk: Phillip Shafer [Lesesne]
 394 Lake Osiris Road Phone: 845-778-5088
 Walden, NY 12586 Email: pashafer@gmail.com

Elder & Treasurer: Ernie Johnson [Becky]
 116 Chrystal Dr. Phone: 845-926-0804
 Maybrook, NY 12543 Email: etj718@aol.com

Hazleton Area, Pennsylvania, RPC

680 Roosevelt Street
Hazleton, PA 18201

Website: www.nepachurches.org

Pastor: Paul Brace [Jennifer]. Installed 2009.

376 Pond Hill Mt. Rd.
Wapwallopen, PA 18660

Phone: 570-479-1306

Email: ps110_1@hotmail.com

Clerk: Jeremy Nelson [Deborah]

127 9th St.
Wyoming, PA 18644

Phone: 570-693-1072

Email: nelsonj17@comcast.net

Elder: Philip Urie [Fran]

Email: philurie@epix.net

Deacons: Seth Olivieri, Joe Davidovich

Treasurer: Joe Davidovich

1278 Mountain St., PO Box 21
Rock Glen, PA 18246

Phone: 570-384-0884

New York City—Ridgefield Park, New Jersey, RPC (BF)

310 Main St.
Ridgefield Park, NJ 07660

Phone: 201-440-5993

Website: www.rpc-nj.org

Pastor-elect: Andrew Kerr F.R.C.S.I. [Hazel]

362 Lacey Dr.
New Milford, NJ 07646

Phone: 551-286-7230

Email: handrewkerr@gmail.com

Clerk: David A. Weir, Ph.D. [Bonnie]

18 Midland Avenue
Bronxville, New York 10708

Phone: 914-337-2833

Email: daw@pipeline.com

Elder: Glen A. Chin [Jewel]

Email: gacjer31@gmail.com

Deacons: Miss Francis Chao, Eugene Forsythe. **Deacon Emeritus:** Midge Whitehead

Treasurer: Miss Francis Chao

102 Oak St.
Teaneck, NJ 07666

Phone: 201-530-9644

S.S. Supt.: Glen Chin (see above)

Philadelphia, Pennsylvania—Broomall RPC

25 Lawrence Road
Broomall, PA 19008

Phone: 610-353-1371

Pastor: Alex Tabaka [Melissa]. Installed 2016.

27 Lawrence Rd.
Broomall, PA 19008

Cell: 719-428-9630

Email: j.alex.tabaka@gmail.com

Clerk: William J. Werts, III [Mandy] 6210 Whitehill Dr. Mechanicsburg, PA 17050	Phone: 610-416-5041 Email: wjwerts@yahoo.com
Elders: Alexander Edgar [Susan] Joseph Rizzo [Laura]	Email: edgar.physics@gmail.com Email: josephv.rizzo@gmail.com
Elder Emeritus: George Jackson	Email: gwjack3@gmail.com
Treasurer: Joseph Comanda [Jan] 629 Tennis Ave. Ardsley, PA 19038	Phone: 215-884-7685 Email: jdc.comanda@gmail.com
S.S. Supt.: Lisa Edgar [Adam]	Email: lmbaldwin88@gmail.com

Philadelphia, Pennsylvania—Elkins Park RPC

901 Cypress Avenue Elkins Park, PA 19027	Phone: 215-460-2391 Website: elkinsparkchurch.com
---	--

Pastor: John D. Edgar [Evniki]. Installed 2002. 401 Shoemaker Rd. Elkins Park, PA 19027	Phone: 215-782-9849 Email: johnevniki@comcast.net
Associate Pastor: Hunter Jackson [Angie]. Installed 2022. 204B Cadwalader Ave. Elkins Park, PA 19027	Phone: 856-669-4546 Email: hjackson@student.wts.edu
Clerk: Michael Jessop [Anna Li] 2629 Susquehanna Rd. Roslyn, PA 19001	Phone: 215-576-0348 Email: jmjessop@hotmail.com
Elder: Duran Perkins [Betsy]	Email: duran.perkins@gmail.com
Deacons: Bob Allmond, Emil Nahm	
Treasurer: Bob Allmond 551 Harvey Rd. Glenside, PA 19038	Phone: 215-852-9980 Email: agizmos2@aol.com

Providence, Rhode Island—Christ Church

Meeting at: 81 Warren Avenue East Providence, RI 02914	Send mail to: PO Box 14168 East Providence, RI 02914
---	---

Pastor: Daniel M. Howe [Esther]. Installed 2010. 19 Serpentine Rd. Warren, RI 02885	Phone: 401-316-3583 Email: pastor@chrstrpc.com
Clerk: David Robson [Deryl] 336 Sea View Ave. Riverside, RI 02915	Phone: 401-413-8783 Email: dcrobson10@gmail.com

Elder: Jonathan Trexler

Deacons: Matthew VanVlack, Darte Bolton, Shawn Hare

Walton, N.Y., RPC

East and Bruce Streets

Phone: 607-865-6481

Walton, NY 13856 (no mail)

Website: www.waltonrpc.org

Pastor: Bill Chellis [Katrina]. Installed 2020.

27 Maple Ave.

Phone: 845-482-3405

Jeffersonville, NY 12748

Email: whchellis@gmail.com

Intern: Ryan Alsheimer

1735 Southside Dr.

Phone: 607-437-5068

Oneonta, NY 13820

Clerk: Jack McCready [Bev]

495 Munn Rd.

Phone: 607-865-5966

Walton, NY 13856

Email: mccreadyjb@hotmail.com

Elders: John Cripps

Email: Crippsj1955@gmail.com

Bruce Henderson

Email: brucehenders@gmail.com

Treasurer: Renwick Russell

4919 County Highway 21

Email: renrussell@frontiernet.net

Walton, NY 13856

White Lake, N.Y., RPC

6 Mattison Rd. (PO Box 208)

Website: whitelakechurch.com

White Lake, NY 12786

Pastor: David C. Coon [Cathy]. Installed 1980.

PO Box 418

Phone: 845-583-7082

Mongaup Valley, NY 12762

Cell: 914-799-5425

Email: dcoon2@hvc.rr.com

Clerk: Scott Sanford [Debbie]

10 Feldberg Dr.

Cell: 845-798-9363

Phone: 845-791-6256

Monticello, NY 12701

Email: ssanford@hvc.rr.com

Elders: Mike DeSocio, Mike Klussman, David Klussman

Treasurer: Judy Klussman

1416 County Rt. 56

Email: judithklussman@yahoo.com

Mountindale, NY 12763-5118

Deacon Chairman: Marc Mendelsohn

91 Perry Road

Phone: 845-583-7040

Cochecton, NY 12726

Email: MARCJOYM@gmail.com

Ministers Without Pastorates

William J. Edgar, Ph.D. [Gretchen]

332 Riverview Ave.
Drexel Hill, PA 19026

Phone: 610-623-0117

Email: b.edgar@verizon.net

Charles Leach [Susan]

25 Browns Rd.
Walden, NY 12586

Phone: 845-713-4335

Email: cwleachjr@gmail.com

J. Bruce Martin [JoAnne]

7822 Whitewood Rd.
Elkins Park, PA 19027

Phone: 201-403-6527

Email: exrpcclerk@gmail.com

Mauro Silva-Krug [Brandy]

2445 Lyttonsville Rd., Apt. # 401
Silver Spring, MD 20910

Phone: 856-330-4303

Cell: 814-931-5366

Email: revmauros@hotmail.com

Clerk: Rob Somers

104-320 Kingswood Dr.
Kitchener, Ontario, N2E 2K2

Phone: 519-622-5713

Email: uberkermit@gmail.com

Deacon and Treasurer: Sam Sutherland

129 Farnham Road, RR2
Guelph, Ontario N1H 6H8

Phone: 519-824-9983

Email: sutherlandhq@gmail.com

Ottawa, Ontario, RPC

466 Woodland Ave.
Ottawa, ON
Phone: 613-596-5566

Mailing address: Box 23139
Ottawa, Ontario K2A 4E2
Website: www.rpcottawa.org

Pastor: S. Andrew Quigley, D.Min [Heather]. Installed 2018.

5 Benson St.
Ottawa, ON, Canada K2E 7S5

Cell: 819-721-7021

Email: revdrsaq@aol.com

Clerk: Cory VanderMeer

Email: coryvandermeer@gmail.com

Deacons: Jason Braden, Joshua Foster, Norm Fry, Vince Giroux

Treasurer: Jamie Hood

1093 Meadowlands Drive
Ottawa, ON K2C 0K5

Phone: 613-224-2081

Email: hosenco@bell.net

Russell, Ontario, RPC

Meeting at: Community Christian School
2681 Glen St.
Metcalf, ON

Mail address: P.O. Box 222
Russell, ON, Canada K4R 1C9
Website: www.russellrpc.org

Pastor: E. Matthew Kingswood [Tara]. Installed 1997.

248 Forced Rd.
Russell, Ont., Canada K4R 1A1

Phone: 613-445-1937

Email: Mkingswood1@gmail.com

Clerk: Ernst van der Meer

Email: ecvandermeer@gmail.com

Elders: Chris Farenhorst

Email: chrisfaren1@gmail.com

Hank Vedder

Email: hankvedder@gmail.com

Deacons: Aaron Pol, Brian Vuyk, Don Zuiderveen

Treasurer: Brian Vuyk

Phone: 613-534-2916

Email: brian@brianvuyk.com

Squamish, British Columbia—Coram Deo Mission Church

All mail to pastor.

Pastor: Patrick McNeely [Jaclyn]. Installed 2018.

41839 Hope Rd., PO Box 40 Phone: 720-982-3464

Brackendale, BC V0N 1H0, Canada Email: pdmcneel@gmail.com

TGB: Kevin Jia, Matt Kingswood, Patrick McNeely (moderator), Andrew Quigley (clerk), James Zhou

Surry, B.C.—Nissi RP Mission Church

Phone: 778-772-4776

Pastor: Kevin Jia [Yvonne]

10269 - 138 St.

Phone: 412-626-7419

Surry, BC V3T 4K7

Email: jiasb@yahoo.com

TGB: Kevin Jia, Matt Kingswood, Patrick McNeely (moderator), Andrew Quigley (clerk), James Zhou

Toronto, Ontario, Canada—Evangelical Presbyterian

10 Thomas Clark Way

Phone: 416-222-4131

Toronto, Ontario, Canada M2K 0G8

Website: www.epctoronto.org

Pastor: D. Allan MacLeod [Alison]. Received 2015.

113 Heatherside Dr.

Phone: 416-913-2671

Toronto, ONT, Canada M1W 1T6

Email: holdfast113@hotmail.com

Clerk: Rod Finlayson

41 Snowshoe Crescent

Phone: 905-731-5602

Thornhill, ONT, Canada L3T 4M7

Email: rfinlayson@northamrealty.com

Elder: Jim Hughes

Email: jrughes53@hotmail.com

Treasurer: Arie Vandenberg

Vaudriél-Dorion, Quebec—Redemption RPC

Meeting: Multi-Centre Saint-Charles (#212) Phone: 514-447-3754

418 Ave. Saint-Charles

Website: www.redemptionrpc.org

Vaudreuil-Dorion, QC, J7V 2N1

Pastor: Dan Dupuis [Miriam]. Installed 2019.

Phone: 514-894-4318

Email: ddupuis@redemptionrpc.org

Clerk: Victor Tochijara

Email: elders@redemptionrpc.org

Deacon: Justin Miller

West Vancouver, B.C.—North Shore Chinese Bible Truth Church

Pastor: James Zhou

730 Parkside Rd.

West Vancouver, BC V7S 1P3

Email: westvanrp@gmail.com

zzhou@rpts.edu

TGB: Kevin Jia, Matt Kingswood, Patrick McNeely (moderator), Andrew Quigley (clerk), James Zhou

Ottawa Theological Hall

466 Woodland Ave.

Ottawa, Ontario, Canada

Phone: 613-596-5566

Mailing address: PO Box 23139

Ottawa, Ontario, Canada K2A 4E2

Website: <http://www.rpcottawa.org>

Treasurer: Lorraine Brotherton (see above)

Phone: 937-467-973

S. S. Superintendent: Philip Pockras (see above)

Bloomington, Indiana, RPC (SS)

302 East First Street

Bloomington, IN 47401

Website: bloomingtonrpcchurch.org

Phone: 812-339-1922

Pastor: Rich Holdeman [Amy]. Installed 2005.

3202 East Kensington Park Dr.

Bloomington, IN 47401

Cell: 812-327-5367

Email: rholdema@indiana.edu

Pastor: Philip McCollum [Heather]. Installed 2018.

523 N. Plymouth Rd.

Bloomington, IN 47408

Phone: 812-650-2481

Email: psmccollum@gmail.com

Clerk: Kenneth De Jong [Carolyn]

3613 Brownridge Rd.

Bloomington, IN 47401

Phone: 812-334-0069

Email: kdejong@indiana.edu

Elders: Wes Archer [Angie]

Eric Cosens [Rachel]

C. J. Davis [Melinda]

Stephen Shipp [Sarah]

Email: jwesarcher@hotmail.com

Email: ecosens@iu.edu

Email: daviscolbyjames@gmail.com

Email: stephen.shipp@gmail.com

Inactive Elder: Wendell McBurney [Jean]

Treasurer: Carolyn De Jong

Mail to church address.

Phone: 812-334-0069

Christian Education Chairman: Richard Holdeman (see above)

Brownsburg, Indiana—Christ Church RP

Meeting at: 5075 North Raceway Rd.

Indianapolis, IN 46234

Phone: 317-456-2551

All mail to: PO Box 725

Brownsburg, IN 46112

Website: www.ccrp.church

Pastor: Vacant as of Oct. 5, 2020

Clerk: Jason O'Neill [Michelle]

2825 N. Delaware St.

Indianapolis, IN 46205

Phone: 317-306-5022

Email: jason.k.oneill@gmail.com

Elders: Dale Koons [Laura]

Sean Bird [Monica]

Andrew Falk [Alaina]

Duane Judd [Anne]

Email: dlkoons49@aol.com

Email: covenantbird@gmail.com

Email: andrew.falk.esq@gmail.com

Email: d.joseph.judd@gmail.com

Treasurer: Dale Koons6001 Godello Circle
Zionsville, IN 46077

Phone: 317-523-1599

Email: dlkoons49@aol.com

Deacons: Todd Brown [Cindy], Chairman
Anna Roberts

Email: tcbrown8915@sbcglobal.net

Email: anna.rachel.roberts@gmail.com

Columbus, Indiana, RPC (PA)

550 North National Road
Columbus, Indiana 47201

Website: columbusrpc.org

Phone: 812-378-3003.

Pastor: Joel Hart [Orlena]. Installed 2021.4486 Princeton Park D
Columbus, IN 47201

Phone: 317-657-3540

Email: joel@columbusrpc.org

Clerk: Jeffrey Jones [Kathy]1401 Parkside Dr.
Columbus, IN 47203

Phone: 812-447-2005

Email: jeffrejdj69@gmail.com

Elders: David Schisler [Jenelle]
Edmund Schisler [Lynn]

Email: d.schisler@sbcglobal.net

Email: schisler.edmund@sbcglobal.net

Treasurer: Michael Mellinger3838 Sycamore Bend Ct.
Columbus, IN 47203

Phone: 812-343-7004

Email: mellinger1121@yahoo.com

Christian Education Chairman: Jeffrey Jones (see above)**Elkhart, Indiana, RPC**

2323 17th Street
Elkhart, Indiana 46517-1431

Website: www.elkhartrpc.org

Phone: 574-293-1772

Pastor: Wade Mann [Barb]. Installed 2016.58538 Sun Bow Dr.
Goshen, IN 46528

Cell: 574-903-4999

Email: WadeMann@ElkhartRPC.org

Clerk: Fikre Menbere [Ritva]57100 Bluff Crest Dr.
Elkhart, IN 46516

Phone: 574-849-3396

Email: fikre@Menbere.net

Elder: Jonathan Ummel [Jennifer]
Andy DeRosa

Email: jonummel@hotmail.com

Email: adererpc@protonmail.com

Deacons: Robert Daniels, Christopher Dean, Eric Dean, Isaac Moore**Treasurer:** Yuhui Lu51439 Stapleford Ct.
Granger, IN 46530

Phone: 574-252-1092

Email: YuhuiLu3@gmail.com

Grand Rapids, Michigan—First RPC

Meeting at: Puritan Reformed Theological Seminary

2965 Leonard Street NE

Grand Rapids, Michigan 49525

Pastor: Craig Scott [Rebekah]. Installed 2016.

2671 3 Mile Rd. NE

Grand Rapids, MI 49525

Phone: 616-644-3160

Email: craig.scott1560@hotmail.co.uk

Clerk: Harley (Jake) Schwartz [Lydia]

8142 20th Ave.

Jenison, MI 49428

Email: RPEphesian@gmail.com

Treasurer: Jeffrey Wykstra [Tara]

4209 Michael Ave. SW

Wyoming, MI 49509

Phone: 616-534-7706

Email: jeff.wykstra@gmail.com

Hetherton, Michigan, RPC

Meeting at: 1200 Meridian Line Road

Johannesburg, MI 49751

(Mail to Rev. Raymond Morton)

Pastor: Raymond Morton [Susan]. Installed 2015.

11825 Meridian Line Rd.

PO Box 249

Johannesburg, MI 49751

Phone: 989-786-3188

Cell: 618-317-6157

Email: revmorton@frontier.com

Clerk: Barton Briley

1371 Old State Rd.

Johannesburg, MI 49751

Phone: 989-390-6036

Email: bartonbriley@yahoo.com

Elder: Brian Dage

Treasurer: David Hagadorn

1940 Roby Rd.

Johannesburg, MI 49751

Phone: 989-390-4115

Email: hagadorndavid@yahoo.com

S.S. Superintendent: Sonja F. Hoy

PO Box 555

Johannesburg, MI 49751

Phone: 989-732-5651

Indianapolis, Indiana—Second RPC (BF, HA)

4800 North Michigan Road

Indianapolis, Indiana 46228

Website: 2RP.church

Phone: 317-255-7557

Pastor: James Faris [Elizabeth]. Installed 2011.

4134 Sunmeadow Ln.

Indianapolis, IN 46228

Phone: 317-361-8508

Email: james@2rp.church

Associate Pastor: Jerry Foltz [Monica]. Installed 2022

1705 West 51st St.
Indianapolis, IN 46228

Phone: 562-862-9140
Email: jerry@2rp.church

Clerk: Russ Pulliam [Ruth]
c/o Indianapolis Star
1025 West 52nd St.
Indianapolis, IN 46228

Phone: 317-213-9830
Email: russell.pulliam@indystar.com

Elders: Richard Blankenship [Linda]
Rich Blum [Barbara]
Donald Cassell, Jr. [Choi-Ha]
Adam Doerr
Dean Filson [Pam]
Terry Magnuson [Debbie]
David Mauser [Julie]
Jeff Platt [Catherine]
David Pulliam [Grace]
Justin Olson [Leah]

Email: richardblankenship3@gmail.com
Email: rkblum430@gmail.com
Email: donald@sagamoreinstitute.org
Email: doerr.adam@gmail.com
Email: dean@2rp.church
Email: magnuson.terry@gmail.com
Email: djmauser@comcast.net
Email: jplatt281@gmail.com
Email: david.pulliam@gmail.com
Email: jusolson@gmail.com

Inactive Elders: Dennis Prutow [Erma]
Karl Stoicheff [Joan]
Walt Zebrun

Email: dprutow@currently.com
Email: kstoich@gmail.com
Email: walter_zebrun@yahoo.com

Pastor Emeritus: Rich Johnston

Treasurer: Ethan Bell
4010 Westover Dr.
Indianapolis, IN 46268

Phone: 317-492-0486
Email: ethanjbell@gmail.com

Deacon: Eric Filson

Email: filsonian@mac.com

Indianapolis, Indiana—Southside RPC

6969 South Meridian Street
Indianapolis, Indiana 46217
Phone: 317-787-1211

Website: ssrpc.org
Office Email: office@ssrpc.org

Pastor: David Hanson [Ruth]. Installed 2016.

1595 Beck Ridge Circle
Greenwood, IN 46143

Phone: 317-801-1222
Email: davidrpts@hotmail.com

Associate Pastor: Ian Wise [Deanna]. Installed 2019.

126 National Ave.
Indianapolis, IN 46227

Phone: 843-517-2088
Email: iwiserpc@gmail.com

Clerk: Steve Sturm [Nancy]
719 Boulder Rd.
Indianapolis, IN 46217

Phone: 317-432-7211
Email: stevesturm@pobox.com

Elders: John Cavanaugh [Margarita] Email: jcavanau@gmail.com
 Ross Cerbus [Kaitlyn] Email: ross@thecerbuses.com
 John Hanson [Pam] Email: johnhhanson@att.net
 Mark Hart [Susanne] Email: mhart200@gmail.com
 David Kleyn [Cathy] Email: kleyn.david@sbcglobal.net
 Jerry Porter [Sharon] Email: jerry.l.porter@sbcglobal.net
 Don Prichard [Stephanie] Email: pdon@sbcglobal.net

Treasurer: Cathy Kleyn Email: kleyn.david@sbcglobal.net

Deacon Chairman: Nick Ritenour Phone: 317-403-5762
 Email: nick.ritenour@gmail.com

Deacons: Gary Buriss [Nancy], Brad Erney [Diane], Patrick Hart [Anne], Tim Kleyn [Caroline], John Mauser [Pat], Kevin Mauser [Bethany], Rafa Perez [Sarah], Daniel Sturm [Anna]

Kokomo, Indiana—Sycamore RPC

300 East Mulberry Street Website: sycamorercp.org
 Kokomo, Indiana 46901 Phone: 765-854-0850

Pastor: Shawn Anderson [Tammy]. Installed 2013.
 305 East Taylor St. Phone: 765-319-8728
 Kokomo, IN 46901 Email: shawn.anderson@yahoo.com

Clerk: Robert McKissick [Sharon]
 303 E. Walnut St. Phone: 574-329-0037
 Kokomo, IN 46901 Email: rammd51@gmail.com

Elder: Tom Dinkledine [Susan] Email: tomdink@gmail.com

Treasurers: Brentt and Bethany VanSickle Phone: Brentt 765-431-7238
 1045 South Indiana Ave. Bethany 765-438-8759
 Kokomo, IN 46902 Email: bethany.vansickle@gmail.com
 bvansickle@gmail.com

Deacons: Brian Anderson, Patrick Blue [Mia], Sam [Denise] Morrow, Brentt [Bethany] VanSickle

Lafayette, Indiana, RPC (PA, HA)

1723 South 9th Street Phone: 765-474-3307
 Lafayette, Indiana 47905

Pastor: Adam Niess [Anne]. Installed 2018.
 1606 Stonevalley Ct. Cell: 765-250-0492
 Lafayette, IN 47909 Email: adamniess@reformedlafayette.com

Clerk: Ken Nelson [Christy]
1228 Meadowbrook Dr. Cell: 765-418-8118
Lafayette, IN 47905 Email: knelson0204@gmail.com

Elders: Robert Bibby [Marlene] Email: rwbibby@mintel.net
Aaron Hartzler [Jen] Email: ajh_business@protonmail.com
Jeff Kessler [Karla] Email: kesslerjeff@me.com
Chris Stockwell [Linda] Email: cmstocks@gmail.com

Deacons: Justin Hicks, Jacob Rhoda

Financial Secretary: Bob Sabolich [Linda]
8809 Fenwick Ct. Phone: 765-426-9972
Lafayette, IN 47905 Email: rsabolich@gmail.com

Marion, Indiana—Marion RPC

1100 West Jeffras Ave. Mail to pastor.
Marion, IN 46952 Phone: 765-419-2700

Pastor: Jason Camery [Jenny]. Installed 2015.
1604 West Chapel Pike Phone: 765-419-2700
Marion, IN 46952 Email: jacamery@gmail.com

Clerk: Scott Hunt [Allison]
1627 Parkview Dr. Phone: 765-660-1223
Marion, IN 46952 Email: shunt@grantcounty.net

Elder: Greg Fisher [Pam]

Treasurer: David Morgan, Jr.
4638 South 800 West Phone: 765-517-3095
Swayzee, IN 46986 Email: morgandavidlewis@gmail.com

Mason, Ohio—Southwest Ohio RPC

Meeting at: Mars Hill Academy Websites: reformedohio.com
4230 Aero Drive sermonaudio.com/sworp
Mason, OH 45040 www.KnodelLifeStyle.com

Pastor: Dr. R. E. "Dick" Knodel Jr. [Susan]. Installed 2015.
7515 Dover Dr. Cell: 937-750-9459
West Chester, OH 45069 Email: knodeljr@gmail.com

Clerk: Timothy Vincze
9545 Cobblestone Walk Cell: 513-417-7064
West Chester, OH 45069 Email: tvincze@juno.com

Elders: Gregory Scott Damerow Email: gdamerow@gmail.com
Steven Work [Jeannie] Email: stevenwork48@gmail.com

Treasurer: Timothy Vincze (see above)

Deacon: Christopher Knodel [Lisa]

124 Cariese Dr.
Springboro, OH 45066

Cell: 937-313-4556
Email: chris.knodel@gmail.com

Orlando, Florida, RPC

324 East Livingston Street
Orlando, Florida 32801

Website: orlandorpc.org
Phone: 407-843-4361

Pastor: Dr. Nathan Eshelman [Lydia]. Installed 2021.

5262 Hoperita St.
Orlando, FL 32812

Phone: 323-356-5717
Email: n.p.eshelman@gmail.com

Clerk: Jonathan Schaefer [Dianne]

4529 Fontana St.
Orlando, FL 32807

Phone: 407-435-8700
Email: jonathan.f.schaefer@outlook.com

Elders: James Pennington [Ruth]

Joe Worsham [Donna]

Email: jcpenn73@gmail.com
Email: wor8727@msn.com

Treasurer: Robert Terry [Peggy]

2047 Howell Branch Rd.
Maitland, FL 32751

Phone: 407-648-0877

Deacon Chairman: Scott Bailey

3824 Alverado St.
Orlando, FL 32812

Cell: 407-924-8962
Email: BSB898@gmail.com

Prairie View, Illinois—Westminster RPC

16670 West Easton Avenue
Prairie View, Illinois 60069

Website: westminsterrpc.org
Phone: 847-634-3333

Pastor: Joshua Smith [Brooke]. Installed 2022.

Email: jsmith1@rpts.edu

Clerk: Robert Koch [Pam]

103 Hamilton Place
Vernon Hills, IL 60061

Phone: 847-367-9188
Email: rlkochsales@gmail.com

Treasurer: Matt Stiegert

Send all mail to church address.

Email: mlstiegert@aol.com

Selma, Alabama, RPC

627 J. L. Chestnut Jr. Boulevard
Selma, Alabama 36701-5576

Phone: 334-875-7692
(All mail to church address)

Pastor: Vacant (since 2011)

Interim moderator: Jerry O'Neill [Ann]

505 Fox Dr.
Pittsburgh, PA 15237

Work: 412-477-9200
Email: joneill@rpts.edu

Provisional Elder: Adam Niess

Email: adamniess@reformedlafayette.com

Clerk: George P. Evans [Jeannie]

328 Kingsley Dr.
Selma, AL 36701

Phone: 334-875-1583
Email: evans_g44@earthlink.net

Elder: Averette Woodson

Greg Woodson [Aretha]

Email: averette.woodson614@gmail.com
Email: gregory.woodson@att.net

Treasurer: Contact Greg Woodson (see above)

Assistant Treasurer: Juanita Jones

2504 Parkway Drive
Selma, AL 36701

Email: J2504J@aol.com

Deacons: Bertran Woodson [Regina], Charles Mooror [Velma], Jeannie Evans [George],
Lynne Brown, Regina Woodson [Bert]

S.S. Superintendent: Lynne Brown

2007 Third Avenue Circle
Selma, AL 36701

Phone: 334-872-0643

Southfield, Michigan, RPC (PA)

26550 Evergreen Road
Southfield, Michigan 48076
Phone: 248-356-3932

Website: reformed.com
srpc.sermonaudio.com

Pastor: Adam Kuehner [Maegan]. Installed 2012.

26580 Evergreen Rd.
Southfield, MI 48076

Cell: 248-497-9187
Email: ak@streetsermon.org

Clerk: Jon Hughes [Wendy]

4495 Harold Drive
Troy, MI 48085

Phone: 248-680-1959
Email: jonhughes27@gmail.com

Elder: John Kim [Laura]

Email: kimjohn248@gmail.com

Treasurer: Wendy Hughes [Jon]

Phone: 248-680-1959
Email: wendyhughes@reformed.com

Sparta, Illinois, RPC (BF)

605 North Market Street
Sparta, IL 62286

Website: spartarpc.org
Phone: 618-443-4435

Pastor: Ross Fearing [Emily]. Installed 2021.

939 Country Club Rd.
Sparta, IL 62286

Phone: 936-618-6336
Email: orfearing@gmail.com

Clerk: James Odom [Margaret]

300 East Main St.
Sparta, IL 62286

Phone: 618-443-5867
Email: james.odom@covenanthome.com

Elder: Robert Morrow

Email: rwmorrow62286@gmail.com

Treasurer: Eric Morrow

414 North Vine St.
Sparta, IL 62286

Phone: 618-317-8557

Terre Haute, Indiana, RPC

1407 North 25th Street
Terre Haute, Indiana 47803
(Send all mail to church address.)

Website: terrehafterpc.org
Phone: 812-612-1646

Pastor: Steve Rhoda [Mary]. Installed 2019

2300 N. 12th St.
Terre Haute, IN 47804

Phone: 765-412-7786
Email: Steve@Me1223.com

Clerk: Dr. Russell Lodge [Charlene]

2966 Brittany Ct.
Terre Haute, IN 47805

Phone: 631-946-9618
Email: russlodge@gmail.com

Elder: Josh Reshey

Email: jreshey@gmail.com

Treasurer: Dr. Brian Toevs

Phone: 540-815-3465
Email: briantoevs@aol.com

West Lafayette, Indiana—Immanuel RPC

2212 Yeager Rd.
West Lafayette, IN 47906-3823

Website: immanuelrpc.com
Phone: 765-320-0077

Pastor: Vacant

Provisional Moderator: Ken de Jong (Bloomington)

Provisional Elders: Terry Magnuson (Second RP Indianapolis, John Hanson (Southside Indianapolis)

Clerk pro tem: Oluyemi Aladejebi [Maureen]

200 Pawnee Dr
West Lafayette, IN 47906

Phone: 317-201-1353
Email: aaladejebi@gmail.com

Elders: Sam Carr [Robyn] Email: scarldruth@gmail.com
Josh Karshen [Ashley] Email: jkarshen24@gmail.com
Matt Wilburn [Shauni] Email: mwilburn5@gmail.com

Deacon Chairman: Benjamin Brame [Avery]
840 Barlow St. Phone: 765-418-0756
West Lafayette, IN 47906 Email: bbrame@gmail.com

Deacons: David Allgaier [Anna], Cos Gardner [Rachel], John Held [Kim], Sergei Spirydovich [Cariann]

Treasurer: Sergei Spirydovich
6335 Gallegos Dr. Email: spirydovich@hotmail.com
West Lafayette, IN 47906

Ministers without Pastorates—Retired

Godfrey Franklin, Ph.D. [Barbara]
5625 Saint Adamnan St. Phone: 850-485-1777
Pensacola, FL 32503 Email: dr.kbfranklinphd@gmail.com

Richard Johnston [Beckie]
1701 W. 51st St. Phone: 317-460-0405
Indianapolis, IN 46228 Email: johnston@secondrpc.org

Gordon J. Keddie [Jane]
330 Webber Way Phone: 317-887-0632
Greenwood, IN 46142-1895 Email: gordon.j.keddie@gmail.com

Ray B. Lanning [Linda J.]
547 Kingsbury St. NW Phone: 616-459-9530
Grand Rapids, MI 49544 Email: raylann51@gmail.com

Keith Magill [Becky]
4870 Little Pine Dr. Phone: 574-875-4688
West Lafayette, IN 47906 Email: Keith@Magill.com

R. Paul Mathews [Janet]
1372 Maple Leaf Dr. Phone: 989-732-1051
Gaylord, MI 49735 Email: pjmath1@att.net
Glenn McFarland [Jean] Summer (with James McFarland):
212 Oak Hammock Dr. 11867 Quarter Horse Dr.
Davenport, FL 33837 North Huntingdon, PA 15642
Email: GandJMcFarland@yahoo.com

Robert W. Morrow
32 Eagle Dr. Phone: 618-708-0169
Sparta, IL 62286 Email: rwmorrow62286@gmail.com

Jim/James Pennington [Ruth]
123 Casa Mirella Way. Apt. #2109 Cell: 407-235-5393
Windermere, FL 34786 Email: jcpenn73@gmail.com

Dennis Prutow, *Prof. Emeritus* RPTS [Erma]

1043 Carters Grove

Indianapolis, IN 46260

Bill Roberts [Rachel]

Cell: 412-901-2608

Email: dprutow@currently.com

Phone: 812-327-5296

Email: Bill4RTF@gmail.com

Frank C. Schutz

5650 North Meadow's Boulevard

Columbus, OH 43229

Steven Work [Jeannie]

401 Eastdale Dr.

Dayton, OH 45415

James M. Wright, *Pastor Emeritus*

Phone: 614-848-8414

Email: frankc@schutzonline.net

Cell: 785-299-0248

Email: stevenwork48@gmail.com

Cell: 407-721-6385

Email: jimbojhawk@gmail.com

Ministers without Pastorates—Active

Andrew B.

Zachary Smith [Beth]

David G. Whitla [June]

Email: zsmith@rpts.edu

Email: dwhitla@rpts.edu

Students Under Care

Aaron Murray

Harley (Jake) Schwartz

Jon Sturm

Email: aaronmurray55@gmail.com

Email: RPEphesian@gmail.com

Email: jonathan.e.sturm@gmail.com



JAPAN PRESBYTERY

ModeratorSumito Sakai
 Clerk Kihei Takiura
 Treasurer.....Katsunori Endo
 AuditorHiroyuki Kanamori, Hayato Ohara
 Young People's Secretary..... Kihei Takiura
 Secretary for the presbytery's website:(<http://www.rpjapan.org>)
 Manabu Torii (Email: manabu.torii@gmail.com)

Amagasaki—Mukonosu RPC

3-26-5, Mukonosu Honmachi Phone and Fax: 06-6432-5343
 Amagasaki 661-0031, Japan [From USA and Can.: 011-81-6-6432-5343]

Pastor: Hiroyuki Kanamori [Junko]. Installed 2001.
 5-26-12 Daiwanishi, Kawanishi Email: hkgenapomuko512@yahoo.co.jp
 Hyogo 666-0112, Japan

Clerk (Elder): Hayato Ohara [Misuzu]
 6-24-3, Mukonosu
 Amagasaki 661-0035, Japan

Elder: Jaewoon Jung [Minjung Shin]

Treasurer: Atsuko Fukuya and Misuzu Ohara—c/o Mukonosu RPC
 3-26-5 Mukonosu Honmachi
 Amagasaki, 661-0031 Japan

Kobe—Higashisuma RPC (SS, HA)

4-2-26 Oote-cho, Suma-Ku, Phone and Fax: 078-731-5702
 Kobe 654-0013, Japan [From USA & Can.: 011-81-78-731-5702]
 Email: rpkp99124@maia.eonet.ne.jp

Pastor: Sumito Sakai [Reiko]. Installed 1995.
 2-7-3, Takakuradai, Suma-ku Phone: 078-732-0405
 Kobe, 654-0081, Japan [from USA & Can.: 011-81-78-732-0405]
 Email: sumitorpc@docomo.co.jp

Provisional Elder: Katsunori Endo (see Kita-Suzurandai Mission Church)

Retired Elders: Akira Funahashi, Kazuo Ishii

Treasurer: Yoko Funahashi
 6-1-33 Nishi Maiko, Tarumi-Ku Phone and Fax: 078-783-3989
 Kobe 655-0048, Japan [From USA & Can.: 011-81-78-783-3989]

S.S. Superintendent: Kazuo Ishii

1-26-4, Takakura-dai, Suma-ku Phone: 078-733-8941
 Kobe, 654-1181 [From USA & Can.: 011-81-78-733-3989]

Youth Leader: Takashi Sato

#302, 1-1-22, Tobimatsu-cho, Suma-Ku Phone: 078-734-7474
 Kobe 654-0012, Japan [From USA & Can.: 011-81-78-734-7474]

Kobe—Kasumigaoka RPC (BF, SS, HA)

6-8-10, Kasumigaoka, Tarumi-Ku Phone/Fax: 078-707-2155
 Kobe 655-0039, Japan [From USA & Can.: 011-81-78-707-2155]

Pastor: Yusuke Hirata [Honami]. Installed 2020.

304 Carnmoney Rd. Email: yhirata0416@gmail.com
 Newtownabbey
 BT36 6NW, UK

Clerk (Elder): Kozo Kato [Yoshiko].

1-4-15, Midorigaoka Higashi Phone and Fax: 079-485-0592
 Miki 673-0533 Japan [From USA & Can.: 011-81-79-485-0592]
 Email: kozo.kato0317@gmail.com

Provisional Elders: Shigeru Takiura (Interim Session Moderator), Sumito Sakai**Kobe—Okamoto-Keiyaku RPC (SS, HA, PM)**

6-17-31, Motoyama Kita-Machi, Phone and Fax: 078-452-5310
 Higashinada-Ku [From USA & Can.: 011-81-78-452-5310]
 Kobe 658-0003, Japan

Pastors: Shigeru Takiura, D.D. Installed 1977.

8-5-503, Sumiyoshidai Cell Phone: 090-3940-8251
 Higashinada- Ku [From USA & Can.: 011-81-90-3940-8251]
 Kobe 658-0003, Japan Email: stakiura@nifty.com

Kihei Takiura (Amelia). Installed 2013.

6-17-31, Motoyama Kita-Machi Phone: 078-452-5310
 Higashinada-Ku [From USA & Can.: 011-81-78-452-5310]
 Kobe 658-0003, Japan Email: prayandpeace@hotmai.com

Clerk (Elder): Hirokazu Enomoto [Chie]

#202, 13-25, 1-chome Phone and Fax: 078-862-5136
 Mikage, Higashinada-ku [From USA & Can.: 011-81-78-862-5136]
 Kobe 658-0047, Japan

Treasurer: Hajime Nakamura [Hiroko]

1-9-2 Daiwa-Higashi

Kawanishi, 666-0111, Japan

Phone and Fax: 0727-95-0182

[From USA & Can.: 011-81-727-95-0182]

Email: hajime.nk@jupiter.ocn.ne.jp

Kobe—Kita-Suzurandai (Mission Church)

1-4-10, Izumi-dai, Kita-Ku

Kobe 651- 1141, Japan

Pastor: Katsunori Endo [Yuko]. Installed 2005.

#102, Royal Heights Amagi

Phone: 078-855-2454

1-3-7 Amagidori

[From USA & Can.: 011-81-78-855-2454]

Nada-Ku, Kobe 657-0823 Japan

Email: katsunori.e.endo@gmail.com

Provisional Session (Kita-Suzurandai Commission) Moderator:

Katsunori Endo (domestic missionary)

Provisional Clerk: Hiroyuki Kanamori (pastor, Mukonosu RPC)

Provisional Elder: Sumito Sakai (pastor, Higashisuma RPC)

Treasurer: Katsunori Endo

Kobe Theological Hall (KTH)

Covenant Center Building

1-25-2, Nakayamate-dori, Chuo-ku

Kobe 650-0004, Japan

* Main facility and Guest room:

(Contact S. Takiura)

Website: www.rpjapan.org/English/KTH/

Phone : 078-230-1199

[From USA & Can.: 011-81-78- 230- 1199]

Phone and Fax: 090-3940-8251

[From USA & Can.: 011- 81-90-3940-8251]

Chairman of the Faculty: Shigeru Takiura, D.D.

Representative: Shigeru Takiura, D.D.

Other Faculty Members: Katsunori Endo, Hiroyuki Kanamori, Sumito Sakai, Kihei Takiura

Lecturer: Yusuke Hirata

Assistant Librarian: Junko Enmi

Treasurers: Chizuru Takiura, Setsuko Iwama

Covenanter Book Room (CBR)

[Its legal status being under the Trustees of the Synod]

Covenanter Center Building

Phone and Fax: 078-242-7003

1-25-2, Nakayamate-dori, Chuo-ku

[From USA & Can.: 011-81-78-242-7003]

Kobe 650-0004, JAPAN

Chairman of the Board: Masahiro Harada

Members of the Board: Masahiro Harada, Shigeru Takiura, Shigeru Yamaguchi

Literature Department Director: Shigeru Yamaguchi

Mission Department Director: Kihei Takiura



MIDWEST PRESBYTERY

- Moderator Jonathan Haney (jyhaney@gmail.com)
- Clerk Andrew Barnes (mwpclerk@gmail.com)
- Assistant Clerk Joe Allyn (joiallyn@gmail.com)
- Treasurer Shawn Stickel (shawn.stickel@outlook.com)
- Ad Interim Commission Moderator Gary McNamee
..... (gmcnamee@alumni.rpts.edu)
- Ad Interim Commission Clerk Andrew Barnes
- Iowa, Kansas, and Western Conference Secretaries John W. Smith
..... John McFarland, Craig Milroy
- Youth Leaders Craig and Shana Milroy

Bryan, Texas—Living Way RP Church

3141 Briarcrest Drive, Suite 513
 Bryan, Texas 77802-3057

Website: www.livingwayrpc.org
 Email: livingwayrpc@gmail.com
 Phone: 979-464-9728

- Pastor:** Steve Rockhill [Maria]. Installed 2017.
 2315 Kent St. Home: 979-704-1588
 Bryan, TX 77802 Cell: 979-721-0717
 Email: revrock402@gmail.com
- Clerk:** Sean McDeavitt [Angela]
 14 Ravens Nest Cell: 979-595-8142
 Bryan, TX 77808 Email: promisebelievers@gmail.com
- Elders:** Nathanael Cook [Bethany] Email: ncook@cookandsonskbath.com
 Kevin Dennis [Candice] Email: kevin.l.dennis@gmail.com
- Deacon:** Jaco VanderMerwe [Sandra] Email: jacovandermerwe65@gmail.com
- Treasurer:** Nathanael Cook.

Chaura Mission

Under RPCNA Global Missions

- Elder:** Imran Boota, Shabaz Sadiq, Yousef Masih, Gulfam Masih
Missionary: E.M.

Clarinda, Iowa, RPC

223 E. Washington St.
 Clarinda, Iowa 51632
 Phone: 712-303-9660

Mailing address: PO Box 66
 Clarinda, IA 51632

Pastor: Jonathan Haney [Adrienne]. Installed 2021.

302 West Nishna St.
 Clarinda, IA 51632

Phone: 712-303-9660
 Email: jyhaney@gmail.com

Clerk: Steve Falk [Ruth]

2045 Willow Ave.
 Clarinda, IA 51632

Phone: 712-542-2486
 Email: refalk@iowatelecom.net

Elder: Renwick Adams [Norma]

Phone: 712-542-5841

Email: renwickadams@mediacombb.net

Deacon Chairman: Robert Moore

509 Scott St.
 Griswold, IA 51535

Email: bobmo509@netins.net

Treasurer: Norma Adams [Renwick]

723 South 22nd St.
 Clarinda, IA 51632

Phone: 712-542-5841

Clay Center, Kansas—Hebron RPC (PA)

1328 Goodin Drive
 Clay Center, Kansas 67432

Website: www.claycenterreformed.org
 Phone: 785-630-8403

Pastor: Daniel Hemken [Kim]. Installed 2017.

825 Court St.
 Clay Center, KS 67432

Phone: 319-931-2042
 Email: revhemken@hotmail.com

Clerk: Steven McMahan [Sheryl]

1807 Pogue Rd.
 Clay Center, KS 67432

Phone: 785-632-3043
 Email: smcmahan@kansas.net

Elder: Harold Milligan [Margaret]

Email: hlmill67.hm@gmail.com

Deacon Chairman: Norman Milligan [Gwen]

1301 Sherman St.
 Clay Center, KS 67432

Phone: 785-632-3613

Treasurer: Bessie Van Kirk

1038 Huntress St.
 Clay Center, KS 67432

Phone: 785-632-3794

C. E. Chairman: Steven McMahan [Sheryl]

Colorado Springs, Colorado—Springs Reformed Church (PA)

Website: www.springsreformed.org

Phone: 719-577-4157

Email: office@springsreformed.org

Pastor: Vacant**Provisional Elder:** Kelly Moore [Judy]

3020 Vandenberg Ave.

Monument, CO 80132

Phone: 719-646-8608

Email: covenanter.kelly@gmail.com**Clerk:** Greg Mann [Catherine]

4818 Avondale Cir.

Colorado Springs, CO 80917

Email: gregmann63@gmail.com**Elders:** John Logan [Suzanne]

Keith Mann [Jill]

Email: office@springsreformed.orgEmail: kmann8@gmail.com**Elder Emeritus:** Dean Chaney [Shirley]**Deacon Chairman:** Josh Mann [Julia]

3550 E. David Ln.

Colorado Springs, CO 80917

Phone: 719-331-1546

Treasurer: John Logan (see above)

Colorado Springs, Colorado—Tri-Lakes Reformed Church

5550 Shoup Rd.

Colorado Springs, CO 80908

Website: www.trilakesreformed.org

Phone: 719-487-9299

Email: office@trilakesreformed.org

Pastor: Joseph Friedly [Morgan]. Installed 2017.

17472 Crestview Ct.

Monument, CO 80132

Phone: 970-302-2865

Email: joseph.friedly@gmail.com**Associate Pastor:** Sam McCracken [Julia].

6180 Plowshare Ct.

Colorado Springs, CO 80922

Phone: 307-315-7864

Email: pastorsammcc@gmail.com**Clerk:** Craig Milroy [Shana]

2306 Afton Way

Colorado Springs, CO 80909

Cell: 719-338-0748

Email: eldercraigmilroy@gmail.com**Treasurer:** Shawn Stickel [Cindy]

1420 Catamaran Ln.

Monument, CO 80132

Phone: 719-510-0973

Email: shawn.stickel@outlook.com**Deacon Chairman:** Jeremiah Hamer [Emily]

12850 Forrest Green Dr.

Elbert, CO 80106

Cell: 303-263-1238

Email: hamer.jeremiah@gmail.com

Columbia, Missouri—Grace Reformed Church

Meeting at: 3669 Legion Lane
Columbia, MO 65201

Website: <https://www.gracerpcna.org>

Pastor: Gary McNamee [Cynthia]. Installed 2021.

908 S. Fairview Rd. Apt A
Columbia, MO 65203

Phone: 812-447-2351

Email: gmcnameegr@gmail.com

Clerk: Noah Manring [Polly]

2505 St. Regis Ct.
Columbia, MO 65203

Phone: 573-446-9270

Email: manring@gmail.com

Provisional Elder: Joe Allyn [Maggie]

Email: joeallyn@gmail.com

Treasurer: Collin Wamsley

508 Caspian Circle
Ashland, MO 65010

Email: collinwamsley2014@gmail.com

Dallas (McKinney), Texas, RPC

Meeting at: 571 Lakeridge Dr.

Website: www.dallasrpc.org

Fairview, TX 75069

Phone: 805-404-3547

Mail to: PO Box 484

Howe, TX 75459

Pastor: Romesh Prakashpalan [Maegan]

3207 Franklin Ave.
Melissa, TX 75454

Phone: 805-404-3547

Email: romeshprakash@hotmail.com

Clerk: Andrew Silva [Jenny]

114 W. Haning St.
Howe, TX 75459

Phone: 325-864-9593

Email: andrewsilva80@gmail.com

Elder: Nick Schoeneberger [Laura]

Email: repeater75@gmail.com

Treasurer: Nick Schoeneberger (see above)

Denison, Kansas, RPC

106 7th Street; PO Box 76

Phone: 785-935-2348

Denison, Kansas 66419-0076

Pastor: Caleb Allen [Hannah]. Installed 2021

208 Central Ave.
Denison, KS 66419

Phone: 540-421-5963

Email: csallen488@gmail.com

Clerk: Steve VanHorn [Mitzie]

19166 W Rd.
Denison, KS 66419-9626

Phone: 785-935-2372

Email: mitzie.vanhorn@gmail.com

Elder: James Scoby [Laura] Email: jim.scoby@gmail.com
Deacon Chm.: Dale Harman [Barb]
17940 198th Rd. Email: dale.harman@gmail.com
Holton, KS 66436-8479
Treasurer: Barbara Harman Email: barbearman@gmail.com
S. S. Supt.: Eric Scoby [Sarah]
244 K246 Hwy. Phone: 785-285-1995
Sabetha, KS 66534 Email: escoby@gmail.com

Grandview, Missouri—Christ Presbyterian Church

Meeting at: 12708 US 71 Hwy. Mail to: PO Box 480161
Grandview, MO 64030 Kansas City, MO 64148
Website: www.cpc-kc.com Phone: 913-206-3681

Pastor: Andrew J. Barnes [Dena]. Installed 2011.
11908 W. 68th St. Phone: 913-206-3681
Shawnee, KS 66216-2812 Email: barnesaj@gmail.com
Clerk: David Maine [Patty]
5510 Noland Rd. Phone: 913-631-4180
Shawnee, KS 66216-4616 Email: dbmdba@gmail.com
Deacon Chm. and Treasurer: Larry Maxwell [Patricia]
10929 Virginia Ave. Phone: 816-941-8299
Kansas City, MO 64131-3550 Email: lqm300@gmail.com

Houston, Texas, Mission Church

Meeting at: 14007 South Freeway Website: www.rphouston.org
Houston, TX 77047 Meeting contact: Paul Barth
Mail to: 935 Eldridge Rd. #165 Phone: 702-375-1671
Sugar Land, TX 77478-2809 Email: paul.larissa.barth@gmail.com

Pastor: Vacant
Commission/TGB: Steve Rockhill (Moderator), Nathanael Cook, Wayne Curry, Sean McDeavitt, Bruce Parnell (Clerk)
Treasurer: Jon Feaster [Crystal]
13710 Drakewood Dr. Phone: 832-226-1546
Sugar Land, TX 77498 Email: feaster@gmail.com

Laramie, Wyoming, RPC

Meeting at: Lincoln Center
 365 Grand Ave.
 Laramie, Wyoming 82072
 Website: www.laramierpc.org

Mail to pastor:
 1303 Springcreek Dr.
 Laramie, WY 82070
 Phone: 307-761-3701

Pastor-elect: E. Allen Blackwood [Eleni] Email: blackwood.pastor@gmail.com

Provisional Moderator: Bob Hemphill [Cheryl]

1867 N. 15th St.
 Laramie, WY 82702

Phone: 307-399-8710
 Email: bobhemphill2@gmail.com

Provisional Clerk: Jerrold S. Milroy [Saundy]

2028 Downing Dr.
 Colorado Springs, CO 80909

Phone: 719-694-9081
 Cell: 913-488-0005
 Email: jsmilroy@gmail.com

Elder: Clyde Brown [Mary]

Email: cbrown@kodiaktechnology.com

Deacon Chairman: Jesse Mann [Katie]

5824 Southview Dr.
 Laramie, WY 80270

Phone: 307-761-1661
 Email: jlmann41@gmail.com

Treasurer: Jeremy Riggs [Brenda]

1808 Steele St.
 Laramie, WY 80270

Phone: 307-399-0550
 Email: jidder13@yahoo.com

Lawrence, Kansas—Christ Covenant Church

2312 Harvard Road
 Lawrence, Kansas 66049

Website: christcovenantchurchrpc.org

Pastor: John M. McFarland [Lisa]. Installed 2003.

23252 Guthrie Rd.
 Linwood, KS 66052

Cell: 785-766-7796
 Email: JMMLawrence@aol.com

Clerk: Ed Dean

2007 NW 48th St.
 Topeka, KS 66618

Phone: 785-230-4157
 Email: edward.dean54@aol.com

Elders: Phil Beard [Eileen]

Email: epbeard@gmail.com

Bill Graham [Mary]

Email: wdgraham1@gmail.com

Jim Jarrow [Tamara]

Email: jimjarrow@earthlink.net

Carl Mathews [Sharon]

Email: csmathews72@hotmail.com

Deacon Chairman: Peter McDonald [Rachel]

Phone: 785-840-8607

Email: petemcd@gmail.com

Treasurer: Jeremiah Johnson [Michaelah]

Phone: 785-331-8194

Email: jjohnson@alcoveproperty.com

Christian Education Chairman: Phil Beard Phone: 785-764-0168
Email: epbeard@gmail.com

Longmont, Colorado—Salt and Light RPC

9498 Anhawa Avenue Website: www.saltandlightrpchurch.org
Longmont, Colorado 80503 Phone: 720-606-3438

Pastor: H.P. McCracken [Carly]. Installed 2020.

1119 Button Rock Ct.
Longmont, CO 80504

Phone: 443-668-3681
Email: McCracken.HP@gmail.com

Clerk: Mike McDaniel

1273 Brookfield Dr.
Longmont, CO 80501

Phone: 303-775-2059
Email: mfmcdaniel@gmail.com

Elders: Jeff Bechtold [Eileen]

Craig Fyfe [Belinda]
Tom Seaman [Diane]

Email: jeffbechtold123@gmail.com
Email: craig@fyfehome.com
Email: seaman@ecentral.com

Deacon Chairman: John Hindman [Angi]

221 Grant St.
Longmont, CO 80501

Phone: 303-961-7038
Email: john.hindman2@outlook.com

Treasurer: Jarrod Bechtold [Hannah]

1815 Duchess Dr.
Longmont, CO 80501

Phone: 303-815-9829
Email: JarrodBechtold@gmail.com

Manhattan, Kansas, RPC

Meeting at: Riley County Senior Center Website: www.manhattanreformed.org
301 N. 4th St.
Manhattan, Kansas 60502

Pastor: Robert Kelbe. Installed 2022.

Email: robert.kelbe@gmail.com

Interim Moderator: Mark Koller [Amy]

2115 Tamarron Terrace
Manhattan, KS 66502

Phone: 214-538-2297
Email: mkoller1517@yahoo.com
or mkoller1517@gmail.com

Clerk: Joel Wallace [Laura]

3309 Anderson Ave.
Manhattan, KS 66503

Phone: 785-817-2625
Email: clerk@manhattanreformed.org

Elders: William T. Mann [Lindsay]

Mike Stewart [Jean]

Email: mann.williamt@gmail.com
Email: MLS04@sbcglobal.net

Deacon Chairman: Keith Backensto [Erin]

Phone: 724-683-2976
Email: deacons@manhattanreformed.org

Treasurer: Erin Backensto [Keith]

Phone: 785-217-8638
Email: treasurer@manhattanreformed.org

Morning Sun, Iowa—Sharon RPC (BF)

25204 160th Ave.

Mail to: PO Box 486

Morning Sun, Iowa 52640

Pastor: Bryan Schneider [Olivia]. Installed 2018.

26029 160th Ave.

Phone: 319-217-2388

Morning Sun, IA 52640

Email: bryan@sharonrpc.org

Clerk: John W. Smith [Roselea]

11573 Northview Dr.

Phone: 319-754-8720

Burlington, IA 52601-8611

Email: johnroseleas@q.com

Elder: James Pilling [Sharon]

Email: iowafarmer@gmail.com

Deacon Chairman: Mark McElhinney

Phone: 319-868-7723

1118 M Ave.

Cell: 319-759-6490

Morning Sun, IA 52640

Email: mas@louisacommm.net

Treasurer: Kim Robb [Christy]

Phone: 319-868-7852

26518 Morning Sun Rd.

Cell: 319-217-0079

Morning Sun, IA 52640

Email: kcrobb@louisacommm.net

Oklahoma City, OK—RP Mission Church

Meeting address: 1120 E. Hefner Rd.

Mailing address: PO Box 20831

Oklahoma City, OK 73131

Oklahoma City, OK 73156

Website: okcrp.org

Email: okcrp.contact@gmail.com

Pastor: Stephen Mulder [Grace]. Installed 2021.

708 NW 88th St.

Phone: 412-721-1970

Oklahoma City, OK 73114

Email: smulder@rpts.edu

Commission/TGB: Stephen Mulder (moderator), Bruce Parnell, Bill Wagner (clerk),

Romesh Prakashalan, Andrew Silva

Treasurer: Logan West

4607 SW 29th St.

Phone: 403-430-8511

Oklahoma City, OK 73179

Email: west.logan@protonmail.com

Quinter, Kansas, RPC

719 Gove Street, PO Box 280

Quinter, Kansas 67752

Website: quinterreformedpresbyterianchurch.org

Pastor: Matthew Sexton [Marcie]. Installed 2016.

605 Main St., PO Box 41

Phone: 719-839-0305

Quinter, KS 67752

Email: m.thomassexton@gmail.com

Clerk: Max Mann [Fran]

2551 Castle Rock Rd.

Quinter, KS 67752

Phone: 785-754-3925

Email: memplain@ruraltel.net

Deacon Chairman: Sam Chestnut [Norma]

PO Box 313

Quinter, KS 67752

Phone: 785-754-2315

Email: schest@ruraltel.net

Treasurer: Marilyn Copeland [Stan]

531 Lincoln St.

Quinter, KS 67752

Cell: 785-447-0298

Email: marilyn.copeland68@gmail.com

San Antonio, Texas, Mission

Meeting at: 6755 N. Loop 1604 W.

San Antonio, TX 78249

Website: <http://rpcsa.org>

Email: sanantoniopc@gmail.com

Pastor: Jonathan B. Leach [Mary Lou]

17110 Low Rd.

Helotes, TX 78023

Phone: 210-347-5116

Email: lonestarleach@gmail.com

Commission: Jonathan Leach (moderator), Mark Koller, Andrew Silva, Steve Rockhill, David Handermann (non-voting consultant)

Treasurer: Mary Lou Leach (see Jonathan Leach)

Shawnee, Kansas, RPC (BF)

6835 Pflumm Road

Shawnee, Kansas 66203

Website: www.shawneerpc.org

Phone: 913-631-1991

Pastors: Joe Allyn [Maggie]. Installed 2021.

10227 Long St.

Lenexa, KS 66215

Phone: 913-707-2121

Email: joeallyn@gmail.com

Derek Moore [Clara]. Installed 2021.

13424 West 70th Terrace

Shawnee, KS 66216

Phone: 913-213-9899

Email: covenanterderek@gmail.com

Clerk: Dennis Wing [Debbie]

6104 Hallet St.

Shawnee, KS 66216

Phone: 913-268-9612

Email: dwingkc@hotmail.com

Elders: Bill Boyle [Carol]

Ron Patterson [Mary Lou]

Barry VanHorn [Jenia]

Harry Ward [Mary Jane]

Email: bcboyle76@gmail.com

Email: d.ronald.patterson@gmail.com

Email: vanhorna@gmail.com

Email: harryward33@gmail.com

Deacon Chairman: Matt Boyle [Anne]

7431 Monrovia St.

Shawnee, KS 66216

Phone: 913-593-4176

Email: mjboyle08@gmail.com

Treasurer: Anthony Nicholl [Gretchen]

10827 West 50th St.
Shawnee, KS 66203

Phone: 913-951-6825

Email: aknicholl@hotmail.com

C. E. Chairman: Barry Viss

Email: barryviss@yahoo.com

Sterling, Kansas, RPC (BF)

421 North 8th Street, PO Box 153
Sterling, KS 67579

Website: www.SterlingChurch.org

Phone: 620-278-3507

Pastor: Brian Wright [Lisa]. Installed 2017.

510 Broadway Ave.
Sterling, KS 67579

Phone: 785-409-5839

Email: pastorbrian@sterlingchurch.org

Clerk: Don Reed [Linda]

425 North 7th St.
Sterling, KS 67579

Cell: 620-204-0699

Email: dreed1946@gmail.com

Elders: Ed Hayes [Terri]

Bill Kilgore [Andrea]

Email: ehayes@rpts.edu

Email: w.kilgore@cox.net

Deacon Chairman: Phyllis Wilkey

1960 State Road 14
Sterling, KS 67579

Phone 620-278-3182

Treasurer: Bill Kilgore [Andrea]

207 East Main
Sterling, KS 67579

Phone: 620-204-6007

Email: w.kilgore@cox.net

Stillwater, Oklahoma, RPC

PO Box 531
Stillwater, Oklahoma 74076-0531
Phone: 405-385-9127
Website: www.stillwaterrpc.org

Meeting at:

1624 W. Lakeview
Stillwater, Oklahoma 74075

Pastor: R. Bruce Parnell [Vicky]. Installed 1991.

1011 South Duncan
Stillwater, OK 74074

Phone: 405-714-1033

Email: pastor@stillwaterrpc.org

Clerk: Alan Noell [Liz]

2723 North Monroe St.
Stillwater, OK 74075

Phone: 405-338-5407

Email: avnoell@gmail.com

Elders: David Carroll [Margaret]

Jeff Spitler [Melody]
Bill Wagner [Jeanne]

Email: dave@poiemainc.com

Email: jeffrey.spitler@gmail.com

Email: williamnwagner79@gmail.com

Deacon Chairman: Dan Yost [Stephanie]1101 South Chester St.
Stillwater, OK 74074

Phone: 405-269-5839

Email: dan@tri8.com

Treasurer: Logan West [Johannah]4607 SW 29th St.
Oklahoma City, OK 73179

Email: srpcbudget@gmail.com

Topeka, Kansas, RPC (BF)

8345 Southwest 33rd Street
(33rd and Auburn Road)
Topeka, Kansas 66614Website: www.topekareformedpres.orgPhone: 785-272-1940

Pastor: Brad Johnston [Sue]. Installed 2010.2538 SW Windsor Ct.
Topeka, KS 66614

Cell: 785-207-7007

Email: brjusa@gmail.com

Clerk: William "Bill" McFarland2709 Boswell Ave.
Topeka, KS

Cell: 785-233-3985

Email: mr.macc16@gmail.com

Elders: Larry Copeland [Karen], Jonathan Parnell [Lisa], Kyle Reed [Elizabeth]**Deacon Chairman:** Matt Copeland [Jennifer]2413 SW Pepperwood Cir.
Topeka, KS 66614

Phone: 785-580-8020

Email: matthewcopeland88@gmail.com

Treasurer: Kevin Culley (Debbie)6417 SW Vorse Rd.
Auburn, KS 66402

Phone: 785-783-7858

Email: treasurertrpc@gmail.com

Washington, Iowa, RPC

500 South Avenue D
Washington, Iowa 52353Phone: 319-653-3101

Pastor: Dan Drost [Abigail]. Installed 2012.510 W. Jefferson St.
Washington, IA 52353

Phone: 319-471-2441

Email: Daniel.Drost@gordon.edu

Clerk: Rob Jarrard [Dorcas]1928 Orange Ave.
Washington, IA 52353

Phone: 319-591-1481

Email: andre9945@gmail.com

Elders: Michael Todd, D.V.M. [Lana]

Don Wilson

Email: mdtodd50@gmail.com

Deacon Chairman: Greg Skubal [Nancy]3189 223rd St.
Ainsworth, IA 52201

Phone: 319-657-2315

Email: gregskubal@gmail.com

Treasurer: Phil Falk [Joy]

Phone: 724-714-5930

Email: philsf31@yahoo.com

S. S. Superintendent: Rob Jarrard

Westminster, Colorado, RPC (BF, PA)

4455 West 112th Avenue
Westminster, Colorado 80031

Website: www.westminsterrpchurch.org

Phone: 303-469-0761

Pastor: Joe Smith

Email: Joe@westyrpc.org

Clerk: Paul Welander [Tara]

PO Box 350453
Westminster, CO 80035

Phone: 303-439-9694

Email: parshandera@outlook.com

Elders: John Duke [Kathy]

Jonathan Fitch [Amy]

Email: jtduke44@gmail.com

Email: jonathan@westminsterrpc.org

Deacon Chairman: Alex Greene [Bailey]

2941 W 81st Ave., Unit A
Westminster, CO 80031

Phone: 303-570-1646

Email: acgreene@westyrpc.org

Treasurer: Jennifer Crow

1771 Evelyn Ct.
Denver, CO 80229

Email: treasurer@westminsterrpc.org

C.E. Chairman: Tara Welander [Paul]

Email: taramd86@yahoo.com

Winchester, Kansas, RPC (PA)

306 Delaware Street
Winchester, Kansas 66097

Send all mail to

PO Box H

Pastor: Kyle Borg [Rachel]. Installed 2013.

PO Box 181
Winchester, KS 66097

Phone: 913-297-4053

Email: borgkyle@gmail.com

Clerk: Jay O'Neill [Cindy]

16657 150th St.
Winchester, KS 66097

Phone: 913-774-8791

Email: jk76oneill@gmail.com

Elders: David Huston [Joye]

Bob Lyon [Rita]
James Tweed [Jill]

Email: husteigh@gmail.com

Email: blyon@ku.edu

Email: jbtweed2@gmail.com

Deacon Chairman: Justin Finley [Molly]

12995 Osborne Rd.
Oskaloosa, KS 66066

Phone: 785-817-7211

Email: jf4646@yahoo.com

Treasurer: Bryan Noll

Email: bwnoll@gmail.com

Christian Education Chairman: Jay O'Neill (see above)

Retired Ministers and/or Ordained Men Without Pastorates

Stan Copeland [Marilyn]

531 Lincoln St.
Quinter, KS 67752Phone: 520-255-6948
Email: Stanley.Copeland@gmail.com

Paul W. Finley [Elizabeth]

811 Frazier St.
Valley Falls, KS 66088Phone: 785-945-3895
Email: pefinley78@gmail.com

Ron Graham [Gay]

7155 Mathews Rd.
Colorado Springs, CO 80908-4318Cell: 785-672-5098
Email: rgraham1953@gmail.com

Robert L. Hemphill [Cheryl]

1867 North 15th St.
Laramie, WY 82072Cell: 307-399-8710
Email: bobhemphill2@gmail.com

J. Edward Hindman [Cindy]

1186 SW Randolph Ave.
Topeka, KS 66604Phone: 785-640-4906
Email: j.ed.hindman.42@gmail.com

Mark Koller [Amy]

2115 Tamarron Terrace
Manhattan, KS 66502Phone: 214-538-2297
Email: mkoller1517@yahoo.com
or mkoller1517@gmail.com

Jonathan B. Leach [Mary Lou]

17110 Low Rd.
Helotes, TX 78023Phone: 210-347-5116
Email: lonestarleach@gmail.com
Email: fivesolas21@gmail.com

Dr. EM

Robert H. McFarland [Georgia]

5460 SW 53rd St.
Topeka, KS 66610Phone: 785-862-1835
Email: BGMcf58@aol.com

Jerrold S. Milroy [Saundy]

2028 Downing Dr.
Colorado Springs, CO 80909Phone: 719-694-9081
Cell: 913-488-0005
Email: jsmilroy@gmail.com

Kelly Moore [Judy]

3020 Vandenberg Ave.
Monument, CO 80132Phone: 719-646-8608
Email: covenanter.kelly@gmail.com

David Reese [Elke].

For address contact MWP clerk.

Email: pastor.reese@gmail.com

Jason Ryce [Janine]

2019 Sussex Ln.
Colorado Springs, CO 80909Phone: 412-849-7675
Email: pastor.ryce@gmail.com

Shane Sapp [Kelly]

2684 Bryant Dr.
Broomfield, CO 80020Cell: 720-215-1474
Email: pastor.shane.sapp@gmail.com

David R. Smith [Joann]

8850 W. 80th Dr.
Arvada, CO 80005

Cell: 303-557-8259

Email: David@drsmithproperties.com

Greg Stiner [Janis]

1422 Jane Circle
Piedmont, OK 73078

Phone: 913-265-2464

Email: gdstiner@gmail.com

Robert Ulrich

122 W. 13th Ave.
Hutchinson, KS 67501

Phone: 620-664-7721

Email: rbtulrich@yahoo.com

Martin Wilsey [Barb]

611 Clarendon Dr.
Longmont, CO 80504

Phone: 303-684-2975

Cell: 303-888-5156

Email: marty.wilsey@gmail.com

Jeffrey Yelton [Susan]

1741 Main St.
Osawatomie, KS 66064

Phone: 913-755-7050

Email: reformthechurch@yahoo.com

Ruling Elder Certified for Regular Occasional Preaching

Joel Wallace

3309 Anderson Ave.
Manhattan, KS 66503

Phone: 785-817-7625

Email: jwallaceks@gmail.com



PACIFIC COAST PRESBYTERY

ModeratorTim McCracken
Clerk Ryan Hemphill
Assistant ClerkCharles Shipman
Treasurer Aaron Piper; Email: AaronPiper71@gmail.com
Young People’s Co-coordinators..... Paul and Megan Hemphill
Ad Interim CommissionColin Samul (moderator), Ryan Hemphill,
.....Tim McCracken (clerk), Edgar Ibarra

Boise, Idaho—Treasure Valley RP Mission Church

Meeting at: 237 E. State Ave. Website: boisereformedpresbyterian.com
Meridian, ID 83642 (Mail to pastor)

Pastor: Ryan Hemphill [Alicia]
13586 Bascom St. Phone: 206-715-0988
Caldwell, ID 83607 Email: pastormchemp@gmail.com

Provisional elders: John Maginn, Paul Perkins

Treasurer: Aaron Piper

Brea, California—All Saints

Meeting at Laurel Elementary School Mailing address: All Saints RP Church
200 South Flower Avenue 613 Moonbeam Street
Brea, California 92821 Placentia, California 92870

Pastor: Vacant

Clerk: John Spitzer [Jessica]
3010 A La Paz Ln. Phone: 909-576-5785
Diamond Bar, CA 91765 Email: jmspitzer@gmail.com

Elder: Oscar Fernandez [Gurli] Email: oacnmt@gmail.com

Treasurer and Deacon: Victor Triana [Adriana]
13970 Ramhurst Dr. Apt. 6 Phone: 562-464-8238
La Mirada, CA 90638 Email: vhtriana@gmail.com

Fresno, California, RPC

380 North Maple Avenue
Fresno, California, 93702

Website: www.fresnorpcchurch.org

Pastor: Vacant

Clerk: Paul Hemphill [Megan]
166 N. Fairbanks Ave.
Sanger, CA 93657

Phone: 559-392-2139
Email: hemphill.paul@gmail.com

Ruling Elder: Bus Archer [Cheryl]

Email: thebuzzard00@aol.com

Elders Emeritus: Bill Copeland [Willa], Dan Gathright [Kathy]

Treasurer: Dan Gathright [Kathy]

1073 North Filbert Ave.
Clovis, CA 93611

Phone: 559-779-8549
Email: dgathright@gmail.com

Irvine, California—All Saints RP Church

Meeting at Northwood Community Center
4531 Bryan Ave.
Irvine, California 92620
Website: www.asrpci.org

Mailing address: All Saints RP Church
14 Brentwood
Irvine, CA 92620

Pastor: Hsing Tang [Nancy]. Installed 2017.

14 Brentwood
Irvine, CA 92620

Phone: 949-751-7816
Email: irvinerpc@gmail.com

Provisional Elder: John Sawtelle

Email: sawtellboyz@yahoo.com

Treasurer: Alex Tu

24341 Blueridge Rd.
Lake Forest, CA 92630

Phone: 949-294-5681
Email: alex@aitmission.org

Las Vegas, Nevada, RP Mission Church

Meeting at:
2800 W. Sahara Ave. #8A
Las Vegas, Nevada 89102
Website: www.lasvegasreformedpresbyterianchurch.com

Mail to: c/o Sean Holm
7824 North Spartanburg St.
Las Vegas, NV 89149

Pastor: Edgar Ibarra [Juana]. Installed 2021.

7505 Turtle Dove Ct.
Las Vegas, NV 89129

Phone: 410-733-9214
Email: puritanpresbyterian@gmail.com

Provisional Elders: Chris Myers, Charles Shipman

Treasurer: Nathan Bell [Hannah]

3953 E. Packard Ave.
Kingman, AZ 86409

Los Angeles, California, RPC

3557 Fletcher Drive

Los Angeles, California 90065

Website: www.rpcla.orgPhone: 323-255-8757

Pastors: Vacant**Associate Pastor:** Namsik Yang [Eun]. Installed 2015. (Currently on study leave.)

2925 Leonard St. NE, Apt. 5

Grand Rapids, MI 49525

Phone: 412-737-7095

Email: yang40517@hotmail.com**Clerk:** David Ashleigh [Sarah]

1130 Magnolia St.

South Pasadena, CA 91030

Phone: 626-703-7187

Email: ashfam6@hotmail.com**Ruling Elder:** Roel Ophoff [Marjan]Email: ophoff@gmail.com**Elder Emeritus:** Hector Pino [Dottiann]Email: hcpino@aol.com**Treasurer:** Mirthe Spear

1720 Grevelia St. Apt. G

South Pasadena, CA 91030

Email: mirthe97@gmail.com

Phoenix, Arizona—First RPC

1117 East Devonshire Avenue

Phoenix, Arizona 85014

Website: PhoenixRPC.comPhone: 602-277-3497

Pastor: Chris Myers [Misty]. Installed 2019.

6011 W. Purdue Ave.

Glendale, AZ 85302

Cell: 856-297-5837

Email: reformationpastor@gmail.com**Clerk:** Charles Shipman [Kunthy]

Phone: 602-309-8670

Email: charleshshipman@gmail.com**Treasurer:** Ben Krall

6220 South 52nd Dr.

Laveen, AZ 85339

Phone: 952-658-9859

Email: ben.krall@gmail.com

Reno, Nevada—Great Basin Reformed Presbyterian Church

Meeting at (5 p.m. Lord's Day worship)

Evangelical Free Church

9725 S Virginia St.

Reno, NV 89511

Email: GreatBasinRPC@gmail.com*All mail to Colin Samul.*

Pastor: Colin Samul [Shanna]. Installed 2019.

6909 Brahms Dr.

Sun Valley, NV 89433

Phone: 616-719-9922

Email: colinsamul23@gmail.com**Provisional Elder:** Bus Archer

Elder: Greg Kothman [Kobi]

11 Norton Ln.

Wellington, NV 89444

Phone: 775-552-5277

San Diego, California, RPC

3495 College Avenue

San Diego, California 92115

Website: www.sandiegorpc.org

Phone: 619-582-0940

Pastor: Vacant

Ruling Elder: Eduardo Fricovsky [Maria]

3209 Via Marin

La Jolla, CA 92037

Phone: 858-345-7528

Email: esfricovsky@health.ucsd.edu

Provisional Elders: Jon Maginn

Treasurer: Eduardo Fricovsky

Seattle, Washington, RPC

6554 20th Avenue NE

Seattle, Washington 98115

Website: www.seattlerpcchurch.org

Phone: 206-522-3187

Pastor: Vacant

Clerk: Paul Perkins [Patricia]

5745 Kirkwood Pl. N.

Seattle, WA 98103

Phone: 206-267-8823

Email: perkins48@q.com

Ruling Elders: Joel Martin [Jennifer]

Dennis Olson [Karen]

Email: joel.martin3@comcast.net

Email: olson1de@aol.com

Treasurer: Aaron Piper

19209 1st Ave. W.

Bothell, WA 98012

Phone: 206-251-5947

Email: aaronpiper71@gmail.com

Retired Ministers and Missionaries/Ministers without a Call

Jon Maginn [Bonnie].

3827 North 73rd Dr.

Phoenix, AZ 85033

Phone: 602-751-7035

Email: PastorJonMaginn@msn.com

Tim McCracken [Lori], Regional Director (San Joaquin Valley, CA), Metanoia Prison

Ministries of Mission to North America (<http://pcamna.org/metanoia-ministries>)

4614 E. Grant Ave.

Fresno, CA 93702

Phone: 559-455-3356

Email: fresnomcc@sbcglobal.net

John Sawtelle

Phone: 714-404-9908

Email: sawtelleboyz@yahoo.com

Students Under Care

Seni Adeyemi

Email: seni.adeyemi@icloud.com

Johnathan Kruis

Phone: 520-488-9481

Email: johnathank@providencecc.edu

“James” Zhou Zheng

Phone: 604-271-6257

Email: zzhou@rpts.edu



ST. LAWRENCE PRESBYTERY

Moderator Gabriel Wingfield
 Clerk Brian E. Coombs
 Ad Interim Commission contact Clerk, if needed
 Treasurers Lon Keeley, Phone: 315-673-9346. Email: lkeeley13@yahoo.com
 Patrick Vrooman, Phone: 315-236-8166. Email: Pvrooman1@gmail.com
 Presbytery Youth Chris Goerner [Megan], Phone: 315-507-7446
 Email: cggoerner@hotmail.com

Clay, New York—Messiah’s Church

8181 Stearns Rd. Phone: 315-706-5900
 Clay, NY 13041 Website: www.messiahschurch.org

Pastor: Brian E. Coombs [Dorian]. Installed 1996.
 6068 Rose Arbor Ln. Phone: 315-451-4032
 Cicero, NY, 13039 Cell: 315-706-5900
 Email: briancoombs@me.com

Clerk: David McCune
 3956 Pawnee Dr. Phone: 315-652-1787
 Liverpool, NY 13090 Cell: 315-372-4884
 Email: dmccune1@icloud.com

Treasurer: Rick Tidd
 6122 Owlwood Dr. Phone: 315-409-9156
 Cicero, NY 13039 Email: ricktidd@me.com

Endicott, New York—Christian Heritage

Meeting at: (Send mail to pastor, below.)
 1000 Day Hollow Rd.
 Endicott, NY 13760

Pastor: Doug Chamberlain [Kimberly “K.J.”]. Installed 2017.
 306 Lillian Ave. Phone: 607-205-0280
 Endicott, NY 13760 Email: doug@rockhollow.org

Clerk: Cory Valentine
 26054 State Route 29 Cell: 570-396-1018
 Hallstead, PA 18822 Email: drcjvalentine@gmail.com

Elder: Arthur Fawthrop [Ellen]
 419 West Franklin Street Phone: 607-748-0924
 Endicott, NY 13760 Email: aefawthrop@gmail.com

Treasurer: Michelle Fawthrop

Phone: 607-624-2607

Email: michellefawthropatlivingfree@gmail.com

Floyd, NY—Christ Church

8470 New Floyd Road

Website: www.christchurchreformed.com

Floyd, NY 13340

Pastor: Aaron M. Goerner [Heidi]. Installed 1997.

3 Proctor Blvd.

Study: 315-734-0568

Utica, NY 13501

Email: agoerner@adelphia.net

Clerk: Chris Goerner [Megan]

9269 Mallory Rd.

Phone: 315-507-7446

New Hartford, NY 13413

Email: cggoerner@hotmail.com

Elder: Greg Wold

Email: gregory.s.wold@gmail.com

Treasurer: Mike Kelly

8459 New Floyd Rd.

Phone: 315-204-4094

Rome, NY 13440

Email: kellyilion@aol.com

Fulton, New York, RPC

207 South First St.

Phone: 315-402-8727

Fulton, NY 13069

Website: www.fultonrpc.org

Pastor: Vacant (See Kit Swartz)**Clerk:** Kevin Plummer

Phone: 315-312-0381

Email: plummerkrp@juno.com

Treasurer: Rachel Tumbry

118 Batavia Ave

Phone: 315-593-6691

Fulton NY 13069

Email: hit3forme@yahoo.com

Lisbon, New York, RPC

Cemetery and Tuck Roads, PO Box 88

Website: <http://lisbonrpc.org>

Lisbon, NY 13658

Pastor: Garrett W. Mann [Charity]. Installed 2020.

6904 County Route 10

Phone: 315-393-9041

Lisbon, NY 13658

Email: garrett.w.mann@gmail.com

Clerk: Don Smith

420 Dezell Road

Phone: 315-393-2179

Lisbon, NY 13658

Email: smith.extra.don@gmail.com

Elder: Brian Bond

Email: bondrabbits@gmail.com

Treasurer: Kelly Proulx

8283 Long Pond Rd.
Croghan, NY 13327

Phone: 315-346-1535

Oswego, New York, RPC

154 City Line Rd.
Oswego, NY 13126

Phone: 315-343-7112

Website: www.oswegorpc.org

Pastor: Gabriel Wingfield [Megan]. Installed 2020.

560 East Ave.
Oswego, NY 13126

Cell: 214-478-8747

Email: gwingfield@fastmail.fm

Clerk: John W. McGrath

216 Duer St.
Oswego, NY 13126

Phone: 315-342-1682

Cell: 315-746-0441

Email: jmcgrath@twcny.rr.com

Elder: Kevin Plummer

Email: plummerkrp@juno.com

Treasurer: Debora Standish

81 E. Oneida
Oswego, NY 13126

Phone: 315-532-8943

Email: deborastandish@gmail.com

Rochester, New York, RPC

115 East Avenue
East Rochester, NY 14445

Website: www.rochesterrpc.com

Pastor: Ryan Somerville [Catherine]. Installed 2019

117 East Avenue
East Rochester, NY 14445

Phone: 724-747-8345

Email: ryanksomerville@gmail.com

Clerk: Greg Moberg

186 Ashbourne Road
Rochester, NY 14618-1702

Phone: 585-256-1069

Email: gmoberg@frontiernet.net

Elders: Peter Robson

Geoff Shaw

Email: peter_robson@boces.monroe.edu

William Pihl

Email: gshaw@pharos.com

Email: wmhpihl@gmail.com

Treasurer: William Pihl [Beverly]

123 Brentwood Ln.
Fairport, NY 14450

Phone: 585-377-0875

Email: wmhpihl@gmail.com

Syracuse, New York, RPC

2517 South Salina St.

Phone: 315-476-5618

Syracuse, NY 13205

Email (secretary): syracuse_rpc@verizon.net

Website: www.syracuserpc.org

Pastor: Jason Housewright [Sara]. Installed 2019.

310 Goodrich Ave.

Phone: 205-399-3127

Syracuse, NY 13210

Email: jhousewright@psalm68.com

Clerk: Eric Charlton

3800 Brinkerhoff Rd.

Phone: 315-256-2311

Syracuse, NY 13215

Email: echarlton9@gmail.com

Elders: Chris Huggins

Email: christopherhuggins@gmail.com

Sean McNaughton

Email: sean.mcnaughton@gmail.com

Robert Rice

Email: rgrice1947@hotmail.com

Bruce Trexler

Email: brucerpc.trexler@gmail.com

Treasurer: Shari Huggins, c/o church addresses above

Phone: 315-696-6451

Retired Ministers

Arthur Fawthrop [Ellen]

419 W. Franklin St.

Phone: 607-748-0924

Endicott, NY 13760

Email: aefawthrop@stny.rr.com

Edward A. Robson, Th.M., Ph.D. Professor Emeritus, RPTS

5370 Richland Rd.

Phone: 724-444-6705

Gibsonia, PA 15044

Email: egrobson@consolidated.net

Walter "Kit" Swartz [Karen]

Phone: 315-343-0581

119 East Third St.

Cell: 517-630-6325

Oswego, NY 13126

Email: oswegorpc@hotmail.com

Ministers Serving in Various Occupations

Daniel Kok [Jennifer] (in transit to Free Church Continuing)

178 Brockville St.

Phone: 613-430-4386

Smiths Falls, ON K7A 3Z1

Email: estaurotai@gmail.com

William H. Pihl [Beverly]

123 Brentwood Lane

Phone: 585-377-0875

Fairport, NY 14450

Email: wmhpihl@gmail.com

Robert G. Rice [Vivian]

416 Crawford Ave.

Phone: 315-446-0768

Syracuse, NY 13224

Email: rgrice1947@hotmail.com

Students under Presbytery's Care

Scott Doherty [Andrea]

421 Sylvania Ave.
Glenside, PA 19038

Cell: 315-447-3099
Email: scott@rpts.edu

Colin Doyle [Hitomi]

330 East Albany St.
Oswego, NY 13126

Phone: 412-606-3154
Email: doylecolinedward@gmail.com

Chris Goerner [Megan]

9297 Mallory Rd.
New Hartford, NY 13413

Phone: 315-507-7446
Email: cggoerner@hotmail.com

Reuben Lindeman

197 Renouf Ave.
Ottawa, Ont., K1K 3S9

Phone: 514-966-1633
Email: reubenlindeman@hotmail.com



SOUTH ASIA COMMISSION

Moderator: Venkatesh Gopalakrishnann, Email: venkatesh83@gmail.com

Clerk: Ram Rao, Email: drramrao@gmail.com

Members:..... James Faris (james@2rp.church), David Hanson (davidrpts@hotmail.com)

Bangalore—Anugraha RP Church

Meeting at: St. Thomas Centre

Website: www.anugraharpc.org

Babusapalya, Bengaluru 560 043

Send all mail to pastor's address.

Moderator: Venkatesh Gopalakrishnan [Sarmishta]. Installed 2017

109 The Potters Hand

Phone from US and Can.: +91-988-059-9177

78/1 Doddagubbi Main Road

Email: venkatesh83@gmail.com

Kyalasanahalli, Kothanur PO

Bangalore 560077

Clerk: Ranjit Mathew

Email: rmonline@gmail.com

Elder: Ram Rao [Asha]

Email: drramrao@gmail.com

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Comm.	By Baptism Upon Profession of Faith	
ALLEGHENIES								
Birmingham RPMC, AL	21	17	12	10	7	0	0	0
College Hill Reformed, Beaver Falls, PA	231	228	223	167	61	0	5	4
Covenant Fellowship RPC, PA	149	152	82	120	32	2	2	0
Covenant RPC, Aurora, OH	14	17	31	14	3	0	0	0
Covenant RPC, Meadville, PA	22	26	16	15	11	0	5	0
Eastvale RPC, PA	49	50	47	42	8	1	0	1
First RP of Beaver Falls, PA	104	90	68	64	26	1	0	1
Grace & Truth MC, Harrisonburg, VA	33	45	36	19	26	0	0	0
Grace Presbyterian, State College, PA	34	38	33	31	7	1	1	1
Grace RPC, Gibsonia, PA	188	188	127	126	62	2	6	1
Hope Community RPC (BF, PA)	139	148	120	110	38	4	3	3
Manchester RPC, New Kens., PA	65	51	36	42	9	0	0	0
North Hills RPC, Pittsburgh, PA	168	165	170	133	32	0	3	1
Providence RPC, PA	119	120	90	86	34	7	2	2
Rimersburg RPC, PA	18	16	7	13	3	0	0	0
Rose Point RPC, PA	65	71	47	56	15	0	1	0
Trinity RPC, Burtonsville, MD	143	126	99	78	48	1	5	3
Tusca Area RPC, Beaver, PA	72	70	45	46	24	2	0	2
TOTAL	1,634	1,618	1,319	1,172	446	21	33	19
ATLANTIC								
Broomall RPC, PA	86	70	69	53	17	0	1	0
Christ RPC, Providence, RI	71	70	50	49	21	1	0	2
Coldenham-Newburgh RPC, NY	30	27	27	24	3	0	1	0
Elkins Park RPC, PA	70	82	70	55	27	0	2	0
First RPC of Cambridge, MA	101	111	70	73	38	1	3	1
Hazleton Area RPC, PA	70	70	60	48	22	2	0	2
Ridgefield Park RPC, NJ	19	20	25	17	3	0	0	0
Walton RPC, NY	26	38	28	33	5	1	4	0
White Lake RPC, NY	115	116	60	84	32	0	3	5
TOTAL	588	604	459	436	168	5	14	10

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
0	4	0	4	0	0	8	0	0	8	0	0
11	7	0	27	4	1	22	2	1	30	3	7
4	0	0	6	1	0	2	0	0	3	4	9
0	3	0	3	0	0	0	0	0	0	3	1
0	2	2	9	0	0	5	0	0	5	1	1
2	1	1	5	1	1	0	2	0	4	2	2
0	0	1	2	0	10	3	3	0	16	5	4
0	12	0	12	0	0	0	0	0	0	0	0
5	2	0	9	1	0	3	1	0	5	2	1
11	4	0	22	1	6	2	5	8	22	8	2
6	1	0	13	2	0	0	2	0	4	7	9
0	0	0	0	0	8	6	0	0	14	2	5
2	5	0	11	2	9	3	0	0	14	3	6
5	2	0	11	2	4	1	0	3	10	4	5
0	0	0	0	2	0	0	0	0	2	1	0
0	5	0	6	0	0	0	0	0	0	3	2
0	0	0	8	0	14	9	2	0	25	3	3
0	0	0	2	0	0	3	1	0	4	4	2
46	48	4	150	16	53	67	18	12	166	55	59
0	0	0	1	0	7	6	4	0	17	3	6
0	3	0	5	0	0	6	0	0	6	3	3
0	2	2	5	0	7	0	1	0	8	2	1
1	6	4	13	0	1	0	0	0	1	3	2
4	7	1	16	0	2	4	0	0	6	2	5
0	0	0	2	0	0	1	1	0	2	2	2
0	4	2	6	1	0	4	0	0	5	2	2
5	4	0	13	1	0	0	0	0	1	3	1
0	0	0	8	2	0	0	0	5	7	4	4
10	26	9	69	4	17	21	6	5	53	24	26

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Comm.	By Baptism	Upon Profession of Faith
Great Lakes/Gulf								
Atlanta RP Mission Church, GA	17	19	27	12	7	0	0	1
Belle Center RPC, OH	64	59	52	45	14	0	0	0
Bloomington RPC, IN	193	187	153	141	46	0	5	0
Christ Church RPC, Brownsburg, IN	78	82	48	58	24	0	0	0
Columbus RPC, IN	137	136	73	101	35	1	2	3
Elkhart RPC, IN	61	59	46	38	21	0	0	1
First RPC of Durham, NC	40	39	46	32	7	0	4	8
First RPC of Grand Rapids, MI	44	50	30	31	19	0	4	2
Hetherton RPC, MI	20	19	12	14	5	0	0	0
Immanuel RPC, West Lafayette, IN	190	174	137	100	74	5	6	13
Lafayette RPC, IN	125	150	125	107	43	6	5	4
Marion RPC, IN	37	48	52	37	11	0	0	0
Orlando RPC, FL	101	124	95	85	39	0	2	3
Second Reformed, Indianapolis, IN	233	235	175	184	51	0	18	10
Selma RPC, AL	20	17	10	17	0	0	0	0
Southfield RPC, MI	58	65	63	49	16	2	2	3
Southside RPC, Indianapolis, IN	263	277	225	200	77	2	6	0
Southwest Ohio RPMC, W. Chester, OH	33	26	16	16	10	0	2	0
Sparta RPC, IL	23	26	23	16	10	0	1	2
Sycamore RPC, Kokomo, IN	65	63	57	35	28	1	0	1
Terre Haute RPC, IN	41	41	24	28	13	0	0	0
Westminster RPC, Prairie View, IL	20	15	15	13	2	0	0	0
Presbytery Roll	20	23	0	13	10	0	0	0
TOTAL	1,883	1,934	1,504	1,372	562	17	57	51

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
0	1	0	2	0	0	0	0	0	0	1	0
1	1	0	2	0	4	3	0	0	7	2	1
0	0	0	5	2	0	7	1	1	11	5	8
2	10	0	12	0	6	2	0	0	8	5	2
7	3	0	15	0	5	4	7	0	16	3	4
0	2	0	3	0	1	2	2	0	5	3	4
0	0	0	12	0	8	4	1	0	13	2	0
0	0	0	6	0	0	0	0	0	0	1	1
0	4	0	4	3	0	2	0	0	5	2	0
1	6	3	29	1	10	10	16	8	45	4	5
25	16	0	50	0	6	15	4	0	25	4	5
4	0	7	11	0	0	0	0	0	0	2	2
10	14	0	29	0	1	0	5	0	6	4	4
10	0	0	38	0	23	11	2	0	36	0	9
0	0	0	0	2	0	0	1	0	3	4	5
1	1	0	7	0	0	0	0	0	0	2	0
9	8	0	23	3	3	2	0	1	9	10	7
0	0	0	2	0	0	9	0	0	9	3	1
0	0	0	3	0	0	0	0	0	0	3	0
0	0	0	1	0	3	0	0	0	3	3	4
0	0	0	0	0	0	0	0	0	0	2	0
0	0	0	0	0	5	0	0	0	5	1	0
0	0	3	3	0	0	0	0	0	0	0	0
70	66	13	257	11	75	71	39	10	206	66	62

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Comm.	By Baptism Upon Profession of Faith	
JAPAN								
Higashisuma, Kobe	86	84	39	56	28	0	0	0
Kasumigaoka, Kobe	57	58	14	43	15	0	0	0
Kita-Suzurandai Mission, Kobe	17	16	0	13	3	0	0	0
Mukonosu, Kobe	26	25	16	20	5	0	0	0
Okamoto-Keiyaku, Kobe	75	72	21	49	23	0	1	0
TOTAL	261	255	90	181	74	0	1	0

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
1	1	0	2	0	0	0	0	4	4	2	4
1	2	0	3	1	0	1	0	0	2	2	2
0	0	0	0	0	1	0	0	0	1	1	0
0	0	0	0	1	0	0	0	0	1	3	0
0	0	0	1	0	4	0	0	0	4	3	1
2	3	0	6	2	5	1	0	4	12	11	7

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Commn.	By Baptism Upon Profession of Faith	
MIDWEST								
Christ Covenant RPC, Lawrence, KS	60	53	45	39	14	0	1	0
Christ Presbyterian, Grandview, MO	46	49	38	34	15	0	3	1
Clarinda RPC, IA	18	20	18	14	6	0	0	0
Dallas RPC, TX	41	46	44	29	17	2	1	3
Denison RPC, KS	41	44	34	31	13	0	2	0
Grace Reformed MC, Columbia, MO	23	28	20	16	12	0	0	0
Hebron RPC, Clay Center, KS	46	46	28	40	6	1	0	1
Houston RPMC, TX New	0	19	19	7	12	0	0	0
Laramie RPC, WY	36	28	30	22	6	0	0	0
Living Way RPC, Bryan, TX	48	48	38	29	19	0	2	0
Manhattan RPC, KS	52	48	50	34	14	0	2	0
Minneola RPC, KS Disorganized 3/17/21	24	0	0	0	0	0	0	0
Oklahoma City RPMC, OK New	0	26	27	17	9	0	0	0
Quinter RPC, KS	28	29	23	24	5	0	1	2
Salt & Light RPC, Longmont, CO	78	44	40	29	15	1	1	0
San Antonio RP Mission Church	6	14	21	8	6	0	2	0
Sharon RPC, Morning Sun, IA	72	98	34	75	23	10	1	10
Shawnee RPC, KS	161	175	107	119	56	0	3	0
Springs Reformed, CO Springs, CO	180	206	145	135	71	3	16	10
Sterling RPC, KS	109	122	70	80	42	4	0	0
Stillwater RPC, OK	82	62	67	49	13	0	2	4
Topeka RPC, KS	123	123	74	94	29	0	2	1
Tri-Lakes Reformed, Co. Springs, CO	144	175	185	109	66	1	20	4
Trinity Reformed, Wichita Dis. 1/1/21	28	0	0	0	0	0	0	0
Washington RPC, IA	47	53	44	37	16	0	1	0
Westminster RPC, CO	74	80	68	53	27	0	1	4
Winchester RPC, KS	70	74	65	59	15	4	1	0
Presbytery Roll	1	7	0	7	0	0	0	0
TOTAL	1,638	1,717	1,334	1,190	527	26	62	40

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
0	1	0	2	0	0	0	9	0	9	5	5
0	0	0	4	1	0	0	0	0	1	1	2
4	0	0	4	0	2	0	0	0	2	3	3
5	4	0	13	0	8	0	0	0	8	2	0
5	0	0	7	1	1	0	0	2	4	2	2
1	5	0	6	0	1	0	0	0	1	0	0
0	0	0	1	0	0	0	0	1	1	2	1
0	0	19	19	0	0	0	0	0	0	0	0
0	2	0	2	2	6	1	1	0	10	1	2
5	0	0	7	0	6	0	1	0	7	3	1
10	0	0	12	1	9	5	1	0	16	3	3
0	0	0	0	0	10	0	11	3	24	0	0
26	0	0	26	0	0	0	0	0	0	1	0
2	0	0	5	0	4	0	0	0	4	1	1
0	2	0	3	1	0	2	1	33	37	2	2
6	3	0	11	0	0	3	0	0	3	0	0
6	0	10	27	0	0	0	0	1	1	2	5
17	6	0	26	3	2	5	2	0	12	6	3
1	13	0	40	0	11	0	1	2	14	4	3
11	5	0	16	0	0	1	2	0	3	4	4
2	1	0	9	1	27	1	0	0	29	3	2
3	0	1	7	2	1	4	0	0	7	4	6
8	14	0	46	0	1	14	0	0	15	2	5
0	0	0	0	0	0	0	0	28	28	0	0
4	0	1	6	0	0	0	0	0	0	3	2
0	4	0	9	1	1	0	0	1	3	3	4
0	4	0	5	0	1	0	0	0	1	4	6
0	0	6	6	0	0	0	0	0	0	0	0
116	64	37	319	13	91	36	29	71	240	61	62

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Comm.	By Baptism	Upon Profession of Faith
PACIFIC COAST								
All Saints RPC, Brea, CA	62	57	45	38	19	0	4	1
All Saints RPC, Irvine, CA	8	8	14	12	-4	0	0	0
Coram Deo RPMC, Squamish, BC	25	27	25	14	13	0	2	0
First RPC, Phoenix, AZ	47	51	44	37	14	1	1	1
Fresno RPC, CA	64	61	50	46	15	0	1	0
Great Basin RPMC, Reno, NV	29	32	34	16	16	0	3	2
Las Vegas RP Mission Church, NV	17	39	36	23	16	0	3	0
Los Angeles RPC, CA	84	58	34	39	19	1	1	1
Nissi RPMC, Surrey, BC New	0	12	14	11	1	0	0	0
North Shore Bible Truth MC, Vancouver	8	10	15	10	0	0	0	0
San Diego RPC, CA	59	60	25	33	27	0	2	0
Seattle RPC, WA	66	51	27	42	9	0	0	0
Edmonton, Alberta (formerly The Shelter)	48	40	14	21	19	0	1	0
Treasure Valley RP Miss. (Meridian, ID) New	0	11	11	6	5	0	0	0
TOTAL	517	517	388	348	169	2	18	5

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
0	0	0	5	0	0	1	3	6	10	2	1
0	0	0	0	0	0	0	0	0	0	0	1
0	0	0	2	0	0	0	0	0	0	0	0
0	6	0	8	0	0	0	4	0	4	1	1
2	4	0	7	1	0	9	0	0	10	2	0
0	0	0	5	0	0	2	0	0	2	1	0
17	1	2	23	0	0	1	0	0	1	0	0
0	0	0	2	1	21	0	6	0	28	2	4
0	0	12	12	0	0	0	0	0	0	0	0
0	0	2	2	0	0	0	0	0	0	0	0
0	0	0	2	0	0	0	1	0	1	2	1
0	0	0	0	1	9	5	0	0	15	3	2
0	0	0	1	0	0	8	1	0	9	1	1
7	4	0	11	0	0	0	0	0	0	0	0
26	15	16	80	3	30	26	15	6	80	14	11

Membership Statistics 2021

	Total Members 12/31/2020	Total Members 12/31/2021	Average Worship Attendance	Communicant Members	Baptized Members	Bapt. Mem. Becoming Comm.	By Baptism Upon Profession of Faith	
ST. LAWRENCE								
Christ Church, Floyd, NY	43	44	45	34	10	0	0	1
Christian Heritage RPC, NY	37	52	35	45	7	1	0	0
Evangelical Presbyterian, Toronto, ON	34	34	35	32	2	0	0	0
Fulton, NY, Preaching Station	21	13	20	13	0	2	0	0
Hillside RPC, Almonte, Ontario	89	92	40	67	25	0	1	4
Hudson-St. Lazare RPC, Quebec	27	24	23	15	9	0	0	0
Lisbon RPC, NY	84	86	50	54	32	0	2	0
Messiah's Church, Clay, NY	53	53	35	37	16	0	1	1
New Creation RPC, Kitchener, ON	61	71	56	49	22	2	6	3
Oswego RPC, NY	70	72	60	57	15	3	1	4
Ottawa RPC, Ontario	88	104	110	60	44	0	5	7
Rochester RPC, NY	62	64	47	47	17	0	1	3
Russell RPC, Ontario	126	126	130	73	53	0	7	3
Syracuse RPC, NY	119	100	54	78	22	3	1	2
Presbytery Roll	1	1	0	1	0	0	0	0
TOTAL	915	936	740	662	274	11	25	28
GRAND TOTAL	7,436	7,581	5,834	5,361	2,220	82	210	153

Increase in 2021				Decrease in 2021						Elders	Deacons
From RP Church	From Other Denominations	Other	Total	Deaths	To RP Church	To Other Denominations	Final Removal	Other	Total		
1	0	0	2	0	0	0	0	1	1	2	1
11	0	4	15	0	0	0	0	0	0	2	0
0	0	0	0	0	0	0	0	0	0	2	0
2	3	3	8	0	6	10	0	0	16	2	1
2	0	0	7	0	0	2	2	0	4	3	4
0	1	0	1	0	1	3	0	0	4	2	2
0	3	0	5	1	0	1	0	1	3	2	2
1	0	0	3	0	3	0	0	0	3	1	1
0	2	1	12	0	0	2	0	0	2	2	2
10	2	0	17	0	2	0	7	6	15	3	4
6	0	0	18	0	2	0	0	0	2	1	4
3	0	0	7	0	0	0	5	0	5	3	3
0	3	0	13	0	6	6	1	0	13	4	3
0	0	1	4	0	5	0	18	0	23	5	6
0	0	0	0	0	0	0	0	0	0	0	0
36	14	9	112	1	25	24	33	8	91	34	33
306	236	88	993	50	296	246	140	116	848	265	260

Financial Statistics 20201

	Balance 12/31/2020	Receipts 2021					Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB	Total Receipts 2021		
ALLEGHENIES								
Birmingham RPMC, AL	43,061	44,100	0	0	0	44,100	0	No
College Hill Reformed, B. Falls, PA	49,263	479,265	539	101,172	0	580,976	105,076	No
Covenant Fellowship RPC, PA	95,616	243,130	28,461	24,674	0	296,265	76,100	No
Covenant RPC, Aurora, OH	38,856	33,015	0	0	0	33,015	0	No
Covenant RPC, Meadville, PA	73,963	33,790	0	0	0	33,790	52,533	No
Eastvale RPC, PA	85,732	111,139	2,741	28,985	0	142,865	68,790	No
First RPC of Beaver Falls, PA	43,088	151,906	0	5,433	0	157,339	67,065	No
Grace & Truth MC, Harrisonburg, VA	103,577	126,028	382	0	21,259	147,669	58,644	No
Grace Presbyterian, State College, PA	119,094	114,889	11	40	0	114,940	90,082	No
Grace RPC, Gibsonia, PA	466,797	516,428	2,630	39,852	0	558,910	147,264	Yes
Hope Community, B. Falls, PA	40,677	469,631	3,771	0	0	473,402	91,526	No
Manchester RPC, New Kens., PA	44,177	212,424	188	12,382	0	224,994	81,534	Yes
North Hills RPC, Pittsburgh, PA	79,249	432,051	32,635	43,557	0	508,243	108,308	No
Providence RPC, Pittsburgh, PA	64,501	199,825	0	2,875	0	202,700	103,039	No
Rimersburg RPC, PA	11,816	31,440	276	0	0	31,716	27,145	No
Rose Point RPC, PA	19,206	126,742	0	210	0	126,952	58,606	Yes
Trinity RPC, MD	151,565	419,045	31,684	159,466	0	610,195	63,623	No
Tusca Area RPC, Beaver, PA	43,506	75,129	13	1,000	0	76,142	38,300	No
TOTAL	1,573,743	3,819,977	103,331	419,646	21,259	4,364,213	1,237,635	2
ATLANTIC								
Broomall RPC, PA	103,419	175,448	1,806	26,371	0	203,625	74,064	Yes
Christ RPC, Providence, RI	109,857	196,072	0	47,104	8,250	251,426	100,578	No
Coldenham-Newburgh RPC, NY	11,137	70,974	6,100	985	2,000	80,059	31,408	Yes
Elkins Park RPC, PA	15,178	158,160	0	5,815	0	163,975	75,177	Yes
First RPC of Cambridge, MA	104,320	233,300	15	0	0	233,315	97,736	Yes
Hazleton Area RPC, PA	9,249	93,882	0	250	0	94,132	62,662	No
Ridgefield Park RPC, NJ	140,714	89,498	14,016	4,052	0	107,566	0	No
Walton RPC, NY	34,770	93,388	20,065	0	0	113,453	44,120	Yes
White Lake RPC, NY	41,214	113,025	12,640	28,648	0	154,313	63,750	No
TOTAL	569,858	1,223,747	54,642	113,225	10,250	1,401,864	549,495	5

Expenses 2020											
Additional Pastor's Total Compensation	Parsonage #2	RPM&M	Other RP Works	External Ministries	Other Internal Expenses	Total Distributions	Balance 12/31/2021	Transfers In or Out (-)	Final Checking Balance 12/31/2021	Other Assets	Budgeted Pastor's Sal. '22
0	No	0	1,134	0	43,028	44,162	42,999	0	42,999	0	0
50,829	No	30,000	10,800	2,895	217,526	417,126	213,113	27,853	240,966	92,535	236,372
0	No	7,187	15,532	3,461	133,137	235,417	156,464	-41,856	114,608	107,552	98,900
0	No	0	0	0	29,283	29,283	42,588	0	42,588	0	0
0	No	0	0	0	24,721	77,254	30,499	2,098	32,597	0	0
0	No	7,440	2,827	1,075	23,070	103,202	125,394	0	125,394	36,780	72,558
1,272	No	8,300	24,104	1,000	52,827	154,568	45,859	0	45,859	74,053	0
0	No	1,000	4,063	2,218	20,141	86,067	165,179	-87,916	77,263	210,349	64,932
0	No	5,292	5,829	1,650	34,410	137,263	96,770	0	96,770	143,667	84,436
0	No	0	53,376	32,150	144,505	377,295	648,412	-181,516	466,896	1,252,964	148,496
0	No	16,000	15,858	1,050	199,776	324,210	189,869	-165,000	24,869	310,076	94,465
0	No	1,806	17,087	1,000	80,937	182,364	86,807	-50,005	36,802	84,763	88,508
155,891	No	5,500	49,679	15,930	120,033	455,341	132,151	-90,000	42,151	114,888	269,922
22,149	No	2,500	5,753	3,340	65,009	201,790	65,411	0	65,411	150,763	113,510
0	No	0	0	0	3,724	30,869	12,663	0	12,663	0	27,145
0	No	5,000	3,922	1,280	40,452	109,260	36,898	-5,000	31,898	25,519	61
0	No	11,000	14,664	0	397,607	486,894	274,866	0	274,866	103,062	0
0	No	0	2,851	2,518	25,868	69,537	50,110	0	50,110	0	38,300
230,141	0	101,025	227,479	69,567	1,656,056	3,521,903	2,416,053	-591,342	1,824,710	2,706,971	1,337,604
0	No	6,570	11,031	3,458	135,074	230,197	76,847	0	76,847	6,000	78,470
0	No	2,000	7,612	23,525	49,759	183,474	177,809	0	177,809	101,185	105,344
4,320	No	250	3,108	2,741	25,364	67,190	24,006	0	24,006	8,853	54,500
0	No	7,400	5,106	0	41,413	129,096	50,057	-35,000	15,057	75,658	87,572
0	No	5,500	19,138	10,000	105,571	237,945	99,690	-61,282	38,408	177,015	101,200
0	No	0	3,965	0	7,777	74,404	28,976	0	28,976	0	0
0	No	500	4,207	375	93,225	98,307	149,973	0	149,973	323,775	115,898
3,750	No	12,309	8,347	500	35,097	104,123	44,100	-5,000	39,100	588,255	52,340
0	No	3,130	11,449	1,230	57,947	137,506	58,021	0	58,021	0	53,700
8,070	0	37,659	73,963	41,829	551,227	1,262,242	709,480	-101,282	608,197	1,280,741	649,024

Financial Statistics 2021

	Balance 12/31/2020	Receipts 2021					Total Receipts 2021	Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest.)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB				
Great Lakes/Gulf									
Atlanta RP Mission Church, GA	25,592	72,468	435	26,346	2,000	101,248	21,075	No	
Belle Center RPC, OH	23,500	97,872	2,263	2,800	0	102,935	53,657	Yes	
Bloomington RPC, IN	207,325	442,726	10,255	19,200	0	472,181	100,278	No	
Christ Church RPC, Brownsburg, IN	31,734	111,753	1,183	175	0	113,111	0	No	
Columbus RPC, IN	167,267	321,145	83	7,848	250	329,326	68,230	No	
Elkhart RPC, IN	99,319	149,510	1,204	1,485	0	152,199	75,485	No	
First RPC of Durham, NC	33,398	113,971	0	9,201	16,000	139,172	89,940	No	
First RPC of Grand Rapids, MI	57,388	69,608	110	0	0	69,718	56,116	No	
Hetherton RPC, MI (2020 numbers)	3,373	31,227	5	5,275	0	36,507	15,146	Yes	
Immanuel RPC, West Lafayette, IN	180,803	262,948	0	44,662	10,250	317,860	107,224	No	
Lafayette RPC, IN	130,585	287,541	21,870	18,752	0	328,163	88,000	No	
Marion RPC, IN	13,872	88,746	18,000	9,752	0	116,498	64,380	No	
Orlando RPC, FL	118,410	168,262	5	10,737	0	179,004	81,251	No	
Second Reformed, Indianapolis, IN	720,430	693,780	12,356	182,663	0	888,799	131,177	No	
Selma RPC, AL	974	25,434	13,383	215	0	39,032	0	No	
Southfield RPC, MI	26,725	150,119	204	3,257	0	153,580	79,686	Yes	
Southside RPC, Indianapolis, IN	363,845	610,941	17	19,200	0	630,158	115,400	No	
Southwest Ohio RPC, W. Chester, OH	53,507	60,588	0	2,434	0	63,022	42,427	No	
Sparta RPC, IL	82,687	68,431	0	0	0	68,431	39,441	No	
Sycamore RPC, Kokomo, IN	33,554	94,949	0	450	0	95,399	60,332	No	
Terre Haute RPC, IN	63,231	109,931	5,000	0	0	114,931	68,925	No	
Westminster RPC, Prairie View, IL	57,657	76,751	0	0	0	76,751	32,000	No	
Total	2,595,176	4,108,701	86,373	364,452	28,500	4,588,026	1,390,169	3	

Expenses 2021											
Additional Pastor's Total Compensation	Parsonage #2	RPM&M	Other RP Works	External Ministries	Other Internal Expenses	Total Distributions	Balance 12/31/2021	Transfers In or Out (-)	Final Checking Balance 12/31/2021	Other Assets	Budgeted Pastor's Sal. '22
0	No	68	0	0	68,402	89,545	137,296	-24,878	112,417	88,782	24,000
0	No	833	903	0	30,420	85,813	40,622	2,804	43,426	77,601	55,253
80,028	No	4,400	41,827	11,129	130,547	368,209	311,297	0	311,297	170,003	189,384
0	No	4,150	4,257	1,500	86,675	96,582	48,263	73	48,336	196,737	4,250
0	No	26,300	8,618	2,710	179,261	285,119	211,474	-122,842	88,632	210,560	94,700
0	No	7,747	7,194	0	73,290	163,715	87,803	0	87,803	0	81,720
41,000	No	600	3,007	0	28,517	163,064	9,507	25,000	34,507	355,868	139,271
0	No	0	5,312	0	17,739	79,167	47,939	0	47,939	0	57,036
0	No	0	923	0	20,438	36,507	3,373	0	3,373	7,022	15,147
0	No	2,000	10,670	16,206	148,657	284,757	213,906	135,687	349,593	0	99,200
0	No	8,125	15,625	4,900	134,942	251,592	207,156	-5,685	201,471	500	96,800
0	No	225	3,231	0	52,118	119,955	10,416	0	10,416	30,084	60,000
0	No	7,600	6,281	0	120,834	215,966	81,448	0	81,448	0	100,100
24,390	No	0	62,204	105,630	829,353	1,152,754	456,474	0	456,474	0	243,065
0	No	300	1,506	1,900	35,121	38,826	1,180	0	1,180	97,292	0
0	No	6,295	14,047	100	30,223	130,352	49,953	-24,924	25,029	34,924	82,828
94,400	No	24,700	71,084	8,200	181,007	494,791	499,212	0	499,212	555,844	218,500
0	No	0	450	0	16,171	59,048	57,481	0	57,481	0	0
0	No	500	2,587	0	16,822	59,350	91,768	0	91,768	0	44,400
0	No	1,200	3,434	0	38,724	103,690	25,263	0	25,263	300	60,332
0	No	0	2,285	0	32,964	104,174	73,988	-6,000	67,988	7,511	77,200
0	No	0	1,660	0	30,200	63,859	70,549	0	70,549	0	0
239,818	0	95,042	267,106	152,275	2,302,425	4,446,835	2,736,366	-20,765	2,715,602	1,833,027	1,743,186

Financial Statistics 2021

	Balance 12/31/2020	Receipts 2021					Total Receipts 2021	Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest.)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB				
JAPAN									
Higashisuma, Kobe	48,449	53,215	6,323	2,393	0	61,931	32,615	No	
Kasumigaoka, Kobe	0	32,001	9,207	12,815	0	54,023	19,808	No	
Kita-Suzurandai Mission, Kobe	1,696	0	0	0	0	0	0	No	
Mukonoso, Kobe	9,487	25,403	846	62	0	26,311	16,615	No	
Okamoto-Keiyaku, Kobe	5,462	34,052	3,577	38	0	37,667	28,196	Yes	
Total	65,094	144,671	19,953	15,308	0	179,932	97,234	1	

Expenses 2021							Balance	Transfers In	Final Checking	Other Assets	Budgeted
Additional	Pastor's Total	Parsonage #2	RPM&M	Other RP Works	External	Other Internal	12/31/2021	or Out (-)	Balance		Pastor's Sal. '22
	Compensation				Ministries	Expenses			12/31/2021		
10,577	No	285	362	1,692	24,576	70,107	40,273	0	40,273	98,739	43,185
16,746	No	0	3,715	1,609	12,145	54,023	0	0	0	199,537	37,538
0	No	0	0	0	958	958	738	0	738	2,283	0
0	No	77	385	769	14,075	31,921	3,877	0	3,877	91,759	16,615
0	No	0	2,377	462	6,454	37,489	5,640	0	5,640	63,211	29,246
27,323	0	362	6,839	4,532	58,208	194,498	50,528	0	50,528	455,529	126,584

Financial Statistics 2021

	Balance 12/31/2020	Receipts 2021					Total Receipts 2021	Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest.)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB				
MIDWEST									
Christ Covenant RPC, Lawrence, KS	138,312	252,402	0	4,100	0	256,502	87,340	No	
Christ Presbyterian, Grandview, MO	20,934	91,690	0	1,545	0	93,235	68,435	No	
Clarinda RPC, IA	10,474	42,744	923	650	0	44,317	4,125	No	
Dallas RPC, TX	86,534	142,798	0	18,270	0	161,068	69,300	No	
Denison RPC, KS	112,063	107,371	0	1,371	0	108,742	51,299	Yes	
Grace Reformed MC, Columbia, MO	75,426	52,985	0	1,000	39,506	93,491	48,200	No	
Hebron RPC, Clay Center, KS	11,948	76,675	0	5,220	0	81,895	54,770	Yes	
Houston RPMC, TX New	0	0	0	0	0	0	0	No	
Laramie RPC, WY	14,410	56,797	1,566	3,460	15,000	76,823	24,902	No	
Living Way RPC, Bryan, TX	92,175	121,398	0	16,138	27,595	165,131	79,351	No	
Manhattan RPC, KS	19,920	101,529	0	1,223	0	102,752	34,379	No	
Minneola RPC, KS Disorganized 3/17/21	19,227	0	0	0	0	0	0	No	
Oklahoma City RPMC, OK New	0	0	0	0	0	0	0	No	
Quinter RPC, KS	17,364	72,214	9,224	1,990	0	83,428	62,115	No	
Salt and Light RPC, Longmont, CO	50,167	147,976	0	18,678	0	166,654	82,500	No	
San Antonio RP Mission Church, TX	25,566	65,472	5,897	5,150	10,000	86,519	22,916	No	
Sharon RPC, Morning Sun, IA	34,780	120,583	0	1,795	0	122,378	63,186	Yes	
Shawnee RPC, KS	0	275,175	2	10,200	0	285,377	27,776	No	
Springs Reformed, Colorado Springs, CO	1,247,501	491,943	62	3,500	3,000	498,505	101,150	No	
Sterling RPC, KS	147,668	168,673	120	2,500	0	171,293	77,457	Yes	
Stillwater RPC, OK	267,329	206,787	0	0	0	206,787	104,200	No	
Topeka RPC, KS	73,295	189,363	9,035	9,306	0	207,704	90,259	No	
Tri-Lakes Reformed, Co. Springs, CO	193,736	446,391	0	6,725	0	453,116	93,400	No	
Trinity Reformed, Wichita, KS Disorg. 1/1/21	27,542	0	0	0	0	0	0	No	
Washington RPC, IA	69,551	89,068	44	1,997	0	91,109	58,058	No	
Westminster RPC, CO	39,098	124,500	0	2,865	0	127,365	0	No	
Winchester RPC, KS	41,668	181,590	0	2,775	0	184,365	66,487	Yes	
Total	2,836,688	3,626,124	26,873	120,458	95,101	3,868,556	1,371,606	5	

Expenses 2021											
Additional Pastor's Total Compensation	Parsonage #2	RPM&M	Other RP Works	External Ministries	Other Internal Expenses	Total Distributions	Balance 12/31/2021	Transfers In or Out (-)	Final Checking Balance 12/31/2021	Other Assets	Budgeted Pastor's Sal. '22
0	No	6,000	7,639	4,000	59,864	164,843	229,971	-200,000	29,971	264,077	88,234
0	No	0	1,617	0	41,454	111,506	2,663	30,000	32,663	88,385	72,500
15,883	No	500	2,010	839	6,904	30,261	24,530	0	24,530	24,084	20,400
0	No	3,100	3,786	0	58,447	134,633	112,969	0	112,969	12,581	78,900
0	No	0	4,368	0	8,967	64,634	156,171	-1,371	154,800	105,444	59,860
900	No	1,000	1,711	3,000	18,249	73,060	95,856	0	95,856	0	52,908
0	No	272	5,745	0	20,844	81,631	12,212	0	12,212	21,789	57,000
0	No	0	0	0	0	0	0	0	0	0	0
0	No	407	2,679	0	19,174	47,162	44,071	0	44,071	0	0
0	No	1,050	9,776	528	50,742	141,447	115,859	0	115,859	0	83,200
0	No	658	5,654	0	10,091	50,782	71,890	0	71,890	1,840	19,920
0	No	0	0	0	19,227	19,227	0	0	0	0	0
0	No	0	0	0	0	0	0	145,626	145,626	0	0
0	No	1,740	4,719	0	17,859	86,433	14,359	551	14,910	98,434	68,000
0	No	2,964	8,717	500	33,470	128,151	88,670	0	88,670	130,092	87,600
0	No	150	793	5,600	11,954	41,413	70,672	0	70,672	0	49,085
0	No	750	5,974	0	41,780	111,690	45,468	0	45,468	78,900	63,886
32,848	No	27,518	30,021	1,520	108,799	228,482	56,895	-56,895	0	1,039,439	151,089
0	No	49,200	51,318	79,200	47,356	328,224	1,417,782	-61,680	1,356,102	2,464,657	110,900
0	No	10,059	25,020	4,000	74,571	191,107	127,854	0	127,854	234,020	78,680
0	No	1,000	11,304	27,250	42,502	186,256	287,860	0	287,860	387,021	104,200
0	No	5,000	15,926	2,500	85,662	199,347	81,652	-2,461	79,191	209,237	92,740
52,900	No	44,639	12,175	25,900	191,169	420,183	226,669	0	226,669	350,000	196,360
0	No	0	0	0	27,542	27,542	0	0	0	0	0
0	No	3,000	4,255	0	12,581	77,894	82,766	0	82,766	5,212	59,719
0	No	4,693	7,782	0	67,219	79,694	86,769	0	86,769	0	83,333
0	No	2,950	10,546	900	63,648	144,531	81,502	54	81,556	253,074	77,064
102,531	0	166,650	233,535	155,737	1,140,075	3,170,134	3,535,110	-146,176	3,388,934	5,768,285	1,755,578

Financial Statistics 2021

	Balance 12/31/2020	Receipts 2021				Total Receipts 2021	Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest.)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB			
PACIFIC COAST								
All Saints RPC, Brea, CA	17,111	106,937	0	2,628	0	109,565	85,486	No
All Saints RPC, Irvine, CA	63,005	1,198	0	47,428	0	48,626	0	No
Coram Deo RPMC, Squamish, BC	58,287	102,190	569	0	0	102,759	50,031	No
First RPC, Phoenix, AZ	18,480	74,152	835	7,118	0	82,105	45,450	No
Fresno RPC, CA	78,505	114,145	6,000	100	0	120,245	0	No
Great Basin RPMC, Reno, NV	33,041	56,289	0	0	31,965	88,254	68,564	No
Las Vegas RPC, NV	135,415	43,550	0	1,541	0	45,091	41,932	No
Los Angeles RPC, CA	43,562	119,535	33	11,962	0	131,530	14,319	Yes
Nissi RPMC, Surrey, BC New	0	8,710	1,574	0	10,000	20,284	0	No
North Shore Bible Truth MC, Vancouver, BC	5,920	17,541	0	0	0	17,541	0	No
San Diego RPC, CA	47,499	100,932	4	57,942	0	158,878	33,706	No
Seattle RPC, WA	64,201	136,000	937	0	0	136,937	67,942	Yes
Edmonton RPC, AB (formerly Shelter)	5,477	40,829	0	3,511	0	44,340	21,053	No
Treasure Valley RPMC, Meridian, ID New	0	12,720	0	0	17,000	29,720	0	No
Total	570,502	934,728	9,951	132,230	58,965	1,135,875	428,483	2

Expenses 2021											
Additional Pastor's Total Compensation	Parsonage #2	RPM&M	Other RP Works	External Ministries	Other Internal Expenses	Total Distributions	Balance 12/31/2021	Transfers In or Out (-)	Final Checking Balance 12/31/2021	Other Assets	Budgeted Pastor's Sal. '22
0	No	0	2,400	0	8,812	96,698	29,978	0	29,978	15,034	0
0	No	0	1,198	0	0	1,198	110,433	0	110,433	0	13,200
0	No	0	1,998	0	25,799	77,828	83,218	0	83,218	73,176	58,400
0	No	0	3,174	0	13,982	62,606	37,979	0	37,979	0	0
0	No	0	6,058	0	41,487	47,545	151,205	0	151,205	0	46,350
0	No	0	2,019	0	14,652	85,235	36,060	2,756	38,817	5	75,222
0	No	0	1,330	0	11,815	55,077	125,428	0	125,428	0	75,948
0	No	1,807	4,438	1,200	76,304	98,068	77,024	-10,033	66,991	62,218	33,300
0	No	0	0	0	5,338	5,338	14,946	0	14,946	0	0
0	No	0	0	0	25	25	23,437	-3,759	19,678	0	0
0	No	2,000	6,909	0	75,830	118,445	87,932	0	87,932	0	0
0	No	12,000	8,093	7,035	77,877	172,947	28,191	59,082	87,273	0	33,610
0	No	0	1,300	0	6,974	29,327	20,490	0	20,490	0	0
0	No	0	0	0	11,232	11,232	18,488	0	18,488	0	6,000
0	0	15,807	38,917	8,235	370,126	861,568	844,809	48,046	892,856	150,433	342,030

Financial Statistics 2021

	Balance 12/31/2020	Receipts 2021					Total Receipts 2021	Pastor's Total Compensation	Parsonage
		Contributions (Ordinary Rec.)	Other Rec. (Not Rest.)	Other Rec. (Restricted gifts)	Sup. Aid Prsby. and HMB				
ST. LAWRENCE									
Christ Church, Floyd, NY	11,648	101,656	0	3,157	500	105,313	84,228	No	
Christian Heritage RPC, Endicott, NY	18,410	67,433	0	9,275	7,000	83,708	26,707	Yes	
Evangelical RPC, Toronto, Ontario	77,779	116,049	0	10,453	0	126,502	64,856	Yes	
Fulton Preaching Station, NY	37,627	70,177	0	0	3,146	73,323	40,558	No	
Hillside RPC, Almonte, Ontario	47,647	114,537	2,136	27,104	0	143,777	60,327	No	
Hudson-St. Lazare, Quebec	24,391	56,589	172	0	0	56,761	42,272	No	
Lisbon RPC, NY	94,000	61,320	0	9,087	0	70,407	48,600	Yes	
Messiah's Church, Clay, NY	50,128	153,579	0	2,381	250	156,210	83,750	No	
New Creation RPC, Kitchener, Ontario	172,471	151,947	10,256	5,066	0	167,269	63,167	No	
Oswego RPC, NY	31,182	168,670	10,994	79,960	5,000	264,624	74,430	No	
Ottawa RPC, Ontario	74,850	378,680	44	0	0	378,724	100,239	No	
Rochester RPC, NY	105,991	115,290	1,347	0	0	116,637	54,584	Yes	
Russell RPC, Ontario	31,374	198,828	20	258,184	0	457,032	89,984	No	
Syracuse RPC, NY	8,204	229,580	0	0	0	229,580	62,457	Yes	
Total	785,702	1,984,335	24,969	404,667	15,896	2,429,867	896,160	5	
GRAND TOTAL	8,996,763	15,842,283	326,092	1,569,987	229,971	17,968,333	5,970,782	23	

Expenses 2021											
Additional Pastor's Total Compensation	Parsonage #2	RPM&M	Other RP Works	External Ministries	Other Internal Expenses	Total Distributions	Balance 12/31/2021	Transfers In or Out (-)	Final Checking Balance 12/31/2021	Other Assets	Budgeted Pastor's Sal.'22
0	No	400	2,400	2,050	19,711	108,789	8,172	-4,844	3,328	1,336	85,828
0	No	25	996	0	15,272	43,000	59,118	-10,000	49,118	0	43,250
0	No	0	0	0	51,468	116,324	87,957	-58,414	29,543	143,040	0
0	No	0	3,146	0	0	43,704	67,246	0	67,246	0	0
0	No	0	6,316	12,856	50,164	129,663	61,761	0	61,761	237,161	66,630
0	No	0	847	0	14,466	57,585	23,567	28,012	51,580	122,283	44,298
0	No	0	8,640	2,245	10,825	70,310	94,097	0	94,097	68,986	50,000
0	No	2,382	5,385	1,000	52,187	144,704	61,634	0	61,634	0	79,000
0	No	2,064	2,394	0	21,384	89,009	250,731	79,741	330,472	520,068	71,655
0	No	2,210	9,580	35,950	40,101	162,271	133,535	-98,775	34,760	234,987	74,430
0	No	0	21,490	0	108,209	229,938	223,636	-12,431	211,205	53,548	99,060
0	No	50	7,011	1,000	43,341	105,986	116,642	22,994	139,636	7,573	56,477
0	No	10,371	6,864	0	242,239	349,458	138,948	0	138,948	217,109	78,704
0	No	60	22,243	1,350	106,709	192,819	44,965	0	44,965	29,949	65,100
0	0	17,562	97,312	56,451	776,076	1,843,560	1,372,009	-53,717	1,318,293	1,636,040	814,432
607,883	0	434,107	945,150	488,626	6,854,192	15,300,740	11,664,356	-865,236	10,799,119	13,831,027	6,768,439

Index of Churches by State and Province

Alabama

Birmingham, Ala.	Mission Station	Pres. of Alleghenies	p. D17
Selma, Ala.	Selma RPC	Great Lakes/Gulf Pres.	p. D43

Alberta, Canada

Edmonton, Alb.	Edmonton RPC	Canadian Presbytery	p. D31
----------------	--------------	---------------------	--------

Arizona

Phoenix, Ariz.	First RPC	Pacific Coast Pres.	p. D67
----------------	-----------	---------------------	--------

British Columbia, Canada

Squamish, BC	Coram Deo RPMC	Canadian Presbytery	p. D33
Surry, BC	Nissi Mission	Canadian Presbytery	p. D33
West Vancouver, BC	N. Shore Chinese Bible	Canadian Presbytery	p. D34

California

Brea, Calif.	All Saints Reformed	Pacific Coast Pres.	p. D65
Fresno, Calif.	Fresno RPC	Pacific Coast Pres.	p. D66
Irvine, Calif.	All Saints	Pacific Coast Pres.	p. D66
Los Angeles, Calif.	Los Angeles RPC	Pacific Coast Pres.	p. D67
San Diego, Calif.	San Diego RPC	Pacific Coast Pres.	p. D68

Chile

Santiago	Iglesia Pres. Ref. de Lo Prado	Pres. of Alleghenies	p. D23
----------	--------------------------------	----------------------	--------

Colorado

Colorado Springs	Springs Reformed	Midwest Presbytery	p. D53
Colorado Springs	Tri-Lakes Reformed	Midwest Presbytery	p. D53
Longmont, Colo.	Salt and Light RPC	Midwest Presbytery	p. D57
Westminster, Colo.	Westminster RPC	Midwest Presbytery	p. D62

Florida

Orlando, Fla.	Orlando RPC	Great Lakes/Gulf Pres.	p. D42
---------------	-------------	------------------------	--------

Georgia

Atlanta, Ga.	Atlanta Pres. Fellowship	Great Lakes/Gulf Pres.	p. D35
--------------	--------------------------	------------------------	--------

Idaho

Boise, Idaho	Treasure Valley MC	Pacific Coast Presbytery	p. D65
--------------	--------------------	--------------------------	--------

Illinois

Prairie View, Ill.	Westminster RPC	Great Lakes/Gulf Pres.	p. D42
--------------------	-----------------	------------------------	--------

Sparta, Ill.	Sparta RPC	Great Lakes/Gulf Pres.	p. D44
--------------	------------	------------------------	--------

Indiana

Bloomington, Ind.	Bloomington RPC	Great Lakes/Gulf Pres.	p. D36
-------------------	-----------------	------------------------	--------

Brownsburg, Ind.	Christ Church RP	Great Lakes/Gulf Pres.	p. D36
------------------	------------------	------------------------	--------

Columbus, Ind.	Columbus RPC	Great Lakes/Gulf Pres.	p. D37
----------------	--------------	------------------------	--------

Elkhart, Ind.	Elkhart RPC	Great Lakes/Gulf Pres.	p. D37
---------------	-------------	------------------------	--------

Indianapolis, Ind.	Second RPC	Great Lakes/Gulf Pres.	p. D38
--------------------	------------	------------------------	--------

Indianapolis, Ind.	Southside RPC	Great Lakes/Gulf Pres.	p. D39
--------------------	---------------	------------------------	--------

Kokomo, Ind.	Sycamore RPC	Great Lakes/Gulf Pres.	p. D40
--------------	--------------	------------------------	--------

Lafayette, Ind.	Lafayette RPC	Great Lakes/Gulf Pres.	p. D40
-----------------	---------------	------------------------	--------

Marion, Ind.	Marion RPC	Great Lakes/Gulf Pres.	p. D41
--------------	------------	------------------------	--------

Terre Haute, Ind.	Terre Haute RPC	Great Lakes/Gulf Pres.	p. D44
-------------------	-----------------	------------------------	--------

West Lafayette, Ind.	Immanuel RPC	Great Lakes/Gulf Pres.	p. D44
----------------------	--------------	------------------------	--------

Iowa

Clarinda, Iowa	Clarinda RPC	Midwest Presbytery	p. D52
----------------	--------------	--------------------	--------

Morning Sun, Iowa	Sharon RPC	Midwest Presbytery	p. D58
-------------------	------------	--------------------	--------

Washington, Iowa	Washington RPC	Midwest Presbytery	p. D61
------------------	----------------	--------------------	--------

Japan, Hyogo Prefecture

Amagasaki	Mukonosu RPC	Japan Presbytery	p. D47
-----------	--------------	------------------	--------

Kobe	Higashisuma RPC	Japan Presbytery	p. D47
------	-----------------	------------------	--------

Kobe	Kasumigaoka RPC	Japan Presbytery	p. D48
------	-----------------	------------------	--------

Kobe	Okamoto-Keiyaku RPC	Japan Presbytery	p. D48
------	---------------------	------------------	--------

Kobe	Kita-Suzurandai RPMC	Japan Presbytery	p. D49
------	----------------------	------------------	--------

Kansas

Clay Center, Kan.	Hebron RPC	Midwest Presbytery	p. D52
-------------------	------------	--------------------	--------

Denison, Kan.	Denison RPC	Midwest Presbytery	p. D54
---------------	-------------	--------------------	--------

Lawrence, Kan.	Christ Covenant	Midwest Presbytery	p. D56
----------------	-----------------	--------------------	--------

Manhattan, Kan.	Manhattan RPC	Midwest Presbytery	p. D57
-----------------	---------------	--------------------	--------

Quinter, Kan.	Quinter RPC	Midwest Presbytery	p. D58
---------------	-------------	--------------------	--------

Shawnee, Kan.	Shawnee RPC	Midwest Presbytery	p. D59
---------------	-------------	--------------------	--------

Sterling, Kan.	Sterling RPC	Midwest Presbytery	p. D60
----------------	--------------	--------------------	--------

Topeka, Kan.	Topeka RPC	Midwest Presbytery	p. D61
Winchester, Kan.	Winchester RPC	Midwest Presbytery	p. D62
Karnataka State			
Bangalore	Anugraha RPMC		p. D75
Maryland			
Burtonsville, Md.	Trinity RPC	Pres. of Alleghenies	p. D18
Massachusetts			
Cambridge, Ma.	First RPC of Cambridge	Atlantic Presbytery	p. D26
Michigan			
Grand Rapids, Mich.	First RPC	Great Lakes/Gulf Pres.	p. D38
Hetherton, Mich.	Hetherton RPC	Great Lakes/Gulf Pres.	p. D38
Southfield, Mich.	Southfield RPC	Great Lakes/Gulf Pres.	p. D43
Missouri			
Colombia, Mo.	Grace Reformed MC	Midwest Presbytery	p. D54
Grandview, Mo.	Christ Presbyterian	Midwest Presbytery	p. D55
Nevada			
Las Vegas, Nev.	Las Vegas Mission	Pacific Coast Pres.	p. D66
Reno, Nev.	Great Basin RPMC	Pacific Coast Pres.	p. D67
New Jersey			
Ridgefield Park, N.J.	Ridgefield Park RPC	Atlantic Presbytery	p. D27
New York			
Clay, N.Y.	Messiah's Church	St. Lawrence Pres.	p. D70
Endicott, N.Y.	Christian Heritage	St. Lawrence Pres.	p. D70
Floyd, N.Y.	Christ Church	St. Lawrence Pres.	p. D71
Fulton, N.Y.	Fulton RPC	St. Lawrence Pres.	p. D71
Lisbon, N.Y.	Lisbon RPC	St. Lawrence Pres.	p. D71
Oswego, N.Y.	Oswego RPC	St. Lawrence Pres.	p. D72
Rochester, N.Y.	Rochester RPC	St. Lawrence Pres.	p. D72
Syracuse, N.Y.	Syracuse RPC	St. Lawrence Pres.	p. D73
Walden, N.Y.	Coldenham-Newburgh	Atlantic Presbytery	p. D26
Walton, N.Y.	Walton RPC	Atlantic Presbytery	p. D29
White Lake, N.Y.	White Lake RPC	Atlantic Presbytery	p. D29

North Carolina

Durham, N.C.	First RPC	Pres. of Alleghenies	p. D18
--------------	-----------	----------------------	--------

Ohio

Aurora, Ohio	Covenant RPC	Pres. of Alleghenies	p. D14
--------------	--------------	----------------------	--------

Belle Center, Ohio	Belle Center RPC	Great Lakes/Gulf Pres.	p. D35
--------------------	------------------	------------------------	--------

Mason, Ohio	Southwest Ohio RPC	Great Lakes/Gulf Pres.	p. D41
-------------	--------------------	------------------------	--------

Oklahoma

Oklahoma City	Mission Church	Midwest Presbytery	p. D58
---------------	----------------	--------------------	--------

Stillwater, Okla.	Stillwater RPC	Midwest Presbytery	p. D60
-------------------	----------------	--------------------	--------

Ontario, Canada

Almonte, Ont.	Hillside RPC	Canadian Presbytery	p. D31
---------------	--------------	---------------------	--------

Kitchener, Ont.	New Creation RPC	Canadian Presbytery	p. D31
-----------------	------------------	---------------------	--------

Ottawa, Ont.	Ottawa RPC	Canadian Presbytery	p. D32
--------------	------------	---------------------	--------

Russell, Ont.	Russell RPC	Canadian Presbytery	p. D32
---------------	-------------	---------------------	--------

Toronto, Ont.	Evangelical Pres.	Canadian Presbytery	p. D33
---------------	-------------------	---------------------	--------

Pennsylvania

Beaver, Pa.	Tusca Area RPC	Pres. of Alleghenies	p. D14
-------------	----------------	----------------------	--------

Beaver Falls, Pa.	College Hill Reformed	Pres. of Alleghenies	p. D15
-------------------	-----------------------	----------------------	--------

Beaver Falls, Pa.	Eastvale RPC	Pres. of Alleghenies	p. D16
-------------------	--------------	----------------------	--------

Beaver Falls, Pa.	First RPC	Pres. of Alleghenies	p. D16
-------------------	-----------	----------------------	--------

Beaver Falls, Pa.	Hope Community RPC	Pres. of Alleghenies	p. D17
-------------------	--------------------	----------------------	--------

Broomall, Pa.	Broomall RPC	Atlantic Presbytery	p. D27
---------------	--------------	---------------------	--------

Elkins Park, Pa.	Elkins Park RPC	Atlantic Presbytery	p. D28
------------------	-----------------	---------------------	--------

Gibsonia, Pa.	Grace RPC	Pres. of Alleghenies	p. D18
---------------	-----------	----------------------	--------

Hazleton, Pa.	Hazleton Area RPC	Atlantic Presbytery	p. D27
---------------	-------------------	---------------------	--------

Meadville, Pa.	Covenant RPC	Pres. of Alleghenies	p. D19
----------------	--------------	----------------------	--------

New Castle, Pa.	Rose Point RPC	Pres. of Alleghenies	p. D20
-----------------	----------------	----------------------	--------

New Kensington, Pa.	Manchester RPC	Pres. of Alleghenies	p. D20
---------------------	----------------	----------------------	--------

Pittsburgh, Pa.	Covenant Fellowship	Pres. of Alleghenies	p. D21
-----------------	---------------------	----------------------	--------

Pittsburgh, Pa.	North Hills RPC	Pres. of Alleghenies	p. D21
-----------------	-----------------	----------------------	--------

Pittsburgh, Pa.	Providence RPC	Pres. of Alleghenies	p. D22
-----------------	----------------	----------------------	--------

Rimersburg, Pa.	Rimersburg RPC	Pres. of Alleghenies	p. D22
-----------------	----------------	----------------------	--------

State College, Pa.	Grace Presbyterian	Pres. of Alleghenies	p. D23
--------------------	--------------------	----------------------	--------

Quebec, Canada

Vaudreuil-Dorion	Redemption RPC	Canadian Presbytery	p. D33
------------------	----------------	---------------------	--------

Rhode Island

East Providence, R.I.	Christ RP Church	Atlantic Presbytery	p. D28
-----------------------	------------------	---------------------	--------

Texas

Bryan, Tex.	Living Way RPC	Midwest Presbytery	p. D51
Dallas, Tex.	Dallas RPC	Midwest Presbytery	p. D54
Houston, Tex.	Mission Church	Midwest Presbytery	p. D55
San Antonio	San Antonio MC	Midwest Presbytery	p. D59

Virginia

Harrisonburg, Va.	Grace and Truth MC	Pres. of Alleghenies	p. D19
-------------------	--------------------	----------------------	--------

Washington

Seattle, Wash.	Seattle RPC	Pacific Coast Pres.	p. D68
----------------	-------------	---------------------	--------

Wyoming

Laramie, Wyo.	Laramie RPC	Midwest Presbytery	p. D56
---------------	-------------	--------------------	--------

Email Directory of Pastors and Elders

A

Adams, Renwick	Clarinda, IA	renwickadams@mediacombb.net
Aley, Glenn	First RPC of Beaver Falls, PA	ga_123@yahoo.com
Allen, Caleb	Denison, KS	csallen488@gmail.com
Allyn, Joe	Shawnee, KS	joeallyn@gmail.com
Anderson, Shawn	Sycamore (Kokomo, IN)	shawn.anderson@yahoo.com
Archer, Bus	Fresno, CA	thebuzzard00@aol.com
Archer, Wes	Bloomington, IN	jwesarcher@hotmail.com
Ashleigh, David	Los Angeles, CA	ashfam6@hotmail.com

B

Baars, Derek	Edmonton, Alberta, RPC	derekbbaars@gmail.com
Backensto, Bruce, <i>retired</i>	Alleghenies Presbytery	bruce.backensto@gmail.com
Bailey, Noah	First RPC of Cambridge, Mass.	nmbirish@gmail.com
Barnes, Andrew	Christ Pres. (Grandview, MO)	barnesaj@gmail.com
Barsottini, Brian	Tusca Area (Beaver, PA)	bbarsottini@gmail.com
Bartel, Dan	Midwest Presbytery	djbartel965@gmail.com
Baumgardner, Jack, <i>ret.</i>	Great Lakes/Gulf Presbytery	jackb51632@gmail.com
Beard, Phil	Christ Covenant (KS)	epbeard@gmail.com
Beatty, Louis, <i>retired</i>	Covenant Fellowship (PA)	lfba1@comcast.net
Bechtold, Jeff	Salt & Light (Longmont, CO)	jeffbechtold123@gmail.com
Berkenpas, Dan	Providence (Pittsburgh, PA)	berkenpasdb1@gmail.com
Bever, Ryan	Grace & Truth (Harrisonburg)	rbever3@gmail.com
Bibby, Robert	Lafayette, IN	rwbibby@mintel.net
Bird, Sean	Christ (Brownsburg, IN)	covenantbird@gmail.com
Blackwood, E. Allen	Laramie, WY, RPC	pastor.blackwood@gmail.com
Blackwood, Ed	RPTS	eblackwood@rpts.edu
Blankenship, Richard	Second (Indianapolis, IN)	richardblankenship3@gmail.com
Blocki, Martin	North Hills (Pittsburgh, PA)	mblocki1@consolidated.net
Blum, Rich	Second (Indianapolis, IN)	rklblum430@gmail.com
Bond, Brian	Lisbon, NY	bondrabbits@gmail.com
Borg, Kyle	Winchester, KS	borgkyle@gmail.com
Bower, John	Covenant (Aurora, OH)	jbowerr@gmail.com
Bowers, Bruce	Belle Center, OH	bm2eb35@gmail.com
Boyle, William	Shawnee, KS	bcboyle76@gmail.com
Brace, Paul	Hazleton Area, PA	ps110_1@hotmail.com
Bradley, Steven	Providence (Pittsburgh, PA)	bygracealone@verizon.net
Bridge, Jerry	Covenant (Aurora, OH)	bridge8149@roadrunner.com

Briley, Barton	Hetherton, MI	bartonbriley@yahoo.com
Brotherton, Jeffrey	Belle Center, OH	jeffrey.brotherton@gmail.com
Brown, Charles	Rose Point (New Castle, PA)	pastor@rosepointrpc.org
Brown, Clyde	Laramie, WY	cbrown@kodiaktechnology.com
Buck, Timothy	Covenant Fellowship (PA)	timothyscottbuck@gmail.com
Butler, Joel	Covenant Fellowship (PA)	joelsbutler42@yahoo.com
Butterfield, Kent	First (Durham, NC)	kentbutterfield@yahoo.com

C

Camery, Jason	Marion, IN	jacamery@gmail.com
Carleton, Dave	College Hill (Beaver Falls, PA)	dwcarlton1956@gmail.com
Carothers, A. Dale	Tusca Area (Beaver, PA)	
Carr, Sam	Immanuel (W. Lafayette, IN)	scarrdtruth@gmail.com
Carroll, David	Stillwater, OK	dave@poiemainc.com
Carson, Doug, <i>emeritus</i>	College Hill (Beaver Falls, PA)	
Cassell, Donald, Jr.	Second (Indianapolis, IN)	donald@sagamoreinstitute.org
Cavanaugh, John	Southside (Indianapolis, IN)	jcavanau@gmail.com
Cerbus, Ross	Southside (Indianapolis, IN)	ross@thecerbuses.com
Chamberlain, Doug	Christian Heritage (NY)	doug@rockhollow.org
Chan, Peter	Hillside (Almonte, ONT)	write2petechan@yahoo.ca
Chaney, Dean, <i>emeritus</i>	Springs (Co. Springs, CO)	
Charlton, Eric	Syracuse, NY	echarlton9@gmail.com
Chellis, Bill	Walton, NY	whchellis@gmail.com
Chin, Glen A.	Ridgefield Park, N.J.	GACJER31@gmail.com
Comin, Doug	Manchester (New Kens., PA)	dcomin311@comcast.net
Concoby, Bob	Covenant (Aurora, OH)	bob@nouthetics.com
Cook, Nathanael	Living Way (Bryan, TX)	ncook@cookandsonskbath.com
Coombs, Brian	Messiah's Church (Clay, NY)	briancoombs@me.com
Coon, David C.	White Lake, NY	dcoon2@hvc.rr.com
Copeland, Bill, <i>emeritus</i>	Fresno, CA	
Copeland, Larry	Topeka, KS	KSCope222@aol.com
Copeland, Robert	Hope Comm. (Beaver Falls)	rmcopeland45@msn.com
Copeland, Stan	Midwest Presbytery	Stanley.Copeland@gmail.com
Cosens, Eric	Bloomington, IN	ecosens@iu.edu
Cripps, John	Walton, NY	cripps1955@gmail.com
Cunningham, Karl, <i>emer.</i>	College Hill (Beaver Falls, PA)	
Curran, Guy	Rose Point (New Castle, PA)	ebrp1960@gmail.com

D

Dage, Ed	Hetherton, MI	
Damerow, Gregory Scott	Southwest Ohio	gdamerow@gmail.com
Davis, C.J.	Bloomington, IN	daviscolbyjames@gmail.com
Dean, Ed	Christ Covenant (KS)	edward.dean54@aol.com
DeGraaf, John	Grace (Gibsonia, PA)	John.Degraaf@netapp.com
deHaan, Gerry	Hillside (Almonte, ONT)	dehaangn@gmail.com
De Jong, Kenneth	Bloomington, IN	kdejong@indiana.edu
Dennis, Kevin	Living Way (Bryan, TX)	kevin.l.dennis@gmail.com
DeRosa, Andy	Elkhart, IN	AdeRERPC@protonmail.com
DeSocio, Mike	White Lake, NY	
Dinkledine, Tom	Sycamore (Kokomo, IN)	tomdink@gmail.com
Dobbs, James R., <i>emeritus</i>	Tusca Area (Beaver, PA)	
Dobbs, Jeffrey	Tusca Area (Beaver, PA)	jkdobbs82@yahoo.com
Doerr, Adam	Second (Indianapolis, IN)	
Douthett, Bill	Rimersburg, PA	
Drost, Daniel	Washington, IA	Daniel.Drost@gordon.edu
Duffield, Wayne, <i>retired</i>	Alleghenies Presbytery	awd70@windstream.net
Duke, John	Westminster, CO	jtduke44@gmail.com
Dupuis, Dan	Redemption RPC	ddupuis@redemptionrpc.com
Dyck, Matthew	Hillside (Almonte, ONT)	mhdycck@rogers.com

E

Edgar, Alexander	Broomall, PA	edgar.physics@gmail.com
Edgar, John D.	Elkins Park, PA	johnnevniki@comcast.net
Edgar, William J.	Atlantic Presbytery	b.edgar@verizon.net
Endo, Katsunori	Kita-Suzurandai, Japan	katsunori.e.endo@gmail.com
England, Mark	Alleghenies Presbytery	dmec3117@gmail.com
Enomoto, Hirokazu	Okamoto-Keiyaku, Japan	
Eshelman, Nathan	Orlando, FL	n.p.eshelman@gmail.com
Etheridge, Rutledge	Geneva College	rutetheridge3@gmail.com
Evans, George P.	Selma, AL	evans_g44@earthlink.net
Evans, Keith	RPTS	Email: keevans@rpts.edu

F

Falk, Andrew	Christ (Brownsburg, IN)	andrew.falk.esq@gmail.com
Falk, Steve	Clarinda, IA	refalk@iowatelecom.net
Farenhorst, Chris	Russell, ONT, Canada	chrisfaren1@gmail.com
Faris, James	Second (Indianapolis, IN)	james@2rp.church
Fawthrop, Arthur, <i>ret.</i>	Christian Heritage (Endicott)	aefawthrop@gmail.com

Feagley, Jordan	Covenant Fellowship (PA)	jordfeagley@gmail.com
Fernandez, Oscar	All Saints (Brea, CA)	oacnmt@gmail.com
Fearing, Ross	Sparta, IL	orfearing@gmail.com
Filbert, Matt	First RPC of Beaver Falls, PA	pastormatt@firstrpcchurch.org
Filson, Dean	Second (Indianapolis, IN)	dean@2rp.church
Finlayson, Rod	Evangelical (Toronto, ONT)	rfinlayson@northamrealty.com
Finley, Paul, <i>retired</i>	Midwest Presbytery	pefinley78@gmail.com
Fisher, Greg	Marion, IN	
Fisher, Thomas	First RPC of Cambridge, MA	tafisher@post.harvard.edu
Fitch, Jonathan	Westminster, CO	jonathan@westminsterrpc.org
Foltz, Jerry	Second (Indianapolis, IN)	jerry@2rp.church
Franklin, Godfrey, <i>retired</i>	Great Lakes/Gulf Presbytery	dr.kbfranklinphd@gmail.com
Fricovsky, Eduardo	San Diego, CA	esfricovsky@health.ucsd.edu
Friedly, Joseph	Tri-Lakes (Co. Springs, CO)	joseph.friedly@gmail.com
Fyfe, Craig	Salt & Light (Longmont, CO)	craig@fyfhome.com

G

Gamble, Richard	RPTS	rgamble@rpts.edu
Ganz, Richard L., <i>ret.</i>	St. Lawrence Presbytery	revrichganz@gmail.com
Gathright, Dan, <i>emeritus</i>	Fresno, CA	dgathright@gmail.com
Glovier, Cliff, <i>emeritus</i>	Hope Comm. (Beaver Falls)	
Goerner, Aaron	Christ Church (Floyd, NY)	agoerner@adelphia.net
Goerner, Chris	Christ Church (Floyd, NY)	cgoerner@hotmail.com
Gopalakrishnan, V.	South Asia	venkatesh83@gmail.com
Gorden, Terry	Alleghenies Presbytery	gordenmail@yahoo.com
Gordon, Drew	Covenant Fellowship (PA)	drew@gordon.cc
Graham, Bill	Christ Covenant (KS)	wdgraham1@gmail.com
Graham, Ron, <i>retired</i>	Midwest Presbytery	rgraham1953@gmail.com
Grau, Roy	Grace (Gibsonia, PA)	rhgrau3@gmail.com
Gregory, George	Hope Comm. (Beaver Falls)	pastorgregory@hopecommunityrpc.com
Grissett, Ron	Covenant (Aurora, OH)	grissettclan6@yahoo.com
Gunn, Gary	Covenant (Meadville, PA)	ggunn@rpts.edu

H

Hallfors, Eric	First (Durham, NC)	ehalfors@nc.rr.com
Hallstein, Christian, <i>retired</i>	Covenant Fellowship (PA)	
Haney, Jonathan	Clarinda, IA	jyhane@gmail.com
Hanna, Lucas	Mission Field	pastorlucashanna@gmail.com
Hanson, David	Southside (Indianapolis, IN)	davidrpts@hotmail.com
Hanson, John	Southside (Indianapolis, IN)	johnhanson@att.net

Hart, Joel	Columbus, IN	joel@columbusrpc.org
Hart, Mark	Southside (Indianapolis, IN)	mhart200@gmail.com
Hartzler, Aaron	Lafayette, IN	ajh_business@protonmail.com
Hayes, Ed	Sterling, KS	ehayes@rpts.edu
Hemken, Daniel	Hebron (Clay Center, KS)	revhemken@hotmail.com
Hemphill, Paul	Fresno, CA	hemphill.paul@gmail.com
Hemphill, Robert L., <i>ret.</i>	Midwest Presbytery	bobhemphill2@gmail.com
Hemphill, Ryan	Treasure Valley (Boise, ID)	pastormchemp@gmail.com
Henderson, Bruce	Walton, NY	Email: brucehenders@gmail.com
Hicks, Donnie, <i>emeritus</i>	Hope Comm. (Beaver Falls)	
Hindman, J. Edward, <i>ret.</i>	Midwest Presbytery	j.ed.hindman.42@gmail.com
Hirata, Yusuke	Kasumigaoka, Japan	yhirata0416@gmail.com
Holdeman, Rich	Bloomington, IN	rholdema@indiana.edu
Housewright, Jason	Syracuse, NY	jhousewright@psalm68.com
Howe, Daniel M.	Christ (Providence, RI)	pastor@chrstrpc.com
Huggins, Chris	Syracuse, NY	christopherhuggins@gmail.com
Hughes, Jim	Evangelical (Toronto, ONT)	jrughes53@hotmail.com
Hughes, Jon	Southfield, MI	jonhughes27@gmail.com
Hunt, Scott	Marion, IN	shunt@grantcounty.net
Huston, David	Winchester, KS	husteigh@gmail.com

I

Ibarra, Edgar	Las Vegas, NV	puritanpresbyterian@gmail.com
---------------	---------------	-------------------------------

J

Jackson, George W., <i>emer.</i>	Broomall, PA	gwjack3@gmail.com
Jackson, Hunter	Elkins Park, PA	hjackson@student.wts.edu
Jarrard, Rob	Washington, IA	andre9945@gmail.com
Jarrow, Jim	Christ Covenant (KS)	jimjarrow@earthlink.net
Jessop, Michael	Elkins Park, PA	jmjessop@hotmail.com
Jia, Kevin	Pacific Coast Presbytery	jiasb@yahoo.com
Johnson, Ernie	Coldenham-Newburgh, NY	etj718@aol.com
Johnston, Brad	Topeka, KS	brjusa@gmail.com
Johnston, Richard, <i>ret.</i>	Great Lakes/Gulf Presbytery	johnston2rpc@gmail.com
Johovich, Randy	Providence (Pittsburgh, PA)	rjohomurphy@gmail.com
Jones, Jeffrey	Columbus, IN	jeffreydj69@gmail.com
Joseph, Ralph E., <i>retired</i>	Alleghenies Presbytery	Slipperyrockrprev@Zoominternet.net
Judd, Duane	Christ (Brownsburg, IN)	d.joseph.judd@gmail.com
Jung, Jaewoon	Mukonosu, Japan	

K

Kanamori, Hiroyuki	Mukonosu, Japan	hkgenapomuko512@yahoo.co.jp
Karshen, Josh	Immanuel (W. Lafayette, IN)	jkarshen24@gmail.com
Kato, Kozo	Kasumigaoka, Japan	kozo.kato0317@gmail.com
Keddie, Gordon, <i>retired</i>	Great Lakes/Gulf Presbytery	gordon.j.keddie@gmail.com
Kelbe, Robert	Manhattan, KS	robert.kelbe@gmail.com
Kerr, Andrew	Ridgefield Park, NJ	handrewkerr@gmail.com
Kessler, Jeff	Lafayette, IN	kesslerjeff@me.com
Ketcham, Sam	Alleghenies Presbytery	samuel.ketcham2@gmail.com
Kilgore, Bill	Sterling, KS	w.kilgore@cox.net
Kim, John	Southfield, MI	kimjohn248@gmail.com
Kingswood, Matthew	Russell, ONT, Canada	Mkingswood1@gmail.com
Kleyn, David	Southside (Indianapolis, IN)	kleyn.david@sbcglobal.net
Klingensmith, Marlin	Manchester (New Kens., PA)	knilram@gmail.com
Klussman, Dave	White Lake, NY	
Klussman, Mike	White Lake, NY	
Knodel, Richard "Dick"	Southwest Ohio	knodeljr@gmail.com
Koch, Robert	Westminster (Prairie View, IL)	rlkochsales@gmail.com
Kok, Daniel	St. Lawrence Presbytery	estaurotai@gmail.com
Koller, Mark	Midwest Presbytery	mkoller1517@yahoo.com
Koons, Dale	Christ (Brownsburg, IN)	dlkoons49@aol.com
Kothman, Greg	Great Basin (Reno, NV)	
Kuehner, Adam	Southfield, MI	ak@streetsermon.org

L

Lanning, Ray, <i>retired</i>	Great Lakes/Gulf Presbytery	raylann51@gmail.com
Leach, Charles	Atlantic Presbytery	cwleachjr@gmail.com
Leach, Jonathan	San Antonio, TX	lonestarleach@gmail.com
Lodge, Russell	Terre Haute, IN	russlodge@gmail.com
Logan, John	Springs (Co. Springs, CO)	office@springsreformed.org
Lowe, G. Duncan, <i>retired</i>	Alleghenies Presbytery	gd88lowe@yahoo.com
Lowry, Bill	Hillside (Almonte, ONT)	wlowry@hotmail.ca
Lu, Hao	College Hill (Beaver Falls, PA)	hlu@rpts.edu
Lyon, Bob	Winchester, KS	blyon@ku.edu

M

Ma, Matthew	North Hills (Pittsburgh, PA)	yurenma01@gmail.com
MacLeod, D. Allan	Evangelical (Toronto, ONT)	holdfast113@hotmail.com
Magill, Keith	Great Lakes/Gulf Presbytery	Keith@Magill.com
Maginn, Jon, <i>retired</i>	Pacific Coast Presbytery	PastorJonMaginn@msn.com

Magnuson, Terry	Second (Indianapolis)	magnuson.terry@gmail.com
Maine, David	Christ Pres. (Grandview, MO)	dbmdba@gmail.com
Mann, Garrett	Lisbon, NY	garrett.w.mann@gmail.com
Mann, Greg	Springs (Co. Springs, CO)	gregmann63@gmail.com
Mann, Keith	Springs (Co. Springs, CO)	kmann8@gmail.com
Mann, Max	Quinter, KS	memplain@ruraltel.net
Mann, Wade	Elkhart, IN	WadeMann@ElkhartRPC.org
Mann, William	Manhattan, KS	mann.williamt@gmail.com
Manring, Noah	Grace (Columbia, MO)	manringn@gmail.com
Martin, J. Bruce	Atlantic Presbytery	exrpclerk@gmail.com
Martin, Joel	Seattle, WA	joel.Martin3@comcast.net
Martin, Paul, <i>retired</i>	Grace & Truth (Harrisonburg)	pappaul@gmail.com
Martin, Titus	College Hill (Beaver Falls, PA)	titusknox@gmail.com
Mason, Rick	Hope Comm. (Beaver Falls)	richarddmason@gmail.com
Massey, Elish	Midwest Presbytery	hispeace4u@yahoo.com
Mathew, Ranjit	South Asia	rmonline@gmail.com
Mathews, Carl	Christ Covenant (KS)	csmathews72@hotmail.com
Mathews, R. Paul, <i>retired</i>	Great Lakes/Gulf Presbytery	pjmath1@att.net
Mauser, David	Second (Indianapolis, IN)	djmauser@comcast.net
McBurney, Don, <i>emeritus</i>	Hope Comm. (Beaver Falls)	
McBurney, Kenneth A., <i>ret.</i>	Alleghenies Presbytery	
McBurney, Wendell Faris	Bloomington, IN	
McClain, Tim	First RPC of Beaver Falls, PA	timmcclain299@comcast.net
McCollum, Philip	Bloomington, IN	psmccollum@gmail.com
McCracken, Herb	College Hill (Beaver Falls, PA)	mccrackenhp@svsd.net
McCracken, H.P.	Salt & Light (Longmont, CO)	mccracken.hp@gmail.com
McCracken, Robert B., <i>ret.</i>	Great Lakes/Gulf Presbytery	bobmccrcc@gmail.com
McCracken, Sam	Tri-Lakes (Co. Springs, CO)	pastorsammc@gmail.com
McCracken, Timothy	Pacific Coast Presbytery	fresnomcc@sbcglobal.net
McCready, Jack	Walton, NY	mccreadyjb@hotmail.com
McCune, David	Messiah's Church (Clay, NY)	dmccune1@icloud.com
McDaniel, Mike	Salt & Light (Longmont, CO)	mfmcdaniel@gmail.com
McDeavitt, Sean	Living Way (Bryan, TX)	promisebelievers@gmail.com
McFarland, Glenn, <i>retired</i>	Great Lakes/Gulf Presbytery	GandJMcFarland@yahoo.com
McFarland, James	Providence (Pittsburgh, PA)	rptrustees@aol.com
McFarland, John M.	Christ Covenant (KS)	JMMLawrence@aol.com
McFarland, Robert H., <i>ret.</i>	Midwest Presbytery	BGMcF58@aol.com
McFarland, William "Bill"	Topeka, KS	mr.macc16@gmail.com
McGrath, John W.	Oswego, NY	jmcgrath@twcny.rr.com
McHenry, Dean	Grace (State College, PA)	demchenry@comcast.net
McMahan, Steven	Hebron (Clay Center, KS)	smcmahan@kansas.net

McMahon, Jim, <i>ret.</i>	Great Lakes/Gulf Presbytery	
McNamee, Gary	Grace (Columbia, MO)	gmcnameegr@gmail.com
McNaughton, Sean	Syracuse, NY	sean.mcnaughton@gmail.com
McNeely, Patrick	Coram Deo (Squamish, BC)	pdmcneel@gmail.com
McKissick, Robert	Sycamore (Kokomo, IN)	rammd51@gmail.com
McKnight, Mat	Providence (Pittsburgh, PA)	mcknight0315@msn.com
Menbere, Fikre	Elkhart, IN	fikre@menbere.net
Merkel, David	Trinity (Burtonsville, MD)	david.merkel@gmail.com
Metzger, Harry	North Hills (Pittsburgh, PA)	RevHMetz@aol.com
Myers, Chris	First (Phoenix, AZ)	reformationpastor@gmail.com
Miller, Courtney	Alleghenies Presbytery	cjmiller80@hotmail.com
Milligan, Harold	Hebron (Clay Center, KS)	hlmill67.hm@gmail.com
Milroy, Craig	Tri-Lakes (Co. Springs, CO)	eldercraigmilroy@gmail.com
Milroy, Jerry, <i>retired</i>	Midwest Presbytery	jsmilroy@gmail.com
Mitchell, John M.	Rose Point (New Castle, PA)	jmmitchell@centurylink.net
Moberg, Greg	Rochester, NY	gmoberg@frontiernet.net
Monger, John	Rimersburg, PA	johnwmonger@gmail.com
Montgomery, Tim	First RPC of Cambridge (MA)	TMMontgomery@gmail.com
Moore, Derek	Shawnee, KS	covenanterderek@gmail.com
Moore, Kelly	Midwest Presbytery	covenanter.kelly@gmail.com
Morris, Richard	Hope Comm. (Beaver Falls)	rm_morris2@yahoo.com
Morrow, Robert	Sparta, IL	rwmorrow62286@gmail.com
Morton, Ray	Hetherton, MI	revmorton@gmail.com
Mulder, Stephen	Oklahoma City, OK	smulder@rpts.edu
Myers, Christopher	First (Phoenix, AZ)	reformationpastor@gmail.com

N

Nelson, Jeremy	Hazleton Area, PA	nelsonj17@comcast.net
Nelson, Ken	Lafayette, IN	knelson0204@gmail.com
Niess, Adam	Lafayette, IN	adamniess@reformedlafayette.com
Noell, Alan	Stillwater, OK	avnoell@gmail.com

O

Ohara, Hayato	Mukonosono, Japan	
O'Neill, Jason	Christ (Brownsburg, IN)	jason.k.oneill@gmail.com
O'Neill, Jay	Winchester, KS	jk76oneill@gmail.com
O'Neill, Jerry	North Hills (Pittsburgh, PA)	joneill@rpts.edu
O'Neill, Luke	North Hills (Pittsburgh, PA)	lukeO1175@yahoo.com
Odom, James	Sparta, IL	james.odom@covenanthome.com
Olson, Dennis	Seattle, WA	olson1de@aol.com

Olson, Justin	Second (Indianapolis, IN)	jusolson@gmail.com
Ophoff, Roel	Los Angeles, CA	ophoff@gmail.com

P

Parnell, Jonathan	Topeka, KS	jparnell@plo.microsoftonline.com
Parnell, R. Bruce	Stillwater, OK	pastor@stillwaterrpc.org
Patterson, Ron	Shawnee, KS	d.ronald.patterson@gmail.com
Paul, Joe	Midwest Presbytery	jcpaul88@yahoo.com
Pennington, James	Orlando RPC	jcpenn73@gmail.com
Perkins, Duran	Elkins Park, PA	duran.perkins@gmail.com
Perkins, Paul	Seattle, WA	perkins48@q.com
Pershe, John C.	Grace (State College, PA)	jcpershe@yahoo.com
Pihl, William	Rochester, NY	wmhpihl@gmail.com
Pilling, James	Sharon (Morning Sun, IA)	iowafarmer@gmail.com
Pino, Hector, <i>emeritus</i>	Los Angeles, CA	hcpino@aol.com
Platt, Jeff	Second (Indianapolis, IN)	jplatt281@gmail.com
Plummer, Kevin	Oswego, NY	plummerkrp@juno.com
Pockras, Philip	Belle Center, OH	covvie@columbus.rr.com
Poplin, Drew	First (Durham, NC)	dpop95@gmail.com
Porter, Jerry	Southside (Indianapolis, IN)	jerry.l.porter@sbcglobal.net
Prakashpalan, Romesh	Dallas, TX	romeshprakash@hotmail.com
Prichard, Don	Southside (Indianapolis, IN)	pdon@sbcglobal.net
Prutow, Denny, <i>inactive</i>	Second (Indianapolis, IN)	dprutow@currently.com
Pulliam, David	Second (Indianapolis, IN)	david.pulliam@gmail.com
Pulliam, Russ	Second (Indianapolis, IN)	russell.pulliam@indystar.com

Q

Quigley, S. Andrew	Ottawa, ONT	revdrsqa@aol.com
--------------------	-------------	------------------

R

Ramsey, Micah A.	Eastvale (Beaver Falls, PA)	pastor.micah.ramsey@gmail.com
Rao, Ram	South Asia	Drramrao@gmail.com
Reed, Don	Sterling, KS	dreed1946@gmail.com
Reed, Kyle	Topeka, KS	reedkyl@usd437.net
Reese, David	Midwest	pastor.reese@gmail.com
Reid, Thomas	Great Lakes/Gulf	tg Reidjr@gmail.com
Reshey, Josh	Terre Haute, IN	jreshey@gmail.com
Rhoda, Steve	Terre Haute, IN	steve@me1223.com
Rice, Ben	Tusca Area (Beaver, PA)	bunji14@yahoo.com
Rice, Robert	Syracuse, NY	rgrice1947@hotmail.com

Rizzo, Joseph	Broomall, PA	josephv.rizzo@gmail.com
Robb, James	Eastvale (Beaver Falls, PA)	smc006robb@aol.com
Roberts, William, <i>ret.</i>	Great Lakes/Gulf Presbytery	Bill4RTF@gmail.com
Robson, David	Christ (Providence, RI)	dcrobson10@gmail.com
Robson, Ed, <i>retired</i>	St. Lawrence Presbytery	egrobson@consolidated.net
Robson, Peter	Rochester, NY	peter_robson@boces.monroe.edu
Rockhill, Steve	Living Way (Bryan, TX)	revrock402@gmail.com
Ryce, Jason	Springs (Co. Springs, CO)	pastor.ryce@gmail.com
Ryce, John	Grace (Gibsonia, PA)	ryce10@gmail.com

S

Sakai, Sumito	Higashisuma, Japan	sumitorpc@docomo.co.jp
Sampson, Mark	Grace (Gibsonia, PA)	MSampson@rpts.edu
Samul, Colin	Great Basin (Reno, NV)	colinsamul23@gmail.com
Sanchez, Marcelo	Mission Field/Alleghenies	marcelosanchez81@live.com
Sanford, Scott	White Lake, NY	ssanford@hvc.rr.com
Sapp, Shane	Midwest Presbytery	pastor.shane.sapp@gmail.com
Sawtelle, John	Pacific Coast Presbytery	sawtelleboyz@yahoo.com
Scavo, Vince	Manchester (New Kens., PA)	revscavo@yahoo.com
Schaefer, David	First RPC of Beaver Falls, PA	davidjschaefer@eaton.com
Schaefer, Jonathan	Orlando, FL	jonathan.f.schaefer@outlook.com
Schisler, David	Columbus, IN	d.schisler@sbcglobal.net
Schisler, Edmund	Columbus, IN	schisler.edmund@sbcglobal.net
Schneider, Bryan	Sharon (Morning Sun, IA)	bryan@sharonrpc.org
Schoeneberger, Nick	Dallas, TX	repeater75@gmail.com
Schutz, Frank C., <i>retired</i>	Great Lakes/Gulf Presbytery	frankc@schutzonline.net
Schwartz, Harley "Jake"	First (Grand Rapids, MI)	RPEphesian@gmail.com
Scoby, James	Denison, KS	jim.scoby@gmail.com
Seaman, Tom	Salt & Light (Longmont, CO)	seaman@ecentral.com
Sexton, Matthew	Quinter, KS	m.thomassexton@gmail.com
Shafer, Philip	Coldenham-Newburgh, NY	pashafer@gmail.com
Shaw, Geoff	Rochester, NY	gshaw@pharos.com
Shipman, Charles	(First) Phoenix, AZ	charleshshipman@gmail.com
Shipp, Stephen	Bloomington, IN	stephen.shipp@gmail.com
Silva, Andrew	Dallas, TX	andrewsilva80@gmail.com
Silva-Krug, Mauro	Atlantic Presbytery	revmauros@hotmail.com
Skwarek, Vincent	Trinity (Burtonsville, MD)	uscgrower@earthlink.net
Smith, David R.	Midwest Presbytery	David@drsmithproperties.com
Smith, Dean R.	Hope Comm. (Beaver Falls)	smithdean1943@gmail.com
Smith, Don	Lisbon, NY	smith.extra.don@gmail.com

Smith, Frank	Atlanta, GA	franksmith76@gmail.com
Smith, John W.	Sharon (Morning Sun, IA)	johnroseleas@q.com
Smith, Joe	Westminster, CO	Joe@westyrpc.org
Smith, Josh	Westminster (Prairie View, IL)	jsmith1@rpts.edu
Smith, Kenneth G., <i>retired</i>	Alleghenies Presbytery	revkgs@gmail.com
Smith, Peter	Covenant Fellowship (PA)	perwsmith@gmail.com
Smith, Zach	Mission Field	zsmith@rpts.edu
Somers, Rob	New Creation (Kitchener)	uberkermit@gmail.com
Somerville, Ryan	Rochester, NY	ryancsomerville@gmail.com
Spear, Sam	North Hills (Pittsburgh, PA)	s.spear@gaiconsultants.com
Spear, Wayne	Grace (Gibsonia, PA)	waynespear337@comcast.net
Spitler, Jeff	Stillwater, OK	jeffrey.spitler@gmail.com
Spitzer, John	All Saints (Brea, CA)	jmspitzer@gmail.com
Stahl, John	Hope Comm. (Beaver Falls)	jwstahl7@gmail.com
Sterrett, William, <i>retired</i>	Alleghenies Presbytery	bksterrett@gmail.com
Stewart, Brad	Trinity (Burtonsville, MD)	rmbconstruction@yahoo.com
Stewart, Mike	Manhattan, KS	MLS04@sbcglobal.net
Stiner, Greg	Midwest Presbytery	gdstiner@gmail.com
Stivason, Jeff	Grace (Gibsonia, PA)	graceingibsonia@gmail.com
Stockwell, Chris	Lafayette, IN	cmstocks@gmail.com
Stoicheff, Karl, <i>inactive</i>	Second (Indianapolis, IN)	kstoich@gmail.com
Sturm, Steve	Southside (Indianapolis, IN)	stevesturm@pobox.com
Swartz, Walter "Kit", <i>ret.</i>	St. Lawrence Presbytery	oswegorpc@hotmail.com

T

Tabaka, Alex	Broomall, PA	j.alex.tabaka@gmail.com
Takiura, Kihei	Okamoto-Keiyaku, Japan	prayandpeace@@hotmail.com
Takiura, Shigeru	Okamoto-Keiyaku, Japan	stakiura@nifty.com
Tang, Hsing	All Saints (Irvine, CA)	irvinerpc@gmail.com
Thoman, Jason	College Hill (Beaver Falls, PA)	thoman4@gmail.com
Tochijara, Victor	Redemption RPC	elders@redemptionrpc.com
Todd, Michael	Washington, IA	mdtodd50@gmail.com
Topper, Matthew	Christ (Providence, RI)	
Trexler, Bruce	Syracuse, NY	brucerpc.trexler@gmail.com
Trexler, Jonathan	Christ (Providence, RI)	jbtrex@gmail.com
Troup, Calvin	Grace (Gibsonia, PA)	cltrou@geneva.edu
Turner, Trace	Grace (State College, PA)	pastortraceatgrace@gmail.com
Tweed, David	First RPC of Beaver Falls, PA	dtweeder@gmail.com
Tweed, James	Winchester, KS	jbtweed2@gmail.com

U

Ulrich, Robert	Midwest Presbytery	rbtulrich@yahoo.com
Ummel, Jonathan	Elkhart, IN	jonummel@hotmail.com
Urie, Philip	Hazleton Area, PA	philurie@epix.net

V

Valentine, Cory	Christian Heritage (Endicott)	drcjvalentine@gmail.com
Van der Meer, Ernst	Russell, ONT, Canada	ecVandermeer@gmail.com
Van der Meer, Cory	Ottawa, ONT, Canada	coryVandermeer@gmail.com
VanHorn, Barry	Shawnee, KS	vanhornba@gmail.com
VanHorn, Steve	Denison, KS	mitzie.vanhorn@gmail.com
Vedder, Hank	Russell, ONT, Canada	hankvedder@gmail.com
Villi, Chris	Grace (Gibsonia, PA)	villi.chris@gmail.com
Vincze, Timothy	Southwest Ohio	tvincze@juno.com

W

Wagner, Bill	Stillwater, OK	williamnwagner79@gmail.com
Wallace, Joel	Manhattan, KS	clerk@manhattanreformed.org
Ward, Harry	Shawnee, KS	harryward33@gmail.com
Ward, Joel	Hope Comm. (Beaver Falls)	joel@thewards.house
Ward, Vince	St. Lawrence Presbytery	DengGarangThiel@gmail.com
Watt, Jonathan M.	Tusca Area (Beaver, PA)	jwtatt@geneva.edu
Weir, David A.	Ridgefield Park, NJ	daw@pipeline.com
Weir, William J. "Bill"	North Hills (Pittsburgh, PA)	weirbnr@gmail.com
Welander, Paul	Westminster, CO	parshandera@outlook.com
Whitla, David	RPTS	dwhitla@rpts.edu
Wilburn, Matt	Immanuel (W. Lafayette, IN)	mwilburn5@gmail.com
Wilkinson, J. Scott	New Creation (Kitchener)	pastorscottwilkinson@gmail.com
Williams, C.J.	RPTS	providencerpc@juno.com
Willson, Keith	Eastvale (Beaver Falls, PA)	krwillson@comcast.net
Wilsey, Martin, <i>retired</i>	Midwest Presbytery	marty.wilsey@gmail.com
Wilson, Don	Washington, IA	
Wilson, Steven	Rose Point (New Castle, PA)	spxwilson@gmail.com
Wing, Dennis	Shawnee, KS	dwingkc@hotmail.com
Wing, Keith	College Hill (Beaver Falls, PA)	wing@thekeysource.com
Wingfield, Gabriel	Oswego, NY	gwingfield@fastmail.fm
Wise, Ian	Southside (Indianapolis, IN)	iwiserc@gmail.com
Wold, Greg	Christ Church (Floyd, NY)	gregory.s.wold@gmail.com
Woodring, Dan	Alleghenies Presbytery	dwcanon@hotmail.com
Woodson, Averette	Selma, AL	averette.woodson614@gmail.com

Woodson, Greg	Selma, AL	gregory.woodson@att.net
Work, Steven	Southwest Ohio	stevenwork48@gmail.com
Worsham, Joe	Orlando, FL	wor8727@msn.com
Wright, Adrian	Hope Comm. (Beaver Falls)	adriantwright@gmail.com
Wright, Brian	Sterling, KS	pastorbrian@sterlingchurch.org
Wright, Christopher, <i>emer.</i>	First RPC of Cambridge, MA	wri.chr@gmail.com
Wright, James M., <i>retired</i>	Great Lakes/Gulf Presbytery	jimbojhawk@gmail.com

Y

Yang, Namsik	Los Angeles, CA	yang40517@hotmail.com
Yelton, Jeffrey	Midwest Presbytery	reformthechurch@yahoo.com
York, Barry	College Hill & RPTS	pastoryork@gmail.com

Z

Zebrun, Walt, <i>inactive</i>	Second (Indianapolis, IN)	walter_zebrun@yahoo.com
Zhou, James	North Shore (W. Vancouver)	westvanrpc@gmail.com

2022 RPCNA Synod Index of Decisions

Identifier	Page	Description
#190-01	16	Durham (NC) RPC is transferred from Great Lakes/Gulf Presbytery to Presbytery of the Alleghenies
#190-02	16	Study committee re. abuse and responses is established
#190-03	17	Voting on complaints excludes authors, signers, and Synod entity complained against
#190-04	20	Home Mission Board <i>Constitution</i> is revised re. funding non-traditional home missions
#190-05	42	Day of prayer (10/2) appointed for global RPC's need of more ruling elders
#190-06	92	Chilean Commission dissolved
#190-07	143	Atlantic Presbytery actions with respect to Hazleton RPC ruled to be in opposition to <i>WCF</i> 20.2-4 and <i>RPT</i> 4.8, 20.4-5, 26.5, and 26.8
#190-08	146	A presbytery may appoint a commission for the examination and the ordination and installation of a teaching elder (in accord with <i>DCG</i> 6.15)
#190-09	152	RPC of Canada actions, including Synod's formation of a Presbytery of Canada with special privileges including authorization to organize into a new denomination
#190-10	158	Interchurch Committee is authorized to pursue fraternal relations (full intercommunion) with the RPC of Canada upon their organization
#190-11	164-165	SJC-established reconciliation processes with former Immanuel RPC ruling elders, Mr. Olivetti, and congregation to be continued and managed by new commissions and committee
#190-12	165	CEFF is a new ministry partner agency urged to provide regular updates
#190-13	166	Day of prayer and fasting is urged this July for RPCNA (peace, purity, and healing)

Identifier	Page	Description
#190-14	225	Inmate Church Membership principle adopted
#190-15	235	<i>DCG</i> revisions re. clarifying presbytery/congregation communications in cases of two+ teaching elders
#190-16	235	Church courts urged to bring practices into line with <i>Constitution</i> regarding pastoral calls
#190-17	235	<i>Form 2A</i> amended wording; in effect, trackable mail serves as certified mail
#190-18	237	<i>BOD</i> amendments approved (now overture) re. videoconferencing in church trials
#190-19	253	Synod received the booklet, <i>Jesus Is King</i>
#190-20	254	Church History Committee to work on updated history of ministers
#190-21	257	Business of Synod Committee empowered re. future Synod delegates' special accommodation requests
#190-22	268	Japan Presbytery permitted to submit for review lightly proofread machine translations of minutes
#190-23	268	Geneva College Board of Corporators is recognized as a board of our church

Glossary of Common Abbreviations

AIC —ad interim commission	RIT —Resident-in-Training
ATL —Atlantic Presbytery	RP —Reformed Presbyterian
BCI —Biblical Counseling Institute	RPC —Reformed Presbyterian Church
BOD/BoD —Book of Discipline	RPCC —Reformed Presbyterian Church of Canada
BOSC —Business of Synod Committee	RPCNA —Reformed Presbyterian Church of North America
CASA —Central and South America Committee	RPIC —Reformed Presbyterian International Conference
CE —Christian Education	RPMC —Reformed Presbyterian Mission Church
Cush4Christ —South Sudan mission	RPM&M —Reformed Presbyterian Missions & Ministries
CY —Covenanter Youth	RPT —Reformed Presbyterian Testimony
DCG —Directory of Church Government	RPTS —Reformed Presbyterian Theological Seminary
GLG —Great Lakes/Gulf Presbytery	RPWA —Reformed Presbyterian Woman's Association
GMB —Global Missions Board	RTF —Reformation Translation Fellowship
HMB —Home Missions Board	SJC —Synod Judicial Committee
IC —Interchurch Committee	STL —St. Lawrence Presbytery
ICRC —International Council of Reformed Churches	TE —Teaching Elder
IJC —Immanuel Judicial Commission	TFY —Theological Foundations for Youth
JP —Japan Presbytery	TGB —Temporary Governing Body
KTH —Kobe Theological Hall	WCF —Westminster Confession of Faith
MWP —Midwest Presbytery	WLC —Westminster Larger Catechism
NAPARC —North American Presbyterian and Reformed Council	WSC —Westminster Shorter Catechism
NT —New Testament	YLC —Youth Leadership Conference
OT —Old Testament	YMCS —Youth Ministries Committee of Synod
PCP —Pacific Coast Presbytery	
POA —Presbytery of the Alleghenies	
PRCC —Presbyterian & Reformed Commission on Chaplains	
RE —Ruling Elder	

Index

A

Addresses to Synod
Editor, Reformed Presbyterian Witness 231
Fraternal Delegates 142
Geneva College President 220
RP Theological Seminary President 206
Adjournment 146, 163, 250, 274
Alabama. *See* Great Lakes-Gulf Presbytery
Alleghenies, Presbytery of the
Report of the 47–57
Roll 6
Roster D14–D25
Statistics D76–D77, D89–D90
All Saints Church Plant (Irvine, Calif.) 83
Roster D66
Statistics D85–D86, D97–D98
All Saints Reformed (Brea, Calif.) RPC 83, 107
Roster D65
Statistics D85–D86, D97–D98
Ambassadors for Christ 28, 48, 50
Anniversary Celebrations
100th 63, 208
150th 72
200th 61, 65
Apology 246
Appendix 275–327
Items to appear in 16, 146, 165, 166, 235
Applause 152, 164, 165, 166, 206, 220, 231,
257, 274
Archives, RP 255
Arizona. *See* Pacific Coast Presbytery
Asia
Central 27
South 27, 41
Roster D75
Assessments
Pension 141
Synod Operations 263
Assistant Clerk
Address D4
Election 12
Report on Records of Presbyteries 268–269
Associate Reformed Presbyterian Church
Address D11
Bilateral Vision with RPCNA 159, 161–162
Atlanta Presbyterian Fellowship 60, 61
Roster D35
Statistics D78–D79, D90–D91
Atlantic Presbytery
Report of 57–61

Roster D26–D30
Statistics D89–D90
Auditor's Report 113-139

B

Belle Center, Ohio, RPC 7, 12, 61
Roster D35
Statistics D78–D79, D90–D91
Benefits Board (formerly Pension Trustees)
271
Report of 140–142
Roster D5
Bequest, Form of D13
Birmingham, Ala., Mission Church 48, 50, 102
Roster D17
Statistics D76–D77, D89–D90
Bloomington, Ind., RPC 7, 17, 19, 61, 150, 189,
198, 282
Roster D36
Statistics D78–D79, D90–D91
Board of Trustees of Synod
Report 108–112
Boards of Synod, Reports of
Benefits Board 140–142
Education and Publication 231–234
Geneva College
Corporators 220–222
Global Missions 25–41
Home Missions 20–24
Pension Trustees of Synod. *See* Benefits
Board (formerly Pension Trustees)
Trustees of Synod 108–112
Board to Address Disability Concerns, Address
D4
Boise, Idaho. *See* Treasure Valley RPC Mission
(Boise, ID)
Bolivia 93
Brazil 94
Broomall, Pa., RPC 7, 12, 58, 320
Roster D27
Statistics D76–D77, D89–D90
Building Loans and General Mortgages 111
Business of Synod, Committee on the
Committee Report 257–260
Report on Communications 17–20
Roster D7

C

California. *See* Pacific Coast Presbytery

Canada

Presbytery 251

Establishment 251

Roster D31–D34

Canada Formation, Special Committee for RPC
152, 251

Report of 154–158

Canadian Reformed Churches, Address D12

Cecil J. S. MacLaughlin Trust 110, 264, 267.

See MacLaughlin Trust

Central and South Americas Committee 29,
266, 267, 272

Report 92–94

Roster D7

Chaplains, Presbyterian and Reformed Com-
mission 212

Report of 96–98

Roster D9

Child Protection 100, 472

Chile. *See* Iglesia Presbiteriana Reformada de
Prado

Chilean Commission 92

Report of 95

Chinese Education Freedom Fund 165

Christ Church (Brownsburg, Ind.) 62, 102

Roster D36

Statistics D78–D79, D90–D91

Christ Church (Floyd, N.Y.) 11, 89

Roster D71

Statistics D86–D87, D98–D99

Christ Covenant (Lawrence, Kan.) Church 9, 75

Roster D56

Statistics D82–D83, D94–D95

Christ (East Providence, R.I.) RPC 7, 21, 58, 111

Roster D28

Statistics D76–D77, D89–D90

Christian Heritage (Endicott, N.Y.) 89

Roster D70

Statistics D86–D87, D98–D99

Christ Presbyterian (Grandview, MO) Church
9, 74

Roster D55

Statistics D82–D83, D94–D95

Church History Committee 272

Report 254–256

Roster D8

Church Planters Retreat 21

Clarinda, Iowa, RPC 9, 70, 72, 103, 104

Roster D52

Statistics D82–D83, D94–D95

Clergy Advantage 141

Clerk

Address D4

Election 12

Report of 13–15

Coldenham-Newburgh, N.Y., RPC 7, 57, 58,
102

Roster D26

Statistics D76–D77, D89–D90

College Hill Reformed Church (Beaver Falls,
Pa.) 50, 103, 104, 107

Roster D15

Statistics D76–D77, D89–D90

Colorado. *See* Midwest Presbytery

Columbus, Ind., RPC 8, 26, 62, 103

Roster D37

Statistics D78–D79, D90–D91

Committee Reports, Committees of the Day

Nominations 205–207

Resolution of Thanks 273

State of the Church 269–271

Committee Reports, Special

Mediatorial Kingship 253

RPC Canada Formation 154–158

Committee Reports, Standing

Business of Synod 257–260

On Communications 17–20

Church History 254–256

Finance Committee 261–267

Graduate Study 256–257

Interchurch 158–162

International Conference Advisory 247–248

Joint Commission on Chaplains 96–98

RPTS Trustees 206–219

Vital Churches 248–250

Committee Reports, Study

Constitution Revisions 236–237

Inmate Church Membership 226–231

Synod's Action Authority 252–253

Videoconferencing During Ecclesiastical
Trials 238–246

Committees Appointed by the Moderator 46
Communications

Communication #22-01: ATL re. Protest vs.
ATL COVID Resolution 15, 17, 143,
300–310

Dissent 143

Communication #22-02: POA re. State
College Complaint 15, 18, 145, 246,
311–317

Communication #22-03: GLG & POA re. Dur-
ham to POA Petition 15, 18, 318–324

Communication #22-04: GLG re. LeFebvre
16, 18, 325

Communication #22-05: GLG re. COCM
Query Edits 16, 18, 145, 326–330

Communication #22-06: GLG Riepe Com-
plaint vs. SJC 17, 19, 151, 330–333

Communication #22-07: GLG Blooming-

ton Complaint vs. SJC 17, 19, 150, 334–338
Dissent 150
Communication #22-08: GLG Faris etc. Complaint vs. SJC 17, 19, 150, 339–358
Dissent 150
Communication #22-09: GLG Olivetti Complaint vs. SJC 17, 19, 148, 359–394
Dissent 149
Communication #22-10: Reid re. U.S. Religious Census 16, 18, 395–397
Communication #22-11: POA & Theresa Bloom 16, 18, 398–401
Communication #22-12: POA and Blocki re. DCG Application 16, 19, 146, 402–412
Communication #22-13: GLG Dillon Complaint vs. SJC 17, 19, 152, 162, 413–417
Dissent 162
Communication #22-14: GLG Petition by Former IRPC Members 17, 19, 147, 418–420
Communication #22-15: PCP Ekpo Complaint vs. Seattle 16, 19
Communication #22-16: SJC Response to Olivetti Complaint 17, 19, 421–455
Communication #22-17: SJC Response to Other Complaints 17, 19, 456–479
Congregations
Disorganized 102, 107
Organized 102, 106
Vacant 102
Congregations Statistics 101
Constitution of the Court in Prayer 5, 147, 164, 251
Constitution Revisions, Study Committee 235, 236–237
Consultative members seated 12
Coram Deo (Squamish, B.C.) Mission Church 84
Roster D33
Statistics D85–D86, D97–D98
Covenant (Aurora, Ohio) RPC 6, 51, 102
Roster D14
Statistics D76–D77, D89–D90
Covenanter Book Room
Address D50
Covenanter Book Room, Kobe 69
Covenanter Center Building 70
Covenant Fellowship (Wilkinsburg, Pa.) RPC 28, 51, 93
Roster D21
Statistics D76–D77
Covenant (Meadville, Pa.) RPC 6, 50
Roster D19
Statistics D76–D77, D89–D90

CovFAMIKOI Conference 209, 320, D35
Crown & Covenant Publications 92, 159, 208, 209, 232
Address D4
Cuba 94
Cyprus. See Greek Evangelical Church of Cyprus

D

Dallas, Tex., RPC 9, 73, 164
Roster D54
Statistics D82–D83, D94–D95
Dates of future Synods 259
Deaths 13, 104, 107
Delegates to Synod for the first time 12
Denison, Kan., RPC 9, 74, 103
Roster D54
Statistics D82–D83, D94–D95
Denominational Websites D4
Devotional services 5, 147, 164, 251
Directory D1–D91
Disabilities Ministry 165
Disability Concerns, Board to Address D4
Disorganizations, Congregations 102, 107
Dissent 143, 149, 150, 153, 162, 237

E

EA Commission 142, 267, 272
Eastvale, Pa., RPC 6, 51, 283, 299, 398
Roster D16
Statistics D76–D77
Editors, Managing, Reformed Presbyterian Witness, Address D4
Edmonton, Alberta, RPC 10, 84, 238
Roster D31
Statistics D85–D86, D97–D98
Education and Publication, Board of
Address D3
Report of 231–234
Roster D5
Elections
Board and Committee vacancies filled 271
Elkhart, Ind., RPC 8, 62, 250, 299, 340
Roster D37
Statistics D78–D79, D90–D91
Elkins Park, Pa., RPC 7, 12, 21, 59, 250, 282
Roster D28
Statistics D76–D77, D89–D90
Evangelical Presbyterian (Toronto, Canada) 11, 90
Roster D33
Statistics D86–D87, D98–D99
Every Village 26
Excused Absences 12, 13, 15
Executive session suggested 148, 164

F

- Finance Committee
 - Report of 261–267
 - Roster D8
- First (Phoenix, Ariz.) RPC 10, 87
 - Roster D67
 - Statistics D85–D86, D97–D98
- First RPC of Beaver Falls, Pa. 6, 52, 284
 - Roster D16, D17
 - Statistics D76–D77, D89–D90
- First RPC of Cambridge, Mass. 7, 58, 283
 - Roster D26
 - Statistics D76–D77, D89–D90
- First RPC of Durham, N.C. 8, 15, 18, 21, 62, 318
 - Roster D18
 - Statistics D78–D79, D90–D91
- First RPC of Grand Rapids, Mich. 8, 60, 63, 250
 - Roster D38
 - Statistics D90–D91
- First-time delegates 12
- Florida. *See* Great Lakes-Gulf Presbytery
- Form of Bequest D13
- Fraternal Churches 160
- Fraternal Delegates and Greetings 142, 152
- Fresno, Calif., RPC 10, 82, 85, 103, 293
 - Statistics D85–D86, D97–D98
- Fulton, N.Y., RPC 11, 21, 90, 102, 104
 - Roster D71
 - Statistics D86–D87, D98–D99

G

- Geneva Bible Faculty Fund 220
- Geneva College
 - Address D3
 - Board of Corporators
 - Report of 220–222
 - Roster D5
 - Board of Trustees
 - Report of 223–225
 - Roster D6
- Geneva Foundation 222
- Gentle Reformation 233, 308, 335, 354, 367, 465
- Georgia. *See* Great Lakes-Gulf Presbytery
- Glengarry work 90, 92, 156
- Global Alliance 69, 93, 156, 270
 - Report 42–46
 - Roster D9
- Global Missions 92, 158, 267, 272
 - Proposed Bylaw Changes 30–40
 - Report of 25–41
 - Roster D6
- Grace (Columbia, MO) RPMC 9, 12, 21, 70, 73, 103, 106
 - Roster D54

- Statistics D82–D83, D94–D95
- Grace (Gibsonia, Pa.) RPC 6, 52, 208, 225
 - Roster D18
 - Statistics D76–D77, D89–D90
- Grace (State College, Pa.) Presbyterian 6, 15, 18, 53, 145, 246, 311
 - Roster D23
 - Statistics D76–D77, D89–D90
- Grace & Truth Mission Church (Harrisonburg, VA) 6, 48, 52, 104
 - Roster D19
 - Statistics D76–D77, D89–D90
- Graduate Study Committee 272
 - Report of 256–257
 - Roster D8
- Grant Allocations 267
- Grassmarket Press 233
- Great Basin (Reno, NV) RPC 21, 85
 - Roster D67
 - Statistics D85–D86, D97–D98
- Great Lakes / Gulf Presbytery
 - Report of 60–66
 - Roster D35–D48
 - Statistics D90–D91

H

- Hazleton Area, Pa., RPC 7, 57, 59, 143, 282, 300
 - Statistics D76–D77, D89–D90
- Hebron (Clay Center, Kan.) RPC 9, 72
 - Roster D52
 - Statistics D82–D83, D94–D95
- Heritage Reformed Congregations, Address D12
- Hetherton, Mich., RPC 8, 63, 278
 - Roster D38
 - Statistics D78–D79, D90–D91
- Higashisuma (Kobe, Japan) RPC 9, 67, 70
 - Roster D47
 - Statistics D80–D81, D93–D94
- Hillside (Almonte, Ont.) RPC 11, 90, 279
 - Roster D31
 - Statistics D98–D99
- Historical precedent 154
- Home Missions, Board of
 - Report of 20–24
 - Roster D6
- Hope Community RPC (Beaver Falls, PA) 13, 53, 104, 283
 - Roster D17
 - Statistics D76–D77, D89–D90
- Houston, Tex., RP Mission Church 21, 71, 75, 102
 - Roster D55
 - Statistics D82–D83, D94–D95
- Hudson-St. Lazare (Quebec, Canada) RPC.
 - See* Redemption RPC

I

- Iglesia Presbiteriana Reformada de Lo Prado
48, 53, 92, 95
Roster D23
- Immanuel (West Lafayette, Ind.) RPC 8, 60, 63,
107, 147, 150, 162, 166, 167–200, 208,
334–394, 413–420, 421
Roster D44
Statistics D78–D79, D90–D91
- Indiana. *See* Great Lakes-Gulf Presbytery
- Inmate Church Membership, Study Commit-
tee 142, 225
Report 226–231
- Interchurch Committee 152, 157, 272
Report of 158–162
Roster D8
- International Conference Advisory Committee
Report of 247–248
Roster D9
- International Council of Reformed Churches
(ICRC) 159
- International Day of Prayer, RP 42, 44, 45
- Iowa. *See* Midwest Presbytery

J

- Japan Presbytery 25, 269
Report of 66–70
Roster D47–D50
Statistics D86–D87, D90–D91
- Joint Commission of Chaplains
Report 96–98
- Judicial Commission, 2021 Synod. *See* Synod
Judicial Commission, 2021
- Judicial Committee
Appointment 46

K

- Kansas. *See* Midwest Presbytery
- Kasumigaoka (Kobe, Japan) RPC 9, 68
Roster D48
Statistics D80–D81, D93–D94
- Kita-Suzurandai (Kobe, Japan) Mission Church
66, 67
Roster D49
Statistics D80–D81, D93–D94
- Kobe Theological Hall 66, 68
Address D49
- Korean American Presbyterian Church, Ad-
dress D11

L

- Lafayette, Ind., RPC 8, 12, 63, 170, 175, 185,
191, 340, 342, 360, 418, 432
Roster D40

- Statistics D78–D79, D90–D91
- Laramie, Wyo., RPC 9, 70, 75, 103, 104, 249,
269
Roster D56
Statistics D82–D83, D94–D95
- Las Vegas, Nev., RPC 12, 21, 82, 85, 102, 103
Statistics D85–D86, D97–D98
- Latin America 92
- Laureville Family Camp 48, 209
- L'Eglise reformee du Quebec, Address D11
- Liability Claim 111
- Life Insurance Plan, Self-Insured 141
- Lisbon, N.Y., RPC 11, 90, 341
Roster D71
Statistics D86–D87, D98–D99
- Living Way (Bryan, Tex.) RPC 9, 71
Roster D51
Statistics D82–D83, D94–D95
- Los Angeles, Calif., RPC 10, 82, 85, 103, 104
Roster D67
Statistics D85–D86, D97–D98

M

- MacLaughlin Trust 110, 264, 267
- Manchester (New Kensington, Pa.) RPC 6,
48, 54
Roster D20
Statistics D76–D77, D89–D90
- Mandarin 43, 49, 54
- Manhattan, Kan., RPC 9, 70, 76, 103, 104
Statistics D82–D83, D94–D95
- Marion, Ind., RPC 8, 63
Roster D41
Statistics D78–D79, D90–D91
- Maryland. *See* Presbytery of the Alleghenies
- Massachusetts. *See* Atlantic Presbytery
- Mediatorial Kingship 69, 253, D10
- Membership Statistics 101, D76–D87
- Memorials 13, 277–294
Alexander, Gregory H. 290
Broadway, Bennett 286
Brown, Mark L. 288
Harrington, Harold Boyd 278
Hutmire, Nancy (Fish) 292
O'Brien, John 289
Orr, Robert 284
Parnell, Darrell R. 287
Russell, Hartley 286
Shepherd, Noah David 277
Spear, Ruth (Adams) 291
Tweed, Alta (Blackwood) 293
Willson, David D. 283
Willson, Donald Bruce 282
- Messiah's Church (Clay, N.Y.) 11, 89, 90
Roster D70
Statistics D86–D87, D98–D99

Mexico 93
Michigan. *See* Great Lakes-Gulf Presbytery
Midwest Presbytery
 Report of 70–81
 Roster D51–D64
 Statistics D94–D95
 Women's Presbyterian 81
Minimum Contribution
 Pension Plan 140, 266
Ministers
 Deposed 82, 104, 107
 Ordained & Installed 103, 107
 Received from Other Denominations 104, 107
 Released from Pastoral Charge 104, 107
 Retired D24, D45, D73
 Serving at Geneva College D23
 Serving at the RP Seminary D23
 Stated Supply 104
 Suspended 104, 107
 Transferred to Other Denominations 104
 Without pastorates D25, D30, D46, D73
Minneola, Kan., RPC 78, 102
 Statistics D82–D83, D94–D95
Minutes, Read and Approved 46, 147, 148, 164, 165, 251, 274
Mission to the World (MTW) 26
Moderator
 Address D4
 Appointments 16, 46, 273
 Election of 12
 Gift honoring 164
 Retiring 5
Moving Allowance 141
Mukonosu (Kobe, Japan) RPC 66
 Roster D47
 Statistics D80–D81, D93–D94

N

NAPARC 34, 53, 81, 97, 159, 252
 Member Churches 161
Nevada. *See* Pacific Coast Presbytery
New Creation (Ontario, Canada) RPC 11, 90
 Roster D31
 Statistics D86–D87, D98–D99
New Jersey. *See* Atlantic Presbytery
New York. *See* St. Lawrence Presbytery or Atlantic Presbytery
New York City. *See* Ridgefield Park, N.J., RPC
NeXt Steps 28
Nissi RP Mission (Surry, B.C.) 86, 102, 103
 Roster D33
Nominating Committee 205
 Automatic Referrals 13, 15, 112
 Report of 205–207
 Roster D9

North Carolina. *See* Great Lakes-Gulf Presbytery
North Hills (Pittsburgh, Pa.) RPC 6, 12, 48, 54, 164, 173
 Roster D21
 Statistics D76–D77, D89–D90
North Shore Chinese Bible Truth MC 86, 88, 104
 Roster D34
 Statistics D85–D86, D97–D98

O

Ohio. *See* Great Lakes-Gulf Presbytery or Presbytery of the Alleghenies
Okamoto-Keiyaku (Kobe, Japan) RPC 9, 67, 70
 Roster D48
 Statistics D80–D81, D93–D94
Oklahoma. *See* Midwest Presbytery
Oklahoma City Mission Church 9, 12, 21, 70, 77, 79, 102, 107
 Roster D58
 Statistics D82–D83, D94–D95
Order-of-the-Day 14, 142, 145, 147, 152, 164, 165, 205, 237, 250
Organizations
 Congregations 102, 106
 Mission Church 70
Orlando, Fla., RPC 8, 61, 63, 103
 Roster D42
 Statistics D78–D79, D90–D91
Orthodox Presbyterian Church, Address D12
Oswego, N.Y., RPC 11, 13, 89, 91, 107, 289
 Roster D72
 Statistics D86–D87, D98–D99
Ottawa, Ont., RPC 11, 91, 279
 Roster D72
 Statistics D86–D87, D98–D99
Ottawa Theological Hall 278
 Address D34

P

Pacific Coast Presbytery
 Report of 82–88
 Roster D65–D68, D70–D73, D75–D78
 Statistics D85–D86, D97–D98
Pages 12
Pakistan 26, 27, 41, 158, 219
Pandemic. *See* COVID-19
Paraguay 94
Parliamentarians
 Appointments 16
 Roster D9
Pastoral Refresher Retreat 249
Pastors. *See* Ministers
Pennsylvania. *See* Atlantic Presbytery or Pres-

bytery of the Alleghenies
Pension Trustees, Board of. *See* Benefits Board
(formerly Pension Trustees)
Personal privilege 47, 164, 246, 273
Phoenix. *See* First (Phoenix, Ariz.) RPC
Portuguese 57, 94
Prayer
 Adjournment 146, 163, 250, 274
 Constitution of the Court 5, 147, 164, 251
 Devotions 147, 164, 251
 International Day of 42
 Recess/reconvene 142, 148, 150, 152, 165,
 225, 257
 Seasons of 142
 Specific Concerns 5, 47, 147, 164, 166, 250,
 251
 Thanksgiving 261
Presbyterian and Reformed Commission on
 Chaplains and Military Personnel.
 See Chaplains, Presbyterian and
 Reformed Commission
Presbyterian Church in America (PCA), Address
 D12
Prison Ministry 21, 88
Providence (Pittsburgh, Pa.) RPC 6, 12, 13, 55,
 104, 107, 288
 Roster D22
 Statistics D76–D77, D89–D90

Q

Quinter, Kan., RPC 9, 78, 293
 Roster D58
 Statistics D82–D83, D94–D95

R

Records of Presbyteries
 Report 268–269
Recusals 147, 148
Recusals in Discipline Cases, Study Committee
 Recusals 235
Redemption RPC (Quebec, Canada) 11, 90
 Roster D33
 Statistics D86–D87, D98–D99
Reformation Translation Fellowship (RTF) 27,
 93, 165
 Address D4
 Report of 298–299
Reformed Church in the United States, Ad-
 dress D12
Reformed Presbyterian Church of Ireland,
 Address D11
Reformed Presbyterian Home 52, 55, 165, 212,
 237, 267
 Address D3
Reformed Presbyterian Theological Seminary

(RPTS)
 Address D3, D7
 Report of the Trustees of 206–219
 Roster of Trustees D7
Reformed Presbyterian Witness 216, 232, 233,
 254
Reformed Presbytery of Australia, Address
 D11
REmaker Conference 111
Resolution of Thanks Committee
 Appointment 46
 Report of 273
Retirement Program 141
Revitalization Grant 249
Rhode Island. *See* Atlantic Presbytery
Ridgefield Park, N.J., RPC 7, 12, 57, 59, 102,
 107
 Roster D27
 Statistics D76–D77, D89–D90
Rimersburg, Pa., RPC 6, 56
 Roster D22
 Statistics D76–D77, D89–D90
River Valley Fellowship (Beaver, Pa.) 49, 50
Rochester, N.Y., RPC 11, 91
 Roster D72
 Statistics D86–D87, D98–D99
Roe v. Wade, overturned 257
Roll 6–11
Rose Point (New Castle, Pa.) RPC 6, 56, 279
 Roster D20
 Statistics D76–D77, D89–D90
RP Missions 27, 99, D10
RPM&M 108, 109, 261, 264, 267
Russell (Canada) RPC 11, 91, 280, 290
 Roster D72
 Statistics D86–D87, D98–D99

S

Sabbatical
 Taken 58, 61, 63, 64, 90
Sabbatical Grant Program 249
Salt & Light (Longmont, Colo.) RPC 9, 76, 81
 Roster D57
 Statistics D82–D83
San Antonio, Tex. (Preaching Station) 9, 71, 78
 Roster D59
 Statistics D82–D83, D94–D95
San Diego, Calif., RPC 10, 13, 82, 87, 103, 107,
 277, 286
 Roster D68
 Statistics D97–D98
Seattle, Wash., RPC 10, 16, 19, 82, 88, 103, 104
 Roster D68
 Statistics D85–D86, D97–D98
Second (Indianapolis, Ind.) RPC 12, 60, 64,
 107, 340

Roster D38
Statistics D78–D79, D90–D91
Selma, Ala., RPC 8, 21, 60, 64, 102, 289
Statistics D78–D79, D90–D91
Sermon Audio 260
Severence Pay Program 141
Sharon (Morning Sun, Ia.) RPC 10, 76
Roster D58
Statistics D82–D83, D94–D95
Shawnee, Kan., RPC 10, 70, 79, 103, 104, 292, 293
Roster D59
Statistics D82–D83, D94–D95
Shelter (Edmonton, Alberta, Canada) RPC
Statistics D97–D98
SJC Legal Counsel 11
South Carolina. *See* Great Lakes-Gulf Presbytery
Southfield, Mich., RPC 8, 64, 326
Roster D43
Statistics D78–D79, D90–D91
Southside (Indianapolis, Ind.) RPC 8, 65, 340
Roster D39–D40
Statistics D78–D79, D90–D91
South Sudan 12, 25, 47, 89, 158, 219
Contact D11
Southwest Ohio RPC (West Chester, Ohio) 8, 65
Roster D41
Statistics D78–D79, D90–D91
Spanish 43, 92
Sparta, Ill., RPC 8, 12, 65, 96, 103
Roster D44
Statistics D78–D79, D90–D91
Special Accommodations 257
Special Committees. *See* Committee Reports, Special
RPCC Canada Formation 154
Special motion 165, 257, 268
Springs (Colorado Springs, Colo.) Reformed Church 10
Roster D53
Statistics D82–D83, D94–D95
Stated Clerk
Report of 101–108
Stated Supplies 104
State of the Church Committee
Appointment 46
Report of 269–271
Sterling, Kan., RPC 10, 80, 291
Roster D60
Statistics D82–D83, D94–D95
Stillwater, Okla., RPC 5, 10, 70, 77, 79, 103, 104, 111, 258
Roster D60
Statistics D82–D83, D94–D95

St. Lawrence Presbytery
Report of 89–92
Roster D70–D78
Statistics D86–D87
Study Committees
Constitutions revisions 236–237
Roster D10
Synod's Action Authority 252–253
Videoconferencing in Ecclesiastical Trials 237, 238–246
Vows and Queries 246
Supreme Court, U.S. 257
Sycamore (Kokomo, Ind.) RPC 8, 65
Roster D40
Statistics D78–D79, D90–D91
Synod Judicial Commission, 2021 147, 162, 164
Report 166–205
Synod's Judicial Commission 17, 19
Syracuse, N.Y., RPC 11, 12, 89, 91
Roster D73
Statistics D98–D99

T

Targets of Honor 261
Terre Haute, Ind., RPC 8, 65, 112, 299, 341
Roster D44
Statistics D78–D79, D90–D91
Texas. *See* Midwest Presbytery
Thanks 12, 25, 101, 152, 166, 257
Theological Foundations
Backpacking Trip 100
for Youth 99
Ireland 100
Theological Students 105, 107, D46
Certified Eligible to Preach 106, 107
Certified Eligible to Receive a Call 106, 108
Removed from Under Care 107
Topeka, Kan., RPC 10, 13, 70, 80, 107, 287
Roster D61
Statistics D82–D83, D94–D95
Treasurer, Denominational, Address D4
Treasure Valley RPC Mission (Boise, ID) 88, 102, 103
Roster D65
Statistics D85–D86, D97–D98
Tri-Lakes Reformed (Colorado Springs, Colo.) Church 10, 71, 72, 100, 103, 213
Roster D53
Statistics D82–D83, D94–D95
Trinity (Burtonsville, Md.) RPC 6, 48, 56, 102
Roster D17, D18, D23
Statistics D76–D77, D89–D90
Trinity (Wichita, Kan.) Reformed Church 102, 104
Statistics D82–D83, D94–D95

Trustees of Synod, Board of
Report 108–112
Roster D7
Tusca Area, Pa., RPC 7, 13, 57, 104, 285
Roster D14
Statistics D76–D77, D89–D90

U

Underground Railroad 220, 233
United Reformed Churches in North America,
Address D12
Upper Rooms, Address D4

V

Vacant congregations 102
Vaccine mandates 144, 300
Videoconferencing in Ecclesiastical Trials 237,
238–246
Virginia. *See* Presbytery of the Alleghenies
Virtual Attendance 6, 25
Vital Churches Committee
Report of 248–250
Roster D9
Voting 250
Electronic 257

W

Walton, N.Y., RPC 7, 13, 58, 59, 105, 286, 301
Roster D34
Statistics D76–D77, D89–D90
Washington, Ia., RPC 10, 71, 80
Roster D61
Statistics D94–D95
Washington State. *See* Pacific Coast Presbytery
Weer Bei Radio 26
Westminster, Colo., RPC 10, 12, 71, 81, 103
Roster D62
Statistics D82–D83, D94–D95
Westminster (Prairie View, Ill.) RPC 60, 66, 102,
104
Roster D42
Statistics D78–D79, D90–D91
White Lake Camp 60, 208
White Lake, N.Y., RPC 7, 59
Roster D29
Statistics D76–D77, D89–D90
Wilmington Trust 109
Winchester, Kan., RPC 10, 71, 81, 288, 293
Roster D62
Statistics D82–D83, D94–D95
Witness, Reformed Presbyterian 233
Woman's Association 165
Address D4
Disabilities Ministry 165
Wyoming. *See* Midwest Presbytery

Y

Youth Leadership Conference 100
Youth Ministries Committee
Report of 99–100
Youth Retreats 48, 89