

MINUTES
of the
FORTY-EIGHTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA
IN TWO VOLUMES

Both volumes are included in this digital version.

VOLUME 1

PART I: Directory of General Assembly Committees and Agencies

PART II: Journal

PART III: Appendices A-Q

VOLUME 2

PART III: Appendices R-Y

PART IV: Corrections to Previous Minutes

Part V: References and Index

June 29-July 2
St. Louis, Missouri

MINUTES
of the
FORTY-EIGHTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA
VOLUME 1 OF 2

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FORTY-EIGHTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH IN AMERICA

VOLUME 1 of 2

The 48th PCA General Assembly, originally scheduled for June 2020 in Birmingham, Alabama, was postponed due to restrictions brought about by the COVID-19 pandemic. As a result, the rescheduled Assembly, June 29-July 2 in St. Louis, Missouri, dealt with church business covering a two-year period. The amount of material recorded in these minutes, therefore, has necessitated its publication in two volumes.

PLEASE NOTE:

1. The pages of Volume 1 and Volume 2 are numbered consecutively.
2. The **INDEX** to both volumes is found at the back of Volume 2.

VOLUME 1, pp. 1-520

PART I: Directory of General Assembly Committees and Agencies

PART II: Daily Journal

PART III: Appendices A-Q

VOLUME 2, pp. 521-1,136

PART III: Appendices R-Y

PART IV: Corrections to Previous Minutes

Part V: References and Index

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

SUCCESSION OF MODERATORS

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

MODERATORS, continued

ASSEMBLY	YEAR	NAME	PLACE OF ASSEMBLY
38 th	2010	TE Harry L. Reeder III	Nashville, TN
39 th	2011	RE Daniel A. Carrell	Virginia Beach, VA
40 th	2012	TE Michael F. Ross	Louisville, KY
41 st	2013	RE Bruce Terrell	Greenville, SC
42 nd	2014	TE Bryan S. Chapell	Houston, TX
43 rd	2015	RE James W. Wert Jr.	Chattanooga, TN
44 th	2016	TE George W. Robertson Jr.	Mobile, AL
45 th	2017	RE Alexander Jun	Greensboro, NC
46 th	2018	TE Irwyn L. Ince Jr.	Atlanta, GA
47 th	2019	RE J. Howard “Howie” Donahoe	Dallas, TX
48 th	2021	TE L. Roy Taylor	St. Louis, MO

SUCCESSION OF STATED CLERKS

YEARS	NAME
1973 - 1988	TE Morton H. Smith
1988 - 1998	TE Paul R. Gilchrist
1998 - 2020	TE L. Roy Taylor Jr.
2021 -	TE Bryan Chapell

PART I

DIRECTORY OF GENERAL ASSEMBLY COMMITTEES AND AGENCIES 2021-2022

I. OFFICERS OF THE GENERAL ASSEMBLY

Moderator

TE L. Roy Taylor Jr.
1700 North Brown Road, Suite 105
Lawrenceville, GA 30043-8143
Phone: 678-825-1000
E-mail: rtaylor@pcanet.org

Stated Clerk

TE Bryan Chapell
1700 North Brown Road, Suite 105
Lawrenceville, GA 30043-8143
Phone: 678-825-1000
E-mail: ac@pcanet.org

II. MINISTRIES OF THE GENERAL ASSEMBLY

Administration

TE Bryan Chapell, Coordinator
1700 North Brown Road, Suite 105
Lawrenceville, GA 30043-8143
Phone: 678-825-1000
E-mail: ac@pcanet.org
www.pcaac.org

Committee on Discipleship Ministries

TE Stephen T. Estock, Coordinator
1700 North Brown Road, Suite 102
Lawrenceville, GA 30043-8143
Phone: 678-825-1100
E-mail: sestock@pcanet.org
www.pcadm.org

Covenant College

RE J. Derek Halvorson, President
14049 Scenic Highway
Lookout Mountain, GA 30750-4164
Phone: 706-419-1117
Email: deerek.halvorson@covenant.edu
www.covenant.edu

Covenant Theological Seminary

TE Tom C. Gibbs, President
12330 Conway Road
St. Louis, MO 63141-8609
Phone: 314-434-4044
E-mail: tom.gibbs@covenantseminary.edu
www.covenantseminary.edu

Mission to North America

TE Irwyn Ince, Coordinator
Pro Tempore
1700 North Brown Road, Suite 101
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E-mail: iince@pcanet.org
www.pcamna.org

Mission to the World

TE Lloyd Kim, Coordinator
1600 North Brown Road
Lawrenceville, GA 30043-8141
Phone: 678-823-0004
E-mail: lloyd.kim@mtw.org
www.mtw.org

PCA Foundation, Inc.

RE Timothy W. Townsend, President
1700 North Brown Road, Suite 103
Lawrenceville, GA 30043-8143
Phone: 678-825-1040
E-mail: ttownsend@pcanet.org
www.pcafoundation.com

PCA Retirement & Benefits, Inc.

TE Edward W. Dunnington, President
1700 North Brown Road, Suite 106
Lawrenceville, GA 30043-8143
Phone: 678-825-1260
E-mail: ed.dunnington@pcarbi.org
www.pcarbi.org

Reformed University Fellowship

RE Will W. Huss Jr., Coordinator
1700 North Brown Road, Suite 104
Lawrenceville, GA 30043-8143
Phone: 678-825-1070
E-mail: will.huss@ruf.org
www.ruf.org

Ridge Haven

RE Wallace Anderson, Exec. Director
215 Ridge Haven Road
Brevard, NC 28712
Phone: 828-862-3916
E-mail: wallace@ridgehaven.org
www.ridgehaven.org

GENERAL ASSEMBLY DIRECTORY

**III. PERMANENT COMMITTEES
(2021-2022)**

ADMINISTRATIVE COMMITTEE

CHAIRMAN: TE Robert Brunson **VICE CHAIRMAN:** TE Jerry Schriver

SECRETARY: RE Pat Hodge

Class of 2025

TE Roger G. Collins, Mississippi Valley
TE Steve Jeantet, Suncoast Florida

RE Richard Dolan, Georgia Foothills

Class of 2024

TE Robert F. Brunson, Metro Atlanta

RE Frank Cohee, Providence
RE Pat Hodge, Calvary

Class of 2023

TE Jerry Schriver, Metro Atlanta
TE Kevin DeYoung, Central Carolina

RE Jon Ford, Central Indiana

Class of 2022

TE Bill Sim, Korean Southeastern

RE J. Lee McCarty, Evangel

Alternates

TE Marty W. Crawford, Evangel

RE David Nok Daniel, S. New England

Chairman of Committee or Board, or Designate

TE Thomas M. Harr, New Jersey
Committee on Discipleship Ministries

RE Martin A. Moore, Georgia Foothills
Covenant College

TE Murray W. Lee, Evangel
Mission to North America

RE Miles E. Gresham, Evangel
Covenant Theological Seminary

RE Robert A. Caldwell, Calvary
Mission to the World

TE Martin Wagner, Evangel
PCA Foundation

TE Jason Sterling, Evangel
Reformed University Fellowship

RE James W. Wert Jr., Metro Atlanta
PCA Retirement & Benefits, Inc.

RE Dan Nielsen, Savannah River
Ridge Haven

MINUTES OF THE GENERAL ASSEMBLY

COMMITTEE ON DISCIPLESHIP MINISTRIES

CHAIRMAN: TE Thomas Michael Harr Jr. **VICE CHAIRMAN:** TE Dave Lindberg

SECRETARY: RE Bill Bolling

Class of 2026

TE W. Scott Barber, Providence RE Dan Barber, Central Indiana
TE Dean Williams, Mississippi Valley

Class of 2025

TE Thomas Michael Harr Jr., New Jersey RE Jacob Lightsey Wallace, James River
RE Jeremy Whitley, South Texas

Class of 2024

TE Charles Johnson, Nashville RE Dennis Crowe, Southeast Alabama
TE Dave Lindberg, New Jersey

Class of 2023

TE Danny Kwon, Korean Eastern RE Bill Bolling, Chesapeake
RE Jack Wilkerson, Piedmont Triad

Class of 2022

TE Richard E. Downs Jr., S. New England RE James D. Murphy, Potomac
TE Phillip J. Palmertree, Mississippi Valley

Alternates

TE Dave A. Vosseller, Savannah River RE Taylor Clement, Missouri

COMMITTEE ON MISSION TO NORTH AMERICA

CHAIRMAN: TE Murray Lee **VICE CHAIRMAN:** RE Robert Sawyer

SECRETARY: RE Eugene Betts

Class of 2026

TE Roland Barnes, Savannah River RE Brent Andersen, Central Carolina
RE Jason Kang, Metro Atlanta

Class of 2025

TE R. Lyle Caswell Jr., Southwest Florida RE David Smith, Southeast Alabama
TE Robert A. Willetts, Tidewater

Class of 2024

TE Murray W. Lee, Evangel RE Keith W. Goben, Pacific Northwest
RE Timothy L. Murr, Grace

Class of 2023

TE Robert A. Cargo, Metro Atlanta RE Ed McDougall, Central Florida
TE Blake A. Altman, Hills and Plains

Class of 2022

TE Alexander Myron Shipman, Providence RE Robert Howell, Palmetto
RE Robert Sawyer, S. New England

Alternates

TE Hansoo Jin, Korean Capital RE Ernie Shipman, N. New England

GENERAL ASSEMBLY DIRECTORY

COMMITTEE ON MISSION TO THE WORLD

CHAIRMAN: TE Patrick J. Womack **VICE CHAIRMAN:** RE Oliver Trimiew

SECRETARY: TE William Dempsey **TREASURER:** TE Theodore Hamilton

Class of 2026

TE Shaun M. Nolan, Pittsburgh RE John E. Bateman, North Texas
TE Oscar R. Aylor, Eastern Carolina

Class of 2025

TE Brett W. Carl, Tidewater RE Byron Johnson, Metro Atlanta
TE William E. Dempsey, Mississippi Valley

Class of 2024

TE James E. Richter, Tennessee Valley RE Daryl Brister, Huston Metro
RE Norman Leo Mooney, Missouri

Class of 2023

TE Patrick J. Womack, Suncoast Florida RE Hugh S. Potts, Jr., Mississippi Valley
TE Theodore Hamilton, South Coast

Class of 2022

TE Kyle Hackmann, Eastern Canada RE Robert A. Caldwell, Calvary
RE Oliver Trimiew, Tennessee Valley

Alternates

TE Henry Thomas Patton III, Evangel RE David Moore, Central Florida

COMMITTEE ON REFORMED UNIVERSITY FELLOWSHIP

CHAIRMAN: TE Jason Sterling

Class of 2026

TE Iron D. Kim, Northern California RE Patrick C. Fant III, Calvary
RE David Hall, Hills and Plains

Class of 2025

TE Joshua A. Martin, Calvary RE Charles Powell Jr., Evangel
TE David Osborne, Eastern Carolina

Class of 2024

TE Hunter M. Bailey, Hills and Plains RE Charles Duggan III, Central Georgia
RE Niles McNeel, Mississippi

Class of 2023

TE Ben Hurst Porter, Missouri RE Michael Martin, Blue Ridge
TE Jason Sterling, Evangel

Class of 2022

TE James Sutton, Eastern Carolina RE Jason McBride, Warrior
RE David B. Rouse, Southeast Alabama

Alternates

TE L. Jackson Howell, Tidewater RE Rob Grabenkort, Georgia Foothills

MINUTES OF THE GENERAL ASSEMBLY

IV. AGENCIES

BOARD OF TRUSTEES OF COVENANT COLLEGE

CHAIRMAN: RE R. Craig Wood **VICE CHAIRMAN:** RE Robert F. Wilkinson

SECRETARY: TE Robert S. Rayburn **TREASURER:** RE Martin A. Moore

Class of 2025

TE Bradley J. Barnes, Southern New England	RE David Caines, Tennessee Valley
TE Alexander Brown, Savannah River	RE Mark Griggs, Tennessee Valley
TE Irwyn L. Ince Jr., Potomac	RE Bradley M. Harris, Covenant
	RE Drew Jelgerhuis, Great Lakes

Class of 2024

TE Matthew David Fray, North Texas	RE Richard T. Bowser, Eastern Carolina
TE Duncan Highmark, Missouri	RE Robert Curtis, Southwest Florida
	RE Martin A. Moore, Georgia Foothills
	RE William H. Ryan, South Florida
	RE Stephen E. Sligh, Southwest Florida

Class of 2023

TE William B. Barclay, Central Carolina	RE David Lucas, Suncoast Florida
TE Robert S. Rayburn, Pacific Northwest	RE Bruce W. Terrell, Metro New York
TE Kevin Smith, Tennessee Valley	RE John Truschel, Southern New England
Vacancy	

Class of 2022

TE Howard A. Brown, Central Carolina	RE Rob Jenks, South Coast
TE J. Render Caines, Tennessee Valley	RE Towner B. Scheffler, Ascension
	RE Sam Smartt, Tennessee Valley
	RE Robert F. Wilkinson, Missouri
	RE R. Craig Wood, Blue Ridge

GENERAL ASSEMBLY DIRECTORY

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

CHAIRMAN: RE Miles F. Gresham **VICE CHAIRMAN:** TE Hugh M. Barlett

SECRETARY: RE Mark Ensio **TREASURER:** RE Dwight Jones

Class of 2025

TE Brian Cosby, Tennessee Valley

RE Samuel N. Graham, Covenant
RE Miles E. Gresham, Evangel
RE Donald Guthrie, Chicago Metro
RE Otis Pickett, Mississippi Valley
RE Curtis S. Shidemantle, Ascension

Class of 2024

TE Hugh M. Barlett, Missouri

RE William Bennett, Evangel
RE Jonathan P. Seda, Heritage
RE Paul R. Stoll, Chicago Metro
RE Gif Thornton, Nashville
RE Frank Wicks Jr., Missouri

Class of 2023

TE Brian C. Habig, Calvary
TE Fredric Ryan Laughlin, Missouri
TE Doug Serven, Hills and Plains

RE Brewster Harrington, Rocky Mountain
RE Robert B. Hayward Jr., Susq. Valley
RE John Plating, Tennessee Valley

Class of 2022

TE Robert K. Flayhart, Evangel
TE David G. Sinclair Sr., Calvary

RE Mark Ensio, Southwest
RE William B. French, Missouri
RE Dwight Jones, Central Georgia
RE Ron McNalley, North Texas

BOARD OF DIRECTORS OF PCA FOUNDATION

CHAIRMAN: TE Martin Wagner **VICE CHAIRMAN:** RE W. Russell Trapp

SECRETARY: RE Willis L. Frazer

Class of 2025

TE Martin Wagner, Evangel

RE Willis L. Frazer, Covenant

Class of 2024

TE Patrick W. Curles, Southeast Alabama

RE John Alexander, Metro Atlanta
RE Rob W. Morton, Central Georgia

Class of 2023

TE Robert Bryant, Palmetto

RE William O. Stone Jr., MS Valley

Class of 2022

RE Owen H. Malcolm, Georgia Foothills
RE W. Russell Trapp, Providence
DE Andrew Schmidt, Central Carolina

MINUTES OF THE GENERAL ASSEMBLY

BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS
CHAIRMAN: RE James W. Wert Jr. **VICE CHAIRMAN:** TE Andrew E. Field
SECRETARY: TE Jon Medlock **TREASURER:** RE Chet Lilly

Class of 2025

TE Roderick Miles, Northern California RE Paul A. Fullerton, S. New England
RE Scott P. Magnuson, Pittsburgh

Class of 2024

TE Andrew E. Field, Metropolitan NY RE Ryan Bailey, Metro Atlanta
DE Theodore J. Dankovich, Calvary

Class of 2023

RE S.E. Cody Dick, Houston Metro
RE Keith Passwater, Central Indiana
RE James W. Wert Jr., Metro Atlanta

Class of 2022

TE William Chang, Korean SW Orange Co. RE Ken Downer, Highlands
RE Edwin C. Eckles Jr., Savannah River

BOARD OF DIRECTORS OF RIDGE HAVEN

PRESIDENT: RE Dan Nielsen **VICE PRESIDENT:** TE James Andrew White
SECRETARY/TREASURER: TE David Sasser Hall

Class of 2026

RE Art Fox, North Florida
RE Ellison Smith, Pee Dee

Class of 2025

TE Larry Doughan, Iowa RE John Randall Berger, Eastern Carolina

Class of 2024

TE David Hart Sanders, Pee Dee RE Pete Austin IV, Tennessee Valley

Class of 2023

TE J. Andrew White, Westminster RE Dan Nielsen, Savannah River

Class of 2022

TE David Sasser Hall, Fellowship RE Tom A. Cook Jr., Gulfstream

GENERAL ASSEMBLY DIRECTORY

V. SPECIAL COMMITTEES

THEOLOGICAL EXAMINING COMMITTEE

CHAIRMAN: RE Richard Leino **SECRETARY:** RE Hans Madueme

Class of 2024

TE Bruce Baugus, Mississippi Valley RE Edward Currie, Mississippi Valley

Class of 2023

TE P. Clay Holland, Houston Metro RE Richard E. Leino, James River

Class of 2022

TE Kevin Nelson, North Florida RE Hans Madueme, Tennessee Valley

Alternates

TE Kevin C. Carr, Siouxlans RE Walter Leveille, Evangel

COMMITTEE ON CONSTITUTIONAL BUSINESS

CHAIRMAN: TE Larry Hoop **SECRETARY:** TE David Christopher Florence

Class of 2025

TE J. Scott Phillips, Mississippi Valley RE Matt Fender, James River

Class of 2024

TE Joel Craig St. Clair II, Potomac RE Fredric Marcinak, Calvary

Class of 2023

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

Class of 2022

TE David Christopher Florence, Fellowship RE C. Thompson Harley, Savannah River

Alternates

TE Robert D. Cathcart Jr., Calvary RE Bryce Sullivan, Nashville

COMMITTEE ON INTERCHURCH RELATIONS

CHAIRMAN: TE Elmer Marvin Padgett Jr. **VICE CHAIRMAN:** RE Paul Richardson
SECRETARY: RE James Walters

Class of 2024

TE L. Roy Taylor, Georgia Foothills RE James Isbell, Tennessee Valley

Class of 2023

TE Elmer Marvin Padgett Jr., Nashville RE James D. Walters Jr., Calvary

Class of 2022

TE Kevin Rogers, Eastern Canada RE Paul Richardson, Nashville

Alternate

TE Scott L. Reiber, Mississippi Valley RE Dennis Watts, Mississippi Valley

Ex-Officio Member

TE Bryan Chapell, Northern Illinois

MINUTES OF THE GENERAL ASSEMBLY

VI. STANDING JUDICIAL COMMISSION

CHAIRMAN: TE Fred Greco **VICE CHAIRMAN:** RE John R. Bise
SECRETARY: RE Sam Duncan **ASST. SECRETARY:** RE Robert Jackson Wilson

Class of 2025

TE Paul L. Bankson, Central Georgia RE Steve Dowling, Southeast Alabama
TE David F. Coffin Jr., Potomac RE Frederick Neikirk, Ascension
TE Paul D. Kooistra, Warrior RE R. Jackson Wilson, Georgia Foothills

Class of 2024

TE Hoochan Paul Lee, Korean Northeastern RE Howie Donahoe, Pacific Northwest
TE Sean M. Lucas, Covenant RE Melton Ledford Duncan, Calvary
TE Michael F. Ross, Columbus Metro RE Samuel J. Duncan, Grace

Class of 2023

TE Bryan Chapell, Northern Illinois RE Daniel A. Carrell, James River
TE Carl F. Ellis Jr., Tennessee Valley RE Bruce W. Terrell, Metropolitan NY
TE Charles E. McGowan, Nashville RE John B. White Jr., Metro Atlanta

Class of 2022

TE Raymond D. Cannata, Southern Louisiana RE John R. Bise, Providence
TE Fred Greco, Houston Metro RE EJ Nusbaum, Rocky Mountain
TE Guy Prentiss Waters, Mississippi Valley RE John Pickering, Evangel

Clerk of the Commission

TE Bryan Chapell, Northern Illinois

VII. AD-INTERIM STUDY COMMITTEES

HUMAN SEXUALITY

CHAIRMAN: TE Bryan Chapell

Voting Members

TE Bryan Chapell, Northern Illinois
TE Kevin DeYoung, Central Carolina
RE J. Derek Halvorson, Tennessee Valley
RE Kyle Keating, Missouri
TE Timothy J. Keller, Metropolitan New York
RE Jim Pocta, North Texas
TE James Weidenaar, Pittsburgh

GENERAL ASSEMBLY DIRECTORY

DOMESTIC VIOLENCE AND SEXUAL ASSAULT

CHAIRMAN: TE Timothy LeCroy

Voting Members

TE T. Calhoun Boroughs III, Tennessee Valley

RE Kelly Dehnert, Rocky Mountain

RE Robert Goudzwaard, Central Carolina

RE David Haburchak, Metro Atlanta

TE Timothy LeCroy, Missouri

TE Lloyd Pierson, Rocky Mountain

TE Shane Waldron, Rocky Mountain

Advisory Members

Mrs. Rachael Denhollander

Mrs. Ann Maree Goudzwaard

Dr. Diane Langberg

Dr. Barbara W. Shaffer

Mrs. Darby A. Strickland

MINUTES OF THE GENERAL ASSEMBLY

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PART II

JOURNAL

MINUTES OF THE FORTY-EIGHTH GENERAL ASSEMBLY

**First Session – Tuesday Evening
June 29, 2021**

48-1 Assembly Called to Order and Opening Worship

The Forty-eighth General Assembly of the Presbyterian Church in America gathered for the opening worship service at 6:30 p.m. on Tuesday, June 29, 2021, at the America’s Convention Center Complex in St. Louis, Missouri. Outgoing Moderator RE J Howard “Howie” Donahoe called the Assembly to order for worship and observance of the Lord’s Supper [see Appendix Y, p. 1105].

Following worship, the Assembly recessed at 8:00 p.m. to reconvene at 8:10 p.m.

48-2 Assembly Reconvened – Declaration of Quorum and Enrollment

The Moderator reconvened the Assembly at 8:10 p.m. for business and led in prayer. The Moderator declared a quorum present, with 567 Ruling Elders and 1366 Teaching Elders (1933 total) enrolled [see Appendix T, p. 819, for complete roll].

At the Moderator’s request, Mr. Jonathan Calloway briefed the Assembly on the use of the voting devices for the Assembly.

48-3 Election of Moderator

The Moderator opened the floor for nominations for Moderator of the Forty-eighth General Assembly. TE Paul Kooistra placed in nomination TE L. Roy Taylor. The Moderator declared nominations closed, and TE Taylor was elected Moderator by acclamation.

Moderator Taylor was escorted to the podium by TE Kooistra and assumed the chair. He briefly addressed the Assembly.

RE Danny McDaniel, Chairman of the Administrative Committee, presented to the retiring Moderator Donahoe, a plaque in token of the Assembly's appreciation for his years of service as Moderator.

48-4 Docket

TE Bryan Chapell, Stated Clerk Pro Tempore, presented the docket (p. 1109), which was declared **adopted**.

TE Scott Barber moved to amend the docket to add a Partial Report of the Overtures Committee following the Partial Report of the Administrative Committee. The motion was seconded and the amended docket was **adopted**.

48-5 Election of Recording and Assistant Clerks

On nomination by the Stated Clerk Pro Tempore, the following were properly elected: TEs Paul L. Bankson, Robert S. Hornick, Hoochan Paul Lee, Kenneth A. McHeard, and D. Steven Meyerhoff, and RE Dr. Robert Berman, recording clerks; RE William R. Stanway and Per Almquist, timekeepers; Initial Production Group (IPG), Event Technology production team; RE Richard "Ric" Springer, Chairman of the floor clerks; and RE Tom Taylor, Vice Chairman of the floor clerks.

48-6 Appointment of Assistant Parliamentarians

RE Sam Duncan, RE John B. White Jr., and TE Randy Schlichting were appointed assistant parliamentarians by the Moderator.

48-7 Appointment of Committee on Thanks

The Moderator appointed the following men to serve as the Committee on Thanks: TE Charles E. McGowan and RE Melton L. Duncan, and TE Michael F. Ross, alternate.

48-8 Report of the Stated Clerk of the General Assembly

TE Bryan Chapell, Stated Clerk Pro Tempore, opened with prayer and presented his report. (See also Appendix A, p. 125.) TE Chapell spoke on the challenges and opportunities for the gospel, giving many examples of his theme, "This is a great time for the gospel; this is a great time for the PCA." He reported that although the PCA did not grow in total numbers in the two years spanning the pandemic, there was a net gain of 13 PCA churches this past year.

TE Chapell reported on the *BCO* amendments sent down by the 47th General Assembly to Presbyteries for voting (see p. 127). Both items (Item 1: *BCO* 42-4, 43-2, 43-3; and Item 2: *BCO* 32-8, 32-13, 35-10), having

received the required vote of two-thirds of the Presbyteries, were placed before the Assembly for voting and were **adopted** without objection.

48-9 Partial Report of the Administrative Committee

TE Joel C. St. Clair, Chairman, led the Assembly in prayer and moved Recommendations 48 and 49 from the Administrative Committee Report (p. 182). which proposed revisions to *RAO* 8-4.1 and *RAO* 13-2. Both recommendations were **adopted** by the requisite 2/3 of registered delegates.

Stated Clerk's Announcement

The Stated Clerk Pro Tempore informed the Assembly of vacancies not included in the Nominating Committee Report: Covenant College, class of 2025 (nomination vacated by Noah Toly) and Mission to North America, alternate (nomination vacated by David Richter).

48-10 Partial Report of the Overtures Committee

TE W. Scott Barber, Chairman, opened the report with prayer and presented the following recommendations.

Recommendation 9 was **adopted** by the requisite 2/3 of registered commissioners (1211-222), **answering Overture 9 as amended** (“Amend *RAO* 15-6.s.2,” p. 102) **in the affirmative**, and thereby tying the requirement for submitting a Minority Report to a percentage of the Overture Committee commissioners rather than to a fixed number.

Recommendation 10, that **Overture 10 as amended** (“Amend *RAO* 15-6.s,” p. 103) **be answered in the affirmative**, was moved by the Chairman, and debate ensued.

A **motion** by Dan Quakkelar **to refer** Recommendation 10 back to the Overtures Committee was **not adopted** (463-1043).

Upon vote, **Recommendation 10**, was **not adopted** (718-751).

Recommendation 17, that **Overture 17 as amended** (“Revise *RAO* 9-3 to Clarify Funding for Ad Interim Committees,” p. 104) **be answered in the affirmative**, was **adopted** without objection by the requisite 2/3 of registered commissioners.

TE David Coffin raised a **point of order** regarding previous instruction given by the Moderator concerning whether members of the Overtures Committee were allowed to speak to matters before the Assembly that had been discussed in committee. He stated that members are allowed to speak if granted permission by the Assembly.

The Moderator ruled the point **well taken**, noting that a suspension of the rules would be needed for such action.

48-11 Cooperative Ministries Committee (CMC) Report

RE Howie Donahoe, Chairman, led the Assembly in prayer and presented the report (Appendix M, p. 452), which was received as information.

The Chairman closed with prayer.

48-12 Committee on Constitutional Business (CCB) Report

TE Per Almquist, Chairman, led the Assembly in prayer and presented the report (Appendix O, p. 460), which was received as information. He noted that the committee had received no constitutional inquiries since its report to the 47th Assembly, and reported on the advice on overtures given by the committee to the Overtures Committee.

The Chairman closed with prayer.

48-13 Theological Examining Committee (TEC) Report

RE Rich Leino, Chairman, led the Assembly in prayer and presented the report (Appendix Q, p. 516), which was received as information. He referred commissioners to the written report of the five examinations conducted since the last Assembly.

The Chairman closed with prayer.

48-14 Interchurch Relations Informational and Committee of Commissioners Reports

TE Dong Woo Kim, Chairman, led the Assembly in prayer and yielded to Permanent Committee member RE Paul Richardson, who presented the Committee report on behalf of the Committee Chairman (Appendix N, p. 454).

TE Kim presented the CoC Report (see below).

Recommendation 1, an alternative recommendation to that of the Permanent Committee, was presented. The Chairman yielded to RE Richardson, who expressed the agreement of the Permanent Committee with this recommendation. The recommendation was **adopted**, stating that greetings from Fraternal Delegates, Corresponding Delegates, and Ecclesiastical Observers would be received via video presentations offered throughout the Assembly docket.

Recommendation 2 was **adopted**.

Recommendations 3, 4, 5 were **adopted** in gross.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
INTERCHURCH RELATIONS
TO THE FORTY- EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. IRC Permanent Committee Report
- B. IRC Permanent Committee Minutes from:
 - October 24, 2019
 - August 25, 2020
 - March 30, 2021
- C. IRC Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. IRC Permanent Committee Report
- B. IRC Permanent Committee Minutes from:
 - October 24, 2019
 - August 25, 2020
 - March 30, 2021
- C. IRC Permanent Committee Recommendations

III. Recommendations

1. That the Assembly hear the greetings of Fraternal Delegates Corresponding Delegates, and Ecclesiastical Observers, offered via video presentations at the beginnings and endings of various Assembly business sessions. *Adopted*
Rationale: following the recommendation made by the 2019 CoC, we want to make explicit those who will give greetings.
2. That visiting ministers be introduced to the General Assembly (BCO 13-3). *Adopted*
3. That the minutes of October 24, 2019, be approved without exception *Adopted*
4. That the minutes of August 25, 2020, be approved without exception. *Adopted*
5. That the minutes of March 30, 2021, be approved without exception. *Adopted*

IV. Commissioners Present:

Presbytery

Arizona
Ascension
Central Carolina

Commissioner (*Convener)

TE Nathan Morgan
TE David O'Leary
TE Stanley E. Layton

MINUTES OF THE GENERAL ASSEMBLY

Central Georgia	RE Douglas Pohl
Central Indiana	TE Robert Paul O'Bannon
Chesapeake	TE Joshua Sillaman
Covenant	TE Gage Jordan
Columbus Metro	TE James Kessler
Eastern Carolina	TE John A. Musgrave
Evangel	TE Cameron Patterson
Fellowship	TE H. Wallace Tinsley Jr.
Great Lakes	TE Jonathan Saunders
Gulf Coast	RE TJ Neely
Heartland	TE Anthony J. Felich
Houston Metro	RE Mike Burns
Iowa	TE Brian V. Janssen
Korean Capital	TE Dong Woo Kim*
Korean Southeastern	TE Sungkyun Samuel Na
Mississippi Valley	RE Charles Murphy
Missouri	RE George Poland
Nashville	RE Frank Wonder
New York State	TE Kenneth Anthony McHeard
North Texas	TE Nate Waddell
Northern Illinois	TE Daren S. Dietmeier
Northern New England	TE Seth Anderson
Northwest Georgia	TE Clif Daniell
Pacific Northwest	TE Adam Parker
Palmetto	RE Andrew Rutherford
Philadelphia Metro West	RE Thomas C. Albrecht
Piedmont Triad	TE L. John Bourgeois IV
Pittsburgh	TE David R. Kenyon
Platte Valley	TE S. Todd Bowen
Potomac	TE Dan Sung
Providence	TE Joe Henry Steele III
South Texas	TE Bryce Waller
Southeast Alabama	TE Parker Johnson
Southern New England	TE Daniel J. Jarstfer
Southwest Florida	TE Jonathan Winfree
Suncoast Florida	RE David Greenwald
Tennessee Valley	TE Ryan F. Biese
Tidewater	TE Jeffrey T. Elliott
Warrior	TE Derrick Brite
Wisconsin	TE Zachary Tarter

Respectfully submitted,
/s/ TE Dong Woo Kim, Chairman

/s/ TE Dan Sung, Secretary

48-15 Assembly Recessed

The Assembly recessed at 10:00 p.m. to reconvene at 11:00 a.m. on Wednesday.

TE Timothy LeCroy led the Assembly in prayer.

**Second Session - Wednesday Morning
June 30, 2021**

48-16 Assembly Reconvened and Announcements

The Assembly reconvened at 11:00 a.m. on June 30, 2021.

The Moderator announced vacancies to Agency and Permanent Committee positions, including a new vacancy for the board of Covenant Theological Seminary, due to the withdrawal of TE Aaron Myers, nominated for the class of 2025. The Moderator reminded commissioners that the deadline for submitting nominations from the floor to the Nominating Committee was 4:30 p.m. or the time of recess.

TE Scott Barber, Chairman of the Overtures Committee, **moved** that the Overtures Committee be reconvened at 1:30 p.m. The motion was **adopted** by unanimous consent.

The Stated Clerk Pro Tempore reported that 2092 commissioners were enrolled as of this morning.

48-17 Interchurch Relations Committee Fraternal Greetings Video

A video presentation was viewed, with fraternal greetings from Rev. Dr. Chad Van Dixhoorn of the Orthodox Presbyterian Church.

RE Timothy Taylor led the Assembly in an opening prayer.

TE Jonathan Calloway gave a briefing regarding the use of electronic voting devices.

48-18 Review of Presbytery Records (RPR) Committee Report

TE Kenneth McHeard, Chairman, led the Assembly in prayer and presented the report (Appendix R, p. 521).

Recommendations in sections IV, V, and VI, excepting recommendations V. 20 and VI. 4, 29, 45, 56, 58, and 61, were **adopted** in gross.

Recommendation V. 20, including changes to *RAO* 16-4.c.1(1), was **adopted** without objection, meeting the requisite 2/3 vote of registered commissioners.

MINUTES OF THE GENERAL ASSEMBLY

TE Tim LeCroy presented **Recommendation VI. 4.e** (Appendix R, p. 529), to refer the matter of exceptions of substance regarding the 2019 minutes of Calvary Presbytery to the SJC for resolution.

TE Dan Dodds presented the Minority Report as a **substitute motion** (Appendix R, p. 630).

TE LeCroy, according to Assembly rules, gave a 5-minute final response to the Minority Report.

The Moderator explained that 10 minutes of debate on the substitute motion was now in order.

A **parliamentary inquiry** from TE David Coffin was made regarding whether members of the SJC were allowed to enter into debate on this matter. The Moderator answered that it was inappropriate for members to do so, based on the *OMSJC* rule that members of the SJC may not enter into debate on any matter that is pending before the SJC or that may be pending before the SJC (*OMSJC* 2.5b).

A **parliamentary inquiry** from RE Melton Duncan was made asking if it would be appropriate for an SJC member who is recused on speaking before the SJC because the matter is from his own Presbytery, to speak to that matter before the General Assembly. The Moderator responded that in his opinion the answer was no.

48-19 Order of the Day

Debate was paused by the calling of the order of the day (lunch).

48-20 Interchurch Relations Committee Fraternal Greetings Video

Fraternal greetings from the Evangelical Presbyterian Church were brought via video presentation by that church's outgoing Stated Clerk Dr. Jeffrey Jeremiah, and Stated Clerk-Elect Dr. Dean Weaver.

48-21 Review of Presbytery Records Committee Report, Continued

TE Michael Dixon rose to **challenge the ruling of the chair** that SJC members from Calvary Presbytery could not participate in debate on the RPR VI. 4 substitute motion before the Assembly.

TE Sean Lucas raised a **point of order** that the order of the day had been recognized and it was therefore inappropriate to consider a challenge to the chair at this time. The Moderator ruled the point of order **well taken**, and indicated that the matter would be taken up when the Assembly reconvened at 1:30.

48-22 Assembly Recessed

The Assembly recessed to reconvene at 1:30 p.m.,

TE Tim LeCroy closed the session with prayer.

**Third Session – Wednesday Afternoon
June 30, 2021**

48-23 Assembly Reconvened

The Assembly reconvened at 1:30 p.m.

48-24 Interchurch Relations Committee Fraternal Greetings Video

Dr. Kyle Sims, Principal Clerk of the Associate Reformed Presbyterian Church, brought fraternal greetings from that body, via a video.

48-25 Review of Presbytery Records Report, Continued

The Moderator referenced an challenge to the chair that had been made prior to the lunch break Order of the Day. The challenge from TE Dixon was ruled **not well taken** on the basis of *RONR* 24.8, which states that no business may intervene between the time of a ruling and an appeal. In this case, the Order of the Day had been recognized before the challenge was made.

TE Jacob Gerber raised a **point of order** that the Moderator had answered a parliamentary inquiry rather than ruling on a point of order. The Moderator responded that in either case, his ruling should have been challenged immediately.

TE David Coffin made a **parliamentary inquiry**, returning to the matter of **Recommendation VI.4** of the RPR report. If this matter did go to the SJC, would it be handled as a “case,” with RPR and Calvary Presbytery being the parties, and subject to the SJC rule that parties of a case cannot participate? That is, would all parties of the case be denied opportunity to speak?

The Moderator gave his opinion that because this would not be a complaint or an appeal elevated to the SJC, but a reference from the General Assembly, the parties being Calvary Presbytery and the General Assembly, the SJC rule would not apply, although the SJC Chairman might rule otherwise.

Fred Greco made a **parliamentary inquiry** in his role as Chairman of the SJC as to “whether the Moderator’s ruling would bind the Chairman of the SJC in his ruling on whether or not SJC members who are also members of RPR and Calvary would be recused from debate, deliberation, and voting if the matter before us is referred to the SJC.”

The Moderator responded that in his opinion members of RPR and Calvary Presbytery would be allowed to participate in debate in the SJC.

Debate resumed on the **Recommendation VI.4 substitute motion** presented by the Minority Report.

MINUTES OF THE GENERAL ASSEMBLY

Time expired on debate. The **vote on extending debate** by 10 minutes was **not adopted** (338-1338).

TE Tim LeCroy rose to give a final word on behalf of the Committee.

TE Steve Tipton raised a **point of order** that the committee chairman had already had a 5-minute closing statement during previous debate. This along with final word before the vote was not in keeping with our rules.

The Moderator **ruled** the point **well taken**, because *RONR* on interpretation of specific rules takes precedence over general rules. No final word from the Committee was given prior to the vote.

The **substitute motion** (see p. 630) was **adopted** (946-782), thereby becoming the main motion.

TE Robert Cathcart **moved** an **amendment** to what was now the main motion: add an item 4 to the motion (p. 630), that the exception of substance of Oct 22, 2020 (3rd exception under item 4.c, p. 527) be stricken.

TE Fred Greco **moved** to call the question on all matters before the house, which required a 2/3 vote. The motion was seconded and **adopted**.

TE Cathcart's **amendment** was **adopted** (966-603).

Recommendation VI.4 as amended was **adopted** (1067-603).

Recommendation VI.56 regarding Northwest Georgia was presented.

A **substitute motion** was made to amend Recommendation VI.56.e so that the response of Northwest Georgia be found satisfactory (p. 592).

The **substitute** was **adopted** (845-586) and became the main motion.

Recommendation VI.56 was presented for adoption as a whole.

Recommendation VI.56 as amended was **adopted**.

Recommendation VI.29 regarding Houston Metro was **adopted**.

Recommendation VI.45 regarding Presbytery of the Mississippi Valley was **moved**.

A **motion to amend VI.45.c** to strike lines 17-20 (p.1251) and amend line 8 to include the date "February 4, 2020," was **adopted** (855-545).

Recommendation VI.45 as amended was **adopted** (984-377).

Recommendation VI.58 regarding Ohio Valley Presbytery (p. 594) was **adopted** (1229-78).

Recommendation VI.61 (p. 598) regarding Palmetto Presbytery was **adopted**.

A **motion** made by RE Rick Wheeler **to reconsider Recommendation VI.36** regarding Korean Northeastern Presbytery, removing it from the in gross consideration, was **adopted**.

TE Samuel Sung **moved to amend** by striking item 36.c (p. 570), an exception of substance, and adding March 10, 2020, and September 8, 2020, to item 36.a.

A **motion to amend** by removing the exception of substance and changing to an exception of form, was ruled **out of order** by the Moderator, because *BCO* 13 requires annual review of Sessional records by the Presbytery.

TE Grover Gunn **challenged** the ruling of the chair. The **ruling of the chair** was **sustained**.

The motion to **amend by removing the exception of substance** was **adopted** (861-386). **Recommendation VI.36 as amended** was **adopted** by voice vote.

The RPR Report was concluded with the singing of the doxology.

The Stated Clerk Pro Tempore gave notice that RE John Maynard's nomination for the SJC Class of 2025 had been vacated, and was available for floor nomination.

48-26 PCA Retirement & Benefits, Inc. Informational and Committee of Commissioners Reports

TE Jared Bryant, CoC Chairman, led the Assembly in prayer and presented an informative video. He then yielded to TE Ed Dunnington who presented the Informational Report. (For the full report of the Board of Directors of RBI, Inc., see Appendix J, p. 415.)

CoC Chairman presented the CoC Report (below).

Recommendations 1-2 were **adopted** in gross

Recommendation 3 & 4, were **deferred** to CoC on Administrative Committee.

Recommendation 5 was **adopted**.

Recommendation 6 was **adopted**.

Recommendation 7 was **adopted**, expressing thanks to RE Gary Campbell for his years of faithful service as President of RBI. The Assembly gave a round of applause in thanks to RE Campbell.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
PCA RETIREMENT & BENEFITS, INC.
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

A. RBI Board of Directors Minutes:

- August 9, 2019
- November 8, 2019
- March 13, 2020
- August 14, 2020,
- November 13, 2020
- March 12, 2021

B. Review of Audited Financials/Report

C. Review of Board of Directors Recommendations

II. Statement of Major Issues Discussed

A. The Chairman introduced RBI with a recorded video by Ed Dunnington. TE Jon Medlock, RBI's VP of People & Culture introduced the RBI staff then he gave began a presentation on the work of RBI. Specific topics in the presentation included:

1. What RBI has been up to during the pandemic season
2. RBI's Vision, Values and Mission

RE Gary Campbell, RBI's Investment Specialist discussed:

3. Retirement Plan & Investments
 - a. Focus: Long-Term Investment Performance
 - b. Risk Management thru PCA Target Funds
 - c. Assets Under Management up 39.4% Since 2019
 - d. Graph on Average Assets Under Management
 - e. Affordable Investments
 - f. Expense Ratio: Annual Rolling Average
 - g. Consulting & Advocacy

RE Chet Lilly, RBI's VP of Operations discussed:

4. Insurance Plans & Employee Benefits
 - a. Notable Growth & Changes since 2019
 - b. Pandemic Responses in 2020

TE Medlock discussed:

5. Ministerial Relief
 - a. Ministerial Relief: The Reality
 - b. Financial Assistance

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- c. Counseling Services
- d. 2020 Impact, Growing Needs in the PCA
- e. Gifts at Work

RE Lilly discussed:

- 6. Future Plans - Strategic Goals and Priorities
 - a. Deepen and Broaden our Services to the PCA
 - b. Grow into a More Mature Organization
 - c. Convey our Identity and Value to the PCA
 - d. Enhance our Information Technology, Systems, and Processes

TE Medlock discussed:

- 7. Pastoral Wellbeing
 - a. The Story
 - b. The Research

RE Lilly discussed:

- 1. CoC Business
 - a. RBI's Recommendations

III. Recommendations

- 1. That the General Assembly approve the minutes of the Board of Directors meetings dated August 9, 2019, November 8, 2019, March 13, 2020, August 14, 2020, November 13, 2020, and March 12, 2021; *Adopted*
- 2. That the General Assembly receive the 2019 and 2020 Audited Financials as reviewed by Capin Crouse LLP; *Adopted*
- 3. That the General Assembly approve the 2021 and 2022 Operating Budget with the understanding that it is a spending plan and will be adjusted as necessary by the Board of Directors to accommodate changing conditions during that fiscal year; *Deferred to CoC on AC*
- 4. That the General Assembly approve the 2021 and 2022 Trustee Fee Agreements for the 403(b) Retirement Plan Trust, the Health and Welfare Benefit Trust, and the Ministerial Relief Trust; *Deferred to CoC on AC*
- 5. That the General Assembly exhort PCA Presbyteries, churches and related ministries to review and utilize the 2021 PCA Call Package Guidelines in creating compensation packages for Teaching Elders; *Adopted*

MINUTES OF THE GENERAL ASSEMBLY

6. That the General Assembly urge member churches to participate in an annual offering to Ministerial Relief or to budget regular benevolence giving to support relief activities through the Ministerial Relief Fund; *Adopted*
7. That the General Assembly join with the board and staff of RBI to express our thanks to Gary Campbell for his faithful and fruitful service as President of RBI and pray the Lord's richest blessings on him and Holly in this next season of ministry. *Adopted*

IV. Commissioners Present:

Presbytery

Calvary
Central Georgia
Eastern Carolina
Evangel
Georgia Foothills
Gulf Coast
Houston Metro
Illiana
James River
Metro Atlanta
Missouri
Missouri
Nashville
North Florida
North Texas
Northern Illinois
Pittsburgh
Providence
Savannah River
Susquehanna Valley

Commissioner (*Convener)

TE Dan Dodds
TE William C. Douglas
TE Robert W. Burns*
TE Dave W. Matthews
TE Jared Bryant
TE Dean E. Conkel
TE Juan Carlos Martinez
RE Scott Lollar
TE Harry D. Long
RE Jason Kang
TE Michael Bobell
TE Allen Harmering
TE J. Stephen Robertson
TE David Bradsher
RE Randall Gradle
RE James Golden
TE Jason Leist
TE Randy E. Thompson
TE Pete Joseph Whitney
TE Robert P. Eickelberg

Respectfully submitted:

/s/ TE Jared Bryant, Chairman

/s/ TE Harry D. Long, Secretary

48-27 Ad Interim Committee on Sexuality Report

TE Bryan Chapell, Chairman, led the Assembly in prayer, and presented the Report (see Appendix W, p. 872). TE Tim Keller and TE Kevin DeYoung presented the preamble and twelve statements via video presentation. Other members of the committee briefly addressed the Assembly

regarding the report's bibliography and the committee members' experience of working with each other from differing perspectives.

The committee did not present any recommendations to the Assembly for approval.

TE Chapell closed the report with prayer.

48-28 Interchurch Relations Committee Fraternal Greetings Video

Pastor So Kang-Suk, Moderator of the General Assembly of the Presbyterian Church in Korea, Hapdong, brought fraternal greetings from that body via a brief video presentation.

48-29 Assembly Recessed

The Assembly recessed for worship at 4:40 p.m., to reconvene at 9:30 a.m. on Thursday.

**Fourth Session - Thursday Morning
July 1, 2021**

48-30 Assembly Reconvened and Announcements

The Assembly reconvened at 9:30 a.m. on Thursday, July 1, 2021, with the singing of "In Christ Alone." RE Levoy Bankson led in prayer.

The Moderator made several announcements, informing the Assembly that a draft of Minutes from the previous sessions was available on the distribution tables. He asked that any corrections be submitted to the floor clerks. Dr. Taylor noted that the Westminster Assembly began its work on this same day in 1643.

48-31 Interchurch Relations Committee Fraternal Greetings Video

Rev. Bruce Backensto brought fraternal greetings from the Reformed Presbyterian Church of North America via a video presentation.

48-32 Ad Interim Committee on Domestic Violence and Sexual Assault Report

TE Tim LeCroy, Chairman, led the Assembly in prayer, and presented the report (see Appendix V, p. 868). The members of the committee, including those who served as advisors, were presented to the Assembly and were given by commissioners a standing round of thanks.

Recommendation 1, extending this committee to the 49th General Assembly (p.871). was **adopted**.

Recommendation 2 (p. 872) was presented, requesting additional funding of \$25K for the Committee. This recommendation differed from that of the Administrative Committee, which recommended \$15K (p. 73).

TE Alex Ford **moved** that the *Rules of Assembly Operations* be suspended in order to approve the 25k budget under the Administrative Committee report. This would require a 2/3 vote of those voting, which must also be a majority of the total enrollment of commissioners. The Moderator noted that the enrollment had increased to 2116, so that 1059 votes would be required.

RE Rich Leino raised a **parliamentary inquiry** regarding the number of votes needed, and the Moderator reiterated that 1059 votes were needed to suspend the rules.

The motion to suspend the rules was seconded and **adopted** (1258-339).

Recommendation 2 was **adopted** without objection

48-33 Procedural Motion Concerning Informational Reports

TE John Owen Butler made a **procedural motion** that the presentation of all outstanding Informational Reports of Permanent Committees be waived. The Moderator ruled the motion **out of order** because Permanent Committees are allotted 15 minutes according to the *RAO*.

TE Butler then made a **procedural motion**, which was seconded, that outstanding CoC reports, except AC and MTW, be considered in gross.

RE Jim Wert made a **parliamentary inquiry** as to whether the Overtures Committee report would be included in the in gross motion.

The Moderator answered that it would be included, except for any Minority Report.

TE Larry Hoop **moved to amend** the procedural motion by adding the Overtures Committee report to the list of exclusions from the in gross motion. This motion to amend the procedural motion was seconded and **adopted** without objection.

The amended procedural motion was before the Assembly.

TE Doug Serven **moved to amend** the amended procedural motion by adding the report of Covenant Theological Seminary to the list of reports excluded from the in gross consideration. The motion was seconded.

TE Joseph Pipa made a **constitutional inquiry** as to whether any item may be pulled from an in gross consideration.

The Moderator answered that only recommendations may be requested to be pulled from in gross consideration and not entire reports.

The amendment (to the amended procedural motion) to add Covenant Seminary to the list of report recommendations excluded from the procedural motion was **adopted** (1061-528).

TE Fred Greco made a **parliamentary inquiry**, asking the Moderator to define (by listing) which committee reports (such as the Nominating Committee and the SJC) were included in the reports to be included in the in gross consideration.

The Moderator responded that the in gross motion would exclude the Minority Report of the Overtures Committee, any alternative recommendations coming from Committees of Commissioners, and the contested floor nominations in the Nominating Committee Supplemental Report.

TE Greco then **moved** to amend the procedural amendment so that the SJC report be added to the list of reports excluded from the in gross procedure because of *OMSJC* changes being proposed. The motion was seconded.

TE Andy Aikens made a **parliamentary inquiry** as to how to expedite the matter before the court.

TE Jared Krulish called the question, and the question was called.

The **motion to amend** the procedural motion by removing the SJC report recommendations from the in gross consideration was **adopted**.

The **motion** to amend the procedural motion by removing the Covenant Theological Seminary report recommendations from the in gross consideration was **adopted**.

48-34 Prayer for Victims of Domestic Violence and Sexual Abuse

TE Jason Polk, on a **point of personal privilege** asked that the Assembly pray for those who are victims of domestic and sexual assault and abuse.

At the Moderator's request, TE Polk led the Assembly in prayer for the work of the Committee on Domestic Violence and Abuse and for the victims of such abuse.

48-35 Procedural Motion for Informational Reports, Continued

TE Steve Tipton made a **parliamentary inquiry** about the procedural motion, as amended, under consideration.

The Moderator responded that the matter before the Assembly at the present time was only the procedural motion, which proposed that all recommendations of the Committees (except those excluded) be considered in gross. A vote to pass the procedural motion was not a vote for or against the recommendations themselves.

The procedural motion, repeated by the chair before the vote, was to consider all recommendations of CoC reports in gross except reports of AC,

CTS, MTW, Overtures, and SJC. The procedural motion did not apply to alternative recommendations, minority reports, or the Nominating Committee.

The procedural motion was **adopted** (1030-599).

48-36 Covenant Theological Seminary Informational and Committee of Commissioner Reports

TE Todd Gwennap, CoC Chairman, led the Assembly in prayer, and yielded to TE Mark Dalbey, outgoing President of the Seminary, and to TE Dr. Tom C. Gibbs, newly elected sixth President of the Seminary, who presented the Informational Report on the work of the Seminary. (For the full report of CTS, see Appendix F, p. 341.)

The Covenant Seminary report was paused for the Special Order.

48-37 Special Order: Nominating Committee Report

At 11:00 a.m. a Special Order was recognized by the Assembly.

Moderator Roy Taylor yielded the chair to RE Sam Duncan for the duration of the Nominating Committee report and the election of the Stated Clerk.

TE Fred Greco, Chairman, led the Assembly in prayer, and presented the Report and the Supplemental Report of the Nominating Committee (see Appendix P, p. 468 and p. 501).

Chairman Greco moved that all uncontested nominees be elected.

Hearing no objection, the Moderator declared all uncontested nominees **elected**.

Chairman Greco noted corrections in the Supplemental Report. The floor nomination of TE Wayne Larson for the Theological Examining Committee class of 2024 was found to be incomplete, and so was ineligible to be included in the uncontested nominees. A clerical error was noted regarding TE Patrick Womack, the uncontested nominee for Mission to the World, who is filling the remainder of the term left vacant by TE Mark Bates for the class of 2023, not 2025.

The **following contested nominees** were **elected** (see Supplemental Report, pp. 502 ff).

Administrative Committee, Class of 2025, TE **Roger G. Collins** (764-731).

Administrative Committee, Class of 2025, TE **Steve Jeantet** (752-640).
Committee on Constitutional Business, Class of 2025, TE **Scott Phillips** (779-693).

Covenant College, Class of 2025, TE **Alexander Brown** (886-139-58-506) - 56% of the votes cast in the third election among four nominees
Covenant Theological Seminary, Class of 2025, TE **Brian Cosby** (980-569).

- Covenant Theological Seminary, Class of 2025, RE **C. Scott Shidemantle** (66-510-1013) - 64% of votes cast in the runoff election among three nominees.
- Interchurch Relations Committee, Class of 2023, RE **James B. Isbell** (846-715),
- Interchurch Relations Committee, Class of 2024, TE **L. Roy Taylor** (857-798).
- Interchurch Relations Committee, Alternate, RE **Dennis Watts** (729-676).
- Mission to North America, Alternate, TE **Hansoo Jin** (426-151-903-111-42) - 55% of votes cast in the fourth election among six nominees. (TE Ronnie Garcia withdrew his name from consideration after the third election.)
- Mission to the World, Class of 2023, TE **Patrick J. Womack** was deemed **elected**.
- Reformed University Fellowship, Class of 2022, TE **Benjamin H. Porter** was deemed **elected**.
- Reformed University Fellowship, Alternate, TE **Jack Howell** (872-615).
- Standing Judicial Commission, Class of 2024, RE **Steve Dowling** (880-43-10-670-36) - 54% of votes cast in the runoff election among five nominees.
- Theological Examining Committee, Class of 2024, RE Walter Leveille (881-603).

Chairman Greco closed the report with prayer.

48-38 Standing Judicial Commission (SJC) Vows and Declaration to be Assembly's Judicial Commission

The Moderator administered the oath of office to all newly elected members of the Standing Judicial Commission who were present. The following newly elected members of the SJC took their vows: RE Steve Dowling, RE Jay Neikerk, RE Robert Jackson Wilson, TE David Coffin, and TE Paul Bankson.

The Assembly **declared** the Standing Judicial Commission to be the Judicial Commission of this Assembly in accord with *BCO* 15-4.

48-39 Administrative Committee Partial Report: Election of the Stated Clerk (Special Order, Continued)

TE Joel St. Clair, Chairman of the Administrative Committee CoC, yielded to RE Danny McDaniel, Chairman of the Permanent Committee,

who reported to the Assembly on the process followed in the search for the next Stated Clerk to replace the retiring Dr. L. Roy Taylor.

RE McDaniel, on behalf of the Administrative Committee, placed in nomination the name of TE Dr. Bryan Chapell to serve as Stated Clerk of the Presbyterian Church in America.

Chairman St. Clair moved CoC **Recommendation 1**, that TE Bryan Chapell be elected Stated Clerk of the PCA.

There being no other nominees and seeing no objection, the Moderator declared TE Dr. Bryan Chapell **elected** as the fourth Stated Clerk of the Presbyterian Church in America and the Assembly responded with a standing ovation. .

Dr. Chapell briefly addressed the Assembly.

TE Roy Taylor resumed the Chair.

48-40 Report of Covenant Theological Seminary, Continued

CoC Chairman Gwennap resumed the reports of Covenant Theological Seminary with the Committee of Commissioner report (see below).

Recommendations 1-13 were **adopted** in gross.

Recommendation 14, addressing the budget, was **deferred** to CoC on Administrative Committee.

REPORT OF THE COMMITTEE OF COMMISSIONERS ON COVENANT THEOLOGICAL SEMINARY TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Business Referred to the Committee

- A. CTS Report to General Assembly
- B. CTS Stated Board Meeting Minutes
- C. CTS Executive Committee Minutes
 - Stated Executive Committee Meetings:
 - Called Executive Committee Meeting:
- D. CTS 2020-2021 and 2021-2022 Proposed Budgets
- E. 2019 and 2020 CTS Audits
- F. CTS Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. CTS Report to General Assembly
- B. CTS Stated Board Meeting Minutes

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- Stated Board Meeting Minutes - April 26, 2019; September 27, 2019; January 31, 2020; April 24, 2020; September 25, 2020; January 29, 2021
 - Called Board Meeting Minutes – January 6, 2021
- C. CTS Executive Committee Minutes
- Stated Executive Committee Meetings: December 6, 2019; March 6, 2020; April 23, 2020; September 18, 2020; December 11, 2020; January 22, 2021; March 17, 2021
 - Called Executive Committee Meetings: April 25, 2019; September 26, 2019; January 22, 2020; January 30, 2020; May 6, 2020; May 27, 2020; June 5 2020; July 21, 2020
- D. CTS 2020-2021 and 2021-2022 Proposed Budgets
- E. 2019 and 2020 CTS Audits
- F. CTS Permanent Committee Recommendations

III. Recommendations

1. That the General Assembly give thanks to God for the ministry of Covenant Theological Seminary; for its faithfulness to the Scriptures, the Reformed faith, and the Great Commission; for its students, graduates, faculty, staff, and trustees; and for those who support the Seminary through their prayers and gifts. *Adopted*
2. That the General Assembly encourage the congregations of the Presbyterian Church in America to support the ministry of Covenant Theological Seminary by contributing the Partnership Shares approved by the Assembly, and by recommending Covenant Seminary to prospective students. *Adopted*
3. That the General Assembly ask the Lord to bless Covenant Seminary's President, Dr. Mark Dalbey, and grant him and the Seminary's leadership team, faculty, and Board of Trustees great wisdom, biblical faithfulness, and clear vision as they continue to lead the institution in training fruitful ministerial leaders, and for Dr. Dalbey as he prepares to transition from the presidency at the end of the 2020–2021 academic year and to retirement at the end of the 2021–2022 academic year. Pray that his retirement would be a time of ongoing fruitfulness in the Lord and that God would provide many opportunities for Mark and his wife, Beth, to minister to and bless God's people in new ways. *Adopted*
4. That the General Assembly pray for Dr. Tom Gibbs, newly elected President of Covenant Seminary, as he prepares to transition into the position in July 2021. Pray that the transition process would go well and that Dr. Gibbs and his family will have a safe and smooth move

MINUTES OF THE GENERAL ASSEMBLY

- to St. Louis from their previous home in Texas. Pray for God's blessing on Dr. Gibbs, his wife, Tara, and their children as they adjust to life in a new city and begin to settle into the Seminary community. *Adopted*
5. That the General Assembly ask God to guide Covenant Seminary's ongoing efforts at recruiting new students, evaluating and strengthening our programs, and seeking to make the Seminary a greater resource for the church both locally and globally. *Adopted*
 6. That the General Assembly ask God's blessing on the Seminary's planning and fundraising efforts, and on its attempts to recruit a new generation of dedicated pastor-scholars to train new generations of leaders for Christ's church and Kingdom. *Adopted*
 7. That the General Assembly continue to pray for the development of Covenant Seminary's existing strategic educational partnerships—in Nashville, Phoenix, and Edinburgh; with NEXT; with NXGEN Pastors; and with Stephanie Hubach's work in disability ministries—and provide opportunities for new ones that might help us be a greater blessing to the church and to those preparing to lead and serve faithfully wherever God calls them. *Adopted*
 8. That the General Assembly praise God for his provision thus far, and ask for his ongoing provision and blessing on the Seminary's efforts at adapting to life in the midst of the global pandemic. Pray that he would guide the Seminary's leaders as they seek to maintain the health and safety of our students, faculty, and staff while at the same time finding and building on effective ways to continue carrying out our mission to train and equip pastors and ministry leaders for God's church and Kingdom. Praise him for the gift of resilient and creative people who enabled the institution to function so well during such an unusual time. *Adopted*
 9. That the General Assembly pray for unity among the brethren of the PCA and ask the Lord to work in all our hearts to foster a deeper desire to engage with one another and the world in compassionate and gospel-centered ways, and that we might bear strong witness to the truth and power of God's redeeming grace. *Adopted*
 10. That the General Assembly approve the minutes of the stated and called meetings of the Seminary's Board of Trustees and Executive Committee of the Board of Trustees for 2019–2020 as follows:
 - *Stated Board Meetings:* April 26, 2019; September 27, 2019; January 31, 2020
 - *Called Board Meetings:* None

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- *Stated Executive Committee Meetings:* December 6, 2019; March 6, 2020
- *Called Executive Committee Meetings:* April 25, 2019; September 26, 2019; January 22, 2020; January 30, 2020

Adopted

11. That the General Assembly approve the minutes of the stated and called meetings of the Seminary’s Board of Trustees and Executive Committee of the Board of Trustees for 2020–2021 as follows:

- *Stated Board Meetings:* April 24, 2020 [with exception of form]; September 25, 2020; January 29, 2021
- *Called Board Meetings:* January 6, 2021
- *Stated Executive Committee Meetings:* April 23, 2020; September 18, 2020; December 11, 2020; January 22, 2021; March 17, 2021
- *Called Executive Committee Meetings:* May 6, 2020; May 27, 2020; June 5 2020; July 21, 2020

Adopted

12. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2019, by Capin Crouse LLC, be received.

Adopted

13. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2020, by Capin Crouse LLC, be received.

Adopted

14. That the proposed budgets for 2020–21 and 2020–22 for Covenant Theological Seminary be approved.

Deferred to CoC on AC

IV. Commissioners Present:

Presbytery

Ascension
Central Georgia
Central Indiana
Chesapeake
Chicago Metro
Eastern Carolina
Eastern Pennsylvania
Evangel
Fellowship
Grace
Great Lakes
Heartland

Commissioner (Convener*)

TE Jeff K. Zehnder
RE James E. Hildebrand
TE Charles Anderson
TE PD Mayfield
TE Wendell F. Collins III
TE Timothy Sharpe
TE Anthony Gammage
RE Levoy Bankson
TE John Franklin
TE Carey Hammett IV
RE Jim Visser
TE Timothy Elliott

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Illiana	TE Ryan Diehl
James River	TE Sean James Whitenack
Metro Atlanta	TE Erik Veerman
Nashville	RE Bill Mooney
North Texas	TE Todd Timothy Gwennap*
Northern California	TE Matthew Esswein
Northern Illinois	TE Brad Lucht
Northwest Georgia	TE Matthew Rabe
Ohio	TE Jeremy King
Ohio Valley	RE Stan Frey
Pacific Northwest	TE Nathaniel Thompson
Pee Dee	TE John Mark Irwin
Pittsburgh	TE Joshua David Jarvis
Rocky Mountain	TE Vincent Hoppe
Siouxlands	TE Brandon Haan
Southern New England	RE Rob Steele
Suncoast Florida	TE Dwight L. Dolby
Tidewater	TE Clay Warden
Westminster	TE J. Andrew Moehn
Wisconsin	TE Chad Baudhuin

Respectfully submitted,

/s/ TE Todd Gwennap, Chairman

/s/ TE P.D. Mayfield, Secretary

48-41 Reformed University Fellowship Informational and Committee of Commissioner Reports

TE Will Spink, CoC Chairman, led the Assembly in prayer and yielded to RE Will Huss, Coordinator, who presented the Informational Report, including a report from RUF campus minister Chad Brewer (For the full report of the RUF Permanent Committee, see Appendix K, p. 423.)

The Order of the day was recognized at noon, pausing the RUF Report.

48-42 Assembly Recessed

The Assembly recessed for lunch at 12:00 noon to reconvene at 1:30 p.m.

Stated Clerk Bryan Chapell led the Assembly in prayer.

**Fifth Session, Thursday Afternoon
July 1, 2021**

48-43 Assembly Reconvened

The Assembly reconvened at 1:30 p.m. with prayer led by TE Freddy Fritz.

TE Dr. Larry Roff was recognized as the official organist for the Assembly.

The Assembly stood and sang, “Holy, Holy, Holy.”

48-44 Special Order: Standing Judicial Commission Report

A Special Order was recognized at 1:30 p.m. TE Fred Greco, Chairman, led the Assembly in prayer and presented the Report of the SJC (Appendix S, p. 637) and the Supplemental Report p. 754).

The following two items were presented for Assembly approval:

Item 1 (p. 752), **moved** by TE Greco on behalf of the SJC, was a proposed change to *OMSJC* 4.1. The change was **adopted** without objection, meeting the requisite two-thirds vote of those voting, which is a majority of the total enrollment of commissioners per *RAO* 17-5.

Item 2 (p. 752), **moved** by TE Greco on behalf of the SJC, was a proposed change to *OMSJC* 2.10.d(1). The change was **adopted** without objection, meeting the requisite two-thirds vote of those voting, which is a majority of the total enrollment of commissioners per *RAO* 17-5.

TE Greco closed the report with prayer.

48-45 Reformed University Fellowship Informational and Committee of Commissioners Reports, Continued

TE Will Spink, RUF CoC Chairman, presented the CoC report (below).

Recommendations 1, 2, 4, and 5 for 2021 were **adopted** in gross without objection.

Recommendation 3 for 2021, addressing the budget, was **deferred** to CoC on Administrative Committee.

Recommendations 1, 2, 4, and 5 for 2020 were **adopted** in gross without objection.

Recommendation 3 for 2020, addressing the budget, was **deferred** to CoC on Administrative Committee.

The Chairman closed the report with prayer, with special thanks to the Lord for the many years of service of TE Rod Mays, including his recent service as Interim Coordinator.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
REFORMED UNIVERSITY FELLOWSHIP
TO THE FORTY- EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. RUF Permanent Committee Report
- B. RUF Permanent Committee Minutes from:
 - October 8, 2019
 - March 3, 2020
 - May 6, 2020
 - October 6, 2020
 - March 23, 2021
- C. RUF 2019 and 2020 Audit
- D. RUF 2021 and 2022 Proposed Budget
- E. RUF Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. RUF Permanent Committee Report
- B. RUF Permanent Committee Minutes from:
 - October 8, 2019
 - March 3, 2020
 - May 6, 2020
 - October 6, 2020
 - March 23, 2021
- C. RUF 2019 and 2020 Audit
- D. RUF 2021 and 2022 Proposed Budget
- E. RUF Permanent Committee Recommendations

III. Recommendations

Recommendations for 2021 General Assembly

1. That the General Assembly approve the minutes of the meetings of the Committee on Reformed University Fellowship for May 6, 2020, October 6, 2020, and March 23, 2021. *Adopted*
2. That the General Assembly adopt the Financial Audit for Reformed University Fellowship for the fiscal year ending December 31, 2020, by Carr, Riggs, & Ingram, LLP. *Adopted*
3. That action on the 2022 budget for Reformed University Fellowship be deferred until the Report of the Committee on Administration for the Administrative Committee's recommendation to the General Assembly. *Deferred to CoC on AC*

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4. That the General Assembly receive as information Attachments 1-3.
Adopted
5. That the General Assembly re-elect RE Will W. Huss, Jr., as National Coordinator of Reformed University Fellowship for the 2021/2022 term.
Adopted

Recommendations for 2020 General Assembly

1. That the General Assembly approve the minutes of the meetings of the Committee on Reformed University Fellowship for October 8, 2019, and March 3, 2020.
Adopted
2. That the General Assembly adopt the Financial Audit for Reformed University Fellowship for the fiscal year ending December 31, 2019, by Carr, Riggs, & Ingram, LLP.
Adopted
3. That action on the 2021 budget for Reformed University Fellowship be deferred until the Report of the Committee on Administration for the Administrative Committee's recommendation to the General Assembly.
Deferred to CoC on AC
4. That the General Assembly thank TE Rod Mays for his tenure and service as Interim Coordinator of Reformed University Fellowship (2017-2019).
Adopted
5. That the General Assembly re-elect RE Will W. Huss, Jr. as National Coordinator of Reformed University Fellowship for the 2020/2021 term.
Adopted

IV. Commissioners Present:

Presbytery

Ascension
Calvary
Central Georgia
Central Indiana
Chesapeake
Eastern Carolina
Fellowship
Grace
Great Lakes
Gulf Coast
Heartland
Houston Metro
James River
Mississippi Valley
Missouri

Commissioner (Convener*)

RE Mark Miller
TE Marty Huskey Martin
TE Joshua Garrett
TE Samuel Haist
RE Joseph Raine
TE Grant M. Beachy
RE Tom Neagle
RE Troy Gibson
TE Kevin Phipps
TE Richard A. Fennig
RE Marlon Johnston
TE Jonathan Blake Arnoult
TE Harrison Ford
TE Christopher Wright
TE Gregory Stephen Meyer

MINUTES OF THE GENERAL ASSEMBLY

Nashville	TE Ryan Doyle
Hills and Plains	TE Shane Hatfield
North Texas	RE Brian Heise
Northern Illinois	RE Larry McAuley
Ohio Valley	TE Lee F. Veazey
Palmetto	TE Jonathan Adam Shields
Piedmont Triad	TE Chris Horne
Pittsburgh	TE James Curtis
Potomac	TE Kirk Blankenship
Providence	TE William Alan Spink*
Westminster	TE Bill Leuzinger

Respectfully submitted,

/s/ TE Will Spink, Chairman

/s/ TE Harrison Ford, Secretary

48-46 Ridge Haven Informational and Committee of Commissioners Reports

TE Andrew Vander Maas, CoC Chairman, led the Assembly in prayer and yielded to RE Wallace Anderson, Executive Director, who presented the Informational Report on Ridge Haven. (For the full report of the Board of Directors of Ridge Haven, see Appendix L, p. 448.)

CoC Chairman Vander Maas presented the CoC report (p.1705).

Recommendations 1 and 2, addressing the budget, were **deferred** to CoC on Administrative Committee.

Recommendations 3-9 were **adopted** in gross.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
RIDGE HAVEN
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. RH Report to General Assembly
- B. RH Board of Directors Minutes:
 - March 11-13, 2019
 - October 7-9, 2019
 - April 10, 2019
 - March 9-11, 2020
 - September 14-16, 2020
- C. RH 2021 and 2022 Proposed Budgets
- D. 2018 and 2019 RH Audits
- E. RH Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. RH Report to General Assembly
- B. RH Board of Directors Minutes:
 - March 11-13, 2019
 - October 7-9, 2019
 - April 10, 2019
 - March 9-11, 2020
 - September 14-16, 2020
- C. RH 2021 and 2022 Proposed Budgets
- D. 2018 and 2019 RH Audits
- E. RH Permanent Committee Recommendations

III. Recommendations

- 1. That the Ridge Haven 2022 budget as presented through the AC Budget Review committee be approved. *Deferred to CoC on AC*
- 2. That the Ridge Haven 2021 budget as presented through the AC Budget Review Committee be approved. *Deferred to CoC on AC*
- 3. That the 2019 audit report dated August 17, 2020, performed by Robins, Eskew, Smith & Jordan, be received. *Adopted*
- 4. That the 2018 audit report dated August 20, 2019, performed by Robins, Eskew, Smith & Jordan, be received. *Adopted*
- 5. That the minutes of the Board of Directors of Ridge Haven be approved: April 10, 2019, called meeting (omitted in the 2020 GA Report); March 9-11, 2020; and September 14-16, 2020. *Adopted*
- 6. That the following minutes of the Board of Directors of Ridge Haven be approved: March 11-13, 2019; October 7-9, 2019. *Adopted*
- 7. That February 20, 2022, be a day for our churches to pray for the ministries of Ridge Haven. *Adopted*
- 8. That Wallace Anderson and the staff of Ridge Haven Brevard and Ridge Haven Cono be thanked for their faithfulness in ministering safely and meaningfully throughout the challenging time of Covid-19 pandemic. *Adopted*
- 9. That the board of Ridge Haven be commended for their diligence in handling property and financial matters. *Adopted*

IV. Commissioners Present:

Presbytery

Calvary
Central Carolina
Central Georgia

Commissioner (Convener*)

TE Paul Lambert Sanders
RE Stephen L. Onxley
TE Mitchell A. McGinnis

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Covenant	RE Frank Riley
Eastern Carolina	TE McKendree Gordon Langley
Evangel	TE Heath Kahlbau
Fellowship	RE Chris Arnold
Georgia Foothills	TE Joe Deighton
Grace	RE Mike Smith
Great Lakes	TE Andrew Vander Maas*
Gulf Coast	TE John Kelly Dunwody Jackson
Heartland	TE James A. Baxter
Houston Metro	TE Ben S. Duncan
James River	RE Alexander Yancey
Metro Atlanta	TE Jason Kriaski
Missouri	TE Michael Anderson
Nashville	TE Andrew Christman Berg
North Florida	TE Tommy Peterson
Northern Illinois	RE Larry DeVries
Northwest Georgia	RE Jared Kee
Pacific Northwest	RE Micah Meeuwsen
Palmetto	TE L. Craig Wilkes
Pittsburgh	TE Philip Amaismeier
Providence	TE James T. Roberts
South Texas	TE Michael A. Singenstreu
Southeast Alabama	TE Kevin Corley
Southwest Florida	TE Andrew Newman
Tennessee Valley	TE Charles Wesley Parsons
Ohio	RE Peter Miller
North Texas	TE Donny Friederichsen
Westminster	RE Bill Alicie

Respectfully submitted:

/s/ TE Andrew Vander Maas, Chairman /s/ TE Jason Kriaski, Secretary

48-47 PCA Foundation Informational and Committee of Commissioners Reports

TE Robert R. Korljan, CoC Chairman, led the Assembly in prayer and yielded to RE Timothy Townsend, President, who presented the Informational Report of the Foundation, together with a video. (For the full report of the Board of Directors of the PCA Foundation, see Appendix I, p. 410.)

The CoC Chairman presented the CoC report (see below).

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Recommendations 1, 3, and 4 were **adopted** in gross without objection.

Recommendation 2, addressing the budget, was **deferred** to the CoC on Administrative Committee.

The Chairman closed the report with prayer.

REPORT OF THE COMMITTEE OF COMMISSIONERS ON PRESBYTERIAN CHURCH IN AMERICA FOUNDATION TO THE FORTY- EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Business Referred to the Committee.

- A. PCAF Board of Directors Report
- B. PCAF Board of Directors Minutes
August 2, 2019, March 6, 2020, August 12, 2020, March 5, 2021
- C. 2019 and 2020 Audit of PCAF by Capin Crouse, LLP
- D. 2021 and 2020 PCAF Proposed Budgets
- E. Recommendations of the PCA Foundation, Inc., Board of Directors

II. Statement of Major Issues Discussed

- A. The work of the PCA Foundation as presented in the PCA Foundation Board Minutes and report
- B. PCAF Board of Directors Minutes
August 2, 2019, March 6, 2020, August 12, 2020, March 5, 2021
- C. 2019 and 2020 Audit of PCAF by Capin Crouse, LLP
- D. 2021 and 2020 PCAF Proposed Budgets
- E. Recommendations of the PCA Foundation, Inc., Board of Directors

III. Recommendations

1. That the financial audits for the PCA Foundation, Inc. for the calendar years ended December 31, 2019, and December 31, 2020, by Capin Crouse, LLP be received and acknowledged. *Adopted*
2. That the General Assembly approve the proposed 2021 and 2022 Budgets of the PCA Foundation, Inc. with the understanding that it is a spending plan and will be modified as necessary by the PCA Foundation's Board of Directors to accommodate changing circumstances during the year. *Deferred to the CoC on AC*
3. That the Minutes of Board meetings of August 2, 2019, March 6, 2020, August 12, 2020, and March 5, 2021, be approved. *Adopted*
4. That the General Assembly revoke the schedule for distribution of undesignated gifts to the PCAF prescribed by the 26th General

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Assembly in 1998, and approve and adopt the following amendment to the PCAF bylaws recommended by its Board of Directors:

Add a new section 7.3 to read as follows:

Section 7.3. Distribution of Certain Gifts. For purposes of this section, “undesigned and unadvised gift” means every gift with regard to which the donor never has designated or recommended use for particular grantees or for particular purposes, and no person ever has received advisory privileges with regard to grants or investment, as well as the portion of every fund with regard to which the donor who so designated or recommended or every person enjoying such advisory privileges has revoked or waived same expressly in writing. The Foundation must distribute each undesigned and unadvised gift, after retaining 5% of such gift for its own discretionary use, to the permanent committees and agencies of the Presbyterian Church in America in accordance with the schedule prescribed by the General Assembly that last concluded before the date of gift (or date of receipt of revocation or waiver), and in the event such General Assembly did not prescribe a schedule for the purpose, in the same proportions as the permanent committees’ and agencies’ “Ministry Asks” last reported before such date to any General Assembly pursuant to the Partnership Share Giving Program bear to the total of such Ministry Asks.

Adopted

Commissioners Present:

Presbytery

Arizona
Central Georgia
Covenant
Evangel
Fellowship
Grace
Great Lakes
Heartland
Houston Metro

Commissioner (Convener*)

TE Robert R. Korljan*
RE Tony Rodriguez
TE Barr Overcast
RE Johnny Johnson
TE Jason Ryan Anderson
TE Randy H. Kimbrough
TE Jason M. Helopoulos
TE Aaron Suber
RE Philip Whitley

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James River	TE Dennis Bullock
Metro Atlanta	TE John Sutton
Missouri	RE Christian Madsen
Nashville	RE Alford Williams
Northwest Georgia	RE Wes Richardson
Ohio Valley	RE Thomas Hill
Pacific Northwest	TE Nathaniel Walker
Piedmont Triad	TE Joel Branscomb
Potomac	TE Brian Matthew Sandifer
Southeast Alabama	RE Steven Salter
Southern Louisiana	TE Kelly Dotson
Columbus Metro	TE Chris Mabee
Chesapeake	TE Dan Smith
Southern New England	TE Andrew Davis
Southwest Florida	TE Anthony Elswick
Susquehanna Valley	RE James W. Ressler
Tennessee Valley	TE John C. Herberich

Visitors present: PCA Foundation President, Tim Townsend, PCA Foundation Business Manager Mark Bailey, Foundation Board Members, TE Martin Wagner, RE Bill Stone, TE Jerry Schriver

Respectfully submitted,
TE Robert R. Korljan, Chairman RE James W. Ressler, Secretary

Point of Information

TE Fred Greco drew the Assembly's attention to a correction to the Overtures CoC report regarding the number of votes cast for Overture 23. The correct tally is 88-38-2.

48-48 Covenant College Informational and Committee of Commissioners Reports

TE Peter Doerfler, CoC Chairman, led the Assembly in prayer, and yielded to RE Derek Halvorson, President, who presented the Informational Report of the College, which included a video. (For the full report of the Covenant College, see Appendix E, p. 333)

The CoC chairman presented the report (see below).

Recommendations 1-7, 9-10 were **adopted** in gross without objection.

The CoC presented an additional recommendation, **Recommendation 11**, which would amend Recommendation 8 as originally given by the

MINUTES OF THE GENERAL ASSEMBLY

Permanent Committee by substituting for the stricken words in Recommendation 8.

According to the rules governing alternate recommendations (*RAO* 14-9.h), RE Robert Wilkinson, Vice-Chair of the Covenant College Board of Trustees, addressed the exception of substance that was referenced in Recommendation 11.

TE Doerfler, CoC Chairman, addressed the rationale for its exception of substance in Recommendation 11.

Debate on Recommendation 11 ensued.

The Moderator yielded the chair to former Moderator RE John White so that he could participate in the debate.

The Assembly **adopted** (860-422) Recommendation 11 **as a substitute** for the stricken words in Recommendation 8, thereby making Recommendation 11 an amendment to the main motion.

Recommendation 11, moved as a corrective and change to Recommendation 8, was **adopted**.

Recommendation 8 as amended by the CoC was **adopted**.

Recommendation 4, addressing the budget, was **deferred** to the CoC on Administrative Committee.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
COVENANT COLLEGE
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. CC Report to General Assembly
- B. CC Permanent Committee Minutes from:
 - August 26, 2019
 - September 25, 2019
 - October 17-18, 2019
 - March 19, 2020
 - July 9, 2020
 - September 28, 2020
 - October 16, 2020
 - March 19, 2021
- C. CC 2019 and 2020 Audit
- D. CC 2020-2021 and 2021-2022 Proposed Budget
- E. CC Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. CC Report to General Assembly
- B. CC Permanent Committee Minutes from:
 - August 26, 2019
 - September 25, 2019
 - October 17-18, 2019
 - March 19, 2020
 - July 9, 2020
 - September 28, 2020
 - October 16, 2020
 - March 19, 2021
- C. CC 2019 and 2020 Audit
- D. CC 2020-2021 and 2021-2022 Proposed Budget
- E. CC Permanent Committee Recommendations

III. Recommendations

1. That the General Assembly thank and praise God for the excellent work and faithfulness of the Board of Trustees, faculty, and staff of Covenant College in serving the Presbyterian Church in America by shaping students for lives of service in the Kingdom of God. *Adopted*
2. That the General Assembly commend the faculty and staff of the college for the faithful and God-honoring manner in which they responded to the challenges posed by the pandemic, rendering excellent service to the student body—and through it, the church—in a time of great uncertainty and difficulty. *Adopted*
3. That the General Assembly encourage congregations of the PCA to support the ministry of Covenant College through encouraging prospective students to attend, through contributing the Partnership Shares approved by the General Assembly, and through prayer. *Adopted*
4. That the General Assembly approve the budget for 2020-2021, as submitted through the Administrative Committee. *Adopted*
5. That the General Assembly approve the budget for 2021-2022, as submitted through the Administrative Committee. *Deferred to CoC on AC*
6. That the General Assembly adopt “The Covenant College and Supporting Foundation Consolidated Financial Statements” dated June 30, 2019, as prepared by Capin Crouse LLP. *Adopted*
7. That the General Assembly adopt “The Covenant College and Supporting Foundation Consolidated Financial Statements” dated June 30, 2020, as prepared by Capin Crouse LLP. *Adopted*

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8. That the General Assembly approve the minutes of the meetings of the Board of Trustees for for October 17-18, 2019, with exception of substance regarding the Board's right to create a sabbatical policy for its members, August 26, 2019, September 25, 2019, March 19, 2020, July 9, 2020, October 16, 2020, and March 19, 2021 ~~with notations~~ without exception. *Adopted*
9. That the General Assembly receive as information the foregoing Annual Report, recognizing God's gracious and abundant blessing and commending the College in its desire to continue pursuing excellence in higher education for the glory of God. *Adopted*
10. That the General Assembly designate Sunday, October 17, 2021, as a Lord's Day on which churches of the denomination are encouraged to highlight the ministry of Covenant College and to pray specifically for the College in its mission and ministry. *Adopted*
11. That the General Assembly approve the minutes of the meeting of the Board of Trustees for October 17-18, 2019 with exception of substance regarding the Board's right to create a sabbatical policy for its members. *Adopted*

IV. Commissioners Present:

Presbytery	Commissioner (Convener*)
Calvary	TE Nick Turner
Central Georgia	TE R. Parker Agnew
Central Indiana	TE Pat Hickman
Chesapeake	RE Bradley James Chwastyk
Covenant	RE John Kevin Jones
Eastern Carolina	TE Gabe Gabriel Sylvia Jr.
Evangel	TE Josh Johnson
Fellowship	RE Jeff Sigmon
Grace	RE Doug Lipscombe
Great Lakes	TE Jonathon Herr
Gulf Coast	TE Joseph C. Grider
Heartland	RE George Martin
Hills and Plains	TE Caleb Long
Houston Metro	TE Dennis Hermerding
James River	RE Robert Rumbaugh
Metropolitan New York	TE James Lee Fredere
Missouri	TE Russell St. John*
Nashville	TE Mitchell Carter
New Jersey	TE Ted Trefsgar

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North Texas	RE Brent Thomas
Northern California	TE Michael Awtry
Northern Illinois	RE Fred Winterroth
Northwest Georgia	RE Bob Whitaker
Ohio Valley	TE Brian Ferry
Pacific Northwest	RE Jeff Banker
Pittsburgh	TE Peter Doerfler, Chairman
Potomac	TE Scott P. Seaton
Providence	TE Jeff Hooker, Secretary
Rocky Mountain	RE David Kliewer
South Texas	RE Barry McBee
Southeast Alabama	TE Caleb C. Galloway
Southern New England	TE Robert Steven Hill
Southwest Florida	RE Jim Eggert
Tennessee Valley	RE Bill Browne
Tidewater	TE Chris Cartwright
Wisconsin	RE Greg Smith

Respectfully submitted,
TE Peter Doerfler, Chairman

TE Jeff Hooker, Secretary

**48-49 Committee on Discipleship Ministries Informational and
Committee of Commissioners Reports**

RE Taylor Clement, Chairman, led the Assembly in prayer and yielded to TE Stephen Estock, Coordinator, who presented the Informational Report of the Committee, which included a video. (For the full report of the CDM Permanent Committee, see Appendix D, p. 321)

The CoC Chairman presented the CoC report (see below).

Recommendations 1-8 were **adopted** in gross.

Recommendation 9, addressing the budget, was **deferred** to the CoC on Administrative Committee.

Recommendations 10 and **11** were determined **moot** by the Moderator, as they would come through the Overtures Committee Report.

The Chairman led the Assembly in prayer.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
COMMITTEE ON DISCIPLESHIP MINISTRIES
TO THE FORTY- EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. CDM Permanent Committee Report
- B. CDM Permanent Committee Minutes from:
 - September 12-13, 2019
 - March 12-13, 2020
 - September 10-11, 2020
 - March 11-12, 2021
- C. CDM 2021 and 2022 Proposed Budgets
- D. 2019 and 2020 CDM Audits
- E. CDM Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. CDM Permanent Committee Report
- B. CDM Permanent Committee Minutes from:
 - September 12-13, 2019
 - March 12-13, 2020
 - September 10-11, 2020
 - March 11-12, 2021
- C. CDM 2021 and 2022 Proposed Budgets
- D. 2019 and 2020 CDM Audits
- E. CDM Permanent Committee Recommendations

III. Recommendations

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for the Committee on Discipleship Ministries on September 12-13, 2019; March 12-13, 2020; September 10-11, 2020; and March 11-12, 2021. *Adopted*
2. That the General Assembly receive the 2019 & 2020 Audit performed by Robins, Eskew, Smith, and Jordan, and approve the same firm for the 2021 Audit. *Adopted*
3. That the General Assembly encourage churches and individuals to contribute generously to the “**Love Gift Legacy.**” For 2020, the funds were used to benefit the joint ministry projects of CDM and MTW to further the work of International Women’s Ministry. For 2021, the funds will be used by CDM to produce accessible Bible studies and digital training resources for women. For 2022, CDM

will partner with AC to develop initiatives that will strengthen the Church and celebrate God's goodness upon the 50th anniversary of the PCA. *Adopted*

4. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many free resources available on the CDM website (pcacdm.org/resources/ministry-tool-box/), the *enCourage* website for women's ministry (encourage.pcacdm.org), the GROW website for children's ministry (grow.pcacdm.org), and the books/resources offered through the PCA Bookstore (pcabookstore.com). *Adopted*
5. That the General Assembly encourage local churches to consider and use **VBS Reachout Adventures** from CDM for Summer programming (vbsreachout.com). This Reformed and covenantal curriculum was written by PCA members. In 2021, the theme is *Olympion* (to coincide with the Summer Games in Tokyo), based on the Book of Joshua. In 2022, *Genesis One Space Probe* will look at the early chapters of Genesis. *Adopted*
6. That the General Assembly encourage individuals and local churches to consider and utilize the excellent print and digital curricula from Great Commission Publications (GCP), e.g., *Show Me Jesus* and *Kids' Quest Catechism Club* for children, *G2R Genesis to Revelation* Bible studies for preteens to teens—including the new *G2R God's Promises*—and *So What?* Bible studies for youth. *Adopted*
7. That the General Assembly give thanks to RE Ward Bursley, TE Michael Craddock, and RE Marshall Rowe for their faithful service as members of the Permanent Committee and to Sherry Lanier for her helpful service as an adviser to the Committee. *Adopted*
8. That the General Assembly re-elect TE Stephen Estock to serve as the Coordinator for the Committee on Discipleship Ministries (CDM). *Adopted*
9. That the General Assembly approve the 2021 and 2022 CDM budgets as presented by the Administrative Committee. *Deferred to the AC CoC*
10. That **Overture 38** from Calvary Presbytery “Commend Human Sexuality Report” ~~be answered in the affirmative~~ be deferred to the Overtures Committee with the recommendation that it be answered in the affirmative. *Declared Moot*

Grounds:

The report of the ad interim on Human Sexuality is an excellent resource for members and churches who seek to understand the biblical, confessional, and pastoral issues involved with addressing

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the topics of homosexuality, same-sex attraction, and transgenderism. Depending on the action(s) taken by the 48th General Assembly regarding the report, CDM will partner with the AC to publish the report in book form and make copies available through the PCA Bookstore.

11. That **Overture 45** from Metro Atlanta Presbytery “Seek Asian American Flourishing” ~~be answered in the affirmative~~ be deferred to the Overtures Committee with the recommendation that Overture 45 be answered in the affirmative and that **Overture 46** from Metropolitan New York Presbytery **be answered with reference to the answer to Overture 45.** *Declared Moot*

Grounds:

CDM desires to explore ways to help members and churches grow in understanding the experience and contributions of Presbyterianism as expressed in the Asian and Asian American cultural context so that the PCA might come to better reflect the progress of the gospel among all peoples.

IV. Commissioners Present:

Presbytery

Ascension
Calvary
Central Georgia
Chesapeake
Columbus metro
Covenant
Eastern Carolina
Evangel
Fellowship
Great Lakes
Gulf Coast
Heartland
Heritage
Highlands
Houston Metro
Illiana
James River
Korean Capital
Metro Atlanta
Missouri

Commissioner (Convener*)

TE Stephen Richman
RE Josh Killen
RE George Rountree
TE Mark C. Samuel
TE Dan Layman
TE Ashley Dusenbery
RE Bruce Narveson
TE David W. Chester
TE Lewis Albert Ward Jr.
TE Jeremy Visser
RE Shawn Mitchell
TE Nathan Currey
TE Michael Yurik
TE David Hina
RE Travis Graham
TE James Ryan
TE Sam Capitano
TE Bobby Jin Won Suh
TE Drew Archer
RE Taylor Clement*

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Nashville	RE Lee Eric Fesko
North Texas	RE James Woods
Northern Illinois	TE Steve Jones
Northwest Georgia	TE Danny Myers
Pacific Northwest	TE Jerid Krulish
Piedmont Triad	TE Benjamin Milner
Pittsburgh	TE Greg Mead
Potomac	RE Joseph Deane
Providence	TE Scott Edburg
Savannah River	TE Geoff Gleason
Siouxlands	TE Steve Johnson
South Coast	TE John Chung Kong
South Texas	RE Joshua Torrey
Southwest Florida	TE Robert Brubaker
Suncoast Florida	TE Scott Kerens
Westminster	TE Thomas Edwin Rickard
Wisconsin	TE Clayton Smith

Respectfully submitted:

RE Taylor Clement, Chairman

TE Scott Kerens, Secretary

48-50 Mission to the World Informational and Committee of Commissioners Report

TE J. Walter Nilsson, CoC Chairman, led the Assembly in prayer, and yielded to TE Lloyd Kim, Coordinator, who presented the Informational Report, including a video. (For the full report of the MTW Permanent Committee, see Appendix H, p. 387.)

The CoC Chairman presented the CoC report (see below).

Recommendations 1-10 were **adopted** in gross without objection. The chairman noted that a missing date in Recommendation 7 had been corrected in the CoC substitute recommendation.

The Moderator suggested that since Recommendations 11 and 12 were answered with reference to Overture 14, the proper order would be to deal first with Overture 14 (Recommendation 13). Chairman Nilsson, on the advice of the parliamentarians, stated that Recommendation 11 should be moved first.

The Moderator instructed commissioners that they would be following *RAO 14-9.h* procedure.

TE David Coffin made a **parliamentary inquiry** as to why the Moderator's advice to start with Recommendation 13 was not followed. The

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parliamentarian answered that the Assembly needed to know first the issues that were being referenced.

TE Coffin then raised a **point of order** that it would be disorderly to decide that a recommendation should be answered with reference to something “which we know not.” The Moderator ruled that the point of order was **well taken** and that the Assembly should first take up Recommendation 13, an alternative recommendation that Overture 14 be answered in the affirmative.

The Assembly took up CoC **Recommendation 13**, a substitute recommendation for that of the Permanent Committee, proceeding under the rules of RAO 14-9.h.

TE Patrick Womack, Chairman Pro Tempore of the MTW Permanent Committee, spoke briefly for the Permanent Committee’s Recommendation 13 and then yielded to TE Lloyd Kim, Coordinator for MTW, who spoke further in favor of the Permanent Committee’s Recommendation.

TE J. Walter Nilsson yielded to TE Rick Gray to speak on behalf of the CoC’s substitute Recommendation 13 motion.

TE Kim, on behalf of the Permanent Committee, spoke the last word in answer to the CoC substitute motion.

The Moderator noted that up to 60 minutes were allowed for debate. He cautioned that in the future both the Permanent Committee report and the CoC report should use more precise language to help clarify matters for the Assembly.

After extensive debate, TE Tim Lecroy made a **motion** to call the question on all matters before the house. The motion was seconded.

TE Fred Greco asked for clarification on what was included in “matters before the house.” The Moderator responded that Recommendations 11 and 12 as well as Recommendation 13 were included.

The chairman of the Permanent Committee declined to give a final word.

The **motion** to call the question on all matters before the house was **adopted** with the requisite 2/3 majority.

The **CoC Recommendation 13** (p. 405), was **adopted** (918-841) as a **substitute motion** for that of the Permanent Committee and thereby became the main motion.

Recommendation 13, to answer **Overture 14 in the affirmative**, was **adopted** (961-814).

Recommendation 11 was taken up. The Moderator stated that because of the Assembly’s previous action on Recommendation 13, the Permanent Committee wording of Recommendation 11 was moot, and therefore the substitute recommendation of the CoC would be voted on.

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Recommendation 11, that Overture 3 be answered with reference to Overture 14, was **adopted** (1040-673).

Recommendation 12, that Overture 47-41 be answered with reference to Overture 14, was **adopted** (1061-583).

Recommendation 5, addressing the budget, was **deferred** to the CoC on Administrative Committee.

The Chairman closed the report with prayer.

REPORT OF THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD TO THE FORTY- EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Business Referred to the Committee

- A. Review of CMTW minutes from:
 - March 13-14, 2019
 - June 3, 2019
 - September 25-26, 2019
 - March 11-12, 2020
 - September 23-24, 2020
- B. Review of Recommendations from Permanent Committee
- C. Review of finances for 2018 and 2019
- D. Review of Proposed 2021 and 2022 Budgets

II. Statement of Major Issues Discussed

- A. Review of CMTW minutes from:
 - March 13-14, 2019
 - June 3, 2019
 - September 25-26, 2019
 - March 11-12, 2020
 - September 23-24, 2020
- B. Review of Recommendations from Permanent Committee
- C. Review of finances for 2018 and 2019
- D. Review of 2021 and 2022 Proposed Budgets

III. Recommendations

- 1. That the General Assembly urge churches to set aside the month of November 2021 as a month of prayer for global missions, asking God to send many more laborers into His harvest field. (MTW will

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- offer a 30 Days of Prayer Calendar, which your church can download from mtw.org in the fall, as well as other prayer resources);
Adopted
2. That the General Assembly urge churches to set aside a portion of their giving for the suffering peoples of the world; to that end, be it recommended that a special offering for relief and mercy (MTW Compassion Offering) be taken during 2021 and distributed by MTW;
Adopted
 3. That the General Assembly urge churches to set aside Sunday, November 7, 2021, as a day of prayer for the persecuted church worldwide.
Adopted
 4. Having performed an annual review of our coordinator in both 2020 and 2021, we give thanks to our sovereign Lord for his gift to the Church in the person of Dr. Lloyd Kim, who continues to serve and lead humbly and effectively in the glorious cause of missions around the world. CMTW enthusiastically recommends that Dr. Kim be re-elected coordinator.
Adopted
 5. That the proposed 2022 budgets and the proposed 2021 budget of MTW, as presented through the Administrative Committee, be approved;
Deferred to CoC on AC
 6. That the minutes of the meeting of CMTW of March 13-14, 2019 be accepted; and
Adopted
 7. That the minutes of the meetings of CMTW of June 3, 2019 (Called Meeting) and September 25-26, 2019 be accepted; and
Adopted
 8. That the minutes of the meeting of CMTW of March 11-12, 2020 be accepted; and
Adopted
 9. That the minutes of the meeting of CMTW of September 23-24, 2020 be accepted;
Adopted
 10. Regarding MTW's 2018 and 2019 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December 31, 2018 and December 31, 2019. They also noted per CMTW's minutes that CMTW had accepted the audit.
Adopted
 11. That **Overture 3** to the 48th General Assembly from Heritage Presbytery ("Amend MTW Policy Manual," p. 953), **be answered in reference to Overture #14, the affirmative as amended as follows:**
Adopted

~~Therefore be it resolved that Heritage Presbytery hereby overture the 48th General Assembly of the PCA to direct~~

~~CMTW to amend the MTW Policy Manual to include the following statement:~~

~~“MTW leaders in line authority over church planting or church development ministry should **will ordinarily** be ordained elders. In extraordinary cases where this policy is not followed, the appointment of an unordained man who exhibits the qualities of an elder **another MTW-qualified leader** is permissible, but must be approved annually by a three-quarters vote of CMTW, and there shall be a record of the reasons for such an appointment included in CMTW’s minutes that are submitted to the General Assembly. All other leadership appointments in MTW, not requiring ordination, are open to women and unordained men.”~~

~~**Be it further resolved** that this statement be considered a “material change” to the MTW Policy Manual, and that any change or removal of this statement must be approved by CMTW and submitted to the General Assembly through the usual process of reports of the Permanent Committees and Agencies in accordance with RAO 4 21.j and RAO 14 11.d, f, g, h~~

~~**Grounds:**~~

~~We are grateful that Heritage Presbytery has changed their position to be more in line with MTW’s revised implementation guidelines of CMTW’s statement on valuing women. To be consistent with CMTW’s statement on valuing women, we seek to include in our policy manual the affirmation of appropriate leadership opportunities for both women and unordained men.~~

~~While we affirm the general principles outlined in the recommendation, we believe the statements, “Whereas, the ‘Guidelines’ opened leadership positions with authority over MTW church planting and development ministry to unordained men and women; and Whereas a Committee of Concerned MTW Missionaries has authored an extensive position paper raising their ‘serious concerns’ about the ‘Guidelines’ officially opening line~~

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~~authority leadership over MTW church planting and church development ministry to ‘women and men who are not elders’...” are misrepresentations of the original guidelines. The original guidelines required non-ordained leaders in direct leadership authority over elders serving in a church or church planting context to defer ecclesiastical matters to an ordained leader in line authority.~~

~~The CMTW policy statement on valuing women states: “...we affirm that women may serve in leadership roles within MTW, recognizing that only ordained elders exercise ecclesiastical authority over church plants or churches.” The policy statement, previously received as such by General Assembly, already reflects the understanding that only elders can exercise ecclesiastical authority. Neither do the current “Guidelines” “open” leadership over church planting and development to women and men who are not elders. The current “Guidelines” state, “The ‘one-up’ (direct supervisor), ‘two-up’, et al. of those serving in the above roles will ordinarily be elders, since the oversight of church planting/development work is typically done by elders.”~~

~~We also believe that Heritage’s clause, “an unordained man who exhibits the qualities of an elder,” calls for an evaluation of character and doctrine that is left to the “judgment of a lawful court of the Church,” according to BCO 16-1, which is a responsibility that cannot be approximated or appropriated by any other group or agency. When we instead use the proposed language of “qualified leader,” we are referring to those individuals who have been identified and nominated for a leadership position by current leadership, and who have undergone leadership assessment in MTW using 72 different competencies in 5 separate categories, and who, after passing assessment, are then proposed to CMTW for approval as leaders.~~

~~The other amendments above do not change the substance of the recommendation but bring the language to be more in line with MTW’s revised implementation guidelines and the normal practice of CMTW in approving leadership positions and reporting to General Assembly.~~

12. That **Overture 41 to the 47th General Assembly** from Heritage Presbytery, “Direct CMTW to Amend its Guidelines to implement

CMTW's 'Statement on Valuing Women in MTW,' so that only Ordained Elders Will Be Allowed to Serve in the Roles of Team Leader, Regional Director, and International Director within MTW," (M47GA, p. 693) ~~be answered in the negative~~ **be answered in reference to Overture #14.** *Adopted*

Grounds:

~~In formulating and finalizing its "Statement on Valuing Women," CMTW carefully considered the report on the ad-interim committee to the 45th General Assembly and believes that its statement on valuing women in MTW is wholly consistent with the ad-interim report in all material respects.~~

~~Mission to World, CMTW, and the General Assembly have approved unordained men to the roles of team leader, country director, and regional director since 1983 and at least 3 women since around 2006. We have identified at least 35 unordained leaders appointed to these positions since 2003. CMTW and GA have never required these positions be held exclusively by ordained elders.~~

~~MTW teams vary extensively across the globe. While the ultimate aim of all our teams is to plant and revitalize churches, not all of our teams have ordained elders engaged directly in planting churches. Some teams are focused on facilitative church planting where our missionaries work alongside ordained national partners who are leading churches and church plants. Others are focused on university ministries (Christ College team in Taiwan), medical ministries, mercy ministries (Ethiopia), education ministries, etc. to make disciples who fill local churches and church plants. In some cases there are a variety of different ministries all under the umbrella of one team. The overture would unnecessarily restrict unordained men and women from serving in roles that do not require ordination.~~

~~The overture if passed would immediately affect 19 unordained missionaries who are serving in these roles across the globe as well as their teams. These leaders would be removed from their positions, receive less remuneration, and would have to find new roles on the team. It would also require taking 19 ordained missionaries out of their current ministry roles to take their places.~~

~~CMTW and MTW leadership have worked with the coordinator are committed to working with those whose consciences have been affected by our original implementation guidelines. We have drafted a revised version of the guidelines that address their concerns.~~ are affected by women or unordained men serving in leadership in non-eccliesial roles over (ordained) men. We want to move forward together in a manner that does not hinder the work of the Kingdom.

~~The principle that unordained leaders defer matters of the church to ordained leaders in line authority has been MTW's practice for many years. Women and unordained men in leadership over TE church planters routinely defer matters related to the church to other ordained supervisors. While this practice necessarily involves line-drawing, in practice this line drawing has not proved to be an unsurmountable problem, and we pledge to continue to ensure that church matters be referred to the proper ordained authorities.~~

~~The authority given to team leaders for spiritual care of their members does not necessitate ordination. Spiritual care can be given by unordained believers. Team leaders can also delegate to others to provide spiritual care as is appropriate.~~

~~Finally, While CMTW has non-voting women advisors, CMTW is not proposing the addition of women to serve on CMTW through this statement.~~

~~Finally, Heritage Presbytery has changed their opinion on this matter as reflected in a new overture (Overture 3).~~

13. That **Overture 14 to the 48th General Assembly** from Evangel Presbytery (“Revise MTW Manual,” p. 978) be answered **in the affirmative** ~~with reference to Overture 3.~~ *Adopted*

IV. Commissioners Present:

Presbytery

Ascension

Calvary

Central Carolina

Central Georgia

Commissioner (Convener*)

TE Jared Nelson

TE Richard M. Thomas

TE Bruce Creswell

TE Justin Leslein

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Central Indiana	TE Ben Reed
Chesapeake	RE Kevin Fulmer
Chicago Metro	TE Aaron Baker
Eastern Carolina	TE Dan S. Seale
Evangel	TE Michael Wichlan
Fellowship	RE Richard Cain
Georgia Foothills	TE John S. Batusic
Grace	RE Jordan Carl
Great Lakes	TE Addison Hawkins
Gulf Coast	TE Cory Dean Colravv
Heartland	TE Jonathan Dunning
Heritage	TE Rick A. Gray
Hills and Plains	TE Theodore T. Wenger
Houston Metro	TE Richard B. Harris
James River	RE Richard E. Leino
Korean Capital	TE Hansoo Jin
Korean Southeastern	TE Anthony Lee
Korean Southwest	TE James J. Han
Lowcountry	TE Steven Walton
Metro Atlanta	TE Randy Schlichting
Metropolitan New York	TE Wei Ho
Missouri	TE Owen Lee Tarantino
Nashville	TE Nathan William McCall
North Texas	RE Larry Perry
Northern Illinois	TE Justin Coverstone
Northwest Georgia	RE Tim J. Verner
Ohio	TE Christopher Lee Hutchings
Ohio Valley	TE Ryan Zhang
Pacific Northwest	RE Scott Hedgcock
Pee Dee	TE Brian Joseph Peterson
Philadelphia Metro West	RE Robert Carlson
Piedmont Triad	TE Ethn Andrew Smith
Pittsburgh	TE Travis Scott
Platte Valley	TE Jacob Gerber
Potomac	TE J. Walter Nilsson*
Providence	TE Rick A. Stark
Rocky Mountain	TE Matt Giesman
Savannah River	TE Mike Hearon
Siouxlands	RE Lee Aase
South Texas	TE Andrew William Triolo
Southeast Alabama	TE Claude E. McRoberts III

MINUTES OF THE GENERAL ASSEMBLY

Southwest Florida
Susquehanna Valley
Tennessee Valley
Tidewater
Westminster
Wisconsin

RE Bryan Toenes
RE Darryl Kent MacPherson
TE John Eric McKenzie
RE Ronald Pohl
RE Frank McCollum
RE Steve Iler

Respectfully submitted,

/s/ TE J. Walter Nilsson, Chairman

/s/ TE Jacob Gerber, Secretary

48-51 Mission to North America Informational and Committee of Commissioners Reports

TE Dan Quakkelaar, CoC Chairman, yielded to RE Brent Andersen, Interim Coordinator, who opened the report with prayer and presented the Informational Report, including a video. (For the full report of the MNA Permanent Committee, see Appendix G, p. 365.)

The Chairman presented the CoC report (see below).

Recommendations 1-2 and **5-9** were **adopted** in gross without objection. He noted that references to the minutes of the Permanent Committee, which were inadvertently omitted, will be included in next year's recommendations.

Recommendations 3 and **4**, addressing the budget, were **deferred** to the CoC on Administrative Committee.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
MISSION TO NORTH AMERICA
TO THE FORTY- EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. MNA Permanent Committee Report
- B. MNA Permanent Committee Minutes: September 11-12, 2019; March 4-5, 2020; April 16, 2020; September 16-17, 2020; November 19, 2020; December 3, 2020; and March 3-4, 2021.
- C. MNA 2021 and 2022 Proposed Budgets
- D. MNA Permanent Committee 2019 and 2020 Audits
- E. Overtures referred to MNA Committee
- F. Permanent Committee Recommendations

II. Statement of Major Issues Discussed

- A. MNA Permanent Committee Report
- B. MNA Permanent Committee Minutes were approved with notations: September 11-12, 2019; March 4-5, 2020; April 16, 2020; September 16-17, 2020; November 19, 2020; December 3, 2020; and March 3-4, 2021.
- C. MNA 2021 and 2022 Proposed Budgets
- D. MNA Permanent Committee 2019 and 2020 Audits
- E. Overtures referred to Committee
- F. MNA Permanent Committee Recommendations

III. Recommendations

1. That having reviewed the work of the MNA Coordinator during 2019 according to the General Assembly guidelines and having received through the MNA Permanent Committee his resignation to accept an interim pastoral call effective December 31, 2020, the General Assembly give thanks to God for TE Paul Hahn's excellent leadership to MNA since 2016, and ask God's blessing on his ongoing ministry. *Adopted*
Rationale: The date of resignation needed to be stated.
2. That RE Brent Andersen be appointed to serve as MNA Interim Coordinator according to the recommendation of the MNA Permanent Committee effective January 1, 2021, with thanks to God for His provision of this leadership during the transition between MNA Coordinators. **Attachment 3** provides a complete list of MNA staff; see **Attachment 4** for the list of MNA Permanent Committee members. *Adopted*
Rationale: The start date needed to be stated.
3. That the General Assembly adopt the 2021 and 2022 MNA Budgets and commend them to the churches for their support. See pp. 221 and 227. *Deferred to CoC on AC*
4. That the General Assembly adopt the 2019 and 2020 MNA Audits. *Deferred to CoC on AC*
5. That RE Captain Rick Owens, USN, (Ret), TE CH (Capt) Charles Howard Dey Jr., ANG, and TE CH (LTC) James R. McCay, USA, (Ret) be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2024. *Adopted*
6. That MNA Permanent Committee recommends to the General Assembly that **Overture 11** from Central Carolina Presbytery, "Concur with Overture 8, Catawba Valley Presbytery Request to

MINUTES OF THE GENERAL ASSEMBLY

Change the Boundary Between the Catawba Valley Presbytery and Central Carolina Presbytery,” p. 969, with an effective date of July 2, 2021, **be answered in the affirmative**. See also Attachment 5, p. 383. *Adopted*

7. That **Overture 13** from Mississippi Valley, “That the MNA Permanent Committee Explore the Advisability of Endorsing Lifeline Children’s Services, as a possible resource for PCA churches,” p. 978, **be answered in the affirmative**. *Adopted*
8. That **Overture 42** from Susquehanna Valley Presbytery, “Adjust Boundaries of Susquehanna Valley Presbytery,” p. 1086, and **Overture 44** from Philadelphia Metro West Presbytery, “Transfer Berks County, Pennsylvania, to Philadelphia Metro West Presbytery,” p. 1089, **be answered in the affirmative** with an effective date of July 2, 2021. See also, Attachment 5. *Adopted*
9. That TE CH (COL) Steve William Prost, USA, and TE CH (LTC) James Cotton Pakala, USA, Ret., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2022. That Major General Brook J. Leonard, USAF, and TE Capt. Paul Riley Wrigley, CHC, Ret., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2023. That RE Maj Gen Bentley B Rayburn, USAF, Ret., and TE Ch (Maj) Chad Steven Montgomery, USAF, be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2025. *Adopted*

IV. Commissioners Present:

Presbytery

Arizona
Ascension
Blue Ridge
Calvary
Central Carolina
Central Georgia
Chesapeake
Covenant

Commissioner (Convener*)

TE Philip Scott Kruis
TE Walt Alan Coppersmith
TE M. Douglas Hurt
RE Kevin Mobley
TE John D. Kinyon Jr.
RE Christopher Marks
TE Michael L. Khandjian
TE Jim Plunk

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Eastern Carolina	RE Daniel Prins
Evangel	RE Billy Ball
Fellowship	TE Matthew Duraski
Great Lakes	TE Greg Salazar
Gulf Coast	RE Brett Doster
Heartland	TE Jonathan Whitley
Heritage	RE George Pauley
Houston Metro	RE Raymond Cunningham
James River	TE J. Andrew Conrad
Korean Capital	TE Steve Sun Kyo Yoon
Korean Southeastern	TE David Dukhee Lee
Metro Atlanta	TE Matthew Armstrong
Metropolitan New York	TE John V. D. Yenchko
Mississippi Valley	RE Ned Currie
Missouri	RE Marcus Whitman
Nashville	TE Tony B. Giles
New York State	TE Alex Wright
North Texas	TE Matthew Wood
Northern California	TE Brad Mills
Ohio Valley	TE Charles Hickey
Pacific Northwest	TE Craig Harris
Pee Dee	TE Mark A. Horne
Philadelphia	TE Carroll L.G. Wynne
Piedmont Triad	TE Jonah Hooper
Pittsburgh	RE Adam Kirkton
Providence	TE Shawn Young
Rio Grande	TE Daniel Rose
Savannah River	TE Anthony Brogan
Siouxlands	TE John St. Martin
Southeast Alabama	RE Jack Holmes
Southwest Florida	TE Wes Holland Jr.
Suncoast Florida	RE Robert Rhodes
Susquehanna Valley	TE Chris Walker
Tennessee Valley	TE John Blevins III
Tidewater	TE W. Dennis Griffith
Wisconsin	TE Dan Quakkelaar*

Visitors present:

Central Indiana	RE Seth B
Rocky Mountain	RE Dennis Helsel

MINUTES OF THE GENERAL ASSEMBLY

South Texas
South Coast
James River

TE Italo Furieri
TE Jeff Suhr
TE C. Stanley Morton
RE Tim Threadgill
TE Kent Suits

Palmetto

Respectfully submitted,

/s/ TE Dan Quakkelaar, Chairman

/s/ TE Andrew Conrad, Secretary

48-52 Administrative Committee Informational and Committee of Commissioners Reports

TE Joel St. Clair, CoC Chairman, led the Assembly in prayer and yielded to TE Bryan Chapell, Stated Clerk, who presented the Informational Report. (For the full report of the AC Permanent Committee, see p. 164.)

The Chairman presented the CoC report (below).

Recommendations 3, 5-41, 43-45, and 50-52 were **adopted** in gross.

Recommendation 4, to **answer Overture 24** (“Reduce Registration Fee for Ruling Elders...,” p. 1005) **in the negative**, was presented for consideration.

RE Chris Shoemaker made a **parliamentary inquiry** regarding the effect of voting “no” on a recommendation to answer an overture in the negative. The Moderator responded that if a recommendation to answer an overture in the negative fails, the overture is referred back to the committee. If it is adopted, the overture is answered in the negative.

Recommendation 4 was **adopted, answering in the negative Overture 24.**

Recommendation 42 was **adopted.**

Recommendation 46, was **moved as a substitute** to the Permanent Committee recommendation and **adopted**, answering **Overtures 45 and 46** (to “Seek Asian American Flourishing,” p. 1089 and p. 1093) in reference to the actions of the Overtures Committee. The procedure required by *RAO* 14-9.h was followed.

Recommendation 47, was **moved** as a substitute to the Permanent Committee recommendation and **adopted**, answering **Overture 17** (to amend *RAO* 9-3, p. 983) in reference to the actions of the Overtures Committee. The procedure required by *RAO* 14-9.h was followed.

Recommendation 2, giving thanks for Dr. Taylor’s 22 years of service as Stated Clerk, was **adopted** by acclamation of the Assembly with a standing ovation.

**REPORT OF THE COMMITTEE OF COMMISSIONERS ON
ADMINISTRATIVE COMMITTEE
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. Business Referred to the Committee

- A. AC Permanent Committee Report to GA
- B. Minutes of the 2019-2021 meetings of the AC and Board of Directors
 - 1. AC – May 29, 2019 (called meeting), June 26, 2019, October 3, 2019, February 20, 2020 (called meeting), April 13, 2020 (called meeting), April 23, 2020, ~~and~~ October 8, 2020, and February 25, 2021
 - 2. BD – June 26, 2019, October 3, 2019, April 13, 2020 (called meeting), and April 23, 2020, October 8, 2020
- C. Budgets for the permanent Committees and Agencies
- D. Overtures Referred to the AC
- E. Recommendations of the AC Committee including the supplemental report

II. Statement of Major Issues Discussed

- A. AC Permanent Committee Report to GA
- B. Minutes of the 2019-2021 meetings of the AC and Board of Directors
 - 1. AC – May 29, 2019 (called meeting), June 26, 2019, October 3, 2019, February 20, 2020 (called meeting), April 13, 2020 (called meeting), April 23, 2020, ~~and~~ October 8, 2020, and February 25, 2021
 - 2. BD – June 26, 2019, October 3, 2019, April 13, 2020 (called meeting), and April 23, 2020, October 8, 2020
- C. Budgets for the permanent Committees and Agencies
- D. Overtures related to the AC
- E. Recommendations of the AC Committee including the supplemental report

III. Recommendations

- 1. That the General Assembly elect Dr. Bryan Chapell as Stated Clerk of the PCA. *Adopted*

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2. That the Assembly receive the AC's unanimously adopted resolution of thanks for Dr. Roy Taylor and his work as Stated Clerk of the PCA (see Attachment 1, Permanent Committee, p. 183). *Adopted*
3. That the Assembly commend John Robertson and the AC staff: Amanda Burton, Richard Doster, Wayne Herring, Bob Hornick, Paul Kooistra, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Roy Taylor, Karen Frey, Larry Hoop, Karen Cook, Ashley Davis, Erika Derr, Anna Eubanks, Monica Johnston, Margie Mallow, Billy Park, Lauren Potter, and Summer Rojas for their excellent work above and beyond the call, persevering in these extraordinary times. *Adopted*
4. That **Overture 24** from Tennessee Valley Presbytery, to "Reduce Registration Fee for Ruling Elders to \$250," p. 1005, **be answered in the negative.** *Adopted*

Grounds:

- (1) We, the members and staff of the AC, sincerely appreciate the brothers from Tennessee Valley Presbytery in their approach to their concerns for increasing the attendance of ruling elders in that they gave clear evidence of trying to preserve a sound balanced budget for the Administrative Committee. We are grateful to you.
- (2) The members and staff of the Administrative Committee have done considerable research and study on the matter of ruling elder attendance, including meetings dedicated to the topic, surveys, providential historical experience, a study committee, and in-depth personal interviews. Our research indicates that the registration fee is not the problem preventing RE attendance (see Ground #5 below). To lower the RE registration fee would not materially change the RE attendance.
- (3) The individual churches ordinarily pay the registration fees and other travel expenses for all TEs and REs they send to the GA. The AC has a scholarship fund for REs and for TEs to assist when the local church budget cannot afford full payment. It is a very rare thing for a church to approach the Administrative Committee on behalf of an RE for supplemental funding. We believe this scholarship is the very best tool for increasing diversity in regard to ruling elders representing lower income churches. It also seems good for presbyteries to raise funds to help in this endeavor.
- (4) Further, in cooperation with the local Host Committee, the AC tries to make a wide range of housing costs available to the commissioners, including free housing as guests in the home of

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local PCA members who volunteer their hospitality. Before putting the expenses on the Administrative Committee, all other factors in the travel expenses should be explored in the effort to save the same amount of funds.

- (5) For the information and edification of the court, our studies have shown that the reasons REs do not attend are as follows:
- a. The lack of substantial matters of business such as those which drove the RE participation percentages higher in the very early years of our history.
 - b. The inability to take off work to attend.
 - c. The highly technical nature of our parliamentary procedures and the high level of expertise which has to be developed in order to participate.
 - d. The perception of lack of civil debate, at times over less significant matters.
 - e. The sense of isolation or loneliness that can occur, in contrast to the experience of Teaching Elders who by their history of seminary and ministry relationships have established built-in peers.
 - f. Some expressed they did not attend because their TEs had never encouraged and coached them to do so.
5. That, in the event the Assembly upon recommendation of the Ad Interim Committee on Domestic Violence and Sexual Assault, approves extension of the work of the committee for another year, the budget of such committee be \$15,000, to be provided solely by designated gifts to the AC. *Adopted*
6. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on Biblical Ethics in Digital Media, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC. *Adopted*
7. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on White Supremacy, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC. *Adopted*
8. That the 2021 Administrative Committee \$2,970,100 Operating Budget be approved. *Adopted*
9. That the 2022 Administrative Committee \$3,108,750 Operating Budget and \$1,881,000 Partnership Shares budget be approved. *Adopted*

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10. That the 2021 PCA Building \$413,381 Operating Budget be approved. *Adopted*
11. That the 2022 PCA Building \$397,549 Operating Budget be approved. The PCA Building does not participate in Partnership Shares. *Adopted*
12. That the 2021 CDM \$1,896,500 Operating Budget be approved. *Adopted*
13. That the 2022 CDM \$1,860,500 Operating Budget and \$832,000 Partnership Shares budget be approved. *Adopted*
14. That the 2021 Covenant College \$31,294,100 Operating Budget be approved. *Adopted*
15. That the 2022 Covenant College \$31,275,954 Operating Budget and \$2,450,000 Partnership Shares budget be approved. *Adopted*
16. That the 2021 CTS \$9,020,660 Operating Budget be approved. *Adopted*
17. That the 2022 CTS \$9,238,422 Operating Budget and \$1,980,000 Partnership Shares budget be approved. *Adopted*
18. That the 2021 MNA \$20,551,382 Operating Budget be approved. *Adopted*
19. That the 2022 MNA \$21,943,309 Operating Budget and \$7,944,319 Partnership Shares budget be approved. *Adopted*
20. That the 2021 MTW \$63,047,285 Operating Budget be approved. *Adopted*
21. That the 2022 MTW \$59,287,295 Operating Budget and \$8,397,040 Partnership Shares budget be approved. *Adopted*
22. That the 2021 PCAF \$1,507,359 Operating Budget be approved. *Adopted*
23. That the 2022 PCAF \$1,523,064 Operating Budget be approved. The PCAF does not participate in Partnership Shares. *Adopted*
24. That the 2021 RBI \$3,563,843 Operating Budget be approved. *Adopted*
25. That the 2022 RBI \$4,015,675 Operating Budget be approved. RBI does not participate in Partnership Shares. *Adopted*
26. That the 2021 RUF \$51,854,700 Operating Budget be approved. *Adopted*
27. That the 2022 RUF \$51,287,788 Operating Budget and 6,191,901 Partnership Shares budget be approved. *Adopted*
28. That the 2021 RH \$3,012,000 Operating Budget be approved. *Adopted*

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29. That the 2022 RH \$3,000,000 Operating Budget and \$1,250,000 Partnership Shares budget be approved. *Adopted*
30. That the “2022 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries” be approved (see p. 320). *Adopted*
31. That the 2019 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee and the PCA Building Fund be received. *Adopted*
32. That the 2020 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee (BF 13) and the PCA Building Fund (BF 17) be received. *Adopted*
33. That the Assembly approve Robins, Eskew, Smith & Jordan, PC, as auditors for the Administrative Committee and the Committee on Discipleship Ministries for the calendar years ending December 31, 2020, and December 31, 2021. *Adopted*
34. That the Assembly approve Capin, Crouse, & Company as auditors for the Committee on Mission to the World and the Committee on Mission to North America for the calendar years ending December 31, 2020, and December 31, 2021. *Adopted*
35. That the Assembly approve Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Fellowship for the calendar years ending December 31, 2020, and December 31, 2021. *Adopted*
36. That the Building Occupancy Cost charged to each ministry be kept at \$12 per square foot for 2021. *Adopted*
37. That the Building Occupancy Cost charged to each ministry be kept at \$12 per square foot for 2022. *Adopted*
38. That the plan outlined below for the payment of the required contribution from the PCA Committees and Agencies to the PCA Administrative Committee be approved. *Adopted*

PLAN: Committees and Agencies are asked to pay in one of the following three options:

1. Semiannual – one-half paid in January and one-half paid in July.
2. Quarterly – one fourth paid the first month of each quarter: January, April, July, and October.
3. Monthly – one twelfth paid the first of each month.

NOTE: The following chart shows the agreed upon amounts for 2021 and 2022.

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PCA MINISTRY	CONTRIBUTION AMOUNT
AC	
CDM	\$11,500
CC	\$11,500
CTS	\$11,500
MNA	\$11,500
MTW	\$11,500
PCAF	\$11,500
RBI	\$11,500
RH	\$11,500
RUF	\$11,500
	\$103,500

39. That the Annual Administration Fee for Ministers be set at \$100 for 2021 and 2022. *Adopted*
40. That the General Assembly set the request to Presbyteries for GA Host Committee assistance at \$500 for 2021 and 2022. *Adopted*
41. That the Assembly receive the following charts as the acceptable response to the GA requirement for an annual report on the cost of the AC's mandated responsibilities. (Note: there are no figures for 2020 since the 48th (2020) General Assembly was postponed.) *Adopted*

2019 Unfunded Mandates					
GENERAL ASSEMBLY COSTS					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Alloted to GA	Total Standard Fee
2015	1394	511,833	\$367	\$350	\$450
2016	1316	572,414	\$435	\$350	\$450
2017	1461	585,301	\$401	\$350	\$450
2018	1537	628,815	\$409	\$350	\$450
2019	1652	729,515	\$442	\$350	\$450

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AC GENERAL ASSEMBLY RESPONSIBILITIES				
			2019	Per
Description			Total ²	Commissioner
Committee on Constitutional Business			\$12,298	\$7.44
General Assembly with Minutes ¹			\$759,515	\$459.75
Interchurch Relations Committee			\$17,804	\$10.78
Nominating Committee ²			\$17,333	\$10.49
Standing Judicial Commission			\$191,781	\$116.09
Theological Examining Committee ³			\$0	\$0
TOTALS			\$998,731	\$604.55

¹ Review of Presbytery Records is included in the General Assembly Total. In 2019, RPR cost \$73,163; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total".

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

³ The Theological Examining Committee did not incur any material expenses in 2019 as per their report to the AC.

42. That the registration fee remain at \$450 for the 2022 General Assembly with \$350 allocated to the GA expenses, \$25 for publication of the GA Minutes, and \$75 allocated to the Standing Committee cost center for the expenses of the Standing Judicial Commission. Honorably retired or emeritus elders would continue to pay 1/3 of the regular registration (\$150). Elders coming from churches with annual incomes below \$100,000, as per their 2021 statistics, may register for \$300. *Adopted*

43. That the Assembly approve the minutes of the Board of Directors for June 26, 2019, October 3, 2019, April 13, 2020 (called meeting), and April 23, 2020, October 8, 2020, and February 25, 2021, with notations and exceptions of form. *Adopted*

44. That the Assembly approve the minutes of the Administrative Committee for May 29, 2019 (called meeting), June 26, 2019, October 3, 2019, February 20, 2020 (called meeting), April 13, 2020 (called meeting), April 23, 2020, and October 8, 2020. *Adopted*

Supplemental Report Recommendations

45. That Overture 39 from Fellowship Presbytery entitled "Reduce Registration Fees for Ruling Elders to \$250" be answered in reference to Overture 24. *Adopted*

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46. That **Overtures 45** and **46** entitled “Seek Asian American Flourishing,” p. 1089 and 1093, be answered ~~in the affirmative with the following factors of rationale:~~ in reference to the actions of Overtures Committee recommendations. *Adopted*

CoC Rationale

1. Overtures 45 and 46 were assigned to both the Overtures Committee as well as the Administrative Committee.
2. The Administrative Committee recommended that Overtures 45 and 46 “be answered in the affirmative.”
3. This resulted in debate about the procedural effect of answering “in the affirmative.”
4. The Administrative Committee of Commissioners moves the substitute recommendation out of concern for the possibility of a number of procedural knots which include:
 - a. Competing recommendations from the Administrative and Overtures Committees on the same business
 - b. If recommendations are in competition it leads to an unintended race to the Assembly floor with the docket currently placing the Administrative Committee in front of Overtures
 - c. Lack of specificity in the language leading to debate over what the effect of passing the overture.
5. Therefore the CoC moved the above substitute.

AC Rationale:

- (1) In Ephesians the Apostle Paul makes a strong argument that the gospel of grace in Christ Jesus is for all the ethnic groups in the world and argues further that all those who are in Christ Jesus are no longer “strangers to the covenants of promise,” and “have been brought near by the blood of Christ.” Paul goes on to explain both Jew and Gentile are reconciled to God in one body through the cross, and that all “have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God...” (Ephesians 2:11-22 ESV).

Paul reiterates this theme into Chapter 3 and even on into Chapter 4 where there is a discourse on the unity of the body of Christ in regard to living together and growing together.

In a statement pulling much together Paul writes, “speaking the truth...” (Ephesians 4:15-16). It follows that we all who

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follow Christ Jesus must be concerned for the whole well being of His body and for the flourishing of all the parts!

- (2) In 2023 the 50th General Assembly will be held in Memphis, TN. The theme is expected to focus on praising God for his blessings during the first 50 years and beseeching God for His blessing for the next 50 years which, God willing, await the cause of the gospel and the progress of His church. We have sought a diverse group, including our Asian American members, to serve on the Celebration Committee. We will be thanking God, and praising him for the progress in diversity and petitioning Him for much more!
 - (3) The PCA Administrative Committee and Committee on Discipleship Ministries are happy to work together on the proposed projects of this Overture in order to seek the flourishing Asian Americans in the PCA so that our entire body, diverse yet one, may flourish together for the glory of Christ and the good of the Church.
 - (4) Please be aware that the themes of the General Assemblies are selected by the Host Committees. The PCA Administrative Committee has the right to suggest, and has influence, but not control or authority on the theme. The themes of the 48th, 49th, and 50th General Assemblies are already determined by their respective host committees.
47. That Overture 17 from Pacific Northwest Presbytery entitled “Revise *RAO 9-3 to Clarify Funding for Ad Interim Committees*,” p. 983, be answered ~~in the affirmative as amended~~ in reference to the actions of Overtures Committee recommendation. *Adopted*

Be it resolved, that *RAO 9-3* be amended by deleting the current paragraph and replacing with a new paragraph as follows (strike-through for deletion and underlining for new paragraph):

RAO 9-3. Only two (2) ad interim study committees may be appointed or continued in any given year, (with no committee continuing with undesignated Administrative Committee funding beyond the third year of its inception and no more than two [2] committees existing in any one [1] year), and any additional committees would have to be approved by

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~~a two-thirds vote of commissioners, with financing provided from outside the Administrative Committee budget.~~

Proposed replacement paragraph:

~~RAO 9-3. The General Assembly may appoint or continue any number of ad interim committees. However, no committee may be funded with undesignated AC funding after its third year, and only two committees may be funded with undesignated AC funding in any given year.~~

RAO 9-3. Only two (2) ad interim committees may be appointed or continued in any given year, unless additional ones are approved by a two-thirds (2/3) vote of the Assembly.

Funds for ad interim committees will ordinarily be administered by the Administrative Committee, with contributions to the AC being designated for a particular ad interim committee. Any motion to task the Administrative Committee with the funding of an ad interim committee through undesignated giving would require the approval of a two-thirds (2/3) vote of the Assembly as an amendment to the AC budget (per RAO 4-11).

Any overture proposing an ad interim committee should ordinarily include a plan for how sufficient, designated funds for the ad interim committee will be raised. Funding should not be the burden primarily of the members of the ad interim committee or the AC, but of those requesting the ad interim committee. Permanent Committees and Agencies of the PCA may grant monies toward the funding of an ad interim committee.

AC Rationale:

The proposed amendment of the AC above of RAO 9-3 has resulted from extensive consultation with a PNW Presbytery representative who made the original overture, a key OC representative, and AC staff. All have the same goals: to clarify the responsibilities, limitations, and funding for our important study committees while following the standards of our BCO and protecting the financial integrity of the AC.

Please consider the following practical factors:

- (1) Every year the AC prepares a financial budget *prior* to the GA where study committees may be (or may not be) appointed with a great variance in proposed costs and number. The assumption that the AC can simply absorb the unknown costs and number of study committees (which typically request \$15-\$25 thousand each) is not realistic. The RAO clearly limits the number of study committees that can be established without a two-thirds affirmative vote to try to protect the AC from excessive expenses, but most commissioners are not aware of why these protections are needed.
- (2) The realities of AC funding include: 1) less than half of PCA churches support any denominational mission or agency, including the AC; 2) during the second quarter of the pandemic, church giving to the AC dropped by two-thirds; 3) the AC budget has already been reduced 20 percent; 4) the GA has the potential of passing four study committees this year alone; 5) the GA has already instructed the AC to allocate new funds for a 50th Anniversary Celebration – in effect, creating another Ad Interim Committee over the next two years. The AC is tightening its belt in all its practices and is asking all committees for which it is responsible (SJC, IPR, CMC, CCB, Nominations, etc.) to do the same. The AC simply cannot absorb unfunded GA mandates outside its budget that may total from \$50-\$200 thousand per year, depending on what GA passes in a given year.
- (3) Study committees are good and necessary aspects of our Presbyterian practices but their financing should not be seen only as “someone else’s responsibility.” In the past, we have had to ask members of the study committees to raise their own funds or sought designated funds to protect the operational budget of the AC. The Overture as amended is supported by the original proposer because it makes it clear that a study committee is

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afforded by funds raised and designated for that specific purpose and not by undesignated funds needed for the AC to fulfill its regular GA responsibilities. Anyone bringing forward a proposal for a study committee or any ad interim committee should consider these financial realities and inform the GA of realistic plans for funding for such a committee. Those serving on a new ad interim committee and the AC administrating the work of the committee certainly may contribute to this cause, but those making the proposal should also take up the responsibility for needed funding. The automatic default should not be the study committee members or the PCA Administrative Committee

48. That *RAO 8-4.i* be revised as follows: *Adopted*
...The deadline for these nominations is the close of the afternoon session of the first full day of the Assembly. The Clerk's office shall issue a supplement to the Assembly's Nominating Committee report during the second full day's business sessions.
49. That that *RAO 13-2* be revised as follows: *Adopted*
New business must be presented to the General Assembly before the recess of the afternoon session on the first full day of business . . .
50. That to provide needed funding for the 50th Celebration Committee, the AC budgets be amended with additional funds as follows:
-\$15,000 for the 2021 AC Budget
-\$30,000 for the 2022 AC Budget *Adopted*
51. From the PCA Board of Directors, that the PCA Committees and Agencies occupying the PCA Office Building located in Lawrenceville, GA, be granted permissions to rearrange through normal negotiations and agreements the space usage occupied by each ministry and to rearrange the facility after the pattern agreed upon, and further that the agreement be approved by the Administrative Committee prior to implementation and the Administrative Committee report the basic factors of the agreement, or the status thereof, back to the 49th General Assembly scheduled to be held in Birmingham, AL in June of 2022. *Adopted*
52. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on Critical Race Theory, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC. *Adopted*

IV. Commissioners Present

Presbytery

Arizona
 Ascension
 Calvary
 Central Georgia
 Central Indiana
 Chesapeake
 Chicago Metro
 Columbus Metro
 Covenant
 Evangel
 Fellowship
 Great Lakes
 Heartland
 Highlands
 Houston Metro
 Illiana
 Lowcounty
 Metro Atlanta
 Missouri
 Nashville
 New York State
 North Texas
 Northern California
 Northern Illinois
 Northwest Georgia
 Ohio
 Ohio Valley
 Piedmont Triad
 Platte Valley
 Potomac
 Providence
 Rocky Mountain
 Siouxlands
 Southern Louisiana
 Southern New England
 Southwest Florida
 Tennessee Valley
 Tidewater
 Wisconsin

Commissioner

TE Joshua Harp
 TE Thomas J. Stein Jr.
 RE Melton Ledford Duncan
 RE Chris A. Schuster
 TE Adam L. Brice
 TE Jason Van Bommel
 TE Dan Adamson, Secretary
 TE Justin Grimm
 TE Duncan Hoopes
 RE Walter Leveille
 TE Michael Grey Dixon
 RE Allan Knapp
 TE D. Timothy Rackley
 TE Sean Monroe McCann
 RE Neal Wade
 TE W. Curt Rabe
 RE David Walters Jr.
 TE Jamie Lambert
 RE Jason Groves
 RE John C. Pink
 TE Jonathan Hunt
 TE David Rogers
 TE Alex Ford
 TE David Keithley
 TE Joel Smit
 TE Jason Piland
 TE Shay Fout
 TE Austin David Pfeiffer
 TE Kyle McClellan
 TE Joel C. St. Clair, Chairman
 TE Taylor Alexander King
 RE Bruce Olson
 TE Luke Bluhm
 TE Raymond D. Cannata
 RE Chris Shoemaker
 TE Drew Bennett
 RE James Isbell
 TE David W. Zavadil
 TE Spencer Thomas

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Visitors present – TE Brian Chappell, TE John Robertson, TE Bob Hornick, TE Larry Hoop, TE Roy Taylor, TE Jerry Schriver, RE Danny McDaniel, RE Dean Abbott

/s/ TE Joel C. St. Clair, Chairman

/s/ TE Dan Adamson, Secretary

48-53 Overtures Committee Report

The Stated Clerk reminded the Assembly of the rules that govern the Assembly's actions with reference to the Overtures Committee report.

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

Recommendations 5, 19-21, 26, 28, 29, 33-35, 40, 41, and 43 were **adopted** in gross.

A **procedural motion**, made by TE Frank Scott and seconded, to consider Recommendation 38 before Recommendations 23 and 37, was **adopted**.

Recommendation 1, that **Overture 1** ("Amend *BCO* 8-7 Regarding Chaplains," p. 949) **be answered in the negative**, was **moved** by the Chairman.

The Overtures Committee report was paused for the order of the day.

48-54 Assembly Recessed

The Assembly recessed for supper with prayer by TE Doug Severn, to reconvene following worship.

**Sixth Session, Thursday Evening
July 1, 2021**

48-55 Assembly Reconvened

The Assembly reconvened at 9:00 p.m. following worship. TE Doug Griffith opened the session with prayer, remembering TE David Hamilton, who is close to going home to be with the Lord.

48-56 Overtures Committee Report, Continued

RE Christopher Marks made a **procedural motion**, which was seconded, that at the conclusion of consideration of Recommendation 1, the Assembly take up Overtures 38, to be followed by Overtures 23 and 37.

TE Youck offered **an amendment to the procedural motion** to consider Overture 37 before Overture 23. The amendment was seconded.

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Chairman Barber explained that a Minority Report to Overture 37 makes reference to what is decided regarding Overture 23.

A **motion** by TE Jerid Krulish to call the question was seconded and **adopted**.

TE Paul Hahn raised a **point of order** that the Moderator had incorrectly stated the procedural motion to be voted on. The Moderator ruled the point of order **well taken**, as the written copy of the motion had not reached him.

The **amendment** to the procedural motion was **defeated**.

The procedural **motion** made by RE Marks was **adopted** (90%-10%).

Discussion resumed on **Recommendation 1** to answer in the negative Overture 1.

TE David Coffin **moved** to extend a previous speaker's time since his speech had been broken up by the recess. The motion, which was seconded, was **defeated** (616-1044).

Recommendation 1 that **Overture 1 be answered in the negative** was **adopted** (1285-415).

Recommendation 38, that **Overture 38** ("Commend Human Sexuality Report," p. 1073) **be answered in the affirmative**, was **moved** and seconded.

After short debate, TE Ryan Biese **moved** to call the question. The **motion** was **adopted**.

Recommendation 38, that **Overture 38 be answered in the affirmative**, was **adopted**.

Recommendation 23 that **Overture 23 as amended** ("Amend *BCO* 17," p. 1003) **be answered in the affirmative**, was before the Assembly'

On a **point of personal privilege**, TE Jimmy Agan requested that the Assembly pause to pray before consideration of this sensitive matter, and at the Moderator's direction, he led in prayer.

The Moderator reminded the Assembly of *RAO* 15-8, which governs procedure for reports coming out of the Overtures Committee. No floor amendments are permitted. The recommendations may be voted up or down or may be recommitted without instruction. The time limit for each matter is 10 minutes. Each speaker has 3 minutes. The Assembly may move to extend time by 5 minutes.

Chairman Barber presented for consideration Overture 23 as amended.

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After 10 minutes of debate, the Assembly voted against extending the debate by 5 minutes (803-1010).

Recommendation 23 to answer Overture 23 as amended in the affirmative was **adopted** (1438-417)

TE Mike Khandjian requested that his negative vote be recorded. The following negative votes were recorded by commissioners on the front side tables.

TE Dan Adamson	Chicago Metro
TE Jimmy Agan	Metro Atlanta
TE Charles Anderson	Central Indiana
TE Scott Armstrong	Metro Atlanta
RE Andrew Augenstein	Central Florida
TE Titus Bagby	South Texas
TE Aaron Bakes	Chicago Metro
TE Luke Banner	TN Valley
TE Frank Beans	Chesapeake
TE Loren Bell	Missouri
TE David Billingslea	North Texas
TE Jeff Birch	Central Georgia
TE Curran Bishop	Southern New England
TE Greg Blosser	Columbus Metro
TE Mike Bobell	Missouri
TE Kyle Bobos	Houston Metro
TE Brant Bonetti	Nashville
TE Nathan Boyette	Chesapeake
TE Joshua Burdette	Pacific
RE Luke Calvin	Missouri
TE Josiah Carey	Southern Louisiana
TE John Chung	Korean Capital
TE Matt Clegg	Evangel
TE J. Andrew Conrad	James River
TE Steven Cooper	Southcoast
TE Matthew Creamer	Gulf Coast
TE Todd Dawkins	Central Indiana
TE Jay Denton	Pacific Northwest
TE Sam DeSoceo	Heritage
TE Ross Dixon	Missouri
TE Travis Drake	Philadelphia
TE Jonathan Eagin	Missouri
TE Jeremy Fair	Hills and Plains

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RE Hector Flores	South Texas
TE Kenny Foster	Heritage
TE Brian Frey	Pacific Northwest
RE Kevin Fulmer	Chesapeake
TE Fred Games	Ohio Valley
TE Shawn Gendall	Pacific
TE Josiah Green	Missouri
TE Justin Grimm	Columbus Metro
TE Samuel Haist	Central Indiana
TE George Hamm	Ohio Valley
TE Caleb Harlan	Hills and Plains
TE Craig Harris	Pacific Northwest
TE Brooks Harwood	Houston Metro
TE Addison Hawkins	Great Lakes
TE Ben Hein	Central Indiana
TE Joshua Henderson	Northern New England
TE Glenn Hoburg	Potomac
RE Richard Hollen	Northern New England
TE Joshua Holowell	Central Indiana
TE Larry Hoop	Ohio Valley
TE Chris Horne	Piedmont Triad
TE Irwyn Ince	Potomac
TE Tim Inman	Eastern Carolina
TE Daniel Iverson IV	Metro Atlanta
TE Tim Jackson	Missouri
TE Hansoo Jin	Korean Capital
TE Charles Johnson	Evangel
TE David Jones	Northern California
TE Gene Joo	Korean Northeastern
RE Alex Jun	Korean Southwest
RE Jason Kang	Metro Atlanta
TE Eric Kapur	Southcoast
TE Dan Katches	Northern California
RE Kyle Keating	Missouri
TE David Keithley	Northern Illinois
TE Ewan Kennedy	Metro Atlanta
TE Michael Khandjian	Chesapeake
TE Iron Kim	Northern California
TE Jeremy King	Ohio
RE Adam Kirkton	Pittsburgh
TE Jason Kriaski	Metro Atlanta

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RE Evin Langley	Pacific Northwest
TE Kenneth Leggett	Nashville
TE Charles Lewis	James River
TE Joel Littlepage	Potomac
TE Ross Lockwood	South Texas
TE Adam Lopez	South Texas
TE Brian LoPiccolo	Chesapeake
TE Randy Lovelace	Chesapeake
TE Brad Lucht	Northern Illinois
TE Benjamin Lyon	Tidewater
TE Paul Hahn	TN Valley
TE Paul May	Potomac
TE Ronald May	Chicago Metro
RE Randy McLaren	Missouri
TE Roderick Miles	Northern California
TE Ben Milner	Piedmont Triad
RE Chuck Nelson	West Hudson
RE Ronald Nelson	Missouri
TE Shaynor Newsome	Pacific Northwest
TE Daniel Passerelli	Chesapeake
TE Joseph Patrick Allen	Chesapeake
TE Mark Peach	Northern California
TE Austin Pfeiffer	Piedmont Triad
TE Gregory Perry	Central Florida
RE James Pocta	North Texas
TE Jonathan Price	Pittsburgh
TE Jim Pulizzi	James River
TE Ben Reed	Central Indiana
TE Joshua Reitano	Ohio Valley
TE Peter Render	Heritage
TE Jeff Ridgway	West Hudson
TE Sean Roberts	Northern New England
TE Keith Robinson	Missouri
TE Peter Rowan	Susquehanna Valley
TE Mark Samuel	Chesapeake
TE Scott Sauls	Nashville
TE Travis Scott	Pittsburgh
TE Doug Serven	Hills and Plains
TE Dan Smith	Arizona
TE Justin Smith	North Texas
TE Scott Stewart	Highlands

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TE Simon Stokes	Eastern Carolina
TE Scott Strickman	Metro New York
TE Jeff Suhr	South Coast
TE Chris Talley	TN Valley
TE Andrew Terrell	Metro New York
TE Spencer Thomas	Wisconsin
RE Joe Thompson	Missouri
TE Nathaniel Thompson	Pacific Northwest
TE Kevin Timmons	Northern California
TE Matthew Trexler	Pacific
RE Oliver Trimiew	TN Valley
TE Timothy Trouten	Northern Illinois
TE Kevin Twitt	Nashville
TE Gregory Ward	South Texas
TE Clay Warden	Tidewater
RE Peter Watson	Missouri
RE Robert Whittaker	Hills and Plains
TE Keith Winder	Susquehanna Valley
TE Ben Winkler	Covenant
TE Rob Wootton	Rocky Mountain
TE Ryan Zhang	Ohio Valley
TE Heath Zuniga	Central Florida

Recommendation 37, to answer Overture 37 as amended (amend *BCO* 21-4 and 24-1 **in the affirmative**, was presented for consideration. There being a Minority Report, the Moderator reviewed the procedure prescribed for debate in *RAO* 15-8.g. The Committee has 10 minutes to present, the minority has 15 minutes, and the Committee has another 5 minutes. Sixty minutes are then allowed for debate, with each speaker limited to 5 minutes before any time extensions of 10 minutes are asked by the chair.

At the request of Chairman Barber, TE Fred Greco presented arguments on behalf of the Overtures Committee in support of the committee's recommendation.

RE Trevor Laurence presented the **Minority Report**, which was **moved as a substitute** for the Committee's recommendation on Overture 37 (see *Minority Report p. 1, after* p. 122).

TE Greco then responded on behalf of the Overtures Committee. He noted a typographical error in the placement of an ending parenthesis in the proposed addition to *BCO* 21-4).

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On a **point of order** Ryan Bowling stated that the parenthesis in the proposed addition to *BCO* 21-4 was correctly placed. TE Greco being in agreement, the Moderator ruled the point of order **well taken**.

Debate ensued on the motion that the Minority Report be adopted as a substitute for the Overtures Committee **Recommendation 37**.

A **point of order** was raised by a commissioner that the previous speaker should not have been allowed to speak to the substance of the Committee's motion because the matter under consideration was whether the substitute would become the main motion.

The Moderator ruled the point of order **not well taken** because since the motion being debated was substantive and not procedural, the speakers could deal with matters of substance.

A **point of order** was raised by a commissioner regarding perceived inequities in the order of speeches allowed. The Moderator responded that the point of order was **not well taken** in light of the number of commissioners waiting to speak.

RE Dan Barber **inquired** whether a procedural motion might be made to limit speeches to three minutes. The Moderator responded that voting on a suspension of the rules would probably take more time than following the required procedure.

As a **point of inquiry**, TE Ricky Jones asked if the CCB had considered either Recommendation 37 or the Minority Report. The Moderator replied that he had no knowledge that the CCB had done so because it is not required at this point in the process.

TE Jones then **moved** that Recommendation 37 be recommitted to the Overtures Committee, and the motion was seconded.

TE Ryan Biese **moved** calling the two previous questions, which would close debate on the recommitting of Recommendation 37 and on approving the Minority Report as a substitute motion. The motion was seconded and **adopted** by the required 2/3 majority vote (1540-261).

The Chairman's representative gave the last word concerning recommitting.

The **motion to recommit** Recommendation 37 was **not adopted** (520-1305).

The Chairman's representative gave the last word in regard to the Minority Report.

The Minority Report was **not adopted** (617-1209).

Recommendation 37, that Overture 37 as amended be answered in the affirmative, was presented for consideration as the **main motion**.

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After short debate, a **motion** was made and seconded to close debate on the previous question. The motion to close debate was **adopted** (1349-443).

Recommendation 37, that Overture 37 as amended be answered in the affirmative, was adopted.

The following negative votes were recorded by commissioners on the front side tables.

TE Dan Adamson	Chicago Metro
TE Jimmy Agan	Metro Atlanta
TE J. Patrick Allen	Chesapeake
TE Daniel Anderson	Covenant
TE Charles Anderson	Central Indiana
TE Scott Armstrong	Metro Atlanta
RE Andrew Augenstein	Central Florida
RE Titus Bagby	South Texas
TE Ryan Baker	Hills and Plains
TE R. Aaron Baker	Chicago Metro
TE Luke Banner	Tennessee Valley
RE John Bauer	Missouri
TE Frank (Trip) Beans	Chesapeake
TE Loren Bell	Missouri
TE Andrew Berg	Nashville
TE David Billingslea	North Texas
TE Jeff Birch	Central Georgia
TE Curran Bishop	Southern New England
TE Mike Bobell	Missouri
TE Kyle Bobos	Houston Metro
TE L. John Bourgeois	Piedmont Triad
TE Nathan Boyette	Chesapeake
TE Michael Brandenstein	Missouri
TE Joel Branscomb	Piedmont Triad
TE Austin Braasch	Covenant
TE Sam Brown	Tennessee Valley
TE Scott Brown	Arizona
TE Joshua Burdette	Pacific
RE Luke Calvin	Missouri
TE Raymond Cannata	Southern Louisiana
TE Josiah Carey	Southern Louisiana
TE Brett Carl	Tidewater
TE Tim Carroll	Potomac

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RE Ben Christmann	Tennessee Valley
TE John Chung	Korean Capital
TE Ben Church	Missouri
TE Matthew Clegg	Evangel
TE David Coffin	Potomac
TE Jack Collins	Missouri
TE J. Andrew Conrad	James River
TE Steven Cooper	South Coast
TE Brent Corbin	Hills and Plains
TE Jason Cornwell	Palmetto
TE Brian Davis	North Texas
TE Nicholas Davis	South Coast
TE Jason Davison	Pacific Northwest
TE Todd Dawkins	Central Indiana
TE Troy DeBruin	Susquehanna Valley
TE Jay Denton	Pacific Northwest
TE Josh Desch	Palmetto
TE Sam DeSocio	Heritage
TE Ross Dixon	Missouri
TE Travis Drake	Philadelphia
TE David Driskill	Evangel
RE Tom Drury	Nashville
TE Terry Dykstra	South Texas
TE Jonathan Eagin	Missouri
TE C. Brad Edwards	Rocky Mountain
TE Elliott Everitt	Central Georgia
TE Jeremy Fair	Hills and Plains
TE Brian Ferry	Ohio Valley
RE Hector Flores	South Texas
RE Ben Frade	Ohio Valley
TE Brian Frey	Pacific Northwest
RE Kevin Fulmer	Chesapeake
RE Dave Garber	Houston Metro
TE Shawn Gendall	Pacific
TE Rich Good	Georgia Foothills
TE Andrew Goyzueta	Catawba Valley
TE Josiah Green	Missouri
TE Justin Grimm	Columbus Metro
TE Brian Habig	Calvary
TE Samuel Haist	Central Indiana
TE George Hamm	Ohio Valley

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TE Caleb Harlan	Hills and Plains
TE Frank Harrell	Missouri
TE Craig Harris	Pacific Northwest
TE Addison Hawkins	Great Lakes
TE Ben Hein	Central Indiana
TE Joshua Henderson	Northern New England
TE Bryce Hales	Rocky Mountain
RE Richard Hollen	Northern New England
TE Joahua Holowell	Central Indiana
TE Larry Hoop	Ohio Valley
TE Vincent Hoppe	Rocky Mountain
TE Brooks Harwood	Houston Metro
TE Mark Howard	Eastern PA
TE Irwyn Ince	Potomac
TE Tim Inman	Eastern Carolina
TE Daniel Iverson IV	Metro Atlanta
TE Trey Jackson	Central Georgia
TE Tim Jackson	Missouri
TE Hansoo Jin	Korean Capital
TE Greg Johnson	Missouri
TE Charles Johnson	Evangel
TE David Jones	Northern California
TE Darrell Jung	Missouri
TE Eric Kapur	South Coast
TE Dan Katches	Northern California
RE Jason Kang	Metro Atlanta
RE Kyle Keating	Missouri
TE David Keithley	Northern Illinois
TE Ewan Kennedy	Metro Atlanta
TE James Kessler	Columbus Metro
TE Mike Khandjian	Chesapeake
TE Iron Kim	Northern California
TE Jeremy King	Ohio
RE Adam Kirkton	Pittsburgh
TE Jason Kriaski	Metro Atlanta
RE Evin Langley	Pacific Northwest
TE Ryan Laughlin	Missouri
RE Trevor Laurence	Piedmont Triad
TE Timothy LeCroy	Missouri
TE Luke Le Duc	Susquehanna Valley
TE Kenneth Leggett	Nashville

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TE Charles Lewis	James River
TE Joel Littlepage	Potomac
TE Ross Lockwood	South Texas
TE Caleb Long	Hills and Plains
TE Adam Lopez	South Texas
TE Brian LoPiccolo	Chesapeake
TE Matt Lorish	James River
TE Randy Lovelace	Chesapeake
TE Brad Lucht	Northern Illinois
TE Ben Lyon	Tidewater
TE Paul May	Potomac
TE Ronald May	Chicago Metro
RE Randy McLaren	Missouri
TE Ross Meyer	Central Florida
TE Greg Meyer	Missouri
TE Roderick Miles	Northern California
TE Ben Milner	Piedmont Triad
TE Matthew Mobley	Northern California
TE J. Andy Moehn	Westminster
RE Chuck Nelson	West Hudson
RE Ronald Nelson	Missouri
TE Shaynor Newsome	Pacific Northwest
RE David ODell	Evangel
TE Nick Owens	Chicago Metro
TE Jong Park	Chicago Metro
TE Daniel Passerelli	Chesapeake
TE Mark Peach	Northern California
TE Greg Perry	Central Florida
TE Austin Pfeiffer	Piedmont Triad
TE Michael Phillips	Metro Atlanta
TE Jason Pittman	Palmetto
RE James Pocta	North Texas
TE Jonathan Price	Pittsburgh
TE Zach Pummill	North Texas
TE Dan Quakkelaar	Wisconsin
TE Derek Radney	Piedmont Triad
TE Russ Ramsey	Nashville
TE Ben Reed	Central Indiana
TE Joshua Reitano	Ohio Valley
TE Peter Render	Heritage
RE Paul Richardson	Nashville

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TE David Richmon	Pacific Northwest
TE David Richter	Nashville
TE Jeff Ridgway	West Hudson
TE Sean Roberts	Northern New England
TE Keith Robinson	Missouri
TE Peter Rowan	Susquehanna Valley
TE Chandler Rowlen	Tennessee Valley
TE Israel Ruiz	Heritage
TE Mark Samuel	Chesapeake
TE Scott Sauls	Nashville
RE Rob Scheele	North Texas
TE Marc Scheibe	Covenant
TE Robert Schmidtberg	Philadelphia Metro West
TE Travis Scott	Pittsburgh
TE Zachary Seal	North Florida
TE Scott Seaton	Potomac
TE Doug Serven	Hills and Plains
TE Ben Sinnard	Wisconsin
RE Jonathan Smart	Northern Illinois
TE Justin Smith	North Texas
TE Dan Smith	Arizona
TE Chris Smith	Missouri
TE Will Spink	Providence
TE Jeff Suhr	South Coast
TE R. Kent Suits	Palmetto
TE Chris Talley	Tennessee Valley
TE Andrew Terrell	Metro New York
RE Bruce Terrell	Metro New York
TE Spencer Thomas	Wisconsin
RE Paul Thompson	Wisconsin
TE Nathaniel Thompson	Pacific Northwest
RE Joe Thompson	Missouri
TE Kevin Timmons	Northern California
TE Marq Toombs	North Texas
TE Matthew Trexler	Pacific
RE Oliver Trimiew	Tennessee Valley
TE Timothy Trouten	Northern Illinois
TE Kevin Twit	Nashville
RE Theo Vander Velde	Missouri
TE Gregory Ward	South Texas
TE Clay Warden	Tidewater

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TE Andrew Whitaker	Palmetto
TE Jeff White	Rio Grande
RE Robert Whittaker	Hills and Plains
TE Eric Whitley	Central Indiana
TE Keith Winder	Susquehanna Valley
TE Ben Winkler	Covenant
TE Rob Wootton	Rocky Mountain
TE Ryan Zhang	Ohio Valley
TE Geoff Ziegler	Chicago Metro
TE Heath Zuniga	Central Florida

Recommendation 32, that **Overture 32** (“Form a Study Committee on Biblical Ethics in Digital Media,” p. 1060) **be answered in the negative**, was presented for consideration.

RE Dan Barber **moved** to amend Recommendation 32 to answer Overture 32 in the affirmative. The Moderator **ruled** the motion **out of order** because there can be no amendments on the floor of the Assembly for Overture Committee recommendations.

TE Daniel Jarstfer **moved** to call the question. The motion was seconded and **adopted** (1404-101).

The Chairman had the last word.

Recommendation 32, that **Overture 32** **be answered in the negative**, was **adopted** (1340-227).

Recommendation 36, that **Overture 36** (“Appoint Study Committee on White Supremacy,” p. 1068) **be answered in the negative**, was **moved**.

A **motion** was made by TE Tyson Turner and seconded to call the question. The motion was **adopted** (1434-81).

Recommendation 36 that **Overture 36** **be answered in the negative** was **adopted**.

Recommendation 47, that **Overture 47** (“Form a Study Committee on Critical Race Theory,” p. 1098) **be answered in the negative**, was presented by Chairman Barber for consideration.

A **motion** to call the question was made by TE Daniel Jarstfer and seconded. The motion was **adopted** (1457-101).

Recommendation 47, that **Overture 47** **be answered in the negative**, was **adopted**.

Recommendation 31, that **Overture 31 as amended** (“Amend *BCO* 22 Process for Assistant to Associate Pastor,” p. 1059) be answered in the affirmative, was **moved**.

A **motion** to call the question was made, seconded, and **adopted** by show of hands.

Recommendation 31 that **Overture 31 be answered in the affirmative as amended** was **adopted** by show of hands.

Recommendation 18, that **Overture 18** as amended (“Amend *BCO* 24-1” regarding a Session’s discretion in the timing of officer nominee exams, p. 988)) be answered in the affirmative, was **moved**.

A **motion** to call the question was made by TE Sean McGowan seconded, and **adopted** by show of hands.

Recommendation 18, that **Overture 18 as amended be answered in the affirmative**, was **adopted** by show of hands.

Recommendation 48 was **moved**, that **Overture 48** (“Repudiate Anti-Asian Racism,” p. 1099) be answered with the statement provided in the Overtures Committee report (below, p. 117), which quotes from the statement of the 2018 Ad Interim Committee on Racial and Ethnic Reconciliation.

A **motion** by TE Sean McGowan to call the question was made and seconded. The motion was **not adopted**, not reaching the required 2/3 majority.

TE David Richter **moved** to extend the previous speaker’s time by two minutes. The motion was seconded and **adopted**.

Time expired on the issue. The Assembly voted to extend the time by 5 minutes.

TE Daniel Jarstfer rose for a **point of order** that the order of the day should end the session. The Moderator ruled the point of order **not well taken**, explaining that the Assembly had 45 minutes remaining before commissioners must leave the hall.

RE Chris Shoemaker made a **parliamentary inquiry** concerning the effect of answering the overture in the negative. The Moderator responded that since the statement given in the overture is similar to an affirmative answer, a negative answer would be a negative response to the overture.

A **motion** to extend the debate time for 5 minutes was **not adopted**, and the Assembly proceeded to vote.

A **motion** to refer was voted **out of order** because the time had expired.

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TE Paul May **challenged** the **ruling of the chair** that support of the recommendation was essentially an affirmative vote for the overture and a negative answer would be a negative response to the overture. The **ruling** of the chair was **sustained**.

TE Jason Kang raised a **point of information** concerning the outcome for Overtures 45 and 46 if Overture 48 were voted down. The Moderator responded that those overtures would also be responded to in the negative if Overture 48 were voted down.

Chairman Barber was given the last word. He asked TE Larry Roff to pray for the matter of race relations, especially as it applies to the Asian American community.

Recommendation 48 was **adopted** (1374-107), to **answer Overture 48 with the statement provided in this report** (below, p. 117), which quotes from the statement of the Ad Interim Committee on Racial and Ethnic Reconciliation (2018).

Recommendation 15, to answer Overture 15 (“Revise *RAO* 11-2, p. 980) **in the negative**, was **adopted** by show of hands.

Recommendation 12, to answer Overture 12 (“Amend *BCO* 31-2 and 32-2,” p. 972) by **referring it back** to Philadelphia Metro West Presbytery without prejudice, was **adopted** by show of hands.

Recommendation 22, to answer Overture 22 (“Amend *BCO* 32-20,” p. 999) in the affirmative as amended, was presented.

TE Dominic Aquila **moved** that the recommendation be referred back to the Overtures Committee. This motion was seconded, and was **not adopted**.

Recommendation 22 to answer Overture 22 in the affirmative as amended was **adopted** by show of hands.

Recommendation 27, to answer Overture 27 (“Amend *BCO* 36,” p. 1036) **in the negative**, was **adopted** show of hands.

Chairman Barber **moved** to adopt in gross **Recommendations 6** (“Amend *BCO* 24-1,” p. 959), **16** (“Amend *BCO* 7-4,” p. 982), **30** (“Amend *BCO* 21 and 24,” p. 1055), **45** (“Seek Asian American Flourishing,” p. 1089), and **46** (“Seek Asian American Flourishing,” p. 1093), all of which were recommended by the Overtures Committee to be answered with reference to other overtures which had already been voted upon. Recommendations 6, 16, 30, 45, and 46 were **adopted** in gross by show of hands.

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In accordance with the approval of Recommendation 45, the Chairman asked TE Jon Chung to close the report with prayer, remembering especially our Asian American brothers and sisters.

REPORT OF THE OVERTURES COMMITTEE TO THE FORTY- EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Business Referred to the Committee – 36 Overtures: 1, 5-6, 9-10, 12, 15-23, 26-38, 40-41, 43, 45-48.

Six overtures (32, 36, 43, 45, 46, 47) were referred to the AC as well as to the OC. Three overtures (38, 45, 46) were referred to CDM as well as to the OC. Twelve overtures, referred exclusively to other Committees or Agencies, were not considered by the OC (24, 39 to AC; 3, 14 to MTW; 8, 11, 13, 42, 44 to MNA; 2, 4, 25 to SJC). One overture (7) was withdrawn by the submitting Presbytery.

II. Statement of Major Issues Discussed

Each overture was discussed and recommendations were made. If the OC recommended no amendment to an overture, then that overture is not reprinted here, and we have included only the Clerk's Summary Title. In instances where the OC proposed amendments to an overture, the Presbytery's proposed action is reprinted, noting the changes proposed by OC.

The full text of the Overtures is found on pp. 949-1104. The numbers of OC recommendations in this report correspond to the Overture numbers.

III. Summary of Recommendations

<u>Ov</u>	<u>Presbytery and Description</u>	<u>Disposition</u>	<u>Vote</u>
1.	Potomac – Amend <i>BCO</i> 8-7	Negative	114-9-2
5.	Calvary – Amend <i>BCO</i> 20-4; 24-3; 24-4	Affirmative/Amended	122-3-1
6.	Covenant – Amend <i>BCO</i> 24-1	Ref. to O-18	109-0-0
9.	Ascension – Amend <i>RAO</i> 15-6.s.2), 3)	Affirmative/Amended	88-19-0
10.	Ascension – Amend <i>RAO</i> 15-6.s	Affirmative/Amended	74-51-3
12.	Philadelphia M.W. – Amend <i>BCO</i> 31-2; 32-2	Refer back	112-2-0
15.	Session New Cov, PCA – Revise <i>RAO</i> 11-2	Negative	102-12-2
16.	Westminster – Add <i>BCO</i> 7-4	Ref. to O-37 and O-38	74-51-2
17.	Pacific NW – Revise <i>RAO</i> 9-3	Affirmative/Amended	111-7-1
18.	Pacific NW – Amend <i>BCO</i> 24-1	Affirmative/Amended	118-0-1
19.	Pacific NW – Amend <i>BCO</i> 38-1; 42-2	Refer to 49 th GA	120-1-1
20.	Pacific NW – Amend <i>BCO</i> 31-10; 33-4	Refer to 49 th GA	120-1-1

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21. Pacific NW – Amend <i>BCO</i> 42-6	Refer to 49 th GA	120-1-1
22. Pacific NW – Amend <i>BCO</i> 32-20	Affirmative/Amended	95-22-3
23. Gulf Coast – Add <i>BCO</i> 17-4	Affirmative/Amended	88-38-2
26. Philadelphia M.W. – Amend <i>BCO</i> 10	Affirmative/Amended	115-7-1
27. Platte Valley – Amend <i>BCO</i> 36	Negative	70-49-1
28. Philadelphia M.W. – Amend <i>BCO</i> 31-2	Refer back	112-2-0
29. Philadelphia M.W. – Add <i>BCO</i> Appendix	Refer back	112-2-0
30. Lowcountry – Amend <i>BCO</i> 21; 24	Ref. to O-37	112-6-1
31. NW Georgia – Amend <i>BCO</i> 22-2	Affirmative/Amended	113-11-3
32. Central Indiana – Form Study Committee	Negative	98-26-1
33. Pacific Northwest – Amend <i>BCO</i> 38-1	Affirmative	113-4-2
34. Pacific Northwest – Amend <i>BCO</i> 38-1	Refer to 49 th GA	120-1-1
35. Pacific Northwest – Amend <i>BCO</i> 38-1	Refer to 49 th GA	120-1-1
36. Chesapeake – Appoint Study Committee	Negative	107-20-0
37. Eastern PA – Amend <i>BCO</i> 21-4; 24-1	Affirmative/Amended	82-43-1
38. Calvary – Commend Human Sexuality Report	Affirmative	124-3-0
40. TN Valley – Amend <i>BCO</i> 32-13; 35-5	Refer to 49 th GA	110-7-2
41. TN Valley – Amend 35-1	Refer to 49 th GA	105-11-2
43. Hills and Plains – Form Study Committee	Negative	103-20-2
45. M.Atlanta – Seek Asian American Flourishing	Refer to O-48	108-8-4
46. M.NY – Seek Asian American Flourishing	Refer to O-45	112-2-3
47. Chesapeake – Form Study Committee	Negative	95-26-1
48. Korean Capital – Repudiate Anti-Asian Racism	Statement	111-9-2

IV. Recommendations

1. That **Overture 1** from Potomac Presbytery (“Amend *BCO* 8-7 Regarding Chaplains,” p. 949) be answered in the **negative**. *Adopted*

Grounds: While the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) serves an important and helpful role as an endorsing agency for chaplains, it is not wise to restrict Presbyteries by requiring such endorsements only by the PRCC. Nothing in our current polity prevents teaching elders from having the PRCC provide their ecclesiastical endorsement. Significant aids for chaplains may be available from PRCC that men might want to explore.

2. *[Overture 2 was referred by the Stated Clerk to SJC.]*
3. *[Overture 3 was referred by the Stated Clerk to MTW.]*
4. *[Overture 4 was referred by the Stated Clerk to SJC.]*

5. That **Overture 5** from Calvary Presbytery (“Amend *BCO* 20-4; 24-3; 24-4 Regarding Election of Pastor, Associate Pastor, and Officers,” p. 956) be answered in the **affirmative as amended**. *Adopted*

Be it therefore resolved that *BCO* 20-4 is amended as follows (~~strike through~~ for deletions, underlining for new wording):

20-4. Method of voting: The voters being convened, and prayer for divine guidance having been offered, the moderator shall put the question:

Are you ready to proceed to the election of a pastor?

If they declare themselves ready, the moderator shall call for nominations, or the election may proceed by ballot without nominations. In every case a majority of all the ~~voters present~~ votes cast (excluding blanks and abstentions) shall be required to elect.

Be it further resolved that *BCO* 24-3 is amended as follows:

24-3. All communing members in good and regular standing, but no others, are entitled to vote in the election of church officers in the churches to which they respectively belong. A majority ~~vote of those present~~ of votes cast (excluding blanks and abstentions) is required for election.

Be it further resolved that *BCO* 24-4 is amended as follows:

24-4. The voters being convened, the moderator shall explain the purpose of the meeting and then put the question:

Are you now ready to proceed to the election of additional ruling elders (or deacons) from the slate presented?

If they declare themselves ready, the election may proceed by private ballot without nomination. In every

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case a majority of all the ~~voters present~~ votes cast (excluding blanks and abstentions) shall be required to elect.

6. That **Overture 6** from Covenant Presbytery ("Amend *BCO* 24-1 Allowing Some Session Discretion on the Timing of Portions of the Examination of Elder and Deacon Candidate Nominees," p. 959) be answered **with reference to the answer to Overture 18**.

Adopted

7. [*Overture 7 was withdrawn by the submitting Presbytery.*]

8. [*Overture 8 was referred by the Stated Clerk to MNA.*]

9. That **Overture 9** from the Presbytery of the Ascension ("Amend *RAO* 15-6.s.2),3) Regarding the Number of Members of the Overtures Committee Required to File a Minority Report," p. 965) be answered in the **affirmative as amended**.

Adopted

Therefore be it resolved that the Presbytery of the Ascension hereby overtures the 48th General Assembly to amend *RAO* 15-6.s.2), 3) by deleting from both paragraphs the words "signed by at least three (3) teaching elder members of the committee and three (3) ruling elder members of the committee," and replacing them with "signed by at least ten percent (10%) of the members of the committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders," (strike-through for deletions; underlining for new wording):

RAO 15-6

s. Minority Reports.

- 1) With respect to any recommendation, prior to a recess or adjournment of the Overtures Committee following the adoption of said recommendation, any member of the committee may indicate an intention to file a minority report by giving notice to the chairman.
- 2) Written notice of intent to file a minority report, ~~signed by at least three teaching elder members~~

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~~of the committee and three ruling elder members of the committee, signed by at least ten percent (10%) of the total number of votes cast on the applicable item by members of the committee of whom at least one third (1/3) 4%~~ of such total votes cast must be teaching elders and at least one third (1/3) 4% of such total votes cast must be ruling elders, must be delivered to the Office of the Stated Clerk within one hour of any recess or adjournment following the adoption of said recommendation. The Office of the Stated Clerk shall inform the chairman of the Overtures Committee of such notice as soon as practicable.

- 3) The printed minority report, ~~signed by at least three teaching elder members of the committee and three ruling elder members of the committee, signed by at least ten percent (10%) of the total number of votes cast on the applicable item by members of the committee of whom at least one third (1/3) 4%~~ of such total votes cast must be teaching elders and at least one third (1/3) 4% of such total votes cast must be ruling elders, must be presented to the chairman of the committee as soon as practicable, but in no case less than fifteen (15) minutes before the recommendation in question is brought to the floor.

10. That **Overture 10** from the Presbytery of the Ascension (“Amend RAO 15-6.s by Adding New Paragraphs Dealing with the Content of Minority Reports,” p. 967) be answered in the **affirmative as amended**. *Not Adopted*

Therefore be it resolved that the Presbytery of the Ascension hereby overtures the 48th General Assembly to amend RAO 15-6.s) by adding the following two new paragraphs following the three currently existing paragraphs (underlining for additions):

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RAO 15.-6.s

4) No proposed action or proposed change in the wording of a recommendation from the Overtures Committee may be included in a minority report unless that proposal had been presented to the Overtures Committee and was defeated or tabled.

~~5) Ordinarily a minority report should employ arguments that were offered in the course of the Overtures Committee's deliberations on the matter in question.~~

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

12. That **Overture 12** from Philadelphia Metro West Presbytery (“Amend *BCO* 31-2; 32-2 to Clarify that Investigation Shall Precede Process,” p. 972) be **referred back to Philadelphia Metro West Presbytery without prejudice.** *Adopted*

13. *[Overture 13 was referred by the Stated Clerk to MNA.]*

14. *[Overture 14 was referred by the Stated Clerk to MTW.]*

15. That **Overture 15** from the Session of New Covenant PCA (“Revise *RAO* 11-2 to Disallow Electronic Communications Regarding Voting at the General Assembly,” p. 980) be answered in the **negative.** *Adopted*

Grounds: This overture seeks to amend *RAO* 11-2, which covers communications received by the Assembly, not the conduct of members of the Assembly. As such, the proposed insertion confuses the remainder of existing *RAO* 11-2. Further, the overture is unenforceable, with no mechanism to police all smartphones and electronic devices.

16. That **Overture 16** from Westminster Presbytery (“Amend *BCO* 7 by Addition to Disqualify Same-sex Attracted Men from Ordination,” p. 982) be answered with **reference to the answers to Overtures 37 and 38.** *Adopted*

17. That **Overture 17** from Pacific Northwest Presbytery (“Revise *RAO* 9-3 to Clarify Funding for Ad Interim Committees,” p. 983) be answered in the **affirmative as amended.** *Adopted*

Be it resolved, that RAO 9-3 be amended by deleting the current paragraph and replacing with a new paragraph as follows (strike-through for deletion and underlining for new paragraph):

~~RAO 9-3. Only two (2) ad interim study committees may be appointed or continued in any given year, (with no committee continuing with undesignated Administrative Committee funding beyond the third year of its inception and no more than two [2] committees existing in any one [1] year), and any additional committees would have to be approved by a two thirds vote of commissioners, with financing provided from outside the Administrative Committee budget.~~

Proposed replacement paragraph:

~~RAO 9-3. The General Assembly may appoint or continue any number of ad interim committees. However, no committee may be funded with undesignated AC funding after its third year, and only two committees may be funded with undesignated AC funding in any given year.~~

RAO 9-3. Only two (2) ad interim committees may be appointed or continued in any given year, unless additional ones are approved by a two-thirds (2/3) vote of the Assembly.

Funds for ad interim committees will ordinarily be administered by the Administrative Committee, with contributions to the AC being designated for a particular ad interim committee. Any motion to task the Administrative Committee with the funding of an ad interim committee through undesignated giving would require the approval of a two-thirds (2/3) vote of the Assembly as an amendment to the AC budget (per RAO 4-11).

Any overture proposing an ad interim committee should ordinarily include a plan for how sufficient, designated funds for the ad interim committee will be raised. Funding should not be the burden primarily of

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the members of the ad interim committee or the AC, but of those requesting the ad interim committee. Permanent Committees and Agencies of the PCA may grant monies toward the funding of an ad interim committee.

18. That **Overture 18** from Pacific Northwest Presbytery (“Amend *BCO* 24-1 to Clarify that a Session Has Discretion on the Timing of Some Parts of the Exam of Officer Nominees,” p. 988) be answered in the **affirmative as amended**. *Adopted*

Be it resolved that *BCO* 24-1 be amended by the deletion of one word (“then” in the first paragraph) and the addition of one sentence (after 24-1.e), as follows (strike-though for deletions; underlining for addition):

BCO 24-1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. ~~After the close of the nomination period,~~ Nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall ~~then~~ be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and

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- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

Notwithstanding the above, ~~the~~ Session may render a decision on Christian experience at any point in the process, and based on that decision, may judge him ineligible for that election.

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

19. That **Overture 19** from Pacific Northwest Presbytery ("Amend *BCO* 38-1 & 42-2 to Allow Appealing a Censure in a Case without Process," p. 991) be **referred to the 49th GA OC**. *Adopted*
20. That **Overture 20** from Pacific Northwest Presbytery ("Amend *BCO* 31-10 and 33-4 on Pre-trial Non-Disciplinary Suspensions," p. 997) be **referred to the 49th GA OC**. *Adopted*
21. That **Overture 21** from Pacific Northwest Presbytery ("Amend *BCO* 42-6 on Vote Required for Maintaining Censure during an Appeal," p. 998) be **referred to the 49th GA OC**. *Adopted*
22. That **Overture 22** from Pacific Northwest Presbytery ("Amend *BCO* 32-20 Regarding Time Considerations for Offenses," p. 999) be answered in the **affirmative as amended**. *Adopted*

Be it resolved that *BCO* 32-20 be amended as follows (strike-through for deletion; underlining for additions):

***BCO* 32-20.** ~~Process, in case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant.~~

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~~When, however, a church member shall commit an offense, after removing to a place far distant from his former residence, and where his connection with the church is unknown, in consequence of which process cannot be instituted within the time above specified, the recent discovery of the church membership of the individual shall be considered as equivalent to the offense itself having recently become flagrant. The same principle, in like circumstances, shall also apply to ministers.~~

The accused or a member of the court may object to the consideration of a charge, for example, if he thinks the passage of time since the alleged offense makes fair adjudication unachievable. The court should consider factors such as the gravity of the alleged offense as well as what degradations of evidence and memory may have occurred in the intervening period.

23. That **Overture 23** from Gulf Coast Presbytery (“Amend *BCO* 17 by Adding a Clause Which Prohibits Ordination for Men Who Self-Identify as ‘Gay Christians,’ ‘Same-sex Attracted Christians,’ ‘Homosexual Christians,’ or Like Terms,” p. 1003) be answered in the **affirmative as amended**. *Adopted*

[Editorial Note: The Overtures Committee added the amended paragraph to *BCO* 16 rather than *BCO* 17.]

Therefore, be it resolved that Gulf Coast Presbytery overture the 48th General Assembly of the Presbyterian Church in America to amend *The Book of Church Order* chapter 17 such that a new clause, *BCO* 17-4, be added, which reads as follows (new words underlined):

~~17-4. Men who self identify as a “gay Christian,” “same sex attracted Christian,” “homosexual Christian,” or like term shall be deemed not qualified for ordination in the Presbyterian Church in America.~~

16-4. Officers in the Presbyterian Church in America must be above reproach in their walk and Christlike in their character. Those who profess an identity (such as, but not limited to, “gay Christian,” “same sex attracted Christian,” “homosexual Christian,” or like terms) that

undermines or contradicts their identity as new creations in Christ, either by denying the sinfulness of fallen desires (such as, but not limited to, same sex attraction), or by denying the reality and hope of progressive sanctification, or by failing to pursue Spirit-empowered victory over their sinful temptations, inclinations, and actions are not qualified for ordained office.

24. *[Overture 24 was referred by the Stated Clerk to AC.]*

25. *[Overture 25 was referred by the Stated Clerk to SJC.]*

26. That **Overture 26** from Philadelphia Metro West Presbytery (“Amend *BCO* 10 to Permit Telecommunication Meetings,” p. 1032) be answered in the **affirmative as amended by striking the addition to *BCO* 10-7 and by adding the following language to *BCO* 12-6 and 13-4.** *Adopted*

Be it resolved, that a new Section 10-7 be added to the *Book of Church Order*, as follows (new wording underlined):

10-7. The General Assembly, presbyteries, and churches, in their discretion, may conduct meetings using telecommunications arrangements, such as telephone arrangements, internet based audio and audio visual communications arrangements, closed circuit audio and audio visual communications arrangements, and combinations of such arrangements. The General Assembly, presbyteries, and churches, in their discretion, also may authorize their subordinate committees, commissions, and agencies, to conduct meetings using telecommunications arrangements. Some examples of meetings permitted by this Section 10-7 are a meeting in which all of the persons attending the meeting attend using telecommunications arrangements, and a meeting in which some of the persons attending the meeting attend in person at the appointed meeting place and some of the persons attending the meeting attend using telecommunications arrangements.

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~~The General Assembly, presbyteries, and churches, in their discretion, may for themselves and their subordinate committees, commissions, and agencies, adopt rules determining when telecommunications arrangements may be used for meetings and regulating how meetings using telecommunications arrangements shall be conducted.~~

~~A meeting using telecommunications arrangements shall be conducted as closely as reasonably feasible in the same manner as an in person meeting and so as to permit:~~

- ~~a. each person who is eligible to attend the meeting, to attend the meeting;~~
- ~~b. each person who attends the meeting, to hear what is said by the other persons attending the meeting while they are speaking;~~
- ~~c. each person who attends the meeting and is eligible to speak to the meeting, to speak to the meeting;~~
- ~~d. each person who attends the meeting and is eligible to make a motion at the meeting, to make the motion; and,~~
- ~~e. each person who attends the meeting and is eligible to vote on a matter that is being voted on at the meeting, to vote on the matter.~~

12-6. The Session shall hold stated meetings at least quarterly. Moreover, the pastor has power to convene the Session when he may judge it requisite; and he shall always convene it when requested to do so by any two of the ruling elders. When there is no pastor, it may be convened by two ruling elders. The Session shall also convene when directed so to do by the Presbytery. The Session, in its discretion, may for itself and its subordinate committees, commissions, adopt rules determining when videoconference or telecommunication arrangements may be used for meetings and regulating how meetings using telecommunications arrangements shall be conducted.

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13-4. Any three ministers belonging to the Presbytery, together with at least three ruling elders, being met at the time and place appointed (which may include a teleconference or videoconference place), shall be a quorum competent to proceed to business. The Presbytery, in its discretion, may for itself and its subordinate committees, commissions, adopt rules determining when videoconference or telecommunication arrangements may be used for meetings and regulating how meetings using telecommunications arrangements shall be conducted.

Grounds: The original Overture proposed a complex series of regulations for the holding of a completely “virtual” General Assembly, as well as virtual Presbytery meetings. The Administrative Committee has not yet been able to study and report to the Assembly its opinion as to what would be required or most helpful in order to hold a virtual General Assembly. The amended version allows Presbyteries and Sessions the liberty to establish rules for holding virtual meetings. It will allow that needed flexibility while giving the Administrative Committee an opportunity to study the issue of a virtual General Assembly.

27. That **Overture 27** from Platte Valley Presbytery (“Amend *BCO* 36 to Require Public Excommunication,” p. 1036) be answered in the **negative**. *Adopted*

Grounds: Courts should retain the discretion currently given by our Rules of Discipline as to how they will administer and/or announce the censure of excommunication.

28. That **Overture 28** from Philadelphia Metro West Presbytery (“Amend *BCO* 31-2 to Describe Sequence of Discipline Investigation,” p. 1041) be **referred back to Philadelphia Metro West Presbytery without prejudice**. *Adopted*
29. That **Overture 29** from Philadelphia Metro West Presbytery (“Add *BCO* Appendix of Investigation Suggestions,” p. 1046) be **referred back to Philadelphia Metro West Presbytery without prejudice**. *Adopted*

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30. That **Overture 30** from Lowcountry Presbytery (“Amend *BCO* 21 & 24 to Clarify Moral Requirements for Church Office,” p. 1055) be answered **with reference to the answer to Overture 37**. *Adopted*
31. That **Overture 31** from Northwest Georgia Presbytery (“Amend *BCO* 22 Process for Assistant to Associate Pastor,” p. 1059) be answered in the **affirmative as amended**. *Adopted*

Therefore, let it be resolved that an existing assistant pastor, who has provided satisfactory service for one-year in this congregation, may be elected by the congregation as an associate pastor at the recommendation of the Session without the election of a pulpit committee.

Such that a new sentence (underlined) be added to *BCO* 22-2 to read:

The pastor and associate pastor are elected by the congregation using the form of call in *BCO* 20-6. An existing assistant pastor, who has provided satisfactory service for one year in this congregation, may be elected by that the congregation as an associate pastor at the recommendation of the Session without the election of a pulpit committee. Being elected by the congregation they become members of the Session.

32. That **Overture 32** from Central Indiana Presbytery (“Form Study Committee for Biblical Ethics in Digital Media,” p. 1060) be answered in the **negative**. *Adopted*

Grounds: There has been a proliferation of Study Committees in recent years. Study committees are best formed to study theological issues that our Westminster Standards do not directly address or on which there is a diversity of Reformed views. Examples of this would be creation, the number of offices in the Church, and the validity of Roman Catholic baptism. Study committees are also formed when practical applications are needed for complex issues, such as marriage and divorce or human sexuality. The topics proposed by these overtures do not fit those criteria. There is no need for a PCA-wide study committee to be formed when there are books available on the subjects or when a Presbytery could draft papers for distribution.

33. That **Overture 33** from Pacific Northwest Presbytery (“Amend *BCO* 38-1 re Confession Document for Case Without Process,” p. 1062) be answered in the **affirmative**. *Adopted*
34. That **Overture 34** from Pacific Northwest Presbytery (“Amend *BCO* 38-1 re Confession Timing for Case Without Process,” p. 1063) be **referred to the 49th GA OC**. *Adopted*
35. That **Overture 35** from Pacific Northwest Presbytery (“Amend *BCO* 38-1 re Counsel for Case Without Process,” p. 1064) be **referred to the 49th GA OC**. *Adopted*
36. That **Overture 36** from Chesapeake Presbytery (“Appoint Study Committee re White Supremacy,” p. 1068) be answered in the **negative**. *Adopted*

Grounds: There has been a proliferation of Study Committees in recent years. Study committees are best formed to study theological issues th our Westminster Standards do not directly address or on which there is a diversity ofat Reformed views. Examples of this would be creation, the number of offices in the Church, and the validity of Roman Catholic baptism. Study committees are also formed when practical applications are needed for complex issues, such as marriage and divorce or human sexuality. The topics proposed by these overtures do not fit those criteria. There is no need for a PCA-wide study committee to be formed when there are books available on the subjects or when a Presbytery could draft papers for distribution.

37. That **Overture 37** from Eastern Pennsylvania Presbytery (“Amend *BCO* 21-4 and 24-1 Clarifying Moral Requirements for Church Office,” p. 1069) be answered in the **affirmative as amended**. *Adopted*

Therefore be it resolved that, for the examination of Teaching Elders, *BCO* 21-4 be amended to add a new sub-paragraph 21-4.e, as follows, with the subsequent sub-paragraphs [21-4.e-h] re-lettered [to be 21-4.f-i]:

BCO 21-4

e. In the examination of the candidate's personal character, the presbytery shall give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, child sexual abuse, fornication, and pornography), addictions, abusive behavior, racism, and financial mismanagement. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The candidate must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he must not be known by reputation or self-profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). In order to maintain discretion and protect the honor of the pastoral office, Presbyteries are encouraged to appoint a committee to conduct detailed examinations of these matters and to give prayerful support to candidates.

Be it further resolved that, for the examination of Ruling Elders and Deacons, *BCO 24-1* be amended by the addition of a second paragraph (addition underlined):

24-1. Every church shall elect persons to the office of ruling elders and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

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- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and 1087
- e. his willingness to give assent to the questions required for ordination (*BCO* 24-6).

In the examination of each nominee's personal character, the Session shall give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, child sexual abuse, fornication, and pornography), addictions, abusive behavior, racism, and financial mismanagement. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. Each nominee must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending upon this work of grace to make progress over sin (Psalm 103:2-5; Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he must not be known by reputation or self-profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). In order to maintain discretion and protect the honor of church office, Sessions are encouraged to appoint a committee to conduct detailed examinations into these matters and to give prayerful support to nominees.

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for the elections.

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If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

38. That **Overture 38** from Calvary Presbytery ("Commend Human Sexuality Report," p. 1073) be answered in the **affirmative**.

Adopted

39. *[Overture 39 was referred by the Stated Clerk to AC.]*

40. That **Overture 40** from Tennessee Valley Presbytery ("Amend BCO 32-13 and 35-5 to Allow Victim Protection Provisions," p. 1082) be **committed to the 49th GA OC in Birmingham, and in the interim, refer it to the Ad-Interim Committee on Abuse and for them to give advice to the 49th GA OC**.

Adopted

41. That **Overture 41** from Tennessee Valley Presbytery ("Amend BCO 35-1 to Expand Potential Witness Eligibility," p. 1085) be **committed to the 49th GA OC in Birmingham, and in the interim, refer it to the Ad-Interim Committee on Abuse and for them to give advice to the 49th GA OC**.

Adopted

42. *[Overture 43 was referred by the Stated Clerk to MNA.]*

43. That **Overture 43** from Hills and Plains Presbytery ("Form Study Committee for Biblical Ethics in Digital Media," p. 1087) be answered in the **negative**.

Adopted

Grounds: There has been a proliferation of Study Committees in recent years. Study committees are best formed to study theological issues that our Westminster Standards do not directly address or on which there is a diversity of Reformed views. Examples of this would be creation, the number of offices in the Church, and the validity of Roman Catholic baptism. Study committees are also formed when practical applications are needed for complex issues, such as marriage and divorce or human sexuality. The topics proposed

by these overtures do not fit those criteria. There is no need for a PCA-wide study committee to be formed when there are books available on the subjects or when a Presbytery could draft papers for distribution.

44. [*Overture 44 was referred by the Stated Clerk to MNA.*]

45. That **Overture 45** from Metro Atlanta Presbytery (“Seek Asian American Flourishing,” p. 1089) be answered **by reference to the General Assembly’s action on Overture 48; with the 48th General Assembly asking the Moderator to appoint an Asian American commissioner to lead the Assembly in a time of corporate prayer, on behalf of our Asian American brothers and sisters; and by taking note of the pastoral letter developed by Metro Atlanta and Metropolitan New York Presbyteries.**

Adopted

46. That **Overture 46** from Metropolitan New York Presbytery (“Seek Asian American Flourishing,” p. 1093) be answered with **reference to the answer to Overture 45.**

Adopted

47. That **Overture 47** from Chesapeake Presbytery (“Form Study Committee on Critical Race Theory,” p. 1098) be answered in the **negative.**

Adopted

Grounds: There has been a proliferation of Study Committees in recent years. Study committees are best formed to study theological issues that our Westminster Standards do not directly address or on which there is a diversity of Reformed views. Examples of this would be creation, the number of offices in the Church, and the validity of Roman Catholic baptism. Study committees are also formed when practical applications are needed for complex issues, such as marriage and divorce or human sexuality. The topics proposed by these overtures do not fit those criteria. There is no need for a PCA-wide study committee to be formed when there are books available on the subjects or when a Presbytery could draft papers for distribution.

48. That **Overture 48** from Korean Capital Presbytery (“Repudiate Anti-Asian Racism,” p. 1099) **be answered with the following statement:**

Adopted

MINUTES OF THE GENERAL ASSEMBLY

The Report of the Ad Interim Committee on Racial and Ethnic Reconciliation to the 46th General Assembly speaks clearly both to the reality of the *Imago Dei* in all people and to the sin of racism, particularly when it affirms:

- a) the vision of the redeemed in Revelation 7:9-11, where all nations and ethnicities are fulfilled in Christ;
- b) the image of God reflected in all people; and
- c) the image of Christ reflected in His body. (*M46GA*, Appendix V *passim*, but especially p. 599.)

At the same time, we recognize the pain, and, at times, violence, that the Asian American Pacific Islander (AAPI) community has experienced, particularly due to events of the past year. We express our grief together with our AAPI brothers and sisters over the pain and suffering that has occurred, whether this has happened due to unbiblical religious claims, racist pride, or any other cause.

We, finally, assure our AAPI brothers and sisters of our love and support, and of our desire to walk together in ways that reflect the commitments of the Racial Reconciliation Report.

V. Commissioners Present

Presbytery

Arizona
Arizona
Ascension
Ascension
Blue Ridge
Blue Ridge
Calvary
Calvary
Catawba Valley
Catawba Valley
Central Carolina
Central Carolina
Central Florida
Central Georgia
Central Georgia
Central Indiana

Commissioner

RE Matthew Fitzsimmons
TE Joshua Walker
RE Frederick Neikirk
TE Stephen B. Tipton
RE Charlie Nave
TE Tag Tuck
TE Joseph A. Pipa Jr.
RE Philip Temple
RE Ray Holton
TE William Thrailkill
TE William B. Barclay
RE Flynt Jones
RE John Maynard
TE Kreg Bryan
RE Jay Strickland
TE Todd Dawkins

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Central Indiana	RE Nathan Partain
Chesapeake	RE Jeremiah Horner
Chesapeake	TE Brian LoPiccolo
Chicago Metro	RE Don Kooy
Chicago Metro	TE Geoff M. Ziegler
Columbus Metro	TE Jonathan Robson
Covenant	RE Robert Barber
Covenant	TE Mike Winebrenner
Eastern Carolina	TE Doug C. Domin
Eastern Carolina	RE Michael Newkirk
Eastern Pennsylvania	RE Terry Carnes
Eastern Pennsylvania	TE Mark A. Herzer
Evangel	TE Greg J. Poole
Evangel	RE Drew Ricketts
Fellowship	RE Chad Cureton
Fellowship	TE Aaron Matthew Morgan
Georgia Foothills	TE Matt Siple
Georgia Foothills	RE Jack Wilson
Grace	RE Samuel J. Duncan
Grace	TE Jim McCarthy
Great Lakes	TE Jeremy Byrd
Great Lakes	RE Nick Settingington
Gulf Coast	TE Rafael P. LaGuardia
Gulf Coast	RE Mike M. McCrary
Gulfstream	TE David Cassidy
Heartland	TE Rick E. Franks
Heartland	RE Lance Kinzer
Heritage	RE Tyler Hogan
Heritage	TE Jesus de Israel Ruiz Ore
Highlands	TE Andrew David Shank
Hills and Plains	TE Jonathan A. Dorst
Hills and Plains	RE Bevan Houston
Houston Metro	TE Fred Greco
Houston Metro	RE Ken Wynne
Illiana	TE John O. Birkett
Illiana	RE William F. Hill Jr.
Iowa	TE Wayne Larson
Iowa	RE David Pruin
James River	TE Erik Bonkovsky
James River	RE Matt Fender
Korean Capital	TE Owen Y. Lee

MINUTES OF THE GENERAL ASSEMBLY

Korean Northeastern	TE Hoochan Paul Lee
Korean Southeastern	TE Edward Lim
Lowcountry	TE Michael Bauer
Lowcountry	RE Tobe Hester
Metro Atlanta	RE James W. Wert Jr.
Metro Atlanta	TE Tolivar Wills
Metropolitan New York	TE David Jeffrey Schuman
Metropolitan New York	RE Bruce W. Terrell
Mississippi Valley	TE David Strain
Mississippi Valley	RE James Peaster
Missouri	TE Tim Jackson
Missouri	RE Theodore Vander Velde
Nashville	TE Casey Cramer
Nashville	RE Joshua Davis
New Jersey	RE Jason Method
New Jersey	TE David Rowe
New River	TE Seth Young
New York State	TE Chris Holdridge
New York State	RE LeRoy Osborn
North Florida	RE William Cheek
North Florida	TE Stephen Spinnenweber
North Texas	TE Brian Charles Davis
North Texas	RE William A. Thomas
Northern California	TE Robert Ernest Binion Jr.
Northern Illinois	TE Timothy Trouten
Northern Illinois	RE Troy Young
Northern New England	TE Sean Joseph Stessman Roberts
Northwest Georgia	TE David Barry
Northwest Georgia	RE Justen Ellis
Ohio	TE Rhett P. Dodson
Ohio	RE Scott Wulff
Ohio Valley	TE Robert H. Cunningham
Pacific Northwest	RE Howie Donahoe
Pacific Northwest	TE David Richmon
Palmetto	TE Jason Cornwell
Pee Dee	TE Jordan M. Gallo
Pee Dee	RE Ellison Smith
Philadelphia	TE Maranatha Chung
Philadelphia Metro West	TE John P. Muhlfeld
Piedmont Triad	RE Trevor Laurence
Piedmont Triad	TE Derek Radney
Pittsburgh	TE Brent Horan

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Pittsburgh	RE Dave Johnson
Platte Valley	TE Andrew Lightner
Platte Valley	RE Kyle Thomas
Potomac	RE Doug Leepa
Potomac	TE David V. Silvernail Jr.
Providence	TE W. Scott Barber, Chairman
Providence	RE John R. Bise
Rio Grande	TE Jonathan Edward Clark
Rocky Mountain	TE Daniel Nealon
Rocky Mountain	RE EJ Nusbaum
Savannah River	RE Jon Thompson
Savannah River	TE Branden Cole Williams
Siouxlands	RE Blake Pool
Siouxlands	TE Arthur Sartorius
South Coast	TE Brad Jones
South Texas	TE Eric Landry
South Texas	RE Chris Peterson
Southeast Alabama	TE Brannon Bowman
Southeast Alabama	RE Steven Dowling
Southern Louisiana	RE Aaron Collier
Southern New England	RE David Nok Daniel
Southern New England	TE Matthew Kerr
Southwest Florida	RE Ed Jordan
Southwest Florida	TE Stan Keith McMahan Jr.
Susquehanna Valley	RE Robert B. Hayward Jr.
Susquehanna Valley	TE Peter James Rowan
Tennessee Valley	TE T. Calhoun Boroughs III
Tennessee Valley	RE Don Kent
Tidewater	TE Benjamin Cameron Lyon
Tidewater	RE Dale White
Warrior	TE Jeffrey Glenn Pate
West Hudson	TE Christopher Michael Diebold
West Hudson	RE David Talcott
Westminster	TE Steven E. Warhurst
Westminster	RE Daniel A. Witcher
Wisconsin	RE Jason Jeffrey Heinen
Wisconsin	TE Benjamin Sinnard

There were no Commissioners in attendance from the following Presbyteries:

Canada West
Eastern Canada
Korean Central
Korean Eastern

MINUTES OF THE GENERAL ASSEMBLY

Korean Northwest
Korean Southern
Korean Southwest
Korean Southwest Orange County
Pacific
South Florida
Suncoast Florida

Respectfully submitted,

/s/ TE W. Scott Barber, Chairman

/s/ TE Edward Lim, Secretary

48-57 Committee on Thanks Report

RE Melton Duncan led the Assembly in prayer and presented the report. See p. 865 for the Resolution of Thanks, which was **adopted** by acclamation.

48-58 Election of a Commission to Review the Minutes of the 2021 General Assembly

The Stated Clerk moved that the following men serve as a commission to review the minutes of the 2021 General Assembly: Ruling Elder John White, and Teaching Elders Bob Hornick, Steve Meyerhoff, Randy Schlichting, and Roy Taylor.

48-59 Adjournment and Benediction

The Moderator adjourned the Assembly at 12:43 a.m.

The Moderator led the Assembly in the singing of Psalm 133 and pronounced the Apostolic benediction.

The 49th General Assembly of the Presbyterian Church in America will convene in Birmingham, Alabama, June 20, 2022.

OVERTURES COMMITTEE
MINORITY REPORT
On Overture 37

The minority agrees with the majority that not only the teaching but also the personal character of the candidate for ordained office in the Presbyterian Church in America is of crucial significance. The honor of Jesus Christ and the protection of the church is at stake, and examining bodies have the responsibility to deny ordination to those who would by their false teaching or immoral behavior cause harm to the church. We agree that the examination of candidates for ordained office should be thorough in this regard, and we agree that examining candidates in regard to notorious sins is vitally important. Such sins in the life of the church's officers bring dishonor to Jesus Christ by painfully betraying the members of his church and scandalizing all who become aware of such acts. Examinations of this type operate within the scope of the qualifications for office outlined in 1 Timothy 3 and Titus 1 and in our *Book of Church Order* (21-4; 24-1).

However, we believe that, while Overture 37 intends to assist Sessions and Presbyteries in this important work, the Overture will in fact have the opposite effect if adopted, hindering this work by unintentionally adding further uncertainty and confusion to Sessions, Presbyteries, and candidates as they prepare for and conduct examinations. The clarity for which the Overture rightly aims remains unachieved in its current form due to the ambiguity of its language and instruction. Thus, this Overture will not only fail to serve the church well but quite possibly will lead to interminable debates among those responsible for conducting examinations and to a proliferation of cases in the church's courts.

We urge the General Assembly to answer Overture 37 in the Affirmative as amended by the substitute motion.

Motion of the Minority Report

We, the minority, move the following to be adopted as a substitute motion to the recommendation of the Overtures Committee on Overture 37:

That, for the examination of Teaching Elders, *BCO* 21-4 be amended as follows to add a new sub-paragraph 21-4.e, with the subsequent sub-paragraphs [21-4.e-h] re-lettered [to be 21-4.f-i]:

BCO 21-4

e. In the examination of the candidate's personal character, the presbytery shall give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, child sexual abuse, fornication, and pornography), addictions, abusive behavior, racism, and financial mismanagement. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The candidate must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he must not be known by reputation or self-profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). Candidates must be above reproach in their walk and Christlike in their character. Those who profess an identity (such as, but not limited to, "gay Christian," "same sex attracted Christian," "homosexual Christian," or like terms) that undermines or contradicts their identity as new creations in Christ, either by denying the sinfulness of fallen desires (such as, but not limited to, same sex attraction), or by denying the reality and hope of progressive sanctification, or by failing to pursue Spirit-empowered victory over their sinful temptations, inclinations, and actions are not qualified for ordained office. In order to maintain discretion and protect the honor of the pastoral office, Presbyteries are encouraged to appoint a committee to conduct detailed examinations of these matters and to give prayerful support to candidates.

Be it further resolved that, for the examination of Ruling Elders and Deacons, BCO 24-1 be amended as follows by the addition of a second paragraph (addition underlined):

24-1. Every church shall elect persons to the office of ruling elders and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in

mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, *The Constitution Defined*),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination (*BCO* 24-6).

In the examination of the candidate's personal character, the presbytery shall give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, child sexual abuse, fornication, and pornography), addictions, abusive behavior, racism, and financial mismanagement. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The candidate must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he must not be known by reputation or self profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). Candidates must be above reproach in their walk and Christlike in their character. Those who profess an identity (such as, but not limited to, "gay Christian," "same sex attracted Christian," "homosexual Christian," or like terms) that undermines or contradicts their identity as new creations

in Christ, either by denying the sinfulness of fallen desires (such as, but not limited to, same sex attraction), or by denying the reality and hope of progressive sanctification, or by failing to pursue Spirit-empowered victory over their sinful temptations, inclinations, and actions are not qualified for ordained office. In order to maintain discretion and protect the honor of the pastoral office, Presbyteries are encouraged to appoint a committee to conduct detailed examinations of these matters and to give prayerful support to candidates.

Rationale for the Minority Report

Assertion 1: Overture 37 must be brought into conformity with Overture 23 in order to prevent inconsistency and confusion between officer exams and the qualifications given for officers.

Currently, the language of Overture 37 is inconsistent with the language of Overture 23 as recommended by the Overtures Committee. Adoption of such inconsistent language would create conflict within the BCO between the provisions regarding the qualifications for ordained office and the provisions regarding the examination of candidates for ordination. In such a scenario, the internal conflict within the BCO would create immediate confusion in Sessions and Presbyteries.

The substitute motion of the Minority Report brings the language of Overture 37 into conformity with the language of Overture 23 such that *BCO* 16-4 on the qualifications for ordained office aligns without conflict with *BCO* 21-4; 24-1 on the examination of candidates for ordained office.

Unless this motion is adopted, the *BCO* requirements for the examination of officer candidates will not conform to the *BCO* qualifications for ordained office recommended in Overture 23 and will thus be of little help and considerable detriment to Sessions and Presbyteries in their task of examining officer candidates to discern whether they are truly qualified for office.

Assertion 2: The *BCO* provisions regarding the examination of officer candidates' personal character should be both clear and clearly rooted in the language of Scripture and our Standards.

Despite Eastern Pennsylvania Presbytery’s claim in the original rationale for Overture 37 that “the answer to contemporary debates is better made with biblical and confessional language rather than the introduction of contemporary terms which cause confusion” (*CH* 2021, p. 147, lines 1–3), the Overture in fact does not lean upon the terminology and phrasing of Scripture or our Confessional documents but introduces a novel and nebulous phrase that depends upon confusing contemporary terms.

A key provision of the Overture declares, “While imperfection will remain, he must not be known by reputation or self-profession according to his remaining sinfulness, but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11).” There is an unresolved and perilous ambiguity in the provision as written. *What does it mean to be known by reputation or self-profession according to one’s remaining sinfulness?*

“Self-Profession”

In the phrase “known by...self-profession according to his remaining sinfulness,” how is “self-profession” defined? What *actual behavior* constitutes “self-profession”? Overture 37 fails to provide presbyteries clarity about what constitutes the disqualifying self-profession.

Does the phrase “known by...self-profession” in the Overture mean that the candidate must not embrace same-sex attraction as a fundamental, commendable, and absolutely intractable feature of his identity? Or does the language in question mean that a candidate cannot even profess to experiencing same-sex attraction, though it be daily mortified by Word and Spirit, because such disclosure would result in his being known according to his remaining sinfulness? Would that constitute “self-profession”?

What if, in an article online, a candidate notes that he is same-sex attracted as a simple fact of his personal history, but before his Presbytery he explicitly professes that his identity is in Christ? Might some of the members of the Presbytery maintain, “The candidate is disqualified because he calls himself same-sex attracted,” while other Presbytery members claim, “The candidate is not making a ‘self-profession’ but merely talking about his experience”? Could we fault them for their confusion?

The Report of the Ad Interim Committee on Human Sexuality addresses the question thus:

Finally, issues surrounding sexual identity, and identity more generally, cannot be reduced to language alone. There is a way to make being gay central to personhood, while still using circumspect or “acceptable” language. Similarly, there is a way to make being gay far less central to one’s ethos and identity, even while using potentially less helpful language. For these reasons, how persons express themselves is not finally determinative of their identity. (Report, p. 2329, lines 21–26)

The ambiguous language of “self-profession” in Overture 37 is open to plausible interpretations that run counter to the wise and clear counsel of the Ad Interim Committee. Further, the imprecision of the Overture ensures that, rather than resolving current questions, adoption of the Overture would only provoke endless debate over intended meaning.

“Reputation”

In the phrase “known by reputation...according to his remaining sinfulness,” we encounter similar questions.

Does the phrase “known by reputation” mean that the candidate must not be publicly known for acting upon same-sex desire or for embracing same-sex attraction as a good or morally neutral aspect of his fundamental identity? Or does the language in question mean that a candidate who discloses unwanted, repented of, and daily mortified same-sex attraction and has this disclosure publicized—whether willingly or unwillingly—is disqualified because his remaining sinfulness has become a matter of public knowledge and, presumably, part of his public reputation?

What if a candidate names his experience of same-sex attraction before his Presbytery and explicitly professes that his identity is in Christ, but an online outlet publishes a report of the disclosure of his same-sex attraction while inadvertently neglecting to mention his affirmation that his identity is in Christ? What if the omission of his affirmation of Christ-rooted identity is the work of malicious actors intending to spread a false report? Would these scenarios constitute a disqualifying reputation?

Or consider this possibility: a man practiced homosexuality prior to becoming a Christian, at which point he trusts the gospel, reorients his self-conception around his union with Christ, and even marries a godly Christian

woman. Over the ensuing years, this man writes numerous faithful books to minister to others experiencing same-sex attraction, speaks to large crowds about same-sex attraction and the gospel, and reaches a global audience even as he experiences persistent and unwanted same-sex attraction. If such a man were to pursue ordination, would he be disqualified? He is recognized around the world as a Christian who experiences same-sex attraction. Though some presbytery members might claim that his fundamental identity is in Christ, could not others reasonably object that this man is “known by reputation...according to his remaining sinfulness”? Would the General Assembly wish to see this man deemed disqualified? What in Overture 37 would prevent it?

Again, the imprecision of Overture 37 ensures that, rather than resolving current questions, adoption of the Overture would only provoke endless debate over intended meaning.

Consequence: Confusion and Conflict in the Courts of the Church

If Overture 37 is affirmed, Sessions and Presbyteries will be left with the fraught task of attempting to discern the will of the Assembly by deciding between multiple plausible and competing interpretations of the ambiguous key provision. The foreseeable result is that different Sessions and Presbyteries will arrive at markedly different conclusions regarding the proper interpretation of the provision; that, within Sessions and Presbyteries, individual members will interpret and attempt to apply the provision in divergent ways; and that officer candidates will lack clear direction as to what is expected of them. This will only exacerbate the confusion the Overture is attempting to alleviate. This is a predictable, lamentable, and avoidable scenario that the General Assembly ought not thrust upon our churches, courts, and candidates.

In short, Overture 37 is perilously ambiguous and will almost certainly instigate confusion and conflict in the courts of the church.

Substitute Motion: Clear and Clearly Rooted in the Language of Scripture and Our Standards

In contrast to Overture 37, the substitute motion of the Minority Report offers clear and precise language to instruct the church’s courts, naming actual and identifiable markers—both doctrinal and behavioral—that would disqualify an officer candidate. Rather than leaving Sessions and Presbyteries with the impossible task of determining with confidence what constitutes an

impermissible reputation or self-profession, the substitute motion offers three discernible markers of a candidate that would require his disqualification:

1. Denying the sinfulness of fallen desires
2. Denying the reality and hope of progressive sanctification
3. Failing to pursue Spirit-empowered victory over sinful temptations, inclinations, and actions

Further, this precise language of the substitute motion is also rooted in the language of Scripture and our Standards. Whereas Overture 37 introduces the novel and nebulous contemporary terminology of “self-profession according to his remaining sinfulness”—a phrase found nowhere in the Bible or our Confessional documents—the substitute motion introduces no such contemporary language or concept in the criteria for qualification.

The substitute motion’s assertion that officer candidates must be “above reproach” is grounded in the teaching of 1 Timothy 3:2 and Titus 1:6-7, and the concept of Christlike character invokes the qualities commended throughout the New Testament, not least in 1 Corinthians 11:1; Ephesians 5:1; 1 Thessalonians 1:6.

The substitute motion’s reference to the sinfulness of fallen desires is in full accord with *WCF* 6.5: “This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.”

The substitute motion’s reference to the reality and hope of progressive sanctification is in full accord with *WCF* 13.2–3:

2. This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh
3. In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

The substitute motion's reference to the pursuit of Spirit-empowered victory over sinful temptations, inclinations, and actions employs the categories of WLC Q. 25 and Q. 138:

The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions." (WLC Q. 25)

The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto. (WLC Q. 138)

Thus, unlike Overture 37, the substitute motion does not introduce imprecise and innovative language to describe the markers of disqualification in the examination of officer candidates but offers clear instruction that draws upon the rich language, concepts, and categories of Scripture and our Standards.

Conclusion

The language of Overture 37 is inconsistent with the language of Overture 23 as recommended by the Overtures Committee. Adoption of Overture 37 would create conflict within the *BCO* between the provisions regarding the qualifications for ordained office and the provisions regarding the examination of candidates for ordained office and would provoke immediate confusion in the Sessions and Presbyteries tasked with examining officer candidates.

Further, Overture 37 aims to codify imprecise contemporary terms in the *BCO* instructions for officer candidate examination which are not grounded in Scripture or our Standards and are open to multiple plausible and competing interpretations. Adoption of the Overture would generate confusion and conflict in the courts of the church.

MINUTES OF THE GENERAL ASSEMBLY

In contrast, the substitute motion of the Minority Report brings the language of *BCO* 21-4 and 24-1 into conformity with the language of *BCO* 16-4 as recommended in Overture 23. The substitute motion provides precise and actionable instructions for Sessions and Presbyteries regarding the examination of officer candidates in language rooted in Scripture and our Standards.

We therefore urge the General Assembly to answer Overture 37 in the Affirmative as amended by the substitute motion of this Minority Report.

Minority Report Signers

TE Robert Binion Jr, Northern California
TE Cal Boroughs III, Tennessee Valley Presbytery
TE Erik Bonkovsky, James River Presbytery
TE David Cassidy, Gulfstream Presbytery
TE Jonathan Clark, Rio Grande Presbytery
TE Jason Cornwell, Palmetto Presbytery
TE Brian Davis, North Texas Presbytery
TE Jonathan Dorst, Hills and Plains Presbytery
RE Tyler Hagan, Heritage Presbytery
TE Brent Horan, Pittsburgh Presbytery
RE Bevan Houston, Hills and Plains Presbytery
TE Tim Jackson, Missouri Presbytery
RE Dave Johnson, Pittsburgh Presbytery
RE Trevor Laurence, Piedmont Triad Presbytery
TE Brian LoPiccolo, Chesapeake Presbytery
TE Owen Lee, Korean Capital Presbytery
TE Ben Lyon, Tidewater Presbytery
TE Greg Poole, Evangel Presbytery
TE Derek Radney, Piedmont Triad Presbytery
TE Sean Roberts, Northern New England Presbytery
TE Peter Rowan, Susquehanna Presbytery
TE Andrew Shank, Highlands Presbytery
TE Ben Sinnard, Wisconsin Presbytery
RE Bruce Terrell, New York Metro Presbytery
TE Timothy Trouten, Presbytery of Northern Illinois
TE Tag Tuck Blue, Ridge Presbytery
TE Theo Vander Velde, Missouri Presbytery
TE Geoff Ziegler, Chicago Metro Presbytery

PART III

APPENDICES

NOTE: Appendices A-Q are included in Volume 1 of these Minutes.
Appendices R-Y are found in Volume 2.
See a Table of Contents for the Appendices on the back of this page.

These Appendices include the Reports of the General Assembly Committees, Agencies, and Standing Judicial Commission as originally submitted to the General Assembly. The recommendations in this section are those originally submitted and may have been amended or not adopted by the Assembly. See Part II, Journal, to find the recommendations as they were adopted by the Assembly.

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

The PCA Committee and Agency budgets, as approved by the Assembly, are found in Appendix C, Attachment 3, beginning on p. 189.

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APPENDIX A

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

I begin with great thanksgiving, expressing—with the entire PCA family—our exceeding gratitude for the St. Louis Host Committee and AC Staff, who have exerted exceptional efforts while wrestling with unprecedented complexities in our Assembly plans for this year. They have consulted medical panels and government officials, renegotiated contracts with short-staffed convention businesses, and planned for multiple contingencies, trusting our ever-faithful Lord through many unanticipated twists and turns. The St. Louis Committee's congeniality and level-headedness under extraordinary pressure has been an especially fine example of Christian character and sacrificial churchmanship. As our church gathers for Christ's ministry and mission in St. Louis, we can all be thankful his witness has been vividly exhibited by these brothers and sisters who have worked selflessly on our behalf.

I am also thankful for the multitude of Teaching and Ruling Elders (and PCA families) who have shown their support for the whole church by their willingness to commit to registration in near record numbers for the June Assembly. Even as uncertainties caused by pandemic concerns and regulations have remained great, PCA leaders from across our church have remained zealous for Christ's work. Throughout this extraordinary year, the Administrative Committee has sought to be very careful to communicate measures and metrics relating to the health of our leaders and they, in turn, have sought to be careful to advance the ministry and mission of the PCA.

We have all “Zoomed” more than we ever imagined, but have continue to meet (often with the masks of mutual care) for Christ's worship, presbytery ministry, and, now, General Assembly collaboration. We have experienced the loss of dear ones, but have remained intent and innovative in our efforts to reach the lost, comfort the dying, and train the next generation. Pastors have faced isolation they did not anticipate, controversies they did not cause, and fears for the future of their families and congregations for which no seminary course prepared. Yet, as the reality of the fragility of our world has been made plain, so also has the need and power of the gospel we steward. Our message and our destiny is the unshakable Kingdom of a Sovereign Lord whose steadfast love never ceases and whose mercies never come to an end.

Finally, I am thankful for the opportunity the Administrative Committee has provided for me to serve the church that I love as Stated Clerk Pro Tempore this past year. When our esteemed Stated Clerk Roy Taylor retired to serve the health needs of his dear wife, we all anticipated the election of a new Stated Clerk. The pandemic prevented the election, but in the Lord's providence, our standards allow for a temporary appointment to be made by the Administrative Committee (AC). Though I have had much to learn, the AC's appointment has encouraged my heart as I have witnessed the integrity and faith of this church's leadership and freshly rejoiced in the special blessing of being in a church characterized by a rare combination of Reformed theology and missionary zeal.

REFERENCE OF OVERTURES

Some evidence of the business of the church moving ahead is the abundance of overtures that the General Assembly has been asked to consider since our last meeting. As of the date of this writing, I have received 48 overtures, which I have referred to the appropriate committee or commission (*RAO* 3-2.g; 11-5; 14-1).

A complete listing and the text of the overtures submitted can be found on pp. 949-1104. Please go to the General Assembly website <https://pcaga.org/resources/#overtures> to keep abreast of additional overtures as they are received. The deadline for submitting overtures to this year's Assembly (if they do not require CCB review) is May 28.

Overtures Receiving Significant Attention:

Of the eight overtures to this General Assembly (GA) relating to human sexuality issues (#2, #4, #16, #23, #25, #30, #37, and #38 [# 7 now withdrawn]), three—Overtures 2, 4, and 25—request that GA assume original jurisdiction in a Missouri Presbytery case regarding how the sin of same-sex attraction bears upon ordination. Because the SJC is still processing an ongoing Complaint from within Missouri Presbytery regarding this case, the SJC has yet to address these original jurisdiction overtures since our standards only allow such action after it can be established that a presbytery “refuses to act” on a matter. That question is not properly before the SJC until the Missouri Presbytery processes have concluded. Therefore, it is *unlikely* that the General Assembly, as a whole, will be asked to take up this matter at this 48th General Assembly. Overtures 3 and 14 seek amendment to the MTW manual regarding the qualifications of those in “line authority” over church planting or development.

APPENDIX A

Overture 22 seeks to eliminate the *statute of limitations* for the discipline of offenses.

Overture 26 proposes a change to *BCO* 10 to allow electronic meetings at all court levels.

Overture 27 seeks to amend *BCO* 36 to require *public* excommunication.

Overture 31 seeks to amend *BCO* 22 regarding the process of moving from Assistant to Associate Pastor.

Overtures 32 and 43 propose an Ad Interim Committee to study Biblical ethics related to digital media.

Overtures 33-35 deal with judicial matters in Cases Without Process.

Overture 36 proposes an Ad Interim Committee to study the topic of White Supremacy.

Overtures 40 and 41 seek victim protection as related to witnesses in *BCO* cases of abuse.

Overtures 45 and 46, in light of recent events of racial hatred, suggest ways to seek the flourishing of Asian Americans, especially within our church. Overture 48 calls the church to repudiate Asian American racism.

Overture 47 proposes an Ad Interim Committee to study Critical Race Theory.

**PRESBYTERY VOTES ON THE BOOK OF CHURCH ORDER
AMENDMENTS**

The *BCO* amendments initially passed by the 47th General Assembly and sent down to the presbyteries for voting have now been approved by the required two-thirds (59) of presbyteries (*BCO* 26-2) and are being presented to the 48th Assembly for final approval. Item 1 (Amend *BCO* 42-4, 43-2, and 43-3) deals with the Method and Deadlines for Filing Cases. Item 2 (Amend *BCO* 32-8, 32-13, and 35-10) Allows for Video Testimony by Witnesses. Votes may continue to be submitted up until the convening of the 48th GA.

**Presbytery Votes on Amendments Sent Down by 47th General
Assembly
(as of June 9, 2021)**

	Amend:	For	Against
Item 1	<i>BCO</i> 42-4, 43-2, 43-3	63	0
Item 2	<i>BCO</i> 32-8, 32-13, 35-10	63	0

For a complete tally of the presbytery votes as of April 19, please see Attachment (below).

Presbyteries need to be aware that not voting on a proposed amendment to the *BCO* is tantamount to a negative vote (*BCO* 26-2) because the advice and consent of two-thirds of Presbyteries are required. That is unlike *Robert's Rules of Order* in which abstentions (refraining to vote) are not counted in determining a majority. The *BCO* is of higher parliamentary authority than *Robert's Rules of Order*.

COMMITTEE AND AGENCY REPORTS TO GENERAL ASSEMBLY

Permanent Committee and Agency and Special Committee Reports to the 48th General Assembly were prepared in the Spring of 2020 for inclusion in the 2020 Commissioner Handbook. With the postponement of the Assembly in Birmingham due to the Covid-19 pandemic, the decision was made to post them on the General Assembly website <https://pcaga.org/continuing-church/#reports> so our PCA people could be informed about the ongoing work of our General Assembly ministries. The reports have now been permanently posted on the PCA Historical Center website <https://www.pcahistory.org/pca/ga/index.html#a47>. The Recommendations at the end of these reports have not been acted upon by the General Assembly. Each of the Committees and Agencies has submitted a new report with new Recommendations, along with relevant recommendations from the 2020 reports, all of which will be acted on by this Assembly.

INTERCHURCH RELATIONS

The Interchurch Relations Committee (IRC) continues to correspond with churches and organizations with whom we have fraternal or ecclesiastical relations. Due to COVID-19 uncertainties, most of these churches and organizations, like the PCA, did not meet in national assembly this past year and are not inviting fraternal delegates to their assemblies this year. For this year's Assembly, we have invited fraternal delegates to send video greetings, which we will air at various times in our docket. Most denominations are doing much the same, with one exception. The Orthodox Presbyterian Church (OPC), has invited the PCA to send a representative to their General Assembly at Dordt College, Sioux Center, Iowa, July 7-14, 2021. The IRC has appointed TE Brian Janssen, Hospers Presbyterian Church, Hospers, Iowa, to attend and represent the PCA.

In this year of more restricted fraternal relations, it is a particularly important time to thank the Lord for the PCA's influence in kindred organizations— influence that has significant impact for Christ's mission in the world. Currently, the executive leaders of the World Reformed Fellowship, the Gospel Coalition, the Lausanne Committee on World Evangelization, and the

National Association of Evangelicals (NAE) are all PCA teaching elders—the latter three being of Korean heritage—for which we are very grateful.

We anticipate that our association with such organizations along with our NAPARC ties will be increasingly important not only for our witness in the world, but also for mutual protection in the face of growing cultural challenges. In league with these organizations, we have been determining how best to respond to COVID-19 challenges, the Equality Act, new Department of Health and Human Services challenges, racial and refugee concerns, and particularly onerous court and legislative decisions identifying churches as institutions of public accommodation.

Our founding fathers prayed at the first PCA General Assembly that we would avoid a narrowing fundamentalism that would prevent our applying Scripture to the whole of life. They understood that our unity in the faith reflects our privileged position of being one with Christ as a part of his body. So, they further urged that we would rejoice in the oneness we now experience with all who are committed to the same precious faith, and exhorted us to seek the "oneness" of which Jesus spoke in John 17. With these priorities, our forefathers prayed that the Lord would use this church to bring a Biblical and Reformed witness to the larger culture. Today we can rejoice in our God's profound blessings upon those prayers. In addition to our own PCA ministries (such as CDM, Covenant College, Covenant Seminary, MTW, MNA, RUF, GCP, and others), we also see PCA members in positions of leadership in many significant Christian organizations, demonstrating the Lord's blessing upon that prayer. PCA members currently are in the senior leadership of Bible Study Fellowship, the Conference on Biblical Manhood and Womanhood, Together for the Gospel (T4G), many seminaries domestic and international (such as Greenville, Reformed Theological Seminary, Sangre de Cristo, Westminster Theological Seminary, Westminster Seminary California), faithful colleges (such as African Bible Colleges, Christ College, Taiwan, Wheaton), various mission organizations (such as Evangelism Explosion, Harvest USA, Mission Aviation Fellowship, Presbyterian Evangelistic Fellowship, Presbyterian Mission International, Serge, Wycliffe Translators), campus ministries (such as Campus Outreach, Cru), publishers (such as Crossway, P&R, World Magazine), Fellowship of Christian Athletes, Navigators, Simeon Trust, Langham Partnership, Maclellan Foundation, and many other similar organizations.

We praise God that our salt and light witness of his Son far exceeds the apparent strictures of our denominational size. The prayers of our founding fathers are being answered as the Lord is doing exceedingly more than we could ask or even imagine. Praise His Name!

COMMITTEE ON CONSTITUTIONAL BUSINESS

I have referred to the CCB all proposed amendments to the *BCO* and *RAO* (*RAO* 11-5).

The advice of the CCB has not been sought by me or by the former Stated Clerk on any matters since the 47th General Assembly (*RAO* 8-2.b.1).

I received a non-judicial reference from Philadelphia Presbytery that was approved at their September 19, 2020 stated meeting. I referred the matter to the CCB under *RAO* 8-2.b.2.

THEOLOGICAL EXAMINING COMMITTEE

Since the 47th General Assembly, the following first- and second-level Committee and Agency persons have been referred to the TEC to be examined as required by *BCO* 14-1.14.

All the examinations were sustained and unanimously approved by the Committee.

- TE Ed Dunnington, RBI – February 25, 2020
- TE John Pearson, RUF – October 13, 2020
- TE Jon Medlock, RBI – November 19, 2020
- RE Brent Andersen, MNA – December 17, 2020
- TE Mark Bates, MTW – January 28, 2021
- TE Tom Gibbs – CTS – February 11, 2021

(For a report of these examinations, see Theological Examining Committee Report to Forty-eighth GA (p. 516) and <https://www.pcahistory.org/pca/ga/index.html#a49> [2020].)

STANDING JUDICIAL COMMISSION

The twenty-four members of the Standing Judicial Commission (SJC) have processed over thirty cases (and ruled on the admissibility of a similar number) since the meeting of the 47th General Assembly. The cases dealt with issues ranging from ministerial and sessional dispute to moral, marital, and doctrinal matters. We are blessed by having detailed procedures and honorable men on this Commission who are dedicated to rectifying possible injustices and maintaining the faithfulness of Christ's church.

A matter that has received much attention relates to Missouri Presbytery's dealings with a minister who has remained celibate while acknowledging internal struggle with the sin of same-sex attraction. This matter is still being processed by the SJC. With 1000-plus pages in the Record of the Case and

multiple briefs on the issues that have required extensive review and multiple Commission meetings, SJC members have exercised great diligence to be fair to all parties.

Additionally, three presbyteries outside of Missouri have asked the General Assembly to assume original jurisdiction of this matter (per *BCO* 34-1). It is possible that one result of these actions would be a procedural path requiring a vote by all commissioners on the floor of a General Assembly. However, because the SJC is still processing an ongoing Complaint from within Missouri Presbytery regarding this case, the SJC has yet to address these original jurisdiction overtures since our standards only allow such action after it can be established that a presbytery “refuses to act” on a matter. The SJC has determined that question is not properly before it until the Missouri Presbytery processes are concluded. Therefore, it is *unlikely* that the General Assembly, as a whole, will be asked to take up this matter at this 48th General Assembly.

COOPERATIVE MINISTRIES COMMITTEE

The Cooperative Ministries Committee (CMC) is designed to unite the leaders of our various agencies and institutions with the elected leaders of the General Assembly in coordinated ministry to advance the mission of the PCA as a whole. The simple goal is to have all the horses in the harness pulling in the same direction. That goal is achieved by relational camaraderie as well as by ministry strategizing, denominational assessment, and shared insights regarding best practices and resources for advancing Christ’s mission in our challenging times.

The CMC holds its annual stated meeting in January. On January 14, 2020, at the Hilton Atlanta Airport, the CMC heard reports from groups working on a variety of issues important for our future, such as rising-generation leadership, providing financial security and benefits for present and retiring church leaders (in our church and sister denominations), practicing diversity well for the future of Christ’s church in our ethnically changing nation, properly identifying and stewarding the gifts of women, and seeking to help the church speak and act as the alternative society of Jesus within a polarized culture that too easily draws us into its rhetorical patterns of accusation, disrespect, and fear.

The CMC also met by Zoom on January 20, 2021. All Coordinators and Presidents except for one were present, as well as the Moderators of the current and the last five General Assemblies. Again, Coordinators and

MINUTES OF THE GENERAL ASSEMBLY

Presidents shared updates on their ministries and discussed means of advancing the ministry and mission of the PCA through cooperative efforts. Among other topics, the Committee discussed coordinating key communication from all the PCA Committees and Agencies through *byFaith*, the denominational magazine. Coordinators and Presidents are particularly desirous of being supportive of one another and of the PCA's ministry through a denominational voice that reports on events and developments that are significant for our church's life while being dedicated to our church's health, doctrine, relationships, and mission. Our leadership is well aware that controversy drives readership for much church-related media, but our Coordinators and Presidents are seeking to show our people and our culture that truth and charity of expression will better represent the Savior and his mission for our church.

As Stated Clerk Pro Tempore of the PCA, I serve as secretary of the CMC (RAO 7-4 c.).

TRANSLATIONS OF THE BCO

Much interest has been shown in a Spanish translation of the *Book of Church Order* to help our church minister to all peoples and generations. I am happy to report that the interest has been backed with considerable funding designated for this project, and work is in progress. We realize that we cannot reach across language barriers by waiting for significant growth of Hispanic communities in our churches *before* providing services to this rapidly growing population in our nation. Instead, we reach people groups by serving them before they are established in our church communities. We also expand the outreach of the gospel by inviting others into the leadership of Christ's church and making that leadership possible by means such as a translated *BCO*.

There has also been hopeful progress toward a Portuguese translation of the *BCO*. We are working to secure the resources for the various aspects of the project.

If your presbytery or your presbytery's churches would like to contribute to these translation projects, they may go to <https://www.pcaac.org/giving/> and select Special Project Donations.

RESIGNATIONS

Resignations by men elected to General Assembly Committees and Agency Boards are to be submitted to the Stated Clerk (RAO 8-4.k). The rules for

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replacing resigned or deceased members vary. In the case of permanent Committees, the alternate assumes the unexpired term (*BCO* 14-1.11; *PCA Corporate Bylaws*, Article VI).

Resignations from the following members of General Assembly Committees or Agencies have been received and reported to the Nominating Committee. Class years have been updated to the new postponed GA class years.

The following resignations occurred prior to the postponed General Assembly and are included in the initial Nominating Committee report:

- **TE Leon Brown** resigned from the Board of Trustees of Covenant College class of 2023. As there are no alternates for the CC Board, the Nominating Committee will need to nominate a replacement.
- **TE Rob Hamby** resigned from the Committee on Reformed University Fellowship class of 2025. Alternate TE David Osborne will fill the unexpired term.
- **TE Bernard A. Lawrence** resigned from the Committee on Discipleship Ministries class of 2022. Alternate TE Phillip J. Palmertree will fill the unexpired term.
- **TE Jae Ryong Lee** resigned from the Committee on Mission to North America class of 2023. Alternate TE Blake Altman will fill the unexpired term.
- **TE Jon Medlock** resigned from the Board of Directors of PCA Retirement and Benefits class of 2021. The RBI Board appointed TE Roderick S. Miles to fill the unexpired term.
- **RE Craig Stephenson** resigned from the Board of Trustees of Covenant Theological Seminary class of 2022. As there are no alternates for the CTS Board, the Nominating Committee will need to nominate a replacement.

The following resignations occurred after the Nominating Committee met in 2020. If vacancies are created by these resignations, they may be filled by floor nominations.

- **TE Mark Bates** resigned from the Committee on Mission to the World class of 2023. There is no available TE alternate for MTW so the vacancy will need to be filled by a floor nomination.
- **TE Ed Dunnington** resigned from the Committee on Reformed University Fellowship class of 2023. There is no available TE alternate for RUF so the vacancy will need to be filled by a floor nomination.
- **RE Bruce Jenkins** resigned from the Board of Directors of PCA Retirement and Benefits class of 2024. The RBI Board appointed RE Ryan Bailey to fill the expired term.

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- **RE Jim Price** resigned from the Board of Trustees of Covenant Theological Seminary class of 2021. This term expires at the end of General Assembly so no action is needed.
- **RE John Steiner** resigned from the Board of Directors of PCA Retirement and Benefits class of 2021. The RBI Board appointed RE Scott Magnuson to fill the unexpired term.
- **TE Paul Warren** resigned from the Committee on Mission to the World class of 2021. Alternate TE Patrick Womack filled the unexpired term.

The following men withdrew from consideration for the current slate of nominees. A new nominee may be presented by the Nominating Committee onsite, but this vacancy may also be filled by a floor nomination.

- **RE Jason Walker** withdrew from the Committee on Discipleship Ministries class of Alternate.

LAWSUITS

I am pleased to report that the Presbyterian Church in America (A Corporation) is not party of any lawsuits.

PCA STATED CLERK EMERITUS

We are blessed that Roy Taylor remains a part of the AC staff as an Assistant to the Stated Clerk. Between my newness and a double General Assembly year, his willingness to answer *BCO* questions from presbyteries, churches, and individuals has been invaluable and, in terms of time savings, a lifesaver for me.

STATISTICS (2019 and 2020)

CHURCHES ADDED TO THE DENOMINATION IN 2019

Presbytery	Church	Address	Date Rec.	Source
Calvary	Durres Reformed	Durres, ALBANIA	10/24/19	Organized
Central Florida	Lake Nona	Lake Nona, FL	11/19	Organized
E. Pennsylvania	Gracepoint North	North Wales, PA	03/18/19	Organized
GA Foothills	Good Shepherd	Athens, GA		Organized
Great Lakes	Redeemer Detroit	Detroit, MI	10/27/19	Organized
Gulf Coast	Lillian Fellowship	Lillian, AL	08/11/19	Organized
	Trinity Family	Mobile, AL	02/27/19	Organized
Houston Metro	Christ Evangelical	Houston, TX	04/12/19	EPC
James River VA	New Life Korean	Fredericksburg, Organized		
North Texas	Zion	Prosper, TX		
N. California	Grace South Bay	San Jose, CA		Organized
Ohio	The Heights	Cleveland, OH	03/17/19	Organized

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Pacific	City Light	Los Angeles, CA	07/14/19	Organized
Rio Grande	Mosaic	Albuquerque, NM	02/11/19	Organized
S. New England	Christ/King Newton	Newton, MA	06/09/19	Organized
Wisconsin	Faith Reformed	Cedar Grove, WI	08/13/19	RCA
	Gibbsville Ref	Sheboygan, WI	06/01/19	RCA
	New Hope Comm	Wassau, WI	11/11/19	RCA

CHURCHES ADDED TO THE DENOMINATION IN 2020

Presbytery	Church	Address	Date Rec.	Source
Central Carolina	Redeemer	Southern Pines, NC		Organized
Central Indiana	Hope	Bloomington, IN		Organized
Heritage	Reach Fair Hill	Elkton, MD	07/21/20	Organized
S. New England	Grace	N. Pembroke, MA		Organized
	Parkway	Roslindale, MA		Organized
	Seven Hills	Somerville, MA		Organized
Susquehanna V.	Hershey	Hummelstown, PA		Organized

CHURCHES LOST FROM THE DENOMINATION IN 2019

Presbytery	Church	Address	Date	To
Blue Ridge	Christ Covenant	Culpeper, VA	03/09/19	Mission status
	Calvary	Reedy River	Greenville, SC	BPC
Central Carolina	Trinity	Spartanburg, SC		Transferred
	Covenant	Rockingham, NC	11/29/19	Dissolved
Central Florida	Dayspring	Spring Hill, FL		Dissolved
	New Life	Rockledge, FL	Dissolved	
Central Georgia	Sparta	Eatonton, GA	05/14/19	Dissolved
	Covenant	Bassett, MS	09/24/19	Dissolved
	Houlka	Houston, MS	02/05/19	Dissolved
Heritage	Covenant	Lewes, DE	06/18/19	Withdrawn
James River	Knox Reformed	Mechanicsville, VA		
Korean Central	The Redemption	Naperville, IL		
Korean SE	First Korean	Orlando, FL	04/19	Withdrawn
Metro Atlanta	Brookwood	Snellville, GA		Dissolved
New York State	First	Unionville, NY	10/05/19	Withdrawn
North Texas	Christ Covenant	Mesquite, TX		Dissolved
N. Illinois	Amazing Grace	Wateska, IL	06/20/19	Dissolved
N. New England	Grace	Laconia, NH	07/26/19	OPC
NW Georgia	Christ	Marietta	12/08/19	OPC
Ohio	Christ the Word	Sylvania, OH	10/27/19	Transferred
Providence	Talulah	Valhermoso Spr, AL	11/19	Dissolved
South Texas	Oakwood	San Antonio, TX	04/19	Dissolved
Susquehanna V.	City Church	York, PA	07/19	Removed
W. Carolina	Landis	Marion, NC	02/19	Withdrawn
	Swannanoa Valley	Swannanoa, NC	02/19	Withdrawn
Wisconsin	Faith Reformed	Cedar Grove, WI	07/19	Removed
	Gibbsville Ref	Sheboygan Falls, WI	07/19	Removed

MINUTES OF THE GENERAL ASSEMBLY

CHURCHES LOST FROM THE DENOMINATION IN 2020

Presbytery	Church	Address	Date	To
Calvary	Philadelphia	Landrum, SC	01/25/20	Dissolved
C. Carolina	Providence	Fayetteville, NC		ARP
Covenant	Oak Ridge	Water Valley, MS	01/20	Dissolved
E. Carolina	Countryside	Cameron, NC	04/27/20	Vanguard
GA Foothills	Chapel Woods	Snellville, GA	05/19/20	Vanguard
Grace	Wesson	Wesson, MS	05/20	Dissolved
Gulf Coast	Cornerstone	Destin, FL	04/20	Transferred
Siouxlands	Germantown	Germantown, SD	01/12/20	
SW Florida	Holy Trinity	Tampa, FL		

MINISTERS ADDED TO THE DENOMINATION IN 2019

Presbytery	Name of Minister	Date Rec.	Source
Arizona	Joshua Harp	01/25/19	AofGod
Ascension	Matthew Everhard	10/10/19	EPC
	Stephen Richman	03/31/19	Ordained
	Rich Brown	05/19/19	Ordained
Blue Ridge	Andrew Martin	05/05/19	Ordained
	Kent Woodrow	11/17/19	Ordained
	Matthew Geary	05/05/19	Ordained
Calvary	Anthony Rogers	05/26/19	Ordained
	Bruce Tjelta	05/05/19	Ordained
	Steven Wedgeworth		
Canada West	Julian Bacon	05/28/19	Independent
	Daniel Ellingburg	10/20/19	Ordained
	Peter Scheidt	02/10/19	Ordained
Central Carolina	Thomas Groelsema	11/19/19	CRC
	Joshua Kim	05/28/19	KAPC
	William Ross	06/09/19	Ordained
Central Florida	Collin Jennings		
	Steven Kang	11/17/19	Ordained
	Benjamin Kandt		
Chesapeake	Clayton Shaver	05/05/19	Ordained
	Nathan Boyette		
	Greg Church		Ordained
	Justin Estrada	09/22/19	Ordained
	Randy Lovelace		OPC
	PD Mayfield		OPC
Chicago Metro	Mark Samuel		Ordained
	John Song		OPC
	Mark Tippin		
	Mario Tafferner		Ordained

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Ministers Added 2019, continued

Covenant	Austin Braasch	08/10/19	Ordained
	Duncan Hoopes	10/20/19	Ordained
	Craig Jones	05/26/19	Ordained
	Barr Overcast	02/24/19	Ordained
Eastern Canada	Paul Dunk	06/21/19	Ordained
	Jeffrey Hynds	12/01/19	Ordained
Eastern Carolina	Russell McCutcheon		
E. Pennsylvania Evangel	Matthew Franchetti	03/03/19	Ordained
	Michael Davis		
	John Fountain	02/12/19	Ordained
	Blake Harris	02/12/19	Ordained
GA Foothills	Heath Kahlbau		
	Charles Phillips	02/4/19	Ordained
Great Lakes	Scott McDermond	01/26/19	Ordained
	Dan Naulty	05/04/19	Independency
	Ryan Potter		Ordained
	Tedd Sutton	06/02/19	Ordained
	Jeremy Visser	05/04/19	RCA
Gulf Coast	Jonas Brock	02/24/19	Ordained
Gulfstream	Randy Lozano	01/15/19	Ordained
	Josh Malone	07/30/19	Ordained
	William Nader	10/15/19	
Houston Metro	Brooks Harwood		
Iowa	Isaac Ferrell	12/15/19	Ordained
James River	Ethan Mullis	02/10/19	Ordained
Korean Eastern	Chanwoo Lee		
	Richard Oh		
Korean SE	Donghyun Choi	02/10/19	Ordained
	Bong Sung Kim	06/09/19	Ordained
Korean SW O.C. Metro Atlanta	Andrew J. Kim	09/15/19	Ordained
	Jason Kriaski	02/24/19	Ordained
	James Martin		
	Adam Peeler	02/03/19	Ordained
Metro. NYC	Mark Pugh	10/20/19	Ordained
	John Thompson	09/29/19	Ordained
	Charles Chung	09/17/19	Ordained
	Joseph Moon	02/10/19	Ordained
	Peter Rhee		Ordained
	Joshua Ro		
	Mark Ro		Ordained
	Hector Sanchez	03/12/19	Ordained
Michael Smith		Ordained	
Norman Yung		Ordained	

MINUTES OF THE GENERAL ASSEMBLY

Ministers Added 2019, continued

MS Valley	Haruaki Odate	12/01/19	Ordained
	Zach Owens	06/30/19	Ordained
	David Storment		
Nashville	Matt Avery	04/20/19	Ordained
	Weston Duke	04/28/19	Ordained
	Brian Phillips	02/24/19	Ordained
New River	Andrew Styer	06/01/19	Ordained
	Michael Vanderlinden		
New York State	Matthew Meirski	11/03/19	Ordained
North Florida	Kevin Bigelow	05/19/19	Ordained
	Thomas Peterson	05/19/19	Ordained
	Stephen Spinnenweber	06/02/19	Ordained
North Texas	Ben Dunson	12/15/19	Ordained
	Patrick Webb		Ordained
N. California	Joel Zakahi		
N. New England	Jason Kleber	02/02/19	Ref Baptist
Ohio	Nathan Bayly	01/13/19	Ordained
	Jason Piland	08/18/19	Ordained
Ohio Valley	Billy Otten	05/29/19	Ordained
Pacific	Marc Choi	01/26/19	EPC
	Shawn Gendall	01/26/19	Calvary Ch
	Scott Dinkins	11/24/19	Ordained
Palmetto	Charles Guidetti	11/24/19	Ordained
	Jake Hooker		
Philadelphia	Nathan Thomas		
	Travis Drake	06/02/19	Ordained
Pittsburgh	Richard Appleton	06/09/19	Ordained
	David Nameun Cho	02/24/19	Ordained
	James Curtis	08/21/19	ARP
	Gregory Mead	11/01/19	Ordained
	Victor Mallin	12/08/19	Ordained
Platte Valley	Bruce Otto	11/02/19	RCA
	Arthur Hsu	09/29/19	Ordained
Potomac	Taylor King	11/17/19	Ordained
Providence	Patrick Stefan	09/24/19	RPCNA
Rio Grande	Andrew Pynch	03/20/19	Ordained
Rocky Mtn	Martin Antoon	01/26/19	Ordained
	Evan Gear	06/23/19	Ordained
	Luke Niday	05/05/19	Ordained
	Jonathan Rowe	07/20/19	Ordained
	Eric Schievenin	11/23/19	Ordained
Savannah River	Adam Smith		Ordained
South Coast	Titus Bagby		Ordained
South Texas	Joshua Henderson	02/10/19	Ordained
S. New England			

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Ministers Added 2019, continued

SW Florida	Jonathan Eagin	01/06/19	Ordained
Suncoast Florida	Zach Tarter	06/23/19	Ordained
	Yaroslav Viazovski	05/15/19	Ordained
	Chris Voorhees	06/02/19	Ordained
	Lincoln Larsen		Ordained
Susquehanna V. TN Valley	Mike Haberkorn		Ordained
	Jason Hood		Ordained
	Nate Xanders	07/21/19	Ordained
Tidewater	Alvin Lin	02/24/19	Ordained
	Clay Warden	02/16/19	Ordained
	Cameron Anderson	12/08/19	Ordained
W. Carolina	Michael Bowman	02/08/19	Ordained
Wisconsin	David Ehmke	06/09/19	Ordained
	Daniel Hindman		Ordained

MINISTERS ADDED TO THE DENOMINATION IN 2020

Presbytery	Name of Minister	Date Rec.	Source
Arizona	Nathan Morgan	02/09/20	Ordained
Canada West	Theo Lodder		
Catawba Valley	Ben Ressler	03/08/20	Ordained
C. Carolina	John Baber	07/19/20	Ordained
	Jonathan McClure	08/23/20	Ordained
	Marcus Smith	07/05/20	Ordained
	Stephen Adams	08/11/20	Ordained
	Aaron Garriott	08/11/20	Ordained
C. Florida	Mark Nicks	01/26/20	Ordained
	Hardy Reynolds	08/11/20	Ordained
	Duncan Cantrell	07/12/20	Ordained
	Gavin Brand		Ordained
Covenant	Jeremy Britt	02/23/20	Ordained
Great Lakes	David Groendyk	06/20//20	Ordained
	David Murray	06/20/20	CRC
Gulfstream	Chan Kilgore	04/07/20	Baptist
	Weston Lauver	01/21/20	Ordained
	Zachery Collins	01/26/20	Ordained
James River	Curt Kenney		Ordained
	Peter Lyon		Ordained
	Skip Tyler		Ordained
	Daniel Yu	12/13/20	Ordained
Metro Atlanta	Evan Lowell	02/16/20	Ordained
	David Stancil		EPC
Metro NYC	Andrew Belden		

MINUTES OF THE GENERAL ASSEMBLY

Ministers Added 2020, continued

MS Valley	Josue Cruz		
	Anthony Forrest	09/13/20	Ordained
	Chris Rehers	09/20/20	Ordained
	John Revell	08/23/20	Ordained
	Wes Strebeck	05/17/20	Ordained
Missouri	Jonathan Jakes	01/21/20	Ordained
Nashville	Greg Davis		
N. California	Jonathan Finlayson	02/16/20	Ordained
	Kevin Timmons	03/01/20	Ordained
N. Illinois	Stephen Lawrence	06/14/20	Ordained
NW Georgia	Robert Baxter	08/16/20	Ordained
Ohio Valley	Clayton Hutchins	06/14/20	Ordained
Palmetto	Trent Still	06/26/20	Ordained
PeeDee	Kyle Brent	04/29/20	ARP
	James Robbins	01/26/20	Ordained
	Zachary Simmons	08/23/20	Ordained
Platte Valley	Thomas Kuhn	08/02/20	Ordained
Providence	Caleb Ehmke		
Rio Grande	Dustin Hunt	01/27/20	Ordained
Rocky Mountain	Curtis Straeter		
S. New England	Milas Shepherd	01/26/20	Ordained
Suncoast Florida	Wayne Alder	07/05/20	Ordained
West Hudson	Fernando de Almeida		
Westminster	Thomas Rickard	07/19/2020	Ordained

MINISTERS DISMISSED TO OTHER DENOMINATIONS IN 2019

Presbytery	Name of Minister	Date	To
Calvary	Andrew Dionne	07/27/19	Evangel Presbytery
	Charles Roberts	01/26/19	BPC
C. Indiana	Jeff Schrage	09/19	EPC
Chicago Metro	Hector Mardy	05/15/19	RC Haiti
	Roberto Rossi	04/19	URC
E. Pennsylvania	Danillo Santos		Brazil
GA Foothills	Charles Godwin	01/19	EPC
Great Lakes	Josh Speyers	01/12/19	EPC
Gulf Coast	Philip Futoran	08/24/19	BPC
	Barksdale Pullen	10/30/19	ECO
Illiana	Joshua Hall	02/28/19	EPC
James River	Jeffrey Downs		OPC
	Joshual Earman		Anglican
Korean SW O.C.	Seunghoon Han		
New Jersey	Joseph Trombetta	11/16/19	OPC
North Texas	John Butler		Australia
	Keving Gladding		RPC Australia

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Ministers Dismissed in 2019, continued

N. New England	Michael Viera	08/24/19	EPC
	Andrew Wilson	07/26/19	OPC
Pacific	Eric Phillips	10/03/19	EPC
Pacific NW	Nathan Lewis	01/19	EPC
Providence	Gregory O'Brien	11/13/19	OPC
Palmetto	Drew Kornreich	11/24/19	ECO
Potomac	Michael Seufert	09/17/19	OPC
Providence	Keith Lorick	12/06/19	Cumberland
Rocky Mtn	Joseph Puglia	01/19	OPC
Savannah River	Ron Gleason		OPC
Susquehanna V,	Andrew Phillips	10/11/19	RCA
Tidewater	Pete Hurst	10/03/19	OPC
Warrior	Jason Housewright	08/08/19	
West Hudson	Dongsu Kim	02/07/19	KAPC
	David Park	02/07/19	KPC

MINISTERS DISMISSED TO OTHER DENOMINATIONS IN 2020

Presbytery	Name of Minister	Date	To
Central Carolina	Andrew Webb	06/13/20	ARP
Covenant	Andrew Halsey	02/26/20	Evangel Presbytery
Evangel	Al Baker	08/11/20	Vanguard
GA Foothills	Robert Thompson	05/19/20	Vanguard
Gulf Coast	G. Dewey Roberts	02/24/20	Vanguard
Houston Metro	Dave Muntsinger	07/20	
Korean NE	Sunwoo Hwang	08/18/20	
North Florida	Paul Henry	05/14/20	PC New Zealand
Ohio	David Bayly	02/22/20	
Palmetto	Greg Bowen	05/14/20	Independent
PeeDee	Chip Reed	04/29/20	EPC
Potomac	Jeffrey Rickett	02/19/20	ECO
Siouxlands	Brian Carpenter		
South Florida	Dylan Kallioinen	02/11/20	RCA
Warrior	Alton Phillips	02/20/20	Vanguard
Westminster	Joshua Light	07/20	Vanguard

MINISTERS REMOVED FROM OFFICE IN 2019

Presbytery	Name of Minister	Date	Cause
Arizona	John Evans	04/26/19	Divested
C. Florida	Jeff Jakes		Removed
	Wes Neel	11/20/19	Divested
	Nick Perrin	09/03/19	EFCA
Columbus Metro	Mike Sloan	01/19	Divested
GA Foothills	Brandon Meeks		Demitted

MINUTES OF THE GENERAL ASSEMBLY

Ministers Removed in 2019, continued

Gulf Coast	Thomas Rubino	11/27/19	Divested
Heritage	Damon Cignalia	09/14/19	Removed
James River	Joshua Earman	04/13/19	Demitted
Korean NW	Daniel Kim	10/22/19	Deposed
	Steve Son	12/06/19	Deposed
Korean SW O.C.	Il Gon Lee		Name Erased
	Joseph Myung		Name Erased
Nashville	King Counts	06/11/19	Withdrew
New Jersey	Scott Sempier	05/18/19	Divested
	Stephen Tindall	03/16/19	Divested
North Texas	Martin Ban	10/30/19	Name Erased
	David Ridenhour	09/26/19	Deposed
N. New England	Joseph Pensak	11/16/19	Deposed
	Nathan Snyder	05/18/19	Divested
Piedmont Triad	Mark Brown	07/27/19	Demitted
Philadelphia	M. David Miller	12/02/19	Deposed
South Texas	Manny Alaniz		Demitted

MINISTERS REMOVED FROM OFFICE IN 2020

Presbytery	Name of Minister	Date	Cause
Arizona	Andrew Graham	01/10/20	Removed <i>BCO</i> 38-3a
C. Carolina	Doug Choi	02/22/20	Name Removed
	Phillip Nelson	02/22/20	Name Removed
	Michael Windish	06/30/20	Divested
Chesapeake	John Aldrich	March 2020	Deposed
	Greg Church	09/04/20	Deposed
Covenant	Trey Bunderick	05/19/20	Demitted
	Jason Driggers	02/01/0	Demitted
E. Carolina	David Kinney	04/27/20	Name Removed – Vanguard
GA Foothills	Matt Currie	01/25/20	Divested
	Stuart Floyd	01/20	Divested
Great Lakes	Rick Greene	01/25/20	Divested
Houston Metro	Eric Priest	02/20	Name Removed
Korean NE	Gyu Myeong O	08/18/20	Name Erased
Missouri	Timothy Butler		Name Removed
New Jersey	Shawn Doud	07/29/20	Divested
Rocky Mountain	Bill Connors	02/03/20	Demitted
S. Louisiana	Will Tabor	01/26/20	Demitted
S. New England	Charles Baldanza	01/18/20	Deposed
Suncoast Florida	Zane Hart	02/11/20	Divested
Susquehanna V.	Brett Hartman	08/01/20	Deposed

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MINISTERS DECEASED IN 2019

Presbytery	Name of Minister	Date
Calvary	William Laxton	01/25/19
	Frederic D. Thompson	12/16/19
Catawba Valley	Daniel Korzep	11/19
Central Carolina	David Alexander	03/25/19
Covenant	John Wingard	08/13/19
Grace	Jack Chinchin	02/26/19
Korean Northeast	Eui Man Hong	12/25/19
Metro Atlanta	Archie Parrish	10/19/19
Missouri	Kurt Lutjens	03/29/19
North Florida	Benson Cain	04/27/19
	James Walkup	12/23/19
Northern California	Jaimeson Stockhaus	02/14/19
N. New England	Bruce Gordon	06/23/19
	Gerald Yost	05/02/19
Northwest Georgia	Gene Hunt	12/19
Pacific Northwest	Andrew Allen	04/25/19
Palmetto	Shane Martin	12/13/19
Phil Metro West	John Robert Vannoy	02/03/19
Potomac	Howard Griffith	03/20/19
Rocky Mountain	Louis Hill	
	James Urish	12/07/19
South Texas	Carlos Cano	10/26/19
Southern New England	Arthur Kay	03/28/19
Tennessee Valley	G. Everett Gossett	
	Ted Strawbridge	10/05/19
West Hudson	Decelio Leal	
Western Carolina	Frank Hamilton	10/05/19
	Tommie Knowles	03/11/19

MINISTERS DECEASED IN 2020

Presbytery	Name of Minister	Date
Georgia Foothills	Ross Bair	01/10/20
Grace	William Mosal	03/18/20
	Phillip Sealy	01/13/20
Highlands	Richard Curnow	08/31/20
James River	Frank Crane	07/22/20
Korean Northeast	Stephen Kim	06/11/20
Mississippi Valley	James Baird	01/31/20
New River	John Ledden	08/08/20
North Texas	John Browne	02/05/20
Northwest Georgia	Todd Allen	02/25/20

MINUTES OF THE GENERAL ASSEMBLY

Ministers Deceased in 2020

Pacific Northwest	Linleigh Roberts	01/04/20
Palmetto	Joseph Beale	01/19/20
Phil Metro West	Mike Hollenbach	07/14/20
Savannah River	Myron Ivey	08/29/20
South Texas	Curtis Goodson	07/29/20
	Carlos Ireta	08/01/20
Southeast Alabama	Edward Johnson	01/26/20

FIVE-YEAR SUMMARY 2020

PRESBYTERIAN CHURCH IN AMERICA STATISTICS					
FIVE-YEAR SUMMARY					
	2016	2017	2018	2019	2020
Presbyteries	85	86	88	88	88
Churches	1,545	1,568	1,572	1,567	1,580
Missions	347	344	355	348	348
Teaching Elders	4,761	4,882	4,951	5,057	5,117
Candidates	637	474	537	557	531
Licentiatees	170	125	192	169	171
Profession of Faith by Children	4,423	4,529	4,720	4,922	4,023
Profession of Faith by Adults	5,306	5,204	5,351	5,153	4,291
Communicants	291,147	292,450	300,424	300,113	299,891
Non-communicants	78,253	77,404	79,418	78,551	78,330
Total Membership	374,161	374,736	384,793	383,721	383,338
(Comm, Non-comm,TEs)					
Family Units	141,877	142,838	146,314	147,666	145,058
Sunday School Attendance	95,000	93,670	94,349	92,348	65,648
Adult Baptisms	2,253	2,311	2,520	2,613	2,181
Infant Baptisms	5,581	5,617	5,818	5,717	4,583
Total Contributions	\$814,314,196	\$844,786,891	\$861,392,789	\$904,550,356	\$1,042,366,740
Per Capita Giving	\$2,797	\$2,889	\$2,867	\$3,497	\$3,476
Assembly Causes	\$19,633,339	\$21,507,732	\$21,314,915	\$21,897,147	\$21,952,615
Presbytery Causes	\$10,776,455	\$10,439,287	\$11,031,726	\$10,621,337	\$10,056,064
Congregation Benevolences	\$109,150,750	\$107,447,159	\$107,665,760	\$117,755,108	\$119,004,084
Total Benevolences	\$139,560,544	\$139,394,178	\$140,012,401	\$150,273,592	\$151,012,763
Per Capita Benevolences	\$479	\$477	\$466	\$501	\$504
Congregational Current Expenses	\$609,494,201	\$611,766,975	\$643,653,539	\$697,389,987	\$683,085,062
Congregational Building Fund	\$74,214,905	\$85,568,912	\$87,013,860	\$89,827,572	\$100,487,760
Total All Disbursements	\$829,055,380	\$837,105,612	\$870,679,800	\$937,491,151	\$934,585,585
Totals represent the latest statistics reported by churches to the Stated Clerk's Office.					

2020 Statistics Compared with 2019:

The number of churches increased by 13 to 1580.

The number of mission churches stayed the same.

The number of Teaching Elders increased by 60 to 5117.

Sunday School attendance dropped by 26,700 to 65,648.

Total professions of faith dropped by 1,761 to 8,314.

Total membership (communicants, non-communicants, and ministers) decreased by 383 to 383,338.

Total giving decreased by \$2,905,566 to \$934,585,585.

Attachment

2019-2021

**BCO AMENDMENTS SENT DOWN TO PRESBYTERIES
BY THE 47th GENERAL ASSEMBLY
FOR VOTING, and for ADVICE AND CONSENT**

ITEM 1: Amend *BCO 42-4, 43-2, and 43-3* Regarding Method and Deadlines of Filing Cases as follows (proposed additional wording underlined):

42-4. Notice of appeal may be given the court before its adjournment. Written notice of appeal, with supporting reasons, shall be filed by the appellant with both the clerk of the lower court and the clerk of the higher court, within thirty (30) days of notification of the last court's decision.

Notification of the last court's decision shall be deemed to have occurred on the day of mailing (if certified, registered or express mail of a national postal service or any private service where verifying receipt is utilized), the day of hand delivery, or the day of confirmed receipt in the case of e-mail or facsimile. Furthermore, compliance with such requirements shall be deemed to have been fulfilled if a party cannot be located after diligent inquiry or if a party refuses to accept delivery. No attempt should be made to circularize the courts to which appeal is being made by either party before the case is heard.

[NOTE: There is no change to 43-2.]

43-3. If, after considering a complaint, the court alleged to be delinquent or in error is of the opinion that it has not erred, and denies the complaint, the complainant may take that complaint to the next higher court. If the lower court fails to consider the complaint against it by or at its next stated meeting, the complainant may take that complaint to the next higher court. Written notice thereof shall be filed with both the clerk of the lower court and the clerk of the higher court within thirty (30) days of notification of the last court's decision.

MINUTES OF THE GENERAL ASSEMBLY

Notification of the last court's decision shall be deemed to have occurred on the day of mailing (if certified, registered or express mail of a national postal service or any private service where verifying receipt is utilized), the day of hand delivery, or the day of confirmed receipt in the case of e-mail or facsimile. Furthermore, compliance with such requirements shall be deemed to have been fulfilled if a party cannot be located after diligent inquiry or if a party refuses to accept delivery.

Grounds: The amendments proposed by Overture 9 give helpful clarifying language that it is the notification of the last court's decision that starts the running of the clock on complaints and appeals without definitively prohibiting electronic filings to all courts.

<p>For: 63 Against: 0</p>

APPENDIX A

ITEM 1: Amend BCO 42-4, 43-2, and 43-3

Presbytery	For	Against	Abstain	Passed	Presbytery	For	Against	Abstain	Passed
1 Arizona					45 Missouri	59	0	0	+
2 Ascension	32	1	1	+	46 Nashville	38	1	1	+
3 Blue Ridge	30	0	0	+	47 New Jersey	19	0	0	+
4 Calvary					48 New River				
5 Canada West					49 New York State	22	0	0	+
6 Catawba Valley	40	0	0	+	50 North Florida	29	0	0	+
7 Central Carolina	54	0	0	+	51 North Texas				
8 Central Florida	37	0	1	+	52 Northern California				
9 Central Georgia	28	0	1	+	53 Northern Illinois	28	0	0	+
10 Central Indiana					54 Northern New England	12	0	1	+
11 Chesapeake	47	0	0	+	55 Northwest Georgia	38	0	0	+
12 Chicago Metro	26	0	2	+	56 Ohio	10	0	1	+
13 Columbus Metro	15	0	0	+	57 Ohio Valley	31	0	1	+
14 Covenant	64	0	0	+	58 Pacific	35	0	0	+
15 Eastern Canada					59 Pacific Northwest	47	0	0	+
16 Eastern Carolina	25	0	0	+	60 Palmetto	53	0	0	+
17 Eastern Pennsylvania	27	0	0	+	61 PeeDee	25	0	1	+
18 Evangel	60	0	0	+	62 Philadelphia				
19 Fellowship	35	0	2	+	63 Philadelphia Metro West	31	0	0	+
20 Georgia Foothills					64 Piedmont Triad	47	0	0	+
21 Grace	55	0	0	+	65 Pittsburgh	38	0	2	+
22 Great Lakes	25	0	21	+	66 Platte Valley	19	0	1	+
23 Gulf Coast	31	0	0	+	67 Potomac	53	0	0	+
24 Gulfstream	24	0	0	+	68 Providence	28	0	0	+
25 Heartland	21	0	0	+	69 Rio Grande	23	0	2	+
26 Heritage					70 Rocky Mountain				
27 Hills and Plains					71 Savannah River				
28 Houston Metro					72 Sioulands				
29 Illiana					73 South Coast	21	0	0	+
30 Iowa	12	0	0	+	74 South Florida				
31 James River	31	0	0	+	75 South Texas	41	0	0	+
32 Korean Capital	21	0	0	+	76 Southeast Alabama				
33 Korean Central					77 Southern Louisiana	21	0	0	+
34 Korean Eastern	18	0	2	+	78 Southern New England	46	0	4	+
35 Korean Northeastern	13	0	1	+	79 Southwest Florida	30	1	11	+
36 Korean Northwest					80 Suncoast Florida	34	0	0	+
37 Korean Southeastern	28	0	3	+	81 Susquehanna Valley	50	2	0	+
38 Korean Southern					82 Tennessee Valley	33	0	3	+
39 Korean Southwest	18	0	0	+	83 Tidewater				
40 Korean Southwest O.C.	33	0	0	+	84 Warrior				
41 Lowcountry					85 West Hudson	25	0	0	+
42 Metro Atlanta	65	0	0	+	86 Western Carolina	30	0	1	+
43 Metropolitan New York	29	0	0	+	87 Westminster	20	0	0	+
44 Mississippi Valley	72	0	0	+	88 Wisconsin	22	0	0	+

Item 1:

Official Totals: For: 63 Against: 0

Number of Presbyteries: 88

Number Reporting: 63

2/3 Approval is: 59

**ITEM 2: Amend BCO 32-8, 32-13, and 35-10
to Allow for Video Testimony by Witnesses**

32-8. When the offense with which an accused person stands charged took place at a distance, and it is inconvenient for the witnesses to appear before the court having jurisdiction, that court may either (a) appoint a commission of its body, or (b) request the coordinate court contiguous to the place where the facts occurred, to take the testimony for it, or (c) have the testimony taken by videoconference, which shall employ technical means that ensure that all persons participating in the meeting can see and hear each other at the same time, and which allows for live cross-examination by both parties. The accused shall always have reasonable notice of the time and place of the meeting of this commission or coordinate court.

32-13. In order that the trial may be fair and impartial, the witnesses shall be examined in the presence of the accused (as permitted by BCO 32-8), or at least after he shall have received due citation to attend. Witnesses may be cross-examined by both parties, and any questions asked must be pertinent to the issue.

35-10. When it is not convenient for a court to have the whole or perhaps any part of the testimony in any particular case taken in its presence, a commission shall be appointed, or coordinate court requested, to take the testimony in question, which shall be considered as if taken in the presence of the court.

Due notice of the commission or coordinate court or videoconference, and of the time and place of its meeting, shall be given to the opposite party, that he may have an opportunity of attending. If the accused shall desire on his part to take testimony at a distance for his own exculpation, he shall give notice to the court of the time and place at which it shall be taken, in order that a commission or coordinate court, as in the former case, may be appointed for the purpose. Testimony may be taken on written interrogatories by filing the same with the clerk of the court having jurisdiction of the case, and giving two weeks' notice thereof to the adverse

APPENDIX A

party, during which time he may file cross-interrogatories, if he desire it. Testimony shall then be taken by the commission or coordinate court in answer to the direct and cross-interrogatories, if such are filed, and no notice need be given of the time and place of taking the testimony.

Grounds: The amendments proposed by Overture 17 give courts the option to use modern technology to take testimony from witnesses, in addition to creating a commission or using a coordinate court. The Overture Committee's amendments to this overture addressed the concerns of CCB about consistency in application in two other sections of the *BCO*.

<p>For: 63 Against: 0</p>

MINUTES OF THE GENERAL ASSEMBLY

ITEM 2: BCO 32-8, 32-13, and 35-10

Presbytery	For	Against	Abstain	Vote	Presbytery	For	Against	Abstain	Vote
1 Arizona					45 Missouri	57	0	0	+
2 Ascension	35	0	0	+	46 Nashville	49	0	2	+
3 Blue Ridge	35	1	0	+	47 New Jersey	17	1	1	+
4 Calvary					48 New River				
5 Canada West					49 New York State	20	1	1	+
6 Catawba Valley	37	0	2	+	50 North Florida	25	4	0	+
7 Central Carolina	54	0	0	+	51 North Texas				
8 Central Florida	44	0	0	+	52 Northern California				
9 Central Georgia	24	0	5	+	53 Northern Illinois	27	0	0	+
10 Central Indiana					54 Northern New England	11	0	2	+
11 Chesapeake	53	1	2	+	55 Northwest Georgia	38	0	0	+
12 Chicago Metro	24	0	4	+	56 Ohio	11	1	0	+
13 Columbus Metro	15	0	0	+	57 Ohio Valley	27	3	1	+
14 Covenant	64	0	0	+	58 Pacific	26	6	1	+
15 Eastern Canada					59 Pacific Northwest	45	1	0	+
16 Eastern Carolina	29	0	0	+	60 Palmetto	53	0	0	+
17 Eastern Pennsylvania	31	3	0	+	61 PeeDee	25	0	1	+
18 Evangel	59	0	1	+	62 Philadelphia				
19 Fellowship	35	0	1	+	63 Philadelphia Metro West	29	0	1	+
20 Georgia Foothills					64 Piedmont Triad	47	0	0	+
21 Grace	52	5	0	+	65 Pittsburgh	34	4	1	+
22 Great Lakes	34	1	11	+	66 Platte Valley	19	0	0	+
23 Gulf Coast	32	0	0	+	67 Potomac	51	1	0	+
24 Gulfstream	24	0	0	+	68 Providence	28	0	0	+
25 Heartland	19	0	0	+	69 Rio Grande	23	1	1	+
26 Heritage					70 Rocky Mountain				
27 Hills and Plains					71 Savannah River				
28 Houston Metro					72 Siouxlands				
29 Illiana					73 South Coast	21	0	0	+
30 Iowa	12	0	0	+	74 South Florida				
31 James River	32	0	0	+	75 South Texas	34	7	0	+
32 Korean Capital	21	0	0	+	76 Southeast Alabama				
33 Korean Central					77 Southern Louisiana	22	1	0	+
34 Korean Eastern	20	0	0	+	78 Southern New England	53	1	3	+
35 Korean Northeastern	14	0	1	+	79 Southwest Florida	34	0	7	+
36 Korean Northwest					80 Suncoast Florida	36	1	0	+
37 Korean Southeastern	30	0	1	+	81 Susquehanna Valley	49	1	1	+
38 Korean Southern					82 Tennessee Valley	45	0	1	+
39 Korean Southwest	14	4	0	+	83 Tidewater				
40 Korean Southwest O.C.	32	1	0	+	84 Warrior				
41 Lowcountry					85 West Hudson	25	0	0	+
42 Metro Atlanta	66	0	0	+	86 Western Carolina	33	0	1	+
43 Metropolitan New York	29	0	1	+	87 Westminster	13	7	0	+
44 Mississippi Valley	72	0	0	+	88 Wisconsin	22	0	0	+

Item 2:

Official Totals: For: 63 Against: 0

Number of Presbyteries: 88

Number Reporting: 63

2/3 Approval is: 59

APPENDIX B

BOARD OF DIRECTORS Presbyterian Church in America Minutes, April 25, 2019

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on April 25, 2019 at the MTW Conference Room in Lawrenceville, GA. President RE Todd Carlisle called the meeting to order at 2:26 p.m. TE David Silvernail opened with prayer.

The following men were in attendance:

TE Scott Barber, Providence, CDM	RE Robert Caldwell, Calvary, MTW
TE Bob Brunson, Metro Atlanta, Alt	RE Todd Carlisle, Evangel
TE Kevin DeYoung, Central Carolina	RE Willis Frazer, Covenant, PCAF
TE Ed W. Dunnington, GA Foothills, RUF	RE Pat Hodge, Calvary, Alternate
TE Steve Jeantet, Suncoast Florida	RE Dwight Jones, C. Georgia, CTS
TE Timothy LeCroy, Missouri	RE Danny McDaniel, Houston Metro
TE Jerry Schriver, Metro Atlanta	RE Dan Nielsen, Savannah River, RH
TE David V. Silvernail Jr., Potomac	RE Jack Watkins, Nashville
TE Bill Sim, Korean Southeastern	RE James W. Wert Jr., M. Atlanta, RBI
TE Thurman L. Williams, Missouri, MNA	

The following men were excused: RE Jon Ford, Central Indiana; RE J. Lee McCarty, Evangel; RE Marty Moore, Georgia Foothills, **CC**

Staff present:

TE L. Roy Taylor, Stated Clerk
TE John Robertson, Business Administrator
TE Wayne Herring, Church Relations Officer
TE Larry Hoop, Church and Presbytery Relations Representative
TE Bob Hornick, Assistant to the Stated Clerk
TE Billy Park, Korean Relations Representative
RE Richard Doster, *byFaith* Magazine Editor
Ms. Angela Nantz, Operations Manager

Guests present:

RE Wallace Anderson, RH Executive Director; RE Gary Campbell, RBI President; TE Stephen Estock, CDM Coordinator; TE Paul Hahn, MNA Coordinator; RE Derek Halvorson, CC President; TE Lloyd Kim, MTW

MINUTES OF THE GENERAL ASSEMBLY

Coordinator; TE Rod Mays, RUF Interim Coordinator; RE Randy Stair, PCAF President; RE Tim Townsend, PCAF President-Elect.

A quorum was declared.

APPROVAL OF MINUTES

BD-04/19-1 MSP to approve the minutes of the October 4, 2018 meeting.

BD-04/19-2 MSP That the corporate minutes reflect that the annual corporate filings have been accomplished where required in a timely manner in all states where the corporation is registered to conduct business.

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

BD-04/19-3 MSP that the AC Minutes reflect, as a Board of Directors, that the annual RPCES corporate filings have been accomplished in a timely manner where required.

Delaware Corporations:

World Presbyterian Missions, Inc.

National Presbyterian Missions, Inc.

Christian Training, Inc.

Michigan Corporation:

Board of Home Ministries

Pennsylvania Corporation:

Reformed Presbyterian Church, Evangelical Synod

BD-04/19-5 The current officers of the Presbyterian Church in America (A Corporation) are:

Todd Carlisle, President

L. Roy Taylor, Secretary and Treasurer

John W. Robertson, Assistant Secretary and Treasurer

Angela Nantz, Assistant Secretary and Treasurer

Amanda Burton, Assistant Secretary and Treasurer

BD-04/19-5 Dr. Taylor gave an update on the current legal situation. We were dismissed from the New Hope Christian Church suit out of New York on March 28, 2019. We are not currently party to any legal suit.

APPENDIX B

BD-04/19-6 MSP to approve the Articles of Incorporation and Bylaws for the new MNA Corporation, adopted by the MNA Board of Trustees, March 7, 2019.

BD-04/19-7 That the attached resolution be approved and that the PCA Administrative Committee staff be authorized to provide the documentation necessary for the implementation of the incorporation of Reformed University Fellowship as a separate non-profit corporation (Attachment, below).

MSP to adjourn.

The board adjourned at 3:05 pm with TE Steve Jeantet leading in prayer.

Respectfully Submitted,
/s/ RE Todd Carlisle, President
/s/ TE L. Roy Taylor, Secretary/Treasurer

Attachment
CORPORATE RESOLUTION
OF THE PRESBYTERIAN CHURCH IN AMERICA
a 501(c)(3) Nonprofit Corporation

**Resolution Concerning Reformed University Fellowship
and Her Incorporation**

WHEREAS, the Presbyterian Church in America (the “Church”) is a nationwide church organization that has a strong commitment to evangelism, missionary work at home and abroad, and to Christian education, and

WHEREAS, the Church currently employs numerous avenues to facilitate its mission both nationally and internationally, and

WHEREAS, the church wishes to create a new separate, but affiliated, corporation named Reformed University Fellowship, Inc., to assist the Church in fulfilling its religious and charitable purposes,

THEREFORE, after a motion made, duly seconded, and appropriately discussed and debated,

MINUTES OF THE GENERAL ASSEMBLY

LET IT BE RESOLVED that the Board of Directors of the Presbyterian Church in America (a Corporation), does grant all necessary authority and power to the Reformed University Fellowship Committee to proceed in the establishment of a non-profit corporation, (pending the approval of the forthcoming General Assembly of the Presbyterian Church in America in June, 2019) which will be an affiliated entity to the Presbyterian Church in America, and to the Presbyterian Church in America (a Corporation) and operate under the constitutional standards of the PCA and under the oversight and direction of the General Assembly of the Presbyterian Church in America.

SIGNED this _____ day of _____, 2019.

BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, June 26, 2019

The Board of Directors of the Presbyterian Church in America held a scheduled meeting on June 26, 2019 at the Hilton Anatole in Dallas, Texas. President Todd Carlisle called the meeting to order at 10:15 a.m. and TE Jerry Schriver opened with prayer.

Members present:

TE Bob Brunson, Metro Atlanta, Alt	RE Robert Caldwell, Calvary, MTW
TE Kevin DeYoung, Central Carolina	RE Todd Carlisle, Evangel
TE Steve Jeantot, Suncoast Florida	RE Jon Ford, Indiana
TE Tim LeCroy, Missouri	RE Willis Frazer, Covenant, PCAF
TE Jerry Schriver, Metro Atlanta	RE Danny McDaniel, Houston Metro
TE David Silvernail, Potomac	RE Dan Nielsen, Savannah River, RH
TE Thurman Williams, Missouri, MNA	RE Jack Watkins, Nashville
	RE Jim Wert, Metro Atlanta, RBI

Members absent: TE Scott Barber, Providence, **CDM**; TE Ed Dunnington, Georgia Foothills, **RUF**; RE Pat Hodge, Calvary, Alternate; RE Lee McCarty, Evangel; RE Martin Moore, Georgia Foothills, **CC**; TE Bill Sim, Korean Southeastern; RE Craig Stephenson, Eastern Carolina, **CTS**

Staff present:

TE L. Roy Taylor, Stated Clerk
TE John W. Robertson, Business Administrator
TE Wayne Herring, Church Relations Officer
TE Bob Hornick, Assistant to the Stated Clerk
Ms. Angela Nantz, Operations Manager

APPENDIX B

Visitors present:

Dr. Derek Halvorson, CC President
Dr. Lloyd Kim, MTW Coordinator
Mr. Randy Stair, PCAF President

A quorum was declared.

APPROVAL OF MINUTES

BD-06/19-1 MSP to approve the minutes of the April 25, 2019 meeting.

MSP to adjourn.

The meeting was closed in prayer by RE Danny McDaniel at 10:17 a.m.

Respectfully Submitted,
RE Todd Carlisle, President
TE L. Roy Taylor, Secretary/Treasurer

BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, April 13, 2020

The Board of Directors of the Presbyterian Church in America (A Corporation) held a called meeting on April 13, 2020, by Zoom conference call. President Danny McDaniel called the meeting to order at 11:35 a.m. and opened with prayer.

The following members were in attendance:

TE Bob Brunson, Metro Atlanta	RE Bob Caldwell, Calvary, MTW
TE Michael Craddock, Ohio Valley, CDM	RE Frank Cohee, Providence
TE Kevin DeYoung, Central Carolina	RE Richard Dolan, GA Foothills, Alt.
TE Rod Mays, Calvary, Alternate	RE Jon Ford, Central Indiana
TE Jerry Schriver, Metro Atlanta	RE Miles Gresham, Evangel, CTS
TE David Silvernail, Potomac	RE Pat Hodge, Calvary
TE Bill Sim, Korean Southeastern	RE Lee McCarty, Evangel
TE Jason Sterling, Evangel, RUF	RE Danny McDaniel, Houston Metro
TE Martin Wagner, Evangel, PCAF	RE Martin Moore, GA Foothills, CC
TE Thurman Williams, Missouri, MNA	RE Dan Nielsen, Savannah River, RH
	RE Jack Watkins, Nashville
	RE James W. Wert Jr., Metro Atlanta, RBI

Members absent: None.

MINUTES OF THE GENERAL ASSEMBLY

Staff present:

TE L. Roy Taylor, Stated Clerk
TE John W. Robertson, Business Administrator
RE Richard Doster, Editor, by Faith Magazine Editor
TE Wayne Herring, Church Relations Officer
TE Larry Hoop, Church and Presbytery Relations Representative
TE Bob Hornick, Assistant to the Stated Clerk
Ms. Angela Nantz, Operations Manager
Mr. Wayne Sparkman, Historical Center Director

Visitors present:

RE Gary Campbell, RBI President
TE Bryan Chapell, Stated Clerk Nominee
TE Mark Dalbey, CTS President
TE Ed Dunnington, RBI President-elect
TE Stephen Estock, CDM Coordinator
TE Paul Hahn, MNA Coordinator
RE Derek Halvorson, CC President
RE Will Huss, RUF Coordinator
RE Lloyd Kim, MTW Coordinator
A quorum was declared.

MSP that should board approval be required by any lender, this action grants the officers of the Presbyterian Church in America (a Corporation), the board approval and permission to contract with any bank able to provide funding, to the Presbyterian Church in America (a Corporation), through the “Paycheck Protection Program”, established under the recent CARES Act of the USA Federal Government and implemented through the Small Business Administration. Loans taken out are potentially forgiven, fully or partially, when they are expended for the approved purposes and within the time requirements of the Program.

MSP to adjourn.

RE Jim Wert closed the meeting in prayer at 12:06pm.

Respectfully Submitted,
/s/ RE Danny McDaniel, President
/s/ TE L. Roy Taylor, Secretary/Treasurer

BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, April 23, 2020

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on April 23, 2020 by Zoom video conference. President RE Danny McDaniel called the meeting to order at 3:48 p.m. TE Bryan Chapell opened with prayer.

The following men were in attendance:

TE Bob Brunson, Metro Atlanta	RE Bob Caldwell, Calvary, MTW
TE Michael Craddock, Ohio Valley, CDM	RE Frank Cohee, Providence
TE Kevin DeYoung, Central Carolina	RE Richard Dolan, GA Foothills, Alt.
TE Rod Mays, Calvary, Alternate	RE Jon Ford, Central Indiana
TE Jerry Schriver, Metro Atlanta	RE Miles Gresham, Evangel, CTS
TE David Silvernail, Potomac	RE Pat Hodge, Calvary
TE Bill Sim, Korean Southeastern	RE Lee McCarty, Evangel
TE Jason Sterling, Evangel, RUF	RE Danny McDaniel, Houston Metro
TE Martin Wagner, Evangel, PCAF	RE Dan Nielsen, Savannah River, RH
TE Thurman Williams, Missouri, MNA	RE Jack Watkins, Nashville
	RE James W. Wert Jr., Metro Atlanta, RBI

Members absent:

RE Martin Moore, Georgia Foothills, **CC**.

Staff present:

TE L. Roy Taylor, Stated Clerk
TE John W. Robertson, Business Administrator
RE Richard Doster, Editor, byFaith Magazine Editor
TE Wayne Herring, Church Relations Officer
TE Larry Hoop, Church and Presbytery Relations Representative
TE Bob Hornick, Assistant to the Stated Clerk
Ms. Angela Nantz, Operations Manager

Visitors present:

RE Wallace Anderson, RH Executive Director
TE Bryan Chapell, Stated Clerk Nominee
TE Ed Dunnington, RBI President
TE Stephen Estock, CDM Coordinator
TE Paul Hahn, MNA Coordinator

MINUTES OF THE GENERAL ASSEMBLY

RE Derek Halvorson, CC President
RE Will Huss, RUF Coordinator
RE Tim Townsend, PCAF President

A quorum was declared.
APPROVAL OF MINUTES

BD-04/20-1 MSP to approve the minutes of the October 3, 2020 meeting.

BD-04/20-2 MSP That the corporate minutes reflect that the annual corporate filings have been accomplished where required in a timely manner in all states where the corporation is registered to conduct business.

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

BD-04/20-3 MSP that the AC Minutes reflect, as a Board of Directors, that the annual RPCES corporate filings have been accomplished in a timely manner where required.

Delaware Corporations:

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

Michigan Corporation:

Board of Home Ministries

Pennsylvania Corporation:

Reformed Presbyterian Church, Evangelical Synod

BD-04/20-5 The current officers of the Presbyterian Church in America (A Corporation) are:

Danny McDaniel, President
L. Roy Taylor, Secretary and Treasurer
John W. Robertson, Assistant Secretary and Treasurer
Angela Nantz, Assistant Secretary and Treasurer
Amanda Burton, Assistant Secretary and Treasurer

BD-04/20-5 Dr. Taylor gave an update on the current legal situation. RUF settled a minor suit. We are not currently party to any legal suit.

APPENDIX B

BD-04/20-6 MSP to grant to the PCA Business Administrator permission to open additional bank accounts and to close any current accounts as seems best for the operations of the Administrative Committee and the PCA Office Building. Before any action is taken the Officers Committee will be consulted and fully informed.

TE Stephen Estock updated the board about a possible change to the status of CDM's involvement with GCP. This is an exploratory time and no decisions have been made.

MSP to adjourn.

The board adjourned at 3:55 pm with TE Jerry Schriver leading in prayer.

Respectfully Submitted,
/s/ RE Danny McDaniel, President
/s/ TE L. Roy Taylor, Secretary/Treasurer

**BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, October 8, 2020**

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on October 8, 2020 virtually by Zoom. President Danny McDaniel called the meeting to order at 3:22 p.m. and TE Thurman Williams opened with prayer.

In attendance:

TE Bob Brunson, Metro Atlanta
TE Kevin DeYoung, Central Carolina
TE Thomas M. Harr, New Jersey, **CDM**
TE Rod Mays, Calvary, Alternate
TE Jerry Schriver, Metro Atlanta
TE David Silvernail, Potomac
TE Bill Sim, Korean Southeastern
TE Martin Wagner, Evangel, **PCAF**
TE Thurman Williams, Missouri, **MNA**

RE Robert A. Caldwell, Calvary, **MTW**
RE Frank Cohee, Providence
RE Richard Dolan, GA Foothills, Alt.
RE Jon Ford, Central Indiana
RE Pat Hodge, Calvary
RE Lee McCarty, Evangel
RE Danny McDaniel, Houston Metro
RE Martin Moore, GA Foothills, **CC**
RE Dan Nielsen, Savannah River, **RH**
RE James W. Wert Jr., Metro Atlanta, **RBI**

MINUTES OF THE GENERAL ASSEMBLY

The following men were excused: RE Miles Gresham, Evangel, **CTS**; TE Jason Sterling, Evangel, **RUF**; RE Jack Watkins, Nashville

Staff present:

TE Bryan Chapell, Stated Clerk Pro Tempore
TE John Robertson, Business Administrator
TE Wayne Herring, Church Relations Officer
TE Bob Hornick, Assistant to the Stated Clerk
TE Larry Hoop, Church and Presbytery Relations Representative
TE L. Roy Taylor, Stated Clerk Emeritus
RE Richard Doster, *byFaith* Editor
Mrs. Karen Frey, Exec. Asst. to the Stated Clerk
Ms. Angela Nantz, Operations Manager

Guests present:

RE Wallace Anderson, RH Executive Director; RE John Dunahoo, CDM Business Administrator; TE Stephen Estock, CDM Coordinator; TE Paul Hahn, MNA Coordinator; RE Derek Halvorson, CC President; RE Will Huss, RUF Coordinator; TE Lloyd Kim, MTW Coordinator; RE Chet Lilly, RBI Chief Operations Officer; RE Tim Townsend, PCAF President.

A quorum was declared.

APPROVAL OF MINUTES

D-10/20-1 MSP to approve the minutes of the April 13, 2020 called meeting.

BD-10/20-2 MSP to approve the minutes of the April 23, 2020 meeting.

BD-10/20-3 Dr. Chapell gave an update on the current legal situation. There is no legal action in progress.

BD-10/20-4 John Robertson updated the board on the work to form additional banking relationships. Some research has been done, but consideration is still in progress.

BD-10/20-5 MSP to approve the current officers of the Presbyterian Church in America (A Corporation) as:

Danny McDaniel, President
Bryan Chapell, Secretary and Treasurer

APPENDIX B

John W. Robertson, Assistant Secretary and Treasurer
Angela Nantz, Assistant Secretary and Treasurer
Amanda Burton, Assistant Secretary and Treasurer

MSP to adjourn.

The board adjourned at 3:43 pm with prayer from RE Lee McCarty.

Respectfully Submitted,
/s/ RE Danny McDaniel, President
/s/ TE Bryan Chapell, Secretary/Treasurer

BOARD OF DIRECTORS
Presbyterian Church in America
Minutes, April 20, 2021

The Board of Directors of the Presbyterian Church in America (A Corporation) held a scheduled meeting on April 20, 2021 by Zoom video conference. President RE Danny McDaniel called the meeting to order at 4:52 p.m. TE Larry Hoop opened with prayer.

The following men were in attendance:

TE Bob Brunson, Metro Atlanta	RE Bob Caldwell, Calvary, MTW
TE Kevin DeYoung, Central Carolina	RE Frank Cohee, Providence
TE Tom Harr, New Jersey, CDM	RE Richard Dolan, GA Foothills, Alt.
TE Rod Mays, Calvary, Alternate	RE Jon Ford, Central Indiana
TE Jerry Schriver, Metro Atlanta	RE Miles Gresham, Evangel, CTS
TE David Silvernail, Potomac	RE Lee McCarty, Evangel
TE Bill Sim, Korean Southeastern	RE Danny McDaniel, Houston Metro
TE Jason Sterling, Evangel, RUF	RE Martin Moore, GA Foothills, CC
TE Martin Wagner, Evangel, PCAF	RE Dan Nielsen, Savannah River, RH
TE Thurman Williams, Missouri, MNA	RE James W. Wert Jr., Metro Atlanta, RBI

Members absent:
RE Pat Hodge, Calvary; RE Jack Watkins, Nashville

Staff present:
TE Bryan Chapell, Stated Clerk Pro Tempore
TE John W. Robertson, Business Administrator
RE Richard Doster, Editor, by Faith Magazine Editor

MINUTES OF THE GENERAL ASSEMBLY

TE Larry Hoop, Church and Presbytery Relations Representative
TE Bob Hornick, Assistant to the Stated Clerk
TE Paul Kooistra, Placement and Church Consultant
TE L. Roy Taylor, Stated Clerk Emeritus
Ms. Angela Nantz, Operations Manager

Visitors present:

RE Wallace Anderson, RH Executive Director
TE Marty Crawford, Visitor
TE Mark Dalbey, CTS President
RE John Dunahoo, CDM Business Manager
TE Tom Gibbs, CTS President-Elect
RE Chet Lilly, RBI Vice President of Operations
RE Derek Halvorson, CC President
RE Will Huss, RUF Coordinator

A quorum was declared.

APPROVAL OF MINUTES

BD-04/21-1 MSP to approve the minutes of the October 8, 2020 meeting.

BD-04/21-2 MSP That the corporate minutes reflect that the annual corporate filings have been accomplished where required in a timely manner in all states where the corporation is registered to conduct business.

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

BD-04/21-3 MSP that the AC Minutes reflect, as a Board of Directors, that the annual RPCES corporate filings have been accomplished in a timely manner where required.

Delaware Corporations:

World Presbyterian Missions, Inc.

National Presbyterian Missions, Inc.

Christian Training, Inc.

Michigan Corporation:

Board of Home Ministries

Pennsylvania Corporation:

Reformed Presbyterian Church, Evangelical Synod

APPENDIX B

BD-04/21-4 The current officers of the Presbyterian Church in America (A Corporation) are:

Danny McDaniel, President

Bryan Chapell, Secretary and Treasurer

John W. Robertson, Assistant Secretary and Treasurer

Angela Nantz, Assistant Secretary and Treasurer

Amanda Burton, Assistant Secretary and Treasurer

BD-04/21-5 Dr. Chapell gave an update on the current legal situation. We are not currently party to any legal suit.

MSP to adjourn.

The board adjourned at 4:55 pm with TE Thurman Williams leading in prayer.

Respectfully Submitted,

/s/ RE Danny McDaniel, President

/s/ TE Bryan Chapell, Secretary/Treasurer

APPENDIX C

REPORT OF THE ADMINISTRATIVE COMMITTEE TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA 2021

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

The Administrative Committee handles the ecclesiastical matters committed to it by the General Assembly (*BCO* 14-1.12; *RAO* 4-2; V). The twenty-member AC is unique among the other General Assembly Committees and Agencies in that it has eleven voting members elected at-large and nine voting members representing the other nine General Assembly Committees and Agencies. Moreover, the Coordinators and Presidents of the other nine General Assembly Committees and Agencies often attend AC meetings but have no vote.

The Administrative Committee of the General Assembly also serves as the Board of Directors of the Presbyterian Church in America (A Corporation) [PCA “Corporate Bylaws,” Article II Section 2]. “The purpose of the corporation is to engage in any lawful act or activity for which corporations may be organized under the general Corporation Law of Delaware” (PCA Certificate of Incorporation). Matters requiring civil actions are handled by the PCA Board of Directors. The Board of Directors meets immediately following the stated meetings of the Administrative Committee to deal with civil actions and activities. The stated and called meetings of the AC and Board from June 2019 to April 2021 were:

- June 26, 2019 – General Assembly, Dallas, Texas
- October 3, 2019 – MTW Building, Lawrenceville, Georgia
- February 20, 2020 (Called Meeting, AC only) – Atlanta Airport Marriott, Atlanta, Georgia
- April 13, 2020 (Called Meeting) – by Zoom video conference
- April 23, 2020 – by Zoom video conference
- October 8, 2020 – by Zoom video conference
- February 25, 2021 (Called Meeting, AC only) – by Zoom video conference
- April 20, 2021 – by Zoom video conference

SUMMARY OF THE ACTIONS OF THE BOARD OF DIRECTORS

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

1. All required corporate filings of the Presbyterian Church in America (A Corporation) have been filed in the relevant states. The Presbyterian Church in America (A Corporation) is a registered Delaware corporation. The Presbyterian Church in America (A Corporation) is currently registered as a foreign corporation in Georgia, Missouri, Mississippi, and Washington.
2. All required corporate filings of the corporations of the Reformed Presbyterian Church, Evangelical Synod (acquired in the “Joining and Receiving of 1982) have been filed in the relevant states. **Delaware Corporations:** World Presbyterian Missions, Inc.; National Presbyterian Missions, Inc.; Christian Training, Inc. **Michigan Corporation:** Board of Home Ministries. **Pennsylvania Corporation:** Reformed Presbyterian Church, Evangelical Synod.
3. The current Officers of the Corporation (through the end of this Assembly) are: **President**, RE Danny McDaniel; **Secretary and Treasurer**, Dr. Bryan Chapell, (Stated Clerk Pro Tempore); **Assistant Secretaries/Treasurers**, Rev. John Robertson (Business Administrator), Miss Angela Nantz, (Operations Manager); Mrs. Amanda Burton (Meeting Planner) [RAO 3-2.o, PCA “Corporate Bylaws,” Article IV].
4. The Stated Clerk Pro Tempore updated the Board of Directors on the current legal situation. We are not currently party to any legal suit.

AC OFFICERS FOR THE 2019-2021 AND 2021-2022 ASSEMBLY YEARS

With the postponement of the 48th General Assembly, the following men elected at the 2019 spring meeting (RAO 4-16) as the AC officers for the 2019-2020 Assembly year are continuing to serve through the meeting of the 48th Assembly.

- Chairman – RE Danny McDaniel
- Vice Chairman – RE Jack Watkins
- Secretary – TE Jerry Schriver

At its 2021 spring meeting, the Administrative Committee elected the following men to serve as the 2021-2022 AC officers:

- Chairman – TE Bob Brunson
- Vice Chairman – TE Jerry Schriver
- Secretary – RE Pat Hodge

ADMINISTRATIVE COMMITTEE NOMINEE FOR PCA STATED CLERK

At a called meeting, February 20, 2020, the Administrative Committee voted to present Dr. Bryan Chapell to the 48th General Assembly as the AC nominee for Stated Clerk of the PCA. Subsequently, at its regular April 2020 meeting, due to the postponement of the 48th Assembly and in light of the upcoming retirement of Dr. Roy Taylor from his position as PCA Stated Clerk, the AC voted to employ Dr. Chapell as Provisional AC Coordinator and Stated Clerk Pro Tempore in accordance with *RAO* 4-17. Dr. Chapell assumed this position at the beginning of September 2020.

The nomination of Dr. Chapell brought to a conclusion the work of the AC transition/search committee formed in April of 2019 to prepare for the vacancy in the Stated Clerk position at the retirement of Dr. L. Roy Taylor. Composed of the AC Chairman, Vice Chairman, and Secretary, the Chairman of the Planning and Management and the Budget and Finance AC subcommittees, and the immediate past two AC Chairmen, the committee followed a plan approved by the AC for soliciting applications, interviewing candidates, and making a recommendation to the AC.

Dr. Chapell has served as the senior pastor of Grace Presbyterian Church in Peoria, Illinois, since 2013, and has devoted his entire career to pastoring churches and training others to do the same. Previously, he served Covenant Theological Seminary in St. Louis for three decades, including as president and chancellor from 1994 to 2013. He has written numerous best-selling books, including *Christ-Centered Preaching*, *Christ-Centered Worship*, *Holiness by Grace*, *Praying Backwards*, *Each for the Other*, and a children's book, *I'll Love You Anyway & Always*.

Dr. Chapell is deeply familiar with PCA polity, having been elected as the Moderator of the 42nd General Assembly held in Houston, Texas. He has been elected multiple times to serve as a member of the Standing Judicial Commission and the Committee on Constitutional Business. He has also served on the Overtures Committee, including once as its chairman, and has been appointed as a member to several study committees. He enjoys a good reputation and is involved with other branches of Christ's church, including as a council member for The Gospel Coalition and member of the Lausanne Congress on World Evangelization.

THE 48th GENERAL ASSEMBLY RE-SCHEDULED AFTER POSTPONEMENT

At its April 2021 meeting the Administrative Committee affirmed its decision to proceed with the meeting of the 48th General Assembly in

St. Louis, MO, June 29-July 2, 2021. Over a year ago, at a special meeting on April 13, 2020, the Administrative Committee had approved a recommendation to postpone the General Assembly scheduled to meet in Birmingham on June 15-19, 2020. The recommendation to postpone came from the current Moderator of the General Assembly, Ruling Elder J. Howard Donahoe, and the Stated Clerk of the General Assembly, Dr. Roy Taylor, in the interests of the health and safety of PCA commissioners and their families. At the same time, the AC approved a recommendation to reschedule the meeting of the 48th General Assembly for June 29-July 2, 2021, in St. Louis, Missouri, hosted by Missouri Presbytery.

We give thanks to our sovereign God for His gracious provisions and protections through the challenges and hardships of the Covid-19 pandemic. The Administrative Committee and the AC staff have rejoiced to hear stories of – and we have experienced ourselves – ways in which the Lord has been growing His church in the midst of difficult days. Yet we know that so many in our PCA family have suffered loss during this time – loss of loved ones, of economic security, of sustaining relationships, of the joy and strength that comes as we meet together in worship. We are praying for our churches and their members, and we invite you to join us in prayer as we ask for God’s mercy upon the church, the nation, and the world during this time. Pray with us that the 48th General Assembly will serve Christ’s purposes in advancing the PCA’s commitment to the authority and inerrancy of God’s Word, the efficacy and truth of Reformed doctrine, and the necessity and beauty of God’s mission for his Kingdom’s rule against which the gates of hell shall not prevail.

FUTURE ASSEMBLIES

- 2022 – Birmingham, Alabama, the location for the 49th General Assembly hosted by Evangel Presbytery, June 20-24.
- 2023 – Memphis, Tennessee, the location for the 50th General Assembly hosted by Covenant Presbytery, June 13-16.

AD INTERIM COMMITTEES OF 47th GENERAL ASSEMBLY

The Ad Interim Committee (AIC) on Human Sexuality has finished its work, producing a report that is being published on schedule, despite the postponement of the GA in 2020, to address issues that are timely for the church. So far, eight overtures to the 48th General Assembly (#2, #4, #16, #23, #25, #30, #37, and #38) deal with issues related to human sexuality. Our prayer is that the consensus reached by the AIC will be reflected in the ultimate decisions of the wider church.

The Ad Interim Committee on Domestic Violence will present a partial report to this Assembly.

FIFTIETH ANNIVERSARY OF PCA: A CELEBRATION

In response to an overture from Southeast Alabama Presbytery, the 46th General Assembly tasked the Administrative Committee with forming a subcommittee to take up the matter of “an appropriate celebration of the Fiftieth Anniversary of the PCA to take place at the General Assembly in 2023...” (*M46GA*, pp. 77-80). The Celebration subcommittee now formed will recommend ways to remember and celebrate God’s faithfulness over the past five decades, during which time the PCA has grown from 260 congregations with over 41,000 members to nearly 2,000 congregations with an estimated combined membership of 400,000.

The following members have been initially appointed by the PCA Administrative Committee, the PCA Historical Center subcommittee of the AC, and the 50th General Assembly Host Committee of Covenant Presbytery: Mrs. Karen Hodge, Mrs. Susan Hunt, TE Irwyn Ince, TE Rod Mays, Mrs. Sue Pitzer, TE Bill Sim, and TE Thurman Williams (AC); Mrs. Laura Dowling, TE Ken McHeard, and RE Wayne Sparkman (Historical Center); TE Robert Browning, TE Sean Lucas, and TE Les Newsom (Host Committee); RE Jim Wert (AC) is serving as Chairman. Additional members may be appointed as needed.

Advisory members of the committee also appointed are: Stated Clerk Pro Tempore Bryan Chapell, PCA Business Administrator John W. Robertson, *by Faith Editor* Richard Doster, AC Meeting Planner Amanda Burton, and Independent Presbyterian Church (Memphis) Business Administrator Suellen Warren.

“When the first Assembly was gathered in Birmingham, those faithful elders prayed that God would use their humble efforts to advance Christ’s kingdom and the Reformed faith around the world,” Bryan Chapell, Stated Clerk Pro Tempore, recently shared. “Their sacrifice and courage continues to bear fruit decades later. It is right for God’s people to celebrate God’s goodness. As a denomination, we need to find tangible ways to mark this important milestone.”

The PCA’s Golden Jubilee will take place in 2023 when the General Assembly is scheduled to convene in Memphis, Tennessee. We hope you’ll join us there!

FINANCIAL MATTERS

The year ending December 31, 2020, was financially favorable due to the Lord's gracious provision in a very difficult time. Following a two-thirds drop in operating income in the second quarter, the AC instituted budget cuts forced by the pandemic and was blessed by the churches and many individuals who gave generously toward the end of the year. As a result, the Administrative Committee closed the year very near a break-even. A word of thanks is due to our staff who both participated in the budget cuts and then further contributed to the cause by holding down the expenses over the last six months of the year, enabling total operating expense to end slightly below the amended expense budget. Members of the Administrative Committee, the AC staff, and the SJC were also responsible for 75 percent of the individual giving that came to the AC during the 2020 pandemic year.

- The annual audits of the AC and the PCA Office Building were completed as required (*RAO 14-7.h*).
- The PCA Committees and Agencies have submitted their 2021 and 2022 proposed budgets for approval by the 48th General Assembly (see Attachment 3). With the postponement of the 48th GA in 2020, Committees and Agencies were asked to continue to operate, as far as possible, under the budgets approved by the 47th GA. We are also operating under the 2020 Partnership Shares approved by the General Assembly.
- The AC evaluated the Committee and Agency Chief Administrative Officer compensation guidelines as required (*BCO 14-1.13*). The Committees and Agencies state CAO compensation as separate line items in their respective proposed budgets presented to the Assembly. The AC annually reviews compensation guidelines. Every four years the Committees and Agencies do an in-depth study of comparable CAO compensations. Due to the financial uncertainties caused by the pandemic, 2020 and 2021 were not deemed appropriate years for a recalculation.
- The AC reviewed the General Assembly Commissioner's Registration fee as required (*RAO 9-4*) and is recommending no increase this year.¹

¹ Commissioners should note that the General Assembly Registration fees do not fully cover all the costs associated with the General Assembly, that not all commissioners have paid the full fee, and that the AC Funding Plan adopted by the General Assembly in 2012 recommended that the General Assembly Registration fees more realistically cover costs. Moreover, some of the changes in General Assembly logistics and amenities that are being enacted and are being proposed will increase Assembly costs, which the AC has been absorbing. About one-third of the costs of the Assembly's annual meeting are underwritten

MINUTES OF THE GENERAL ASSEMBLY

- The 2019 true cost of unfunded mandates was \$604.55 per commissioner, which exceeds the current \$450 Assembly Registration Fee.
- The AC reviewed the required contributions of other General Assembly Committees and Agencies to the AC (RAO 5-4.a) and is making appropriate recommendations.
- The AC reviewed the requested Annual Administrative Fee for Ministers to the AC (RAO 5-4.c) and is recommending no increase this year.
- Theoretically, SJC costs would be fully funded by a portion of General Assembly Registration Fees being reserved for SJC Operations. This does not always occur.
- The AC received and approved a recommendation from the Building Management Committee regarding the space cost fees for Committees and Agencies occupying the PCA Office Building. No increase is recommended.
- The AC approved auditors for the various Committees and Agencies as requested and is making appropriate recommendations to the Assembly.
- “Certificate of Compliance” forms were signed by AC members and collected for the file (as part of the Conflict of Interest Policy, per *M21GA*, 1993, 21-64, pp. 174ff).

SPANISH AND PORTUGUESE *BOOK OF CHURCH ORDER* TRANSLATION PROJECT

The 46th General Assembly in 2018 directed the AC to produce a professional translation into Spanish and Portuguese of the *Book of Church Order*, financed by designated gifts to the AC for that purpose. Much interest has been shown in such translation, and the interest has been backed with considerable funding designated for this project. AC Staff members have been working with interested parties in various presbyteries to promote giving for this project and connect to viable translators with knowledge of the PCA and our polity. A Spanish translation is in progress, and there has also been hopeful progress toward a Portuguese translation.

We know that we cannot reach across language barriers by waiting for significant growth of Hispanic communities in our churches *before* providing

by Exhibitors. The larger costs to commissioners are usually not the registration fee but travel, hotel, and meals expenses.

services to this rapidly growing population in our nation. We reach people groups by serving them before they are established in our church communities. We also expand the outreach of the gospel by inviting others into the leadership of Christ's church and making that leadership possible by means such as a translated *BCO*.

If your Presbytery or your Presbytery's churches would like to contribute to these translation projects, they may go to <https://www.pcaac.org/giving/> and select donate now, Spanish and Portuguese *BCO* translation.

STANDING JUDICIAL COMMISSION (SJC)

The twenty-four members of the Standing Judicial Commission (SJC) have processed over thirty cases since the meeting of the 47th General Assembly. The cases dealt with issues ranging from ministerial and sessional dispute to moral, marital, and doctrinal matters. The PCA is blessed by having detailed procedures and honorable men on this Commission who are dedicated to rectifying possible injustices and maintaining the faithfulness of Christ's church.

A matter that has received much attention relates to Missouri Presbytery's dealings with a minister who has remained celibate while acknowledging internal struggle with the sin of same-sex attraction. This matter is still being processed by the SJC. With 1000-plus pages in the Record of the Case and multiple briefs on the issues that have required extensive review and multiple Commission meetings, SJC members have exercised great diligence to be fair to all parties.

Additionally, three presbyteries outside of Missouri have asked the General Assembly to assume original jurisdiction of this matter (per *BCO* 34-1). It is possible that one result of these actions would be a procedural path requiring a vote by all commissioners on the floor of General Assembly. However, because the SJC is still processing an ongoing Complaint from within Missouri Presbytery regarding this case, the SJC has yet to address these original jurisdiction overtures since our standards only allow such action after it can be established that a presbytery "refuses to act" on a matter. The SJC has determined that question is not properly before it until the Missouri Presbytery processes are concluded. Therefore, it is unlikely that the General Assembly, as a whole, will be asked to take up the matter at this 48th General Assembly.

PRESBYTERY CLERKS CONFERENCE

The annual training conference for Presbytery Clerks was held December 4-5, 2020, via Zoom. Dr. Roy Taylor, PCA Stated Clerk Emeritus, presented a paper on "Avoiding Procedural Errors in Judicial Cases," offering guidelines to help Presbytery clerks avoid recurring procedural errors he has observed as Presbyteries handle complaints, trials, cases without process, and appeals. On Saturday morning Stated Clerk Pro Tempore Bryan Chapell spoke on the importance and challenges of being an intergenerational church, and in particular, how the Lord intends his church to move forward by multiple generations supporting one another in united ministry. The video of this presentation is available at <https://byfaithonline.com/understanding-pastoral-generations/>.

To help Presbytery clerks with their responsibilities—such as processing GA business, communicating with other presbyteries, and keeping Presbytery minutes and other records—the AC office shares advice and provides tools (such as the Clerks Handbook and the Presbytery Portal) to help them in their work. Understanding the importance of facilitating communication among clerks for sharing knowledge and experience, the AC also helps through an annual clerks conference and an ongoing email group. Serving our Presbytery clerks is an important way the AC serves the whole church as we all participate in a unified effort to honor our Savior.

INTERCHURCH RELATIONS

Most of the churches and organizations with whom we have fraternal or corresponding relations did not meet in national assembly this past year and are not inviting fraternal delegates to their assemblies this year due to Covid-19 uncertainties. We have invited fraternal delegates to send video greetings to our 48th General Assembly. We will air these at various times in our docket. Most denominations are doing much the same.

In this year of more restricted fraternal relations, it is a particularly important time to thank the Lord for the PCA's influence in kindred organizations – influence that has significant impact for Christ's mission in the world. Currently, for example, the executive leaders of the World Reformed Fellowship, the Gospel Coalition, the Lausanne Committee on World Evangelization, and the National Association of Evangelicals (NAE) are all PCA teaching elders – the latter three being of Korean heritage – for which we are very grateful.

APPENDIX C

We anticipate that our association with such organizations will be increasingly important not only for our witness in the world, but also for mutual protection in the face of growing cultural challenges.

PERSONNEL

We appreciate the faithful and diligent service of all of the staff of the Administrative Committee/Office of the Stated Clerk. The PCA Historical Center and *byFaith* magazine operate under the AC. The AC staff presently includes Bryan Chapell, John Robertson, Amanda Burton, Richard Doster, Wayne Herring, Bob Hornick, Paul Kooistra, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Roy Taylor, Karen Frey, Larry Hoop, Karen Cook, Ashley Davis, Erika Derr, Anna Eubanks, Monica Johnston, Margie Mallow, Billy Park, Lauren Potter, and Summer Rojas. Several staff members work remotely and/or part time.

The AC evaluated the job performance of (then) Stated Clerk Roy Taylor as required by *RAO* 3-3.d and, in light of his intention to retire, thanked him for his twenty-two years of service. The General Assembly elects the Stated Clerk-Coordinator of the Administrative Committee annually, and the AC looks forward to the election of Dr. Bryan Chapell as the fourth Stated Clerk of the PCA. After being appointed in 2020 by the AC to serve as the Stated Clerk Pro Tempore, following Dr. Taylor's retirement and in lieu of an election at the postponed 2020 GA, the AC evaluated the job performance of Stated Clerk Pro Tempore Chapell in April 2021.

RECOMMENDATIONS

1. That the General Assembly elect Dr. Bryan Chapell as Stated Clerk of the PCA.
2. That the Assembly receive the AC's unanimously adopted resolution of thanks for Dr. Roy Taylor and his work as Stated Clerk of the PCA (see Attachment 1, p. 183).
3. That the Assembly commend John Robertson and the AC staff: Amanda Burton, Richard Doster, Wayne Herring, Bob Hornick, Paul Kooistra, Priscilla Lowrey, Angela Nantz, Wayne Sparkman, Roy Taylor, Karen Frey, Larry Hoop, Karen Cook, Ashley Davis, Erika Derr, Anna Eubanks, Monica Johnston, Margie Mallow, Billy Park, Lauren Potter, and Summer Rojas for their excellent work above and beyond the call, persevering in these extraordinary times.

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4. That **Overture 24** from Tennessee Valley Presbytery, to “Reduce Registration Fee for Ruling Elders to \$250,” be answered **in the negative**.

Grounds:

- 1) We, the members and staff of the AC, sincerely appreciate the brothers from Tennessee Valley Presbytery in their approach to their concerns for increasing the attendance of ruling elders in that they gave clear evidence of trying to preserve a sound balanced budget for the Administrative Committee. We are grateful to you.
- 2) The members and staff of the Administrative Committee have done considerable research and study on the matter of ruling elder attendance, including meetings dedicated to the topic, surveys, providential historical experience, a study committee, and in-depth personal interviews. Our research indicates that the registration fee is not the problem preventing RE attendance (see Ground #5 below). To lower the RE registration fee would not materially change the RE attendance.
- 3) The individual churches ordinarily pay the registration fees and other travel expenses for all TEs and REs they send to the GA. The AC has a scholarship fund for REs and for TEs to assist when the local church budget cannot afford full payment. It is a very rare thing for a church to approach the Administrative Committee on behalf of an RE for supplemental funding. We believe this scholarship is the very best tool for increasing diversity in regard to ruling elders representing lower income churches. It also seems good for presbyteries to raise funds to help in this endeavor.
- 4) Further, in cooperation with the local Host Committee, the AC tries to make a wide range of housing costs available to the commissioners, including free housing as guests in the home of local PCA members who volunteer their hospitality. Before putting the expenses on the Administrative Committee, all other factors in the travel expenses should be explored in the effort to save the same amount of funds.
- 5) For the information and edification of the court, our studies have shown that the reasons REs do not attend are as follows:
 - a. The lack of substantial matters of business such as those which drove the RE participation percentages higher in the very early years of our history.
 - b. The inability to take off work to attend.
 - c. The highly technical nature of our parliamentary procedures and the high level of expertise which has to be developed in order to participate.

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- d. The perception of lack of civil debate, at times over less significant matters.
 - e. The sense of isolation or loneliness that can occur, in contrast to the experience of Teaching Elders who by their history of seminary and ministry relationships have established built-in peers.
 - f. Some expressed they did not attend because their TEs had never encouraged and coached them to do so.
5. That, in the event the Assembly upon recommendation of the Ad Interim Committee on Domestic Violence and Sexual Assault, approves extension of the work of the committee for another year, the budget of such committee be \$15,000, to be provided solely by designated gifts to the AC.
 6. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on Biblical Ethics in Digital Media, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC.
 7. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on White Supremacy, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC.
 8. That the 2021 Administrative Committee \$2,970,100 Operating Budget be approved.
 9. That the 2022 Administrative Committee \$3,108,750 Operating Budget and \$1,881,000 Partnership Shares budget be approved.
 10. That the 2021 PCA Building \$413,381 Operating Budget be approved.
 11. That the 2022 PCA Building \$397,549 Operating Budget be approved. The PCA Building does not participate in Partnership Shares.
 12. That the 2021 CDM \$1,896,500 Operating Budget be approved.
 13. That the 2022 CDM \$1,860,500 Operating Budget and \$832,000 Partnership Shares budget be approved.
 14. That the 2021 Covenant College \$31,294,100 Operating Budget be approved.
 15. That the 2022 Covenant College \$31,275,954 Operating Budget and \$2,450,000 Partnership Shares budget be approved.
 16. That the 2021 CTS \$9,020,660 Operating Budget be approved.
 17. That the 2022 CTS \$9,238,422 Operating Budget and \$1,980,000 Partnership Shares budget be approved.
 18. That the 2021 MNA \$20,551,382 Operating Budget be approved.
 19. That the 2022 MNA \$21,943,309 Operating Budget and \$7,944,319 Partnership Shares budget be approved.

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20. That the 2021 MTW \$63,047,285 Operating Budget be approved.
21. That the 2022 MTW \$59,287,295 Operating Budget and \$8,397,040 Partnership Shares budget be approved.
22. That the 2021 PCAF \$1,507,359 Operating Budget be approved.
23. That the 2022 PCAF \$1,523,064 Operating Budget be approved. The PCAF does not participate in Partnership Shares.
24. That the 2021 RBI \$3,563,843 Operating Budget be approved.
25. That the 2022 RBI \$4,015,675 Operating Budget be approved. RBI does not participate in Partnership Shares.
26. That the 2021 RUF \$51,854,700 Operating Budget be approved.
27. That the 2022 RUF \$51,287,788 Operating Budget and 6,191,901 Partnership Shares budget be approved.
28. That the 2021 RH \$3,012,000 Operating Budget be approved.
29. That the 2022 RH \$3,000,000 Operating Budget and \$1,250,000 Partnership Shares budget be approved.
30. That the “2022 Budgeted Partnership Shares and Ministry Asks of PCA Ministry Partners by the Participating General Assembly Ministries” be approved (see p. 320).
31. That the 2019 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee and the PCA Building Fund be received.
32. That the 2020 Audit performed by Robins, Eskew, Smith & Jordan on the Administrative Committee (BF 13) and the PCA Building Fund (BF 17) be received.
33. That the Assembly approve Robins, Eskew, Smith & Jordan, PC, as auditors for the Administrative Committee and the Committee on Discipleship Ministries for the calendar years ending December 31, 2020, and December 31, 2021.
34. That the Assembly approve Capin, Crouse, & Company as auditors for the Committee on Mission to the World and the Committee on Mission to North America for the calendar years ending December 31, 2020, and December 31, 2021.
35. That the Assembly approve Carr, Riggs & Ingram, LLP, as auditors for the Committee on Reformed University Fellowship for the calendar years ending December 31, 2020, and December 31, 2021.
36. That the Building Occupancy Cost charged to each ministry be kept at \$12 per square foot for 2021.
37. That the Building Occupancy Cost charged to each ministry be kept at \$12 per square foot
38. That the plan outlined below for the payment of the required contribution from the PCA Committees and Agencies to the PCA Administrative Committee be approved.

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PLAN: Committees and Agencies are asked to pay in one of the following three options:

1. Semiannual – one-half paid in January and one-half paid in July.
2. Quarterly – one fourth paid the first month of each quarter: January, April, July, and October.
3. Monthly – one twelfth paid the first of each month.

NOTE: The following chart shows the agreed upon amounts for 2021 and 2022.

PCA MINISTRY	CONTRIBUTION AMOUNT
AC	
CDM	\$11,500
CC	\$11,500
CTS	\$11,500
MNA	\$11,500
MTW	\$11,500
PCAF	\$11,500
RBI	\$11,500
RH	\$11,500
RUF	<u>\$11,500</u>
	\$103,500

39. That the Annual Administration Fee for Ministers be set at \$100 for 2021 and 2022.
40. That the General Assembly set the request to Presbyteries for GA Host Committee assistance at \$500 for 2021 and 2022.
41. That the Assembly receive the following charts as the acceptable response to the GA requirement for an annual report on the cost of the AC's mandated responsibilities. (Note: there are no figures for 2020 since the 48th (2020) General Assembly was postponed.)

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2019 Unfunded Mandates					
GENERAL ASSEMBLY COSTS					
Year	# of Commissioners	Total Costs	Cost per Commissioner	Amount of Fee Alloted to GA	Total Standard Fee
2015	1394	511,833	\$367	\$350	\$450
2016	1316	572,414	\$435	\$350	\$450
2017	1461	585,301	\$401	\$350	\$450
2018	1537	628,815	\$409	\$350	\$450
2019	1652	729,515	\$442	\$350	\$450

AC GENERAL ASSEMBLY RESPONSIBILITIES					
			2019	Per	
Description			Total ²	Commissioner	
Committee on Constitutional Business			\$12,298	\$7.44	
General Assembly with Minutes ¹			\$759,515	\$459.75	
Interchurch Relations Committee			\$17,804	\$10.78	
Nominating Committee ²			\$17,333	\$10.49	
Standing Judicial Commission			\$191,781	\$116.09	
Theological Examining Committee ³			\$0	\$0	
TOTALS			\$998,731	\$604.55	

¹ Review of Presbytery Records is included in the General Assembly Total. In 2019, RPR cost \$73,163; production and delivery of the General Assembly Minutes cost at least \$30,000 and is included in this "Total".

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

³ The Theological Examining Committee did not incur any material expenses in 2019 as per their report to the AC.

42. That the registration fee remain at \$450 for the 2022 General Assembly with \$350 allocated to the GA expenses, \$25 for publication of the GA Minutes, and \$75 allocated to the Standing Committee cost center for the expenses of the Standing Judicial Commission. Honorably retired or emeritus elders would continue to pay 1/3 of the regular registration (\$150). Elders coming from churches with annual incomes below \$100,000, as per their 2021 statistics, may register for \$300.

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43. That the Assembly approve the minutes of the Board of Directors for June 26, 2019, October 3, 2019, April 13, 2020 (called meeting), and April 23, 2020, October 8, 2020
44. That the Assembly approve the minutes of the Administrative Committee for May 29, 2019 (called meeting), June 26, 2019, October 3, 2019, February 20, 2020 (called meeting), April 13, 2020 (called meeting), April 23, 2020, and October 8, 2020.
45. That Overture 39 from Fellowship Presbytery entitled “Reduce Registration Fees for Ruling Elders to \$250” be answered in reference to Overture 24.
46. That Overtures 45 and 46 entitled “Seek Asian American Flourishing” be answered in reference to the Overtures Committee recommendation, with the following factors of rationale:

Rationale:

- 1) In Ephesians the Apostle Paul makes a strong argument that the gospel of grace in Christ Jesus is for all the ethnic groups in the world and argues further that all those who are in Christ Jesus are no longer “strangers to the covenants of promise,” and “have been brought near by the blood of Christ.” Paul goes on to explain both Jew and Gentile are reconciled to God in one body through the cross, and that all “have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God...” (Ephesians 2:11-22 ESV).
Paul reiterates this theme into Chapter 3 and even on into Chapter 4 where there is a discourse on the unity of the body of Christ in regard to living together and growing together.
In a statement pulling much together Paul writes, “speaking the truth...” (Ephesians 4:15-16). It follows that we all who follow Christ Jesus must be concerned for the whole well being of His body and for the flourishing of all the parts!
- 2) In 2023 the 50th General Assembly will be held in Memphis, TN. The theme is expected to focus on praising God for his blessings during the first 50 years and beseeching God for His blessing for the next 50 years which, God willing, await the cause of the gospel and the progress of His church. We have sought a diverse group, including our Asian American members, to serve on the Celebration Committee. We will be thanking God, and praising him for the progress in diversity and petitioning Him for much more!
- 3) The PCA Administrative Committee and Committee on Discipleship Ministries are happy to work together on the proposed projects of

this Overture in order to seek the flourishing Asian Americans in the PCA so that our entire body, diverse yet one, may flourish together for the glory of Christ and the good of the Church.

4) Please be aware that the themes of the General Assemblies are selected by the Host Committees. The PCA Administrative Committee has the right to suggest, and has influence, but not control or authority on the theme. The themes of the 48th, 49th, and 50th General Assemblies are already determined by their respective host committees.

47. That Overture 17 from Pacific Northwest Presbytery entitled “Revise *RAO* 9-3 to Clarify Funding for Ad Interim Committees” be answered in reference to the Overtures Committee recommendation.

Rationale:

The proposed amendment of *RAO* 9-3 has resulted from extensive consultation with a PNW Presbytery representative who made the original overture, a key OC representative, and AC staff. All have the same goals: to clarify the responsibilities, limitations, and funding for our important study committees while following the standards of our *BCO* and protecting the financial integrity of the AC.

Please consider the following practical factors:

- 1) Every year the AC prepares a financial budget *prior* to the GA where study committees may be (or may not be) appointed with a great variance in proposed costs and number. The assumption that the AC can simply absorb the unknown costs and number of study committees (which typically request \$15-\$25 thousand each) is not realistic. The *RAO* clearly limits the number of study committees that can be established without a two-thirds affirmative vote to try to protect the AC from excessive expenses, but most commissioners are not aware of why these protections are needed.
- 2) The realities of AC funding include: 1) less than half of PCA churches support any denominational mission or agency, including the AC; 2) during the second quarter of the pandemic, church giving to the AC dropped by two-thirds; 3) the AC budget has already been reduced 20 percent; 4) the GA has the potential of passing four study committees this year alone; 5) the GA has already instructed the AC to allocate new funds for a 50th Anniversary Celebration – in effect, creating another Ad Interim Committee over the next two years. The AC is tightening its belt in all its practices and is asking all committees for which it is responsible (SJC, IPR, CMC, CCB, Nominations, etc.)

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to do the same. The AC simply cannot absorb unfunded GA mandates outside its budget that may total from \$50-\$200 thousand per year, depending on what GA passes in a given year.

- 3) Study committees are good and necessary aspects of our Presbyterian practices but their financing should not be seen only as “someone else’s responsibility.” In the past, we have had to ask members of the study committees to raise their own funds or sought designated funds to protect the operational budget of the AC. The Overture as amended is supported by the original proposer because it makes it clear that a study committee is afforded by funds raised and designated for that specific purpose and not by undesignated funds needed for the AC to fulfill its regular GA responsibilities. Anyone bringing forward a proposal for a study committee or any ad interim committee should consider these financial realities and inform the GA of realistic plans for funding for such a committee. Those serving on a new ad interim committee and the AC administrating the work of the committee certainly may contribute to this cause, but those making the proposal should also take up the responsibility for needed funding. The automatic default should not be the study committee members or the PCA Administrative Committee.

48. That *RAO* 8-4.i be revised as follows:

...The deadline for these nominations is the close of the afternoon session of the first full day of the Assembly. The Clerk’s office shall issue a supplement to the Assembly’s Nominating Committee report during the second full day’s business sessions.

49. That that *RAO* 13-2 be revised as follows:

New business must be presented to the General Assembly before the recess of the afternoon session on the first full day of business . . .

50. That to provide needed funding for the 50th Celebration Committee, the AC budgets be amended with additional funds as follows:

-\$15,000 for the 2021 AC Budget

-\$30,000 for the 2022 AC Budget

51. From the PCA Board of Directors, that the PCA Committees and Agencies occupying the PCA Office Building located in Lawrenceville, GA, be granted permissions to rearrange through normal negotiations and agreements the space usage occupied by each ministry and to rearrange the facility after the pattern agreed upon, and further that the

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agreement be approved by the Administrative Committee prior to implementation and the Administrative Committee report the basic factors of the agreement, or the status thereof, back to the 49th General Assembly scheduled to be held in Birmingham, AL in June of 2022.

52. That, in the event the Assembly upon recommendation of the Overtures Committee, approves the establishment of an ad interim committee on Critical Race Theory, the budget of such committee be \$15,000 to be provided solely by designated gifts to the AC.

Attachment 1

Resolution of Thanks for Dr. Roy Taylor

Whereas, in 1998 at the St. Louis General Assembly of the Presbyterian Church in America, Roy Taylor answered the Lord Jesus Christ's call to be our third Stated Clerk;

Whereas, during these subsequent years Roy Taylor has faithfully, prayerfully, and sacrificially served the Presbyterian Church in America as her Stated Clerk;

Whereas, during Roy Taylor's tenure of service we have benefitted from his love, wisdom, and charity;

Whereas, during Roy Taylor's we, as a denomination, have benefitted from his administrative and diplomatic gifts promoting and encouraging us to be "Faithful to the Scriptures, True to the Reformed Faith, and Obedient to the Great Commission;"

Therefore, be it resolved that the Administrative Committee of the Presbyterian Church in America express its great thanksgiving to our Lord Jesus Christ for Dr. L. Roy Taylor and his 22 years of service as Stated Clerk of the PCA.

Be it further resolved that we ask the Lord's continued blessing upon Roy and Donna.

Attachment 2

Annual Report of the PCA Historical Center to the PCA Administrative Committee March 26, 2021

Let me first mention the loss of our dear brother and a leading voice on the Advisory Committee, Rev. Henry Lewis Smith, who died on February 6 of this year. If you have not seen the fine eulogy which was posted at *byFaith Online*, please go to <https://byfaithonline.com/henry-lewis-smith-1932-2021/>

The PCA Historical Center is, to my knowledge, the second largest Presbyterian archive in the nation. And while we pale in comparison with the much older Presbyterian Historical Society in Philadelphia, still we have a clear purpose and our collections are, year by year, increasingly worthy of study. Organized in 1985, the PCA Historical Center is now entering its 37th year of service to the denomination. Our 40th anniversary will arrive the year after the PCA celebrates its 50th. And as our collections continue to grow and strengthen, I have every expectation they will serve the PCA well, for so long as our Lord allows us to preserve them.

The importance of our history, as a measure of who we are and where we've come from, has never been more important. As a people who recognize the high value of covenant theology, we must also keep in mind the corollary command to remember the Lord's works (Ps. 77:11-14, etc.). And as the Book of Acts gives indication, His works continue on past the pages of Scripture and into church history. The materials we work to gather, preserve, and make accessible at the PCA Historical Center are, ultimately, a record of the work that God has done among us. But for the reality of His saving grace, none of these materials would have been produced. And so they are a testimony to His glory.

Collection Development

Among the materials received at the Historical Center in 2020, I would especially mention:

- L. Roy Taylor Manuscript Collection, 20 cu. ft.
- Paul R. Gilchrist Manuscript Collection, 8 cu. ft., in addition to the existing collection.
- Howard Theodore Cross [1923-2006] Manuscript Collection, [military chaplain], 4 cu. ft.

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- Thomas Mowbray [1850-1937] and Thomas Kay Mowbray [1890-1967] Manuscript Collection, [PCUS pastors], 0.5 cu. ft.
- William Shirmer Barker II Manuscript Collection, 1 cu. ft., in addition to the existing collection.
- Review of Presbytery Records, 5 cu. ft., consisting of Presbytery minutes from 2019.
- Records of Pacific Northwest Presbytery, 18 cu. ft.

Research Library

A new online public access catalog (OPAC) was established [<https://www.librarycat.org/lib/pcahc>] in the first half of 2020, with an initial listing of about 1035 titles. This catalog runs on TinyCat, an adjunct of the LibraryThing software, and is subscription based. The first year's subscription incurred a cost of \$120.00 and with the addition of more titles, we will quickly move into a higher subscription tier (2000-5000 titles), at a cost of \$240/year. Our initial subscription began in June of 2020, and my plan is to begin adding more titles to our catalog in June, such that we only incur that higher fee at renewal time. The Historical Center's library holdings probably total about 5,000 titles, and it will take a good effort to log . It has been helpful to have the OPAC available online, and I trust others have found it helpful as well.

We continue to add various works to the Center's research library where they can be found and as funds allow, and some of the more interesting items added in 2020 include the following:

- A complete set of *The Edinburgh Christian Instructor*, 1810-1837. From these issues, I prepared a transcription of Thomas M'Crie's series of articles on the history of the Marrow controversy, and this transcription was published in the most recent issue of *The Confessional Presbyterian*. A sermon by James Fraser was also transcribed and subsequently published in a Free Church (continuing) magazine.
- Fifty issues of *The Virginia Evangelical and Literary Magazine*, 1818-1827. This was the journal founded by John Holt Rice [1777-1831]. The index prepared by Robert Benedetto was also added.
- Three issues of *The Presbyterian* [a Philadelphia newspaper], from April, May & June of 1866.
- *The Christian Observer*, 48 issues scattered across the years 1894-1905.
- We also managed to acquire a copy of the Minutes of the Synod of Alabama, 1868 [PCUS].

- Lastly, Dr. Paul Gilchrist donated several boxes of books, most of which await processing. Of these, there are a number of titles relating to missions and church history in Mexico and Latin America.

Web Site Development [www.pcahistory.org]

Early in 2020, the Center's web site was moved to a new server, and with this move, the site was also restructured as an HTTPS site, meaning that site content now has a secure (or encrypted) status, which gives patrons an added reassurance in the safety of the site's content. The site's new web address (or URL) is <https://www.pcahistory.org> and this is hosted over Amazon Web Services (AWS) in a Simple Storage Services (S3) bucket. The site is not only backed by eleven "9's" of durability (99.999999999%) but it is also not hackable by ordinary means. The site consists merely of html and document files so there is no longer an underlying web server that can be hacked. Speed is also enhanced with a content distribution network (AWS Cloudfront). This is all provided for free to the Historical Center by a very generous PCA Ruling elder.

In the event that AWS or other hosting providers might decide to stop hosting the PCA Historical site, all data is backed up and easily portable to a new hosting provider.

This Day in Presbyterian History blog [www.thisday.pcahistory.org]

The blog *This Day in Presbyterian History*, now in its tenth year, utilizes Wordpress software. Here again, hosting is provided by our PCA Ruling elder friend, who has a Liquid Web Virtual Private Server utilized to host several church and presbytery sites. He hosts these all for free. The site is regularly patched and backed up to prevent hacking as well as to mitigate any malicious activity.

Earlier in 2020 we came close to closing shop on the blog, but with some encouraging feedback received at that time, decided to persist in the effort for now.

Patronage

We managed all of seven in-person visits in 2020, four of which occurred before the pandemic restrictions hit. Looking ahead to 2021, there has been a recent inquiry from several prospective seminary students desiring a tour of the facility, and that gives a glimmer of hope! Otherwise, thanks to technology, work has continued on, despite the pandemic and social distancing, with patron requests coming by way of email, phone, and social media.

Historical Center staffing

Mr. Jay Mallow continues to work as my assistant. During the lock-down and since, he has been tasked with scanning *The PCA Messenger* and *The Southern Presbyterian Journal*. Jay completed his Th.M. work at Covenant and graduated at the end of 2020. He now has a part-time job (20 hours/week) in the library at Missouri Baptist University, while continuing to work for the Historical Center (10 hours/week).

The Year Ahead

One planned project for 2021 is the gathering of late 19th century discussion and debate over the PCUS *Book of Church Order*, as it moved towards final adoption in 1879. That discussion should prove insightful, as much of our current *BCO* remains more or less unchanged from that early edition. We have a good collection of Presbyterian newspapers from that era and it would be a simple matter of locating and scanning any relevant articles or letters.

Another project planned for this year is the scanning of *The Christian Beacon*, as published by Carl McIntire. At this time I would only expect to scan the first several years of this newspaper. This project follows the scanning of *Christianity Today* [1930-1938], a project which was completed in 2020. That latter project can be viewed here: <https://www.pcahistory.org/HCLibrary/periodicals/CT/index.html>.

Lastly, the scanned issues of *The PCA Messenger* will be readied for posting on our website.

Historical Center Advisory Committee

Members of the Historical Center Advisory Committee include:

- Rev. Brannon Bowman, pastor of the Millbrook Presbyterian Church, Millbrook, AL.
- Rev. Caleb Cangelosi, pastor of the Pear Orchard Presbyterian Church, Madison, MS.
- Mr. David Cooper, Ruling elder at First Presbyterian Church, Chattanooga, TN, and former Wire Editor at the Chattanooga Times Free Press.
- Mrs. Laura Ledbetter Dowling, mother of seven homeschooled children and wife of RE Steve Dowling.
- Mrs. Shirley Duncan, former co-owner of A Press, Greenville, SC, now enjoying retirement.

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Alternate for Mrs. Duncan on occasion is her son, Mr. Melton Duncan, a Ruling elder and church administrator at the Second Presbyterian Church, Greenville, SC.

Miss Lannae Graham, former archivist at the Presbyterian Historical Foundation, Montreat, NC.

Dr. Sean Michael Lucas, pastor of the Independent Presbyterian Church, Memphis, TN.

Dr. Ken McHeard, pastor of the Reformed Presbyterian Church, Duanesburg, NY.

Dr. Otis W. Pickett, Assistant Professor of History & Political Science, Mississippi College, Jackson, MS.

Dr. Robert Davis Smart, pastor of Christ Church, Normal, IL.

Dr. Barry Waugh, author and independent researcher, Greenville, SC.

Ex-officio members of the Advisory Committee include:

Dr. Bryan Chapell, Stated Clerk Pro Tempore of the Presbyterian Church in America.

Rev. John Robertson, PCA Business Administrator

Respectfully submitted,

/s/ RE Wayne Sparkman, Th.M., C.A.

Director of the PCA Historical Center

Attachment 3

**PROPOSED BUDGETS
PCA COMMITTEES AND AGENCIES**

**NOTE
REGARDING GENERAL ASSEMBLY
COMMITTEE AND AGENCY BUDGETS**

Included in this attachment are the Committee and Agency budgets for both 2021 and 2022. The 2021 budgets were reviewed and approved by the Administrative Committee at their regular April 2020 meeting, but because the 48th General Assembly, to be held in 2020, was postponed, they have not yet been approved by the Assembly. Committees and Agencies were asked to hold expenditures in and around the amounts approved for 2020.

Please note that the 2021 budgets for the Administrative Committee and for PCA Retirement & Benefits were revised in 2021.

For 2022 Partnership Share information, see page 319.

Attachment 3

PROPOSED BUDGETS

**ADMINISTRATIVE COMMITTEE
PROPOSED BUDGET
2021 (REVISED)**

I. Economic Considerations and General Ministry Factors

Budget philosophy

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

General Comments

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

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

The budget presented herein is amended from the budget for 2021 first presented to the PCA Administrative Committee in April 2020. This budget in regard to the original budget contains an expenses reduction of approximately \$180,000.

Economic Assumptions

- A. Stated Clerk/Administration
 - 1.0% PCA Growth Rate

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- 2.3 % National Consumer Price Index (CPI) at end of 2019 and estimated 2.2% for 2020 – Kiplinger Letter, January 17, 2020
- 3.6% Unemployment in 2019; Kiplinger predicted a year end rate of 3.7% for 2019 – Kiplinger Letter, January 17, 2020. This has collapsed with the pandemic.
- The full time equivalent (FTE) employees budgeted for 2021 is 16.5.

B. PCA Office Building

- Rent will be at \$12.00 per square foot for 2021.
- The full time equivalent (FTE) employees budgeted at the beginning and end of the year will be 0.5.

II. Major Changes in the Budget

The main changes in the PCA Administrative Committee budgets for 2021 over 2020 and 2019 are expected to be the contributions of the churches, the expenses of General Assembly, and the expenses for churches and presbyteries all being greatly effected by the pandemic.

III. Income Streams and Development Plans

The PCA AC Development plans are being greatly altered by the pandemic, but our churches and many individuals by the mercies of God have been very gracious.

IV. Major Ministry Not Implemented in the Past Year

A new *PCA Digest* is underway, having been delayed for several years since the “Great Recession.” Completion has just occurred in the Spring of 2020.

Present & Future

- We are continuing our efforts to provide Korean translations of our more important documents.
- The digitized GA Minutes are complete and available on the Historical Center’s website.
- We are in the Lord’s hands always, but very evident in a pandemic.

V. Notes to Line Items

General Note 1: The net change in the 2021 budget over the 2020 amended budget is a 23.04% increase in Revenue and a 16.65% increase in Expenses; or expressed in raw dollars \$587,542 increase in Revenue and a \$428,750 increase in Expenses. (See Budget Comparison Statement.)

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General Note 2: This budget was designed and planned almost three (3) months into the 2021 fiscal year.

General Note 3: At the time of this writing plans were also being drawn up for possible/probable deductions in the expenses of our total operations as we anticipate our churches, the main source of our revenues, to have less income in 2020 and 2021 than in recent years, significantly effecting their giving potential!

Note 1: Total staff expenses were estimated to increase by \$423,250 over the amended 2020 budget.

Note 2: Travel is up per Budget change by \$110,000 over the amended budget. The actual for 2019 was \$245,735. Travel to the GA in St. Louis will be high and fund raising will also create more travel, general conditions of the economy and the national health permitting. With the transition of the Stated Clerk we have planned more travel, as Dr. Chapell plans to travel more than Dr. Taylor did in the last few years.

Note 3: Telephone Expense is estimated to increase based on some trend experience and contracts. This expense varies with the reality of the Internet charges at convention centers. (Line 12)

Note 4: Printing is up based on estimates of cost increases and the printing of the GA Information Brochure, which until 2015 was a Host Committee expense, but now is part of the AC Budget. (Line 18)

Note 5: Leased equipment and Professional Services are increased by \$130,000 and \$105,000 partly in anticipation of labor union costs in St. Louis and partly because 2020 was, due to the pandemic, an off-year.

APPENDIX C

ADMINISTRATIVE COMMITTEE						
PROPOSED 2021 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
SUPPORT & REVENUE						
1 Contributions (1)	\$ 1,781,000	\$ -	\$ -		\$ 1,781,000	56.77%
2 Fees	1,053,500	0	0		1,053,500	33.58%
3 Interest	0	2,000	0		2,000	0.06%
4 Others	30,000	270,664	0	0	300,664	9.58%
5 TOTAL REVENUES	2,864,500	272,664	0	0	3,137,164	100.00%
OPERATING EXPENSES						
6a Coordinator Sal, Hsng & Benefits	229,500	12,750	12,750	0	255,000	8.13%
6b Staff Salary & Benefits	1,317,900	44,790	66,410	0	1,429,100	45.55%
6 Total Staff Salary & Benefits	1,547,400	57,540	79,160	0	1,684,100	53.68%
7 Travel	238,500	2,000	5,000	0	245,500	7.83%
8 Rent	46,600	5,000	2,000	0	53,600	1.71%
9 Janitor/Grounds	0	0	0	0	0	0.00%
10 Mail/Ship	90,400	2,000	16,000	0	108,400	3.46%
11 Office Supplies	12,800	5,000	500	0	18,300	0.58%
12 Telephone	19,100	1,200	300	0	20,600	0.66%
13 Maintenance	0	1,000	0	0	1,000	0.03%
14 Leased Equipment	133,600	7,200	100	0	140,900	4.49%
15 Dues/Subscription	45,400	6,000	300	0	51,700	1.65%
16 Insurance	25,100	1,000	800	0	26,900	0.86%
17 Interest	0	500	0	0	500	0.02%
18 Printing	182,100	500	25,000	0	207,600	6.62%
19 Staff Training/Develop.	1,800	0	0	0	1,800	0.06%
20 Promotion/Appeals	7,700	0	0	0	7,700	0.25%
21 Foundation	0	0	0	0	0	0.00%
22 Planning	0	0	0	0	0	0.00%
23 Professional Services	314,000	15,000	12,000	0	341,000	10.87%
24 Taxes	0	0	0	0	0	0.00%
25 Utilities	5,000	0	0	0	5,000	0.16%
26 Contingencies	24,000	6,000	2,500	0	32,500	1.04%
28 Depreciation	10,000	13,000	0	0	23,000	0.73%
29 TOTAL OPERATING EXPENSES	2,703,500	122,940	143,660	0	2,970,100	93.94%
30 Operating Surplus/ Deficit	161,000	149,724	(143,660)	0	167,064	5.33%
31 LESS Depreciation	10,000	13,000	0	0	23,000	0.73%
32 NET OPERATING EXP.	2,693,500	109,940	143,660	0	2,947,100	100.00%
OTHER CAPITAL ITEMS:						
33 Capital Expenditures	0	0	0	0	0	0.00%
34 TOTAL CAPITAL EXPENDITURES	0	0	0	0	0	0.00%
26 TOTAL NET BUDGET	2,693,500	109,940	143,660	0	2,947,100	93.94%
36 SURPLUS/DEFICIT	171,000	162,724	(143,660)	0	190,064	6.06%
(1) Partnership Shares --- (contributions required from churches to fulfill responsibilities)						

MINUTES OF THE GENERAL ASSEMBLY

ADMINISTRATIVE COMMITTEE							
BUDGETS COMPARISONS STATEMENT							
FOR PROPOSED 2021 BUDGET							
DESCRIPTION	2018	2019	2020 (amended)	PROPOSED BUDGET		2020 TO 2021	
	BUDGET	BUDGET	BUDGET	2021	% OF	CHANGE IN BUDGET	
				PROPOSED	TOTALS	\$	%
SUPPORT & REVENUE							
1 Contributions (1)	\$ 1,721,000	\$ 1,951,000	\$ 1,492,000	\$ 1,781,000	56.77%	\$ 289,000	19.37%
2 Fees	1,095,500	1,117,500	1,049,622	1,053,500	33.58%	3,878	0.37%
3 Investments	3,000	0	8,000	2,000	0.06%	(6,000)	-75.00%
4 Others	0	0	0	300,664	9.58%	300,664	∞
TOTAL SUPPORT & REVENUE	2,819,500	3,068,500	2,549,622	3,137,164	100.00%	587,542	23.04%
OPERATING EXPENSES							
6 News Office	523,890	527,620	493,910	507,220	16.17%	13,310	2.69%
7 Historical Center	146,620	159,360	157,380	157,560	5.02%	180	0.11%
8 Committees & Agencies	109,100	113,500	111,400	122,650	3.91%	11,250	10.10%
9 Churches & Presbyteries	592,350	805,000	632,600	590,100	18.81%	(42,500)	-6.72%
10 Stats & Publications	262,040	255,470	236,610	240,620	7.67%	4,010	1.69%
11 Standing Comm.	294,750	318,600	299,800	377,050	12.02%	77,250	25.77%
12 Gen. Assembly	630,300	623,000	373,600	708,300	22.58%	334,700	89.59%
TOTAL PROGRAMS	2,559,050	2,802,550	2,305,300	2,703,500	86.18%	398,200	17.27%
14 Management & General	118,360	117,560	118,470	122,940	3.92%	4,470	3.77%
15 Fund Raising	92,690	122,490	122,580	143,660	4.58%	21,080	17.20%
TOTAL MGMT. & FUND RAISING	211,050	240,050	241,050	266,600	8.50%	25,550	10.60%
TOTAL OPERATING EXPENSES	2,770,100	3,042,600	2,546,350	2,970,100	94.67%	423,750	16.64%
18 OPERATING SURPLUS/(DEFICIT)	49,400	25,900	3,272	167,064	5.33%	163,792	5005.85%
19 LESS Depreciation	18,400	18,900	19,800	23,000	0.73%	3,200	16.16%
NET OPERATING EXPENSES	2,751,700	3,023,700	2,526,550	2,947,100	93.94%	420,550	16.65%
OTHER CAPITAL ITEMS:							
21 Capital Expenditures							
22 Principal Loan Pmts							
23 Building Loss/(Gain)							
TOTAL CAPITAL EXPENDITURES	0	0	0	0	0.00%	0	
25 TOTAL EXPENSES	2,751,700	3,023,700	2,526,550	2,947,100	93.94%	420,550	16.65%
26 NET SURPLUS/(DEFICIT) EXCLUDING DEPRECIATION	67,800	44,800	23,072	190,064	6.06%	166,992	6.40%
27 Equity Transfer Profit/(Loss)							
28 NET SURPLUS/(DEFICIT)	67,800	44,800	23,072	190,064	6.06%	166,992	6.40%

(1) Partnership Share --- (contributions required from churches to fulfill responsibilities)

APPENDIX C

ADMINISTRATIVE COMMITTEE					
FIVE YEAR FINANCIAL HISTORY					
FOR PROPOSED 2021 BUDGET					
	2015	2016	2017	2018	2019
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
SUPPORT & REVENUE					
1 Contributions -Designated & Undesignated Income (1)	\$ 1,113,880	\$ 1,352,343	\$ 1,309,123	\$ 1,313,191	\$ 1,595,390
2 Fees (Earned Income)	1,200,456	1,163,140	1,236,781	1,271,711	1,307,220
3 Investments	3,266	3,065	6,396	7,533	8,233
4 Others					
TOTAL SUPPORT &					
5 REVENUE	2,317,601	2,518,548	2,552,300	2,592,436	2,910,843
OPERATING EXPENSES					
7 News Office	399,872	450,009	451,696	505,206	467,533
8 Historical Center	115,656	126,104	135,084	135,274	141,535
9 Committees & Agencies	95,666	99,045	98,343	107,207	110,896
10 Churches & Presbyteries	396,066	456,497	499,289	530,595	532,240
11 Stats & Publications	252,131	246,568	228,332	221,793	252,365
12 Standing Comm.	245,339	276,068	317,488	285,558	311,597
13 Gen. Assembly	510,379	572,414	585,301	628,815	729,408
TOTAL					
14 PROGRAMS	2,015,109	2,226,705	2,315,535	2,414,448	2,545,574
15 Management & General	114,552	105,887	98,628	108,715	117,147
16 Fund Raising	70,732	87,106	87,106	86,633	120,550
TOTAL MGMT. &					
17 FUND RAISING	185,283	192,993	185,734	195,348	237,697
TOTAL OPERATING					
18 EXPENSES	2,200,392	2,419,698	2,501,269	2,609,797	2,783,270
19 OPERATING SURPLUS/(DEFICIT)	117,210	98,849	51,031	(17,361)	127,573
20 LESS Depreciation & Dispositions	17,800	22,854	17,252	21,160	20,844
21 NET OPERATING EXPENSES	2,218,192	2,442,552	2,518,521	2,630,957	2,804,114
OTHER CAPITAL					
ITEMS:					
22 Capital Expenditures	2,361	80,989	21,329	17,410	40,644
23 Principal Loan Pmts					
24 Other Items - Dishonored Pledges					
TOTAL CAPITAL					
25 EXPENDITURES	2,361	80,989	21,329	17,410	40,644
26 TOTAL EXPENSES W/O Depreciation	2,202,753	2,500,687	2,522,599	2,627,206	2,823,914
NET OPERATING SURPLUS/(DEFICIT)					
27 EXCLUDING DEPRECIATION	117,210	98,849	51,031	(17,361)	127,573
28 Equity Transfer	(6,412)	9,058	18,903	(16,206)	28,209
NET SURPLUS/(DEFICIT)					
29 EXCLUDING DEPRECIATION	110,798	107,907	69,934	(33,567)	155,782

**ADMINISTRATIVE COMMITTEE
PROPOSED BUDGET
2022**

I. Economic Considerations and General Ministry Factors

Budget philosophy

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

General Comments

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

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

Economic Assumptions

A. Stated Clerk/Administration

- 1.0% PCA Growth Rate
- 2.2 % National Consumer Price Index (CPI) at end of 2021– Kiplinger Letter, March 5, 2021
- Kiplinger predicted a year end unemployment rate of 5.3% for 2021 – Kiplinger Letter, March 5, 2021. This had collapsed with the pandemic.
- The full time equivalent (FTE) employees budgeted for 2022 is 16.5.

B. PCA Office Building

- Rent will be at \$12.00 per square foot for 2022.
- The full time equivalent (FTE) employees budgeted at the beginning and end of the year will be 0.5.

II. Major Changes in the Budget

The main changes in the PCA Administrative Committee budgets for 2022 over 2021 are expected to be the contributions of the churches, the expenses of General Assembly, and the expenses for churches and presbyteries as we rebound from the pandemic.

III. Income Streams and Development Plans

The PCA AC Development plans are being greatly altered by the pandemic.

IV. Major Ministry Not Implemented in the Past Year

A new *PCA Digest* was completed in the Spring of 2020, having been delayed for several years since the “Great Recession.”

Present & Future

- We are continuing our efforts to provide Korean translations of our more important documents.
- The digitized GA Minutes are complete and available on the Historical Center’s website.
- We are in the Lord’s hands always, but very evident in a pandemic.

V. Notes to Line Items

General Note 1: The net change in the 2022 budget over the 2021 budget is a 7.79% increase in Revenue and a 4.68% increase in Expenses; or expressed in raw dollars \$134,600 increase in Revenue and a \$137,850 increase in Expenses. (See Budget Comparison Statement.)

General Note 2: This budget was designed and planned as the COVID-19 Pandemic was expected to decline.

General Note 3: At the time of this writing plans are to have the 48th General Assembly in June 2021. This will significantly increase regular income.

Note 1: Total staff expenses are estimated to increase by \$73,950.

Note 2: Travel is up per Budget change by \$38,200 or \$263,700 less \$225,500. The actual for 2020 was \$49,891 due to the pandemic.

Note 3: Printing is up based on estimates of cost increases and the printing of the GA Information Brochure.

Note 4: Leased equipment is decreased over against last year, estimating that Birmingham prices will be less than St. Louis.

Note 5: Professional Services is up due to increases expected in Standing Committees, Stats & Publications, and an expanding magazine. They are expected to go down in the General Assembly operation for the same reason as expressed in Note 4 above.

MINUTES OF THE GENERAL ASSEMBLY

ADMINISTRATIVE COMMITTEE						
PROPOSED 2022 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	MANAGEMENT & GENERAL	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
SUPPORT & REVENUE						
1 Contributions (I)	\$ 1,881,000	\$ -	\$ -		\$ 1,881,000	55.63%
2 Fees	1,173,500	0	0		1,173,500	34.70%
3 Interest	3,000	2,000	0		5,000	0.15%
4 Others	30,000	291,962	0	0	321,962	9.52%
5 TOTAL REVENUES	3,087,500	293,962	0	0	3,381,462	100.00%
OPERATING EXPENSES						
6a Coordinator Sal, Hsng & Benefits	236,700	13,150	13,150	0	263,000	7.78%
6b Staff Salary & Benefits	1,378,700	46,850	69,500	0	1,495,050	44.21%
6 Total Staff Salary & Benefits	1,615,400	60,000	82,650	0	1,758,050	51.99%
7 Travel	256,700	2,000	5,000	0	263,700	7.80%
8 Rent	46,600	5,000	2,000	0	53,600	1.59%
9 Janitor/Grounds	0	0	0	0	0	0.00%
10 Mail/Ship	102,000	2,000	16,000	0	120,000	3.55%
11 Office Supplies	11,800	3,000	500	0	15,300	0.45%
12 Telephone	21,200	1,200	300	0	22,700	0.67%
13 Maintenance	0	500	0	0	500	0.01%
14 Leased Equipment	117,000	7,200	0	0	124,200	3.67%
15 Dues/Subscription	46,000	8,000	300	0	54,300	1.61%
16 Insurance	25,300	1,000	800	0	27,100	0.80%
17 Interest	0	500	0	0	500	0.01%
18 Printing	198,400	1,000	25,000	0	224,400	6.64%
19 Staff Training/Develop.	1,100	0	0	0	1,100	0.03%
20 Promotion/Appeals	13,000	0	0	0	13,000	0.38%
21 Foundation	0	0	0	0	0	0.00%
22 Planning	0	0	0	0	0	0.00%
23 Professional Services	337,000	15,000	12,000	0	364,000	10.76%
24 Taxes	0	0	0	0	0	0.00%
25 Utilities	5,000	0	0	0	5,000	0.15%
26 Contingencies	30,000	6,000	1,500	0	37,500	1.11%
28 Depreciation	9,800	14,000	0	0	23,800	0.70%
29 TOTAL OPERATING EXPENSES	2,836,300	126,400	146,050	0	3,108,750	91.23%
30 Operating Surplus/Deficit	251,200	167,562	(146,050)	0	272,712	8.06%
31 LESS Depreciation	9,800	14,000	0	0	23,800	0.70%
32 NET OPERATING EXP.	2,826,500	112,400	146,050	0	3,084,950	100.00%
OTHER CAPITAL ITEMS:						
33 Capital Expenditures	0	0	0	0	0	0.00%
34 TOTAL CAPITAL EXPENDITURES	0	0	0	0	0	0.00%
26 TOTAL NET BUDGET	2,826,500	112,400	146,050	0	3,084,950	91.23%
36 SURPLUS/DEFICIT	261,000	181,562	(146,050)	0	296,512	8.77%
(1) Partnership Shares --- (contributions required from churches to fulfill responsibilities)						

APPENDIX C

ADMINISTRATIVE COMMITTEE								
BUDGETS COMPARISONS STATEMENT								
FOR PROPOSED 2022 BUDGET								
DESCRIPTION	2018	2019	2020 (amended)	2021	PROPOSED BUDGET		2021 TO 2022	
	BUDGET	BUDGET	BUDGET	Budget	PROPOSED	% OF TOTALS	\$	%
SUPPORT & REVENUE								
1 Contributions (1)	\$ 1,721,000	\$ 1,951,000	\$ 1,492,000	\$ 1,781,000	\$ 1,881,000	55.63%	\$ 100,000	5.61%
2 Fees	1,095,500	1,117,500	1,049,622	1,053,500	1,173,500	34.70%	120,000	11.39%
3 Investments	3,000	0	8,000	2,000	5,000	0.15%	3,000	150.00%
4 Others	0	0	0	300,664	321,962	9.52%	21,298	7.08%
TOTAL SUPPORT & REVENUE	2,819,500	3,068,500	2,549,622	3,137,164	3,381,462	100.00%	244,298	7.79%
OPERATING EXPENSES								
6 News Office	523,890	527,620	493,910	507,220	551,030	16.30%	43,810	8.64%
7 Historical Center	146,620	159,360	157,380	157,500	163,740	4.84%	6,180	3.92%
8 Committees & Agencies	109,100	113,500	111,400	122,650	127,750	3.78%	5,100	4.16%
9 Churches & Presbyteries	592,350	805,000	632,600	590,100	643,800	19.04%	53,700	9.10%
10 Stats & Publications	262,040	255,470	236,610	240,620	264,530	7.82%	23,910	9.94%
11 Standing Comm.	294,750	318,600	299,800	377,050	405,300	11.99%	28,250	7.49%
12 Gen. Assembly	630,300	623,000	373,600	708,300	680,150	20.11%	(28,150)	-3.97%
TOTAL OPERATING EXPENSES	2,559,050	2,802,550	2,305,300	2,703,500	2,836,300	83.88%	132,800	4.91%
13 Management & General	118,360	117,560	118,470	122,940	126,400	3.74%	3,460	2.81%
15 Fund Raising	92,690	122,490	122,580	143,660	146,050	4.32%	2,390	1.66%
TOTAL MGMT. & FUND RAISING	211,050	240,050	241,050	266,600	272,450	8.06%	5,850	2.19%
TOTAL OPERATING SURPLUS/(DEFICIT)	49,400	25,900	3,272	167,064	272,712	8.06%	105,648	63.24%
19 LESS Depreciation	18,400	18,900	19,800	23,000	23,800	0.70%	800	3.48%
NET OPERATING EXPENSES	2,751,700	3,023,700	2,526,550	2,947,100	3,084,950	91.23%	137,850	4.68%
OTHER CAPITAL ITEMS:								
21 Capital Expenditures								
22 Principal Loan Pmts								
23 Building Loss/(Gain)								
TOTAL CAPITAL EXPENDITURES	0	0	0	0	0	0.00%	0	
TOTAL EXPENSES	2,751,700	3,023,700	2,526,550	2,947,100	3,084,950	91.23%	137,850	4.68%
NET SURPLUS/(DEFICIT) EXCLUDING DEPRECIATION	67,800	44,800	23,072	190,064	296,512	8.77%	106,448	3.11%
27 Equity Transfer Profit/(Loss)								
NET SURPLUS/(DEFICIT)	67,800	44,800	23,072	190,064	296,512	8.77%	106,448	3.11%
(1) Partnership Share --- (contributions required from churches to fulfill responsibilities)								

MINUTES OF THE GENERAL ASSEMBLY

ADMINISTRATIVE COMMITTEE					
FIVE YEAR FINANCIAL HISTORY					
FOR PROPOSED 2022 BUDGET					
	2016	2017	2018	2019	2020
DESCRIPTION	ACTUAL	ACTUAL	ACTUAL	ACTUAL	ACTUAL
SUPPORT & REVENUE					
1 Contributions -Designated & Undesignated Income (I)	\$ 1,352,343	\$ 1,309,123	\$ 1,313,191	\$ 1,595,390	\$ 1,992,737
2 Fees (Earned Income)	1,163,140	1,236,781	1,271,711	1,307,220	394,157
3 Investments	3,065	6,396	7,533	8,233	6,880
4 Others					
TOTAL SUPPORT &					
5 REVENUE	2,518,548	2,552,300	2,592,436	2,910,843	2,393,774
OPERATING EXPENSES					
7 News Office	450,009	451,696	505,206	467,533	483,052
8 Historical Center	126,104	135,084	135,274	141,535	144,968
9 Committees & Agencies	99,045	98,343	107,207	110,896	124,241
10 Churches & Presbyteries	456,497	499,289	530,595	532,240	516,911
11 Stats & Publications	246,568	228,332	221,793	252,365	243,360
12 Standing Comm.	276,068	317,488	285,558	311,597	346,984
13 Gen. Assembly	572,414	585,301	628,815	729,408	335,958
TOTAL					
14 PROGRAMS	2,226,705	2,315,535	2,414,448	2,545,574	2,195,474
15 Management & General	105,887	98,628	108,715	117,147	111,833
16 Fund Raising	87,106	87,106	86,633	120,550	104,883
TOTAL MGMT. &					
17 FUND RAISING	192,993	185,734	195,348	237,697	216,716
TOTAL OPERATING					
18 EXPENSES	2,419,698	2,501,269	2,609,797	2,783,270	2,412,190
19 OPERATING SURPLUS/(DEFICIT)	98,849	51,031	(17,361)	127,573	(18,416)
20 LESS Depreciation & Dispositions	22,854	17,252	21,160	20,844	25,099
21 NET OPERATING EXPENSES	2,442,552	2,518,521	2,630,957	2,804,114	2,437,289
OTHER CAPITAL					
ITEMS:					
22 Capital Expenditures	80,989	21,329	17,410	40,644	55,352
23 Principal Loan Pmts					
24 Other Items - Dishonored Pledges					
TOTAL CAPITAL					
25 EXPENDITURES	80,989	21,329	17,410	40,644	55,352
26 TOTAL EXPENSES W/O Depreciation	2,500,687	2,522,599	2,627,206	2,823,914	2,467,541
NET OPERATING SURPLUS/(DEFICIT)					
27 EXCLUDING DEPRECIATION	98,849	51,031	(17,361)	127,573	(18,416)
28 Equity Transfer	9,058	18,903	(16,206)	28,209	21,615
NET SURPLUS/(DEFICIT)					
29 EXCLUDING DEPRECIATION	107,907	69,934	(33,567)	155,782	3,198

APPENDIX C

PCA OFFICE BUILDING PROPOSED 2021 BUDGET						
	TOTAL	MANAGEMENT	FUND	CAPITAL		% OF
DESCRIPTION	PROGRAMS	& GENERAL	RAISING	ASSETS	TOTALS	TOTALS
SUPPORT & REVENUE						
1 Contributions	\$0	\$0	\$0	\$0	\$0	0.00%
2 Investments	0	6,000	0	0	6,000	1.97%
3 Fees	0	0	0	0	0	0.00%
4 Rent	0	298,884	0	0	298,884	98.03%
5 TOTAL REVENUES	0	304,884	0	0	304,884	100.00%
OPERATING EXPENSES						
6 Staff Salary & Benefits	0	50,200	0	0	50,200	16.47%
7 Travel	0	1,000	0	0	1,000	0.33%
8 Rent	0	0	0	0	0	0.00%
9 Janitor/Grounds	0	42,000	0	0	42,000	13.78%
10 Mail/Ship	0	100	0	0	100	0.03%
11 Office Supplies	0	600	0	0	600	0.20%
12 Telephone	0	2,200	0	0	2,200	0.72%
13 Maintenance	0	68,000	0	0	68,000	22.30%
14 Leased Equipment	0	100	0	0	100	0.03%
15 Dues/Subscription	0	200	0	0	200	0.07%
16 Insurance	0	30,000	0	0	30,000	9.84%
17 Interest	0	0	0	0	0	0.00%
18 Printing	0	0	0	0	0	0.00%
19 Staff Training/Develop.	0	0	0	0	0	0.00%
20 Promotion/Appeals	0	0	0	0	0	0.00%
21 Foundation	0	0	0	0	0	0.00%
22 Planning	0	0	0	0	0	0.00%
23 Professional Services	0	35,000	0	0	35,000	11.48%
24 Taxes	0	3,000	0	0	3,000	0.98%
25 Utilities	0	77,000	0	0	77,000	25.26%
26 Contingencies	0	14,000	0	0	14,000	4.59%
27 Depreciation	0	34,000	0	55,981	89,981	29.51%
28 TOTAL OPERATING EXPENSES	0	357,400	0	55,981	413,381	135.59%
29 Operating Surplus/Deficit	0	(52,516)	0	(55,981)	(108,497)	-35.59%
30 LESS Depreciation	0	34,000	0	55,981	89,981	29.51%
31 NET OPERATING EXPENSES	0	323,400	0	0	323,400	106.07%
OTHER CAPITAL ITEMS:						
32 Capital Expenditures	0	0	0	0	0	0.00%
32a Loss (Gain) on Investments	0	0	0	0	0	
33 Depreciation Reserve	0	0	0	0	0	0.00%
34 TOTAL CAPITAL EXPENDITURES	0	0	0	0	0	0.00%
35 TOTAL NET BUDGET	0	323,400	0	0	323,400	106.07%
36 SURPLUS/(DEFICIT)	\$0	(\$18,516)	\$0	\$0	(\$18,516)	-6.07%

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING BUDGETS COMPARISON STATEMENT FOR PROPOSED 2021 BUDGET							
DESCRIPTION	2018	2019	2020	2021	%	2020 TO 2021 CHANGE IN BUDGET	
	BUDGET	BUDGET	BUDGET	BUDGET	OF TOTALS	\$	%
SUPPORT & REV							
1 Contributions	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
2 Fees	0	0	0	0	0.00%	0	0.00%
3 Investments	6,000	6,000	6,000	6,000	1.97%	0	0.00%
4 Rent	298,884	298,884	298,884	298,884	98.03%	0	0.00%
TOTAL SUPPORT & REVENUE	304,884	304,884	304,884	304,884	100.00%	0	0.00%
OPERATING EXP							
6 Capital Fund	55,981	55,981	55,981	55,981	18.36%	0	0.00%
7 TOTAL PROG	55,981	55,981	55,981	55,981	18.36%	0	0.00%
8 Mgmt & Gen'l	280,900	314,900	322,650	357,400	117.22%	34,750	11.04%
9 Fund Raising	0	0	0	0	0	0	0.00%
10 TOTAL MGMT & FUND RAISING	280,900	314,900	322,650	357,400	117.22%	34,750	11.04%
11 TOTAL OPER EXPENSES	336,881	370,881	378,631	413,381	135.59%	34,750	9.37%
12 Operating Surplus/(Def)	(31,997)	(65,997)	(73,747)	(108,497)	-35.59%	(34,750)	0.00%
13 Depreciation	62,981	73,981	83,981	89,981	29.51%	6,000	8.11%
14 NET OPERATING EXPENSES	273,900	296,900	294,650	323,400	106.07%	28,750	9.68%
CAPITAL ASSETS							
15 Capital Additions							
16 TOTAL OPER & CAPITAL EXP	273,900	296,900	294,650	323,400	106.07%	28,750	9.68%
16 Loss (Gain) from Investments	(6,000)	0	0	0	0.00%	0	0.00%
17 SURPLUS/(DEF)	\$36,984	\$7,984	\$10,234	(\$18,516)	-6.07%	(\$28,750)	-360.09%

APPENDIX C

PCA OFFICE BUILDING FIVE YEAR FINANCIAL HISTORY FOR PROPOSED 2021 BUDGET					
DESCRIPTION	2015 ACTUAL	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL
SUPPORT & REVENUE					
1 Contributions	\$100	\$885	\$100	\$100	\$100
2 Fees					
3 Investments	(1,759)	96,648	196,180	(61,753)	294,506
4 Rent	298,884	298,884	298,884	298,884	298,884
TOTAL SUPPORT & 5 REVENUE	297,225	396,416	495,164	237,231	593,490
OPERATING EXPENSES					
6 Capital Fund	58,263	58,263	55,981	55,981	55,981
7 TOTAL PROGRAM	58,263	58,263	55,981	55,981	55,981
8 Management & General	283,614	275,075	307,544	294,108	341,068
9 Fund Raising					
10 TOTAL MGMT & FUND RAISING	283,614	275,075	307,544	294,108	341,068
11 TOTAL OPERATING EXPENSES	341,877	333,338	363,525	350,089	397,049
12 OPERATING SURPLUS/(DEFICIT)	(44,652)	63,079	131,639	(112,859)	196,441
13 Less Depreciation and Dispositions	65,148	69,280	73,797	79,013	85,476
14 NET OPERATING EXPENSES	276,729	264,058	289,728	271,076	311,573
OTHER CAPITAL ITEMS					
15 Other Items	**	**	**	**	**
16 TOTAL OPERATING & CAPITAL EXPENSES	276,729	264,058	289,728	271,076	311,573
17 NET OPERATING SURPLUS/(DEFICIT)	\$20,496	\$132,359	\$205,436	(\$33,846)	\$281,917
** Equity Transfer	(44,652)	63,079	131,639	(112,859)	196,441
Investments Include:					
3 Realized Gain(Loss) on Investments	21,002	20,124	55,342	41,434	28,603
3 Unrealized Gain(Loss) on Investments	(44,852)	55,393	115,145	(133,322)	232,623
3 Investment Income	22,091	21,131	25,694	30,135	33,281

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING PROPOSED 2022 BUDGET						
	TOTAL	MANAGEMENT	FUND	CAPITAL		% OF
DESCRIPTION	PROGRAMS	& GENERAL	RAISING	ASSETS	TOTALS	TOTALS
SUPPORT & REVENUE						
1 Contributions	\$0	\$0	\$0	\$0	\$0	0.00%
2 Investments	0	6,000	0	0	6,000	1.97%
3 Fees	0	0	0	0	0	0.00%
4 Rent	0	298,884	0	0	298,884	98.03%
5 TOTAL REVENUES	0	304,884	0	0	304,884	100.00%
OPERATING EXPENSES						
6 Staff Salary & Benefits	0	48,950	0	0	48,950	16.06%
7 Travel	0	500	0	0	500	0.16%
8 Rent	0	0	0	0	0	0.00%
9 Janitor/Grounds	0	50,000	0	0	50,000	16.40%
10 Mail/Ship	0	100	0	0	100	0.03%
11 Office Supplies	0	1,000	0	0	1,000	0.33%
12 Telephone	0	2,000	0	0	2,000	0.66%
13 Maintenance	0	50,000	0	0	50,000	16.40%
14 Leased Equipment	0	0	0	0	0	0.00%
15 Dues/Subscription	0	500	0	0	500	0.16%
16 Insurance	0	30,000	0	0	30,000	9.84%
17 Interest	0	0	0	0	0	0.00%
18 Printing	0	0	0	0	0	0.00%
19 Staff Training/Develop.	0	0	0	0	0	0.00%
20 Promotion/Appeals	0	0	0	0	0	0.00%
21 Foundation	0	0	0	0	0	0.00%
22 Planning	0	0	0	0	0	0.00%
23 Professional Services	0	38,000	0	0	38,000	12.46%
24 Taxes	0	3,000	0	0	3,000	0.98%
25 Utilities	0	65,000	0	0	65,000	21.32%
26 Contingencies	0	16,000	0	0	16,000	5.25%
27 Depreciation	0	36,518	0	55,981	92,499	30.34%
28 TOTAL OPERATING EXPENSES	0	341,568	0	55,981	397,549	130.39%
29 Operating Surplus/Deficit	0	(36,684)	0	(55,981)	(92,665)	-30.39%
30 LESS Depreciation	0	36,518	0	55,981	92,499	30.34%
31 NET OPERATING EXPENSES	0	305,050	0	0	305,050	100.05%
OTHER CAPITAL ITEMS:						
32 Capital Expenditures	0	0	0	0	0	0.00%
32a Loss (Gain) on Investments	0	0	0	0	0	0.00%
33 Depreciation Reserve	0	0	0	0	0	0.00%
34 TOTAL CAPITAL EXPENDITURES	0	0	0	0	0	0.00%
35 TOTAL NET BUDGET	0	305,050	0	0	305,050	100.05%
36 SURPLUS/(DEFICIT)	\$0	(\$166)	\$0	\$0	(\$166)	-0.05%

APPENDIX C

PCA OFFICE BUILDING BUDGETS COMPARISON STATEMENT FOR PROPOSED 2022 BUDGET							
DESCRIPTION	2019	2020	2021	2022	%	2021 TO 2022	
	BUDGET	BUDGET	BUDGET	BUDGET	OF TOTALS	\$	%
SUPPORT & REV							
1 Contributions	\$0	\$0	\$0	\$0	0.00%	\$0	0.00%
2 Fees	0	0	0	0	0.00%	0	0.00%
3 Investments	6,000	6,000	6,000	6,000	1.97%	0	0.00%
4 Rent	298,884	298,884	298,884	298,884	98.03%	0	0.00%
TOTAL SUPPORT & REVENUE	304,884	304,884	304,884	304,884	100.00%	0	0.00%
OPERATING EXP							
6 Capital Fund	55,981	55,981	55,981	55,981	18.36%	0	0.00%
7 TOTAL PROG	55,981	55,981	55,981	55,981	18.36%	0	0.00%
8 Mgmt & Gen'l	314,900	322,650	357,400	341,568	112.03%	18,918	6.01%
9 Fund Raising	0	0	0	0	0	0	0.00%
10 TOTAL MGMT & FUND RAISING	314,900	322,650	357,400	341,568	112.03%	18,918	6.01%
11 TOTAL OPER EXPENSES	370,881	378,631	413,381	397,549	130.39%	18,918	5.10%
12 Operating Surplus/(Def)	(65,997)	(73,747)	(108,497)	(92,665)	-30.39%	(18,918)	0.00%
13 Depreciation	73,981	83,981	89,981	92,499	30.34%	8,518	11.51%
14 NET OPERATING EXPENSES	296,900	294,650	323,400	305,050	100.05%	10,400	3.50%
CAPITAL ASSETS							
15 Capital Additions							
16 TOTAL OPER & CAPITAL EXP	296,900	294,650	323,400	305,050	100.05%	10,400	3.50%
16 Loss (Gain) from Investments	0	0	0	0	0.00%	0	0.00%
17 SURPLUS/(DEF)	\$7,984	\$10,234	(\$18,516)	(\$166)	-0.05%	(\$10,400)	-130.26%

MINUTES OF THE GENERAL ASSEMBLY

PCA OFFICE BUILDING FIVE YEAR FINANCIAL HISTORY FOR PROPOSED 2022 BUDGET					
DESCRIPTION	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL	2020 ACTUAL
SUPPORT & REVENUE					
1 Contributions	\$885	\$100	\$100	\$100	\$237
2 Fees					
3 Investments	96,648	196,180	(61,753)	294,506	223,053
4 Rent	298,884	298,884	298,884	298,884	298,884
TOTAL SUPPORT & 5 REVENUE	396,416	495,164	237,231	593,490	522,174
OPERATING EXPENSES					
6 Capital Fund	58,263	55,981	55,981	55,981	55,981
7 TOTAL PROGRAM	58,263	55,981	55,981	55,981	55,981
8 Management & General	275,075	307,544	294,108	341,068	315,674
9 Fund Raising					
10 TOTAL MGMT & FUND RAISING	275,075	307,544	294,108	341,068	315,674
11 TOTAL OPERATING EXPENSES	333,338	363,525	350,089	397,049	371,655
12 OPERATING SURPLUS/(DEFICIT)	63,079	131,639	(112,859)	196,441	150,519
13 Less Depreciation and Dispositions	69,280	73,797	79,013	85,476	85,476
14 NET OPERATING EXPENSES	264,058	289,728	271,076	311,573	286,179
OTHER CAPITAL ITEMS					
15 Other Items	**	**	**	**	**
16 TOTAL OPERATING & CAPITAL EXPENSES	264,058	289,728	271,076	311,573	286,179
17 NET OPERATING SURPLUS/(DEFICIT)	\$132,359	\$205,436	(\$33,846)	\$281,917	\$235,995
**					
Equity Transfer	63,079	131,639	(112,859)	196,441	150,519
Investments Include:					
3 Realized Gain(Loss) on Investments	20,124	55,342	41,434	28,603	96,429
3 Unrealized Gain(Loss) on Investments	55,393	115,145	(133,322)	232,623	100,307
3 Investment Income	21,131	25,694	30,135	33,281	26,317

**COMMITTEE ON DISCIPLESHIP MINISTRIES
2021 PROPOSED BUDGET**

I. Economic Considerations and General Ministry Focus:

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

Like many ministries, CDM has not fully recovered from the decline in giving from PCA churches that began in 2008. A number of supporting churches have experienced a decline in membership, which has affected giving to denominational causes. In addition to this decrease in membership, changes in the Partnership Share calculation adversely affected giving (congregations use the Per Capita figure rather than the Ministry Ask in determining their support), and in some cases, changes in local church leadership resulted in a change in giving priorities.

Approximately 29% of particular PCA churches contributed to CDM in 2019 and church giving continues to be the largest revenue source. There is great potential to see more churches partner with the ministry. CDM is working to communicate better with PCA churches and we are prayerful and hopeful that PCA churches will join to support financially the ministry of discipleship throughout the denomination. CDM staff have increased travel to churches and presbyteries to raise awareness of the ministry and seek financial support.

Underlying budget assumptions include:

- overall economic growth with 2% inflation;
- health insurance premiums are expected to increase 15% from actual paid in 2018;
- occupancy cost in the PCA Building will remain at \$12 per square foot;

MINUTES OF THE GENERAL ASSEMBLY

- moderate growth in giving from churches and a greater reliance on special gifts from individuals;
- CDM anticipates 10.75 FTE employees in 2021 which is a net increase of .90;
- CDM continues to provide mailroom and technology services to the committees and agencies in the building as well as rent portion of its floor space to Reformed University Fellowship and an outside tenant.

II. Major Changes in Budget:

The budget for 2021 remains essentially unchanged, presenting an increase of only 1.5%. There are two significant offsetting changes within the budget that should be noted. First, CDM will not sponsor regional women's conferences in 2021 as these events have been scheduled on alternating years. Offsetting this decrease, CDM acquired VBS Reachout Adventures in 2020 and anticipates sales and expenses of approximately \$130,000. There are other nominal increases and decreases throughout the budget which are presented in the notes section below.

III. Income Streams:

CDM has four revenue streams: 1) church contributions, 2) individual contributions, 3) revenues from the sale of resources and 4) registration fees for conferences. CDM's primary source of gift income for the ministry is contributions from PCA churches. In light of the ministry responsibilities given to CDM by the General Assembly, the "Ministry Ask" is set at \$7 per communicant member. If every PCA congregation were to give at this level, CDM would be fully funded and able to accomplish what the Assembly has directed.

Since a majority of PCA congregations do not contribute to the ministry of CDM, and others are unable to give the \$7 "Ministry Ask," the staff of CDM works to solicit donations from individuals, local church women's groups, and the PCA Foundation. Additionally, the staff seeks to find creative ways to enhance revenue through sales of products, attendance at events, and receipt of fees for service provided to churches and the other committees and agencies. These revenues often do not contribute significantly to the overall program cost (staff and office expenses) of CDM, but they are intended to [at least] cover the out-of-pocket costs associated with delivering the training and/or resources.

IV. Major Ministry Not Implemented in the Past Year:

In order an effort to bring the scope of the ministry of CDM in line with the giving from PCA churches, the staff and permanent committee have focused on the areas of ministry to women, children, and resource development. Due to financial constraints, these ministries are forced to operate below budget by forgoing ministry opportunities, using volunteers wherever possible and limiting staff compensation. Additionally, ministry to youth was reduced from a part-time staff coordinator to a contract consultant who advises the CDM Coordinator, while the ministry to men and seniors continues to rely on the work of unpaid consultants.

V. Notes to Budget “line items”:

- **Contributions and Support** (Budget Comp., line 1) represent all donated funds by churches, individuals and organizations. CDM is prayerfully optimistic to see this line item continue to increase. In recent years, special gifts from individuals and the PCA Foundation have offset the decline in church support.
- **Other Revenue** (Budget Comp., line 2) consists of book sales, conference fees, training fees and reimbursements for postage and other services. CDM recently acquired VBS Reachout Adventures which should add an additional \$130,000 of income and offset the decrease in revenue resulting from not sponsoring women’s regional conferences.
- **Training and Certification** (Budget Comp., line 3) reflects a third year of the Children’s Ministry Certification program. CDM anticipates approximately the same number of students as 2020 and consistent costs to maintain the program.
- The **Women’s Ministry** (Budget Comp., line 4) represents the cost of related staff, the annual Women’s Leadership Training Conference, the women’s program at General Assembly and local seminars conducted in churches by the Women’s Ministry Trainers. As previously noted, there will be no regional conferences in 2020 resulting in the decrease of \$120,000.
- CDM continues, in a limited way, to help local churches that request assistance in developing **Men’s Ministries** (Budget Comp., line 5)
- **Youth Ministry** (Budget Comp., line 6) represents the cost of the CDM coordinator working with a contract consultant and ministry team.
- **Children’s Ministry** (Budget Comp., line 7) is projected to remain essentially unchanged.

MINUTES OF THE GENERAL ASSEMBLY

- **Seniors Ministry** (Budget Comp, line 8) represents the desire to sponsor one or two seminars in 2021. Registration fees would fund these potential events.
- **Publications and Curriculum** (Budget Comp., line 9) includes the costs associated with developing and producing ten to twelve Bible study, topical books and other curricula. This is projected to remain the same as CDM.
- The increase of budgeted expenses of \$35,000 for the **Bookstore** (Budget Comp., line 10) corresponds to a projected increase in sales revenue (line 2). Bookstore sales have increased over the last three years.
- **Management and General** (Budget Comp., line 11) In addition to staff costs, this line item includes the **Audit Fees** (Proposed, line 26), and CDM's share of **Liability Insurance** (Proposed, line 17) as well as fees that are mandated to CDM by the General Assembly such as Nominating Committee and Administrative Committee fees. See **General Assembly Shared Expenses** (Proposed, line 25)
- The line item **Committee/Agency Services** (Budget Comp., line 12) represents mailroom and technology services to the other committees and agencies in the building. It also includes rental income anticipated from Reformed University Fellowship and another tenant. These expenses are reimbursed 100% to CDM.
- **Fund Raising** (Budget Comp., line 15) represents the costs associated with contacting churches, presbyteries and individuals and informing them about the ministry of CDM and their potential role in supporting the ministry. This item includes 20% of the CDM Coordinator and his associated expenses as well as two part-time staff assistants.
- The Coordinator, his part time assistant and related expenses are allocated to the various expense categories as follows: Training and Certification 10%, Fund Raising 20%, Administration 15%, Bookstore 5%, Women's Ministry 10%, Youth Ministry 10%, Children's Ministry 10%, and Publications and Curriculum 20%.

APPENDIX C

Committee on Discipleship Ministries
Proposed 2021 Budget

	<u>Total</u>	<u>Management</u>	<u>Fund</u>	<u>Capital</u>		<u>% of</u>
	<u>Programs</u>	<u>& General</u>	<u>Raising</u>	<u>Assets</u>	<u>Totals</u>	<u>Totals</u>
SUPPORT & REVENUE						
1 Contributions and Support	\$462,282	\$238,606	\$111,111	\$20,000	\$832,000	43.69%
2 Other Revenues	\$907,450	\$164,450	\$600	\$0	\$1,072,500	56.31%
TOTAL SUPPORT AND REVENUE	\$1,369,732	\$403,056	\$111,711	\$20,000	\$1,904,500	100.00%
OPERATING EXPENSES						
3 Coordinator Salary and Housing	\$88,387	\$20,397	\$27,196	\$0	\$135,980	7.14%
4 Coordinator Benefits	\$17,206	\$3,971	\$5,294	\$0	\$26,470	1.39%
5 Staff Salary and Benefits	\$464,675	\$191,470	\$48,625	\$0	\$704,770	37.01%
6 Inventory Purchases	\$383,000	\$0	\$0	\$0	\$383,000	20.11%
7 Supplies	\$2,272	\$542	\$386	\$0	\$3,200	0.17%
8 Telephone & Internet	\$5,064	\$1,713	\$923	\$0	\$7,700	0.40%
9 Technology Resources	\$22,410	\$2,271	\$1,619	\$0	\$26,300	1.38%
10 Printing	\$14,500	\$0	\$4,000	\$0	\$18,500	0.97%
11 Postage & Shipping Materials	\$78,565	\$29,015	\$2,020	\$0	\$109,600	5.75%
12 Miscellaneous	\$1,478	\$5,223	\$530	\$0	\$7,230	0.38%
13 Subscriptions, Books, Materials	\$413	\$88	\$50	\$0	\$550	0.03%
14 Equipment Rental/Maint.	\$678	\$12,188	\$134	\$0	\$13,000	0.68%
15 Depreciation	\$8,136	\$2,256	\$1,608	\$0	\$12,000	0.63%
16 Occupancy Cost	\$29,881	\$59,975	\$3,594	\$0	\$93,450	4.91%
17 Liability Insurance	\$0	\$17,500	\$0	\$0	\$17,500	0.92%
18 Consultants, Prof. Services, Reps.	\$12,000	\$8,000	\$0	\$0	\$20,000	1.05%
19 Travel	\$62,900	\$1,400	\$3,100	\$0	\$67,400	3.54%
20 General Assembly Expense	\$14,070	\$1,470	\$1,560	\$0	\$17,100	0.90%
21 Staff Development / Book Allowan	\$510	\$260	\$80	\$0	\$850	0.04%
22 Graphics/Design	\$22,500	\$0	\$4,000	\$0	\$26,500	1.39%
23 Promotion and Advertising	\$9,750	\$0	\$7,000	\$0	\$16,750	0.88%
24 Video Acquisition and Production	\$9,000	\$0	\$0	\$0	\$9,000	0.47%
25 G.A. Shared Expenses	\$0	\$17,000	\$0	\$0	\$17,000	0.89%
26 Audit Fees	\$0	\$13,500	\$0	\$0	\$13,500	0.71%
27 Facilities, Events and Activities	\$78,325	\$75	\$1,600	\$0	\$80,000	4.20%
28 Committee and Team Meetings	\$20,000	\$17,000	\$0	\$0	\$37,000	1.94%
29 Honorariums	\$31,400	\$0	\$0	\$0	\$31,400	1.65%
30 Vehicles	\$750	\$0	\$0	\$0	\$750	0.04%
TOTAL OPERATING EXPENSES	\$1,377,868	\$405,312	\$113,319	\$0	\$1,896,500	99.58%
Surplus/(Deficit) from operations	(\$8,136)	(\$2,256)	(\$1,608)	\$20,000	\$8,000	
LESS DEPRECIATION	(\$8,136)	(\$2,256)	(\$1,608)	\$0	(\$12,000)	-0.63%
TOTAL CASH OUTLAYS	\$1,369,732	\$403,056	\$111,711	\$0	\$1,884,500	98.95%
OTHER CAPITAL ITEMS						
31 Capital Expenditures	\$0	\$0	\$0	\$20,000	\$20,000	1.05%
TOTAL CAPITAL EXPENDITURES	\$0	\$0	\$0	\$20,000	\$20,000	
TOTAL NET BUDGET	\$1,369,732	\$403,056	\$111,711	\$20,000	\$1,904,500	

MINUTES OF THE GENERAL ASSEMBLY

Committee on Discipleship Ministries Budget Comparisons Statement for Proposed 2021 Budget

	Unaudited 2019 <u>Actual</u>	Approved 2019 <u>Budget</u>	Approved 2020 <u>Budget</u>	Proposed 2021 <u>Budget</u>	Budget % <u>of Totals</u>	2021 - 2020 Change in Budget <u>in \$</u>	<u>in %</u>
SUPPORT & REVENUE							
1 Contributions and Support	\$694,146	\$863,530	\$790,000	\$832,000	43.7%	\$42,000	5.3%
2 Other Revenues	\$1,052,659	\$843,100	\$1,085,500	\$1,072,500	56.3%	(\$13,000)	-1.2%
TOTAL SUPPORT & REVENUE	\$1,746,806	\$1,706,630	\$1,875,500	\$1,904,500	100.0%	\$29,000	1.5%
OPERATING EXPENSES							
TRAINING							
3 Training and Certification	\$56,047	\$82,124	\$81,762	\$71,922	3.8%	(\$9,840)	-12.0%
4 Women's Ministries	\$240,969	\$221,184	\$380,036	\$259,985	13.7%	(\$120,051)	-31.6%
5 Men's Ministries	\$0	\$3,000	\$3,000	\$3,000	0.2%	\$0	0.0%
6 Youth Ministries	\$23,696	\$21,457	\$18,876	\$29,465	1.5%	\$10,590	56.1%
7 Children's Ministries	\$166,110	\$179,694	\$191,173	\$187,298	9.8%	(\$3,876)	-2.0%
8 Seniors Ministry	\$0	\$1,500	\$1,500	\$1,500	0.1%	\$0	0.0%
RESOURCES							
9 Publications and Curriculum	\$72,805	\$109,687	\$85,413	\$84,663	4.4%	(\$750)	-0.9%
10 PCA Bookstore	\$576,429	\$529,098	\$573,685	\$608,909	32.0%	\$35,224	6.1%
11 VBS Reachout Adventures	\$6,527	\$0	\$0	\$131,126	6.9%	\$131,126	
Total Programs	\$1,142,583	\$1,147,745	\$1,335,445	\$1,377,868	72.35%	\$42,423	3.7%
12 Management & General	\$216,927	\$222,662	\$222,035	\$218,514	11.5%	(\$3,521)	-1.6%
13 Committee/Agency Services	\$158,275	\$178,521	\$162,240	\$157,798	8.3%	(\$4,441)	-2.7%
14 CDM Committee	\$15,361	\$18,000	\$17,000	\$17,000	0.9%	\$0	0.0%
15 Depreciation	\$11,209	\$8,000	\$8,000	\$12,000	0.6%	\$4,000	50.0%
16 Fund Raising	\$79,601	\$124,701	\$123,781	\$113,319	6.0%	(\$10,461)	-8.5%
Total Management / Fund Raising	\$481,373	\$551,885	\$533,055	\$518,632	27.2%	(\$14,424)	-2.6%
TOTAL OPERATING EXPENSES	\$1,623,956	\$1,699,630	\$1,868,500	\$1,896,500	99.6%	\$28,000	1.5%
Surplus/(Deficit) from Operations	\$122,849	\$7,000	\$7,000	\$8,000		\$1,000	
LESS DEPRECIATION	(\$11,209)	(\$8,000)	(\$8,000)	(\$12,000)		(\$4,000)	
TOTAL CASH OUTLAYS	\$1,612,748	\$1,691,630	\$1,860,500	\$1,884,500		\$24,000	
OTHER CAPITAL ITEMS							
17 Capital Expenditures	\$14,775	\$15,000	\$15,000	\$20,000	1.1%	\$5,000	33.3%
TOTAL CAPITAL ITEMS	\$14,775	\$15,000	\$15,000	\$20,000	1.1%	\$5,000	33.3%
TOTAL NET BUDGET	\$1,627,523	\$1,706,630	\$1,875,500	\$1,904,500		\$29,000	1.5%

APPENDIX C

Committee on Discipleship Ministries
Five Year Summary
for Proposed 2021 Budget

	<u>2015</u>	<u>2016</u>	<u>2017</u>	<u>2018</u>	<u>2019</u>
	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>
SUPPORT & REVENUE					
1 Contributions and Support	\$585,432	\$565,755	\$685,811	\$568,496	\$694,146
2 Other Revenues	\$799,529	\$1,171,356	\$869,482	\$1,043,924	\$1,052,659
TOTAL SUPPORT & REVENUE	\$1,384,962	\$1,737,111	\$1,555,293	\$1,612,420	\$1,746,806
OPERATING EXPENSES					
TRAINING					
3 Training and Certification	\$58,638	\$67,526	\$40,213	\$59,808	\$56,047
4 Women's Ministries	\$159,199	\$298,973	\$192,327	\$273,094	\$240,969
5 Men's Ministries	\$0	\$0	\$0	\$0	\$0
6 Youth Ministries	\$35,202	\$47,454	\$37,113	\$14,634	\$23,696
7 Children's Ministries	\$118,179	\$109,457	\$135,615	\$168,187	\$166,110
8 Seniors Ministries	\$0	\$0	\$0	\$4,142	\$0
RESOURCES					
9 Publications and Curriculum	\$129,139	\$103,181	\$81,416	\$95,528	\$72,805
10 PCA Bookstore	\$496,933	\$548,795	\$511,352	\$537,168	\$576,429
11 VBS Reachout Adventures	\$0	\$0	\$0	\$0	\$6,527
Total Programs	\$997,291	\$1,175,386	\$998,036	\$1,152,561	\$1,142,583
12 Management & General	\$192,061	\$195,191	\$195,316	\$214,045	\$216,927
13 Committee/Agency Services	\$153,598	\$152,708	\$168,249	\$158,364	\$158,275
14 CE Committee	\$14,826	\$17,068	\$16,678	\$13,220	\$15,361
15 Depreciation	\$5,297	\$5,214	\$7,070	\$9,507	\$11,209
16 Fund Raising	\$52,669	\$47,367	\$69,861	\$75,716	\$79,601
Total Management / Fund Raising	\$418,453	\$417,547	\$457,174	\$470,852	\$481,373
TOTAL OPERATING EXPENSES	\$1,415,744	\$1,592,934	\$1,455,210	\$1,623,413	\$1,623,956
Surplus/(Deficit) from Operations	(\$30,782)	\$144,178	\$100,084	(\$10,992)	\$122,849
LESS DEPRECIATION	(\$5,297)	(\$5,214)	(\$7,070)	(\$9,507)	(\$11,209)
TOTAL CASH OUTLAYS	\$1,410,446	\$1,587,720	\$1,448,140	\$1,613,905	\$1,612,748
OTHER CAPITAL ITEMS					
17 Capital Expenditures	\$5,000	\$5,198	\$19,421	\$6,834	\$14,775
TOTAL CAPITAL ITEMS	\$5,000	\$5,198	\$19,421	\$6,834	\$14,775
TOTAL NET EXPENSES	\$1,415,446	\$1,592,917	\$1,467,561	\$1,620,740	\$1,627,523

**COMMITTEE ON DISCIPLESHIP MINISTRIES
PROPOSED BUDGET
2022**

I. Economic Considerations and General Ministry Focus:

The attached budget represents the anticipated financial activities associated with the ministry to connect and equip those in the PCA involved in discipleship ministry. The staff of CDM works to consult with and train practitioners in the local church, particularly through national, regional, local and [now] virtual training events. Participants include ministers of discipleship, elders, Bible teachers, small group leaders, Sunday school teachers, and the staff and volunteers who work in ministries to children, youth, and adults. CDM also offers resources for those in the local church by providing helpful materials on the CDM website, by publishing the work of PCA members, by recommending resources available in the broader Church, and by operating the PCA Bookstore.

The Book of Church Order states, “It is the responsibility of every member and every member congregation to support the whole work of the denomination as they be led in their conscience held captive to the Word of God.” (BCO 14-4) Currently, 30% of particular PCA churches contribute to CDM and the permanent committee and staff are grateful for the generosity shown by these churches. We pray more will join them in support of CDM’s essential ministry in the PCA.

While the pandemic did not adversely affect giving in 2020, it did significantly decrease the demand for books and curriculum in churches, which reduced CDM’s sales revenue. We pray sales return to pre-pandemic levels during 2022 but have lowered estimates as churches may be slow to resume activities beyond worship services.

Underlying budget assumptions include:

- Post-pandemic economic growth coupled with increasing inflation of 2.5%;
- Health insurance premiums projected 15% increase from actual paid in 2021;
- Occupancy cost in the PCA Building will remain at \$12 per square foot;

- Moderate growth in giving from churches and greater need for gifts from individuals to supplement churches that do not give and flagging sales;
- CDM anticipates 10.75 FTE employees in 2022 which is unchanged from 2021;
- CDM continues to provide mailroom and technology services to the committees and agencies in the building as well as rent a portion of its floor space to Reformed University Fellowship and an outside tenant. The rental income from RUF is anticipated to decline over \$20,000 due to RUF's transition to remote work.

II. Major Changes in Budget:

The budget for 2022 presents a net decrease of -2.7%. This decrease does not represent a decrease in ministry activities but rather a reduction of reimbursed services provided to other PCA committees and a reduction of book and curriculum purchases by PCA churches and members due to lingering effects of the pandemic.

III. Income Streams:

CDM has four revenue streams: 1) church contributions, 2) individual contributions, 3) revenues from the sale of resources and 4) registration fees for conferences. CDM's primary source of gift income for the ministry is contributions from PCA churches. In light of the ministry responsibilities given to CDM by the General Assembly, the "Ministry Ask" is set at \$7 per communicant member. If every PCA congregation were to give at this level, CDM would be fully funded and able to accomplish what the Assembly has directed.

Since a majority of PCA congregations do not contribute to the ministry of CDM, and others are unable to give the \$7 "Ministry Ask," the staff of CDM works to solicit donations from individuals, local church women's groups, and the PCA Foundation. Additionally, the staff seeks to find creative ways to enhance revenue through sales of products, attendance at events, and receipt of fees for services provided to churches and the other committees and agencies. These revenues often do not contribute significantly to the overall program cost (staff and office expenses) of CDM, but they are intended to [at least] cover the out-of-pocket costs associated with delivering the training and/or resources.

IV. Major Ministry Not Implemented in the Past Year:

In an effort to bring the scope of the ministry of CDM in line with the giving from PCA churches, the staff and permanent committee have focused on the areas of ministry to women, children, and resource development. Due to financial constraints, these ministries are forced to operate below budget by forgoing ministry opportunities, using volunteers wherever possible and limiting staff compensation. CDM continues to seek funding from churches and individuals to grow and staff ministries to youth and men in the denomination.

V. Notes to Budget “line items”:

- **Contributions and Support** (Budget Comp., line 1) represent all donated funds by churches, individuals and organizations. CDM is prayerfully optimistic this line item will continue to increase but will hold the budget in line with 2021 projection.
- **Other Revenue** (Budget Comp., line 2) consists of book sales, VBS curriculum sales, conference fees, training fees and reimbursements for postage and other services. As previously noted, this line item is projected to decrease due to lost rental income and anticipated lag for churches to resume historic levels of purchasing.
- **Training and Certification** (Budget Comp., line 3) reflects a third year of the Children’s Ministry Certification program. CDM anticipates approximately the same number of students as 2021 and reduced personnel costs to maintain the program.
- The **Women’s Ministry** (Budget Comp., line 4) represents the cost of related staff, the annual Women’s Leadership Training Conference, the women’s program at General Assembly and local seminars conducted in churches by the Women’s Ministry Trainers. There are no planned regional conferences in 2022 but the women are working to provide more online and virtual training opportunities.
- CDM continues, in a limited way, to help local churches that request assistance in developing **Men’s Ministries** (Budget Comp., line 5)
- **Youth Ministry** (Budget Comp., line 6) represents the cost of the CDM coordinator working with a contract consultant and ministry team.
- **Children’s Ministry** (Budget Comp., line 7) is projected to increase due to costs associated with the transition to a new ministry coordinator.
- **Seniors Ministry** (Budget Comp, line 8) costs are now integrated into the Men’s and Women’s Ministries. CDM desires to still

conduct training in this area but sees its greatest opportunity to do so under these existing ministries and in partnership with other committees and agencies.

- **Publications and Curriculum** (Budget Comp., line 9) includes the costs associated with developing and producing between eight and twelve Bible studies, topical books and other curricula. This is projected to grow somewhat with more opportunities to produce requested online resources.
- The decrease of budgeted expenses of \$38,600 for the **Bookstore** (Budget Comp., line 10) corresponds to a projected decrease in sales revenue (line 2). Bookstore sales have increased over the three years 2017 through 2019, but the pandemic caused a 20% decrease in sales in 2020. VBS sales, likewise, were 50% off the projection.
- **Management and General** (Budget Comp., line 11) In addition to staff costs, this line item includes the **Audit Fees** (Proposed, line 26), and CDM's share of **Liability Insurance** (Proposed, line 17) as well as fees that are mandated to CDM by the General Assembly such as Nominating Committee and Administrative Committee fees. See **General Assembly Shared Expenses** (Proposed, line 25)
- The line item **Committee/Agency Services** (Budget Comp., line 12) represents mailroom and technology services to the other committees and agencies in the building. It also includes rental income anticipated from Reformed University Fellowship and another tenant. These expenses are reimbursed 100% to CDM. As previously noted, the staff anticipates this to decline as RUF has expressed intention to reduce its floorspace due to remote work. CDM also sees a significant reduction in the use of the mailroom by the committees and agencies as the pandemic has forced more virtual work and electronic communications.
- **Fund Raising** (Budget Comp., line 15) represents the costs associated with contacting churches, presbyteries and individuals and informing them about the ministry of CDM and their potential role in supporting the ministry. This item includes 20% of the CDM Coordinator and his associated expenses as well as two part-time staff assistants.
- The Coordinator, his part time assistant and related expenses are allocated to the various expense categories as follows: Training and Certification 10%, Fund Raising 20%, Administration 15%, Bookstore 5%, Women's Ministry 10%, Youth Ministry 10%, Children's Ministry 10%, and Publications and Curriculum 20%.

MINUTES OF THE GENERAL ASSEMBLY

Committee on Discipleship Ministries
Proposed 2022 Budget

	<u>Total Programs</u>	<u>Management & General</u>	<u>Fund Raising</u>	<u>Capital Assets</u>	<u>Totals</u>	<u>% of Totals</u>
SUPPORT & REVENUE						
1 Contributions and Support	\$440,764	\$249,967	\$126,269	\$15,000	\$832,000	44.72%
2 Other Revenues	\$905,150	\$123,150	\$200	\$0	\$1,028,500	55.28%
TOTAL SUPPORT AND REVENUE	\$1,345,914	\$373,117	\$126,469	\$15,000	\$1,860,500	100.00%
OPERATING EXPENSES						
3 Coordinator Salary and Housing	\$92,170	\$21,270	\$28,360	\$0	\$141,800	7.62%
4 Coordinator Benefits	\$16,413	\$3,788	\$5,050	\$0	\$25,250	1.36%
5 Staff Salary and Benefits	\$489,090	\$178,054	\$50,626	\$0	\$717,770	38.58%
6 Inventory Purchases	\$329,000	\$0	\$0	\$0	\$329,000	17.68%
7 Supplies	\$2,332	\$462	\$336	\$0	\$3,130	0.17%
8 Telephone & Internet	\$5,774	\$1,773	\$984	\$0	\$8,530	0.46%
9 Technology Resources	\$28,200	\$1,980	\$1,440	\$0	\$31,620	1.70%
10 Printing	\$11,300	\$0	\$4,000	\$0	\$15,300	0.82%
11 Postage & Shipping Materials	\$84,583	\$16,008	\$2,010	\$0	\$102,600	5.51%
12 Miscellaneous	\$1,498	\$5,273	\$530	\$0	\$7,300	0.39%
13 Subscriptions, Books, Materials	\$248	\$223	\$30	\$0	\$500	0.03%
14 Equipment Rental/Maint.	\$715	\$10,165	\$120	\$0	\$11,000	0.59%
15 Depreciation	\$10,725	\$2,475	\$1,800	\$0	\$15,000	0.81%
16 Occupancy Cost	\$32,861	\$56,516	\$3,774	\$0	\$93,150	5.01%
17 Liability Insurance	\$0	\$20,000	\$0	\$0	\$20,000	1.07%
18 Consultants, Prof. Services, Reps.	\$10,000	\$8,000	\$15,000	\$0	\$33,000	1.77%
19 Travel	\$52,275	\$1,425	\$3,000	\$0	\$56,700	3.05%
20 General Assembly Expense	\$10,770	\$1,170	\$1,560	\$0	\$13,500	0.73%
21 Staff Development / Book Allowance	\$413	\$438	\$50	\$0	\$900	0.05%
22 Graphics/Design	\$15,000	\$0	\$3,000	\$0	\$18,000	0.97%
23 Promotion and Advertising	\$14,550	\$0	\$5,000	\$0	\$19,550	1.05%
24 Video Acquisition and Production	\$18,000	\$0	\$0	\$0	\$18,000	0.97%
25 G.A. Shared Expenses	\$0	\$17,000	\$0	\$0	\$17,000	0.91%
26 Audit Fees	\$0	\$13,500	\$0	\$0	\$13,500	0.73%
27 Facilities, Events and Activities	\$84,325	\$75	\$1,600	\$0	\$86,000	4.62%
28 Committee and Team Meetings	\$18,000	\$16,000	\$0	\$0	\$34,000	1.83%
29 Honorariums and Royalties	\$27,900	\$0	\$0	\$0	\$27,900	1.50%
30 Vehicles	\$500	\$0	\$0	\$0	\$500	0.03%
TOTAL OPERATING EXPENSES	\$1,356,639	\$375,592	\$128,269	\$0	\$1,860,500	100.00%
Surplus/(Deficit) from operations	(\$10,725)	(\$2,475)	(\$1,800)	\$15,000	(\$0)	
LESS DEPRECIATION	(\$10,725)	(\$2,475)	(\$1,800)	\$0	(\$15,000)	-0.81%
TOTAL CASH OUTLAYS	\$1,345,914	\$373,117	\$126,469	\$0	\$1,845,500	99.19%
OTHER CAPITAL ITEMS						
31 Capital Expenditures	\$0	\$0	\$0	\$15,000	\$15,000	0.81%
TOTAL CAPITAL EXPENDITURES	\$0	\$0	\$0	\$15,000	\$15,000	
TOTAL NET BUDGET	\$1,345,914	\$373,117	\$126,469	\$15,000	\$1,860,500	

APPENDIX C

Committee on Discipleship Ministries
Budget Comparisons Statement
for Proposed 2022 Budget

	Unaudited 2020 <u>Actual</u>	Approved 2020 <u>Budget</u>	Proposed 2021 <u>Budget</u>	Proposed 2022 <u>Budget</u>	Budget % <u>of Totals</u>	2022 - 2021 Change in Budget <u>in \$</u> <u>in %</u>	
SUPPORT & REVENUE							
1 Contributions and Support	\$669,010	\$790,000	\$832,000	\$832,000	44.7%	\$0	0.0%
2 Other Revenues	\$1,075,623	\$1,085,500	\$1,072,500	\$1,028,500	55.3%	(\$44,000)	-4.1%
TOTAL SUPPORT & REVENUE	\$1,744,633	\$1,875,500	\$1,904,500	\$1,860,500	100.0%	(\$44,000)	-2.3%
OPERATING EXPENSES							
TRAINING							
3 Training and Certification	\$48,427	\$81,762	\$71,922	\$62,054	3.3%	(\$9,868)	-13.7%
4 Women's Ministries	\$241,520	\$380,036	\$259,985	\$261,224	14.0%	\$1,239	0.5%
5 Men's Ministries	\$1,854	\$3,000	\$3,000	\$3,000	0.2%	\$0	0.0%
6 Youth Ministries	\$22,740	\$18,876	\$29,465	\$28,553	1.5%	(\$912)	-3.1%
7 Children's Ministries	\$144,503	\$191,173	\$187,298	\$236,897	12.7%	\$49,599	26.5%
8 Seniors Ministry	\$0	\$1,500	\$1,500	\$0	0.0%	(\$1,500)	-100.0%
RESOURCES							
9 Publications and Curriculum	\$69,981	\$85,413	\$84,663	\$86,517	4.7%	\$1,854	2.2%
10 PCA Bookstore	\$555,552	\$573,685	\$608,909	\$570,251	30.7%	(\$38,658)	-6.3%
11 VBS Reachout Adventures	\$100,040	\$0	\$131,126	\$108,143	5.8%	(\$22,983)	-17.5%
Total Programs	\$1,184,616	\$1,335,445	\$1,377,868	\$1,356,639	72.92%	(\$21,229)	98.5%
12 Management & General	\$186,877	\$222,035	\$218,514	\$223,950	12.0%	\$5,436	2.5%
13 Committee/Agency Services	\$140,270	\$162,240	\$157,798	\$120,642	6.5%	(\$37,156)	-23.5%
14 CDM Committee	\$10,118	\$17,000	\$17,000	\$16,000	0.9%	(\$1,000)	-5.9%
15 Depreciation	\$15,842	\$8,000	\$12,000	\$15,000	0.8%	\$3,000	25.0%
16 Fund Raising	\$90,036	\$123,781	\$113,319	\$128,269	6.9%	\$14,950	13.2%
Total Management / Fund Raising	\$443,143	\$533,055	\$518,632	\$503,861	27.1%	(\$14,771)	-2.8%
TOTAL OPERATING EXPENSES	\$1,627,759	\$1,868,500	\$1,896,500	\$1,860,500	100.0%	(\$35,999)	-1.9%
Surplus/(Deficit) from Operations	\$116,874	\$7,000	\$8,000	(\$0)		(\$8,001)	
LESS DEPRECIATION	(\$15,842)	(\$8,000)	(\$12,000)	(\$15,000)		(\$3,000)	
TOTAL CASH OUTLAYS	\$1,611,917	\$1,860,500	\$1,884,500	\$1,845,500		(\$38,999)	
OTHER CAPITAL ITEMS							
17 Capital Expenditures	\$12,427	\$15,000	\$20,000	\$15,000	0.8%	(\$5,000)	-25.0%
TOTAL CAPITAL ITEMS	\$12,427	\$15,000	\$20,000	\$15,000	0.8%	(\$5,000)	-25.0%
TOTAL NET BUDGET	\$1,624,345	\$1,875,500	\$1,904,500	\$1,860,500		(\$43,999)	-2.3%

MINUTES OF THE GENERAL ASSEMBLY

**Committee on Discipleship Ministries
Five Year Summary
for Proposed 2022 Budget**

	<u>2016</u> <u>Actual</u>	<u>2017</u> <u>Actual</u>	<u>2018</u> <u>Actual</u>	<u>2019</u> <u>Actual</u>	<u>2020</u> <u>Actual</u>
SUPPORT & REVENUE					
1 Contributions and Support	\$565,755	\$685,811	\$568,496	\$694,146	\$669,010
2 Other Revenues	\$1,171,356	\$869,482	\$1,043,924	\$1,052,659	\$1,075,623
TOTAL SUPPORT & REVENUE	\$1,737,111	\$1,555,293	\$1,612,420	\$1,746,806	\$1,744,633
OPERATING EXPENSES					
TRAINING					
3 Training and Certification	\$67,526	\$40,213	\$59,808	\$56,047	\$48,427
4 Women's Ministries	\$298,973	\$192,327	\$273,094	\$240,969	\$241,520
5 Men's Ministries	\$0	\$0	\$0	\$0	\$1,854
6 Youth Ministries	\$47,454	\$37,113	\$14,634	\$23,696	\$22,740
7 Children's Ministries	\$109,457	\$135,615	\$168,187	\$166,110	\$144,503
8 Seniors Ministries	\$0	\$0	\$4,142	\$0	\$0
RESOURCES					
9 Publications and Curriculum	\$103,181	\$81,416	\$95,528	\$72,805	\$69,981
10 PCA Bookstore	\$548,795	\$511,352	\$537,168	\$576,429	\$555,552
11 VBS Reachout Adventures	\$0	\$0	\$0	\$6,527	\$100,040
Total Programs	\$1,175,386	\$998,036	\$1,152,561	\$1,142,583	\$1,184,616
12 Management & General	\$195,191	\$195,316	\$214,045	\$216,927	\$186,877
13 Committee/Agency Services	\$152,708	\$168,249	\$158,364	\$158,275	\$140,270
14 CE Committee	\$17,068	\$16,678	\$13,220	\$15,361	\$10,118
15 Depreciation	\$5,214	\$7,070	\$9,507	\$11,209	\$15,842
16 Fund Raising	\$47,367	\$69,861	\$75,716	\$79,601	\$90,036
Total Management / Fund Raising	\$417,547	\$457,174	\$470,852	\$481,373	\$443,143
TOTAL OPERATING EXPENSES	\$1,592,934	\$1,455,210	\$1,623,413	\$1,623,956	\$1,627,759
Surplus/(Deficit) from Operations	\$144,178	\$100,084	(\$10,992)	\$122,849	\$116,874
LESS DEPRECIATION	(\$5,214)	(\$7,070)	(\$9,507)	(\$11,209)	(\$15,842)
TOTAL CASH OUTLAYS	\$1,587,720	\$1,448,140	\$1,613,905	\$1,612,748	\$1,611,917
OTHER CAPITAL ITEMS					
17 Capital Expenditures	\$5,198	\$19,421	\$6,834	\$14,775	\$12,427
TOTAL CAPITAL ITEMS	\$5,198	\$19,421	\$6,834	\$14,775	\$12,427
TOTAL NET EXPENSES	\$1,592,917	\$1,467,561	\$1,620,740	\$1,627,523	\$1,624,345

**MISSION TO NORTH AMERICA
PROPOSED BUDGET
2021**

I. Economic Considerations and General Ministry Factors

The Committee on Mission to North America (MNA) is a Permanent Committee of the Presbyterian Church in America (PCA), serving PCA churches and presbyteries under the nonprofit corporation of the PCA. Per Rules of Assembly Operations VI.6.2, “The affairs of the church involved in its extension in the United States and Canada are assigned to the Committee on Mission to North America.”

MNA accomplishes its mission through the following Ministries:

- African American Ministries
- Church Planter Development
- Church Planter Recruiting
- Parakaleo Church Planting Spouses Ministry
- Church Renewal
- Haitian American Ministries
- Hispanic American Ministries
- Korean Ministries
- Korean American Leadership Initiative (KALI)
- Leadership & Ministry Preparation (LAMP)
- Native American & First Nations Ministries
- Network of Portuguese Speaking Churches
- Chaplain Ministries
- MNA Disaster Response
- Engaging Disability
- English as a Second Language
- Metanoia Prison Ministries
- Ministry to State
- The PCA Unity Fund
- MNA SecondCareer
- MNA ShortTerm Missions
- Refugee and Immigrant Ministry
- Urban & Mercy Ministries

Ministry to Constituency: MNA provides publications and referrals for established PCA churches to equip them for participation in church planting and missional partnerships.

MINUTES OF THE GENERAL ASSEMBLY

The PCA Five Million Fund (5MF): The purpose of the 5MF, managed by MNA, is to make loans to PCA organized and mission churches to help them obtain land or to build first buildings they could not afford by any other means.

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

II. Major Changes in Budget

There are no major changes in the proposed 2021 budget.

III. Income Streams

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

IV. Major Ministry Not Implemented in the Past Year

All budgeted ministries were implemented in the past year.

V. Notes to Budget Line Items

Assumption for 2021 budget: MNA is submitting a 2021 proposed budget that is an increase of approximately 7% from the 2020 budget. Due to an increase in church planter project accounts and growth in permanent staff ministry development, we believe this is a realistic Total Expense Budget for 2021.

Per Capita Calculation: The 2021 Proposed *Total Expense Budget* of \$20,595,034 is adjusted down using the following formula:

2021 Proposed Total Expense Budget	\$ 20,551,382
2021 Proposed Church Planters/Missionaries Expense	(12,654,079)
Subtotal	7,897,303
2021 Budgeted investment income	(312,825)
2021 Budgeted conference revenue	(309,705)
Total Net Partnership Share Fund	\$ 7,274,773

APPENDIX C

The *per capita* calculation of the *Partnership Share Fund* will be \$7,274,773 divided by the number of PCA members. The MNA Ministry Ask figure will remain at \$26 for 2021.

An overall net increase of 3% in salaries and 5% in benefits is assumed. That is an aggregate of cost of living, merit increases, and health insurance costs.

The cost being charged by the Administrative Committee for office space remained the same at \$12 per square foot for the 2021 budget projection.

MINUTES OF THE GENERAL ASSEMBLY

Mission to North America Proposed 2021 Budget

	Total Program	Total Administration/ General	Total Fund Raising	Total	% of Total
Support and Revenue					
Contributions	\$ 17,670,418	\$ 1,633,647	\$ 624,788	\$ 19,928,852	97.0%
Investment	-	312,825	-	312,825	1.5%
Conference Revenues	309,705	-	-	309,705	1.5%
Total Support and Revenue	17,980,122	1,946,472	624,788	20,551,382	100%
Expenses					
Coordinator Salary & Housing	-	99,700	99,700	199,401	1.0%
Coordinator Benefits	-	24,760	24,760	49,520	0.2%
Salaries	2,313,844	681,636	242,384	3,237,864	15.8%
Benefits	164,353	260,191	81,211	505,755	2.5%
Projects/Direct Support	14,130,900	472,500	-	14,603,400	71.1%
Travel	437,657	89,790	147,727	675,174	3.3%
Telephone	-	-	-	-	0.0%
Postage	22,929	43,725	21,598	88,252	0.4%
Materials/Supplies	31,602	-	-	31,602	0.2%
Office Space	-	-	-	-	0.0%
Scholarship/Training	147,353	-	-	147,353	0.7%
Missionary Ministry Programming	8,500	-	-	8,500	0.0%
Ministry Development	473,483	88,130	-	561,613	2.7%
Ministry Publications	112,500	-	-	112,500	0.5%
Conferences/Meetings	72,199	-	-	72,199	0.4%
Insurance	-	-	-	-	0.0%
Equipment & Maintenance	-	-	7,407	7,407	0.0%
Consultants	1,800	-	-	1,800	0.0%
NAE Dues	1,500	4,268	-	5,768	0.0%
Audit/Legal Services	-	60,270	-	60,270	0.3%
General Assembly	53,000	75,000	-	128,000	0.6%
Committee Meeting	8,500	26,500	-	35,000	0.2%
Foundation	-	-	-	-	0.0%
Depreciation	-	35,000	-	35,000	0.2%
Capital Expenditures	-	20,000	-	20,000	0.1%
Depreciation	-	(35,000)	-	(35,000)	-0.2%
Total Expenses	17,980,121	1,946,472	624,788	20,551,382	100%
Net of Revenue over Expenses	\$ -	\$ -	\$ -	\$ -	-

APPENDIX C

Mission to North America Budget Comparison Spreadsheet For Proposed 2021 Budget

	2019 Actual	2019 Budget	2020 Budget	Proposed 2021 Budget	% of Total	Change in Budget	
						\$	%
Support and Revenues							
Individuals	\$ 1,193,553	\$ 432,352	\$ 714,778	\$ 1,000,517	4.87%	\$ 285,739	39.98%
Individuals - Designated for permanent staff	1,693,814	1,544,768	1,647,007	1,729,357	8.41%	82,350	5.00%
Individuals - Designated for church planters	8,284,164	7,125,293	7,623,165	8,049,323	39.17%	426,158	5.59%
Churches	1,382,471	1,781,438	1,870,510	1,920,384	9.34%	49,874	2.67%
Churches - Designated for permanent staff	1,631,031	1,619,180	1,750,139	1,837,646	8.94%	87,507	5.00%
Churches - Designated for church planters	3,707,425	4,289,521	4,342,753	4,604,756	22.41%	262,003	6.03%
Corporation/Foundation	867,060	388,899	663,303	786,869	3.83%	123,566	18.63%
Investment	281,432	206,500	226,500	312,825	1.52%	86,325	38.11%
Conference Revenues	290,547	209,482	294,957	309,705	1.51%	14,748	5.00%
Total Support and Revenues	19,331,496	17,597,434	19,133,112	20,551,382	100.00%	1,418,270	7.41%
Expenses							
Program							
Church Planters and Missionaries	11,991,589	11,414,814	11,965,918	12,654,079	61.57%	688,161	5.75%
Church Planting	1,702,991	2,105,504	1,847,647	1,907,618	9.28%	59,971	3.25%
Missional Partnerships	3,389,386	1,932,909	2,758,127	3,245,108	15.79%	486,980	17.66%
Ministry to Constituency	133,343	187,453	171,518	171,518	0.83%	-	0.00%
Five Million Fund	-	1,812	1,812	1,800	0.01%	(12)	-0.67%
Total Program	17,217,309	15,642,492	16,745,022	17,980,122	87.49%	1,235,101	7.38%
Support Services							
Administrative & General	1,745,320	1,332,844	1,732,092	1,824,972	8.88%	92,880	5.36%
General Assembly	96,863	65,000	70,000	75,000	0.36%	5,000	7.14%
Committee Meetings	21,303	21,058	26,500	26,500	0.13%	-	0.00%
Development	594,558	511,039	539,498	624,787	3.04%	85,289	15.81%
PCA Foundation	-	5,000	-	-	0.00%	-	0.00%
Total Support Services	2,458,045	1,934,942	2,368,090	2,551,259	12.41%	183,169	7.73%
Capital Expenditures	-	20,000	20,000	20,000	0.10%	-	0.00%
Depreciation Expense	31,071	35,000	35,000	35,000	0.17%	-	0.00%
Depreciation Expense	-	(35,000)	(35,000)	(35,000)			
Total Expenses	19,706,425	17,597,434	19,133,112	20,551,382	100.00%	1,418,270	7.41%
Net Revenue	\$ (374,930)	\$ 0	\$ -	\$ -			
Additional Information:							
Coordinator Salary	\$ 172,600	\$ 187,954	\$ 193,593	\$ 199,401		5,808	3%
Coordinator Benefits	46,500	46,678	48,078	49,520		1,442	3%
Total	\$ 219,100	\$ 234,632	\$ 241,671	\$ 248,921		7,250	3%

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO NORTH AMERICA Five Year Financial History (Actual)

	₹	2015	₹	2016	₹	2017	₹	2018	₹	2019
Support/Revenues										
Individuals	\$	8,562,900	\$	13,765,347	\$	9,827,194	\$	9,949,917	\$	11,171,531
Churches		5,493,741		5,661,195		7,529,625		7,032,848		6,720,926
Corporation/Foundation		1,966,359		901,128		1,062,920		883,428		867,060
Investment		49,928		(183,818)		290,720		182,329		281,432
Conference Revenues		223,666		329,704		286,605		266,714		290,547
Total Support and Revenues		16,296,594		20,473,556		18,997,064		18,315,236		19,331,496
Expenses										
Program										
Church Planting		11,184,555		11,337,818		12,748,099		12,679,182		13,694,580
Missional Partnerships		1,650,497		1,753,357		2,568,057		3,106,611		3,389,386
Ministry to Constituency		84,853		91,416		93,622		100,416		133,343
Five Million Fund		(39,950)		-		-		-		-
Total Program		12,879,956		13,182,591		15,409,778		15,886,209		17,217,309
Support Services										
Administrative and General		978,558		1,750,914		1,370,671		1,550,797		1,745,320
General Assembly		30,867		45,970		44,563		68,920		96,863
Committee Meetings		9,286		19,711		21,181		25,597		21,303
Development		426,343		464,113		432,111		509,469		594,558
Total Support Services		1,445,054		2,280,707		1,868,526		2,154,783		2,458,045
Depreciation Expense	₹	18,790		25,664		25,980		25,103		31,071
Total Expenses		14,343,800		15,488,963		17,304,285		18,066,095		19,706,425
Revenues Less Expenses	\$	1,952,794	\$	4,984,593	\$	1,692,780	\$	249,141	\$	(374,930)

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

**MISSION TO NORTH AMERICA
PROPOSED BUDGET
2022**

I. Economic Considerations and General Ministry Factors

The Committee on Mission to North America (MNA) is a Permanent Committee of the Presbyterian Church in America (PCA), serving PCA churches and presbyteries under the nonprofit corporation of the PCA. Per Rules of Assembly Operations VI.6.2, “The affairs of the church involved in its extension in the United States and Canada are assigned to the Committee on Mission to North America”.

MNA accomplishes its mission through the following Ministries:

African American Ministries
Bent Tree Fellowship
Chaplain Ministries
Church Planter Development
Church Planter Recruiting
Church Renewal
Engaging Disability With The Gospel
ESL Ministries
Haitian American Ministries
Hispanic Ministries
Korean Ministries
Korean American Leadership Initiative (KALI)
Leadership & Ministry Preparation (LAMP)
Metanoia Prison Ministries
Ministry to State
Native American & First Nations Ministries
Network of Portuguese Speaking Churches
Parakaleo Church Planting Spouses Ministry
PCA Unity Fund
MNA Disaster Response
MNA SecondCareer
MNA ShortTerm Missions
Refugee and Immigrant Ministry
Urban and Mercy Ministries

Ministry to Constituency: MNA provides publications and referrals for established PCA churches to equip them for participation in church planting.

MINUTES OF THE GENERAL ASSEMBLY

The PCA Five Million Fund (5MF): The purpose of the 5MF, managed by MNA, is to make loans to PCA organized and mission churches to help them obtain land or to build first buildings they could not afford by any other means.

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

II. Major Changes in Budget

There are no major changes in the proposed 2022 budget.

III. Income Streams

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

As part of the response to the impact of COVID-19, MNA applied for a Paycheck D under the Coronavirus Aid, Relief, and Economic Security (CARES) Act, which was signed into law in March 2020. MNA was approved for a loan in the amount of \$877,000. On December 23, 2020, MNA was informed that the bank approved our loan forgiveness application and the bank issued their decision to the SBA. MNA awaits the final ruling of forgiveness from the SBA which is anticipated by the end of first quarter 2021.

IV Major Ministry Not Implemented in the Past Year

All budgeted ministries were implemented in the past year.

V. Notes to Budget Line Items

Assumption for 2022 budget: MNA is submitting a 2022 proposed budget that is an increase of almost 7% from the 2021 budget. Due to an increase in church planter project accounts and growth in permanent staff ministry development, we believe this is a realistic Total Expense Budget for 2022.

Per Capita Calculation: The 2022 Proposed *Total Expense Budget* of \$21,943,309 is adjusted down using the following formula:

APPENDIX C

2022 Proposed Total Expense Budget	\$ 21,943,309
2022 Proposed Church Planters/Missionaries Expense	(13,333,785)
Subtotal	8,609,524
2022 Budgeted investment income	(328,466)
2022 Budgeted conference revenue	(336,739)
Total Net Partnership Share Fund	\$ 7,944,319

The *per capita* calculation of the *Partnership Share Fund* will be \$7,944,319 divided by the number of PCA members. The MNA Ministry Ask figure will remain at \$26 for 2022.

An overall net increase of 3% in salaries and 5% in benefits is assumed. That is an aggregate of cost of living, merit increases and health insurance costs.

The cost being charged by the Administrative Committee for office space remained the same at \$12 per square foot for the 2022 budget projection.

MINUTES OF THE GENERAL ASSEMBLY

Mission to North America
Proposed 2022 Budget

	Total Program	Total Administration/ General	Total Fund Raising	Total	% of Total
Support and Revenue					
Contributions	\$ 18,919,324	\$ 1,702,754	\$ 656,026	\$ 21,278,104	97.0%
Investment	-	328,466	-	328,466	1.5%
Conference and Other Revenues	336,739	-	-	336,739	1.5%
Total Support and Revenue	<u>19,256,063</u>	<u>2,031,220</u>	<u>656,026</u>	<u>21,943,309</u>	100%
Expenses					
Coordinator Salary & Housing	-	102,692	102,692	205,383	0.9%
Coordinator Benefits	-	25,998	25,998	51,996	0.2%
Salaries	3,012,153	709,548	251,538	3,973,239	18.1%
Benefits	164,353	281,365	90,230	535,948	2.4%
Projects/Direct Support	14,857,646	496,125	-	15,353,771	70.0%
Travel	459,752	94,280	155,113	709,145	3.2%
Postage	23,016	45,911	22,678	91,605	0.4%
Materials/Supplies	52,420	-	-	52,420	0.2%
Scholarship/Training	100,000	-	-	100,000	0.5%
Missionary Ministry Programming	8,500	-	-	8,500	0.0%
Ministry Development	367,540	92,537	-	460,076	2.1%
Ministry Publications	94,375	-	-	94,375	0.4%
Conferences/Meetings	59,309	-	-	59,309	0.3%
Equipment & Maintenance	-	-	7,777	7,777	0.0%
Consultants	1,500	-	-	1,500	0.0%
NAE Dues	1,500	4,481	-	5,981	0.0%
Audit/Legal Services	-	63,284	-	63,284	0.3%
General Assembly	45,500	75,000	-	120,500	0.5%
Committee Meeting	8,500	20,000	-	28,500	0.1%
Depreciation	-	35,000	-	35,000	0.2%
Capital Expenditures	-	20,000	-	20,000	0.1%
Depreciation	-	(35,000)	-	(35,000)	-0.2%
Total Expenses	<u>19,256,063</u>	<u>2,031,220</u>	<u>656,026</u>	<u>21,943,309</u>	100%
Net of Revenue over Expenses	\$ -	\$ -	\$ -	\$ -	-

APPENDIX C

Mission to North America
Budget Comparison Spreadsheet
For Proposed 2022 Budget

	2020 Actual	2020 Budget	2021 Budget	Proposed 2022 Budget	% of Total	Change in Budget	
						\$	%
Support and Revenues							
Individuals	\$ 1,309,316	\$ 714,778	\$ 1,000,517	\$ 1,125,543	5.13%	\$ 125,026	12.50%
Individuals - Designated for permanent staff	1,961,673	1,647,007	1,729,357	1,915,825	8.73%	186,468	10.78%
Individuals - Designated for church planters	8,976,029	7,623,165	8,049,323	8,491,789	38.70%	442,466	5.50%
Churches	1,440,880	1,870,510	1,920,384	2,016,403	9.19%	96,019	5.00%
Churches - Designated for permanent staff	2,318,123	1,750,139	1,837,646	2,043,808	9.31%	206,162	11.22%
Churches - Designated for church planters	3,453,245	4,342,753	4,604,756	4,841,996	22.07%	237,240	5.15%
Corporation/Foundation	963,698	663,303	786,869	842,739	3.84%	55,870	7.10%
Investment	273,743	226,500	312,825	328,466	1.50%	15,641	5.00%
Conference and Other Revenues	558,860	294,957	309,705	336,739	1.53%	27,034	8.73%
Total Support and Revenues	21,255,567	19,133,112	20,551,382	21,943,309	100.00%	1,391,927	6.77%
Expenses							
Program							
Church Planters and Missionaries	12,429,275	11,965,918	12,654,078	13,333,785	60.76%	679,706	5.37%
Church Planting	916,243	1,847,647	1,907,618	1,986,249	9.05%	78,631	4.12%
MNA Ministries	3,612,706	2,758,127	3,245,108	3,758,723	17.13%	513,615	15.83%
Ministry to Constituency	75,182	171,518	171,518	175,805	0.80%	4,288	2.50%
Five Million Fund	-	1,812	1,800	1,500	0.01%	(300)	-16.67%
Total Program	17,033,405	16,745,022	17,980,122	19,256,063	87.75%	1,275,940	7.10%
Support Services							
Administrative & General	1,937,881	1,732,092	1,824,972	1,916,220	8.73%	91,248	5.00%
General Assembly	5,726	70,000	75,000	75,000	0.34%	-	0.00%
Committee Meetings	9,830	26,500	26,500	20,000	0.09%	(6,500)	-24.53%
Development	533,129	539,498	624,787	656,026	2.99%	31,239	5.00%
Total Support Services	2,486,566	2,368,090	2,551,259	2,667,246	12.16%	115,987	4.55%
Capital Expenditures	-	20,000	20,000	20,000	0.09%	-	0.00%
Depreciation Expense	23,913	35,000	35,000	35,000	0.16%	-	0.00%
Depreciation Expense	-	(35,000)	(35,000)	(35,000)			
Total Expenses	19,543,885	19,133,112	20,551,382	21,943,309	100.00%	1,391,927	6.77%
Net Revenue	\$ 1,711,682	\$ 0	\$ -	\$ -			
Additional Information:							
Coordinator Salary	\$ 172,600	\$ 193,593	\$ 199,401	\$ 205,383		5,982	3%
Coordinator Benefits	46,824	48,078	49,520	51,996		2,476	5%
Total	\$ 219,424	\$ 241,671	\$ 248,921	\$ 257,379		8,458	3%

MINUTES OF THE GENERAL ASSEMBLY

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

	2016	2017	2018	2019	2020
Support/Revenues					
Individuals	\$ 13,765,347	\$ 9,827,194	\$ 9,949,917	\$ 11,171,531	\$ 12,247,018
Churches	5,661,195	7,529,625	7,032,848	6,720,926	7,212,248
Corporation/Foundation	901,128	1,062,920	883,428	867,060	963,698
Investment	(183,818)	290,720	182,329	281,432	273,743
Conference and Other Revenues	329,704	286,605	266,714	290,547	558,860
Total Support and Revenues	20,473,556	18,997,064	18,315,236	19,331,496	21,255,567
Expenses					
Program					
Church Planting	11,337,818	12,748,099	12,679,182	13,694,580	13,345,517
MNA Ministries	1,753,357	2,568,057	3,106,611	3,389,386	3,612,706
Ministry to Constituency	91,416	93,622	100,416	133,343	75,182
Total Program	13,182,591	15,409,778	15,886,209	17,217,309	17,033,405
Support Services					
Administrative and General	1,750,914	1,370,671	1,550,797	1,745,320	1,937,881
General Assembly	45,970	44,563	68,920	96,863	5,726
Committee Meetings	19,711	21,181	25,597	21,303	9,830
Development	464,113	432,111	509,469	594,558	533,129
Total Support Services	2,280,707	1,868,526	2,154,783	2,458,045	2,486,566
Depreciation Expense	25,664	25,980	25,103	31,071	23,913
Total Expenses	15,488,963	17,304,285	18,066,095	19,706,425	19,543,885
Revenues Less Expenses	\$ 4,984,593	\$ 1,692,780	\$ 249,141	\$ (374,930)	\$ 1,711,682

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

**MISSION TO THE WORLD
PROPOSED CONSOLIDATED 2021 BUDGET**

I. Economic Considerations and General Ministry Focus:

What a difference a year makes! As we headed toward 2019 the Fed was raising interest rates, corporate earnings were rising, the market was falling, and the trade war with China was being aggressively prosecuted. As we head into 2020 the situation has reversed course.

Markets finished off 2019 in a surprisingly strong fashion. Despite a continued slowdown in corporate earnings, the market moved higher throughout the 4th quarter capping off what was already a strong year with a stellar finish. The S&P 500 rose over 9% during the quarter to end the year up 31.49%, its best annual return since 2013. Smaller capitalization stocks also rallied in the 4th quarter with the Russell 2000 rising nearly 10% during the period. The Russell 2000 ended the year up 25.52%, slightly eclipsing the Dow's return of 25.34%.

International equities gained ground throughout the 4th quarter and narrowed the performance gap between major US indices and significant international bellwethers like the MSCI EAFE, which ended the year up 22% in dollar terms. International small cap securities fared even better with the MSCI EAFE Small Cap Index up nearly 12% in the 4th quarter and a stunning 25% for 2019. On the back of a modest decline in the US dollar, emerging market equities also rallied strongly in the 4th quarter by gaining nearly 12% and finishing the year up more than 18%.

Ultimately, virtually any equity market exposure was helpful during the 4th quarter of 2019; a theme which remained true throughout the year. The 4th quarter of 2019 proved to be better than many expected and capped off a year of performance which was as welcome as it was unexpected.

In summary the 4th quarter of 2019 was very positive, boosting diversified portfolio returns substantially. As we enter 2020, we are cautiously optimistic. Election years tend to be positive for equity markets, and the probability of a recession in the near future has waned. It appears that the market has limited upside potential, and consequently our more conservative positioning should allow us to participate in the probable continuation of this rally while at the same time providing some additional protection in the event of an unpleasant surprise.

II. Major Changes in Budget:

Changes in budget reflect an evaluation of current economic conditions and a desire to be good stewards of the resources God gives us through His people. The proposed budget should allow us to continue to give full support to our missionaries while helping them to advance the Kingdom.

In 2020, we will continue our efforts in the development of regional mobilization centers, including adding a new center – MTW Northeast. We plan to continually increase our engagement with national partners at a strategic level and emphasize partnerships with PCA churches and other agencies to advance church planting around the world. We will seek to open new ministries with an emphasis on church planting, mercy ministry, and business as missions.

In 2019, we experienced a decrease of 15 long-term missionaries over 2018, and a decrease of 3 two-year missionaries. We also experienced a decrease in interns and a decrease in one-to-three-week trip participants. Our 2020 budget anticipates that we will experience an increase in long-term and two-year missionaries.

Ministry Personnel Plans	2017	2018	2019	2020 Plan	2021 Plan
Long-term Missionaries	636	630	615	665	680
Two-year Missionaries	84	66	63	75	80
Intern Missionaries	89	98	86	90	95
Volunteers	2,694	2,279	1,646	2,000	2000

Development efforts of the Partner Relations Department will continue to focus on raising endowment funds and increasing planned giving that will supplement the administrative fee for long-term missionaries and provide funding for the Partner Relations Department’s strategic initiatives.

We are excited to the response by the churches to our 1% campaign to raise up the next generation of missionaries. Our Mobilization team continues to strengthen MTW’s relationships with local churches, presbyteries and seminaries/universities by providing helpful resources and promoting mission opportunities. In 2019, a new missions initiative named Path 270 was launched giving an internship opportunity to young people between the ages of 20-25. Two interns are currently completing their final rotation and recruitment efforts are underway for 2020 intern candidates.

We have successfully completed our first year on our new integrated software system. Additionally, a new intranet, Circle, was implemented in order to enhance the communication within the organization. Plans for information technology in 2020 includes the building of a new integration between our finance software, Workday, and donor management system, Virtuoso, which will resolve system issues we are currently experiencing. Lastly, we will complete the final phase of a new budgeting and financial reporting tool, Adaptive Insights.

III. Income Streams:

Projections have been made regarding the number of missionaries, office personnel, annual income and annual expenses. In making these projections, the following assumptions have been used:

We anticipate that continued efforts to recruit missionaries in 2020 would show additional results during 2021, amplified by the efforts of the regional mobilization centers. MTW continues to focus on its goal of mobilizing churches to send out at least 1% of their adult members for world missions.

Income projections have assumed a gradual increase reflecting an increase in donor giving and investments. We have projected the support requirements of missionaries, adjusted the numbers for inflation, and balanced this with future income and growth projections. For expense projections, we analyzed the historic trends and adjusted operating expenses accordingly.

Missionary support accounts with deficit balances increased slightly in 2019; however our Resource Team has worked closely with each missionary account in deficit or trending toward deficit to address their on-going support needs.

Partnership share giving for the home office indicated a slight decrease in 2019 and is projected to hold steady in the coming year.

Project and team income are calculated by reviewing active and planned special projects. There was a decrease in project and team income in 2019 but we expect an increase in 2020. Our Ambassadors program continues to provide major funding for new fields, church planting, training nationals, and mercy ministry.

Investment income projections assume a modest growth for 2020. We do not plan to increase distributions from the cash management growth to the General Fund.

Decreased medical claims in 2019 have led to an increase in the Medical Fund bringing the reserve to \$6.3 million. As a result, we were able to reduce in 2020 the monthly health insurance premium by 5% for missionaries and office staff. In addition, we are in the process of reviewing additional preventive care benefits.

IV. Major Ministry Not Implemented in the Past Year

All major ministry items were implemented.

V. Notes to Budget

The following three tables show the consolidated income and expense budget proposed for 2021. The first table shows the 2021 budget broken down into major components. The second table presents a historical perspective showing 2019 and 2020 budgets approved at General Assembly, 2019 information, and the changes in budget from 2020 to 2021. The third table shows a five-year history of income and expenses.

In addition to the income and expense budget, the capital expense budget is requested in the amount of \$405,000 for computer hardware, new software application, building improvements, and contract labor for technical support of the new software application.

APPENDIX C

MISSION TO THE WORLD						
PROPOSED 2021 BUDGET						
Consolidated Budget	Ministry			Designated		% of
Functional Analysis	Program	Administration	Fundraising	Programs	Total	Total
Income						
Missionary Contributions	44,294,210				44,294,210	65.2%
Project/Team Contributions	7,482,005				7,482,005	11.0%
Unrestricted Contributions		2,335,665			2,335,665	3.4%
Medical Fund Income				58,800	58,800	0.1%
Endowment Income				4,810,000	4,810,000	7.1%
Investment Income				6,500,320	6,500,320	9.6%
Other Income	2,425,865	20,740			2,446,605	3.6%
Total Income	54,202,080	2,356,405	-	11,369,120	67,927,605	100.0%
Transfers	(8,711,780)	6,915,150	-	1,796,630	-	
Total Income & Transfers	45,490,300	9,271,555	-	13,165,750	67,927,605	
Expenses						
Staff Personnel Costs		6,247,700	543,280		6,790,980	10.8%
Facilities & Vehicles		221,600	19,270		240,870	0.4%
Marketing		158,240	13,760		172,000	0.3%
Fees & Permits		82,630	7,190	10,800	100,620	0.2%
Insurance		93,690	8,150		101,840	0.2%
Professional Services		588,750	51,200	262,790	902,740	1.4%
Financial Expenses		3,815		9,985	13,800	0.0%
Information Technology		471,080	40,965	144,005	656,050	1.0%
Distributions		2,190		16,110	18,300	0.0%
Ministry Expenses		16,945	1,475		18,420	0.0%
Office Expenses		28,615	2,500	765	31,880	0.1%
Hospitality Meals		100,325	8,725		109,050	0.2%
Gifts & Awards		42,250	3,675	915	46,840	0.1%
Postage & Delivery		82,140	7,145	1,410	90,695	0.1%
Conferences		57,915	47,385		105,300	0.2%
Travel Expenses		404,930	331,310		736,240	1.2%
Project & Team Expenses	10,986,935		-		10,986,935	17.4%
Missionary Personnel Costs	27,171,330		1,430,070		28,601,400	45.4%
Missionary Operating Expenses	5,469,920		287,895		5,757,815	9.1%
Endowment/Investment Expenses				1,795,510	1,795,510	2.8%
Medical Claims & Expenses				4,970,000	4,970,000	7.9%
Depreciation				800,000	800,000	1.3%
Total Expenses	43,628,185	8,602,815	2,803,995	8,012,290	63,047,285	100.0%
Consolidated Excess or Deficit	1,862,115	668,740	(2,803,995)	5,153,460	4,880,320	

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO THE WORLD							
PROPOSED 2021 BUDGET COMPARISON							
Consolidated Budget Comparison	2019	2019 GA	2020 GA	2021 GA	Budget	2020 to 2021	
	Unaudited	Approved	Modified	Proposed	% of	Change in Budget	
	Actual	Budget	Budget	Budget	Total	\$	%
Income							
Missionary Contributions	42,995,743	43,997,000	43,855,650	44,294,210	65.2%	438,560	1.00%
Project/Field Contributions	7,149,899	9,081,220	7,335,295	7,482,005	11.0%	146,710	2.00%
Unrestricted Contributions	2,511,011	1,900,000	2,278,695	2,335,665	3.4%	56,970	2.50%
Medical Fund Income	40,036	225,000	42,000	58,800	0.1%	16,800	40.00%
Endowment Income	8,881,092	2,360,000	4,462,365	4,810,000	7.1%	347,635	7.79%
Investment Income	11,896,081	5,337,500	5,865,690	6,500,320	9.6%	634,630	10.82%
Other Income	2,389,402	2,109,985	2,422,380	2,446,605	3.6%	24,225	1.00%
Total Income	75,863,264	65,010,705	66,262,075	67,927,605	100.0%	1,665,530	2.51%
Expenses							
Staff Personnel Costs	6,066,289	6,231,049	6,661,086	6,790,980	10.8%	129,894	1.95%
Facilities & Vehicles	244,477	231,130	257,621	240,870	0.4%	(16,751)	-6.50%
Marketing	169,992	147,394	170,295	172,000	0.3%	1,705	1.00%
Fees & Permits	97,173	102,443	99,621	100,620	0.2%	999	1.00%
Insurance	115,856	134,778	96,990	101,840	0.2%	4,850	5.00%
Professional Services	884,606	785,546	893,800	902,740	1.4%	8,940	1.00%
Financial Expenses	13,730	8,764	13,662	13,800	0.0%	138	1.01%
Information Technology	419,906	616,904	653,768	656,050	1.0%	2,282	0.35%
Distributions	36,750	15,150	11,800	18,300	0.0%	6,500	55.08%
Ministry Expenses	19,283	13,689	18,236	18,420	0.0%	184	1.01%
Office Expenses	24,666	26,630	31,563	31,880	0.1%	317	1.00%
Hospitality Meals	103,355	88,184	114,794	109,050	0.2%	(5,744)	-5.00%
Gifts & Awards	51,797	101,787	45,922	46,840	0.1%	918	2.00%
Postage & Delivery	74,647	37,575	89,797	90,695	0.1%	898	1.00%
Conferences	190,458	63,934	183,446	105,300	0.2%	(78,146)	-42.60%
Travel Expenses	524,929	695,403	728,946	736,240	1.2%	7,294	1.00%
Project & Team Expenses	10,731,844	11,610,295	10,878,149	10,986,935	17.4%	108,786	1.00%
Missionary Personnel Costs	27,505,515	28,076,540	28,040,590	28,601,400	45.4%	560,810	2.00%
Missionary Operating Expenses	5,584,832	5,831,930	5,729,165	5,757,815	9.1%	28,650	0.50%
Endowment/Investment Expenses	2,268,120	2,245,100	1,760,300	1,795,510	2.8%	35,210	2.00%
Medical Claims & Expenses	4,771,759	5,238,406	4,923,224	4,970,000	7.9%	46,776	0.95%
Depreciation	766,926	740,000	840,000	800,000	1.3%	(40,000)	-4.76%
Total Expenses	60,666,910	63,042,631	62,242,775	63,047,285	100.0%	804,510	1.29%
Consolidated Excess or Deficit	15,196,354	1,968,074	4,019,300	4,880,320			
Coordinator's 2020 Salary is \$135,981, housing is \$42,000 and benefits at \$34,573.							
Coordinator's 2021 Salary is projected to be \$141,320, housing is \$42,000 and benefits at \$34,807.							
Note: The 2019 actuals are pre-audit figures as the external audit is not complete.							

APPENDIX C

MISSION TO THE WORLD					
PROPOSED 2021 BUDGET - FIVE YEAR ACTUAL HISTORICAL DATA					
	Audited 2015	Audited 2016	Audited 2017	Audited 2018	Unaudited 2019
Income					
Missionary Contributions	40,560,621	41,029,133	42,251,869	42,691,870	42,995,743
Project/Field Contributions	10,554,124	9,549,195	8,773,593	8,978,385	7,149,899
Unrestricted Contributions	1,313,142	1,212,935	1,630,454	2,045,033	2,511,011
Medical Fund Income	297,814	434,386	403,626	209,280	40,036
Endowment Income	8,879,976	2,828,385	4,822,810	(211,884)	8,881,092
Investment Income	5,333,245	6,648,308	8,954,586	828,106	11,896,081
Other Income	1,391,285	1,363,766	1,742,426	2,450,940	2,389,402
Total Income	68,330,207	63,066,108	68,579,364	56,991,730	75,863,264
Expenses					
Staff Personnel Costs	5,437,119	5,388,183	5,053,098	5,622,082	6,066,289
Facilities & Vehicles	196,374	174,353	209,890	197,617	244,477
Marketing	191,598	95,473	150,125	161,684	169,992
Fees & Permits	90,408	96,816	118,930	117,529	97,173
Insurance	164,181	147,127	95,156	118,733	115,856
Professional Services	213,167	228,012	485,009	547,279	884,606
Financial Expenses	39,675	196,287	357,465	429,114	13,730
Information Technology	172,322	273,122	625,069	517,298	419,906
Distributions	17,006	121,040	16,802	18,070	36,750
Ministry Expenses	4,869	8,883	28,478	17,121	19,283
Office Expenses	22,233	27,080	43,848	20,940	24,666
Hospitality Meals	46,847	66,617	61,864	110,267	103,355
Gifts & Awards	1,439	28,679	25,151	30,812	51,797
Postage & Delivery	54,015	119,018	117,102	80,719	74,647
Cost of Sales and GIK	19,398	-	-	-	-
Conferences	139,830	114,383	142,667	47,411	190,458
Travel Expenses	412,761	518,426	997,391	454,136	524,929
Project & Team Expenses	10,769,657	11,960,976	11,149,580	12,776,998	10,731,844
Missionary Personnel Costs	24,083,824	24,058,911	25,986,692	27,092,818	27,505,515
Missionary Operating Expenses	4,662,038	5,045,377	6,407,314	5,360,455	5,584,832
Endowment/Investment Expenses	3,183,906	1,532,700	1,701,419	1,632,480	2,268,120
Medical Claims & Expenses	4,023,261	5,903,639	5,105,436	5,344,400	4,771,759
Depreciation	524,378	483,358	486,145	489,209	766,926
Total Expenses	54,470,305	56,588,460	59,364,631	61,187,172	60,666,910
Consolidated Excess or Deficit	13,859,902	6,477,648	9,214,733	(4,195,442)	15,196,354
Coordinator's 2020 Salary is \$135,981, housing is \$42,000 and benefits at \$34,573.					
Coordinator's 2021 Salary is projected to be \$141,320, housing is \$42,000 and benefits at \$34,807.					
Note 1: The 2015 actuals include a \$7.8 million endowment contribution.					
Note 2: The 2019 actuals are pre-audit figures as the external audit is not complete.					

MINUTES OF THE GENERAL ASSEMBLY

PROPOSED 2021 GA BUDGET – CAPITAL EXPENDITURES

<u>Description of Expenditure:</u>	<u>GA Approved 2020 Capital Budget</u>	<u>GA Proposed 2021 Capital Budget</u>
Computer Hardware	\$25,000	\$25,000
New Application Software	90,000	100,000
Furniture and Building Improvements	25,000	50,000
Contract Labor – New Application Software	60,000	230,000
Total Capital Budget	\$200,000	\$405,000

MISSION TO THE WORLD PROPOSED CONSOLIDATED 2022 BUDGET

I. Economic Considerations and General Ministry Focus:

The 2022 budget is proposed from an analysis of key factors that influence the income and expenses of Mission to the World (MTW) operating in a global context with a rapidly changing global economy. We start by reviewing the results of 2020 and extend these indicators into 2021 and 2022.

The year 2020 was a singularly momentous year, a year that presented severe challenges to nations and communities across the globe due to the pandemic. Our nation suffered an amazing amount of political drama in addition to civil unrest. Despite all the drama, markets around the world marched ahead. The Dow finished the year up 9.72%, a solid annual return but significantly less than the 18.4% return posted by the S&P 500. Smaller capitalization stocks and international stocks staged an impressive rally late in the year. 2020 was also a strong year for fixed income. Interest rates reductions by the Fed late in the first quarter led to a strong rally in bonds, and performance persisted throughout the remainder of the year.

The overall economic damage was less than experts had predicted early in the year when the pandemic hit and thankfully MTW's investments ended strong in 2020. Although MTW investments have performed strong in the last two years, we do not expect a similar performance during the next two years based on historical patterns.

Remembering that the entire program of MTW is by the grace of God, we want to give God praise for a positive year. In 2020, giving from our home churches and individuals remained stable. MTW saw a very slight (.22%) decrease in our giving to our missionaries and a 12% increase in field project and team giving. We rejoice in that we were able to see our ministries fully funded amid a tumultuous year.

II. Major Changes in Budget:

Changes in budget reflect an evaluation of the effects of the pandemic, current economic conditions, and a desire to be good stewards of the resources God gives us through His people. We carefully worked with each department to reach a balanced budget in the home office. Several minor adjustments helped reach the proposed budget. The outcome

MINUTES OF THE GENERAL ASSEMBLY

should allow us to continue to give full support to our missionaries while helping them to advance ministry.

In 2021, we plan to continually increase our engagement with national partners at a strategic level and emphasize partnerships with PCA churches and other agencies to advance church planting around the world. We will seek to open new ministries with an emphasis on church planting and other support ministries tied closely to the churches we work with.

In 2020, we experienced an increase of ten long-term missionaries over 2019, and an increase of ten two-year missionaries. Due to the pandemic and travel restrictions, we had to suspend short term trips. As a result, we experienced a decrease of 55 interns and a decrease in 1,500 one-to-three-week trip participants. Our 2021 budget anticipates that we will experience a continual increase in long-term and two-year missionaries.

Ministry Personnel Plans	2018	2019	2020	2021 Plan	2022 Plan
Long-term Missionaries	630	615	625	640	650
Two-year Missionaries	66	63	73	80	85
Intern Missionaries	98	86	31	70	95
Volunteers	2,279	1,646	146	150	1500

We praise God that amid this pandemic, we were able to experience a high number of new candidates and launch new missionaries remotely.

Development efforts of the Partner Relations Department will continue to focus on raising endowment funds and increasing planned giving that will supplement the administrative fee for long-term missionaries and provide funding for the Partner Relations Department's strategic initiatives. In 2020, we established a new endowment, Third Culture Kid (TCK), to ensure that resources are dedicated to the discipleship and care of missionary children.

Our Mobilization team continues to strengthen MTW's relationships with local churches, presbyteries, and seminaries/universities by providing helpful resources and promoting mission opportunities. All five regional mobilization centers (Midwest, Northeast, Southeast, Southwest, West Coast) are now established and promoting mission opportunities in their respective areas. Due to travel restrictions,

recruiting and promotional events are being held virtually. We will be hosting our first virtual Global Missions Conference in February 2021 and have over 2,000 registered participants.

In 2020, we implemented a new integration between our finance software, Workday, and donor management system, Virtuuous, which has resolved system issues we were experiencing. We also completed the final phase of the budgeting and financial reporting tool, Adaptive Insights. In 2021, we plan to finalize the implementation of a new Missionary Support Planning system to replace the current aging system which we can no longer support or modify. Additionally, we plan to implement Workday Prism Analytics which will provide us a more robust reporting framework for our missionaries. Finally, we are working in 2021 to implement a simplified missionary compensation plan to go into effect January 2022.

III. Income Streams:

Projections have been made regarding the number of missionaries, office personnel, annual income, and annual expenses. In making these projections, the following assumptions have been used:

We anticipate that continued efforts to recruit missionaries in 2021 would show additional results during 2022, amplified by the efforts of the regional mobilization centers. MTW continues to focus on its goal of mobilizing churches to send out at least 1% of their adult members for world missions.

Income projections have assumed a gradual increase reflecting an increase in donor giving and investments. We have projected the support requirements of missionaries, adjusted the numbers for inflation, and balanced this with future income and growth projections. For expense projections, we analyzed the historic and economic trends and adjusted operating expenses accordingly.

Missionary support accounts with deficit balances increased slightly in 2020, however our Resource Team has worked closely with each missionary account in deficit or trending toward deficit to address their on-going support needs.

Partnership share giving for the home office indicated an increase in 2020 and is projected to hold steady in the coming year.

MINUTES OF THE GENERAL ASSEMBLY

Project and team income are calculated by reviewing active and planned special projects. There was an increase in project and team income in 2020 and we expect an increase in the following years. Our Ambassadors program continues to provide major funding for new fields, church planting, training nationals, and mercy ministry.

Investment income projections assume a modest growth for 2022. We do not plan to increase distributions from the cash management growth to the General Fund.

Decreased medical claims in 2020 have led to an increase in the Medical Fund bringing the reserve to \$5.9 million. As a result, we were able to reduce in 2021 the monthly health insurance premium by 8% for missionaries and office staff.

With the uncertainty of the impact of COVID-19 on our income stream, in the beginning of 2020 MTW leadership made the decision to apply for the Paycheck Protection Program (PPP) loan in the amount of \$1.9 million which was approved and received in April 2020. We are currently waiting for forgiveness of the loan by the Small Business Administration (SBA). Once approved by SBA, the loan funds will convert as a revenue stream to our ministries.

IV. Major Ministry Not Implemented in the Past Year

All major ministry items were implemented.

V. Notes to Budget

The following three tables show the consolidated income and expense budget proposed for 2022. The first table shows the 2022 budget broken down into major components. The second table presents a historical perspective showing 2020 unaudited actual information and budget approved at General Assembly, 2021 modified budget, and the changes in budget from 2021 to 2022. The third table shows a five-year history of income and expenses.

In addition to the income and expense budget, the capital expense budget is requested in the amount of \$260,000 for computer hardware, new software application, building improvements, and contract labor for technical support of the new software application.

APPENDIX C

MISSION TO THE WORLD PROPOSED 2022 BUDGET						
Consolidated Budget Functional Analysis	Ministry Program	Administration	Fundraising	Designated Programs	Total	% of Total
Income						
Missionary Contributions	43,860,275				43,860,275	67.8%
Project/Team Contributions	8,173,370				8,173,370	12.6%
Unrestricted Contributions		2,260,450			2,260,450	3.5%
Medical Fund Income				41,000	41,000	0.1%
Endowment Income				3,772,150	3,772,150	5.8%
Investment Income				4,932,900	4,932,900	7.6%
Other Income	1,649,150	16,650			1,665,800	2.6%
Total Income	53,682,795	2,277,100	-	8,746,050	64,705,945	100.0%
Transfers	(8,589,250)	6,861,000	-	1,728,250	-	
Total Income & Transfers	45,093,545	9,138,100	-	10,474,300	64,705,945	
Expenses						
Staff Personnel Costs		5,810,285	505,245		6,315,530	10.7%
Facilities & Vehicles		143,805	12,505		156,310	0.3%
Marketing		140,700	12,240		152,940	0.3%
Fees & Permits		92,150	8,015	12,045	112,210	0.2%
Insurance		109,540	9,530		119,070	0.2%
Professional Services		413,185	35,930	184,425	633,540	1.1%
Financial Expenses		3,595		9,405	13,000	0.0%
Information Technology		502,850	43,730	153,720	700,300	1.2%
Distributions		2,185		16,085	18,270	0.0%
Ministry Expenses		14,635	1,275		15,910	0.0%
Office Expenses		14,225	1,240	380	15,845	0.0%
Hospitality Meals		39,605	3,445		43,050	0.1%
Gifts & Awards		32,030	2,790	695	35,515	0.1%
Postage & Delivery		84,795	7,375	1,455	93,625	0.2%
Conferences		27,545	22,540		50,085	0.1%
Travel Expenses		165,025	135,025		300,050	0.5%
Project & Team Expenses	9,712,900		-		9,712,900	16.4%
Missionary Personnel Costs	27,427,470		1,443,555		28,871,025	48.7%
Missionary Operating Expenses	3,846,795		202,465		4,049,260	6.8%
Endowment/Investment Expenses				2,263,430	2,263,430	3.8%
Medical Claims & Expenses				4,775,430	4,775,430	8.1%
Depreciation				840,000	840,000	1.4%
Total Expenses	40,987,165	7,596,155	2,446,905	8,257,070	59,287,295	100.0%
Consolidated Excess or Deficit	4,106,380	1,541,945	(2,446,905)	2,217,230	5,418,650	

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO THE WORLD							
PROPOSED 2022 BUDGET COMPARISON							
	2020	2020 GA	2021 GA	2022 GA	Budget	2021 to 2022	
Consolidated	Unaudited	Approved	Modified	Proposed	% of	Change in Budget	
Budget Comparison	Actual	Budget	Budget	Budget	Total	\$	%
Income							
Missionary Contributions	42,915,438	43,855,650	43,000,270	43,860,275	67.8%	860,005	2.00%
Project/Field Contributions	8,005,905	7,335,295	8,013,110	8,173,370	12.6%	160,260	2.00%
Unrestricted Contributions	2,230,783	2,278,695	2,238,070	2,260,450	3.5%	22,380	1.00%
Medical Fund Income	39,336	42,000	40,000	41,000	0.1%	1,000	2.50%
Endowment Income	4,668,507	4,462,365	3,734,800	3,772,150	5.8%	37,350	1.00%
Investment Income	9,127,723	5,865,690	4,860,000	4,932,900	7.6%	72,900	1.50%
Other Income	1,640,376	2,422,380	3,550,000	1,665,800	2.6%	(1,884,200)	-53.08%
Total Income	68,628,068	66,262,075	65,436,250	64,705,945	100.0%	(730,305)	-1.12%
Expenses							
Staff Personnel Costs	6,168,542	6,661,086	6,216,075	6,315,530	10.7%	99,455	1.60%
Facilities & Vehicles	154,395	257,621	154,770	156,310	0.3%	1,540	1.00%
Marketing	147,183	170,295	149,940	152,940	0.3%	3,000	2.00%
Fees & Permits	109,668	99,621	111,100	112,210	0.2%	1,110	1.00%
Insurance	108,038	96,990	113,400	119,070	0.2%	5,670	5.00%
Professional Services	597,404	893,800	627,270	633,540	1.1%	6,270	1.00%
Financial Expenses	0	13,662	12,700	13,000	0.0%	300	2.36%
Information Technology	647,850	653,768	693,360	700,300	1.2%	6,940	1.00%
Distributions	17,566	11,800	18,090	18,270	0.0%	180	1.00%
Ministry Expenses	15,074	18,236	15,750	15,910	0.0%	160	1.02%
Office Expenses	14,854	31,563	15,090	15,845	0.0%	755	5.00%
Hospitality Meals	40,433	114,794	42,000	43,050	0.1%	1,050	2.50%
Gifts & Awards	32,946	45,922	34,650	35,515	0.1%	865	2.50%
Postage & Delivery	92,656	89,797	92,700	93,625	0.2%	925	1.00%
Conferences	37,132	183,446	46,375	50,085	0.1%	3,710	8.00%
Travel Expenses	230,688	728,946	288,375	300,050	0.5%	11,675	4.05%
Project & Team Expenses	9,199,850	10,878,149	9,430,000	9,712,900	16.4%	282,900	3.00%
Missionary Personnel Costs	27,534,494	28,040,590	28,360,535	28,871,025	48.7%	510,490	1.80%
Missionary Operating Expenses	3,213,721	5,729,165	3,856,440	4,049,260	6.8%	192,820	5.00%
Endowment/Investment Expenses	2,246,669	1,760,300	2,252,175	2,263,430	3.8%	11,255	0.50%
Medical Claims & Expenses	4,503,151	4,923,224	4,728,150	4,775,430	8.1%	47,280	1.00%
Depreciation	843,453	840,000	845,000	840,000	1.4%	(5,000)	-0.59%
Total Expenses	55,955,767	62,242,775	58,103,945	59,287,295	100.0%	1,183,350	2.04%
Consolidated Excess or Deficit	12,672,301	4,019,300	7,332,305	5,418,650			
Coordinator's 2021 Salary is \$140,828, housing is \$42,000, SECA is \$11,579 and benefits at \$29,905.							
Coordinator's 2022 Salary is projected to be \$145,053, housing is \$43,260, SECA is \$11,747 and benefits at \$29,905.							
Note: The 2020 actuals are pre-audit figures as the external audit is not complete.							

APPENDIX C

MISSION TO THE WORLD					
PROPOSED 2022 BUDGET - FIVE YEAR ACTUAL HISTORICAL DATA					
	Audited	Audited	Audited	Audited	Unaudited
	2016	2017	2018	2019	2020
Income					
Missionary Contributions	41,029,133	42,251,869	42,691,870	43,009,991	42,915,438
Project/Field Contributions	9,549,195	8,773,593	8,978,385	7,148,399	8,005,905
Unrestricted Contributions	1,212,935	1,630,454	2,045,033	2,511,011	2,230,783
Medical Fund Income	434,386	403,626	209,280	40,036	39,336
Endowment Income	2,828,385	4,822,810	(211,884)	8,881,091	4,668,507
Investment Income	6,648,308	8,954,586	828,106	11,878,658	9,127,723
Other Income	1,363,766	1,742,426	2,450,940	2,411,123	1,640,376
Total Income	63,066,108	68,579,364	56,991,730	75,880,309	68,628,068
Expenses					
Staff Personnel Costs	5,388,183	5,053,098	5,622,082	6,066,289	6,168,542
Facilities & Vehicles	174,353	209,890	197,617	228,342	154,395
Marketing	95,473	150,125	161,684	169,992	147,183
Fees & Permits	96,816	118,930	117,529	97,173	109,668
Insurance	147,127	95,156	118,733	115,856	108,038
Professional Services	228,012	485,009	547,279	884,606	597,404
Financial Expenses	196,287	357,465	429,114	13,730	0
Information Technology	273,122	625,069	517,298	730,889	647,850
Distributions	121,040	16,802	18,070	36,750	17,566
Ministry Expenses	8,883	28,478	17,121	19,283	15,074
Office Expenses	27,080	43,848	20,940	24,666	14,854
Hospitality Meals	66,617	61,864	110,267	103,355	40,433
Gifts & Awards	28,679	25,151	30,812	51,797	32,946
Postage & Delivery	119,018	117,102	80,719	74,647	92,656
Conferences	114,383	142,667	47,411	190,758	37,132
Travel Expenses	518,426	997,391	454,136	524,929	230,688
Project & Team Expenses	11,960,976	11,149,580	12,776,998	10,991,066	9,199,850
Missionary Personnel Costs	24,058,911	25,986,692	27,092,818	27,505,515	27,534,494
Missionary Operating Expenses	5,045,377	6,407,314	5,360,455	5,588,453	3,213,721
Endowment/Investment Expenses	1,532,700	1,701,419	1,632,480	2,268,120	2,246,669
Medical Claims & Expenses	5,903,639	5,105,436	5,344,400	5,071,759	4,503,151
Depreciation	483,358	486,145	489,209	766,926	843,453
Total Expenses	56,588,460	59,364,631	61,187,172	61,524,901	55,955,767
Consolidated Excess or Deficit	6,477,648	9,214,733	(4,195,442)	14,355,408	12,672,301
Coordinator's 2021 Salary is \$140,828, housing is \$42,000, SECA is \$11,579 and benefits at \$29,905.					
Coordinator's 2022 Salary is projected to be \$145,053, housing is \$43,260, SECA is \$11,747 and benefits at \$29,905.					
Note 1: The 2018 actuals include a \$7.1 million unrealized loss in investments.					
Note 2: The 2020 actuals are pre-audit figures as the external audit is not complete.					

MINUTES OF THE GENERAL ASSEMBLY

PROPOSED 2022 GA BUDGET – CAPITAL EXPENDITURES

<u>Description of Expenditure:</u>	GA Approved 2021 <u>Capital Budget</u>	GA Proposed 2022 <u>Capital Budget</u>
Computer Hardware	\$25,000	\$100,000
New Application Software	100,000	25,000
Furniture and Building Improvements	50,000	120,000
Contract Labor – New Application Software	230,000	15,000
Total Capital Budget	\$405,000	\$260,000

**REFORMED UNIVERSITY FELLOWSHIP
PROPOSED BUDGET
2021**

The RUF Mission:

Reformed University Fellowship has the goal of building the church now and for the future by reaching students for Christ and equipping students to serve.

I. Economic Considerations and General Ministry Factors

- ◆ This budget reflects our continuing growth as we develop new RUF works on campuses nationwide. For 2021, we project to have over 180 campus ministries worldwide.
- ◆ The proposed 2021 budget for the entire ministry is \$51,897,226.
- ◆ There is a net increase in ministry expenses of 6% from the 2020 modified budget. See below for explanation on budget changes.
- ◆ The total number of full-time equivalent staff budgeted for 2021 is 465, an increase of 25 from the 2020 budget.
- ◆ An overall net increase of 7% for salaries and related adjustments to benefits is assumed for all existing staff positions. That includes aggregate of cost of living, merit and benefit adjustments.

II. Major Changes in Budget

- ◆ In 2019, RUF realized that RUF's reporting and proposed GA budget numbers needed to be presented differently in order to come in line with other PCA agencies.
- ◆ Historically, RUF's reports included a portion of overall expenses - the Core Ministry Fund, Intern/Campus Staff and Ministry at Large (property, equipment, crisis relief fund, scholarships, expansion funds, conferences, mission projects and health insurance fund).
- ◆ The 2021 budget now includes all ministry expenses.
- ◆ The 2021 budget report also includes a modified 2020 budget that is a full ministry budget and not a portion of ministry expenses.

III. Income Streams

- ◆ Income for the 2021 budget is projected to come from contributions (89%), medical *fund* (7%), *conference revenues* (3%) and *other revenue* (1%).

IV. Major Ministry Items Not Implemented

- ◆ No major initiatives planned for 2021.

V. Notes to Budget Line Items

- ◆ The major areas of increase are for: 1) Personnel at 7%. All other categories are projected at a moderate 5%.

APPENDIX C

REFORMED UNIVERSITY FELLOWSHIP						
PROPOSED 2021 BUDGET						
	Ministry Program	Administration	Fundraising	Designated	Total	% of Total
Income						
Ministry Contributions	45,573,050	0	0	0	45,573,050	84%
Unrestricted Contributions	0	2,400,000	0	0	2,400,000	4%
Interest Income	0	0	0	650,000	650,000	1%
Gain/Loss on Disposal of Assets	0	(2,500)	0	0	(2,500)	0.0%
Medical Fund Income	0	0	0	3,883,396	3,883,396	7%
Conferences	1,385,000	0	0	0	1,385,000	3%
Other Revenue	71,000	29,000	0	0	100,000	0.2%
Total Income	47,029,050	2,426,500	0	4,533,396	53,988,946	100%
Expenses						
Personnel	31,007,710	4,628,465	723,235	0	36,359,410	70%
Audit/Bank and Payroll Fees	426,021	137,774	0	0	563,795	1%
Denominational Costs	121,535	46,465	0	0	168,000	0.3%
Committee Expense	1,315,000	50,000	0	0	1,365,000	3%
Conferences	1,360,000	5,000	0	0	1,365,000	3%
Depreciation	0	75,600	0	0	75,600	0.0%
Fundraising	481,135	0	253,865	0	735,000	1%
Honorarium	105,000	0	0	0	105,000	0.2%
Insurance-Liability	17,000	88,000	0	0	105,000	0.2%
Marketing	42,000	0	0	0	42,000	0.1%
Ministry Relations	865,500	132,000	0	0	997,500	2%
Misc	183,750	0	0	0	183,750	0.4%
Ministry Support	262,500	0	0	0	262,500	1%
Professional/Personal Development	278,750	10,000	0	0	288,750	1%
Programming	1,575,000	0	0	0	1,575,000	3%
Facilities	944,000	316,000	0	0	1,260,000	2%
Service Contracts	391,500	81,000	0	0	472,500	1%
Travel	289,500	498,000	0	0	787,500	2%
Recruitment/Assessment/Training	1,140,500	119,500	0	0	1,260,000	2%
Medical Claims & Expenses	0	0	0	3,883,396	3,883,396	7%
Total Expenses	40,806,401	6,187,804	977,100	3,883,396	51,854,700	100%
Consolidated Surplus or Deficit	6,222,649	(3,761,304)	(977,100)	650,000		
Coordinator's 2020 Salary is \$206,000 and benefits are \$53,720.						
Coordinator's 2021 Salary is projected to be \$212,180 and benefits are \$54,462.						
Note: The 2019 actuals are pre-audit figures as the external audit is not complete.						

MINUTES OF THE GENERAL ASSEMBLY

REFORMED UNIVERSITY FELLOWSHIP						
BUDGET COMPARISON STATEMENT						
FOR PROPOSED 2021 BUDGET						
	2019	2020	2021 GA	Budget		
Consolidated	Unaudited	Modified	Proposed	% of	2020 to 2021	2020 to 2021
Budget Comparison	Actual	Budget	Budget	Total	Change in \$	Change in %
Income						
Contributions	42,304,277	45,688,619	47,973,050	89%	2,284,431	5%
Interest Income	2,059,320	650,000	650,000	1%	0	0%
Gain/Loss on Disposal of Assets	(2,426)	(2,500)	(2,500)	0.0%	0	0%
Medical Fund Income	3,522,355	3,698,472	3,883,396	7%	184,924	5%
Conferences	1,285,399	1,385,000	1,385,000	3%	0	0%
Other Revenue	101,295	100,000	100,000	0.2%	0	0%
Total Income	49,270,219	51,519,592	53,988,946	100%	2,469,355	5%
Expenses						
Personnel	30,375,446.63	34,628,009	36,359,410	70%	1,731,400	5%
Audit/Bank and Payroll Fees	511,378.79	536,948	563,795	1%	26,847	5%
Denominational Costs	140,419.14	160,000	168,000	0.3%	8,000	5%
Committee Expense	1,219,166.46	1,300,000	1,365,000	3%	65,000	5%
Conferences	1,239,203.64	1,300,000	1,365,000	3%	65,000	5%
Depreciation	71,987.47	72,000	75,600	0.1%	3,600	5%
Fundraising	637,213.87	700,000	735,000	1%	35,000	5%
Honorarium	78,669.15	100,000	105,000	0.2%	5,000	5%
Insurance-Liability	82,957.84	100,000	105,000	0.2%	5,000	5%
Marketing	34,645.61	40,000	42,000	0.1%	2,000	5%
Ministry Relations	871,755.07	950,000	997,500	2%	47,500	5%
Misc	159,736.98	175,000	183,750	0.4%	8,750	5%
Ministry Support	236,182.62	250,000	262,500	1%	12,500	5%
Professional/Personal Development	255,857.10	275,000	288,750	1%	13,750	5%
Programming	1,368,302.58	1,500,000	1,575,000	3%	75,000	5%
Facilities	1,106,179.31	1,200,000	1,260,000	2%	60,000	5%
Service Contracts	416,411.11	450,000	472,500	1%	22,500	5%
Travel	729,789.73	750,000	787,500	2%	37,500	5%
Recruitment/Assessment/Training	1,164,502.25	1,200,000	1,260,000	2%	60,000	5%
Medical Claims & Expenses	3,536,857.24	3,698,472	3,883,396	7%	184,924	5%
Total Expenses	44,236,662.59	49,385,429	51,854,700	100%	2,469,271	5%
Consolidated Surplus or Deficit	5,033,557	2,134,163	2,134,246			
Coordinator's 2020 Salary is \$206,000 and benefits are \$53,720.						
Coordinator's 2021 Salary is projected to be \$212,180 and benefits are \$54,462.						
Note: The 2019 actuals are pre-audit figures as the external audit is not complete.						

APPENDIX C

REFORMED UNIVERSITY FELLOWSHIP					
FIVE YEAR COMPARISON STATEMENT					
FOR PROPOSED 2021 BUDGET					
	2015 Actual	2016 Actual	2017 Actual	2018 Actual	2019 Actual
Income					
Contributions	26,794,804	29,426,781	33,290,150	38,347,042	42,304,277
Interest Income	(27,454)	440,500	1,106,545	(497,553)	2,059,320
Gain/Loss on Disposal of Assets	(1,329)	197,564	(1,286)	(25,853)	(2,426)
Medical Fund Income	183,709	224,653	249,104	3,199,561	3,522,355
Conferences	854,901	868,365	988,379	1,026,496	1,285,399
Other Revenue	55,400	87,401	64,561	84,751	101,295
Total Income	27,860,031	31,245,264	35,697,453	42,134,444	49,270,219
Expenses					
Personnel	20,423,785	22,554,393	25,533,239	28,373,554	30,375,447
Audit/Bank and Payroll Fees	293,425	331,455	372,263	459,968	511,379
Denominational Costs	93,282	102,840	102,280	111,552	140,419
Committee Expense	791,940	937,312	962,487	1,303,632	1,219,166
Conferences	631,171	663,626	888,138	926,038	1,239,204
Depreciation	98,087	67,738	90,035	87,553	71,987
Fundraising	469,036	522,663	548,156	595,002	637,214
Honorarium	26,741	48,119	48,336	138,416	78,669
Insurance-Liability	32,663	31,431	36,969	69,609	82,958
Marketing	19,838	15,070	39,634	19,451	34,646
Ministry Relations	584,852	688,037	762,867	856,022	871,755
Misc	117,841	109,886	128,055	272,135	159,737
Ministry Support	12,074	4,887	5,573	36,556	236,183
Professional/Personal	183,267	176,675	248,700	246,539	255,857
Programming	762,167	800,438	993,049	1,374,126	1,368,303
Facilities	681,929	720,091	851,817	1,045,201	1,106,179
Service Contracts	158,224	117,909	402,112	364,541	416,411
Travel	660,628	637,265	725,234	814,341	729,790
Recruitment/Assessment/Training	717,509	711,366	835,032	1,010,991	1,164,502
Medical Claims & Expenses	188,675	200,551	206,684	3,384,078	3,536,857
Total Expenses	26,947,135	29,441,751	33,780,660	41,489,305	44,236,663

**REFORMED UNIVERSITY FELLOWSHIP
PROPOSED BUDGET
2022**

The RUF Mission:

Reformed University Fellowship has the goal of building the church now and for the future by reaching students for Christ and equipping students to serve.

I. Economic Considerations and General Ministry Factors

- This budget reflects our continuing growth as we develop new RUF works on campuses nationwide. For 2022, we project to have over 180 campus ministries worldwide.
- The proposed 2022 budget for the entire ministry is \$51,287,788.
- There is a net increase in ministry expenses of 5% from the 2021 modified budget. See below for explanation on budget changes.
- The total number of full-time equivalent staff budgeted for 2022 is 440, an increase of 20 from the 2021 budget.
- An overall net increase of 5% for salaries and related adjustments to benefits is assumed for all existing staff positions. That includes aggregate of cost of living, merit and benefit adjustments.

II. Major Changes in Budget

There will be no major changes to the budget for 2022.

III. Income Streams

Income for the 2022 budget is projected to come from contributions (88%), medical fund (8%), conference revenues (3%) and other revenue (1.2%).

IV. Major Ministry Items Not Implemented

No major initiatives planned for 2022.

V. Notes to Budget Line Items

The major areas of increase are for: 1) Personnel at 5%. All other categories are projected at a moderate 5%.

APPENDIX C

REFORMED UNIVERSITY FELLOWSHIP						
PROPOSED 2022 BUDGET						
	Ministry Program	Administration	Fundraising	Designated	Total	% of Total
Income						
Ministry Contributions	45,747,678	0	0	0	45,747,678	84%
Unrestricted Contributions	0	0	2,200,000	0	2,200,000	4%
Interest Income	0	0	0	650,000	650,000	1%
Gain/Loss on Disposal of Assets	0	(2,500)	0	0	(2,500)	0.0%
Medical Fund Income	0	0	0	4,099,412	4,099,412	8%
Conferences	1,454,250	0	0	0	1,454,250	3%
Other Revenue	75,000	25,000	0	0	100,000	0.2%
Total Income	47,276,928	22,500	2,200,000	4,749,412	54,248,840	100%
Expenses						
Personnel	29,820,569	4,841,491	765,000	0	35,427,060	69%
Audit/Bank and Payroll Fees	482,886	150,000	0	0	632,886	1%
Denominational Costs	151,400	25,000	0	0	176,400	0.3%
Committee Expense	1,315,000	50,000	0	0	1,365,000	3%
Conferences	1,360,000	5,000	0	0	1,365,000	3%
Depreciation	0	75,600	0	0	75,600	0.0%
Fundraising	515,000	0	220,000	0	735,000	1%
Honorarium	105,000	0	0	0	105,000	0.2%
Insurance-Liability	20,000	75,310	0	0	95,310	0.2%
Marketing	42,000	0	0	0	42,000	0.1%
Ministry Relations	847,500	150,000	0	0	997,500	2%
Misc	141,750	0	0	0	141,750	0.3%
Ministry Support	326,729	0	0	0	326,729	1%
Professional/Personal Development	319,063	15,000	10,000	0	344,063	1%
Programming	1,793,491	0	0	0	1,793,491	3%
Facilities	1,160,000	100,000	0	0	1,260,000	2%
Service Contracts	387,500	85,000	0	0	472,500	1%
Travel	287,500	500,000	0	0	787,500	2%
Recruitment/Assessment/Training	1,140,500	119,500	0	0	1,260,000	2%
Medical Claims & Expenses	0	0	0	3,885,000	3,885,000	8%
Total Expenses	48,215,888	6,191,901	995,000	3,885,000	51,287,788	100%
Consolidated Surplus or Deficit	7,061,040	(6,169,401)	1,205,000	864,412	2,961,052	
Coordinator's 2021 Salary is \$206,000 and benefits are \$56,237.16.						
Coordinator's 2022 Salary is projected to be \$206,000 and benefits are \$57,924.						

MINUTES OF THE GENERAL ASSEMBLY

REFORMED UNIVERSITY FELLOWSHIP BUDGET COMPARISON STATEMENT FOR PROPOSED 2022 BUDGET						
Consolidated Budget Comparison	2020 Audited Actual	2021 Modified Budget	2022 GA Proposed Budget	Budget % of Total	2020 to 2021 Change in \$	2020 to 2021 Change in %
Income						
Contributions	43,489,957	45,664,455	47,947,678	88%	2,283,223	5%
Interest Income	1,416,633	650,000	650,000	1%	0	0%
Gain/Loss on Disposal of Assets	(1,293)	(2,500)	(2,500)	0.0%	0	0%
Medical Fund Income	3,718,287	3,904,202	4,099,412	8%	195,210	5%
Conferences	280,955	1,385,000	1,454,250	3%	69,250	5%
Other Revenue	89,243	100,000	100,000	0.2%	0	0%
Total Income	48,993,783	51,701,157	54,248,840	100%	2,547,683	5%
Expenses						
Personnel	32,133,387.31	33,740,057	35,427,060	69%	1,687,003	5%
Audit/Bank and Payroll Fees	574,046.16	602,748	632,886	1%	30,137	5%
Denominational Costs	55,650.90	168,000	176,400	0.3%	8,400	5%
Committee Expense	102,623.48	1,300,000	1,365,000	3%	65,000	5%
Conferences	468,739.96	1,300,000	1,365,000	3%	65,000	5%
Depreciation	58,478.55	72,000	75,600	0.1%	3,600	5%
Fundraising	486,930.69	700,000	735,000	1%	35,000	5%
Honorarium	16,163.00	100,000	105,000	0.2%	5,000	5%
Insurance-Liability	86,449.32	90,772	95,310	0.2%	4,539	5%
Marketing	22,674.21	40,000	42,000	0.1%	2,000	5%
Ministry Relations	602,312.11	950,000	997,500	2%	47,500	5%
Misc	119,256.78	135,000	141,750	0.3%	6,750	5%
Ministry Support	296,353.13	311,171	326,729	1%	15,559	5%
Professional/Personal	312,074.90	327,679	344,063	1%	16,384	5%
Programming	1,626,748.78	1,708,086	1,793,491	3%	85,404	5%
Facilities	1,127,939.10	1,200,000	1,260,000	2%	60,000	5%
Service Contracts	113,165.66	450,000	472,500	1%	22,500	5%
Travel	365,419.58	750,000	787,500	2%	37,500	5%
Recruitment/Assessment/Training	388,683.34	1,200,000	1,260,000	2%	60,000	5%
Medical Claims & Expenses	2,815,231.27	3,700,000	3,885,000	8%	185,000	5%
Total Expenses	41,772,328.23	48,845,513	51,287,788	100%	2,442,276	5%
Consolidated Surplus or Deficit	7,221,454	2,855,645	2,961,052			
Coordinator's 2021 Salary is \$206,000 and benefits are \$56,237.16.						
Coordinator's 2022 Salary is projected to be \$206,000 and benefits are \$57,924.						

APPENDIX C

REFORMED UNIVERSITY FELLOWSHIP					
FIVE YEAR COMPARISON STATEMENT					
FOR PROPOSED 2022 BUDGET					
	2016 Actual	2017 Actual	2018 Actual	2019 Actual	2020 Actual
Income					
Contributions	29,426,781	33,290,150	38,347,042	42,304,277	43,489,957
Interest Income	440,500	1,106,545	(497,553)	2,059,320	1,416,633
Gain/Loss on Disposal of	197,564	(1,286)	(25,853)	(2,426)	(1,293)
Medical Fund Income	224,653	249,104	3,199,561	3,522,355	3,718,287
Conferences	868,365	988,379	1,026,496	1,285,399	280,955
Other Revenue	87,401	64,561	84,751	101,295	89,243
Total Income	31,245,264	35,697,453	42,134,444	49,270,219	48,993,783
Expenses					
Personnel	22,554,393	25,533,239	28,373,554	30,375,447	32,133,387.31
Audit/Bank and Payroll Fees	331,455	372,263	459,968	511,379	574,046.16
Denominational Costs	102,840	102,280	111,552	140,419	55,650.90
Committee Expense	937,312	962,487	1,303,632	1,219,166	102,623.48
Conferences	663,626	888,138	926,038	1,239,204	468,739.96
Depreciation	67,738	90,035	87,553	71,987	58,478.55
Fundraising	522,663	548,156	595,002	637,214	486,930.69
Honorarium	48,119	48,336	138,416	78,669	16,163.00
Insurance-Liability	31,431	36,969	69,609	82,958	86,449.32
Marketing	15,070	39,634	19,451	34,646	22,674.21
Ministry Relations	688,037	762,867	856,022	871,755	602,312.11
Misc	109,886	128,055	272,135	159,737	119,256.78
Ministry Support	4,887	5,573	36,556	236,183	296,353.13
Professional/Personal	176,675	248,700	246,539	255,857	312,074.90
Programming	800,438	993,049	1,374,126	1,368,303	1,626,748.78
Facilities	720,091	851,817	1,045,201	1,106,179	1,127,939.10
Service Contracts	117,909	402,112	364,541	416,411	113,165.66
Travel	637,265	725,234	814,341	729,790	365,419.58
	711,366	835,032	1,010,991	1,164,502	388,683.34
Medical Claims & Expenses	200,551	206,684	3,384,078	3,536,857	2,815,231.27
Total Expenses	29,441,751	33,780,660	41,489,305	44,236,663	41,772,328

**COVENANT COLLEGE
PROPOSED BUDGET
FISCAL YEAR ENDING JUNE 30, 2021**

I. Economic Considerations and General Ministry Factors

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

Specifically, the student higher education student population overall has declined and competition for students continues to intensify. In a competitive market, net tuition revenue remains challenged. For the fiscal year ending June 30, 2021 (FY21) we are projecting a decrease in net tuition. To address these challenges the college, under the board's direction, has undertaken a campaign to raise funds for the endowment. This budget presentation does not factor in the impact of that campaign as results are as yet undetermined. The board has also directed the investment of funds into concentrated admissions marketing efforts. These investments in marketing, while having an initial negative impact on the budget, will yield results in future years as we better present the opportunity a Christian college education rooted in biblical truth is for prospective students. While the college continues to carefully steward and allocate resources to maximize mission impact, the effect of these investments is a projected deficit budget for the FY21 fiscal year. We are able to do so because the college operates with no long-term debt.

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

The cost of a college education continues to be a significant concern for families. The pricing structure of higher education is confusing and creates challenges during the admissions process. Typically there is a significant difference between the “sticker price” and the final bill that a student receives each semester. Students who complete the admissions process generally find an affordable net cost. Financial aid is awarded to nearly every student. In FY21 we anticipate awarding over \$16 million in financial aid. A student can estimate the cost of attendance by visiting the “net price calculator” on the college website. We encourage anyone interested in the affordability of a Covenant College education to visit our website at affordability.covenant.edu.

II. Major Changes in Budget

Covenant College is committed to sound financial planning and good stewardship of its resources. The attached budget proposes a 2.9% increase in tuition and room and board fees for the coming year. These increases, along with the budgetary adjustments, allow the College to maintain its low student-to-faculty ratio of 14:1 and to provide high quality residential programs.

The proposed budget does not provide for any significant changes in programs or program spending but does incorporate aggressive marketing spending to enhance admission efforts in the coming year.

The budget that is presented to the General Assembly includes \$3.5 million in depreciation, which is a non-cash expense, distributed across all expense areas. This accounting practice makes financial statement presentation somewhat challenging. While the college is committed to living within its means, in the coming fiscal year our investments in the future lead us to plan for a deficit in the current year. This deficit will be funded from free cash flow and by drawing upon surplus funds realized in previous fiscal years.

III. Income Streams

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

The majority of College costs are paid by the students and their families, who are the direct beneficiaries. The College works with each family in

an attempt to find an affordable path to attendance. The attraction and retention of students is essential to the financial health of the College and our retention rates remain above industry norms.

Unrestricted gifts from churches and individuals make up \$2.4 million dollars of the operating budget. Churches historically have given about \$1 million of that amount each year. Churches that participate in the Church Scholarship Promise program are able to realize an additional scholarship benefit for their students.

The College provides other services for fees as well. Offering housing in its residential rental properties, operating the college bookstore, and delivering conference services provide for a modest income stream that nets about \$400,000 each year.

Finally, the combined endowment of the College and the Covenant College Foundation provide modest resources directly to the annual operating budget of the College. In the prior fiscal year, approximately \$2 million came from these investments.

IV. Major Ministry Not Implemented in the Past Year

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

V. Notes to Budget “line items”

Accounting Format & Other Notes

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

APPENDIX C

Covenant College
Proposed Budget for FYE June 30, 2021

Revenues:

Net tuition & fees	\$ 15,821,793
Auxiliary services	7,323,404
Gifts	2,400,000
Independent operations	1,382,420
Endowment spending	379,820
Other income	784,781
Total Revenues	\$ 28,092,218

Expenses:

Instruction	\$ 9,184,556
Academic Support	992,979
Student Services	6,851,527
Institutional Support	3,627,131
Library	856,486
Public Service	182,611
Auxiliary Services	5,381,385
Independent Operations	2,328,962
Fundraising	1,888,463
Total Expenses	\$ 31,294,100

Change in Net Assets **\$ (3,201,882)**

Add back non-cash depreciation **3,457,035**
FY21 CapEx Budget **(1,175,785)**

Adjusted Change in Net Assets **\$ (920,632)**

MINUTES OF THE GENERAL ASSEMBLY

**Covenant College
Three Year Comparison**

	FYE 06/30/21 PROPOSED	FYE 06/30/20 BUDGET	FYE 06/30/19 ACTUAL
Revenues:			
Net tuition & fees	\$ 15,821,793	\$ 16,108,078	\$ 15,379,236
Auxiliary services	7,323,404	7,318,417	7,468,901
Gifts	2,400,000	2,450,000	3,305,375
Independent operations	1,382,420	1,258,229	1,484,220
Endowment spending	379,820	282,922	27,438
Other income	784,781	530,623	2,253,604
Net assets released from restrictions	-	-	4,774,350
Total Revenues	\$ 28,092,218	\$ 27,948,269	\$ 34,693,124
Expenses:			
Instruction	\$ 9,184,556	\$ 9,207,110	\$ 9,391,177
Academic Support	992,979	945,070	1,180,720
Student Services	6,851,527	6,435,626	6,480,925
Institutional Support	3,627,131	3,237,956	3,792,960
Library	856,486	842,207	855,433
Public Service	182,611	183,417	181,845
Auxiliary Services	5,381,385	5,488,199	4,891,535
Independent Operations	2,328,962	2,225,821	2,711,168
Fundraising	1,888,463	1,722,498	2,104,962
Total Expenses	\$ 31,294,100	\$ 30,287,904	\$ 31,590,725
Change in Net Assets from Operations	\$ (3,201,882)	\$ (2,339,635)	\$ 3,102,399
Add back non-cash depreciation	\$ 3,457,035	\$ 3,477,652	
FY 19 CapEx Budget	\$ (1,175,785)	\$ (1,134,000)	
Adjusted Change in Net Assets	\$ (920,632)	\$ 4,017	

APPENDIX C

**Covenant College
Five Year Budget Comparison**

	FYE 06/30/20 PROPOSED	FYE 06/30/19 BUDGET	FYE 06/30/18 ACTUAL	FYE 06/30/17 ACTUAL	FYE 06/30/16 ACTUAL
Revenues:					
Net tuition & fees	\$ 15,821,793	\$ 16,108,078	\$ 15,379,236	\$ 15,615,201	\$ 16,358,655
Auxiliary services	7,323,404	7,318,417	7,468,901	7,130,264	6,640,373
Gifts	2,400,000	2,450,000	3,305,375	1,834,980	1,583,000
Independent operations	1,382,420	1,258,229	1,484,220	1,198,326	749,619
Endowment spending	379,820	282,922	27,438	172,995	178,424
Other income	784,781	530,623	2,253,604	1,704,215	1,273,219
Net assets released from restrictions	-	-	4,774,350	4,027,535	3,121,251
Total Revenues	\$ 28,092,218	\$ 27,948,269	\$ 34,693,124	\$ 31,683,516	\$ 29,904,541
Expenses:					
Instruction	\$ 9,184,556	\$ 9,207,110	\$ 9,391,177	\$ 10,629,668	\$ 10,215,425
Academic Support	992,979	945,070	1,180,720	1,028,982	1,007,624
Student Services	6,851,527	6,435,626	6,480,925	6,069,385	5,683,138
Institutional Support	3,627,131	3,237,956	3,792,960	3,960,763	3,639,521
Library	856,486	842,207	855,433	948,100	981,098
Public Service	182,611	183,417	181,845	249,895	224,477
Auxiliary Services	5,381,385	5,488,199	4,891,535	4,004,129	4,008,753
Independent Operations	2,328,962	2,225,821	2,711,168	1,741,834	1,473,795
Fundraising	1,888,463	1,722,498	2,104,962	1,567,367	1,344,799
Total Expenses	\$ 31,294,100	\$ 30,287,904	\$ 31,590,725	\$ 30,200,123	\$ 28,578,630
Change in Net Assets from Operations	\$ (3,201,882)	\$ (2,339,635)	\$ 3,102,399	\$ 1,483,393	\$ 1,325,911
Add back non-cash depreciation	\$ 3,457,035	\$ 3,477,652			
FY19 CapEx Budget	\$ (1,175,785)	\$ (1,134,000)			
Adjusted Change in Net Assets	\$ (920,632)	\$ 4,017			

**COVENANT COLLEGE
PROPOSED BUDGET
FISCAL YEAR ENDING JUNE 30, 2022**

I. Economic Considerations and General Ministry Factors

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

Specifically, the higher education student population overall has declined and competition for students continues to intensify. In a competitive market, net tuition revenue remains challenged. For the fiscal year ending June 30, 2022 (FY22), due to successive years with a smaller incoming freshman class, we are projecting a decrease in net tuition. The college's effort to raise endowment funds to help offset rising tuition, and investments in marketing to expand our student pool, are beginning to bear fruit. Even while the overall higher education market is projecting a decline in freshman enrollment, Covenant College is budgeting for an incoming class of 270 students. While the college continues to carefully steward and allocate resources to maximize mission impact, the effect of the challenging enrollment market and the decline in tuition revenue, coupled with the investments currently being made to drive future growth, leads to a projected deficit budget for the FY22 fiscal year. The college is able to sustain deficits in the short term because it carries no long-term debt and significant unrestricted net assets available for investment.

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

The cost of a college education continues to be a significant concern for families. The pricing structure of higher education is confusing and creates challenges during the admissions process. Typically there is a significant difference between the “sticker price” and the final bill that a student receives each semester. Students who complete the admissions process generally find an affordable net cost. Financial aid is awarded to nearly every student. In FY22 we anticipate awarding over \$15 million in financial aid. A student can estimate the cost of attendance by visiting the “net price calculator” on the college website. We encourage anyone interested in the affordability of a Covenant College education to visit our website at affordability.covenant.edu.

II. Major Changes in Budget

Covenant College is committed to sound financial planning and good stewardship of its resources. The attached budget proposes a 2.9% increase in tuition and room and board fees for the coming year. These increases, along with the budgetary adjustments, allow the College to maintain its low student-to-faculty ratio of 14:1 and to provide high quality residential programs.

The proposed budget does not provide for any significant changes in programs or program spending but does continue to incorporate aggressive marketing spending to enhance admission efforts in the coming and future years.

The budget that is presented to the General Assembly includes \$3.5 million in depreciation, which is a non-cash expense, distributed across all expense areas. This accounting practice makes financial statement presentation somewhat challenging. While the college is committed to living within its means, in the coming fiscal year our investments in the future lead us to plan for a deficit in the current year. This deficit will be funded from free cash flow and by drawing upon surplus funds realized in previous fiscal years.

III. Income Streams

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

MINUTES OF THE GENERAL ASSEMBLY

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

Unrestricted gifts from churches and individuals make up \$2.45 million dollars of the operating budget. Churches historically have given about \$1 million of that amount each year. Churches that participate in the Church Scholarship Promise program are able to realize an additional scholarship benefit for their students.

The College provides other services for fees as well. Offering housing in its residential rental properties, operating the college bookstore, and delivering conference services provide for a modest income stream that nets about \$200,000 each year.

Finally, the combined endowment of the College and the Covenant College Foundation provide resources directly to the annual operating budget of the College for general operations and student scholarships. In the prior fiscal year, approximately \$2.1 million came from these investments.

IV. Major Ministry Not Implemented in the Past Year

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

V. Notes to Budget “line items”

Accounting Format & Other Notes

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

APPENDIX C

Covenant College
Proposed Budget for FYE June 30, 2022

Revenues:

Net tuition & fees	\$ 15,493,442
Auxiliary services	7,170,392
Gifts	2,450,000
Independent operations	1,393,420
Endowment spending	-
Other income	281,437
Net assets released from restrictions	<u>838,982</u>
Total Revenues	\$ 27,627,673

Expenses:

Instruction	\$ 8,964,019
Academic Support	991,090
Student Services	6,563,445
Institutional Support	4,046,430
Library	883,061
Public Service	188,031
Auxiliary Services	5,287,243
Independent Operations	2,435,224
Advancement	<u>1,917,410</u>
Total Expenses	\$ 31,275,954

Change in Net Assets	<u>\$ (3,648,281)</u>
Add back non-cash depreciation	3,457,035
FY22 CapEx Budget	(1,200,000)
Adjusted Change in Net Assets	\$ (1,391,246)

MINUTES OF THE GENERAL ASSEMBLY

**Covenant College
Three Year Comparison**

	FYE 06/30/22 PROPOSED	FYE 06/30/21 BUDGET	FYE 06/30/20 ACTUAL
Revenues:			
Net tuition & fees	\$ 15,493,442	\$ 15,821,793	\$ 14,102,280
Auxiliary services	7,170,392	7,323,404	5,453,025
Gifts	2,450,000	2,400,000	2,089,806
Independent Operations	1,393,420	1,382,420	794,173
Investment Income	-	379,820	293,341
Other Income	281,437	784,781	627,665
Government & Private Grants	-	-	4,458,581
Net Assets Released from Restrictions	838,982	-	3,844,765
Total Revenues	\$ 27,627,673	\$ 28,092,218	\$ 31,663,636
Expenses:			
Instruction	\$ 8,964,019	\$ 9,184,556	\$ 8,994,817
Academic Support	991,090	992,979	974,585
Student Services	6,563,445	6,851,527	6,626,033
Institutional Support	4,046,430	3,627,131	3,371,210
Library	883,061	856,486	835,353
Public Service	188,031	182,611	172,038
Auxiliary Services	5,287,243	5,381,385	4,685,466
Independent Operations	2,435,224	2,328,962	2,111,618
Advancement	1,917,410	1,888,463	1,877,217
Total Expenses	\$ 31,275,954	\$ 31,294,100	\$ 29,648,337
Change in Net Assets from Operations	\$ (3,648,281)	\$ (3,201,882)	\$ 2,015,299
Add back non-cash depreciation	\$ 3,457,035	\$ 3,457,035	
CapEx Budget	\$ (1,200,000)	\$ (1,175,785)	
Adjusted Change in Net Assets	\$ (1,391,246)	\$ (920,632)	

APPENDIX C

Covenant College Five Year Budget Comparison

	FYE 06/30/22 PROPOSED	FYE 06/30/21 BUDGET	FYE 06/30/20 ACTUAL	FYE 06/30/19 ACTUAL	FYE 06/30/18 ACTUAL
Revenues:					
Net tuition & fees	\$ 15,493,442	\$ 15,821,793	\$ 14,102,280	\$ 14,984,956	\$ 14,831,963
Auxiliary services	7,170,392	7,323,404	5,453,025	7,468,901	7,531,533
Gifts	2,450,000	2,400,000	2,089,806	3,305,372	2,155,622
Independent Operations	1,393,420	1,382,420	794,173	1,484,220	1,280,250
Investment Income	-	379,820	293,341	277,438	292,999
Other Income	281,437	784,781	627,665	2,253,604	4,144,542
Government & Private Grants	-	-	4,458,581	394,280	400,544
Net Assets Released from Restrictions	838,982	-	3,844,765	4,774,350	7,131,072
Total Revenues	\$ 27,627,673	\$ 28,092,218	\$ 31,663,636	\$ 34,943,121	\$ 37,768,525
Expenses:					
Instruction	\$ 8,964,019	\$ 9,184,556	\$ 8,994,817	\$ 9,391,177	\$ 9,985,220
Academic Support	991,090	992,979	974,585	1,180,720	950,768
Student Services	6,563,445	6,851,527	6,626,033	6,480,925	6,343,544
Institutional Support	4,046,430	3,627,131	3,371,210	3,792,960	4,718,414
Library	883,061	856,486	835,353	855,433	945,958
Public Service	188,031	182,611	172,038	181,845	216,836
Auxiliary Services	5,287,243	5,381,385	4,685,466	4,891,535	4,871,724
Independent Operations	2,435,224	2,328,962	2,111,618	2,711,168	2,566,305
Advancement	1,917,410	1,888,463	1,877,217	2,104,962	1,773,963
Total Expenses	\$ 31,275,954	\$ 31,294,100	\$ 29,648,337	\$ 31,590,725	\$ 32,372,732
Change in Net Assets from Operation	\$ (3,648,281)	\$ (3,201,882)	\$ 2,015,299	\$ 3,352,396	\$ 5,395,793
Add back non-cash depreciation	\$ 3,457,035	\$ 3,457,035			
CapEx Budget	\$ (1,200,000)	\$ (1,175,785)			
Adjusted Change in Net Assets	\$ (1,391,246)	\$ (920,632)			

**COVENANT THEOLOGICAL SEMINARY
PROPOSED BUDGET
2020-2021**

I. Economic Considerations and General Ministry Factors

- a. Ministry Impact:** Covenant Theological Seminary's more than 3,000 alumni serve in all 50 states and 40 other countries. People all over the world continue to download Covenant's free online materials.
- b. Budget Summary:** FY21 operating budget of \$9,020,986 in net revenues and \$9,020,660 in net cash expenses results in a net cash basis income of \$326. (This does not include depreciation or results of endowment gains or losses). The budget also includes distributions of \$300,000 of quasi endowment which is anticipated from the sale of the adjoining property. Quasi endowment funds of \$50,000 are budgeted to be used for the costs incurred during the current presidential search. With these sources and use of quasi endowment funds, the adjusted net income before depreciation is \$250,326. The net revenue of \$9,020,986 reflects an increase of \$224,878 compared to FY20 budget of \$8,796,108. The most significant element of this increase is approximately \$175,000 in increased net tuition from a planned increase in credit hours sold (from 8,468 in FY20 to 8,800 in FY21). The endowment draw is also increased by \$69,000 based on a 5% draw. The FY21 budgeted net expenses of \$9,020,660 reflect an increase of \$224,940 compared to original budgeted expenses for FY20 of \$8,795,720. The increase reflects the following individually significant items: an overall 2% cost of living increase for all staff (\$100,000), as well as additional staffing in key selected areas of instruction and administrative staffing.
- c. Credit Hours Taken:** At 8,800 credit hours taken, the Seminary is projecting an increase of 332 in FY21 from budgeted hours of 8,468 from FY20. This is based on anticipated increase in the on-line courses. The current year forecast appears solid.
- d. Tuition Costs:** Tuition rates remain at \$525 per credit hour for MDiv and MA. The total costs for the MDiv program remain at the median of Covenant's theological peer seminaries and in the mid-range for aspirational peer seminaries. The tuition charge for a full-time student (taking 30 hours) will be \$15,750 before financial aid.
- e. Endowment Draw:** The **endowment draw** is budgeted at 5.0%.

- f. **Retirement Contribution:** The Seminary **retirement contribution** for eligible staff and faculty to the 403(b) plan will remain at 3% of eligible compensation.

II. Major Changes in Budget

This year there were no major changes in the budget.

III. Income Streams

The Seminary’s revenue sources are:

Tuition & Fees	33.5%
Unrestricted Giving	21.9%
Endowment*	17.5%
Temp. Restricted Gifts	3.9%
Hope for the Future Camp.	16.2%
<u>Auxiliary Enterprises</u>	<u>7.0%</u>
Total	100.0%

(*Note that the Endowment line reflects withdrawals for both general operating purposes and student scholarships.)

The tuition projection is based on enrollment projections in line with FY20 forecasted and year-to-date actuals, and reflects historical rates of scholarship, which currently account for approximately 39.1% of gross tuition. Of the \$1,823,120 in budgeted scholarships, \$1,428,064 are ‘funded’ (i.e. paid for by restricted funds, Campaign funds and endowment draw).

The Covenant Fund represents unrestricted fundraising for current-year expenses. The projection has remained unchanged from FY20.

The Endowment Draw is currently 5.0% of a twelve-quarter rolling average of the endowment assets based on the fair market value as of June 30, 2019 (the most recent audited amount when budget was prepared). Additionally, Campaign funds have been used to fully fund two professor chairs as of July 1, 2019. The draw on these was calculated immediately without the twelve-quarter averaging.

Restricted Gifts are counted as revenue when the gifts are actually spent for their restricted purpose. Auxiliary Enterprises income is primarily the rents from students living on campus.

IV. Major Ministry Not Implemented in the Past Year

There was no planned ministry that was not implemented.

V. Notes to Budget line items

There were no material changes to budget line items other than what was noted in the Budget Summary above.

APPENDIX C

COVENANT THEOLOGICAL SEMINARY		
Proposed Budget for FY21		
	Board Approved	
	20-21	
	BUDGET	% of Total
REVENUES		
Credit Hours Taken		
- Gross Tuition	\$4,658,475	51.64%
----Unfunded Scholarship	(395,056)	-4.38%
----Funded Scholarship	(1,428,064)	-15.83%
- Tuition Before Fees	2,835,355	31.43%
---- Fees	171,674	1.90%
- Net Tuition & Fees	3,007,029	33.33%
- Missional Training Center	27,600	0.31%
- Gifts and Donations	1,980,000	21.95%
- Auxiliary Enterprises	632,790	7.01%
- Funds Released from Temporary Restriction	324,007	3.59%
- Funds Released from Hope for the Future Campaign	1,467,946	16.27%
- Endowed Student Aid	369,565	4.10%
- Operational Endowment	1,212,049	13.44%
TOTAL REVENUES	9,020,986	100.00%
EXPENSES		
President's Cabinet		
- President / Trustees	306,692	3.40%
- Chaplain	43,542	0.48%
- Strategic Academic Projects	133,021	1.47%
- Operations	251,860	2.79%
Sub-Total President's Cabinet	735,115	8.15%
Instruction		
- Instruction	1,560,495	17.30%
- Instruction - Field Ed	123,067	1.36%
- Instruction - D. of Min.	71,761	0.80%
- Instruction - Th. M.	2,750	0.03%
- Instruction - Online Ed	142,192	1.58%
- Instruction - Counseling	589,582	6.54%
- Instruction - World Missions	24,417	0.27%
- Instruction - Schaeffer Institute	216,725	2.40%
- Instruction - Church Planting	82,102	0.91%
- Instruction - Nashville Campus	3,200	0.04%
Total Academics	2,816,291	31.22%
General		
- Library	454,840	5.04%
- Student Life	351,548	3.90%
- Registrar & Academic Advising	197,087	2.18%
- Financial Aid Administration	109,416	1.21%
- Advancement/Development	680,484	7.54%
- Communications	395,431	4.38%
- Admissions	311,094	3.45%
- Alumni Relations	115,610	1.28%
- Business Office	405,950	4.50%
- Information Tech. Services	632,743	7.01%
- Physical Plant	1,145,662	12.70%
General Sub-total	4,799,865	53.21%
Total Educational and General	8,351,271	92.58%
Total Auxiliary Enterprises	658,630	7.30%
Transfers	10,759	0.12%
TOTAL EXPENSES	9,020,660	100.00%
Net Revenue (Expense) Before Depreciation	326	
- Presidential Search	(50,000)	
- Distributions from Quasi	300,000	
Adjusted Net Income Before Depreciation	250,326	
President's Salary	192,747	
Benefits	18,548	
Estimated Value of Campus Housing Provided	0	

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY				
BUDGET COMPARISON FY19 - FY21				
		GA Approved	Board Approved	FY21B
	18-19	19-20	20-21	vs
	ACTUAL	BUDGET	BUDGET	FY19A
REVENUES				
Education & General	Unrestricted	Unrestricted	Unrestricted	
Credit Hours Taken	8,692	8,200		
- Gross Tuition	4,321,347	4,381,411	4,658,475	337,128
----Unfunded Scholarship	(258,181)	(370,220)	(395,056)	(136,875)
----Funded Scholarship	(1,405,213)	(1,337,001)	(1,428,064)	(22,851)
- Tuition Before Fees	2,657,953	2,674,190	2,835,355	177,402
---- Fees	162,460	157,812	171,674	9,214
- Net Tuition & Fees	2,820,413	2,832,002	3,007,029	186,616
- Missional Training Center	27,600	27,600	27,600	0
- Gifts and Donations	1,815,235	1,980,000	1,980,000	164,765
- Auxiliary Enterprises	807,626	632,790	632,790	(174,836)
- Funds Released from Temporary Restriction	347,901	340,810	324,007	(23,894)
- Funds Released from Hope for the Future Campaign	1,459,683	1,470,200	1,467,946	8,263
- Endowed Student Aid	289,564	314,500	369,565	80,001
- Operational Endowment	879,723	1,198,207	1,212,049	332,326
TOTAL REVENUES	8,447,745	8,796,109	9,020,986	573,241
EXPENSES				
President's Cabinet				
- President / Trustees	301,136	298,441	306,692	(5,556)
- Chaplain			43,542	(43,542)
- Strategic Academic Projects			133,021	(13,007)
- Operations	197,837	239,408	251,860	(54,023)
Sub-Total President's Cabinet	618,987	675,172	735,115	(116,128)
Instruction				
- Instruction	1,473,965	1,533,843	1,560,495	(86,530)
- Instruction - Disability Ministry	18,644			18,644
- Instruction - Field Ed	106,308	119,798	123,067	(16,759)
- Instruction - D. of Min.	31,928	69,513	71,761	(39,833)
- Instruction - Th. M.	2,500	2,500	2,750	(250)
- Instruction - Online Ed	127,857	132,351	142,192	(14,335)
- Instruction - Counseling	469,450	542,859	589,582	(120,132)
- Instruction - World Missions	49,200	34,946	24,417	24,783
- Instruction - Schaeffer Institute	201,038	211,712	216,725	(15,687)
- Instruction - Church Planting	3,860	87,421	82,102	(78,242)
- Instruction - Nashville Campus	9,264	20,170	3,200	6,064
- Instruction - Missional Training Center (Phoenix)				
- Instruction - Partnership Development	6,060			
Sub-Total Instruction	2,500,074	2,755,113	2,816,291	(316,217)
General				
- Library	367,080	409,101	454,840	(87,760)
- Student Life	337,803	346,151	351,548	(13,745)
- Registrar & Academic Advising	191,049	201,946	197,087	(6,038)
- Financial Aid Administration	83,844	75,619	109,416	(25,572)
- Advancement/Development	722,584	624,928	680,484	42,100
- Communications	424,809	408,929	395,431	29,378
- Admissions	285,013	300,455	311,094	(26,081)
- Alumni Relations	113,335	111,918	115,610	(2,275)
- Business Office	388,856	404,629	405,950	(17,094)
- Information Tech. Services	426,146	541,077	632,743	(206,597)
- Physical Plant	1,065,094	1,138,478	1,145,662	(80,568)
Sub-Total General	4,405,613	4,563,231	4,799,865	(394,252)
Total Educational and General	7,524,674	7,993,516	8,351,271	(826,597)
Total Auxiliary Enterprises	638,740	723,189	658,630	(19,890)
Transfers	222,800	79,016	10,759	212,041
Hope for the Future Campaign	157,775			157,775
TOTAL EXPENSES	8,543,989	8,795,721	9,020,660	(476,671)
Net Revenue (Expense) Before Depreciation	(96,244)	388	326	(96,570)
- Presidential Search			(50,000)	
- Distributions from Quasi		300,000	300,000	
Adjusted Net Income Before Depreciation		300,388	250,326	

APPENDIX C

COVENANT THEOLOGICAL SEMINARY					
BUDGET COMPARISON FY19 - FY21					
	16-17	17-18	18-19	GA Approved	Board Approved
	ACTUAL	ACTUAL	ACTUAL	19-20	20-21
				BUDGET	BUDGET
REVENUES					
Education & General	Unrestricted	Unrestricted	Unrestricted	Unrestricted	Unrestricted
- Credit Hours Taken	9,684	8,860	8,692	8,200	
- Gross Tuition	4,771,463	4,395,200	4,321,347	4,381,411	4,658,475
----Unfunded Scholarship		(695,767)	(258,181)	(370,220)	(395,056)
----Funded Scholarship	(1,889,025)	(1,101,556)	(1,405,213)	(1,337,001)	(1,428,064)
- Tuition Before Fees	(1,889,025)	2,597,877	2,657,953	2,674,190	2,835,355
---- Fees	160,400	150,805	162,460	157,812	171,674
- Net Tuition & Fees	3,042,838	2,748,682	2,820,413	2,832,002	3,007,029
- Missional Training Center		20,000	27,600	27,600	27,600
- Gifts and Donations	1,812,971	1,781,549	1,815,235	1,980,000	1,980,000
- Auxiliary Enterprises	1,154,627	952,529	807,626	632,790	632,790
- Funds Released from Temporary Restriction	975,833	810,112	347,901	340,810	324,007
- Funds Released from Hope for the Future					
Campaign	249,194	1,101,517	1,459,683	1,470,200	1,467,946
- Endowed Student Aid	356,579	318,624	289,564	314,500	369,565
- Operational Endowment	769,658	752,600	879,723	1,198,207	1,212,049
TOTAL REVENUES	8,361,700	8,485,613	8,447,745	8,796,109	9,020,986
EXPENSES					
President's Cabinet					
- President / Trustees	267,327	262,061	301,136	298,441	306,692
- Chaplain					13,542
- Strategic Academic Projects	125,600	129,255	120,014	137,323	133,021
- Operations	234,051	238,131	197,837	239,408	251,860
Sub-Total President's Cabinet	626,978	629,445	618,987	675,172	735,115
Instruction					
- Instruction	1,420,007	1,455,263	1,473,965	1,533,843	1,560,495
- Instruction - Disability Ministry		15,790	18,644		
- Instruction - Field Ed	50,961	87,961	106,308	119,798	123,067
- Instruction - D. of Min.	38,134	19,016	31,928	69,513	71,761
- Instruction - Th. M.	1,833	2,500	2,500	2,500	2,750
- Instruction - Online Ed	9,862	43,789	127,857	132,351	142,192
- Instruction - Counseling	371,215	429,736	469,430	542,839	589,582
- Instruction - World Missions	8,096	98,074	49,200	34,946	24,417
- Instruction - Schaefer Institute	207,278	197,050	201,038	211,712	216,755
- Instruction - Church Planting	33,228	30,662	3,860	87,421	82,102
- Instruction - Nashville Campus	131,873	66,194	9,264	201,701	3,200
- Instruction - Missional Training Center (Phoenix)		2,790			
- Instruction - Partnership Development	6,340	1,312	6,060		
Sub-Total Instruction	2,334,397	2,510,137	2,500,074	2,755,113	2,816,291
General					
- Library	396,543	412,911	367,080	409,101	454,840
- Student Life	355,501	335,219	337,803	346,151	351,548
- Registrar & Academic Advising	272,414	199,065	191,049	201,946	197,087
- Financial Aid Administration	58,833	84,609	83,844	75,619	109,416
- Advancement/Development	635,270	691,795	722,584	624,928	680,884
- Communications	372,624	470,451	424,809	408,929	392,431
- Admissions	288,728	372,892	285,013	304,855	311,094
- Alumni Relations	109,765	107,775	113,335	111,918	115,610
- Business Office	390,571	376,592	388,856	404,629	405,950
- Information Tech. Services	497,039	448,975	426,146	541,077	632,743
- Physical Plant	898,674	1,030,126	1,065,094	1,138,478	1,145,662
Sub-Total General	4,275,962	4,530,410	4,405,613	4,563,231	4,799,865
Total Educational and General	7,237,337	7,669,592	7,524,674	7,993,516	8,351,271
Total Auxiliary Enterprises	880,120	856,452	638,740	723,189	658,630
Transfers	106,650	153,221	222,800	79,016	10,759
Hope for the Future Campaign	249,194	171,269	157,775		
TOTAL EXPENSES	8,473,301	8,850,934	8,543,989	8,795,721	9,020,660
CHANGE IN NET ASSETS BEFORE DEPRECIATION	(111,601)	(365,321)	(96,244)	388	326
- Presidential Search					(50,000)
- Distributions from Quasi				300,000	300,000
Adjusted Net Income Before Depreciation				300,388	250,326

**COVENANT THEOLOGICAL SEMINARY
PROPOSED BUDGET
2021-2022**

I. Economic Considerations and General Ministry Factors

- a. Ministry Impact: Covenant Theological Seminary's more than 3,000 alumni serve in all 50 states and 40 other countries. People all over the world continue to download Covenant's free online materials.
- b. Budget Summary: FY22 operating budget of \$9,283,031 in net revenues and \$9,238,422 in net cash expenses results in a net cash basis income of \$44,609. (This does not include depreciation or results of endowment gains or losses). The net revenue of \$9,283,031 reflects an increase of \$262,045 compared to FY21 budget of \$9,020,986. The most significant element of this increase is approximately \$500,000 in increased net tuition from a planned increase in credit hours sold (from 8,800 in FY21 to 9,300 in FY22). This increase is partially offset by a reduction in assets released from restrictions of approximately \$272,000. The endowment draw is also increased by \$49,000 based on a 5% draw. The FY22 budgeted net expenses of \$9,238,422 reflect an increase of \$217,762 compared to original budgeted expenses for FY20 of \$9,020,660. The increase reflects the following individually significant items: an overall 2% cost of living increase for all staff (\$100,000), increased health insurance costs, and additional staffing in key selected areas of instruction and administration.
- c. Credit Hours Taken: At 9,300 credit hours taken, the Seminary is projecting an increase of 500 in FY22 from budgeted hours of 8,800 from FY20. This is based on anticipated increase in the on-line courses. The current year forecast appears solid.
- d. Tuition Costs: Tuition rates increased to \$560 per credit hour for MDiv and MA from \$525. The total costs for the MDiv program remain at the median of Covenant's theological peer seminaries and in the mid-range for aspirational peer seminaries. The tuition charge for a full-time student (taking 30 hours) will be \$16,800 before financial aid.
- e. Endowment Draw: The **endowment draw** is budgeted at 5.0%.
- f. Retirement Contribution: The Seminary **retirement contribution** for eligible staff and faculty to the 403(b) plan will remain at 3% of eligible compensation.

II. Major Changes in Budget

This year there were no major changes in the budget.

III. Income Streams

The Seminary’s revenue sources are:

Tuition & Fees	38.2%
Unrestricted Giving	21.3%
Endowment*	17.6%
Assets released from restriction	15.8%
<u>Auxiliary Enterprises</u>	<u>7.1%</u>
Total	100.0%

(*Note that the Endowment line reflects withdrawals for both general operating purposes and student scholarships.)

The tuition projection is based on enrollment projections in line with FY21 forecasted and year-to-date actuals, and reflects lower rates of scholarship at 38% of gross tuition, compared to 39.1% in FY21 . Of the \$1,994,599 in budgeted scholarships, \$1,267,574 are ‘funded’ (i.e. paid for by restricted funds and endowment draw).

The Covenant Fund represents unrestricted fundraising for current-year expenses. The projection has remained unchanged from FY21.

The Endowment Draw is currently 5.0% of a twelve-quarter rolling average of the endowment assets based on the fair market value as of June 30, 2020 (the most recent audited amount when budget was prepared).

Restricted Gifts are counted as revenue when the gifts are actually spent for their restricted purpose. Auxiliary Enterprises income is primarily the rents from students living on campus.

IV. Major Ministry Not Implemented in the Past Year

There was no planned ministry that was not implemented.

V. Notes to Budget line items

- a. There were no material changes to budget line items other than what was noted in the Budget Summary above.

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY		
Proposed Budget for FY22		
	Board Approved	
	21-22	
	BUDGET	% of Total
REVENUES		
Credit Hours Taken	9,300	
- Gross Tuition	\$5,248,945	56.54%
----Unfunded Scholarship	(727,025)	-7.83%
----Funded Scholarship	(1,267,574)	-13.65%
- Tuition Before Fees	3,254,346	35.06%
---- Fees	253,524	2.73%
- Net Tuition & Fees	3,507,870	37.79%
- Missional Training Center	34,200	0.37%
- Gifts and Donations	1,980,000	21.33%
- Auxiliary Enterprises	659,349	7.10%
- Funds Released from Temporary Restriction	1,471,280	15.85%
- Funds Released from Hope for the Future Campaign	0	0.00%
- Operational Endowment	1,231,758	13.27%
- Endowed Student Aid	398,574	4.29%
TOTAL REVENUES	9,283,031	100.00%
EXPENSES		
President's Cabinet		
- President / Trustees	316,580	3.43%
- Chaplain	44,408	0.48%
- Strategic Academic Projects	109,716	1.19%
- Operations	240,054	2.60%
Sub-Total President's Cabinet	710,758	7.69%
Instruction		
- Instruction	1,621,903	17.56%
- Instruction - Disability Ministry		0.00%
- Instruction - Field Ed	127,431	1.38%
- Instruction - D. of Min.	112,078	1.21%
- Instruction - Th. M.	3,000	0.03%
- Instruction - Online Ed	201,722	2.18%
- Instruction - Counseling	732,883	7.93%
- Instruction - World Missions	34,417	0.37%
- Instruction - Schaeffer Institute	224,349	2.43%
- Instruction - Church Planting	106,110	1.15%
- Instruction - Nashville Campus	8,165	0.09%
- Instruction - Missional Training Center (Phoenix)		0.00%
- Instruction - Partnership Development		0.00%
Sub-Total Instruction	3,172,058	34.34%
General		
- Library	479,881	5.19%
- Student Life	362,920	3.93%
- Registrar & Academic Advising	247,752	2.68%
- Financial Aid Administration	112,803	1.22%
- Advancement/Development	703,801	7.62%
- Communications	403,261	4.37%
- Admissions	319,886	3.46%
- Alumni Relations	116,127	1.26%
- Business Office	416,300	4.51%
- Information Tech. Services	636,328	6.89%
- Physical Plant	1,025,852	11.10%
Sub-Total General	4,824,911	52.23%
Total Educational and General	8,707,727	94.26%
Total Auxiliary Enterprises	519,936	5.63%
Transfers	10,759	0.12%
TOTAL EXPENSES	9,238,422	100.00%
Net Revenue (Expense) Before Depreciation	44,609	
- Presidential Search	TBD	
- Distributions from Quasi		
- PPP Loan		
Adjusted Net Income Before Depreciation	44,609	
President's Salary	195,000	
Benefits	24,340	
Estimated Value of Campus Housing Provided	0	

APPENDIX C

COVENANT THEOLOGICAL SEMINARY				
BUDGET COMPARISON FY20 - FY22				
	19-20	GA Approved	Board Approved	FY22B
	ACTUAL	20-21	21-22	vs
		BUDGET	BUDGET	FY20A
REVENUES				
Education & General	Unrestricted	Unrestricted	Unrestricted	
- Credit Hours Taken	9,167	8,800	9,300	133
- Gross Tuition	4,852,715	\$4,658,475	\$5,248,945	\$396,230
----Unfunded Scholarship	(874,818)	(395,056)	(727,025)	147,793
----Funded Scholarship	(1,013,036)	(1,428,064)	(1,267,574)	(254,538)
- Tuition Before Fees	2,964,861	2,835,355	3,254,346	289,485
---- Fees	190,875	171,674	253,524	62,649
- Net Tuition & Fees	3,155,736	3,007,029	3,507,870	352,134
- Missional Training Center	27,600	27,600	34,200	6,600
- Gifts and Donations	1,757,428	1,980,000	1,980,000	222,572
- Auxiliary Enterprises	639,434	632,790	659,349	19,915
- Funds Released from Temporary Restriction	399,672	324,007	1,471,280	1,071,608
- Funds Released from Hope for the Future Campaign	1,296,862	1,467,946	0	(1,296,862)
- Operational Endowment	1,173,152	1,212,049	1,231,758	58,606
- Endowed Student Aid	313,052	369,565	398,574	85,522
TOTAL REVENUES	8,762,936	9,020,986	9,283,031	520,095
EXPENSES				
President's Cabinet				
- President / Trustees	291,823	306,692	316,580	(24,757)
- Chaplain	64,354	43,542	44,408	19,946
- Strategic Academic Projects	124,728	133,021	109,716	15,012
- Operations	216,621	251,860	240,054	(23,433)
Sub-Total President's Cabinet	697,526	735,115	710,758	(13,232)
Instruction				
- Instruction	1,501,863	1,560,495	1,621,903	(120,040)
- Instruction - Disability Ministry	26,424			26,424
- Instruction - Field Ed	103,778	123,067	127,431	(23,653)
- Instruction - D. of Min.	31,795	71,761	112,078	(80,283)
- Instruction - Th. M.	2,500	2,750	3,000	(500)
- Instruction - Online Ed	112,280	142,192	201,722	(89,442)
- Instruction - Counseling	571,921	589,582	732,883	(160,962)
- Instruction - World Missions	2,565	24,417	34,417	(31,852)
- Instruction - Schaeffer Institute	204,687	216,725	224,349	(19,662)
- Instruction - Church Planting	77,676	82,102	106,110	(28,434)
- Instruction - Nashville Campus	2,544	3,200	8,165	(5,621)
- Instruction - Missional Training Center (Phoenix)				0
- Instruction - Partnership Development	123			123
Sub-Total Instruction	2,638,156	2,816,291	3,172,058	(533,902)
General				
- Library	388,185	454,840	479,881	(91,696)
- Student Life	273,275	351,548	362,920	(89,645)
- Registrar & Academic Advising	179,242	197,087	247,752	(68,510)
- Financial Aid Administration	120,495	109,416	112,803	7,692
- Advancement/Development	575,287	680,484	703,801	(128,514)
- Communications	426,407	395,431	403,261	23,146
- Admissions	226,911	311,094	319,886	(92,975)
- Alumni Relations	94,252	115,610	116,127	(21,875)
- Business Office	383,946	405,950	416,300	(32,354)
- Information Tech. Services	519,709	632,743	636,328	(116,619)
- Physical Plant	978,964	1,145,662	1,025,852	(46,888)
Sub-Total General	4,166,673	4,799,865	4,824,911	(658,238)
Total Educational and General	7,502,355	8,351,271	8,707,727	(1,205,372)
Total Auxiliary Enterprises	573,534	658,630	519,936	53,598
Transfers	17,113	10,759	10,759	6,354
Hope for the Future Campaign	84,983			84,983
TOTAL EXPENSES	8,177,985	9,020,660	9,238,422	(1,060,437)
Net Revenue (Expense) Before Depreciation	584,951	326	44,609	(540,342)
- Presidential Search	(65,016)	(50,000)	TBD	
- Distributions from Quasi				0
- PPP Loan	1,102,300			1,102,300
Adjusted Net Income Before Depreciation	1,622,235	(49,674)	44,609	(1,577,626)

MINUTES OF THE GENERAL ASSEMBLY

COVENANT THEOLOGICAL SEMINARY					
BUDGET COMPARISON FY18 - FY22					
	17-18	18-19	19-20	GA Approved	Board Approved
	ACTUAL	ACTUAL	ACTUAL	20-21	21-22
				BUDGET	BUDGET
REVENUES					
Education & General					
- Credit Hours Taken	8,860	8,692	9,167	8,800	9,300
- Gross Tuition	4,395,200	4,321,347	4,852,715	\$4,658,475	\$5,248,945
----Unfunded Scholarship	(695,767)	(258,181)	(874,818)	(395,056)	(727,025)
----Funded Scholarship	(1,101,556)	1,405,213	(1,013,036)	(1,428,064)	(1,267,574)
- Tuition Before Fees	2,597,877	2,657,953	2,964,861	2,835,355	3,254,346
----Fees	150,805	162,460	190,875	171,674	253,524
- Net Tuition & Fees	2,748,682	2,820,413	3,155,736	3,007,029	3,507,870
- Missional Training Center	20,000	27,600	27,600	27,600	34,200
- Gifts and Donations	1,781,549	1,815,235	1,757,428	1,980,000	1,980,000
- Auxiliary Enterprises	952,529	807,626	639,434	632,790	659,349
- Funds Released from Temporary Restriction	810,112	347,901	399,672	324,007	1,471,280
- Funds Released from Hope for the Future Campaign	1,101,517	1,459,683	1,296,862	1,467,946	0
- Operational Endowment	752,600	879,723	1,173,152	1,212,049	1,231,758
- Endowed Student Aid	318,624	289,564	313,052	369,565	398,574
TOTAL REVENUES	8,485,613	8,447,745	8,762,936	9,020,986	9,283,031
EXPENSES					
President's Cabinet					
- President / Trustees	262,061	301,136	291,823	306,692	316,580
- Chaplain			64,354	43,542	44,408
- Strategic Academic Projects	129,253	120,014	124,728	133,021	109,716
- Operations	238,131	197,837	216,621	251,860	240,054
Sub-Total President's Cabinet	629,445	618,987	697,526	735,115	710,758
Instruction					
- Instruction	1,455,263	1,473,965	1,501,863	1,560,495	1,621,903
- Instruction - Disability Ministry	15,790	18,644	26,424		
- Instruction - Field Ed	87,961	106,308	103,778	123,067	127,431
- Instruction - D. of Min.	19,016	31,928	31,795	71,761	112,078
- Instruction - Th. M.	2,500	2,500	2,500	2,750	3,000
- Instruction - Online Ed	43,789	127,857	112,280	142,192	201,722
- Instruction - Counseling	429,736	469,450	571,921	589,582	732,883
- Instruction - World Missions	98,074	49,200	2,565	24,417	34,417
- Instruction - Schaeffer Institute	197,050	201,038	204,687	216,725	224,340
- Instruction - Church Planting	90,662	3,860	77,676	82,102	106,110
- Instruction - Nashville Campus	66,194	9,264	2,544	3,200	8,165
- Instruction - Missional Training Center (Phoenix)	2,790				
- Instruction - Partnership Development	1,312	6,060	123		
Sub-Total Instruction	2,510,137	2,500,074	2,638,156	2,816,291	3,172,058
General					
- Library	412,911	367,080	388,185	454,840	479,881
- Student Life	335,219	337,803	273,275	331,548	363,920
- Registrar & Academic Advising	199,065	191,049	179,242	197,087	247,752
- Financial Aid Administration	84,609	83,844	120,495	109,416	112,303
- Advancement/Development	691,795	722,584	575,287	680,484	703,801
- Communications	470,451	424,809	426,407	395,431	403,261
- Admissions	372,892	285,013	226,911	311,094	319,886
- Alumni Relations	107,775	113,335	94,252	115,610	116,127
- Business Office	376,592	388,856	383,946	405,950	416,300
- Information Tech. Services	448,975	426,146	519,709	632,743	636,328
- Physical Plant	1,030,126	1,065,094	978,964	1,145,662	1,025,852
Sub-Total General	4,530,410	4,405,613	4,166,673	4,799,865	4,824,911
Total Educational and General	7,669,992	7,524,674	7,503,355	8,351,271	8,707,727
Total Auxiliary Enterprises	856,452	638,740	573,534	658,630	519,936
Transfers	153,221	222,800	17,113	10,759	10,759
Hope for the Future Campaign	171,269	157,775	84,983		
TOTAL EXPENSES	8,850,934	8,543,989	8,177,985	9,020,660	9,238,422
CHANGE IN NET ASSETS BEFORE DEPRECIATION	(365,321)	(96,244)	584,951	326	44,609
- Presidential Search			(65,016)	(50,000)	TBD
- Distributions from Quasi					
- PPP Loan			1,102,967		
Adjusted Net Income Before Depreciation	(365,321)	(96,244)	1,622,235	(49,674)	44,609

**PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
PROPOSED BUDGET
2021**

I. Economic Considerations and General Ministry Factors

The PCA Foundation's (PCAF) primary purpose is to use its assets "...for the support of the cause of the Kingdom of Jesus Christ, primarily through the Presbyterian Church in America, but also through other groups, societies, organizations, and institutions that minister in Jesus' name to man's spiritual, physical, emotional and intellectual powers." (PCAF Articles of Incorporation)

The purpose of the PCAF is accomplished primarily by making grants of funds contributed by individuals and families. The PCAF encourages contributions by providing information and education about, and facilitating, generous, tax-efficient contributions, and makes effective grants by enabling donors to recommend grants and providing information to donors about charitable endeavors worthy of support.

The PCAF offers the following charitable giving-granting programs: donor-advised funds, including Advise and Consult Funds, Recommended Endowment Funds, and Single Charity Funds, Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, Designated Funds for churches and other PCA entities, bequests, and presentation of information about strategic giving and granting to individuals, churches, presbyteries, and other groups.

The PCAF has experienced significant growth in recent years, which has provided increased funds for grants and support and education activities. As of December 31, 2019, its assets totaled \$104.0 million. Compared to the 2014 year-end total assets of \$66.6 million, it has increased \$37.4 million over the last five years. Improving financial markets over that period and increased awareness of the PCAF's charitable services have been significant contributors to the PCAF's growth.

The PCA Foundation's proposed Operating and Capital Budget for 2021 of \$1,507,359 represents a \$90,359 or 6.4% increase from the General Assembly approved budget for 2020 of \$1,417,000.

II. Major Changes in Budget

The major changes in budgeted revenue and expenses included in the proposed 2021 Budget compared to 2020 Budget are for the implementation of the PCAF's complex gift plan. The PCAF anticipates outside legal costs of \$57,500, additional advertising and marketing costs of \$25,000, a partial year audit cost of \$15,000, contract employee costs of \$20,000, and new asset manager costs of \$18,525.

III. Income Streams

The PCAF is self-supported. It does not participate in the PCA's Partnership Shares Program, nor does it rely on the financial support of churches to help underwrite its operating expenses.

Approximately 66% of the PCAF's total 2021 budgeted operating revenue is interest/ earnings generated on its Advise and Consult Funds®, the PCAF Endowment (consistent with prior years), and also several other invested assets. Trustee fees and administrative-cost charges imposed on Recommended Endowment Funds, Charitable Trusts, Endowments, and other charged accounts are expected to be 31% of 2021 budgeted operating revenue. Direct charitable contributions for operational support (primarily from a small number of individuals and Board members) account for the remaining 3%. Income streams budgeted for 2021 are higher than those budgeted for in recent years due to increased funds from complex gifts received as a result of implementing a complex gift strategy.

The sources described above are attainable and sufficient to provide the 2021 budgeted operating revenues.

IV. Major Ministry Not Implemented in the Past Year

There were no new major ministry plans of the PCA Foundation scheduled for implementation during 2019.

V. Notes to Budget "line items"

General Comments

The 2021 Operating and Capital Budget of \$1,507,359 represents a \$90,359 or 6.4% increase compared to the 2020 Budget of \$1,417,000.

Support & Revenue

The 2021 Budget for Support and Revenue is \$1,559,750, the amount needed to fund the 2021 Operating and Capital Budget.

APPENDIX C

Undesignated Earnings (line 1) – These payouts are from funds held by the PCA Foundation, mainly from Advise & Consult Funds and the PCAF Endowment, which help underwrite the Foundation’s operating expenses. The payout percentages are set annually by the PCA Foundation’s Board, and generally are somewhat correlated to the expected investment returns of the accounts. However, during times when the expected investment returns may be lower than the payout amounts needed to fund operations, reserves in these accounts are significantly more than adequate to compensate for the differences. The 2021 Budget of \$1,010,000 represents a \$45,000, or 4.3% decrease from the 2020 Budget amount of \$1,055,000.

Account Charges (line 2) – 2021 account charges are fees and balanced-based charges on funds held for long term administration such as Recommended Endowment Funds, Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, and Designated Funds. The 2021 Budget amount of \$474,450 compares to the 2020 Budget amount of \$280,000, an increase of \$194,750 or 69.5%. Balanced-based charges on increased funds resulting from the complex gift strategy are projected to be \$116,000 and per-gift transaction charges for complex gift accounts are projected to be \$43,750.

Contributions (line 3) – Gifts primarily from a small number of individuals and Board members help underwrite the Foundation’s Operating Budget. Contributions budgeted for 2021 are \$50,000, compared to \$57,000 in the 2020 Budget.

Operations Expenses

The 2021 amount budgeted for operating expenses is \$1,509,359, compared to \$1,412,000 budgeted for 2020, an increase of \$97,359 or 6.9%.

Staff Wages & Benefits (lines 5, 6 and 7) – 2021 is budgeted at \$915,163, representing a decrease of 5.45% or \$51,837 from the 2020 Budget amount of \$967,000. The decrease results primarily from elimination of a previously proposed development staff position, with offset from addition of a new asset manager position to be filled in 2020, and budgeted salary increases. Wage increases budgeted for 2021 are approximately 3% of estimated 2020 wages.

MINUTES OF THE GENERAL ASSEMBLY

The 2021 Budget for Staff Wages and Benefits of \$915,163 represents an increase of \$94,981 over the 2019 Actual of \$820,182. However, of this increase, \$80,190 is due to the salary and benefits of a new accounting assistant position to be filled in 2020. The remaining increase of \$14,791 is primarily due to increases in wage, payroll tax, health insurance, and retirement plan contribution expenses.

All Other Operating Expenses (lines 8-23) – All other operating expenses for the 2021 Budget are \$594,196, compared to \$445,000 in the 2020 Budget, an increase of \$149,146 or 33.5%. As a result of its complex gift strategy, the PCAF anticipates outside legal costs of \$57,500, additional advertising and marketing costs of \$25,000 and a partial year audit cost of \$15,000, totaling \$97,500.

Capital Expenditures

Capital Expenditures (line 24) – The 2021 Budget of \$20,000 consists primarily of computer hardware and software enhancements for operations and donor relations (\$11,500), a new promotional display (\$3,500) and office chairs (\$4,500).

APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
PROPOSED 2021 BUDGET

	2019 ACTUAL	2019 BUDGET	2020 BUDGET	GENERAL & ADMIN.	FUND RAISING	CAPITAL ASSETS	2021 TOTALS	% OF TOTAL
SUPPORT & REVENUE								
1. UNDESIGNATED EARNINGS	1,040,000	1,045,000	1,055,000	1,010,000	-	-	1,010,000	64.75
2. ACCOUNT CHARGES	285,174	275,000	280,000	474,750	-	-	474,750	30.44
3. CONTRIBUTIONS	29,731	50,000	57,000	-	50,000	-	50,000	3.21
4. INTEREST INCOME	19,076	20,000	25,000	25,000	-	-	25,000	1.60
TOTAL SUPPORT & REVENUE	1,373,981	1,390,000	1,417,000	1,509,750	50,000	-	1,559,750	100.00
OPERATIONS EXPENSES								
5. PRESIDENT'S SALARY	222,400	205,000	210,000	85,487	163,246	-	248,733	15.95
6. PRESIDENT'S BENEFITS	42,900	48,000	63,000	15,021	28,684	-	43,705	2.80
7. STAFF WAGES & BENEFIT	554,882	667,000	694,000	379,591	243,134	-	622,725	39.92
8. TRAVEL EXPENSE	7,555	30,000	37,000	(5)	28,705	-	28,700	1.84
9. PROFESSIONAL SERVICES	54,890	53,600	55,000	210,430	-	-	210,430	13.49
10. PROMOTION	88,911	126,000	130,000	-	117,650	-	117,650	7.54
11. OFFICE EXPENSE	52,195	54,000	61,000	45,590	19,110	-	64,700	4.15
12. POSTAGE/UPS/FED EX	15,013	15,000	15,000	4,375	13,125	-	17,500	1.12
13. TAXES & LICENSES	192	300	300	300	-	-	300	0.02
14. RENT	29,016	29,016	29,016	29,016	-	-	29,016	1.86
15. TELEPHONE	7,900	7,000	8,000	2,000	6,000	-	8,000	0.51
16. DUES & SUBSCRIPTIONS	5,270	7,500	8,000	8,000	5,850	-	13,850	0.89
17. TRAINING	2,976	6,500	9,000	2,000	8,000	-	10,000	0.64
18. BOARD EXPENSE	17,617	27,000	18,000	19,500	-	-	19,500	1.25
19. OFFICE INSURANCE	17,643	19,000	20,000	20,000	-	-	20,000	1.28
20. GA EXPENSE	19,438	13,000	13,000	15,000	-	-	15,000	0.96
21. ADMIN/GA NOM. CMTES.	14,419	14,000	15,000	15,000	-	-	15,000	0.96
22. MISCELLANEOUS	166,166	3,084	1,684	2,550	-	-	2,550	0.16
23. DEPRECIATION	25,151	32,000	25,000	15,400	6,600	-	22,000	1.41
TOTAL OPERATIONS EXPENSES	1,344,534	1,357,000	1,412,000	869,255	640,104	-	1,509,359	96.77
SURPLUS/(DEFICIT) FROM OPERATIONS	29,447	33,000	5,000	640,495	(590,104)	-	50,391	3.23
CAPITAL ASSETS								
24. CAPITAL EXPENDITURES	40,178	65,000	30,000	-	-	20,000	20,000	1.28
25. LESS DEPRECIATION	(25,151)	(32,000)	(25,000)	-	-	(22,000)	(22,000)	(1.41)
TOTAL CAPITAL EXPENDITURE	15,027	33,000	5,000	-	-	(2,000)	(2,000)	(0.13)
TOTAL OPERATIONS & CAPITAL	1,359,561	1,390,000	1,417,000	869,255	640,104	(2,000)	1,507,359	96.64
TOTAL SURPLUS/DEFICIT	14,420	-	-	640,495	(590,104)	2,000	52,391	3.36

PCAF THREE YEAR COMPARISON OF INCOME, EXPENSE, SURPLUS/(DEFICIT)				
	2017	2018	2019	AVERAGE 2017-2019
BUDGET	1,097,000	1,228,000	1,390,000	1,238,333
INCOME	1,057,057	1,158,368	1,373,981	1,196,469
EXPENSE	1,009,300	1,103,127	1,344,534	1,152,320
SURPLUS/(DEFICIT)	47,757	55,241	29,447	44,148

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 BUDGETS COMPARISON STATEMENT
 FOR PROPOSED 2021 BUDGET

DESCRIPTION	2019 ACTUAL	2019 BUDGET	2020 BUDGET	PROPOSED 2021 BUDGET	BUDGET % OF TOTAL	CHANGE IN BUDGET	
						IN \$	IN %
SUPPORT & REVENUE							
1. UNDESIGNATED EARNINGS	1,040,000	1,045,000	1,055,000	1,010,000	64.75	(45,000)	(4.27)
2. ACCOUNT CHARGES	285,174	275,000	280,000	474,750	30.44	194,750	69.55
3. CONTRIBUTIONS	29,731	50,000	57,000	50,000	3.21	(7,000)	(12.28)
4. INTEREST INCOME	19,076	20,000	25,000	25,000	1.60	-	-
TOTAL SUPPORT/REVENUE	1,373,981	1,390,000	1,417,000	1,559,750	100.00	142,750	10.07
OPERATIONS EXPENSES							
PROGRAMS							
5. NONE	-	-	-	-	-	-	-
TOTAL PROGRAMS	-	-	-	-	-	-	-
SUPPORT SERVICES							
6. GENERAL & ADMIN.:	911,506	743,077	757,642	869,255	55.73	111,613	14.73
7. FUND RAISING	433,028	613,923	654,358	640,104	41.04	(14,254)	(2.18)
TOTAL SUPPORT SERVICES	1,344,534	1,357,000	1,412,000	1,509,359	96.77	97,359	6.90
TOTAL OPERATIONS EXPENSES:	1,344,534	1,357,000	1,412,000	1,509,359	96.77	97,359	6.90
SURPLUS (DEFICIT) OPERATION	29,447	33,000	5,000	50,391	3.23	45,391	-
CAPITAL ASSETS:							
8. CAPITAL EXPENDITURES	40,178	65,000	30,000	20,000	1.28	(10,000)	(33.33)
9. (LESS DEPRECIATION)	(25,151)	(32,000)	(25,000)	(22,000)	(1.41)	3,000	(12.00)
TOTAL CAPITAL EXPENDITURES:	15,027	33,000	5,000	(2,000)	(0.13)	(7,000)	-
TOTAL OPERATIONS & CAPITAL:	1,359,561	1,390,000	1,417,000	1,507,359	96.64	90,359	6.38
TOTAL SURPLUS/(DEFICIT):	14,420	-	-	52,391	3.36	52,391	-

APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 FIVE YEAR ACTUAL REVENUE AND EXPENSE TRENDS
 2015-2019

	2015 ACTUAL	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL
SUPPORT & REVENUE					
1. UNDESIGNATED EARNINGS	595,000	665,475	705,000	735,000	1,040,000
2. ACCOUNT CHARGES	210,749	223,282	253,843	256,198	285,174
3. CONTRIBUTIONS	57,871	76,736	87,016	142,871	29,731
4. INTEREST INCOME	12,975	11,052	11,198	24,299	19,076
TOTAL SUPPORT & REVENUE	876,595	976,545	1,057,057	1,158,368	1,373,981
OPERATIONS EXPENSES					
5. PRESIDENT'S SALARY	177,200	187,000	195,000	204,600	222,400
6. PRESIDENT'S BENEFITS	39,900	44,000	45,000	45,000	42,900
7. STAFF WAGES & BENEFITS	366,653	365,594	422,362	484,843	554,882
8. TRAVEL EXPENSE	9,044	9,653	9,211	10,103	7,555
9. PROFESSIONAL SERVICES	41,850	41,119	41,925	45,245	54,890
10. PROMOTION	13,858	116,469	105,976	89,481	88,911
11. OFFICE EXPENSE	31,080	41,947	46,214	52,019	52,195
12. POSTAGE/UPS/FED EX	5,135	10,099	12,562	10,861	15,013
13. TAXES & LICENSES	121	142	30	70	192
14. RENT	29,016	29,016	29,016	29,016	29,016
15. TELEPHONE	5,282	5,304	5,847	6,940	7,900
16. DUES & SUBSCRIPTIONS	6,973	4,686	5,553	5,346	5,270
17. TRAINING	-	149	-	50	2,976
18. BOARD EXPENSE	21,518	13,626	17,033	40,131	17,617
19. OFFICE INSURANCE	20,800	18,712	18,142	17,667	17,643
20. GA EXPENSE	6,056	5,162	9,474	12,405	19,438
21. ADMIN./GA NOM. CMTES.	13,673	14,027	14,105	14,110	14,419
22. MISCELLANEOUS	758	349	354	1,820	166,166
23. DEPRECIATION	10,873	24,562	31,496	33,420	25,151
TOTAL OPERATIONS EXPENSES	799,790	931,616	1,009,300	1,103,127	1,344,534
SURPLUS/(DEFICIT) FROM OPERATIONS					
	76,805	44,929	47,757	55,241	29,447
CAPITAL ASSETS					
24. CAPITAL EXPENDITURES	46,652	23,694	9,433	15,480	40,178
25. LESS DEPRECIATION	(10,873)	(24,562)	(31,496)	(33,420)	(25,151)
TOTAL CAPITAL EXPENDITURES	35,779	(868)	(22,063)	(17,940)	15,027
TOTAL OPERATIONS & CAPITAL	835,569	930,748	987,237	1,085,187	1,359,561
TOTAL SURPLUS/DEFICIT	41,026	45,797	69,820	73,181	14,420

**PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
PROPOSED BUDGET
2022**

I. Economic Considerations and General Ministry Factors

The PCA Foundation's (PCAF) primary purpose is to use its assets "...for the support of the cause of the Kingdom of Jesus Christ, primarily through the Presbyterian Church in America, but also through other groups, societies, organizations, and institutions that minister in Jesus' name to man's spiritual, physical, emotional and intellectual powers." (PCAF Articles of Incorporation)

The purpose of the PCAF is accomplished primarily by making grants of funds contributed by individuals and families. The PCAF encourages contributions by providing information and education about, and facilitating, generous, tax-efficient contributions, and makes effective grants by enabling donors to recommend grants and providing information to donors about charitable endeavors worthy of support.

The PCAF offers the following charitable giving-granting programs: donor-advised funds, including Advise and Consult Funds, Increase Funds, and Single Charity Funds, Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, Designated Funds for churches and other PCA entities, bequests, and presentation of information about strategic giving and granting to individuals, churches, presbyteries, and other groups.

The PCAF has experienced significant growth in recent years, which has provided increased funds for grants and support and education activities. As of December 31, 2020, its assets totaled \$133.9 million. Compared to the 2015 year-end total assets of \$68.9 million, it has increased \$65.0 million over the last five years. Improving financial markets over that period and increased awareness of the PCAF's charitable services have been significant contributors to the PCAF's growth.

The PCA Foundation's proposed Operating and Capital Budget for 2022 of \$1,511,564 represents a \$4,205 or 0.28% increase from the General Assembly approved budget for 2021 of \$1,507,359.

II. Major Changes in Budget

The major change in budgeted revenue included in the proposed in the 2022 Budget compared to 2021 Budget is for increased balanced-based revenue from increased funds. The PCAF anticipates \$76,250 in increased balanced-based charges.

The major changes in budgeted expenses included in the proposed 2022 Budget compared to 2021 Budget are for increased travel expenses for development purposes and for the planned upgrade of the PCAF's database applications. The PCAF anticipates development travel costs of \$30,000 and new software-as-a-service (SaaS) costs of \$20,500.

III. Income Streams

The PCAF is self-supported. It does not participate in the PCA's Partnership Shares Program, nor does it rely on the financial support of churches to help underwrite its operating expenses.

Approximately 62% of the PCAF's total 2022 budgeted operating revenue is interest/ earnings generated on its Advise and Consult Funds®, the PCAF Endowment (consistent with prior years) and also several other invested assets. Trustee fees and administrative-cost charges imposed on Increase Funds, Charitable Trusts, Endowments and other charged accounts are expected to be 34% of 2021 budgeted operating revenue. Direct charitable contributions for operational support (primarily from a small number of individuals and Board members) account for the remaining 4%. Income streams budgeted for 2022 are higher than those budgeted for in recent years due to increased funds from complex gifts received as a result of implementing a complex gift strategy.

The sources described above are attainable and sufficient to provide the 2022 budgeted operating revenues.

IV. Major Ministry Not Implemented in the Past Year

There were no new major ministry plans of the PCA Foundation scheduled for implementation during 2020.

V. Notes to Budget "line items"

General Comments

The 2022 Operating and Capital Budget of \$1,511,564 represents a \$4,205 or 0.28% increase compared to the 2021 Budget of \$1,507,359.

Support & Revenue

The 2022 Budget for Support and Revenue is \$1,623,500, the amount needed to fund the 2022 Operating and Capital Budget.

Undesignated Earnings (line 1) – These payouts are from funds held by the PCA Foundation, mainly from Advise & Consult Funds and the PCAF Endowment, which help underwrite the Foundation’s operating expenses. The payout percentages are set annually by the PCA Foundation’s Board, and generally are somewhat correlated to the expected investment returns of the accounts. However, during times when the expected investment returns may be lower than the payout amounts needed to fund operations, reserves in these accounts are significantly more than adequate to compensate for the differences. The 2022 Budget of \$1,010,000 represents no change from the 2021 Budget amount of \$1,010,000.

Account Charges (line 2) – 2022 account charges are fees and balanced-based charges on funds held for long term administration such as Increase Funds, Charitable Remainder Trusts, Charitable Lead Trusts, Endowments, and Designated Funds. The 2022 Budget amount of \$551,000 compares to the 2021 Budget amount of \$474,750, an increase of \$76,250 or 16.06%. Balanced-based charges on increased funds resulting from the complex gift strategy are projected to be \$116,000 and per-gift transaction charges for complex gift accounts are projected to be \$43,750.

Contributions (line 3) – Gifts primarily from a small number of individuals and Board members help underwrite the Foundation’s Operating Budget. Contributions budgeted for 2022 are \$50,000, compared to \$50,000 in the 2021 Budget.

Operations Expenses

The 2022 amount budgeted for operating expenses is \$1,523,064, compared to \$1,509,359 budgeted for 2021, an increase of \$13,705 or 0.91%.

Staff Wages & Benefits (lines 5, 6 and 7) – 2022 is budgeted at \$917,964, representing an increase of 0.31% or \$2,801 from the 2021 Budget amount of \$915,163. The small increase results from normal budgeted salary increases.

APPENDIX C

The 2022 Budget for Staff Wages and Benefits of \$917,964 represents an increase of \$108,367 or 13.39% over the 2020 Actual of \$809,597. However, of this increase, \$62,537 is due to a full-time accounting assistant hired in the fall of 2020. The remaining increase of \$45,830 is primarily due to increases in wage, payroll tax and retirement plan contribution expenses.

All Other Operating Expenses (lines 8-23) – All other operating expenses for the 2022 Budget are \$605,100, compared to \$594,196 in the 2021 Budget, an increase of \$10,904 or 1.84%. The PCAF anticipates software-as-a-service (SaaS) costs of \$20,500.

Capital Expenditures

Capital Expenditures (line 24) – The 2022 Budget of \$8,000 consists primarily of computer hardware and software enhancements for operations and donor relations.

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC. PROPOSED 2022 BUDGET

	2020 ACTUAL	2020 BUDGET	2021 BUDGET	GENERAL & ADMIN.	FUND RAISING	CAPITAL ASSETS	2022 TOTALS	% OF TOTAL
SUPPORT & REVENUE								
1. UNDESIGNATED EARNINGS	546,000	1,055,000	1,010,000	1,010,000	-	-	1,010,000	62.21
2. ACCOUNT CHARGES	333,395	280,000	474,750	551,000	-	-	551,000	33.94
3. CONTRIBUTIONS	294,370	57,000	50,000	-	50,000	-	50,000	3.08
4. INTEREST INCOME	6,415	25,000	25,000	12,500	-	-	12,500	0.77
TOTAL SUPPORT & REVENUE	1,180,180	1,417,000	1,559,750	1,573,500	50,000	-	1,623,500	100.00
OPERATIONS EXPENSES								
5. PRESIDENT'S SALARY	227,200	210,000	248,733	87,500	162,500	-	250,000	15.40
6. PRESIDENT'S BENEFITS	48,800	63,000	43,705	17,536	32,566	-	50,102	3.09
7. STAFF WAGES & BENEFITS	533,597	694,000	622,725	500,440	117,422	-	617,862	38.06
8. TRAVEL EXPENSE	3,421	37,000	28,700	5,268	37,283	-	42,550	2.62
9. PROFESSIONAL SERVICES	68,673	55,000	210,430	211,480	-	-	211,480	13.03
10. PROMOTION	84,572	130,000	117,650	-	105,650	-	105,650	6.51
11. OFFICE EXPENSE	47,057	61,000	64,700	57,845	23,955	-	81,800	5.04
12. POSTAGE/UPS/FED EX	11,367	15,000	17,500	3,125	9,375	-	12,500	0.77
13. TAXES & LICENSES	260	300	300	300	-	-	300	0.02
14. RENT	29,016	29,016	29,016	29,016	-	-	29,016	1.79
15. TELEPHONE	8,307	8,000	8,000	2,125	6,375	-	8,500	0.52
16. DUES & SUBSCRIPTIONS	1,405	8,000	13,850	2,410	4,475	-	6,885	0.42
17. TRAINING	348	9,000	10,000	7,500	6,000	-	13,500	0.83
18. BOARD EXPENSE	8,224	18,000	19,500	19,500	-	-	19,500	1.20
19. OFFICE INSURANCE	20,108	20,000	20,000	24,369	-	-	24,369	1.50
20. GA EXPENSE	2,000	13,000	15,000	12,000	-	-	12,000	0.74
21. ADMIN/GA NOM. CMTES.	11,549	15,000	15,000	15,000	-	-	15,000	0.92
22. MISCELLANEOUS	1,656	1,684	2,550	2,550	-	-	2,550	0.16
23. DEPRECIATION	15,339	25,000	22,000	13,650	5,850	-	19,500	1.20
TOTAL OPERATIONS EXPENSES	1,122,899	1,412,000	1,509,359	1,011,613	511,451	-	1,523,064	93.81
SURPLUS/(DEFICIT) FROM OPERATIONS	57,281	5,000	50,391	561,887	(461,451)	-	100,436	6.19
CAPITAL ASSETS								
24. CAPITAL EXPENDITURES	6,260	30,000	20,000	-	-	8,000	8,000	0.49
25. LESS DEPRECIATION	(15,339)	(25,000)	(22,000)	-	-	(19,500)	(19,500)	(1.20)
TOTAL CAPITAL EXPENDITURES	(9,079)	5,000	(2,000)	-	-	(11,500)	(11,500)	(0.71)
TOTAL OPERATIONS & CAPITAL	1,113,820	1,417,000	1,507,359	1,011,613	511,451	(11,500)	1,511,564	93.11
TOTAL SURPLUS/DEFICIT	66,360	-	52,391	561,887	(461,451)	11,500	111,936	6.89

PCAF THREE YEAR COMPARISON OF INCOME, EXPENSE, SURPLUS/(DEFICIT)				
	2018	2019	2020	AVERAGE 2018-2020
BUDGET	1,228,000	1,379,829	1,417,000	1,341,610
INCOME	1,158,368	1,180,180	1,180,180	1,172,909
EXPENSE	1,103,127	1,122,899	1,122,899	1,116,308
SURPLUS/(DEFICIT)	55,241	57,281	57,281	56,601

APPENDIX C

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 BUDGETS COMPARISON STATEMENT
 FOR PROPOSED 2021 BUDGET

DESCRIPTION	2020 ACTUAL	2020 BUDGET	2021 BUDGET	PROPOSED 2022 BUDGET	BUDGET % OF TOTAL	CHANGE IN BUDGET	
						IN \$	IN %
SUPPORT & REVENUE							
1. UNDESIGNATED EARNINGS	546,000	1,055,000	1,010,000	1,010,000	62.21	-	-
2. ACCOUNT CHARGES	333,395	280,000	474,750	551,000	33.94	76,250	16.06
3. CONTRIBUTIONS	294,370	57,000	50,000	50,000	3.08	-	-
4. INTEREST INCOME	6,415	25,000	25,000	12,500	0.77	(12,500)	(50.00)
TOTAL SUPPORT/REVENUE	1,180,180	1,417,000	1,559,750	1,623,500	100.00	63,750	4.09
OPERATIONS EXPENSES							
PROGRAMS							
5. NONE	-	-	-	-	-	-	-
TOTAL PROGRAMS	-	-	-	-	-	-	-
SUPPORT SERVICES							
6. GENERAL & ADMIN.:	725,373	-	869,255	1,011,613	62.31	142,358	16.38
7. FUND RAISING	397,526	-	640,104	511,451	31.50	(128,653)	(20.10)
TOTAL SUPPORT SERVICES	1,122,899	-	1,509,359	1,523,064	93.81	13,705	0.91
TOTAL OPERATIONS EXPENSES:	1,122,899	-	1,509,359	1,523,064	93.81	13,705	0.91
SURPLUS (DEFICIT) OPERATION	57,281	1,417,000	50,391	100,436	6.19	50,045	-
CAPITAL ASSETS:							
8. CAPITAL EXPENDITURES	6,260	30,000	20,000	8,000	0.49	(12,000)	(60.00)
9. (LESS DEPRECIATION)	(15,339)	(25,000)	(22,000)	(19,500)	(1.20)	2,500	(11.36)
TOTAL CAPITAL EXPENDITURES:	(9,079)	5,000	(2,000)	(11,500)	(0.71)	(9,500)	-
TOTAL OPERATIONS & CAPITAL:	1,113,820	5,000	1,507,359	1,511,564	93.11	4,205	0.28
TOTAL SURPLUS/(DEFICIT):	66,360	1,412,000	52,391	111,936	6.89	59,545	-

MINUTES OF THE GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.
 FIVE YEAR ACTUAL REVENUE AND EXPENSE TRENDS
 2016-2020

	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL	2020 ACTUAL
SUPPORT & REVENUE					
1. UNDESIGNATED EARNINGS	665,475	705,000	735,000	1,040,000	546,000
2. ACCOUNT CHARGES	223,282	253,843	256,198	285,174	333,395
3. CONTRIBUTIONS	76,736	87,016	142,871	29,731	294,370
4. INTEREST INCOME	11,052	11,198	24,299	19,076	6,415
TOTAL SUPPORT & REVENUE	976,545	1,057,057	1,158,368	1,373,981	1,180,180
OPERATIONS EXPENSES					
5. PRESIDENT'S SALARY	187,000	195,000	204,600	222,400	227,200
6. PRESIDENT'S BENEFITS	44,000	45,000	45,000	42,900	48,800
7. STAFF WAGES & BENEFITS	365,594	422,362	484,843	554,882	533,597
8. TRAVEL EXPENSE	9,653	9,211	10,103	7,555	3,421
9. PROFESSIONAL SERVICES	41,119	41,925	45,245	54,890	68,673
10. PROMOTION	116,469	105,976	89,481	88,911	84,572
11. OFFICE EXPENSE	41,947	46,214	52,019	52,195	47,057
12. POSTAGE/UPS/FED EX	10,099	12,562	10,861	15,013	11,367
13. TAXES & LICENSES	142	30	70	192	260
14. RENT	29,016	29,016	29,016	29,016	29,016
15. TELEPHONE	5,304	5,847	6,940	7,900	8,307
16. DUES & SUBSCRIPTIONS	4,686	5,553	5,346	5,270	1,405
17. TRAINING	149	-	50	2,976	348
18. BOARD EXPENSE	13,626	17,033	40,131	17,617	8,224
19. OFFICE INSURANCE	18,712	18,142	17,667	17,643	20,108
20. GA EXPENSE	5,162	9,474	12,405	19,438	2,000
21. ADMIN./GA NOM. CMTES.	14,027	14,105	14,110	14,419	11,549
22. MISCELLANEOUS	349	354	1,820	166,166	1,656
23. DEPRECIATION	24,562	31,496	33,420	25,151	15,339
TOTAL OPERATIONS EXPENSES	931,616	1,009,300	1,103,127	1,344,534	1,122,899
SURPLUS/(DEFICIT) FROM OPERATIONS	44,929	47,757	55,241	29,447	57,281
CAPITAL ASSETS					
24. CAPITAL EXPENDITURES	23,694	9,433	15,480	40,178	6,260
25. LESS DEPRECIATION	(24,562)	(31,496)	(33,420)	(25,151)	(15,339)
TOTAL CAPITAL EXPENDITURES	(868)	(22,063)	(17,940)	15,027	(9,079)
TOTAL OPERATIONS & CAPITAL	930,748	987,237	1,085,187	1,359,561	1,113,820
TOTAL SURPLUS/DEFICIT	45,797	69,820	73,181	14,420	66,360

PCA RETIREMENT & BENEFITS, INC.
PROPOSED BUDGET
2021 (REVISED)

I. Economic Considerations and General Ministry Factors

- A. RBI Vision: We believe the gospel advances and the church thrives as men and women who serve PCA ministries grow spiritually and financially healthy.
- B. RBI Mission: We guide PCA pastors and ministry workers through the complexities of financial planning and employee benefits, so they and their families are able to live generously in every season of ministry
- C. This budget reflects the costs incurred to administer the trust funds for PCA Retirement & Benefits. This budget does not reflect the financial activity in those trust funds. (Complete financial activity in the trust funds is provided in the *2019 RBI Annual Report*, which includes audited financial statements.)
- D. Economic considerations include a CPI-U of 2.25% (2.5% for the previous year; Source: Bureau of Labor Statistics) during a year of consistently lower unemployment and slowly rising wages.

II. Major Changes in Budget

- A. The 2021 budget reflects a 8.2% increase, or \$268,829, all of which is the increase in budgeted expenditures relating to RBI's strategic initiatives. An increase in planned capital expenditures increases the overall budget increase to 10.8% compared to the 2020 approved budget (Budget Comparisons). The expense budget changes are spread between line items due to changes in focus from service objectives to strategic initiatives.
- B. The total number of staff budgeted for 2021 is 23 FTE compared to 21 FTE in 2020 and 2019. The 2021 budget incorporates staff changes made effective in 2020, such the transition to a new President and Director of Philanthropy. Salaries are budgeted to increase 3-4% for technical and professional staff to align with market increases and retain top talent.
- C. The Retirement portion of Support and Revenue increased 6.5%, or \$122,341 as a focus on staff additions increase the overall Trustee Fees allocated to Retirement and Insurance. (Budget Comparisons – Line 1).
- D. The Insurance portion of Support and Revenue increased 6.1%, or \$58,273 as a focus on staff additions increases the overall Trustee

MINUTES OF THE GENERAL ASSEMBLY

- Fees allocated to Retirement and Insurance. (Budget Comparisons – Line 2).
- E. The Relief portion of Support and Revenue shows a 62% increase, or \$223,250, as a result of a focus on fundraising, program administration, and donor relations (Budget Comparisons – Line 3).
 - F. The Insurance TPA income portion of Support and Revenue reflects fee income collected by RBI for in-house administration of the Insurance plan (Budget Comparisons – Line 4).
 - G. The Other Income portion of Support and Revenue reflects estimated fee income from RBI's Personal Choice Retirement Account (PCRA) administration and fundraising income. (Other Income – Line 5). The Other Income budgeted in 2020 represents a transfer from Relief Development funds for the planned addition of a fundraising staff position.
 - H. The 2021 budget reflects \$122,500 for capital additions, including office improvements, equipment, and computers. (Proposed Budget – Line 26)
 - I. Please note that 2020 actuals are unaudited as of February 23, 2021. The 2020 audit is expected to be complete by April 30, 2021. (Budget Comparisons and Five-Year Comparison).

III. Income Stream

The three primary sources of RBI budgeted revenue are 1) trustee fees charged to the Health and Welfare Benefit Trust, Relief Trust and the PCA Retirement Plan Trust, 2) estimated Insurance TPA fees, and 3) estimated Retirement PCRA fee income. The trustee fee is set by the General Assembly when it approves our budget.

IV. Major Ministry Not Implemented in the Past Year

There were no major ministries not implemented in the past year.

V. Notes to Budget Line Items

- A. An average net increase of 6.0% is represented in salaries and benefits for 2021 compared to 2020. Budgeted positions assume a 2% cost of living factor and a 2% merit factor. The increase is primarily due to staff transitions and market/merit increases.
- B. Occupancy expense for the shared facility is expected to remain at the same rate of \$12 per square foot. (Proposed Budget – Line 14).
- C. Board meeting expense has decreased 68% as a result of reliance on remote meetings (Budget Comparisons Statement – Line 7).

APPENDIX C

- D. All fundraising activities relate to the Ministerial Relief program through our development activities, annual Relief Offering, appeals through PCA Foundation and advertising in denominational publications (Proposed Budget – Fundraising Column). The 2021 fundraising budget includes salary and benefits expenses related to the Director of Philanthropy and staff that administer the program.
- E. Our General Assembly line item includes RBI's share of the Nominating Committee expense and any Ad Hoc Committee expense, the cost of convention services, such as booth space and electrical supply, transportation of materials and staff to and from General Assembly, seminars and other education / information activities presented at General Assembly. It also includes RBI's share of denominational legal expense. (Five-Year Comparison – Line 10).

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC.						
PROPOSED 2021 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	SUPPORTING ACTIVITIES	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
Support & Revenue:						
1 Retirement		1,935,849		81,667	2,017,516	54.73%
2 Insurance		967,924		40,833	1,008,758	27.36%
3 Relief	121,461	423,856	37,952		583,270	15.82%
4 Insurance TPA Income		44,400			44,400	1.20%
5 Other Income		32,400			32,400	0.88%
Total Support & Revenue	121,461	3,404,429	37,952	122,500	3,686,343	100.00%
Operations Expenses:						
<i>Salaries & Benefits:</i>						
6 President's Salary & Housing	-	169,693	-		169,693	4.60%
7 President's Benefits	-	46,961	-		46,961	1.27%
8 Staff Salaries & Housing	68,753	1,601,074	25,075		1,694,901	45.98%
9 Staff Benefits	32,709	578,875	7,877		619,461	16.80%
<i>G & A:</i>						
10 Advertising, Promotions & Website	-	14,000	5,000		19,000	0.52%
11 Computer Expense	-	53,000	-		53,000	1.44%
12 Equipment Expense	-	39,500	-		39,500	1.07%
13 Insurance	-	45,000	-		45,000	1.22%
14 Occupancy Cost/Rent	-	72,324	-		72,324	1.96%
15 Office	-	149,612	-		149,612	4.06%
16 Postage	-	22,634	-		22,634	0.61%
17 Printing	-	4,833	-		4,833	0.13%
18 Professional Services	-	343,918	-		343,918	9.33%
19 Telephone	-	18,000	-		18,000	0.49%
20 Training	-	29,800	-		29,800	0.81%
21 Travel	-	172,596	-		172,596	4.68%
Subtotal	101,461	3,361,820	37,952	-	3,501,234	94.98%
22 Board Meetings	-	18,260	-		18,260	0.50%
23 General Assembly Expense	20,000	24,350	-		44,350	1.20%
Total Operations Expenses:	121,461	3,404,429	37,952	-	3,563,843	96.68%
24 Surplus/(Deficit) from Operations:	-	-	-	122,500	122,500	
Capital Assets:						
25 Capital Expenditures				122,500	122,500	3.32%
26 Depreciation		45,700			45,700	
27 Less Depreciation		(45,700)			(45,700)	
Total Capital Assets:	-	-	-	122,500	122,500	3.32%
Total Operations & Capital:	121,461	3,404,429	37,952	122,500	3,686,343	100.00%

APPENDIX C

PCA RETIREMENT & BENEFITS, INC. BUDGET COMPARISONS STATEMENT FOR PROPOSED 2021 BUDGET							
DESCRIPTION	2019 ACTUAL	2019 BUDGET	2020 BUDGET	PROPOSED 2021 BUDGET	BUDGET % OF TOTALS	2020 TO 2021 CHANGE IN BUDGET	
						IN \$	IN %
Support & Revenue:							
1 Retirement	1,907,140	1,907,123	1,895,175	2,017,516	54.73%	122,341	6.5%
2 Insurance	968,324	968,324	950,485	1,008,758	27.36%	58,273	6.1%
3 Relief	285,236	285,236	360,020	583,270	15.82%	223,250	62.0%
4 Insurance TPA Income	43,660	41,715	41,715	44,400	1.20%	2,685	6.4%
5 Other Income	67,249		80,119	32,400	0.88%	(47,719)	-59.6%
Total Support & Revenue	3,271,608	3,202,398	3,327,514	3,686,343	100.00%	358,829	10.8%
Operations Expenses:							
<i>Programs:</i>							
5 Ministerial Relief	319,223	179,865	402,646	101,461	2.75%	(301,185)	-74.8%
Total Programs:	319,223	179,865	402,646	101,461	2.75%	(301,185)	-74.8%
<i>Supporting Activities:</i>							
6 Administration	2,714,900	2,647,678	2,777,291	3,361,820	91.20%	584,529	21.0%
7 Board Meetings	67,757	44,950	57,200	18,260	0.50%	(38,940)	-68.1%
8 Fund Raising	15,392	124,690	35,493	37,952	1.03%	2,459	6.9%
9 General Assembly Expense	49,939	59,150	22,384	44,350	1.20%	21,966	98.1%
Total Supporting Activities	2,847,987	2,876,468	2,892,368	3,462,382	93.92%	570,014	19.7%
Total Operations Expenses:	3,167,210	3,056,333	3,295,014	3,563,843	96.68%	268,829	8.2%
10 Depreciation/Disposals	20,946						
11 Surplus(Deficit) after Depreciation	83,452						
Capital Assets:							
12 Capital Additions **	123,390	151,065	32,500	122,500	3.32%	90,000	
Total Operations & Capital:	3,311,546	3,207,398	3,327,514	3,686,343	100.00%	358,829	10.8%
Net Revenue over (under) Expense including depreciation and excluding equity transfer	(39,938)	(5,000)	-	-			
Additional Information:	2019 Salary	Proposed 2019 Budget	Proposed 2020 Budget	Proposed 2021 Budget		Change in Budget in \$ in %	
President's Salary & Housing	220,036	216,850	277,750	169,693		(108,057)	-38.9%
President's Benefits	37,872	46,995	76,807	46,961		(29,846)	-38.9%

* See Budget Note V.E.

* Administrative costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief.

This budget does not reflect the financial activity in those trust funds.

** Capital Additions for 2020 were \$52,372. Equity Transfer addition for the building is \$36,425.

2020 Actuals are unaudited as of the 2021 Budget submission deadline.

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC. FIVE-YEAR COMPARISON					
DESCRIPTION	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL	2020 ACTUAL
Support & Revenue:					
1 Retirement	1,642,191	1,713,793	1,719,780	1,907,140	1,687,730
2 Insurance	756,000	786,990	857,604	968,324	845,005
3 Relief	345,051	351,370	433,656	285,236	321,344
4 Insurance TPA Income	41,721	41,642	43,107	43,660	44,768
5 Other Income	-	-	176,991	67,249	116,700
Total Support & Revenue	2,784,963	2,893,795	3,231,138	3,271,608	3,015,547
Operations Expenses:					
<i>Programs:</i>					
6 Ministerial Relief	345,051	223,374	332,172	319,223	515,395
Total Programs:	345,051	223,374	332,172	319,223	515,395
<i>Supporting Activities:</i>					
7 Administration	2,134,515	2,214,849	2,594,725	2,714,900	2,585,197
8 Board Meetings	72,841	70,083	60,510	67,757	21,025
9 Fund Raising (Relief)	21,665	15,176	12,231	15,392	16,373
10 General Assembly Expense	16,843	29,398	31,157	49,939	857
Total Supporting Activities:	2,245,864	2,329,506	2,698,622	2,847,987	2,623,451
Total Operations Expenses:	2,590,915	2,552,880	3,030,794	3,167,210	3,138,846
11 Depreciation/Disposals	36,771	22,403	19,648	20,946	40,356
12 Surplus(Deficit) after Depreciation	157,277	318,512	180,696	83,452	(163,655)
Capital Assets:					
13 Capital Additions	**	**	**	**	**
Total Operations & Capital:	2,627,686	2,575,283	3,050,442	3,188,156	3,179,202
Net Revenue over (under) Expense including depreciation	157,277	318,512	180,696	83,452	(163,655)

Administrative Costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief. This budget does not reflect the financial activity in those trust funds.

** Capital Additions	\$5,290+ 15,2565	\$31,857	\$33,599+ (27,312)	\$123,390+ 47,538	\$52,372+ 36,425
	Purchase of office equipment, computers + equity transfer of building and furnishings	equity transfer of building and furnishings	Purchase of office equipment, computers + equity transfer of building and furnishings	Purchase of office equipment, computers, improvements, company car + equity transfer of building and furnishings	Purchase of office equipment, computers, improvements + equity transfer of building and furnishings

PCA RETIREMENT & BENEFITS, INC.
PROPOSED BUDGET
2022

I. Economic Considerations and General Ministry Factors

- A. RBI Vision: We believe the gospel advances and the church thrives as men and women who serve PCA ministries grow spiritually and financially healthy.
- B. RBI Mission: We guide PCA pastors and ministry workers through the complexities of financial planning and employee benefits, so they and their families are able to live generously in every season of ministry.
- C. This budget reflects the costs incurred to administer the trust funds for PCA Retirement & Benefits. This budget does not reflect the financial activity in those trust funds. (Complete financial activity in the trust funds is provided in the *2019 RBI Annual Report*, which includes audited financial statements.)
- D. Economic considerations include a CPI-U of 2.25% (1.4% for the previous year; Source: Bureau of Labor Statistics) during a year of consistently lower unemployment and slowly rising wages.

II. Major Changes in Budget

- A. The 2022 budget reflects a 12.7% increase, or \$451,832, all of which is the increase in budgeted expenditures relating to RBI's strategic initiatives. An increase in planned capital expenditures increases the overall budget increase to 11.1% compared to the 2021 proposed budget (Budget Comparisons). The expense budget changes are spread between line items due to changes in focus from service objectives to strategic initiatives.
- B. The total number of staff budgeted for 2022 is 25 FTE compared to 23 FTE in 2021. The 2022 budget incorporates staff changes, including hiring an IT manager, an additional financial planner, benefits advisor, development assistant, staff accountant, and administration assistant. Salaries are budgeted to increase 3-4% for technical and professional staff to align with market increases and retain top talent.
- C. The Retirement portion of Support and Revenue increased 11.5%, or \$231,470 as a focus on staff additions increase the overall Trustee Fees allocated to Retirement and Insurance. (Budget Comparisons – Line 1).

MINUTES OF THE GENERAL ASSEMBLY

- D. The Insurance portion of Support and Revenue increased 11.5%, or \$115,735 as a focus on staff additions increases the overall Trustee Fees allocated to Retirement and Insurance. (Budget Comparisons – Line 2).
- E. The Relief portion of Support and Revenue shows a 10.7% increase, or \$62,126, as a result of a focus on fundraising personnel, program administration, and donor relations (Budget Comparisons – Line 3).
- F. The Insurance TPA income portion of Support and Revenue reflects fee income collected by RBI for in-house administration of the Insurance plan (Budget Comparisons – Line 4).
- G. The Other Income portion of Support and Revenue reflects estimated fee income from RBI's Personal Choice Retirement Account (PCRA) administration and fundraising income. (Other Income – Line 5).
- H. The 2022 budget reflects \$80,000 for capital additions, including office improvements, equipment, and computers for new staff. (Proposed Budget – Line 26)
- I. Please note that 2020 actuals are unaudited as of February 23, 2021. The 2020 audit is expected to be complete by April 30, 2021. (Budget Comparisons and Five-Year Comparison).

III. Income Stream

The three primary sources of RBI budgeted revenue are 1) trustee fees charged to the Health and Welfare Benefit Trust, Relief Trust and the PCA Retirement Plan Trust, 2) estimated Insurance TPA fees, and 3) estimated Retirement PCRA fee income. The trustee fee is set by the General Assembly when it approves our budget.

IV. Major Ministry Not Implemented in the Past Year

There were no major ministries not implemented in the past year.

V. Notes to Budget Line Items

- A. An average net increase of 4.0% is represented in salaries and benefits for 2022 compared to 2021. Budgeted positions assume a 2% cost of living factor and a 2% merit factor. The increase is primarily due to staff transitions and market/merit increases.
- B. Occupancy expense for the shared facility is expected to remain at the same rate of \$12 per square foot. (Proposed Budget – Line 14).
- C. Board meeting expense has increased 2.7% as a result of estimated travel for in-person meetings (Budget Comparisons Statement – Line 7).

APPENDIX C

- D. All fundraising activities relate to the Ministerial Relief program through our development activities, annual Relief Offering, appeals through PCA Foundation and advertising in denominational publications (Proposed Budget – Fundraising Column). The 2022 fundraising budget includes salary and benefits expenses related to the Director of Philanthropy and staff that administer the program.
- E. Our General Assembly line item includes RBI's share of the Nominating Committee expense and any Ad Hoc Committee expense, the cost of convention services, such as booth space and electrical supply, transportation of materials and staff to and from General Assembly, seminars and other education / information activities presented at General Assembly. It also includes RBI's share of denominational legal expense. (Five-Year Comparison – Line 10).

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC.						
PROPOSED 2022 BUDGET						
DESCRIPTION	TOTAL PROGRAMS	SUPPORTING ACTIVITIES	FUND RAISING	CAPITAL ASSETS	TOTALS	% OF TOTALS
Support & Revenue:						
1 Retirement		2,195,652		53,333	2,248,986	54.91%
2 Insurance		1,097,826		26,667	1,124,493	27.46%
3 Relief	125,370	365,121	154,905		645,396	15.76%
4 Insurance TPA Income		44,400			44,400	1.08%
5 Other Income		32,400			32,400	0.79%
Total Support & Revenue	125,370	3,735,400	154,905	80,000	4,095,675	100.00%
Operations Expenses:						
<i>Salaries & Benefits:</i>						
6 President's Salary & Housing	-	176,481	-		176,481	4.31%
7 President's Benefits	-	48,750	-		48,750	1.19%
8 Staff Salaries & Housing	71,503	1,806,753	78,078		1,956,333	47.77%
9 Staff Benefits	33,867	647,408	31,827		713,102	17.41%
<i>G & A:</i>						
10 Advertising, Promotions & Website	-	24,332	5,000		29,332	0.72%
11 Computer Expense	-	72,185	-		72,185	1.76%
12 Equipment Expense	-	36,000	-		36,000	0.88%
13 Insurance	-	50,000	-		50,000	1.22%
14 Occupancy Cost/Rent	-	89,625	-		89,625	2.19%
15 Office	-	145,290	28,000		173,290	4.23%
16 Postage	-	22,250	12,000		34,250	0.84%
17 Printing	-	-	-		-	0.00%
18 Professional Services	-	224,516	-		224,516	5.48%
19 Telephone	-	21,900	-		21,900	0.53%
20 Training	-	65,240	-		65,240	1.59%
21 Travel	-	251,110	-		251,110	6.13%
Subtotal	105,370	3,681,840	154,905	-	3,942,115	96.25%
22 Board Meetings	-	18,760	-		18,760	0.46%
23 General Assembly Expense	20,000	34,800	-		54,800	1.34%
Total Operations Expenses:	125,370	3,735,400	154,905	-	4,015,675	98.05%
24 Surplus/(Deficit) from Operations:	-	-	-	80,000	80,000	
Capital Assets:						
25 Capital Expenditures				80,000	80,000	1.95%
26 Depreciation		51,800			51,800	
27 Less Depreciation		(51,800)			(51,800)	
Total Capital Assets:	-	-	-	80,000	80,000	1.95%
Total Operations & Capital:	125,370	3,735,400	154,905	80,000	4,095,675	100.00%

APPENDIX C

PCA RETIREMENT & BENEFITS, INC. BUDGET COMPARISONS STATEMENT FOR PROPOSED 2022 BUDGET							
DESCRIPTION	2020	2020	2021	PROPOSED BUDGET	PROPOSED BUDGET	2021 TO 2022	
	ACTUAL	BUDGET	BUDGET	2022	% OF TOTALS	IN \$	IN %
Support & Revenue:							
1 Retirement	1,687,730	1,895,175	2,017,516	2,248,986	54.91%	231,470	11.5%
2 Insurance	845,005	950,485	1,008,758	1,124,493	27.46%	115,735	11.5%
3 Relief	321,344	360,020	383,270	645,396	15.76%	62,126	10.7%
4 Insurance TPA Income	44,768	41,715	44,400	44,400	1.08%	0	0.0%
5 Other Income	116,700	80,119	32,400	32,400	0.79%	0	0.0%
Total Support & Revenue	3,015,547	3,327,514	3,486,343	4,095,675	100.00%	409,332	11.1%
Operation Expenses:							
<i>Programs:</i>							
5 Ministerial Relief	515,395	402,646	101,461	105,370	2.57%	3,908	3.9%
Total Programs:	515,395	402,646	101,461	105,370	2.57%	3,908	3.9%
<i>Supporting Activities:</i>							
6 Administration	2,585,197	2,777,291	3,361,820	3,681,840	89.90%	320,020	9.5%
7 Board Meetings	21,025	57,200	18,260	18,760	0.46%	500	2.7%
8 Fund Raising	16,373	35,493	37,952	154,905	3.78%	116,953	308.2%
9 General Assembly Expense	857	22,384	44,350	54,800	1.34%	10,450	23.6%
Total Supporting Activities	2,623,451	2,892,368	3,462,382	3,910,305	95.47%	447,923	12.9%
Total Operation Expenses:	3,138,846	3,295,014	3,563,843	4,015,675	98.05%	451,832	12.7%
10 Depreciation/Disposals	40,356						
11 Surplus(Deficit) after Depreciation	(163,655)						
Capital Assets:							
12 Capital Additions **	52,372	32,500	122,500	80,000	1.95%	(42,500)	
Total Operations & Capital	3,231,574	3,327,514	3,686,343	4,095,675	100.00%	409,332	11.1%
Net Revenue over (under) Expense including depreciation and excluding equity transfer	(216,027)	-	-	-			
Additional Information:	2020	Proposed 2020	Proposed 2021	Proposed 2022		Change in Budget	
President's Salary & Housing	Salary	Budget	Budget	Budget		in \$	in %
President's Benefits	232,973	277,750	169,693	176,481		6,788	4.0%
	44,056	76,807	46,961	48,750		1,788	3.8%

* See Budget Note V.E.

* Administrative costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief.

This budget does not reflect the financial activity in those trust funds.

** Capital Additions for 2020 were \$62,372. Equity Transfer addition for the building is \$36,425.

2020 Actuals are unaudited as of the 2022 Budget submission deadline.

MINUTES OF THE GENERAL ASSEMBLY

PCA RETIREMENT & BENEFITS, INC. FIVE-YEAR COMPARISON					
DESCRIPTION	2016 ACTUAL	2017 ACTUAL	2018 ACTUAL	2019 ACTUAL	2020 ACTUAL
Support & Revenue:					
1 Retirement	1,642,191	1,713,793	1,719,780	1,907,140	1,687,730
2 Insurance	756,000	786,990	857,604	968,324	845,005
3 Relief	345,051	351,370	433,656	285,236	321,344
4 Insurance TPA Income	41,721	41,642	43,107	43,660	44,768
5 Other Income	-	-	176,991	67,249	116,700
Total Support & Revenue	2,784,963	2,893,795	3,231,138	3,271,608	3,015,547
Operations Expenses:					
<i>Programs:</i>					
6 Ministerial Relief	345,051	223,374	332,172	319,223	515,395
Total Programs:	345,051	223,374	332,172	319,223	515,395
<i>Supporting Activities:</i>					
7 Administration	2,134,515	2,214,849	2,594,725	2,714,900	2,585,197
8 Board Meetings	72,841	70,083	60,510	67,757	21,025
9 Fund Raising (Relief)	21,665	15,176	12,231	15,392	16,373
10 General Assembly Expense	16,843	29,398	31,157	49,939	857
Total Supporting Activities:	2,245,864	2,329,506	2,698,622	2,847,987	2,623,451
Total Operations Expenses:	2,590,915	2,552,880	3,030,794	3,167,210	3,138,846
11 Depreciation/Disposals	36,771	22,403	19,648	20,946	40,356
12 Surplus/(Deficit) after Depreciation	157,277	318,512	180,696	83,452	(163,655)
Capital Assets:					
13 Capital Additions	**	**	**	**	**
Total Operations & Capital:	2,627,686	2,575,283	3,050,442	3,188,156	3,179,202
Net Revenue over (under) Expense including depreciation	157,277	318,512	180,696	83,452	(163,655)

Administrative Costs reflected in this budget are incurred to administer the trust funds for Retirement, Insurance and Relief. This budget does not reflect the financial activity in those trust funds.

** Capital Additions	\$5,290+ 15,2565	\$31,857	\$33,599+ (27,312)	\$123,390+ 47,538	\$52,372+ 36,425
	Purchase of office equipment, computers + equity transfer of building and furnishings	equity transfer of building and furnishings	Purchase of office equipment, computers + equity transfer of building and furnishings	Purchase of office equipment, computers, improvements, company car + equity transfer of building and furnishings	Purchase of office equipment, computers, improvements + equity transfer of building and furnishings

**RIDGE HAVEN
BREVARD - CONO
PROPOSED BUDGET
2021**

I. Economic Considerations and General Ministry Factors

As stated in our General Assembly report, we are grateful to the Lord for continued growth both in Brevard, North Carolina, and at Cono, Iowa. We ended the year with over 11,000 in attendance and more importantly, we pray that everyone who came to Ridge Haven left knowing Jesus better than when they came.

II. Major Changes in Budget

We continue pursuing our 5M Capital Campaign for multipurpose meeting and activity center, additional camper and staff housing, essential equipment in Brevard, and acquiring and retooling the Cono property in Iowa.

III. Income Streams

By God's mighty provision, Ridge Haven has balanced our budget for the last ten years. We receive support/revenue from the following sources:

1. Camp, Conference, and Retreat Fees (includes food service and bookstore revenue);
2. Facility and farmland (Cono) rental;
3. Contributions (includes partnership shares and direct contributions);
4. Minor sources of revenue, which include resident fees (water/sewer fees, road assessments, etc.), and interest-bearing bank accounts.

IV. Major Ministry Not Implemented in the Past Year

We were hoping to have raised funds for our gym this year, but it was not meant to be. As pledges and funds come in, we have been able to clear the site and secure plans and a builder so that as funds become available, we can start building. Until then, we continue to turn large groups away in the late fall, winter, and early spring as we do not have an inside meeting space to accommodate more than 220 during colder months.

V. 2020 Budget Line Items Notes

All notes refer both to the Proposed Budget and the Budget Comparison Inserts

Line 1, Ministry Income – This year we have combined Camps, Conferences, and Retreats into one “Ministry Income” category. These terms are used so differently by our churches that it is almost impossible to have clear differentiation across the board. What one church calls coming to Ridge Haven a “weekend retreat,” another calls a “camp weekend.” We have always had to group them together to do any type of historical analysis.

Line 2, Property – This line item includes revenue from lot maintenance fees, water hookups, water usage fees, and road maintenance fees from 18 lots which are contiguous to our main campus. The amount budgeted each year reflects the predictable aspects of this revenue, i.e. the principal and interest being paid on lot leases being bought over time, the annually collected lot lease maintenance fees, water usage fees, and a portion of the road maintenance fees.

Line 6, Miscellaneous – Includes refund of state sales tax, amortization of lot leases, Right-of-Way land sales, staff rentals, and interest revenue.

Line 7, Payroll and Benefits – Includes payroll and benefits for 22 year-round employees including the Executive Director, 6 part-time staff, plus over 100 part-time counselors and summer/weekend staff both for Ridge Haven Brevard, and Ridge Haven Cono. Speakers, and musicians’ honorariums are included in this category, as well as payroll taxes and workers’ compensation insurance.

Executive Director’s Salary -- Total Package is included in Line 7. The breakdown is:

2018	Budget	\$ 95,000	Actual	\$87,373
2019	Budget	\$100,000	Actual	\$87,373
2020	Budget	\$100,000		
2021	Budget	\$110,000		

Line 9, Office and Administrative – Includes major expense items, including commercial insurance, telephone fees, office and housekeeping supplies, loan interest and bank fees, and audit and legal fees.

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Line 11, Facilities – Includes all maintenance, upkeep, repairs, deferred maintenance, real estate taxes, and refuse expenses. Also includes vehicle parts and service, fuel costs, and equipment leases.

Line 13, Ministry – Includes ministry supplies, registration software fees, our Barnabas Scholarships for ministry leaders, and travel and other expenses associated with our camp for inner-city kids.

Line 14, Recruitment & Development – Includes all printing costs, promotional ads, and media productions, and recruitment initiatives and trips.

Line 17, Capital Campaign – Start-up, production costs, and initial Capital Campaign expenditures until they are capitalized moving them to the Balance Sheet.

Line 18, Cono Expenses – In the 2018 Budget, we did not categorize items. Now, after the first year, we have a better indication of what and where our expenses are allocated.

The Budget Comparison and the 2015-2019 Five-Year Comparison
The 2019 figures are pre-audit and our auditors will adjust certain accounts such as depreciation.

Ridge Haven 2021 Budget

DESCRIPTION	BUDGET	% totals
Support/Revenue		
1. Ministry Income	1,500,000	50%
2. Property	100,000	3%
3. Contributions - Brevard	950,000	31%
4. Contributions - Cono	300,000	10%
5. Bookstore & Vending	95,000	3%
6. Miscellaneous	80,000	3%
Total Income	\$ 3,025,000	100%
Operating Expense		
7. Payroll & Benefits	1,200,000	40%
8. Bookstore/Vending	75,000	2%
9. Office & Admin. Expense	170,000	6%
10. Food Service Department	190,000	6%
11. Facilities & Maintenance	275,000	9%
12. Utilities	120,000	4%
13. Ministry	70,000	2%
14. Recruitment & Development	25,000	1%
15. Water & Sewer Systems	27,000	1%
16. Depreciation	185,000	6%
17. Capital Campaign	275,000	9%
18. Cono Expense	400,000	13%
Total Expenses	3,012,000	100%

APPENDIX C

Ridge Haven Budget Comparison							
DESCRIPTION	2019 BUDGET	2019 ACTUAL	2020 BUDGET	2021 BUDGET	2021 Budget %	CHANGE 2019 actual- 2021 Budget \$	CHANGE 2019 actual- 2021 Budget %
Support/Revenue							
1. Ministry Income	1,335,000	1,403,802	1,420,000	1,500,000	50%	96,198	7%
2. Property	52,000	112,248	46,000	100,000	3%	(12,248)	-11%
3. Contributions - Brevard	775,000	767,604	900,000	950,000	31%	182,396	24%
4. Contributions - Cono	350,000	209,491	375,000	300,000	10%	90,509	43%
5. Bookstore & Vending	80,000	83,157	78,000	95,000	3%	11,843	14%
6. Miscellaneous	35,000	78,996	25,000	80,000	3%	1,004	1%
Total Income	\$ 2,627,000	\$ 2,655,298	\$ 2,844,000	\$ 3,025,000	100%	\$ 369,702	14%
Operating Expense							
7. Payroll & Benefits	1,325,000	986,213	1,150,000	1,200,000	40%	213,787	22%
8. Bookstore/Vending	45,000	60,903	65,000	75,000	2%	14,097	23%
9. Office & Admin. Expense	99,000	161,740	150,000	170,000	6%	8,260	5%
10. Food Service Department	168,000	172,805	175,000	190,000	6%	17,195	10%
11. Facilities & Maintenance	275,000	250,086	270,000	275,000	9%	24,914	10%
12. Utilities	120,000	110,175	125,000	120,000	4%	9,825	9%
13. Ministry	48,000	63,816	60,000	70,000	2%	6,184	10%
14. Recruitment & Development	20,000	18,195	25,000	25,000	1%	6,805	37%
15. Water & Sewer Systems	18,000	25,661	25,000	27,000	1%	1,339	5%
16. Depreciation	175,000	144,000	175,000	185,000	6%	41,000	28%
17. Capital Campaign	10,000	7,500	125,000	275,000	9%	267,500	3567%
18. Cono Expense	350,000	302,737	400,000	400,000	13%	97,263	32%
Total Expenses	2,653,000	2,303,831	2,745,000	3,012,000	100%	708,169	31%

MINUTES OF THE GENERAL ASSEMBLY

Ridge Haven Five Year Comparison					
Description	2015	2016	2017	2018	2019
Income					
1. Ministry Income	969,098	1,173,820	1,131,046	1,307,727	1,403,802
2. Property	43,392	52,692	50,537	44,158	112,248
3. Contributions - Brevard	1,005,595	1,692,482	893,086	849,738	767,604
4. Contributions - Cono			138,209	319,059	209,491
5. Bookstore & Vending	54,075	58,968	67,592	74,292	83,157
6. Miscellaneous	31,999	173,479	48,934	24,344	78,996
Total Income	2,104,159	3,151,441	2,329,404	2,619,318	2,655,298
Expense					
7. Payroll & Benefits	837,616	931,215	1,013,824	992,829	986,213
8. Bookstore/Vending	36,795	38,552	41,342	57,433	60,903
9. Office & Admin. Expense	97,384	96,005	94,077	128,514	161,740
10. Food Service Department	128,002	160,528	157,766	168,150	172,805
11. Facilities & Maintenance	295,912	228,185	216,741	202,795	250,086
12. Utilities	99,465	94,830	96,679	113,922	110,175
13. Ministry	40,959	52,858	45,773	55,144	63,816
14. Recruitment & Development	16,445	16,292	17,442	14,221	18,195
15. Water & Sewer Systems	38,092	15,559	13,277	22,096	25,661
16. Depreciation	154,355	166,403	144,000	144,000	144,000
17. Capital Campaign			135,801	39,175	7,500
18. Cono Expense			92,285	377,865	302,737
Total Expense	1,745,026	1,800,425	2,069,005	2,316,144	2,303,831
Net Ordinary Income (loss)	359,133	1,351,016	260,399	303,174	351,467

**RIDGE HAVEN
BRVARD, NC – CONO, IA
PROPOSED BUDGET
2022**

I. Economic Considerations and General Ministry Factors

As noted in our General Assembly report, it is with overwhelming praise that between our PCA church support and our very generous donors, we ended 2020 in the black. Our staff have been amazing. While normally we have 11,000+ come to our campuses, this year we had 5,600. We are so thankful that the Lord not only enabled us to minister to these campers and families, but He allowed us to be open the entire summer. He enabled us to so safely and effectively, without having to miss a single day of camp. We have not had a single traceable case of Covid-19 on our campuses. Although we did have quite a few “scares” that led to quarantining of cohorts and individuals, yet God continued His protection. This coming season we will continue to hold to the highest safety standards as we did last year.

The first couple of months of 2021 continue to be slow, but it appears with the vaccine things are really looking promising. Our current registrations are at an all-time high for this summer and churches are reserving their weekends in the fall. Our fall is almost full already.

It is with such past and present provisions from the Lord, that we are maintaining our current 2021 budget and have prepared our 2022 budget.

II. Major Changes in Budget

The major change in this 2022 budget is the returning to a more normal year (2019) instead of basing it off 2020.

III. Income Streams

Ridge Haven receives support/revenue from the following sources:

1. Camp, conference, and retreat fees (includes food service and bookstore revenue).
2. Facility, house rentals, and farmland rental at Cono.
3. Contributions (includes partnership shares and direct contributions).
4. Minor sources of revenue, which include resident fees (water/sewer fees, road assessments, etc.), and interest-bearing bank accounts.

IV. Major Ministry Not Implemented in the Past Year

As noted above, we rejoice that during such a turbulent year we were still able to minister to so many. At the same time, it was disappointing that our Capital Campaign and Brevard gym funding and construction had to be put on hold. We trust that this year we will be able to restart the Campaign, especially as it relates to the Brevard gym. As mentioned in our report last year, during late fall and all of winter, we had to turn away group after group interested in coming to Ridge Haven Brevard because of our limited indoor meeting space for groups over 250. The new indoor multipurpose meeting and activity center that can accommodate 1,000 will enable us to continue to grow and reach even more youth, students, and families on a year-round basis.

V. 2022 Budget Line Items Notes

Notes refer to all three inserts.

Line 2, Property – This line item includes revenue from lot maintenance fees, water hookups, water usage fees, and road maintenance fees from 18 lots which are contiguous to our main campus. The amount budgeted each year reflects the predictable aspects of this revenue, i.e. the principal and interest being paid on lot leases being bought over time, the annually collected lot lease maintenance fees, water usage fees, and a portion of the road maintenance fees. This line item also includes our farmland rental and rental houses at Cono.

Line 6, Miscellaneous – Includes refund of state sales tax, amortization of lot leases, Right-of-Way land sales, staff rentals, and interest revenue.

Line 7, Payroll and Benefits – Includes payroll and benefits for 22 year-round employees including the Executive Director, Director, 6 part-time staff, plus over 100 part-time counselors and summer/weekend staff both for Ridge Haven Brevard and Ridge Haven Cono. Speakers, and musicians’ honorariums are included in this category, as well as payroll taxes and workers’ compensation insurance. Executive Director’s Salary -- Total Package is included in Line 7. The breakdown is:

2019 Budget	\$100,000	Actual	\$87,373
2020 Budget	\$100,000	Actual	\$50,751
(Voluntary Covid Reduction)			
2021 Budget	\$110,000		
2022 Budget	\$110,000		

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Line 9, Office and Administrative – Includes major expense items, including commercial insurance, telephone fees, office and housekeeping supplies, loan interest and bank fees, and audit and legal fees.

Line 11, Facilities – Includes all maintenance, upkeep, repairs, deferred maintenance, real estate taxes, and refuse expenses. Also includes vehicle parts and service, fuel costs, and equipment leases.

Line 13, Ministry – Includes ministry supplies, registration software fees, our Barnabas Scholarships for ministry leaders, and travel and other expenses associated with our no cost for camp for inner-city kids.

Line 14, Recruitment & Development – Includes all printing costs, promotional ads and media productions, and recruitment initiatives and trips.

Line 17, Capital Campaign – Start-up, production costs, and initial Capital Campaign expenditures until they are capitalized moving them to the Balance Sheet.

MINUTES OF THE GENERAL ASSEMBLY

Ridge Haven 2022 Budget		
DESCRIPTION	BUDGET	% totals
Support/Revenue		
1. Ministry Income	1,500,000	49%
2. Property	115,000	4%
3. Contributions - Brevard	1,000,000	32%
4. Contributions - Cono	350,000	11%
5. Bookstore & Vending	95,000	3%
6. Miscellaneous	20,000	1%
Total Income	\$ 3,080,000	100%
Operating Expense		
7. Payroll & Benefits	1,375,000	46%
8. Bookstore/Vending	50,000	2%
9. Office & Admin. Expense	170,000	6%
10. Food Service Department	150,000	5%
11. Facilities & Maintenance	350,000	12%
12. Utilities	150,000	5%
13. Ministry	80,000	3%
14. Recruitment & Developmen	35,000	1%
15. Water & Sewer Systems	40,000	1%
16. Depreciation	*	
17. Capital Campaign	600,000	20%
18. Cono Expense	**	
Total Expenses	\$ 3,000,000	100%
* Depreciation is on the Balance Sheet.		
** Cono and Brevard are combined above.		

APPENDIX C

Ridge Haven 2022 Budget Comparison							
DESCRIPTION	2020 BUDGET	2020 ACTUAL	2021 BUDGET	2022 BUDGET	2022 Budget %	CHANGE 2020 actual-2022 Budget \$	CHANGE 2020 actual-2022 Budget %
Support/Revenue							
1. Ministry Income	1,420,000	747,660	1,500,000	1,500,000	49%	752,340	50%
2. Property	46,000	110,044	100,000	115,000	4%	4,956	4%
3. Contributions - Brevard	900,000	861,731	950,000	1,000,000	32%	138,269	14%
4. Contributions - Cono	375,000	484,297	300,000	350,000	11%	(134,297)	-38%
5. Bookstore & Vending	78,000	58,647	95,000	95,000	3%	36,353	38%
6. Miscellaneous	25,000	15,688	80,000	20,000	1%	4,312	22%
Total Income	\$ 2,844,000	\$ 2,278,067	\$ 3,025,000	\$ 3,080,000	100%	\$ 801,933	35%
Operating Expense							
7. Payroll & Benefits	1,150,000	959,504	1,200,000	1,375,000	46%	415,496	30%
8. Bookstore/Vending	65,000	27,371	75,000	50,000	2%	22,629	45%
9. Office & Admin. Expense	150,000	141,593	170,000	170,000	6%	28,407	17%
10. Food Service Department	175,000	101,218	190,000	150,000	5%	48,782	33%
11. Facilities & Maintenance	270,000	253,796	275,000	350,000	12%	96,204	27%
12. Utilities	125,000	147,852	120,000	150,000	5%	2,148	1%
13. Ministry	60,000	43,844	70,000	80,000	3%	36,156	45%
14. Recruitment & Development	25,000	3,561	25,000	35,000	1%	31,439	90%
15. Water & Sewer Systems	25,000	38,172	27,000	40,000	1%	1,828	5%
16. Depreciation*	175,000	*	185,000	*			
17. Capital Campaign	125,000	0.00	275,000	600,000	20%	600,000	100%
18. Cono Expense**	400,000	**	400,000	**			
Total Expenses	\$ 2,745,000	\$ 1,716,911	\$ 3,012,000	\$ 3,000,000	100%	\$ 1,283,089	43%
* Depreciation is on the Balance Sheet.							
** Cono and Brevard are combined above.							

MINUTES OF THE GENERAL ASSEMBLY

Ridge Haven Five Year Comparison					
Description	2016	2017	2018	2019	2020
Income					
1. Ministry Income	1,173,820	1,131,046	1,307,727	1,403,802	747,660
2. Property	52,692	50,537	44,158	112,248	110,044
3. Contributions - Brevard	1,692,482	893,086	849,738	767,604	861,731
4. Contributions - Cono		138,209	319,059	209,491	484,297
5. Bookstore & Vending	58,968	67,592	74,292	83,157	58,647
6. Miscellaneous	173,479	48,934	24,344	78,996	15,688
Total Income	\$ 3,151,441	\$ 2,329,404	\$ 2,619,318	\$ 2,655,298	\$ 2,278,067
Expense					
7. Payroll & Benefits	931,215	1,013,824	992,829	986,213	959,504
8. Bookstore/Vending	38,552	41,342	57,433	60,903	27,371
9. Office & Admin. Expense	96,005	94,077	128,514	161,740	141,593
10. Food Service Department	160,528	157,766	168,150	172,805	101,218
11. Facilities & Maintenance	228,185	216,741	202,795	250,086	253,796
12. Utilities	94,830	96,679	113,922	110,175	147,852
13. Ministry	52,858	45,773	55,144	63,816	43,844
14. Recruitment & Development	16,292	17,442	14,221	18,195	3,561
15. Water & Sewer Systems	15,559	13,277	22,096	25,661	38,172
16. Depreciation*	166,403	144,000	144,000	144,000	*
17. Capital Campaign		135,801	39,175	7,500	0.00
18. Cono Expense**		92,285	377,865	302,737	**
Total Expense	\$ 1,800,425	\$ 2,069,005	\$ 2,316,144	\$ 2,303,831	\$ 1,716,911
Net Ordinary Income (loss)	\$ 1,351,016	\$ 260,399	\$ 303,174	\$ 351,467	\$ 561,156
* Depreciation is on the Balance Sheet.					
** Cono and Brevard are combined above.					

THE 2022 PARTNERSHIP SHARES STATEMENT FOR THE PCA GENERAL ASSEMBLY MINISTRIES

PREFACE

The working definition under which the 2022 Partnership Share Budgets have been calculated is as follows.

As a general statement, “Partnership Shares” describes the amount of money needed to cover the anticipated total expenses of a ministry minus earned income and minus funds designated to specific individuals who are missionaries, church planters, campus ministers, and staff (unless the ministry also guarantees the full compensation of the employee), as well as specific capital funds or similar designated monies. This portion of the approved expense budget is dependent on contributions from the PCA churches and individuals. In every case the “Partnership Share” is permitted to be at least the General Administrative and Overhead portion of the particular ministry’s total budget.

Two important numbers for each participating ministry are provided by the Partnership Share and Ministry Ask calculations. First, the numbers located in the column labeled “Per Capita Calculation” are obtained by a per capita giving formula, which divides the Partnership Share Fund amount for each General Assembly Ministry by the total number of communicant members last reported to and accumulated by the Office of the Stated Clerk.

A second set of numbers under the column labeled “Ministry Ask” is provided for churches. The “Ministry Ask” is the amount of money each Committee or Agency is asking the churches of the PCA to give if the church would like to give to PCA Ministries on a “per member” basis. The amount listed in this column is generally an estimate of what each Committee and Agency needs to receive from each *donor* church per member in order for the Committee or Agency to raise their full budget approved by the PCA General Assembly.

These two numbers provide churches and individuals with important factors as they seek to decide how to give to the PCA General Assembly Committees and Agencies. All PCA Ministries struggle to raise Partnership Share funds, and none of the PCA ministries would be sustained without generous donors who give far beyond the Partnership Share. Please assist as generously as you are able.

In short, the Partnership Shares calculation is based on the inaccurate assumption that all churches have the same giving capacity per member and that all churches will give to all committees and agencies. The Ministry Ask is a more realistic figure.

MINUTES OF THE GENERAL ASSEMBLY

**2022 Budgeted Partnership Shares and Ministry Asks
of PCA Ministry Partners
by the Participating General Assembly Ministries**

Participating Ministries of the PCA	2022 Total Expense Budget	2022 Partnership Share Fund			Ministry Asks \$ Per Member
		P.S. Fund	% of Total	Per Capita Calculation	
AC ¹	\$3,108,750	\$1,881,000	6.08%	\$6.27	\$8
CDM	\$1,860,500	\$832,000	2.69%	\$2.77	\$7
CC ²	\$31,275,954	\$2,450,000	7.92%	\$8.17	\$9
CTS	\$9,238,422	\$1,980,000	6.40%	\$6.60	\$10
MNA	\$21,943,309	\$7,944,319	25.69%	\$26.49	\$26
MTW	\$59,287,295	\$8,397,040	27.15%	\$28.00	\$30
RUF	\$51,287,788	\$6,191,901	20.02%	\$20.65	\$18
RH	\$3,000,000	\$1,250,000	4.04%	\$4.17	\$4
TOTALS	\$181,002,018	\$30,125,375	100.00%	\$103.13	\$112

The total number of Communicant Members according to the PCA Administrative Committee was 299,891 as of December 31, 2020.

GENERAL NOTE

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

SPECIFIC COMMITTEE AND AGENCY NOTES

1. The PCA Administrative Committee requests that you contribute on the basis of 0.35% of total tithes and offerings (excepting contribution to capital campaigns for such efforts as new buildings). Please support us in this way if you are able to do so.
2. By giving \$10 per member to Covenant College, churches qualify for the Church Scholarship Promise program at Covenant College.

APPENDIX D

REPORT OF THE COMMITTEE ON DISCIPLESHIP MINISTRIES TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

“So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.”

(1 Thessalonians 2:8 ESV)

The Committee on Discipleship Ministries (CDM) exists to strengthen the local church to make disciples by connecting leaders to the people and resources they need. Our desire is to see PCA churches develop ministries that are Word-based and relationally-driven. God uses His Word as a means of grace to enable us “more and more to die unto sin, and live unto righteousness (WSC 35). Relationships serve as an avenue for the fruitful application of God’s Word to equip and encourage us as we follow Jesus.

The phrase for many in the last year has been “ministry pivot.” That is true for CDM as well. A review of CDM’s ministry activities from June 2019 to June 2020 is available at the PCA Historical Center website (https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf). Some of that material is below, but this report focuses on CDM’s ministry activities during the pandemic. Our focus has been to (safely) encourage leaders in discipleship ministry by connecting them to people and resources.

Connecting People to People

CDM staff members and consultants establish relational connections primarily through individual contact, local training events (digital and in-person), regional gatherings, and through email, national training conferences. Ministry coordinators make daily contact with local church leaders telephone calls, and face-to-face conversations.

CDM used various online platforms to connect individuals and churches to content for training and encouragement. The CDM “Encourage & Equip Christian Leaders” YouTube channel has 820 subscribers. So far, CDM has

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posted video Bible lessons from Ephesians, devotions on gratitude from Philippians, training resources for ministry to children, youth, and adults, and video devotions during the Advent season.

CDM partnered with other PCA committees to connect various constituencies in the denomination. CDM partnered with MNA on webinars regarding congregational regathering and racial brokenness. CDM staff and certification students prepared a presentation for children for the virtual MTW Global Missions Conference.

CDM was able to provide a few in-person training events. Approximately 250 leaders in Children's Ministry gathered for regional and national events. The annual gathering for women who serve part- or full-time on a church staff was hosted by Covenant PC in Nashville.

Most of the Women's Ministry connections were virtual. The Summer 2020 Hinged Bible Study had 2,300+ participants from around the world (44 states, 30 countries, 34,332 YouTube views). To replace the cancelled Hinged regional conferences, the Women's Ministry Team planned a "Hinged @ Home" virtual event with 1,500+ participating worldwide, including 70 church groups and 19 MTW missionaries. The annual February Women's Ministry Leadership Training (LT) was a virtual event with 1,000+ participating so far from 300 churches and at least 16 MTW missionaries. CDM has continued to offer access to the main presentations, and many participate in the periodic Zoom gatherings. Information about events is available on the CDM website (pcacdm.org/cdm-events). If you want to partner with us to schedule an event, contact the CDM office through our website at pcacdm.org/contact-cdm.

The CDM Children's Ministry Certification class has seen steady growth as word about the training has spread. The 2019 class was comprised of 32 students from 28 churches (see list in Attachment 1). The 2020 class persevered through the pandemic with 41 students from 19 states and Puerto Rico. The 2021 class began in January with 46 students. Participants reflect a great variety of ages (20+ to 60+), churches (35 to 1000+ members), regions, backgrounds, and experience. At times, the pastor serves as mentor to the certification student. One wrote, "Our children's director has found ways to improve our ministry to children and train our congregation to purposefully join in that ministry." Another said, "Our congregation has benefitted greatly from the effort our director has put into applying the

theology and practical ideas to her ministry.” The participation and response continue to exceed expectations.

The CDM Youth Ministry Team is comprised of youth leaders around the denomination. During the pandemic, team members worked to develop resources to connect leaders across the denomination, especially for encouragement. Plans are developing for a regional training conference in the Upper Midwest, a regular podcast on student ministry, and the development of a certification curriculum.

In March 2020, the permanent committee approved a plan to develop a CDM Men’s Ministry Team. The Team has met twice in-person and monthly by Zoom to discuss ways to help PCA churches more effectively minister to men in the congregation.

Connecting People to Resources

As CDM seeks to connect people to resources, we approach the task primarily in three ways: 1) find or develop simple tools and make them available on the website (**pcacdm.org**); 2) review and recommend various materials at conferences, training events, or on the PCA Bookstore, blogs, and social media; and 3) publish 8-10 resources annually that are written by PCA authors or are tailored to the needs of PCA leaders.

CDM social media platforms, particularly on Facebook (PCA Discipleship Ministries page, and Connect PCA Women’s Ministry and Connect PCA Children’s Ministry groups), are important ways PCA leaders help others find quality resources. Often a discipleship ministry leader from one church will post a question like “What are others doing for ____?” In this way, CDM becomes a facilitator to help PCA members help each other.

The *enCourage* blog (**encourage.pcacdm.org**) and podcast for women continues to serve as a helpful resource for women and men around the world. The blog/podcast site has had 1250+ subscribers and about 600,000 visitors. In 7 seasons, the podcasts have had about 150,000 downloads with an average of 1,385 downloads per episode.

For children’s ministry, CDM has launched the GROW website (**grow.pcacdm.org**). This platform has information, resources, podcasts, and short videos designed to provide practical help to staff, volunteers, and parents.

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Recent CDM Resources and Publications		
<i>About Being a Boy or a Girl</i>	Lisa Updike	
<i>Aging with Grace Leader's Guide</i>	Sharon Betters & Susan Hunt	joint with Crossway
<i>Anyway and Always</i>	Bryan & Kathy Chapell	revised & updated
<i>Dear White Christian</i>	Aaron J. Layton	revised
<i>Help[H]er Advocacy Training</i>	Sophon Studies	video training
<i>Hinged Bible Study</i>	Various	Study of Ephesians
<i>Our Light and Life</i>	Becky Kiern	Study of John
<i>Survey of the New Testament</i>	Jack B. Scott	revised & updated
<i>Teach Me to Worship</i> (digital)	CDM staff	revised & expanded
<i>What God Has Joined Together</i>	PCA General Assembly	PCA position papers

In late 2019, CDM purchased VBS Reachout Adventures (vbsreachout.com), a Reformed VBS curriculum that has been used by several PCA churches for many years. The 4 rotating themes provide a unique and engaging way to study Joshua, Luke, Genesis, and Jonah. CDM will offer one theme every year. A few PCA congregations were able to design COVID-friendly VBS programs in 2020, primarily using on-line resources. As of April 2021, we are slowly seeing more churches plan for some type of VBS experience for Summer 2021. CDM decided to carry over the Olympion theme (Joshua) from 2020 to coincide with the Summer Games rescheduled for Japan in July 2021.

PCA Bookstore (www.pcabookstore.com)

The PCA Bookstore is a ministry of CDM and plays an important role the efforts to connect individuals and churches to resources. CDM staff members review items included in the PCA Bookstore and consider how the resource(s) might be used by people serving in the PCA. Some customers have expressed gratitude for a place where they can focus their search for resources and escape the somewhat overwhelming results from searches on the Internet. Additionally, through the PCA Bookstore, CDM provides churches greater discounts for group orders (5 or more books), along with free shipping for orders over \$30.

In the CDM budget, the PCA Bookstore and VBS Reachout Adventures are treated as separate cost centers designed to operate on at least a “break-even” basis (i.e., the cost of inventory, staff salaries, floor space, postage, etc., is covered by sales revenue). Not surprisingly, the pandemic negatively affected sales in 2020. Though the number of orders shipped increased 25%, the sales decreased by 12%. The decrease is primarily due to a lack of group

orders and the cancellation of General Assembly and the scheduled conferences. The “bright spot” came as the online Hinged Bible Study for women led to increased sales to the 2,300 women who participated.

Financial Review

The ministry of CDM is funded through a combination of revenue sources:

1. giving from churches,
2. giving from individuals,
3. revenue from the sale of resources,
4. revenue from conference fees, and
5. reimbursements for ministry expenses.

CDM ended 2020 with an operating surplus of \$116,874 (7% of total revenue). This surplus was primarily due to the following: 1) the distribution of a trust from the PCA Foundation to CDM of \$78,000, 2) the net growth in the financial markets which provided a \$42,000 gain in CDM investments. The unexpected success of pandemic “ministry pivots” along with a 5% increase in church giving, helped CDM offset the loss sustained by the purchase of VBS Reachout Adventures just before the pandemic shutdown. God continues to provide in unexpected ways, as we wait upon Him. The members of the permanent committee rejoice at God’s provision but are reluctant to extend the ministry of CDM without more growth in the primary revenue sources of contributions from churches and individuals.

Since the beginning of the denomination, CDM’s primary source of income has been support from PCA congregations (*BCO* 14-1). However, just under 30% of PCA particular churches contribute financially to the ministry of CDM. This reality is discouraging to the members of the staff and permanent committee, as CDM has been hindered in providing a full range of support and resources for churches, especially in ministry to youth, men, and older adults.

Conclusion to the CDM Report

The Committee on Discipleship Ministries strengthens the church by connecting you to the people and resources you need for discipleship ministry. We are thankful for the opportunity to help PCA churches develop discipleship ministries that are based on God’s Word and designed to nurture relationships in the covenant community. We look forward to seeing how God opens more doors for ministry as He delivers us through the trial of the global pandemic.

Recommendations

1. That the General Assembly approve the minutes of the meetings of the Permanent Committee for the Committee on Discipleship Ministries on September 12-13, 2019; March 12-13, 2020; September 10-11, 2020; and March 11-12, 2021.
2. That the General Assembly receive the 2019 & 2020 Audit performed by Robins, Eskew, Smith, and Jordan, and approve the same firm for the 2021 Audit.
3. That the General Assembly encourage churches and individuals to contribute generously to the “**Love Gift Legacy.**” For 2020, the funds were used to benefit the joint ministry projects of CDM and MTW to further the work of International Women’s Ministry. For 2021, the funds will be used by CDM to produce accessible Bible studies and digital training resources for women. For 2022, CDM will partner with AC to develop initiatives that will strengthen the Church and celebrate God’s goodness upon the 50th anniversary of the PCA.
4. That the General Assembly encourage individuals, local churches, and presbyteries to utilize the many free resources available on the CDM website ([pcacdm.org/resources /ministry-tool-box/](http://pcacdm.org/resources/ministry-tool-box/)), the *enCourage* website for women's ministry (encourage.pcacdm.org), the GROW website for children's ministry (grow.pcacdm.org), and the books/resources offered through the PCA Bookstore (pcabookstore.com).
5. That the General Assembly encourage local churches to consider and use **VBS Reachout Adventures** from CDM for Summer programming (vbsreachout.com). This Reformed and covenantal curriculum was written by PCA members. In 2021, the theme is *Olympion* (to coincide with the Summer Games in Tokyo), based on the Book of Joshua. In 2022, *Genesis One Space Probe* will look at the early chapters of Genesis.
6. That the General Assembly encourage individuals and local churches to consider and utilize the excellent print and digital curricula from Great Commission Publications (GCP), e.g., *Show Me Jesus* and *Kids’ Quest Catechism Club* for children, *G2R Genesis to Revelation* Bible studies for preteens to teens—including the new *G2R God’s Promises*—and *So What?* Bible studies for youth.
7. That the General Assembly give thanks to RE Ward Bursley, TE Michael Craddock, and RE Marshall Rowe for their faithful service as members of the Permanent Committee and to Sherry Lanier for her helpful service as an adviser to the Committee.

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8. That the General Assembly re-elect TE Stephen Estock to serve as the Coordinator for the Committee on Discipleship Ministries (CDM).
9. That the General Assembly approve the 2021 and 2022 CDM budgets as presented by the Administrative Committee.
10. That **Overture 38** from Calvary Presbytery “Commend Human Sexuality Report” **be answered in the affirmative**.

Grounds:

The report of the ad interim on Human Sexuality is an excellent resource for members and churches who seek to understand the biblical, confessional, and pastoral issues involved with addressing the topics of homosexuality, same-sex attraction, and transgenderism. Depending on the action(s) taken by the 48th General Assembly regarding the report, CDM will partner with the AC to publish the report in book form and make copies available through the PCA Bookstore.

11. That **Overture 45** from Metro Atlanta Presbytery “Seek Asian American Flourishing” **be answered in the affirmative** and that **Overture 46** from Metropolitan New York Presbytery **be answered with reference to answer to Overture 45**.

Grounds:

CDM desires to explore ways to help members and churches grow in understanding the experience and contributions of Presbyterianism as expressed in the Asian and Asian American cultural context so that the PCA might come to better reflect the progress of the gospel among all peoples.

Attachment 1

**RECIPIENTS OF THE CDM
CERTIFICATION FOR CHILDREN’S MINISTRY**

The 2019 Class

The 2019 certification class completed their course work in January 2020. After receiving the final projects and the recommendations of mentors and elders, the CDM permanent committee authorized the CDM staff to present certificates of completion to the 32 students listed below in March 2020. This certification acknowledges the recipient has demonstrated competency in the knowledge, skills, and character necessary for children’s ministry leaders in the PCA.

Name	Church	City, State
Mary Alred	Grace Fellowship PC	Albertville, AL
Allie Arnold	Redeemer PC	Edmond, OK
Karol Barber	Christ Covenant PC	Hernando, MS
Ellen Bitler	The Town Church	Middleton, DE
Lindey Buitter	Christ Covenant PC	Matthews, NC
Kelly Bulger	Carriage Lane PC	Peachtree City, GA
Louise Coleman	First PC	Augusta, GA
Benae Duff	Westkirk PC	Urbandale, IA
Kathryn Eriksen	Christ Community Church	Chapel Hill, NC
Joanna Fife	Seven Hills Fellowship	Rome, GA
Brenda Grammer	Westminster PC	Rock Tavern, NY
Chris Gregory	Stone Bridge Church	Charlotte, NC
Erin Kickasola	Chapel PC	Beaver, PA
Amy McClelland	Christ Church Greensboro	Greensboro, NC
Jan Moggio	Old Cutler PC	Miami, FL
Krysta Orona	Mosaic Church	Albuquerque, NM
Betsy Palm	Valley PC	Madison, AL
Stacy Payne	Mountain Fellowship	Signal Mountain, TN
Adam Peeler	Carriage Lane PC	Peachtree City, GA
Jessica Peeler	Carriage Lane PC	Peachtree City, GA

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Dana Russell	Christ the King PC	Cambridge, MA
McLeod Satterfield	Christ Redeemer PC	Jonesboro, AR
Jeanette Simpson	St Andrews PC	Columbia, SC
Molly Snipes	Clemson PC	Clemson, SC
Christie Sosa	Trinity PC Orange County	Orange, CA
Laney Stayton	North Shore Fellowship	Chattanooga, TN
Christine Stone	Christ the King PC	Somerville, MA
Joanna Thompson	Four Corners Church	Newnan, GA
Alysa Traylor	Christ Community Church	Gainesville, FL
Deborah Tuel	Faith Reformed PC	Frederick, MD
Saralyn Tyler	Christ Church Toronto	Toronto, ON Canada
Linda Whitley	Christ Covenant PC	Hernando, MS

The 2020 Class

The 2020 certification class completed their course work in January 2021. After receiving the final projects and the recommendations of mentors and elders, the CDM permanent committee authorized the CDM staff to present certificates of completion to the 41 students listed below in March 2021. This certification acknowledges the recipient has demonstrated competency in the knowledge, skills, and character necessary for children’s ministry leaders in the PCA.

Name	Church	City, State
Amanda Armstrong	Hope PC	New Braunfels, TX
Alex Ayers	Christ Community Church	Franklin, TN
Rebecca Bidy	Westminster PC	Gainesville, GA
Evan Charles	Bible Baptist Church	Matthews, NC
Stephanie Collins	Coram Deo PC	Spokane, WA
Julie Cordes	Grace PC	Peoria, IL
Diane Corley	Christ the King PC	Austin, TX
Briana Davey	Covenant PC	Cleveland, MS
Tammy Davis	Lakeland PC	Brandon, MS
Tina DeBoer	Greater Hope Church	Lakeland, FL
Brea Duty	Loch Raven PC	Parkville, MD
Emma Fink	Northeast PC	Columbia, SC

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Katie Flores	Covenant PC	Birmingham, AL
Melissa Giddens	Westminster PC	Ft. Walton Beach, FL
Kayla Hall	Kirk of the Hills PC	St Louis, MO
Tammy Hall	Valley PC	Madison, AL
Rebekah Hastey	Trinity PC	Norfolk, VA
Danielle Heath	Pacific Crossroads South Bay	Torrance, CA
Tammy Henderson	Redeemer City Church	Winter Haven, FL
Kutania Ingram	Christ Church	Atlanta, GA
Sydney Knight	Westminster PC	Huntsville, AL
Elizabeth Koneru	Spring Run PC	Midlothian, VA
Bonnie Lane	Christ Community Church	Acworth, GA
Sallye Lucas	Reformation PC (ARP)	Hendersonville, NC
Darryl MacPherson	Providence PC	York, PA
Naomi Martin	Colleyville PC	Colleyville, TX
Debbie Morris	Park Woods PC	Olathe, KS
Angela Na	Emmanuel PC	Arlington, VA
Becky Parrish	Westminster PC	Godfrey, IL
Anna Quinn	Zion PC	Columbia, TN
Mindy Robinson	Redeeming Grace PC	Fort Mill, SC
Brenda S. Rojas	Iglesia LeTravesia	San Juan, PR
Callie Sandman	Trinity PC	Lakeland, FL
Christen Stewart	Grace Mills River Church	Mills River, NC
Heidi Suh	Christ Central PC	Centreville, VA
Kaity Troy	Grace PC	Hanover, MA
Laura Tucker	Covenant PC	Birmingham, AL
Christy Villhauer	Grace Community PC	Mechanicsville, VA
Anna Wamsted	Young Meadows PC	Montgomery, AL
Caitlyn Whitted	Lookout Mountain PC	Rising Fawn, GA
Savannah Whittredge	North Cincinnati Community	Milford, OH

Attachment 2

REPORT FROM THE PUBLISHING MINISTRY OF GREAT COMMISSION PUBLICATIONS

Great Commission Publications (GCP) is the official publishing ministry of the PCA and the Orthodox Presbyterian Church (OPC). This joint publishing ministry was established by their respective General Assemblies in 1975. GCP publishes high-quality Reformed and covenantal curriculum for all ages. This full-orbed system of curriculum is based solely upon the **Bible as the Word of God** and conforms to the **Westminster Standards**.

GCP is governed by a twelve-member board of trustees, all teaching or ruling elders. Six are elected by the PCA CDM and six by the OPC Committee on Christian Education (CCE). Additionally, the PCA CDM Coordinator and the OPC CCE General Secretary serve as ex-officio, non-voting trustees. In mid-2020 TE Marvin Padgett retired as GCP Executive Director, and TE Mark Lowrey was appointed as Interim Executive Director while maintaining his role as Director of Publishing. The GCP Director of Business Operations is a PCA ruling elder. The president of the board of trustees for 2021 is OPC teaching elder Alan Strange. (This position alternates annually between the PCA and OPC.)

Beginning the first Sunday of the pandemic when churches across the U.S. could not meet in person (March 15, 2020), GCP pivoted to provide free Bible story videos, downloadable parent pages, and coloring page PDFs to meet the needs of the church across the PCA and beyond. GCP has continued to provide weekly lesson videos to serve both children's ministries and families at home, assisting everyone from large churches with children's ministry staff to one-pastor churches with parents/volunteers. In addition to weekly devotions on Mondays for encouragement and support as well as tips and helps every Wednesday on Facebook, GCP also has offered special programs and discounts to serve the church during this challenging time.

Kids' Quest Beginning and **Elementary** curricula teach *First Catechism*—basic Bible truths in a Q/A format. Special offers include a free download of FC2Go (First Catechism) for phones, tablets, and more with every Student Pack purchase. We also have a free Summer Download Kit with planning guides, social media, t-shirt logos and more to serve churches as they regather.

Another special offer is for our children's curriculum based on *The Pilgrim's Progress*, which teaches the gospel using an adventure story. With each Student Pack (which includes the fully illustrated storybook), families will receive a free download of the dramatic reading and seven songs. For sample lessons, visit www.childrenspilgrimsprogress.org.

Show Me Jesus (flexible for toddlers through 4th grade) is GCP's foundational curriculum. This Bible-based curriculum of four departments teaches God's unfolding story of redemption, showing how Jesus is the fulfillment of his covenant promises. **G2R Bible Survey** for preteens is an exciting journey through every book of the Bible, helping students integrate its stories through a historical-redemptive study of Scripture. **G2R God's Promises** (grades 7–9) zeroes in on God's unfolding covenant promises. Both G2Rs are flexible to meet the needs of middle school/teens.

So What? youth Bible studies offers 10 different studies focusing on books of the Bible (John, Romans, Philippians) and topics such as *Identity & Purpose, Knowing the God Who Is*, and more. Visit www.sowhatstudies.org for free lesson samples, video previews, and more.

Our newest publications are *First Catechism* in parallel language editions of English-Korean and English-Spanish—excellent for our churches in bilingual contexts and outreach.

GCP also publishes *Trinity Hymnal*, a resource that enriches worship with its collection of over 700 hymns. It includes the *Westminster Confession of Faith* and the *Shorter Catechism*, as well as the Apostles' and Nicene Creeds. Orchestrations are available for most of the hymns.

Further, GCP is the exclusive distributor of *Trinity Psalter Hymnal*, a joint publication of the OPC and the United Reformed Churches of North America (URCNA). We are also the exclusive distributor of *Liturgical Forms and Prayers* and *Creeds and Confessions* for the URCNA. These relationships have been positive for all parties involved.

For sample lessons for curricular materials or to place an order, visit our website at www.gcp.org. You also may call **800-695-3387** to speak to a curriculum specialist.

APPENDIX E

REPORT OF COVENANT COLLEGE TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Greetings in the name of Jesus Christ,

On behalf of the Board of Trustees and the Covenant College community, I offer this annual report on the combined 2018-2020 academic years. Below you will find reports on various operational aspects of the college. It is probably worth highlighting at the outset of this report that the second academic year under review—the 2019-2020 year—was disrupted by the COVID-19 pandemic. On Thursday, March 12, 2020, while our students were away on Spring Break, we made the decision to shift to remote instruction and close down campus operations for the remainder of the fiscal year. This decision had notable financial implications for the college—we refunded roughly \$1.7 million in room and board fees and had to forgo roughly \$750,000 in summer camp revenue—and also took a significant toll on students, faculty, and staff alike. However, God proved faithful, providing for the college financially through support from donors and a PPP forgivable loan. In addition, He sustained the college community, who responded to the challenges posed by the pandemic with grace, patience, pluck, and good cheer. For His steadfast provision for our needs we are deeply grateful.

Academics

Faculty Appointments:

- Mr. Cam Clausing, Visiting Assistant Professor of Theological Studies, with an MA in Religion from Reformed Theological Seminary and with a PhD in progress in Systematic Theology from the University of Edinburgh. (Fall 2019)
- Dr. Peter Hill, Visiting Assistant Professor of Political Science, with a JD in law from the University of Pittsburgh. (Fall 2019)
- Dr. Preston Hoobler, Assistant Professor of Chemistry with a PhD in Computational Chemistry from the University of Georgia. (Fall 2019)
- Mrs. Lindsay Saunders, Coordinator of Global Education, with an MA in Spanish, from Georgia Southern University. (Fall 2018)
- Dr. David Washburn, Professor of Psychology, with a PhD in Psychology from Georgia State University. (Fall 2019)

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- Mrs. Arwen Matos-Wood, Assistant Professor of Marketing, with an MBA with a concentration in Marketing from the University of North Carolina, Chapel Hill (Fall 2018)

Selected Faculty Publications:

(Selected faculty publications for the 2018-2019 academic year can be found on the PCA Historical Center site https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf.)

- Baek, J. (2020). Out of place, fugue, darkness: Sylvain George's noir inconnu [wanderer]. *Labyrinth*. [forthcoming]
- Barham, R. E. (2019, Summer). Bearing witness. *Appalachian Review*. 47 (3), 105-11.
- Davis, W. C. (2019, January 10). [Review of the book *The rise and fall of Scottish common sense realism* by D. McDermid]. *British Journal for the History of Philosophy*. doi:10.1080/09608788.2018.1553772
- Finch, S. M. (2019, May). *Cultivating musicianship in the church*. Presented at the Five Lecture Series of The United Reformed Churches in North America Conference at the Camp Wooten Retreat Center, Pomeroy, WA.
- Garris, H. W., Settle, T. H., Crossman, J. E., Grider, S. J., & Michaels, S. L. (2019). Combined effects of hemlock woolly adelgid (adelges tsugae) infestation and treatment with imidacloprid on eastern hemlock (*tsuga canadensis*) leaf radiometry. *Journal of Forestry*, 117(4), 340-350. doi:10.1093/jofore/fvz021
- Hallstrom, C. J. (2019). A theater to the cosmos: Dramatic incarnation for a postmodern world. In D. Serven (Ed.), *Firstfruits of a new creation: Essays in honor of Jerram Barrs*. Oklahoma City, OK: White Blackbird Books.
- Hecker, N. M. (2020). Grammar next to Godliness: Prescriptivism and the tower of Babel. In D. Chapman, & J. D. Rawlins (Eds.), *Values and multiplicity: Identity and fluidity in prescriptivism and descriptivism*. Blue Ridge Summit, PA: Multilingual Matters.
- Abbott, B. Z., & Hoobler, P. R., & Schaefer, H. F. (2019). Relatives of cyanomethylene: Replacement of the divalent carbon by B⁻, N⁺, Al⁻, Si, P⁺, Ga⁻, Ge, and As⁺. *Physical Chemistry Chemical Physics*, 21. Retrieved from <https://doi.org/10.1039/C9CP05777C>
- Horne, C. D., Robinson, K., & Lloyd, M. (2019). The relationship between contributors' domestic abuses and peacekeeper misconduct in United Nations peacekeeping operations. *International Studies Quarterly*. doi:10.1093/isq/sqz066.

- Hunt, J. M. (2019, June). [Review of the book *Everybody lies: Big data, new data, and what the internet can tell us about who we really are* by S. Stephens-Davidowitz] *Perspectives on Science and Christian Faith: The Journal of the American Scientific Affiliation*, 71(2), 134-135.
- Jones, S. C. (2019). The proverbial rhetoric of Job 28. In K. Dell, & W. Kynes (Eds.), *Reading Proverbs intertextually*. London, UK: T&T Clark.
- Kapic, K. M. (2019, October). The power of the Christian quad: Why we still need Christian colleges. *Christianity Today*, 63(7), 40-45. Retrieved from <https://www.christianitytoday.com/ct/2019/october/kapic-we-need-christian-liberal-arts-colleges.html>.
- Madueme, H. L. (2020). An Augustinian-reformed response. In C. Meister & J. Stump (Eds.), *Original sin and the fall: Five views*. Downers Grove, IL: InterVarsity Press.
- Tate, W. C. (2020, December). To mean what once we said: Richard Wilbur celebrates the fourth of July. *Christianity and Literature*.
- Vos, M. S. (2020, April). The way that you see. *Journal of Sociology and Christianity*, 10(1), 34-40.
- Washburn, D. A. (2020). Martha Helson Wilson. In J. Vonk & T. K. Shackelford (Eds), *Encyclopedia of animal cognition*. New York, NY: Springer Nature.
- Weichbrodt, E. Y. (2019). A wide place: The Word of God as refuge. In K. Anyabwile, *His testimonies, my heritage: Women of color on the Word of God*. Epsom, UK: Good Book Company.
- Yue, C. L. (2020). Improving learner metacognition and self-regulation. In T. Ober, E. Che, J. Brodsky, C. Raffaele, & P. Brooks (Eds.), *How we teach now: GSTA guide to transformative teaching*. American Psychological Association, Washington, DC.

Admissions & Marketing

In the fall of 2018, we welcomed 280 new students who came from 29 states and 9 countries. Throughout the 2018-19 academic year we welcomed 1,544 prospective student visitors to campus from 41 states. In the fall of 2019, we welcomed 244 new students who came from 34 states and 6 countries. In light of the COVID-19 pandemic we had to dramatically alter our campus visit options. Like most, we were forced to cancel in-person visit options for a period, but we were also early to welcome in-person visits with capacity limits.

Campus & Facilities

During the 2018-2019 year the first phase of the Dora Maclellan Brown Memorial Chapel Roof Replacement Project was completed. Other campus initiatives include the replacement of the Carter Hall fire alarm system, continued replacement of building automation systems, the modernization of the emergency communication system as well as routine general maintenance and repairs.

During the 2019-2020 year, the Campus Wide Water Pump System was replaced as well as the rooftop HVAC units on Mills Hall. The fire water line was also extended to connect Andreas Hall. In the Spring of 2020, COVID response initiatives included multiple air quality improvements, the addition of a covered outdoor dining/gathering space and expanded cleaning protocols.

Development & Finances

Donors generously gave over \$5.4 million to Covenant during the 2018-2019 fiscal year.

Donors generously gave over \$5.9 million to Covenant during the 2019-2020 fiscal year, including funding for two COVID-19 initiatives to aid students in returning, and to provide College support for the extra expenses related to keeping the campus safe.

The number of churches that gave to Covenant decreased slightly to 481, and 202 churches participated at a level to qualify for our Church Scholarship Promise program in 2018-19. We saw the number of churches decrease again slightly for the 2019-20 year to 463. The number of churches that participated in our Church Scholarship Promise was 178. Despite the decline in overall churches who gave to Covenant, we saw a slight increase in total giving from churches.

Covenant saw positive operating results for the fiscal year ending June 30, 2019, with an increase in unrestricted net assets of about \$3.4 million. Total assets grew by \$4.1 million to \$106.7 million. For the fiscal year ending June 30, 2020 unrestricted net assets grew by a further \$1.8 million and total assets to \$109.3 million.

Strategic Plan

We spent the 2018-2019 academic year beginning implementation of initiatives falling under the five priorities in our strategic plan (listed below). Significant in those efforts was the appointment of a new Interim VP for

Development (July 2018), a new Assistant Vice President for Enrollment Management (March 2019), and a new Director of Marketing and Communications (August 2019). These new hires are critical to the success of our first three priorities. Also significant was the completion of the college's most comprehensive market research initiative ever. That work, which was intended primarily to help the college position itself strategically in the enrollment market and assess its pricing, provided invaluable insights upon which new initiatives in marketing and admissions were developed.

I. 1,100 Strong on the Mountain

At Covenant College, we have capacity for 1,100 traditional undergraduate students on our Lookout Mountain campus. For the sake of populating communities around the globe with thoughtful Christian men and women, we will fill our campus with well-qualified students.

II. \$100 Million in the Endowment

We will, through the generosity of our supporters, build an endowment that provides for the long-term sustainability of Covenant College and makes a Covenant College education affordable for qualified students.

III. Raise our Voice

We will contribute to larger conversations about what it means to live faithfully as Christians in this day and age, and will be known as a place that generates first-rate, insightful, biblically-grounded Christian thinking and thinkers/doers.

IV. Cultivate our Community

We can only be as strong as our community is healthy. Giving thanks for the rich blessings of community we already enjoy here at Covenant, we will make our community one that is marked by the flourishing of students and faculty and staff.

V. Offer One-of-a-Kind Education

By leveraging both the strengths of our existing program and our unique location, we will very intentionally make the educational experience we offer at Covenant College even more distinctive and more valuable.

Student Life

(Student Life updates for the 2018-2019 academic year can be found on the PCA Historical Center site https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf.)

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Notable events hosted by the Student Development Office included a lecture on mental health and depression by Pastor Joe Novenson, and a panel lecture on same-sex attraction and co-dependency, led by Covenant alumni, as well one faculty member, and one of our licensed counselors. In the spring of 2020 we hosted a virtual CC Lead Conference, while students finished their spring semester at home. Our keynote speaker, Dr. Tim Baldwin, led several sessions on biblical wisdom, focusing on the life of Joseph.

Athletics Department:

Athletics at Covenant College continues to experience significant levels of success on all fronts. Some quick highlights include:

- Discipleship, academics, recruiting, and the pursuit of excellence remain the tools for evaluation of coaches
- 3.21 average GPA for all athletes in the spring 2020 semester, which is the second highest on record
- Student Athletes were found to graduate at a 7% higher rate than non athletes (71% vs. 64%)
- In fall 2019 the athletic department was awarded its sixth consecutive sportsmanship trophy by the USA South Athletics Conference; this coincides with each year Covenant College has been in the conference
- We finished the COVID-19 shortened academic year in second place out of eighteen schools in the USA South President Cup standings (first if football is not a consideration)

Chapel Department:

The Chapel department began working on clarifying the vision and purpose of the chapel program. In His patient faithfulness, the Lord revealed further clarification through an unexpected means. The Chapel department now leads with a peace born from clearer vision. In the spring, the clarified ‘why’ of chapel (to encounter Jesus together) was the source from which everything was flowing. Chaplain Lowe spoke to every chapel speaker and shared the Chapel department vision, and was met with wonderful responses. When COVID-19 hit, we had to adapt quickly and determine the best way to minister to our students (and staff) in unprecedented circumstances. While the conditions were not invited, our wonderful team responded with creativity and passion, working to deeply bless in the midst of great challenge. Without skipping much of a beat, we provided recorded online chapels with the theme “For Such a Time as This.” We also created a daily devotional series written by faculty and staff. When the semester ended with COVID-19 still very

much a reality, we continued a weekly summer devotional series written by Grant Lowe and Stephanie Formenti entitled “Our Refuge and Strength.”

Center for Calling & Career:

With the Fall 2019 semester’s launch of Covenant’s new certificate program in entrepreneurship, the Center for Calling & Career sponsored the creation of a college-wide entrepreneurship club, a club that we hope will help feed the certificate program. Covenant College has a rich entrepreneurship heritage, one that naturally flows from its rich theology of culture making as it relates to carrying out the cultural mandate. Once COVID-19 hit spring 2020, graduating seniors were the students the Center for Calling & Career were most concerned with helping. We launched a text messaging campaign targeted at reaching out to these students, to help them stay on top of the best resources we had available. Some of these resources included a new interview prep platform, weekly virtual “Job Talks” hosted by Dr. Plating, a switch to virtual one-on-one appointments on career coaching and resume prep, talks on the CARES Act and student loans, and links to a daily updated listing of jobopportunities in the Chattanooga area. All of this was housed on a new website, designed to make it easier for students to find COVID related assistance, when it came to calling and career information.

Conclusion

We are grateful for the oversight of the PCA as we seek to remain faithful to our mission to explore and express the preeminence of Jesus Christ in all things. Thank you for your continued partnership in the work God is doing through Covenant College.

Yours in Christ,
J. Derek Halvorson (’93), Ph.D.
President

Recommendations (2018-19 and 2019-20 academic years combined):

1. That the General Assembly thank and praise God for the excellent work and faithfulness of the Board of Trustees, faculty, and staff of Covenant College in serving the Presbyterian Church in America by shaping students for lives of service in the Kingdom of God.
2. That the General Assembly commend the faculty and staff of the college for the faithful and God-honoring manner in which they responded to the challenges posed by the pandemic, rendering excellent service to the student body—and through it, the church—in a time of great uncertainty and difficulty.

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3. That the General Assembly encourage congregations of the PCA to support the ministry of Covenant College through encouraging prospective students to attend, through contributing the Partnership Shares approved by the General Assembly, and through prayer.
4. That the General Assembly approve the budget for 2020-2021, as submitted through the Administrative Committee.
5. That the General Assembly approve the budget for 2021-2022, as submitted through the Administrative Committee.
6. That the General Assembly adopt “The Covenant College and Supporting Foundation Consolidated Financial Statements” dated June 30, 2019, as prepared by Capin Crouse LLP.
7. That the General Assembly adopt “The Covenant College and Supporting Foundation Consolidated Financial Statements” dated June 30, 2020, as prepared by Capin Crouse LLP.
8. That the General Assembly approve the minutes of the meetings of the Board of Trustees for October 17-18, 2019, March 19-20, 2020, October 16, 2020, and March 19, 2021 with notations.
9. That the General Assembly receive as information the foregoing Annual Report, recognizing God’s gracious and abundant blessing and commending the College in its desire to continue pursuing excellence in higher education for the glory of God.
10. That the General Assembly designate Sunday, October 17, 2021, as a Lord’s Day on which churches of the denomination are encouraged to highlight the ministry of Covenant College and to pray specifically for the College in its mission and ministry.

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**REPORT OF
COVENANT THEOLOGICAL SEMINARY
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

JUNE 2021

**Celebrating God’s Faithfulness
through a Year of Change and Challenges**

Executive Summary

The purpose of Covenant Theological Seminary is to glorify the triune God by training his servants to walk in God’s grace, minister God’s Word, and equip God’s people—all for God’s mission.

As noted in our report last year, the commitments in our purpose statement have guided our mission since our inception in 1956 (see last year’s report online at the PCA Historical Center at https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf). How we carried out that mission in 2020–2021 looked quite a bit different than it has in previous years due to the impact of the COVID-19 pandemic and the resulting adaptations necessary for an institution like ours to continue operating. We are thankful for the dedication and flexibility of our students, faculty, and staff, who were able to take this hard time and turn it into a major opportunity to think creatively about how to continue teaching, learning, and functioning together as a community of grace in the midst of social distancing and other health and safety restrictions. We learned a lot through this process and will continue to evaluate and adapt going forward, confident that the Lord will guide us as we seek to honor him in carrying out our gospel-training mission.

We are thankful as well for the amazing support of our friends and donors, whose generosity through our *Hope for the Future* capital campaign—the largest in our history—helped us exceed our \$40 million campaign goal this past summer. These gifts and pledges serve as humbling evidence of God’s deep provision for the future of this institution. The campaign has already helped us to:

- Reduce millions of dollars in student debt.
- Expand and establish multiple annual and ongoing endowed scholarships.

MINUTES OF THE GENERAL ASSEMBLY

- Complete, expand, and establish multiple endowed faculty chairs.
- Establish the Church Planting Track for the MDiv and MABTS degrees to better prepare those called to and gifted at church planting.
- Provide critical technology upgrades for our classrooms and campus.
- Expand our Field Education program to provide increased opportunities for mentored learning and ministry internships.

Additionally, we praise God for the nearly decade-long presidency of Dr. Mark Dalbey as he prepares to retire from the post at the end of the current academic year, and for the Lord's provision of Dr. Tom Gibbs, currently Senior Pastor of Redeemer Presbyterian Church (PCA) in San Antonio, Texas, as our newly elected sixth President.

Even as we celebrate these many blessings from the Lord, we also with sadness note the passing this spring of one of our most beloved faculty members, Dr. David B. Calhoun, Professor Emeritus of Church History, who went to be with the Lord on Friday, April 9, 2021. Dr. Calhoun passed away at the age of 83 after a decades-long battle with recurring cancer and other illnesses. The entire Seminary community grieves with Dr. Calhoun's family and friends at the loss of this faithful servant of God, yet we rejoice as well that he is now face to face with the Savior he loved and served so well. The Seminary recently honored the life of this remarkable servant of God with a new scholarship in his name, The David B. Calhoun Alumni Scholarship, and a special tribute volume titled *The Dr. David Calhoun Collection: Celebrating 40 Years of Writing*, which collects many of his shorter historical and devotional writings.

We thank all our friends, donors, faculty, staff, students, and board members for their support during this challenging year. We thank the Lord for his continued graciousness to us in so many ways. And we thank the PCA for the privilege of serving as your denominational seminary—a privilege and responsibility we do not take lightly—and we look forward to seeing what God will do in and through this institution as we begin a new chapter in the coming year under a new President.

Soli Deo Gloria!

Celebrating God’s Faithfulness through a Year of Change and Challenges

“*My grace is sufficient for you . . .*” (2 Cor. 12:9). This verse has echoed in the minds and hearts of many at Covenant Seminary over the last year as we, along with so many other institutions and organizations, have faced the changes and challenges of life and of doing theological education in the year of COVID-19. Despite a major global pandemic, national economic ups and downs, a contentious election cycle, and ongoing social unrest and turmoil, we have seen again and again the evidence of the Lord’s faithfulness to Covenant as we sought to carry out the mission he entrusted to us starting all the way back in 1956.

Any one of these events would have presented a series of challenges to educational institutions like Covenant, but the combination of them all made 2020 especially difficult to navigate. God’s grace helped us turn a challenge into a major opportunity to think creatively about how to continue teaching, learning, and functioning together as a community of grace in the midst of a new world of social distancing and other health and safety requirements. God has provided us with a wonderfully supportive, innovative, and adaptive staff, faculty, and student body, all of whom responded to the many necessary changes to campus life with grace, skill, and patience. Enrollments have remained steady for all our programs, with a large increase in students seeking online and hybrid learning opportunities—a trend we expect to continue for a while, perhaps even after the pandemic subsides.

We learned a lot through this process and will continue to evaluate and adapt going forward, confident that the Lord will guide us as we seek to honor him in carrying out our gospel-training mission. This report provides a snapshot of what God has been doing throughout the year of 2020–2021 as we have been working to prepare gospel-centered pastors, servant-leaders, church planters, missionaries, teachers, and counselors to engage the church and culture for Christ. (For a full record of the Lord’s work at Covenant in 2019–2020, see our report prepared for the postponed 2020 General Assembly, available online through the PCA Historical Center here: https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf.)

Celebrating God’s Faithfulness through Innovation and Adaptation *Adapted Daily Operations*

Most of our staff and faculty worked from home over the spring and summer. In the fall, limited numbers returned to their campus offices for some duties

that could be handled more effectively that way. Others continue to work from home with only occasional trips to campus when necessary. We praise God for the technology that enables us to do this, and for the people who are so willing and able to adapt to this unusual situation.

Expanded Online/Hybrid Learning Options

After taking all classes online in the spring and summer of 2020, we cautiously returned to some in-person classes in the fall, with proper safety precautions in place. In this way, over 70% of our residential classes were able to meet in person, with the addition of greatly expanded online and hybrid-learning options to accommodate multiple learning and safety preferences. Students and faculty have adapted well to this “new normal” and it seems likely that some of these changes will continue through the spring and summer of 2021, and possibly beyond, though we are cautiously optimistic for an even fuller return to in-person classes and activities in fall 2021.

Creative Graduations in 2020 and 2021

While it was disappointing to everyone to not be able to celebrate our 2020 graduates in person, creative thinking allowed us to make the best of the situation with:

- **A pre-recorded Commencement ceremony** in 2020 that featured words of encouragement from many of our faculty and a wonderful address by **Rev. Dr. David Cassidy**, Lead Pastor of Christ Community Church in Franklin, Tennessee. The featured speaker for 2021 was **Dr. Mark Dalbey** in his final appearance before the Seminary community as President before he retired at the end of the academic year (see “Celebrating a Heritage of Leadership with an Upcoming Presidential Transition” below).
- **A graduation parade** in which professors and Seminary staff cheered on graduating students and their families as they drove by. A similar parade is planned for the 2021 graduates.

Community Worship

After not being able to worship together in the spring, we cautiously restarted weekly Chapel services again in the fall, offering proper safety precautions and a livestream option for those who chose not to attend in person. We also offered thrice-weekly Morning Prayer times (with one online option) before classes. While not ideal, these changes enabled us to continue one of the key aspects of our campus community life.

Community Events & Activities

Though we had to cancel or limit the number and kind of in-person activities taking place on campus, we used a combination of live and online options to hold regular Cohort/Covenant Group meetings and Virtual Ministry Lunches. Annual events like the Francis Schaeffer Lectures, the Covenant Seminary Preaching Lectures, and others, were also presented in prerecorded or hybrid formats.

- **The 2020 Covenant Seminary Preaching Lectures** featured **Rev. Dr. Thurman Williams**, Senior Pastor of New City Fellowship West End in St. Louis, speaking on the theme “**Spirit-Empowered Preaching in a Powerfully Divided World.**” A limited number of students were able to join Dr. Williams in person for his lectures, while also viewing some of the presentations via livestream in other areas of the campus. Dr. Williams was recently named Director of Homiletics for the Seminary (see below under “Other Faculty / Staff Updates”).
- **The 2020 Francis Schaeffer Lectures** featured a number of Covenant faculty members offering recorded presentations on the main theme “**Encourage One Another and Build One Another Up,**” with individual topics such as “Psalms 111–112: Big Story, Little Story,” by Dr. Jack Collins; “Naming the Mystery: Reflections from the Study of Theology During COVID-19,” by Dr. Robbie Griggs; “The Encouragement of Eschatology in Paul’s Pastoral Epistles,” by Dr. Bob Yarbrough, and others.
- **The Annual Church Planting Field Trip** was held virtually in 2020 over the course of two different weekends in October. Participants joined Assistant Professor of Applied Theology and Church Planting **Dr. Robert Kim** and several seasoned church planters in online meetings with church planters in the Chicago area as those leaders shared their experiences and wisdom with students considering the specialized ministry of church planting.

Events for the coming academic year are in the planning stages, though we continue to evaluate the pandemic situation and to abide by all appropriate health and safety guidelines for our area. More information will be provided as it is available.

Celebrating God's Provision through the *Hope for the Future* Capital Campaign

The need for servant-leaders has never been more urgent, especially in today's confused economic, cultural, and political environment. A few years ago we launched our *Hope for the Future* campaign—the largest campaign in Covenant's history—to help us meet these challenging times by further strengthening our ability to prepare gospel leaders who will serve and equip Christ's church faithfully and effectively. Now, we are happy to announce that by God's grace and the generous support of our donors and friends, the campaign has been more successful than we could ever have imagined. **We have received gifts and pledges totaling more than \$42 million—\$2 million above our initial campaign goal!**

We are grateful to all who contributed, and humbled by the Lord's continued provision for the Seminary as these funds have strengthened our mission and enhanced our long-term effectiveness in a number of significant ways. We are also grateful to our Board of Trustees, our Advisory Board, the Executive Campaign Committee (Mr. John H. Kramer Jr., Mrs. Deborah Robins, Mr. David Wang [now deceased], and Dr. Frank Wicks Jr.), the Campaign Steering Committee (Mr. Bill Bennett, Mr. Carlo Hansen, Mrs. Susie Graham, and Mr. Doug Hickel), our staff campaign leadership (including Dr. Mark Dalbey, Mrs. Jordan Holbrook, Mr. John Ranheim, and Mr. Drew Vining), and all who worked with them behind the scenes to make this campaign happen.

Below are highlights of the fruits of this prayerful and financial generosity in each of the four main pillar areas of the campaign.

Campaign Gifts Provided Vital Support for Students By:

- Eliminating more than \$2.25 million in student debt.
- Providing funds for more than \$5 million in scholarship awards.
- Expanding 3 existing scholarships:
 - Austin Harrington Fund
 - The Carpenter's Son Scholarship
 - The Women's Endowed Scholarship
- Establishing 9 endowed scholarships:
 - *Apodidōmi* Scholarship
 - Dr. David B. Calhoun Alumni Scholarship
 - Davis Family Foundations Scholarship
 - Dr. Robert Stuart Memorial Scholarship
 - Francis Schaeffer Institute Scholarship for Evangelism

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- Harry J. Krieg Memorial Scholarship
- Inherit a Blessing Scholarship
- Minority Scholarship Fund
- Women in Counseling Scholarship
- Providing critical support to seminary families.
- Making Covenant more flexible and accessible through:
 - Launching 6 new fully online or hybrid-learning degree programs.
 - Upgrading technology for 8 classrooms and creating a dedicated recording space to support on- and off-campus learning.
 - Expanding resources for our extension sites around the country and the world.

Campaign Gifts Further Strengthened Our Faculty By:

- Establishing 3 New Endowed Faculty Chairs:
 - The Richard Winter Chair of Counseling
 - The David C. Jones Chair of Systematic Theology
 - The Jerram Barrs Chair of Pastoral Theology
- Completing 2 Endowed Faculty Chairs:
 - The Philip and Rebecca Douglass Chair of Church Planting and Christian Formation, now occupied by Dr. Robert Kim (see last year's report)
 - The Francis Schaeffer Chair of Apologetics, now occupied by Prof. Jerram Barrs (see last year's report)
- Expanding 2 Endowed Faculty Chairs:
 - The Resilient Ministry Leadership Faculty Chair
 - The Faculty Chair of World Mission

Campaign Gifts Ensured Continued Training of Servant-Leaders for the Church By:

- Establishing the Church Planting Track for the MDiv and MABTS degrees to provide expanded training, resources, and mentoring opportunities for those called to or interested in church planting in the PCA and beyond.
- Expanding our Field Education program to provide increased opportunities for mentored learning and ministry internships. Key points include:
 - Expanded internship site and supervisor development.
 - Expanded oversight and coordination of Field Education to ensure a quality experience for all students.
- Expanding the Resilient Ministry Leadership Faculty Chair.

Campaign Gifts Supported Expanding Community Life By:

- Growing the Seminary’s Endowment from \$20 million to \$37 million over the course of the campaign to help fund campus operations rather than relying upon student tuition.
- Upgrading technology for 8 classrooms and creating a dedicated recording space to support on- and off-campus learning and a chapel livestream.
- Making needed improvements to campus facilities, grounds, and student housing, to provide a safe, healthy, and beautiful living and learning environment.

Our Seminary community, our local and global churches,; our children, grandchildren, friends and neighbors, and countless others will reap the future harvest from the seeds God has sown through this campaign. We praise him for his faithfulness and for the generosity of all those who gave!

Celebrating a Heritage of Leadership with an Upcoming Presidential Transition

As Dr. Mark Dalbey prepares to step down as President of Covenant Seminary at the end of the 2020–2021 academic year, Dr. Tom Gibbs, Senior Pastor of Redeemer Presbyterian Church (PCA) in San Antonio, Texas, was chosen by the Board of Trustees to succeed him, effective July 1, 2021. We look forward to Dr. Gibbs carrying on our institution’s heritage of strong leadership and its focus on training gospel-centered pastors, church planters, counselors, missionaries, and other leaders for Christ’s church and Kingdom. The Board, faculty, and staff of the Seminary invite everyone to celebrate with us Dr. Dalbey’s many years of faithful service and exemplary leadership, and to rejoice with us for God’s provision of Dr. Gibbs as he gets ready to take the reins later this year.

- **Dr. Mark Dalbey** first came to work at Covenant Seminary in 1999, when he stepped into the role of Dean of Students and Assistant Professor of Practical Theology. Since that time he has worn many hats, including those of Vice President of Student Development and Vice President of Academics and Faculty Development, a post he held until becoming Interim President in 2012. In 2013 he became the institution’s fifth President. In his capacity as Associate Professor and now Professor of Applied Theology, he has continued to teach courses on Christian Worship, Gospel-Centered Leadership, and Gospel-Centered Spirituality, as well as an occasional class on Gospel-Centered Parenting, co-taught with his wife, Beth. As a

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churchman, Dalbey has been active on a variety of committees at the presbytery and denominational levels for the Presbyterian Church in America. Worship is dear to Dalbey’s heart, as evidenced in the subject of the dissertation he wrote to complete his Doctor of Ministry degree from Covenant in 1999: “A Biblical, Historical, and Contemporary Look at the Regulative Principle of Worship.” In addition to his DMin, Dalbey also holds a BA in philosophy from Tarkio College, and an MDiv from Pittsburgh Theological Seminary.

Dr. Dalbey has seen many changes at Covenant since he first came here more than twenty years ago. The campus has grown considerably since then, and the educational needs and demographic makeup of the Seminary’s students have changed a lot as well. His own time as President has seen many innovations in terms of new degrees and delivery methods, the development of new extension sites and field education opportunities, a new Church Planting Track to accommodate the growing need for trained leaders to plant more gospel-preaching churches, increased scholarships and other kinds of support for students, and expanded partnerships with churches and institutions around the country and the world that help the Seminary meet the educational challenges brought by learning in a digital age amidst a global pandemic. Through it all, Dr. Dalbey’s leadership has remained steadfastly focused on the gospel of God’s grace and on the Seminary’s primary purpose to “glorify the triune God by training his servants to walk in God’s grace, minister God’s Word, and equip God’s people—all for God’s mission.” Dr. Dalbey will remain close with the Seminary, serving as an advisor to the next president, Dr. Tom Gibbs (see below) to ensure a smooth transition.

- **Dr. Thomas C. “Tom” Gibbs** was elected in January 2021 as the **sixth President of Covenant Seminary**, to assume the post on July 1, 2021. Dr. Gibbs will succeed Dr. Mark Dalbey, who announced his retirement earlier this year after serving over 20 years at the Seminary in various capacities. Dr. Gibbs brings a great love for the Bible and pastoral ministry, having served as a pastor for 24 years. After graduating from Covenant Seminary in 1997, he started a new Reformed University Fellowship (RUF) chapter at Baylor University that continues to this day. He then planted Redeemer Presbyterian Church of San Antonio, Texas, in 2002, where he has since served as its Senior Pastor. Dr. Gibbs also brings a commitment to organizational leadership and church planting to his

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experience in ministry, as evidenced in the subject of his 2015 Covenant Seminary Doctor of Ministry dissertation, which focused on how founding pastors in Presbyterian churches negotiate leadership challenges in transitioning from church plants to organized congregations.

In addition to planting Redeemer Presbyterian Church and Baylor RUF, Dr. Gibbs has overseen numerous church plants through his role as the chairman of the Southwest Church Planting Network, a network encompassing more than 60 churches across four states. Tom also founded and leads Reach South Texas—an organization focused on strategic church planting in South Texas to reach a rising generation amidst the nation’s changing demographics. Dr. Gibbs also currently serves at the denominational level as Church Planting Assessment Director with Mission to North America (MNA). His work of mentoring church planters and ministry leaders will see further fruition as president of Covenant Seminary. Dr. Gibbs and his wife, Tara, have been married for 26 years and have four children: Anna Catherine, Thomas, Lucy and Caroline. See the full press release about the presidential transition online at: <https://www.covenantseminary.edu/sixth-president/>.

Other Faculty/Staff Updates

The Lord’s greatest gift to Covenant Seminary is the people who serve here as faculty, staff, or trustees. We have been particularly blessed in this regard. Notable staffing updates or changes for the past year are listed below. For changes noted in in last year’s report, see it online at https://pcahistory.org/pca/ga/48th_pcaga_2020_reports.pdf].

- **Dr. Hans Bayer, now Professor Emeritus of New Testament,** retired in June 2020 after 26 years of service at the Seminary. Born and raised in Germany, Dr. Bayer came to Covenant in 1994 after teaching for ten years at the German Theological Seminary (now FTH) at Giessen, where he also planted and co-pastored a church. His PhD is from the University of Aberdeen (Scotland). With his expertise in critical scholarship and commitment to the authority and unity of the Scriptures, Dr. Bayer throughout his career exemplified our pastor-scholar model. His personal interest in world mission and his regular preaching and teaching around the US and throughout Europe added a deep multicultural dimension to his ministry and expanded our students’ world vision for the Gospel. Dr. Bayer has

published English and German monographs, essays, and dictionary articles, primarily on the Gospels and the book of Acts. He contributed to the *ESV Study Bible*, as well as video-recorded lectures on Acts for Third Millennium Ministries. Among his publications are a German commentary on the Gospel of Mark (Brockhaus Verlag/Brunnen Verlag), *A Theology of Mark: The Dynamic Between Christology and Authentic Discipleship* (P&R Publishing), and *Peter as Apostolic Bedrock: Christology and Discipleship according to His Canonical Testimony* (Paternoster/Wipf & Stock). An English commentary on the Gospel of Mark is forthcoming from Crossway. Dr. Bayer and his wife, Susan, have three children and a growing number of grandchildren. We will miss his daily presence on our campus but wish him well in this new chapter of his life, and we know that the Lord will continue to bless the church greatly through him.

- **Dr. Mark Dalbey**, President, moved from Associate Professor of Applied Theology to **Professor of Applied Theology** in January 2021, having served as Associate Professor since 2013. He also will retire from his post as President at the end of the 2020–2021 academic year after nine years in that role (see “Upcoming Presidential Transition” above).
- **Dr. Dan Doriani**, formerly Vice President at Large and Professor of Biblical and Systematic Theology, **will step out of his VP role at the end of the current academic year and return to a full-time professor role** with the Seminary. In addition to his teaching and writing, Dr. Doriani has been a regular speaker at conferences, churches, and the Seminary’s local outreach events. He recently started the Center for Faith and Work, a ministry focused on engaging the world through a biblical understanding of work and vocation, which partners with the Seminary in engaging and supporting lay leaders within the local church.
- **Dr. Zack Eswine**, currently Director of Homiletics, Adjunct Professor of Homiletics, and Scholar-in-Residence at the Francis Schaeffer Institute, has asked to **transition out of directing the homiletics program** at the end of the current academic year to focus on his responsibilities as Lead Pastor at Riverside Church (EPC) in Webster Groves, Missouri, where he has served since 2008, as well as other ministry opportunities the Lord is bringing across his path. He will remain with Covenant in his role as Scholar-in-Residence of FSI. Dr. Eswine, who served the Seminary as Assistant Professor of Homiletics and Director of the Doctor of Ministry Program from

2001 to 2008, returned to Covenant in 2015 in a part-time role as Director of Homiletics and Adjunct Professor of Homiletics. Building on the program's strong foundation of Christ-centered preaching, Dr. Eswine brought a focus on helping preachers convey the gospel to current generations with apologetic wisdom and cultural sensitivity. This concern is well illustrated in his book *Preaching to a Post-Everything World* (Baker, 2008), which received *Preaching Today's* Book of the Year Award in 2009, and in his connection to Covenant's Francis Schaeffer Institute (FSI), which he joined as Resident Scholar in 2018.

- **Dr. Robbie Griggs** was recently promoted to **Associate Professor of Systematic Theology**. Dr. Griggs joined us in 2016 for a one-year appointment as Adjunct Professor of Theology and was named Assistant Professor of Systematic Theology in July 2017 before receiving his current appointment in July 2020. He holds a PhD in New Testament from Durham University and has served as a tutor in biblical studies for the Lindisfarne Regional Training Partnership. He also holds an MDiv from Covenant Seminary as well as a BA in philosophy and a BS in finance from the University of Missouri–Columbia. An expert in New Testament theology and early Jewish theology, his research focuses on Paul's theology of grace in Galatians in comparison with contemporary Jewish theologies of God as “giver.” This research takes him to the heart of several key historic and contemporary debates in Pauline and systematic theology. Dr. Griggs previously served as a pastor in St. Louis for eight years at Central Presbyterian Church. He is a life-long Missouri resident, a St. Louis Cardinals baseball fan, and an avid supporter of Mizzou football and basketball. He and his wife, Jane-Ellis, have three boys.
- **Mr. Steve Jamieson**, formerly Public Services Librarian for the J. Oliver Buswell Jr. Library, was recently **promoted to Library Director**, following the retirement of long-time Director Jim Pakala (see below). Steve began working in the Buswell Library after graduating from Covenant (MDiv '04), earned a Master of Arts in Library and Information Science from the University of Missouri–Columbia, and now leads the Library in its mission to provide materials and services to aid the Covenant community in research and spiritual formation. As a Covenant alumnus, he draws upon his Covenant experience to help inform his work with students and faculty. Steve also brings to Covenant a passion for applying technology to research and education. Steve is married to Dorothy;

they have two daughters, Caitlyn and Lindsey, and a black lab named Luke.

- **Dr. Paul Loosemore** joined our faculty in July 2020 as **Assistant Professor of Counseling**. He completed a PhD in counselor education and supervision from Regent University, is a graduate of Covenant Seminary's MAC program (MAC '15), and also holds a bachelor of advertising from Gloucestershire University, and an MA in interior design from Portsmouth University—both in England. Dr. Loosemore has worked as a licensed professional counselor since graduating from Covenant's program, including co-founding the St. Louis Counseling Center. He has previously taught counseling courses as an Adjunct Professor of Counseling at various institutions, and he is active in the broader academic discussion surrounding counseling. His PhD research focused on the impact of a relationship with God and how it relates to character growth and well-being. As a counselor, he has experience working with individuals, couples, and groups, with special focus on marriage concerns, trauma and abuse, relational distress, grief and loss, and those working in ministry settings. He is invested in seeking and creating beauty and culture in our communities. Beyond this, he loves to explore the outdoors (hiking, climbing, mountain biking) and play pool. Paul and his wife, Courtney, have three children.
- **Mr. Stuart McClure**, formerly Assistant Director of Admissions and serving as Interim Director of Admissions since the departure of previous Director Mark Sandvig in 2020, was recently named **Director of Admissions**. Stuart grew up in the Mississippi delta but considers St. Louis his home. After graduating from college with a BA in religion, he married his wife, Allison, and they moved to Kansas City for seminary, where Stuart earned an MDiv in 2013. Then it was back to St. Louis, where he worked for a local church as a care director and eventually as a pastor before the Lord led him to Covenant Seminary, where he has now served for several years in admissions, marketing, and recruiting. Stuart and Allison have a daughter, Kaylee Skye, who was born in 2017.
- **Rev. Jim Pakala**, now **Librarian Emeritus**, retired in June 2020 as Library Director of the J. Oliver Buswell Jr. Library after nearly 30 years at Covenant. Prior to his arrival at the Seminary in 1991, Jim had, since 1974, directed the Biblical Theological Seminary Library. His three graduate degrees (MDiv, STM, MS) are from Philadelphia-area schools. He is ordained in the PCA and has been married to Denise since 1975. Since that time, Jim has, in addition to his library

work, been involved in part-time chaplain ministry, first with the military, then with the police. He also has served on several library association boards. Milestones of his time at Covenant include overseeing the library's expansion to three times its original size; integrating its catalog into local, regional, and worldwide library networks; and developing better and faster access to vast digital and physical resources. He is grateful for the wonderful library staff with whom he has been able to serve for so many years and enjoys continuing to work with them on a part-time consulting basis during his retirement.

- **Dr. Mark Pfuetze**, Associate Professor of Counseling, and **Dr. Jeremy Ruckstaetter**, Associate Professor of Counseling, were in January 2020 named **Interim Co-Directors of the Counseling Department**, as **Dr. Dan Zink**, Professor of Counseling, stepped out of his administrative role as Director of Counseling to **return to full-time teaching** and pursue more writing opportunities. Dr. Zink, who has taught in the MAC program since 1995, assumed the lead role in 2016 when the program's founder, Dr. Richard Winter, retired after 24 years at the helm. Dr. Zink's enthusiastic leadership of the program and his heart for shepherding and counseling those who shepherd and counsel others have left an indelible mark on the MAC program and on the many students, faculty, and staff who are blessed to interact with him on a daily basis. Dr. Pfuetze (MAC/MDiv '04) and Dr. Ruckstaetter (MAC '11, MDiv '12) are both graduates of the program and have taught at Covenant for several years, Pfuetze since 2012 and Ruckstaetter since 2016. Both are licensed professional counselors with extensive experience in helping clients deal with issues in many different personal and professional areas. And both are PhD alumni of schools associated with the Council for the Accreditation of Counseling and Related Educational Programs (CACREP)—the University of Missouri-St. Louis and Regent University in Virginia Beach, VA, respectively—providing strong intercollegiate connections that will benefit the Seminary's own pursuit of CACREP accreditation.
- **Mr. Travis Stewart** joined our Development team in 2020 as **Director of Development**. Before coming to Covenant as a student in 1999, Travis was on staff with The Navigators campus ministries. After graduating with the MAC and the MATS (both in 2001), he began work in the mental health field, specializing in the treatment of eating disorders. With experience as a clinician and marketer for several treatment centers, he has taught classes at Covenant and

supervised students in the MAC program during their practicums. Travis believes strongly in Covenant's emphasis on treating people with dignity and empathy, which he saw modeled by the faculty and staff during his years as a student. He is humbled to be on staff at his alma mater and contribute to the mission of training pastors, counselors, and ministry leaders for the Kingdom. Travis is married to Susan, a professional organizer, and they have two adult children.

- **Mr. Andrew Stout**, formerly Access Services Librarian, stepped into the role of **Public Services Librarian** in July 2020, replacing Steve Jamieson, who moved into the Library Director position (see above). Andrew (MATS '10) uses his experience as a seminarian and his training and experience in academic librarianship to help Covenant's students, faculty, and staff identify and locate the resources they need. His responsibilities in the library include assisting students at every stage of the research process. Andrew enjoys reading and writing, particularly in the areas of theology and literature. Outside of work, he is usually spending time with his family or running in his neighborhood.
- **Dr. Thurman Williams** was named **Director of Homiletics** for Covenant Seminary, effective July 1, 2021, as current Director Dr. Zack Eswine steps out of the role to focus on other ministry opportunities (see above). As we thank the Lord for Dr. Eswine's faithful service, we also rejoice in his provision of Dr. Thurman Williams to step in and carry the homiletics program forward. Dr. Williams currently serves as Pastor of New City Fellowship—West End, a church plant and new site of New City Fellowship in St. Louis that began public worship in May 2019. Prior to that, Dr. Williams served as Associate Pastor at Grace & Peace Fellowship (PCA) in St. Louis from 2013 to 2018, and was Pastor of New Song Community Church (PCA), in the Sandtown community of inner-city Baltimore, Maryland, from 2000 to 2013. He was previously Minister of Outreach and Youth at Faith Christian Fellowship Church (PCA), also in Baltimore, for five years, and served four years on staff with the ministry of Young Life. Dr. Williams holds a Master of Divinity (MDiv) from Chesapeake Theological Seminary and a Doctor of Ministry (DMin) from Covenant Theological Seminary, completed in 2011 with a dissertation titled "Christ-Centered Preaching in Hip-Hop Culture." He has served as an Adjunct Professor of Homiletics at Covenant since 2015 and has also taught a City Ministry course for the Seminary. He was the featured speaker for the 2020 Covenant Seminary Preaching Lectures focused

on the topic “Spirit-Empowered Preaching in a Powerfully Divided World.” Thurman currently serves as Chairman of the PCA’s Mission to North America Committee, but will step down from this role officially at General Assembly this year. He also serves on the Credentials Committee and the Reconciliation and Kingdom Justice Committee of Missouri Presbytery. He and his wife, Evie, have been married for 23 years and have been blessed with four beautiful children who reside here in St. Louis—Charvez, Shaquana, Joshua, and Caleb—and one who lives in Baltimore—Moenira Baker.

Board/Advisory Board Updates

There are no Board of Trustees/Advisory Board changes to be noted for 2020–2021 as the cancellation of last year’s General Assembly delayed the nomination/election of new members and the rolling off of current members. Existing Board/Advisory Board member classes have been extended forward one year to accommodate this (class of 2021 becomes class of 2022, class of 2022 becomes class of 2023, etc.).

Celebrating the Life and Legacy of Dr. David B. Calhoun (1937–2021)

Covenant Theological Seminary said goodbye to a dear friend, beloved teacher, and mentor to generations of students, faculty, and alumni as Dr. David B. Calhoun, Professor Emeritus of Church History, went to be with the Lord on Friday, April 9, 2021. Dr. Calhoun passed away at the age of 83 after a decades-long battle with recurring cancer and other illnesses. The entire Seminary community grieves with Dr. Calhoun’s family and friends at the loss of this faithful servant of God, yet we rejoice as well that he is now face to face with the Savior he loved and served so well.

The Seminary earlier this year honored Dr. Calhoun’s many years of service to Covenant and the church earlier by establishing **the David B. Calhoun Alumni Scholarship** (see “Celebrating God’s Generous Provision through the *Hope for the Future* Campaign” above). This scholarship, funded by alumni and friends through the *Hope for the Future* campaign, serves as an ongoing expression of thanks for Dr. Calhoun’s life of gracious ministry and the tremendous gospel impact he had on so many of us.

In concert with the scholarship, the Seminary produced ***The David B. Calhoun Collection: Celebrating 40 Years of Writing***. This special limited edition volume further celebrates Dr. Calhoun’s many decades of scholarship and writing by collecting for the first time in one volume many of his notable shorter works. Ranging from historical essays to devotional pieces to personal

reflections—from his first publication in 1979 through to 2019—these works gathered from *Presbyterion*, *Covenant* magazine, and other distinguished sources offer a comprehensive overview of Dr. Calhoun’s heart for God’s people, God’s message, and God’s mission as exemplified in his own long and fruitful ministry. Originally produced as a gift for donors to the Calhoun Scholarship, a limited number of copies of the book are now available for purchase through Covenant Seminary’s online store at www.covenantseminary.edu/store.

We ask the Assembly and our entire denomination to pray with us for the Calhoun family as they mourn David’s passing, and also to celebrate with us the life and legacy of this remarkable servant of God whose grace and sense of humor even in the face of adversity were a great source of inspiration and encouragement to generations of his friends, colleagues, and students.

You can read more about Dr. Calhoun’s life and ministry on our website at <https://www.covenantseminary.edu/dr-david-b-calhoun-1937-2021/>.

Celebrating the Talents of Our Female Graduates

Beneath the Cross of Jesus: Lenten Reflections by Alumnae of Covenant Theological Seminary is the title of a special collection of devotional writings by women graduates of Covenant Seminary who serve in various ministry and other settings. Created originally for the Lenten season of 2020, the book’s reflections on the death, resurrection, and gifts of Christ can be used again in Lent 2021—or any time. We praise God for the many gifted women who have studied at Covenant over the years and who continue to serve Christ’s church and Kingdom in so many amazing ways. A limited number of copies of the book are available for purchase through our online store at www.covenantseminary.edu/store.

Celebrating Faculty Publications and Kingdom Service

The Lord has blessed Covenant Seminary with a distinctive and distinguished faculty whose academic excellence and pastoral focus make them uniquely qualified to prepare the next generation of leaders for Christ’s church and Kingdom. Our faculty’s influence reaches far beyond the classroom: professors mentor and disciple students, participate in the life of local congregations, share their teaching and preaching abilities with the larger church in the U.S. and around the world, and engage with our culture and the pressing issues of our day from a biblically sound and gospel-centered perspective. Below is a small sampling of their publications and other Kingdom service since our last report. (For last year’s list, see previous report online: https://pcahistory.org/pca/ga/48th_pca/2020_reports.pdf).

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- **Dr. Brian Aucker**, Professor of Old Testament, Director of ThM Program
 - Published *Ezra–Nehemiah* in the ESV Expository Commentary, edited by Iain M. Duguid, James M. Hamilton, and Jay Sklar (Crossway, 2020).
- **Prof. Jerram Barrs**, Professor of Christian Studies and Contemporary Culture, Senior Scholar-in-Residence for the Francis Schaeffer Institute, and Francis Schaeffer Chair of Apologetics
 - Published “Schaeffer’s Apologetics,” in *Unio Cum Christo* 6, no. 1 (April 2020).
 - Preached and taught for several local churches.
- **Prof. Suzanne Bates**, Assistant Professor of Counseling
 - Provided counseling and consultation to various churches regarding complex personal situations.
 - Offered presentations on suicide prevention and other mental health issues at the Seminary and a variety of other venues.
 - Scheduled to speak on “The God Who Sees” at 2021 General Assembly breakout session.
 - Served on the board of Restore St. Louis.
- **Dr. David B. Calhoun**, Late Professor Emeritus of Church History
 - Published *The David Calhoun Collection: Celebrating 40 Years of Writing*, a collection of his short works put together by the Seminary to honor Dr. Calhoun on the occasion of the establishment of the David B. Calhoun Alumni Scholarship (Covenant Seminary, 2020).
 - Published *Swift and Beautiful: The Amazing Stories of Faithful Missionaries* (Banner of Truth, 2020).
- **Dr. David W. Chapman**, Professor of New Testament and Archaeology
 - Published “Jewish Intertestamental and Early Rabbinic Literature: An Annotated Bibliographic Resource Updated Again,” Part 1 and Part 2, with Andreas Köstenberger, in *Journal of the Evangelical Theological Society* 63, nos. 3 & 4 (2020).
 - Served on the boards of the Near East Archaeological Society and Presbyterian Mission International.
 - Taught for a week at Presbyterian Theological Seminary in Dehradun, India, January 2020.
- **Dr. Tasha Chapman**, Professor of Educational Ministries
 - Drafted a chapter on “Pastors Empowering Women to Flourish” for upcoming book from UK publisher on church leadership, edited by Covenant alumnus Mark Stirling and current DMin student Mark Meynell.

- Created two video lectures/workshops on Resilient Ministry for the Center for Church & Community to post for alumni pastors, Campbell University, NC.
- Wrote Foreword and provided curriculum design editing for alumni Chris and Elizabeth McKinney, *Placed for a Purpose: A Simple and Sustainable Vision for Loving Your Next-door Neighbors* (GCD Books, 2020).
- Wrote endorsement and provided curriculum design suggestions and for alumna Becky Kiern, *Our Light and Life: Identity in the Claims of Christ* (CDM-PCA, 2020).
- Provided curriculum design suggestions for national discipleship curriculum series revisions titled “Journey” for pastor/alumnus Ryan Brown of Perimeter Church.
- Previous devotional work published by Crossway now in new format in *ESV Women's Study Bible* (Crossway, 2020).
- **Dr. C. John “Jack” Collins**, Professor of Old Testament
 - Wrote volume Introduction and commentary on *Psalms* for the ESV Expository Commentary (Crossway, forthcoming).
 - Wrote commentary and translation of *Numbers*, Zondervan Exegetical Commentary on the Old Testament (Zondervan, forthcoming).
 - Wrote “Numbers, Book of,” in *Dictionary of the New Testament Use of the Old Testament*, edited by D. A. Carson, Benjamin D. Gladd, and Andrew D. Naselli (Baker, forthcoming).
 - Edited, with Daniel Block, David Deuel, and Paul Lawrence, *Write That They May Read: Studies in Literacy and Textualization in the Ancient Near East and in the Hebrew Scriptures; Essays in Honour of Alan R. Millard* (Pickwick, 2020). Contributed the chapter “Divine Action in the Hebrew Bible: ‘Borrowing’ from Ancient Near Eastern Cultures and ‘Inspiration.’”
 - Published “May We Say That Adam and Eve ‘Fell’? A Study of a Term and Its Metaphoric Function,” in *Presbyterion* 46, no.1 (Spring 2020).
 - Published “Psalms 111–112: Big Story, Little Story,” in *Presbyterion* 46, no. 2 (Fall 2020).
 - Published blog posts for various sites, including The Gospel Coalition and Sapientia.
- **Dr. Mark Dalbey**, President and Professor of Applied Theology
 - Published “Dear Lord, Please Open My Eyes to See, My Heart to Care, and My Life to Serve,” a chapter in *Hear Us, Emmanuel: Another Call for Racial Reconciliation, Representation, and*

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Unity in the Church, edited by Covenant alumnus Doug Serven (White Blackbird Books, 2020).

- **Dr. Dan Doriani**, Vice President at Large and Professor of Biblical and Systematic Theology
 - Published blog posts for The Gospel Coalition, the Alliance for Confessing Evangelicals, and the Seminary’s Orthodoxy and Orthopraxy.
 - Published “More Than ‘I Just’: Working to Make a Difference,” in *Presbyterion* 46, no. 2 (Fall 2020).
 - Published *Matthew: Making Disciples for the Nations* (2 vols.), Reformed Expository Bible Studies (P&R Publishing, 2020).
 - Published *James: A Portrait of Living Faith*, Reformed Expository Bible Studies (P&R Publishing, 2020), with Jon Nielsen.
 - Served on The Gospel Coalition Council.
 - Preached locally and around the country to allow small church pastors to have a break.
- **Dr. Zack Eswine**, Director of Homiletics, Adjunct Professor of Homiletics, and Scholar-in-Residence for the Francis Schaeffer Institute
 - Spoke regularly in person or by Zoom at conferences and churches around the country and the world on issues related to pastoral ministry, leadership, depression, and the hard questions of the gospel and culture. Often asked to address race, politics, and sexuality.
 - Served on the board of Webster Rock Hill Ministries and the Alliance for Interracial Dignity in Webster Groves.
- **Dr. Michael Goheen**, Professor of Missional Theology and Director of Theological Education at the Missional Training Center–Phoenix
 - Published *The True Story of the Whole World: Finding Your Place in the Biblical Drama*, rev. ed. (Baker, 2020), with Craig Bartholomew.
 - Spent two months in Chile and Brazil training church leaders, and worked on creating an MA for the Chilean context.
 - Spent one week in Hungary working with leaders in the Reformed Church in Hungary.
- **Dr. Robbie Griggs**, Associate Professor of Systematic Theology
 - Published “Naming the Mystery: Reflections from the Study of Theology During COVID-19,” in *Presbyterion* 46, no. 2 (Fall 2020).
 - Published review of *Saved by Faith and Hospitality*, by Joshua W. Jipp, in *Presbyterion* 46, no. 2 (Fall 2020).

- Preached and taught at local churches, and served on the board of YoungLife in Kirkwood/Webster, MO.
- **Dr. Robert Kim**, Assistant Professor of Applied Theology and Church Planting, Philip and Rebecca Douglass Chair of Church Planting and Christian Formation
 - Served on MNA Committee of Missouri Presbytery and board of directors for Serge.
- **Dr. Paul Loosemore**, Assistant Professor of Counseling
 - Published “Measuring Christian Integration in Professional Counseling Practice and the Contributions of Spiritual Formation and Mentoring,” in *Journal of Psychology and Theology* (November 2020).
- **Dr. Mark Pfuetze**, Associate Professor of Counseling
 - Published “Using EMDR to Address Social Anxiety with Clients Who Stutter: Treatment Considerations,” in *Journal of EMDR Practice and Research* 15, no. 1 (February 2020), with Hsin-hsin Huang.
- **Dr. Jay Sklar**, Vice President of Academics and Professor of Old Testament
 - Submitted for publication *Numbers*, Zondervan Story of God Commentary (Zondervan, forthcoming).
- **Dr. Robert W. Yarbrough**, Professor of New Testament
 - Published *Romans*, ESV Bible Expository Commentary (Crossway, 2020).
 - Published many book reviews in *Bulletin for Biblical Research*, *Journal of the Evangelical Theological Society*, and *Presbyterion*, and wrote commendations for many recent books by noted scholars.
 - Serves as Editor for *Presbyterion*, the Seminary’s academic journal.
 - Preached and taught at various local churches and lectured in South Africa.
- **Dr. Dan Zink**, Professor of Counseling
 - Published review of *Healing the Soul of a Woman: How to Overcome Your Emotional Wounds*, by Joyce Meyer, in *Presbyterion* 46, no. 2 (Fall 2020).
 - Published “Should We Give Up on the Family as We Know It? A Response to David Brooks’s ‘The Nuclear Family Was a Mistake,’ *The Atlantic*, March 2020,” in *byFaith* (February 2021).

Celebrating Our Affiliation with the PCA

We are grateful to be the denominational seminary for the PCA and value the partnerships we have in ministry with our sister PCA agencies and churches. It is a joy and a blessing to serve our denomination with them. We look forward to further exploring these partnership opportunities and planning together for the future as we seek to foster greater denominational unity for the good of the church and the expansion of the gospel. Our sincere desire is to glorify the Lord together as we all seek to bless Christ's people, grow Christ's church, and expand Christ's Kingdom—all for Christ's glory. Thank you for your support and prayers, and thank you for sharing with us in the exciting things the Lord is doing in and through the PCA and beyond.

Respectfully submitted,
Dr. Mark Dalbey,
President

Recommendations

This section combines recommendations remaining relevant from our 2020 report with new ones made for this 2021 report.

1. That the General Assembly give thanks to God for the ministry of Covenant Theological Seminary; for its faithfulness to the Scriptures, the Reformed faith, and the Great Commission; for its students, graduates, faculty, staff, and trustees; and for those who support the Seminary through their prayers and gifts.
2. That the General Assembly encourage the congregations of the Presbyterian Church in America to support the ministry of Covenant Theological Seminary by contributing the Partnership Shares approved by the Assembly, and by recommending Covenant Seminary to prospective students.
3. That the General Assembly ask the Lord to bless Covenant Seminary's President, Dr. Mark Dalbey, and grant him and the Seminary's leadership team, faculty, and Board of Trustees great wisdom, biblical faithfulness, and clear vision as they continue to lead the institution in training fruitful ministerial leaders, and for Dr. Dalbey as he prepares to transition from the presidency at the end of the 2020–2021 academic year and to retirement at the end of the 2021–2022 academic year. Pray that his retirement would be a time of ongoing fruitfulness in the Lord and that God would provide many opportunities for Mark and his wife, Beth, to minister to and bless God's people in new ways.

APPENDIX F

4. That the General Assembly pray for Dr. Tom Gibbs, newly elected President of Covenant Seminary, as he prepares to transition into the position in July 2021. Pray that the transition process would go well and that Dr. Gibbs and his family will have a safe and smooth move to St. Louis from their previous home in Texas. Pray for God's blessing on Dr. Gibbs, his wife, Tara, and their children as they adjust to life in a new city and begin to settle into the Seminary community.
5. That the General Assembly ask God to guide Covenant Seminary's ongoing efforts at recruiting new students, evaluating and strengthening our programs, and seeking to make the Seminary a greater resource for the church both locally and globally.
6. That the General Assembly ask God's blessing on the Seminary's planning and fundraising efforts, and on its attempts to recruit a new generation of dedicated pastor-scholars to train new generations of leaders for Christ's church and Kingdom.
7. That the General Assembly continue to pray for the development of Covenant Seminary's existing strategic educational partnerships—in Nashville, Phoenix, and Edinburgh; with NEXT; with NXGEN Pastors; and with Stephanie Hubach's work in disability ministries—and provide opportunities for new ones that might help us be a greater blessing to the church and to those preparing to lead and serve faithfully wherever God calls them.
8. That the General Assembly praise God for his provision thus far, and ask for his ongoing provision and blessing on the Seminary's efforts at adapting to life in the midst of the global pandemic. Pray that he would guide the Seminary's leaders as they seek to maintain the health and safety of our students, faculty, and staff while at the same time finding and building on effective ways to continue carrying out our mission to train and equip pastors and ministry leaders for God's church and Kingdom. Praise him for the gift of resilient and creative people who enabled the institution to function so well during such an unusual time.
9. That the General Assembly pray for unity among the brethren of the PCA and ask the Lord to work in all our hearts to foster a deeper desire to engage with one another and the world in compassionate and gospel-centered ways, and that we might bear strong witness to the truth and power of God's redeeming grace.
10. That the General Assembly approve the minutes of the stated and called meetings of the Seminary's Board of Trustees and Executive Committee of the Board of Trustees for 2019–2020 as follows:

MINUTES OF THE GENERAL ASSEMBLY

- *Stated Board Meetings:* April 26, 2019; September 27, 2019; January 31, 2020
 - *Called Board Meetings:* None
 - *Stated Executive Committee Meetings:* December 6, 2019; March 6, 2020
 - *Called Executive Committee Meetings:* April 25, 2019; September 26, 2019; January 22, 2020; January 30, 2020
11. That the General Assembly approve the minutes of the stated and called meetings of the Seminary's Board of Trustees and Executive Committee of the Board of Trustees for 2020–2021 as follows:
 - *Stated Board Meetings:* April 24, 2020; September 25, 2020; January 29, 2021
 - *Called Board Meetings:* January 6, 2021
 - *Stated Executive Committee Meetings:* April 23, 2020; September 18, 2020; December 11, 2020; January 22, 2021; March 17, 2021
 - *Called Executive Committee Meetings:* May 6, 2020; May 27, 2020; June 5 2020; July 21, 2020
 12. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2019, by Capin Crouse LLC, be received.
 13. That the financial audit for Covenant Theological Seminary for the fiscal year ending June 30, 2020, by Capin Crouse LLC, be received.
 14. That the proposed budgets for 2020–21 and 2020–22 for Covenant Theological Seminary be approved.

APPENDIX G

REPORT OF THE COMMITTEE ON MISSION TO NORTH AMERICA TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

*So the churches were strengthened in the faith,
and they increased in numbers daily. Acts 16:5*

MNA Mission: Strengthening the Church to Serve, Grow, Multiply

MNA exists to celebrate and share the gospel of Jesus Christ in the United States and Canada by working with PCA churches and presbyteries to provide resources **strengthening** them to **serve, grow, and multiply**. We submit and commit all that we do in prayer for a great advancement of the Gospel throughout North America, so that the PCA will be “*called a house of prayer for all the nations*” (Mark 11:17). “*Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain.*” (Psalm 127:1). Our prayer is for a growing commitment to ministry all across the PCA, led and empowered by the Holy Spirit. We offer the challenge that every church trust God for a new step in a ministry to advance the Gospel in North America. MNA Ministries offer many resources that churches and church members may use toward that end.

MNA Thanksgiving:

- The challenges of adjustments in ministry during the Pandemic have been common to all of us. We give thanks to God for His keeping MNA Staff and Volunteers safe and well during this time, bringing restoration of health when illness has been experienced. MNA Ministries progressed well in offering many resources through electronic media to advance God’s work even in the midst of restricted travel and meetings.
- Please join us in rejoicing in God’s gracious financial provision for MNA. God provided major funding for MNA Ministries through designated giving, along with sufficient income to support the MNA General Fund in 2019 and 2020. The MNA General Fund provides support services to the MNA Ministries and projects so that all designated giving is applied 100% to the ministry or project to which the gifts are designated. Developing sufficient income for the General Fund, most of which is provided through PCA church giving in response to the

Ministry Ask, continues to be one of our greatest challenges. We give praise to God for His provision of sufficient support again in 2019 and 2020.

MNA Resources to Strengthen Churches and Presbyteries: In the early years of the PCA, MNA focused primarily on welcoming churches transferring into the PCA from other denominations. In its next generation, MNA recruited and sent church planters to the field through a centralized system. In recent years, MNA has moved steadily toward a resourcing and training role as churches and presbyteries continue to develop local and regional systems for planting and strengthening churches. **All MNA Ministries serve toward the end of *Strengthening the Church to Serve, Grow, and Multiply*. For the detail of services available through MNA Ministries, visit: pcamna.org.**

MNA Church Planting Resources: MNA continues to coordinate church planting services in the seven phases of church planter and other ministry leadership development:

- Developing and recruiting church planters and church planting teams (**Develop and Recruit**)
- Assessing church planter candidates and their spouses (**Assess**)
- Training and assisting church planters in their fundraising (**Fundraise**)
- Seeking God's guidance in placing the church planter (**Placement**)
- Providing church planter training (**Train**)
- Supporting and encouraging the church planter through coaching and mentoring (**Coach and Mentor**)
- Celebration and Renewal, reflecting on God's great work thus far and looking to him for greater works in the future. (**Celebrate and Renew**)

God has blessed the PCA with a strong sense of calling to church planting. **2019 saw God's blessing in sending 37 church planters to the field to begin a new mission church in 2019 and 26 in 2020 across the United States or Canada (See Attachment 1 for the list of the church planters placed in 2019 and 2020).** While this is a good number for a denomination the size of the PCA and especially during the Covid-impacted year 2020, we trust God for more. MNA continues to move toward an even greater focus on serving churches and presbyteries in their development of stronger local and regional church planting systems. As one of the core services that MNA provides, we continue offering MNA Church Planter Assessment Centers for

church planting candidates and MNA Church Planter Readiness Seminars for those who are still in training and not yet ordained.

MNA Coordinator Transition

- Effective December 31, 2020, **MNA Coordinator TE Paul Hahn** resigned from MNA to answer God’s call to serve as interim pastor for Pacific Crossroads Church (PCA) in Los Angeles. MNA Permanent Chairman TE Thurman Williams expressed the Committee’s thanks, “Our hearts at MNA are heavy, because we will all miss Paul. We are sad to see him go. But we have joy in hearing the story of the Spirit’s calling Fran and Paul to this work, a work which fits very much within MNA’s purview to see the local church strengthened in the Gospel to serve, grow, and multiply. Paul brought a passion for church renewal to MNA. We are sending him out with joy and hope to pursue that passion in the context of the local church at Pacific Crossroads.”
- Effective January 1, 2021, **RE Brent Andersen** was called by the MNA Committee to serve as **MNA Interim Coordinator *pro tempore***. subject to the approval of the 48th General Assembly. Along with a successful career in banking, RE Andersen brings to this role extensive experience in serving on the Session and missions leadership of Christ Covenant Presbyterian Church, Matthews NC, along with providing leadership in church planting in Central Carolina Presbytery.
- An **MNA Coordinator Search Committee** is providing leadership to the MNA Committee, seeking God’s leading to the next candidate for MNA Coordinator to be presented to the General Assembly when the search is completed. The MNA Search Committee and Permanent Committee ask that the General Assembly join in prayer for God’s leading and provision.

MNA 2019 and 2020 Selected Highlights:

- **Church planting and other ministry among minority people groups** saw good advances through church planters and pastors added to the PCA among African American, Hispanic, Korean American, Portuguese Language communities and Haitian Americans.
- **The PCA Unity Fund** awarded \$51,500 in scholarships during 2019 and 2020 to 56 minority candidates preparing for leadership as Ruling and Teaching Elders in the PCA.
- **English as a Second Language**, led by Director Nancy Booher, saw 34 New ESL Ministries launched through 49 ESL Trainings during 2019. The trainings included more than 700 participants from 140 churches. Even with the 2020 travel and meeting restrictions, 160 representing 60 churches participated in ESL teacher training by zoom.

MINUTES OF THE GENERAL ASSEMBLY

- **Engaging Disability with the Gospel Ministry** led by Director Ashley Belknap conducted numerous workshops, webinars and consultations, and also developed curriculum content for teaching and engaging with people with disabilities in the local church.
- **Metanoia Prison Ministries**, led by Director Mark Casson, a new mentoring ministry at Phillips State Prison in Duluth GA and added 50 new in-prison mentors during 2019. Two hundred new Correspondence Ministry students were added in the fall of 2020.
- **MNA Disaster Response**, led by Director Arklie Hooten, continued the annual practice of mobilizing thousands of volunteers to respond to the needs of people experiencing hurricanes, tornadoes, fires and floods. Warehouse service was expanded by opening a new site in Dallas. Even with the 2020 travel and meeting restrictions, major volunteer responses were mobilized after hurricanes, tornadoes and flooding throughout the year.
- **Chaplain Ministries**. See **Attachment 2** for the Chaplain Ministries annual report.

For the full list of MNA Staff and Ministries, please visit our website, www.pcamna.org. Please consider a gift to one of our ministries, to The PCA Unity Fund, or to the MNA General Fund. To give online, go to www.pcamna.org and select the “Support MNA” tab. You may also mail donations to: MNA, PO Box 890233, Charlotte NC 28289-0233.

We ask your prayers for God’s leading and blessing in MNA’s ongoing commitment in providing resources to churches and presbyteries for **Strengthening the Church to Serve, Grow, and Multiply**.

RE Brent Andersen
MNA Interim Coordinator

MNA Stewardship and Finances: 2019 and 2020 Progress

A. Ministry Ask/Askings Giving:

MNA was supported in 2019 by 1,025 churches giving \$3,038,790 and 2,465 individual donors giving \$2,749,685. MNA was supported in 2020 by 891 churches giving \$2,559,132 and 1,997 individual donors giving \$2,083,840. MNA requests that churches give the Ministry Ask of \$26 per member, if giving on a *per capita* basis. If all churches gave \$26 per member, all projects would be funded without individual fundraising by project leaders.

MNA requests that churches give to all PCA Committees and Agencies at the Ministry Ask level. Because many churches do not contribute at the Ministry Ask level, MNA senior staff members seek designated support for their personal support and programs. Churches have responded generously to these additional requests for support, providing significantly greater resources for ministry. Contact MNA Associate Coordinator TE Fred Marsh <fmarsh@pcanet.org or 404-307-8266> or MNA Church Relations Director RE Stephen Lutz <slutz@pcanet.org or 828-242-1440> for further information on financial support for MNA.

B. Church Planting Projects and Other Funding:

- All church planters are supported by gifts designated for their particular projects.
 - Church planters who do not have a strong personal PCA network require a special priority for project support as we trust God for much greater ministry among the many people groups of North America. MNA strongly encourages churches to give a high priority to church planters who do not have a background in the PCA and who thus lack a strong personal network through which to raise support.
 - Five Million Fund for Church Buildings: providing interest-free loans of up to \$100,000, this fund continues to be a helpful source for churches as they put together funding packages for their initial building programs. This is a revolving fund, supported by loan repayments, as well as by donations.

C. Thanksgiving Offering: MNA is grateful to the Lord for more than \$50,100.00 given to the 2019 Thanksgiving Offering and \$29,576 given to the 2020 Thanksgiving Offering, and commends to PCA churches the opportunity to support, through the annual MNA Thanksgiving Offering, the training of men and women for leadership in ministry among the ethnic groups of our communities.

RECOMMENDATIONS:

1. That having reviewed the work of the MNA Coordinator during 2019 according to the General Assembly guidelines and having received through the MNA Permanent Committee his resignation to accept an interim pastoral call, the General Assembly give thanks to God for TE Paul Hahn’s excellent leadership to MNA since 2016, and ask God’s blessing on his ongoing ministry.
2. That RE Brent Andersen be appointed to serve as MNA Interim Coordinator according to the recommendation of the MNA Permanent Committee, with thanks to God for His provision of this

MINUTES OF THE GENERAL ASSEMBLY

- leadership during the transition between MNA Coordinators. **Attachment 3** provides a complete list of MNA staff; see **Attachment 4** for the list of MNA Permanent Committee members.
3. That the General Assembly adopt the 2021 and 2022 MNA Budgets and commend them to the churches for their support. See pp. 221-232.
 4. That the General Assembly adopt the 2019 and 2020 MNA Audits.
 5. That RE Captain Rick Owens, USN, (Ret), TE CH (Capt) Charles Howard Dey Jr., ANG, and TE CH (LTC) James R. McCay, USA, (Ret) be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2024.
 6. That **Overture 11** from Central Carolina Presbytery, “Concur with Overture 8, Catawba Valley Presbytery Request to Change the Boundary Between the Catawba Valley Presbytery and Central Carolina Presbytery,” p. 969, with an effective date of July 2, 2021, **be answered in the affirmative**. See **Attachment 5**, p. 383, for churches and mission churches in Catawba Valley Presbytery and in Central Carolina Presbytery.
 7. That **Overture 13** from Mississippi Valley, “That the MNA Permanent Committee Explore the Advisability of Endorsing Lifeline Children’s Services, as a possible resource for PCA churches,” p. 978, **be answered in the affirmative**.
 8. That **Overture 42** from Susquehanna Valley Presbytery, "Adjust Boundaries of Susquehanna Valley Presbytery;" p. 1086, and Overture 44 from Philadelphia Metro West Presbytery, “Transfer Berks County, Pennsylvania, to Philadelphia Metro West Presbytery,” p.1089, **be answered in the affirmative** with an effective date of July 2, 2021.
 9. That TE CH (COL) Steve William Prost, USA, and TE CH (LTC) James Cotton Pakala, USA, Ret., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2022. That Major General Brook J. Leonard, USAF, and TE Capt. Paul Riley Wrigley, CHC, Ret., be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2023. That RE Maj Gen Bentley B Rayburn, USAF, Ret., and TE Ch (Maj) Chad Steven Montgomery, USAF, be appointed to serve as PCA members of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) for the Class of 2025.

Attachment 1

2019 CHURCH PLANTERS PLACED ON THE FIELD

This church planter list is compiled by MNA staff through contact with the presbyteries and attempts to identify every church planter who moved to the field prior to December 31, 2019. In listing these mission churches, MNA does not intend to imply that MNA had direct involvement with each and every mission church. The majority of the listed mission churches utilized MNA services; others were established solely by presbyteries or sponsoring churches. Teaching Elders assigned to a new site of a multi-congregation church are included in this list as church planters placed on the field. Some church planters listed here may have been placed in previous years but not reported at the time.

Presbytery	Last Name	First Name	Location
Arizona	Baysinger	JC	Queens Creek AZ
Arizona	Beach	Justin	Peoria AZ
Central Carolina	Hodge	Chris	Lake Wylie SC
Central Carolina	Johnston	Ralph	Sanford NC
Central Indiana	Doane	Keith	Noblesville IN
Covenant	Brewer	Hunter	Collierville TN
Covenant	Husband	Sam	Memphis TN
Evangel	Garcia	Ronnie	La Travia/
			San Juan PR
Evangel	Garcia	Ronnie	Trinity/Dorado PR
Great Lakes	Irvin	Joel	Elkhart IN
Eastern Canada	Chhauger	Michael	Ottawa ON
Eastern Carolina	Inman	Tim	Dunn NC
Georgia Foothills	Thompson	John	Lilburn GA
Hills and Plains	Johnson	Peter	Bartlesville OK
Hills and Plains	Shutt	Casey	Oklahoma City OK
Illiana	Rufener	Chris	Terre Haute IN
Iowa	Ferrell	Isaac	Cedar Rapids IA
Low Country	Francis	Nathan	Charleston SC
Low Country	Hamby	Rob	Charleston SC
Metro New York	Plant	David	Chelsea/NYC NY
Missouri	Williams	Thurman	St. Louis MO
Nashville	Tan	Timothy	Brentwood TN
New River	Hagar	Alan	Buckhannon WV

MINUTES OF THE GENERAL ASSEMBLY

Northern California	Hong	Richard	Fremont CA
Northern California	Park	Soo Sang	Sunnydale CA
Ohio	Piteo	Jason	Cleveland OH
Pacific Northwest	Frey	Brian	Boise Idaho
Potomac	NuQuay	Abraham	Waldorf MD
Potomac	Sicks	Chris	Falls Church VA
Rocky Mountain	Weston	Brett	Centennial CO
Rocky Mountain	Wooten	Rob	Billings MT
*South Coast	Jones	Brad	Vista CA
Southern Louisiana	Bond	Harris	Monroe LA
SW Florida	Harris	Ben	Palm Bay FL
SW Florida	St. Germain	Dony	
Tidewater	Brock	Jimmy	Virginia Beach VA
Tidewater	Cartwright	Chris	Exmore VA
Wisconsin	Sinnard	Ben	Delafield WI
*Re-plant			

2019 New Multi-Site/Additional Church Sites Added

Potomac	Yancey	Rob	Fairfax/Annadale VA
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2020 CHURCH PLANTERS PLACED ON THE FIELD

This church planter list is compiled by MNA staff through contact with the presbyteries and attempts to identify every church planter who moved to the field prior to December 31, 2020. In listing these mission churches, MNA does not intend to imply that MNA had direct involvement with each and every mission church. The majority of the listed mission churches utilized MNA services; others were established solely by presbyteries or sponsoring churches. Teaching Elders assigned to a new site of a multi-congregation church are included in this list as church planters placed on the field. Some church planters listed here may have been placed in previous years but not reported at the time.

Presbytery	Last Name	First Name	Location
Arizona	Korljan	Scott	Scottsdale AZ
Calvary	Davis	Jonathan	Greenville SC
Central Carolina	Portillo	José	Charlotte NC
Central Carolina	Yoran	David	Charlotte NC
Eastern Carolina	McCutcheon	Russell	Knightdale NC
Eastern Carolina	Wong	Didi	Durham NC

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Korean Capital	Kim	Dong Woo	Laurel MD
Korean Capital	Lee	Moses	Rockville MD
Korean NE	Yu	Hyo Chul	Flushing NY
Korean Southern	Kim	Sangtae	
Korean SW	Lee	Dong Yeob	
Metro Atlanta	Harwell	Andrew	Atlanta GA
Metro Atlanta	Heard	Bill	Franklin GA
Metro Atlanta	Truong	Hung	Atlanta GA
Nashville	Edmonson	Mika	Nashville TN
New River	Eades	David	Fairmont WV
North Texas	Dietsch	Peter	Killeen TX
North Texas	Belonga	Mark	Prosper TX
Northern Illinois	Lawrence	Stephen	Springfield IL
Pacific Northwest	Harris	Craig	Yakima WA
Pacific Northwest	Neville	Jon	Ferndale WA
Philadelphia	Pugh		Philadelphia PA
South Texas	Pozos	Elias	McAllen TX
Susquehanna Valley	Victa III	Francisco	Lebanon PA
Suncoast Florida	Knaebel	Chris	Sarasota FL

***Plants Not Previously Reported in Past Years**

Presbytery	Last Name	First Name	Location	Year
E. Pennsylvania	Inawashiro	Diogo	Glenside PA	2017
E. Pennsylvania	Ewing	Spencer	Philadelphia PA	2017
Great Lakes	Seneker	Ben	Grand Rapids MI	2019
Heartland	Suber	Aaron	Lee's Summit MO	2019
James River	Winfree	Ambrose	Midlothian VA	2018
Metro Atlanta	Veerman	Erik	Tucker GA	2018
Missouri	Simmons	Jay	St. Louis MO	2019
Nashville	Avery	Matt	Nashville TN	2018
New Jersey	Lindberg	David	Moorestown NJ	2019
Rio Grande	Hunt	Dustin	Las Cruces NM	2018
Rocky Mtn.	Chappell	Justin	Longmont CO	2017

Attachment 2

**MNA CHAPLAIN MINISTRIES REPORT ON 2019 & 2020
ACTIVITIES**

THANKSGIVING AND PRAISE: We are thankful for the generosity of God's people as our 2019 & 2020 operating expenses were covered with gifts from churches, presbyteries, individuals, and PRCC Denominations. We are also thankful for the generosity of MNA's administration in managing databases, salaries, printing support, and much more. Their devotion and dedication have made a significant impact in empowering our Chaplain Ministry.

As of December 31, 2020, the PCA had a total of 219 endorsed Chaplains (166 Military Chaplains and Seminary Candidates, and 58 Civilian Chaplains, 5 of which who are both). The PRCC continues to endorse military and civilian Chaplains in a variety of settings including those of its seven member or associate member denominations in the Presbyterian and Reformed Commission on Chaplains (PRCC): the Presbyterian Church in America (PCA), the Associate Reformed Presbyterian Church (ARPC), the Korean American Presbyterian Church (KAPC), the Korean Presbyterian Church in America (KPCA), the Orthodox Presbyterian Church (OPC), the Reformed Presbyterian Church in North America (RPCNA), and the United Churches of North America (URCNA). I serve as the Endorser for these denominations as well as the PCA. The PRCC endorses and supports a total of 312 Chaplains from all member denominations.

2019 HIGHLIGHTS:

June 2019 Chaplains Training Conference was hosted by Fort Worth Presbyterian Church. We had over 60 Chaplains and many spouses and children attend our annual training, which was led by Dr. Richard Pratt and Nancy Guthrie. It was an amazing time of study and spiritual renewal for our Chaplains and their family members.

The PRCC held its first Annual New Chaplain Training Event at the Bonclarken Conference Center at Flat Rock, NC., September 11-13, 2019. There were nine Attendees.

TE Michael Stewart came on board the PRCC Staff as the Associate Endorser for Civilian Chaplains. Dr. Stewart served as a Board-Certified

Hospital Chaplain for twenty-seven years, and served on the PRCC Commission for several years before coming on staff.

2020 HIGHLIGHTS

Due to the Covid 19 pandemic, the 2020 Chaplains Training Conference was cancelled. We, like so many ministries, have tried to adjust using virtual platforms to stay in touch with our PRCC Chaplains. We hosted three rounds of virtual PRCC Chaplain meetings and were able to “Virtually Visit” over 201 PRCC Chaplains (64%) of our total Chaplains. This is the highest percentage of Chaplains visited in a single year ever! PTL!

Civilian Chaplain Population: We are blessed to see our Civilian Chaplain ministry continue to grow. Whether they be Hospital, Corrections, Retirement, Hospice, Law Enforcement, and other types we are encouraged to see our gracious Lord growing this ministry and for so many Teaching Elders entering this special calling.

Chaplain Recruitment: Our goal for 2019 was to add 20 new Chaplains and/or Chaplain Candidates to the PRCC Family. The Lord brought us 27! Our goal for 2020 was also to add 20 new Chaplains or Chaplain Candidates. The Lord added 30 new Chaplains to the PRCC in 2020! For the second year in a row, we were blessed to end both 2019 & 2020 with the largest number of PRCC Chaplains & Candidates ever! We ended 2020 with a total of 312 Endorsed PRCC Chaplains.

PRCC Staff: TE Don Sampson came on board the PRCC Staff as an Associate Endorser for Military Chaplains. TE Sampson retired from the Marine Reserves as a Colonel, served as a church planter pastor for 18 years, and also served on the PRCC Commission for several years before coming on staff in July of 2020. It is a blessing to serve with the three other godly Teaching Elders and one godly Ruling Elder, and the wife of a retired Army LTC who make up the MNA Chaplain Staff. TE Mack Griffith, TE Mike Stewart, TE Don Sampson, Mrs. Bekah Lawing and RE Gary Hitzfeld are a true blessing and make this ministry so fulfilling. These folks are outstanding servants and make significant contributions to the pastoral care of our Chaplains.

CHURCH AND PRESBYTERY SUPPORT PROGRAMS

Congregational Sponsorship: It is our goal to enlist three sponsoring congregations for every full-time military and civilian Chaplain. The primary purpose of the Sponsorship Program is to enlist prayer support for

the Chaplain, his ministry, his family, and for those he serves. The sponsoring Chaplain, in turn, will provide at least three update reports per year with prayer requests to the congregation or presbytery.

Presbytery Chaplain Advocacy (CA) Program: We are in the process of recruiting a cadre of Teaching and Ruling Elders who are active in their presbyteries to serve as Chaplain Advocates. Ideally, these men will:

- Keep in touch with the Chaplain members of his presbytery. Encourage those Chaplains to (1) keep their Stated Clerk apprised of any changes to their current contact information, addresses and family circumstances, (2) send the Stated Clerk a request for an “excused absence” when they will not be able to attend a scheduled Presbytery Meeting, (3) participate in “virtual” meetings whenever that is an option.
- Bring these Chaplain brothers up in prayer at each meeting.
- Invite Chaplains to pray or share an update occasionally when they are able to attend or send a video or letter.
- Stay aware of PRCC/MNA Chaplain Ministries by reading and praying through The Guardian Prayer Calendar (our tri-annual publication of brief Chaplain reports and specific prayer requests).
- Update the presbytery of any current PRCC/Chaplain Ministries needs or activities of which he is made aware. (i.e., the CFC Campaign each fall).

Contact us to learn more about this ministry: ChaplainMinistries@pcanet.org

Missions Conferences: More and more congregations are asking us and our Chaplains to preach and speak at numerous mission conferences, and this has been a blessing. We encourage our ministers and congregations to ask our Chaplains or members of our PRCC staff to come and speak. The Chaplaincy is about fulfilling the Great Commission and we deeply desire to spread the Gospel of Christ.

PLEASE JOIN IN PRAYER FOR THESE CURRENT REQUESTS

For Ministry Boldness: Pray that our Chaplains will continue to boldly represent our Lord and Savior Jesus Christ. Our Chaplains have the First Amendment liberty to boldly proclaim the gospel and we are thankful that they are standing firm. They are able to cooperate with other groups but without compromise. Our Chaplains have an excellent reputation among their peers and leaders and are superb at walking through the pluralistic minefields within the Chaplaincy. Just as Daniel was able to navigate the waters in the Court of Darius, so our Chaplains navigate our secular culture

APPENDIX G

as they live for Christ and bring glory to His name. Your prayer is needed for them to continue to do so.

For Spiritual Strength: Please pray for our Chaplains as many are deploying; pray, too, for family members left behind. Also, pray for our Civilian Chaplains who pour themselves out in service to the King and face much pressure to conform to the spirit of the world.

For Increased Giving: As our ministry grows and we expand our number of Chaplains, it is critical that we increase our budget to sustain the pastoral care to our growing number of Chaplains. Our budget needs to be above \$500,000 in order to properly care for this growing ministry. This will fund our necessary travel and help us recruit more godly ministers to serve as Chaplains.

For more information on ministry opportunities with the MNA Chaplain Ministries, please contact TE James R. Carter at jcarter@pcanet.org or 954-850-2448 or RE Gary Hitzfeld at Chaplainministries@pcanet.org or 678-825-1251.

/s/ TE James R. Carter

MNA Chaplain Ministries Coordinator

Executive Director, Presbyterian and Reformed Commission on Chaplains (PRCC)

www.prcc.co

Care – Credential – Cover – Catch - Connect

Attachment 3

MNA STAFF MEMBERS

MNA Leadership

RE Brent Andersen
TE Fred Marsh

MNA Interim Coordinator, pro tempore
MNA Associate Coordinator

AAM Ministries

TE Wy Plummer
TE Howard Brown
Kellie Brown
Jenell Chavis

African American Ministries Coordinator
African American Ministries Associate Coordinator
African American Ministries Operations Manager
African American Ministries Content and Communications Specialist

Bent Tree Fellowship

TE David Wilson
TE Clif Wilcox

Bent Tree Fellowship Director
Bent Tree Fellowship Associate Director

Chaplain Ministries

TE Jim Carter
TE Mack Griffith
RE Gary Hitzfeld
Bekah Lawing
TE Don Sampson
TE Michael Stewart

Chaplain Ministries Director
Chaplain Ministries Associate Director, Military Chaplaincy
Chaplain Ministries Administrative Assistant
Chaplain Ministries Administrative Assistant
Chaplain Ministries Associate Director, Military Chaplaincy
Chaplain Ministries Associate Director, Civilian Chaplaincy

Church Planter Assessment Center

MaryEllen Garofalo

Church Planter Assessment Center Administrator

Church Planter Recruiting and Development

TE Drew Bennett
Stefanie Dunnington
TE Alan Foster
TE Jim Hatch
TE Harrison Spitler
TE Doug Swagerty

Regional Church Planter Development
Church Planting Administrative Assistant
Church Planter Recruiting Director
Church Planter Development Director
Regional Church Planter Development
California Regional Associate

Church Planting Coaching

TE Vinny Tauriello

Coaching Specialist

Church Planting and Renewal Ecosystem

TE Chris Vogel

Church Planting and Renewal Ecosystem Consultant

Church Relations

RE Stephen Lutz

Church Relations Director

APPENDIX G

Engaging Disability with the Gospel

Ashley Belknap	Engaging Disability with the Gospel Director
Dawn Clark	Engaging Disability with the Gospel Trainer
Cheryl Erb	Engaging Disability with the Gospel Assistant
Julia Fortna	Engaging Disability with the Gospel Trainer
Sue Jakes	Engaging Disability with the Gospel Trainer
Kristin Harnly	Engaging Disability with the Gospel Associate Director, Congregational Ministry
Joel Wallace	Engaging Disability with the Gospel Associate Director, Ministry Development

English as a Second Language (ESL) Ministries

Nancy Booher	English as a Second Language (ESL) Ministries Director
Don Baret	English as a Second Language (ESL) Assistant Director
Kristy Holliday	ESL Teacher Trainer

Haitian American Ministries

TE Dony St. Germain	Haitian American Ministries Coordinator
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Hispanic Ministries

TE Hernando Sáenz	Hispanic Ministries Coordinator
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Intercultural Development Inventory (IDI)

TE Ted Powers	Intercultural Development Inventory (IDI) Director
Ann Powers	Intercultural Development Inventory (IDI) Administrator

Korean American Leadership Initiative (KALI)

RE Alex Jun	Korean American Leadership Initiative (KALI) Coordinator
TE Moses Lee	Korean American Leadership Initiative (KALI) Communications Director
TE Owen Lee	Korean American Leadership Initiative (KALI) Operations Director

Leadership and Ministry Preparation (LAMP) Ministry

TE Brian Kelso	Leadership and Ministry Preparation (LAMP) Director
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Metanoia Prison Ministries

RE Mark Casson	Metanoia Prison Ministries Director
RE Mark Andrews	Metanoia Prison Ministries Regional Director, N. Carolina
Steven Howell	Metanoia Prison Ministries Mentor Ministry Facilitator
TE Tim McCracken	Metanoia Prison Ministries Regional Director, C. CA
TE Paul Miller	Metanoia Prison Ministries Regional Director, N. Texas
Shelly Marshall	Metanoia Prison Ministries Correspondence Course Facilitator
TE Anthony Rogers	Metanoia Prison Ministries Regional Director, S. Carolina
RE Barry Smith	Metanoia Prison Ministries Regional Director, Tennessee

MINUTES OF THE GENERAL ASSEMBLY

Ministry to State

TE Chuck Garriott	Ministry to State Director
TE Stephen Bostrom	Ministry to State, State Capitol Minister-Montana
TE Jonathan Craig	Ministry to State, State Capitols Minister, Florida
TE Thomas Eddy	Ministry to State Associate Director, State Capitols
Robert Hasler	Ministry to State, Communications and Ministry Associate
TE Del Farris	Ministry to State, State Capitols Minister, Colorado
TE Michael J. Langer	Ministry to State Associate Director
TE Doug Lee	Ministry to State, Chief Operations Director
Adam Smith	Ministry to State Resident Assistant
William Stockdale	Ministry to State Ministry Associate
TE Darin Stone	Ministry to State, State Capitol Minister – North Carolina
TE Ron Zeigler	Ministry to State, State Capitol Minister - Pennsylvania

MNA Disaster Response

RE Arklie Hooten	MNA Disaster Response Director
Laura Ammons	MNA Disaster Response Administrative Assistant, Volunteer Scheduling
RE Mark Becker	MNA Disaster Response, Associate Specialist South Central Region
DE Andy Eisenbraun	MNA Disaster Response Specialist, Midwest Region
Lisa Hellier	MNA Disaster Response Administrative Assistant
DE Marty Huddleston	MNA Disaster Response Specialis, Logistics
RE Mike Kenamer	MNA Disaster Response Specialist, TAG and MNA Disaster Response Warehouse Director
Sherry Lanier	MNA Disaster Response Facilitator
DE Rick Lenz	MNA Disaster Response Specialist, South Central
DE Keith Perry	MNA Disaster Response Specialist, Florida
RE Evan Scroggs	MNA Disaster Response Specialist, Gulf Coast
DE Mark Willett	MNA Disaster Response Specialist, Mid-Atlantic

MNA ShortTerm Missions

RE Arklie Hooten	MNA ShortTerm Missions Director
Sherry Lanier	MNA ShortTerm Missions Facilitator
TE Curt Moore	MNA ShortTerm Missions Specialist

MNA Korean Ministries

TE Bill Sim	MNA Korean Ministries Coordinator
TE Taekwon Kim	MNA Korean Ministries Associate Coordinator and Gospel Director

MNA Media

Don Baret	MNA Media Producer
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MNA Parakaleo Church Planting Spouses Ministry

Denine Blevins	MNA Parakaleo Church Planting Spouses Ministry, Executive Director
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APPENDIX G

MNA SecondCareer

RE Arklie Hooten	MNA SecondCareer Acting Director
Sherry Lanier	MNA SecondCareer Acting Facilitator
RE Patrick Maddox	MNA SecondCareer Regional Specialist, Mid-Atlantic
RE Gregg Noll	MNA SecondCareer RV Specialist

Network of Portuguese Speaking Churches

TE Renato Bernardes	Network of Portuguese Speaking Churches Coordinator
TE Darcy Caires	Network of Portuguese Speaking Churches Associate Coordinator

Native American and First Nations Ministry

RE Jeb Bland	Native American and First Nations Ministries Coordinator
TE Josh Charette	Rocky Mountain Native American Ministries Director
TE Chris Granberry	Northwest Native American Ministries Advisor

Refugee and Immigrant Ministry

Pat Hatch	Refugee and Immigrant Ministry Director
Sarah Kalichman	Refugee and Immigrant Ministry, Refugee Children's Ministry Specialist

The PCA Unity Fund Committee

TE Scott Bridges	The PCA Unity Fund Committee Development Coordinator
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Urban and Mercy Ministries

TE Randy Nabors	Urban and Mercy Ministries Coordinator
Chris Blackman	Urban and Mercy Ministries Assistant
Robert Blevins	Urban and Mercy Ministries Community Development Ministry Director
TE Chris Sicks	Urban and Mercy Ministries Mercy Conferences Facilitator

MNA Support Staff

Shirley Cano-Tai	Donor Services Manager
Heather Dussack	Customer Care and Database Facilitator
Michelle Foster	Controller
Karen Fowler	Donor Services Specialist
John Franco	Donor Services Specialist
Jill Gamez	Account Services Manager
Stephanie Glander	Financial Services Manager
Kristin Holliday	Financial Services Specialist
Tracy Lane-Hall	Business Executive Assistant
Karen Swartz	Electronic Communications Assistant
Jennifer Voight	Executive Assistant

MINUTES OF THE GENERAL ASSEMBLY

Attachment 4

MNA COMMITTEE MEMBERS

TE Thurman Williams, Chairman
TE Bob Sawyer, Vice-Chairman
RE Gene Betts, Secretary

TE Blake Altman
*RE Brent Andersen
TE Bob Cargo
TE Lyle Caswell
RE Keith Goben
RE Bob Howell
TE Murray Lee
RE Ed McDougall
RE Tim Murr
TE Jon Price
RE Bob Sawyer
TE Alex Shipman
TE Bob Willetts

*ex-officio member as MNA Interim Coordinator

Attachment 5

For text of **Overture 11** from Central Carolina Presbytery, “Concur with Overture 8, Catawba Valley Presbytery Request to Change the Boundary Between the Catawba Valley Presbytery and Central Carolina Presbytery,” see p. 969.

For text of **Overture 8** from Catawba Valley Presbytery, “Change the Presbytery boundary between the Catawba Valley Presbytery and the Central Carolina Presbytery,” see p. 962. [Editorial note: Overture 8 was inadvertently not submitted to the MNA Committee of Commissioners at the 48th General Assembly. It will be acted on at the 49th General Assembly.]

Churches in Catawba Valley Presbytery 16 Churches and 1 Mission Church

Back Creek Presbyterian Church
2145 Back Creek Church Road
Mount Ulla, NC 28125
(704) 278 -2798
www.backcreekpca.com
Pastor: Bill Thraikill

Christ Church at Rivers Edge
901 East Catawba Avenue
PO Box 821
Belmont, NC 28012-0821
(704)461-8614
email contact:
eastbelmont@gmail.com
Pastor: Ray Kruntorad

First Presbyterian Church
512 Old Mt. Holly Road
Stanley, NC 28164
(704) 263-4275
www.fpcstanley.org
Email: info@fpcstanley.org
Pastor: Steve Jessen

Goshen Presbyterian Church
380 Woodlawn Avenue
Belmont, NC 28012-2138
(704) 601-5146
www.goshenpca.com/
Pastor: James Almond

Grace Church
2007 Stallings Road
Harrisburg, NC 28075
(704) 455-9312
www.graceharrisburg.org
Pastor: Rev. Doug Agnew

Grace Covenant Presbyterian Church
3710 North Center Street
Hickory, NC 28601
(828) 345-0345
www.gcpc.org
Pastor: Rev. Mike Gordon

Harbor Church PCA
Meeting Address:
433 Williamson Road
 Mooresville, NC 28117
(704) 662-6540
www.harborchurch.org
Pastor: Rev. Michael D. Colvard

MINUTES OF THE GENERAL ASSEMBLY

Catawba Valley Churches, cont'd.

Harvest Church
707 Lithia Inn Road
Lincolnton, NC 28092-8786
(704) 732-9978
www.harvestpca.net
Pastor:

Lakeshore Church PCA
8083 Hope Drive
Denver, NC 28037
(704) 483-3265
www.lakeshorepca.org
Pastor: Ken Cross

McBrayer Springs Church
Meeting Address:
602 Stevens Street
China Grove, NC 28023
(704)-857-3211
www.mcbrayerspringspca.org
Pastor: William Troutman

Catawba Valley Churches, cont'd.

New Hope Presbyterian Church
602 Stevens Street
China Grove, NC 28023
(704) 857-3211
new-hope-pca.com
Pastor: James Byers

NorthCross Church
Meeting Address:
11020 – H Bailey Road
Cornelius, NC 28031
(704) 929.0955
www.northcrosschurch.com
Pastor: Sid Druen

Prosperity Presbyterian Church
5533 Prosperity Church Road
Charlotte, NC 28269
(704) 875-1182
www.prosperitychurch.org
Pastor: Bruce Brown

Providence Presbyterian Church
246 Branchview Drive NE
Concord, NC 28025
(704) 788-8999
<http://www.ppcnet.net/>
Pastor: Mark Weathers

Shearer Presbyterian Church
684 Presbyterian Road
Mooresville, NC 28115
(704) 892-8866
www.shearerpca.com
Pastor: Stephen Stout

SouthLake Church PCA
13820 Hagers Ferry Road
Huntersville, NC 28078
(704) 949 2217
<https://www.slchurch.net/>
Pastor:

StoneBridge Church Community
3700 Prosperity Church Road
Charlotte, NC 28269
(704) 549-8272
www.stonebridgechurch.com
Associate Pastor: Doug Falls
Associate Pastor: Kevin Burrell
Associate Pastor: im Mascara

**Churches in Central Carolina Presbytery
18 Churches and 7 Mission Churches**

Second Street Presbyterian
105 East Hearne Street
Albemarle NC 28001
(704) 982-6824
Pastor: John Black

Carolina Presbyterian
406 Renee Ford Road
Locust NC 28097
(704) 888-4435
Pastor: David Yaran

Christ Central Church
Meet: 3646 Central Avenue
Charlotte NC 28205
(704) 608-9146
Pastor: Howard Brown

Christ Covenant Church
800 Fullwood Lane
Matthews NC 28105
(704) 847-3505
Pastor: Kevin DeYoung

Church of the Redeemer
PO Box 3365
Monroe NC 28111
(704) 225-0161
Pastor: Adam Mumpower

Covenant Presbyterian
217 Midway Road
Rockingham NC 28379
(910) 817-9556
Pastor: Michael Moreau

Cross Covenant Chinese Church
800 Fullwood Lane
Matthews NC 28105
(765) 276-7743

Pastor: Allen Chen
Cross Creek Presbyterian
430 S. McPherson Church Road
Fayetteville NC 28303
(910) 864-4031
Pastor: Andrew Webb

Cross Park Church
6406 Carmel Road, Suite 308
Charlotte NC 28226
(980) 285-7020
Pastor: Jeffrey Hardy

East Charlotte Presbyterian
PO Box 691315
Charlotte ND 28227
(704) 502-3030
Pastor: Tyler Dirks

First Presbyterian
PO Box 116
Ellerbe, NC 28338-0116
(910) 652-5231
Pastor: Stanley Layton

Freedom Presbyterian (Mission)
1646 Toddville Road
Charlotte NC 28214
(704) 394-8525
Pastor: Julian Bacon

MINUTES OF THE GENERAL ASSEMBLY

Central Carolina Churches, cont'd.

Gospel Church
Schwablweg 20
Grassbrunn Germany
0151-4662-8536
Pastor: Steffen Mueller

Redeemer Church
211 Trimble Plant Road
Southern Pines NC 28387
(910) 528-7349
Pastor: John Kinyon

Grace Presbyterian
PO Box 79
Waxhaw NC 28173
(704) 491-4812
Pastor: Daniel Vinson

Sanford Mission
5721 Quail Ridge Drive
Sanford NC
(770) 530-2714
Pastor: Ralph Johnston

Hope Community Church
2813 Coltsgate Road #200
Charlotte NC 28211
(704) 521-1033
Pastor: Mark E. Upton

South Charlotte Presbyterian
PO Box 49324
Charlotte NC 28277
(704) 312-5163
Pastor: W. Dean Faulkner

Lake Tillery Church
PO Box 384
Mount Gilead NC 27306
(910) 639-0324
Pastor: Charles McAulay

Sovereign Grace Presbyterian
3326 Archdale Drive
Charlotte NC 28210
(704) 553-9600
Pastor: William B. Barclay

Mount Carmel Presbyterian
PO Box 195
Norman NC 28367
Pastor: James Watson

Uptown Church PCA
926 Elizabeth Avenue #200
Charlotte NC 28204

Norman Presbyterian
PO Box 39
Norman NC 28367
(919) 770-2431
Pastor: Jack Bowling

West Charlotte Church
PO Box 667654
Charlotte NC 28266-7654
(980) 277-4304
Pastor: Charles A. McKnig

Providence Presbyterian
PO Box 8158
Fayetteville NC 28311
(910) 630-1215
Pastor: Andrew Webb

APPENDIX H

REPORT FROM THE COMMITTEE ON MISSION TO THE WORLD TO THE FORTY-EIGHTH GENERAL ASSEMBLY PRESBYTERIAN CHURCH IN AMERICA

Vision: *The gospel of the kingdom advancing throughout the world ~*

We want the gospel to spread throughout the world, the Church to grow, Satan's kingdom destroyed, and Christ's reign extended to the ends of the earth.

Mission: *Making disciples among all nations ~*

We are called to be obedient to the Great Commission by teaching people to follow Jesus as Lord and Savior, to be baptized, and to obey all that Jesus commands.

Values:

- *Church ~*
The establishment, growth, and maturity of the Church in all our ministry efforts.
- *Grace-based ~*
Community life and ministry shaped by God's grace for us in His Son, Jesus Christ.
- *Reformed and Covenantal ~*
A ministry that is guided, inspired, and shaped by our theology.
- *Mercy, Justice, and the Love of God ~*
A love for God that is demonstrated through acts of mercy and justice.

COVID-19 — Who would have guessed how much the world would change in just a year and a half? The spread of the Coronavirus has led to global fear, restrictions on travel, pressure on our healthcare systems, economic depression and uncertainty, sickness, and death. And yet, God's purposes are not being hindered. The world has been forced to pause, reflect on our frailty, our purpose, our priorities, and on life itself. And believers have had more opportunities to share the gospel through word and deed.

What has also been encouraging is how we have seen God go before us in preparing us for this situation. A few years ago, we created a member care

MINUTES OF THE GENERAL ASSEMBLY

network comprised of member care missionaries in all our regions to bring care closer to the field. Instead of depending upon a small team in Atlanta, we now have member care missionaries spread across the globe to meet the needs of our missionaries. When the pandemic started, the network quickly mobilized to contact each of our missionaries, providing care and prayers. Please continue to pray for this network of men and women who are coming along side our missionaries during this very stressful time.

In our desire to mobilize and serve the whole PCA, we started regional MTW hubs a few years ago. This forced us to cultivate dispersed teams, where we adopted and adapted to virtual meetings. This also led to investing more in software platforms that are cloud based, enabling our workers to work from anywhere there is an internet connection. All these investments we made in the past few years have prepared us well for the temporary closing of our office with all our staff working remotely. We are grateful for our excellent US staff who have had to think creatively while adjusting to a new work environment. Please pray for our staff who are continuing to adjust and adapt to this new (virtual) reality.

What also prepared us for this crisis was the creation of a new prayer initiative led by Ken and Tammie Matlack. A few years ago, Ken and Tammie were asked to develop a ministry that equips our MTW community toward intercessory prayer. This ministry, which is not constrained by a need for travel or face-to-face interactions, has been vital during the pandemic. Please pray that this ministry would continue to help shape MTW's culture of prayer.

When the COVID-19 lockdowns began in March 2020, the Coordinators and Presidents of the PCA agencies and institutions began to meet once a week to pray with and for each other. This has been a great encouragement during a time of considerable transition. In early September 2020, we also met in an outdoor space at Camp Westminster in Atlanta for a couple of days (socially distanced and wearing masks). It was a meaningful time sharing our stories and welcoming Bryan Chapell, our stated clerk pro tem. Please give thanks for the unity and camaraderie among the coordinators and presidents, the many years of faithful service of our former stated clerk, Roy Taylor, and for Bryan Chapell as he steps into this new role.

Staff Changes — Some significant staff changes should be noted. At the end of 2020, our senior director of U.S. operations, Kendra Jeffreys, transitioned out of MTW to pursue a career in public health. At the same time, Barbara

Jones, our senior diversity mobilizer, also transitioned out of MTW to lead a non-profit organization she started. We give thanks to God for their many years of faithful service to MTW.

At the same time, we are also grateful for God's provision in calling the Rev. Mark Bates as the new senior director of U.S. operations effective March 1, 2021. Mark served as the senior pastor of Village Seven Presbyterian Church in Colorado Springs, Colorado, for many years. He has served on CMTW for 11 years, many of them as the chair of the committee. In all his ministry contexts he has been a great advocate for missions, mobilizing many from his congregations.

We are also thankful to God for the Rev. Sam Kang, our national diversity mobilizer. Effective March 1, 2021, Sam will continue the good work Barbara Jones started working with all our Reformed and Diverse Delegates (RADD), hub leaders, and other US operations staff to help mobilize more people of color through MTW. Sam grew up as a missionary kid in East Africa, has served in pastoral ministry, and is currently enrolled as a Ph.D. student in intercultural studies at Trinity Evangelical Divinity School.

Finally, we are grateful for God's provision in calling the Rev. Greg Hills to be the first MTW Northeast hub director effective February 15, 2021. Greg was the lead pastor of First Presbyterian Church Northshore's Ipswich campus. Prior to this Greg served as a missionary in the Middle East for four years. He has always had a passion for missions and the church.

Please pray for Mark Bates, Sam Kang, and Greg Hills as they transition into these new roles and join us in giving thanks to God for his provision.

Valuing Women — In these past two years, much progress has been made by our safeguarding manager, Heidi Harrison. She, her team, and field leadership have implemented most of the recommendations given by Godly Response to Abuse in a Christian Environment (GRACE), have revised our Code of Conduct, have established clear processes and procedures to ensure the safety and protection of all our missionaries and staff, and have developed safeguarding training videos/materials, which have been rolled out to our staff and missionaries. Please continue to pray for Heidi and for the good work she is doing to make MTW a more beautiful reflection of who we are as the people of God.

We have also made progress in clarifying the implementation guidelines of CMTW's statement on valuing women, specifically as it relates to women serving in leadership in MTW. Leadership engaged with several of our missionaries, presbyteries, and constituents before redrafting the guidelines. We believe the new guidelines address the concerns that have been raised and will help us move forward together. Please pray that we would all exhibit a humble, learning posture in this discussion and unity around these new guidelines.

Memorial — On Sept 24, 2020, John E. Kyle passed away. John Kyle was the first (1973-1977) and third (1987-1994) coordinator of Mission to the World. He died in his sleep at the age of 94. John not only served as MTW's coordinator, but he also served in several leadership positions in Wycliffe Bible Translators, Intervarsity Christian Fellowship (IVCF), and the Evangelical Fellowship of Mission Agencies (EFMA). He was a visionary, who did much for advancing the gospel of Jesus Christ throughout the world. We are grateful for the foundation he laid for MTW and the leadership he provided during crucial periods of our history. Let us give thanks to God as we remember the life and legacy of this man of faith.

Lloyd Kim, Coordinator

2020 GLOBAL MINISTRY HIGHLIGHTS

ASIA-PACIFIC 2020

Church Planting During a Pandemic — 2020 was a year like none other. Many MTW missionaries found themselves stranded in the States and unable to return to their host country. Others found themselves learning and adapting to new ways of ministry. Church services, counseling sessions, and seminary classes were only offered online. Some MTW church plants have still not resumed in-person worship. There were huge setbacks, but the Lord worked through the pandemic. In Nagoya, Christ Bible Seminary tried something new, "Seminary on Saturday," and saw unprecedented interest for their lecture series on Zoom which was open to those considering seminary. In Cambodia, the team began hosting "virtual mission trips" where supporting and partner churches in the U.S. could drop in on a local worship service and visit virtually with the team. In India, many who lived too far away or were unsure about coming to an in-person gathering were able to join church services online, many of them staying for the breakout sessions in Zoom rooms after the service. Who knew that God would use these technologies to further his work in Asia in a time when so much else was put on pause? The pandemic is by no means over in Asia-Pacific. Please pray for perseverance,

creativity, and safety as our missionaries continue to serve their communities and reach the lost for Christ through this season.

Finishing Well in Japan — In 1989 the MTW Tokyo/Chiba Church Planting Team landed in a suburb city of Tokyo, Oyumino, where, up until this time in history, as far as they knew, Jesus had never been worshiped corporately. When asked by a Japanese woman, “why are you guys here?”, missionary Dan Iverson responded hopefully, “To plant a church.” Giggling, the Japanese woman incredulously, yet politely, responded, “But Dan-san, how will you do that? There are no Christians here!” On December 31, 2020, this same team officially disbanded after faithfully serving the city of Oyumino for 33 years. God blessed MTW’s church planting work and today, on any given Lord’s Day, Jesus is worshiped by hundreds of Japanese throughout churches planted by this team of MTW missionaries. The original team of five missionary units has expanded to six separate teams comprised of 26 missionary units (including several Korean and Australian Presbyterian team members). Furthermore, their work with the East Tokyo/Chiba Presbytery of the Presbyterian Church in Japan, has seen it grow from three small Japanese congregations with a combined total of 65 worshipers to 20 churches/church plants today with over 1000 members. The Lord of the Harvest has answered prayer for laborers and is bringing many to Him. Praise God with us for this good ending, and new ministry beginnings. What will the Lord do over the next 33 years in Japan?

Persecution and Perspective —2020 saw several major Asian countries tighten restrictions on Christian mission and persecution continued to grow. Recently, one missionary family received a shipment of 73 boxes sent to their house in Taiwan from mainland China. Inside were the belongings of their home in China where they have been unable to return to because of political and security issues and then later because of the pandemic. Unpacking boxes brought back a flood of memories; mostly good, but some painful. People that were once co-laborers are now either under tight watch or even in prison serving long sentences because of their faithfulness to the call of God in preaching the Gospel. Paul wrote his letter to the Ephesian church from prison. He was able to communicate with those he loved and could encourage his flock from afar. One of these ministry partners has not been allowed to contact his wife and son for two years. It is a powerful reminder of two things; there is a cost to following Jesus, and the window to make an impact is small. After the grief and loss this family and their faith community have processed, they would not hesitate to do it all again if given the choice. Please pray for those in chains for the sake of the Gospel.

EUROPE 2020

Accelerating Leadership Development — Over the past two years, one of the goals of the Europe Strategy Team has been to identify and train new leaders, with the aim of not only preparing replacements for up-coming retirements, but more importantly to prepare visionary leaders to spearhead new church plants and ministries in the future. Three new team leaders were assessed and appointed during 2020, and other potential leaders have been identified. This fall a new leadership development “cohort” began meeting to train newly appointed team leaders and potential future team leaders. The cohort will meet monthly with David Stoddard for 10 months to discuss practical application of the training materials to their unique ministry contexts.

Catalyzing Church Planting Movements — We rejoice at some exciting “new beginnings” in 2020. In a year marked by COVID-19, we have seen several unexpected mobilization opportunities come our way - people interested in spearheading new work in countries where MTW currently has no ministry presence. We have been praying for the “1%” PCA mobilization campaign and God is answering! What is amazing is that many of these new missionary candidates are not U.S. citizens. New fields in Albania, Poland, and Sicily (Italy) have opened during 2020 or are on the brink of opening in early 2021. We are thankful for the passion and connections of these new international missionary candidates. Additionally, new church planting works initiated and/or partnerships entered into during 2020 by existing MTW-Europe personnel include: Oxford, England; Hammersmith (London), England; Edinburgh, Scotland; Paris, France; and two sensitive locations behind the former Iron Curtain.

Advancing in Mission vs. Marking Time in a COVID world — It goes without saying that COVID-19 has significantly altered the face of missions in Europe and around the world and has overshadowed much of this year. Despite this reality, field personnel have experienced a renewed sense of enthusiasm and hope, as churches and ministries increasingly adjust to this “new normal.” In September the Europe Strategy Team hosted an *Advancing in Mission* symposium via Zoom for our Europe personnel. During the two-hour session participants discussed three issues: 1) Lamenting and grieving the losses experienced due to COVID-19; 2) Identifying previous ministry methods and models that are no longer feasible or effective in a COVID-19/post-COVID-19 world; and 3) Learning from one another and dreaming together about new ministry strategies and opportunities that are either developing or that we envision being effective for the future. Ministry will

not be the same, even after the pandemic ends. Dr. Charles DeWitt (Madrid, Spain) aptly summed up what much of Europe has experienced this year when he wrote, *“In Spain, the pandemic has definitely slowed down the number of new churches being launched, but the opportunities for personal evangelism and discipleship have multiplied. My theory is that people are even more willing to meet and talk, because they are tired of being cloistered in their apartments....Though COVID-19 is definitely limiting the functions of the organized church, opportunities to share the good news have not diminished!”* Praise the LORD that His work continues in new ways and is not hindered by a worldwide pandemic!

SUB-SAHARAN AFRICA 2020

International Director —International Director Victor Nakah responded to the COVID-19 pandemic by quickly forming a disaster response team for sub-Saharan Africa. The team meets weekly via Zoom. Every meeting, missionaries from each country report on current status, potential problems, assessments, and prayer requests. Jennifer Zeigler updates everyone on current MTW policy, practices, and procedures relating to the pandemic. She also shares pertinent information from the other MTW regions as well as current conditions in the United States. Member Care personnel discuss spiritual needs. The purpose of the team is to keep all members of our MTW family involved, updated, and informed; to care for and shepherd the single missionaries, married couples, and children of our extended missionary family; and for Victor to seek input from the disaster response team and formulate current and future responses.

In August, Dr. Nakah established a joint ministry with Dr. Eric Larsen of MTW’s ministry to the next generation (NEXT) with planned ministry expansion to the youth of Africa through our national church partners. Pastor Sean Radke, MTW/NEXT missionary, is heading up this vital ministry. Additionally, Pastor Nakah established a Sub-Saharan Africa (SSA) women’s ministry team of MTW missionary women, including Mrs. Nosizo Nakah. The committee’s purpose is to ensure all MTW women are properly cared for, ministered to, and involved in ministry/outreach as appropriate. The members of the Sub Saharan Africa women’s ministry team are developing and implementing the following ministries: Equipping/Resources, Community/Connectedness, and Area Regional Retreats.

Zimbabwe — Mike and Robin McMahan have been the sole MTW missionary unit ministering in Bulawayo, Zimbabwe, for more than seven years. In December, they returned permanently to the States. Following HMA, Robin will join the MTW Global Training and Development team, Mike will focus on completing his theological studies. They leave behind a

healthy presbytery with several church plants in surrounding villages as well as the established City Presbyterian Church of Bulawayo. Through the generous giving of PCA churches and their congregations, Mike was able to utilize a special project fund to allocate desperately needed food to area churches and individuals impacted by lockdown-induced unemployment. This diaconal ministry of food relief was a vital ministry of the MTW missionary endeavors in Zimbabwe. It provided food over the span of several months. This same scenario was repeated in Uganda, South Africa, Madagascar, and Malawi, where similar food distribution was performed by our MTW missionaries through our national partner churches.

West Africa — Our MTW church planting team experienced difficulties connecting with national partners due to the coronavirus outbreak. In the African context, face to face communication is extremely important. Many of our rural churches have little or no internet capability. In West Africa, as other west, east, and southern Africa countries, our efforts in church planting and church growth over the period of the pandemic have been limited or stalled. It has been a stressful time for our missionaries, their families, and our national partners.

Ethiopia — Besides the pandemic with resulting severe economic hardships that all our African countries experienced, we also had to evacuate a missionary family due to political unrest. MTW missionary surgeon Dr. Tim Love and his family were safely evacuated from their rural mission hospital (Soddo Christian Hospital) mid-August due to intense local political unrest with resulting gunfire casualties between federal forces and regional protestors outside the hospital. The Love family was able to return to the hospital the third week of September, resuming their normal ministry and functions. Since this political unrest was well outside the capital city of Addis Ababa, none of our other ministries, national partners or other missionary families were affected.

AMERICAS 2020

COVID-19 Responses: From Regional Governments and from the Lord

— Most countries in Latin America and the Caribbean found themselves completely unprepared, medically and economically, to face the COVID-19 pandemic. To prevent overwhelming the limited supply of ICU beds, personal protective equipment, and trained specialists, governments responded with significant quarantine restrictions in efforts to slow the spread of COVID-19. As a result, most church services and activities were suspended for most of the year. On the surface, it appeared that ministry was

on pause, but that was far from the case. God was at work. In **La Ceiba, Honduras**, God blessed the ministry of the Peter Project. Previously, this ministry sought to minister to at-risk young men. The reformulation of ministry in COVID-19 led to our missionaries also being able to minister not just to the men but also to their entire families. In **Cusco, Peru**, God worked through Peruvian church members who identified and shared food with needy people outside the church community. Some recipients started attending the church’s virtual services, and at least one now wants to be a part of the church when it resumes in-person worship. In **Medellín, Colombia**, students and faculty of the Nueva Providencia seminary found themselves ‘stuck’ on the small campus. In isolation together, the students asked the faculty to continue with intensive classes and life on life discipleship, resulting in an enriching time for the equipping of future church leaders.

Costa Rica — In Costa Rica we are seeking to plant churches by training and mentoring national pastors, as well as through evangelism and discipleship. Margaret Baker has started English as a second language classes for women and is leading a women’s Bible study. Rodney Davila will help coordinate the Central America pastor’s conference which is scheduled for mid-February and will be conducted virtually for the first time. In addition, the church plant in Costa de Pájaros began in-person meetings recently, and Margaret has been helping with children’s Bible study classes there. Miguel Moreno and Edgar Castro continue in their process for ordination.

Indigenous Ministries North America — **Rohan Crown** continues to strengthen and build a partnership with the SAGE Clan in Lethbridge, Alberta, Canada. The SAGE Clan feeds many homeless in the city, including many who are First Nation, and the Amazing Grace church plant has entered into this ministry to provide warm shelter and food for the homeless. Through these efforts, they are also interacting with many other volunteers, many of whom are “blown away” that Amazing Grace is so supportive as a church and as Christians. Recently, Rohan and other leaders were given the rare and significant honor of being invited as special guests to the SAGE Clan Teepee Ceremony.

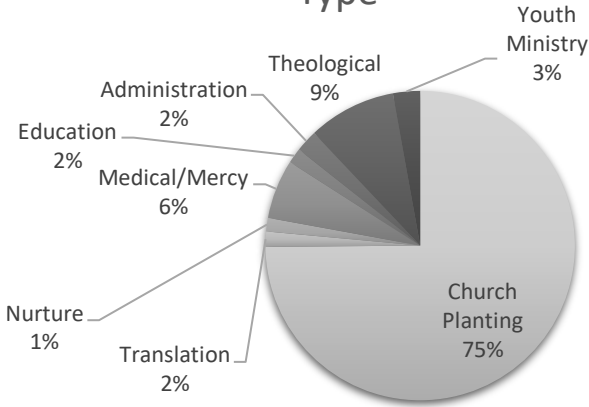
MINUTES OF THE GENERAL ASSEMBLY

MTW MISSIONARY STATISTICS

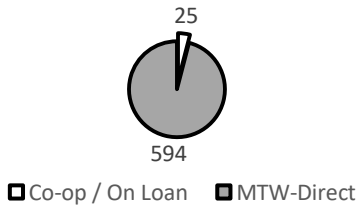
As of December 31, 2020, the MTW missionary family consisted of the following:

1. CHURCH PLANTING		423
MTW-Direct	414	
Campus Ministries	5	
Cooperative Ministries	4	
2. THEOLOGICAL EDUCATION		52
MTW-Direct	50	
Cooperative Ministries	2	
3. OTHER		124
MTW-Direct	81	
Administration	13	
Education	9	
Medical	20	
Nurture/Counseling	8	
Mercy Ministry	15	
Next Generation Ministry	16	
International Associate Missionaries	18	18
Cooperative Ministries		25
Administration	10	
Education	2	
Medical	2	
Nurture/Counseling	2	
Translation/Support	9	
4. LEAVE OF ABSENCE		20
TOTAL LONG-TERM MISSIONARIES		619
COUNTRIES		102
SHORT-TERM		248
Two-Year	71	
Salaried Fellows: 2–11 Months	14	
Global Service Volunteers	17	
Volunteer Trip Participants	66	
Medical Volunteer Trip Participants	80	
NATIONAL PARTNERS		822
Indigenous church-planting partners		

Long-Term Missionaries - Ministry Type

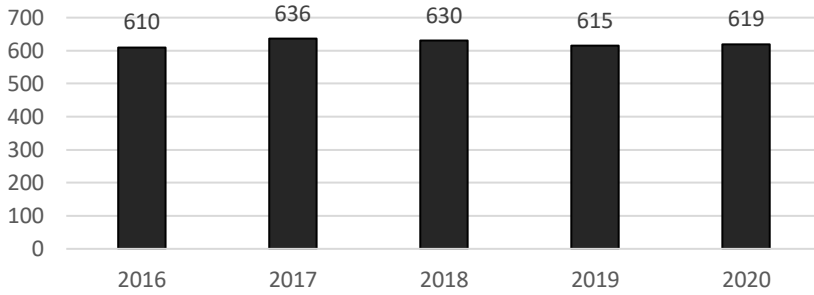


MTW-Direct vs. Co-op/On-Loan Missionaries

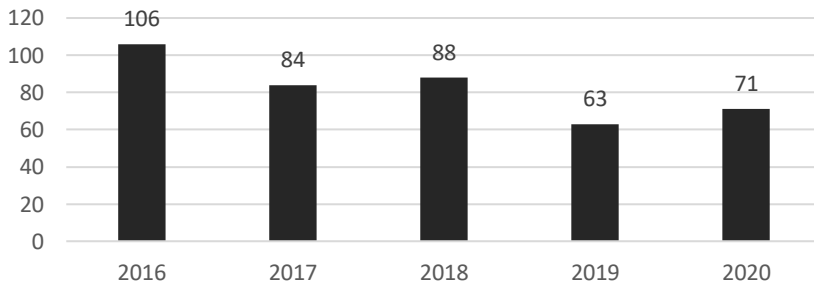


MINUTES OF THE GENERAL ASSEMBLY

Long-Term Missionaries

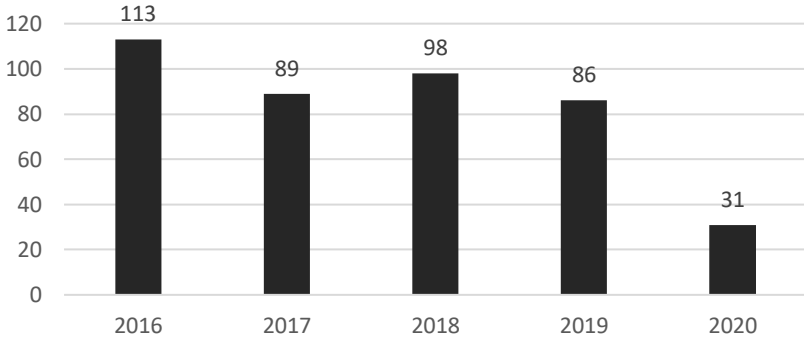


Two-Year Missionaries

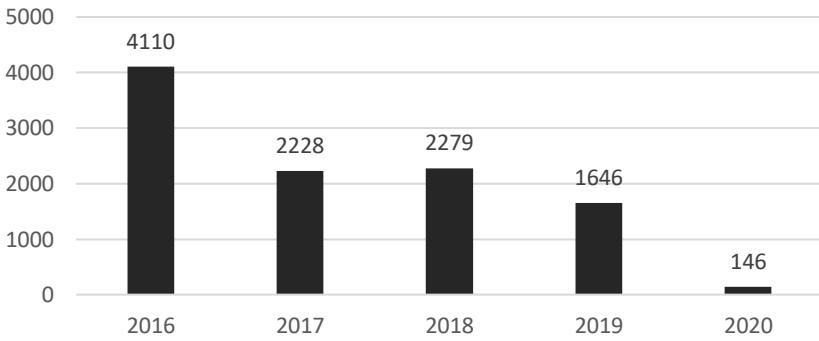


APPENDIX H

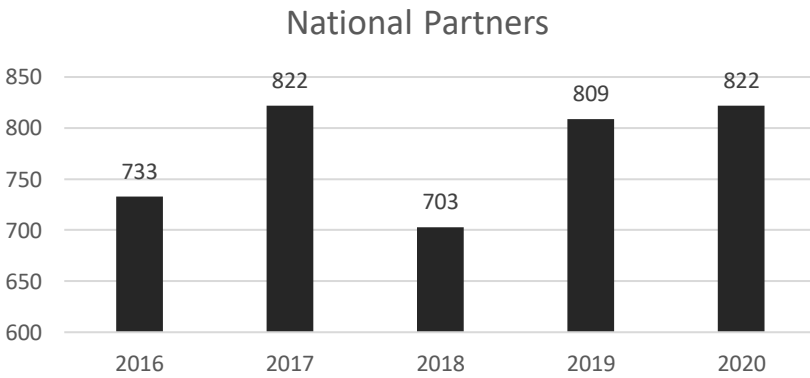
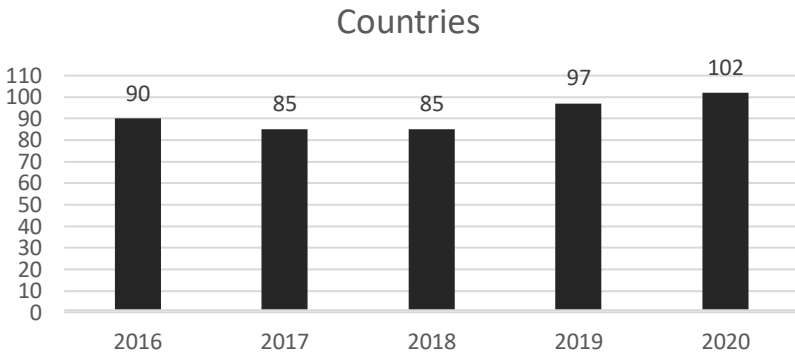
Interns (2-11 months)



1-3 Week Trip Participants



MINUTES OF THE GENERAL ASSEMBLY



Please note that graphs and charts from the previous year are in the report that is posted with other Coordinators and Agency reports on the General Assembly website.

RECOMMENDATIONS:

1. That the General Assembly urge churches to set aside the month of November 2021 as a month of prayer for global missions, asking God to send many more laborers into His harvest field. (MTW will offer a 30 Days of Prayer Calendar, which your church can download from mtw.org in the fall, as well as other prayer resources);
2. That the General Assembly urge churches to set aside a portion of their giving for the suffering peoples of the world; to that end, be it recommended that a special offering for relief and mercy (MTW Compassion Offering) be taken during 2021 and distributed by MTW;
3. That the General Assembly urge churches to set aside Sunday, November 7, 2021, as a day of prayer for the persecuted church worldwide;
4. Having performed an annual review of our coordinator in both 2020 and 2021, we give thanks to our sovereign Lord for his gift to the Church in the person of Dr. Lloyd Kim, who continues to serve and lead humbly and effectively in the glorious cause of missions around the world. CMTW enthusiastically recommends that Dr. Kim be re-elected coordinator.
5. That the proposed 2022 budgets and the proposed 2021 budget of MTW, as presented through the Administrative Committee, be approved;
6. That the minutes of the meeting of CMTW of March 13-14, 2019 be accepted; and
7. That the minutes of the meeting of CMTW of September 25-26, 2019 be accepted; and
8. That the minutes of the meeting of CMTW of March 11-12, 2020 be accepted; and
9. That the minutes of the meeting of CMTW of September 23-24, 2020 be accepted;
10. Regarding MTW's 2018 and 2019 Financial Audit: That the Committee of Commissioners reviewed the financial audit for calendar year ending December 31, 2018 and December 31, 2019. They also noted per CMTW's minutes that CMTW had accepted the audit.
11. That **Overture 3** to the 48th General Assembly from Heritage Presbytery, "Amend MTW Policy Manual," **be answered in the affirmative as amended as follows:**

Therefore be it resolved that Heritage Presbytery hereby overture the 48th General Assembly of the PCA to direct CMTW to amend the MTW Policy Manual to include the following statement:

“MTW leaders in line authority over church planting or church development ministry ~~should~~ **will ordinarily** be ordained elders. In extraordinary cases where this policy is not followed, the appointment of ~~an unordained man who exhibits the qualities of an elder~~ **another MTW-qualified leader** is permissible, but must be approved ~~annually~~ by a ~~three-quarters vote of~~ CMTW, and there shall be ~~a record of the reasons for such an appointment~~ included in CMTW’s minutes that are submitted to the General Assembly. All other leadership appointments in MTW, not requiring ordination, are open to women and unordained men.”

Be it further resolved that this statement be considered a “material change” to the MTW Policy Manual, and that any change or removal of this statement must be approved by CMTW and submitted to the General Assembly through the usual process of reports of the Permanent Committees and Agencies in accordance with *RAO 4-21.j* and *RAO 14-11.d, f, g, h*

Grounds:

We are grateful that Heritage Presbytery has changed their position to be more in line with MTW’s revised implementation guidelines of CMTW’s statement on valuing women. To be consistent with CMTW’s statement on valuing women, we seek to include in our policy manual the affirmation of appropriate leadership opportunities for both women and unordained men.

While we affirm the general principles outlined in the recommendation, we believe the statements, “Whereas, the ‘Guidelines’ opened leadership positions with authority over MTW church planting and development ministry to unordained men and women; and Whereas

APPENDIX H

a Committee of Concerned MTW Missionaries has authored an extensive position paper raising their ‘serious concerns’ about the ‘Guidelines’ officially opening line authority leadership over MTW church planting and church development ministry to ‘women and men who are not elders’...” are misrepresentations of the original guidelines. The original guidelines required non-ordained leaders in direct leadership authority over elders serving in a church or church planting context to defer ecclesiastical matters to an ordained leader in line authority.

The CMTW policy statement on valuing women states: “...we affirm that women may serve in leadership roles within MTW, recognizing that only ordained elders exercise ecclesiastical authority over church plants or churches.” The policy statement, previously received as such by General Assembly, already reflects the understanding that only elders can exercise ecclesiastical authority. Neither do the current “Guidelines” “open” leadership over church planting and development to women and men who are not elders. The current “Guidelines” state, “The ‘one-up’ (direct supervisor), ‘two-up’, et al. of those serving in the above roles will ordinarily be elders, since the oversight of church planting/development work is typically done by elders.”

We also believe that Heritage’s clause, “an unordained man who exhibits the qualities of an elder,” calls for an evaluation of character and doctrine that is left to the “judgment of a lawful court of the Church,” according to *BCO* 16-1, which is a responsibility that cannot be approximated or appropriated by any other group or agency. When we instead use the proposed language of “qualified leader,” we are referring to those individuals who have been identified and nominated for a leadership position by current leadership, and who have undergone leadership assessment in MTW using 72 different competencies in 5 separate categories, and who, after passing assessment, are then proposed to CMTW for approval as leaders.

The other amendments above do not change the substance of the recommendation but bring the language to be more in line with MTW’s revised implementation guidelines and the normal practice of CMTW in approving leadership positions and reporting to General Assembly.

12. That **Overture 41** to the 47th General Assembly from Heritage Presbytery, “Direct CMTW to Amend its Guidelines to implement CMTW’s ‘Statement on Valuing Women in MTW,’ so that only Ordained Elders Will Be Allowed to Serve in the Roles of Team Leader, Regional Director, and International Director within MTW,” (*M47GA*, p. 693) **be answered in the negative.**

Grounds:

In formulating and finalizing its “Statement on Valuing Women,” CMTW carefully considered the report on the ad interim committee to the 45th General Assembly and believes that its statement on valuing women in MTW is wholly consistent with the ad interim report in all material respects.

Mission to World, CMTW, and the General Assembly have approved unordained men to the roles of team leader, country director, and regional director since 1983 and at least 3 women since around 2006. We have identified at least 35 unordained leaders appointed to these positions since 2003. CMTW and GA have never required these positions be held exclusively by ordained elders.

MTW teams vary extensively across the globe. While the ultimate aim of all our teams is to plant and revitalize churches, not all of our teams have ordained elders engaged directly in planting churches. Some teams are focused on facilitative church planting where our missionaries work alongside ordained national partners who are leading churches and church plants. Others are focused on university ministries (Christ College team in Taiwan), medical ministries, mercy ministries (Ethiopia), education ministries, etc. to make disciples who fill local churches and church plants. In some cases there are a variety of different ministries all under the umbrella of one team. The overture would unnecessarily restrict unordained men and women from serving in roles that do not require ordination.

The overture if passed would immediately affect 19 unordained missionaries who are serving in these roles across the globe as well as their teams. These leaders would be removed from their positions, receive less remuneration, and would have to find new roles on the team. It would also require taking 19 ordained missionaries out of their current ministry roles to take their places.

CMTW and MTW leadership have worked with the coordinator ~~are committed to working with those whose consciences~~ **have been affected by our original implementation guidelines. We have drafted a revised version of the guidelines that address their concerns.** ~~are affected by women or unordained men serving in leadership in non ecclesial roles over (ordained) men. We want to move forward together in a manner that does not hinder the work of the Kingdom.~~

~~The principle that unordained leaders defer matters of the church to ordained leaders in line authority has been MTW's practice for many years. Women and unordained men in leadership over TE church planters routinely defer matters related to the church to other ordained supervisors. While this practice necessarily involves line-drawing, in practice this line drawing has not proved to be an unsurmountable problem, and we pledge to continue to ensure that church matters be referred to the proper ordained authorities.~~

The authority given to team leaders for spiritual care of their members does not necessitate ordination. Spiritual care can be given by unordained believers. Team leaders can also delegate to others to provide spiritual care as is appropriate.

~~Finally, w~~ While CMTW has non-voting women advisors, CMTW is not proposing the addition of women to serve on CMTW through this statement.

Finally, Heritage Presbytery has changed their opinion on this matter as reflected in a new overture (Overture 3).

13. That **Overture 14** to the 48th General Assembly from Evangel Presbytery, "Revise MTW Manual," **be answered with reference to Overture 3.**

Respectfully submitted,
TE Patrick Womack, Chairman Pro Tem
Committee on Mission to the World

MINUTES OF THE GENERAL ASSEMBLY

Attachment 1

LONG-TERM MISSIONARIES

(as of December 31, 2020)

Adams, Rev./Mrs. Trey (Kiki)
Aeschliman, Rev./Mrs. Richard (Betsy)
Alms, Ms. Bethany
Ambrose, Dr./Mrs. Mark (Laura)
Angert, Rev./Mrs. Chuck (Barbara)
Aschmann, Rev./Mrs. Rick (Betty)
Bailey, Rev./Mrs. Richard (Teresa)
Bakelaar, Mr./Mrs. Peter (Diane)
Bales, Rev./Mrs. Cartee (Colleen)
Barnett, Ms. Ellen
Bauserman, Ms. Rachel
Baxley, Mr./Mrs. Andrew (Kelly)
Bocanegra, Mr./Mrs. Mark (Megumi)
Boling, Mr./Mrs. Peter (Jenny)
Bond, Mr./Mrs. Stephan (Rachel)
Bonham, Rev./Mrs. Nathaniel (Nikki)
Bolton, Ms. Rosemary
Bowles, Mr./Mrs. John (Julie)
Brink, Mr./Mrs. Daniel (Katy)
Brinkerhoff, Ms. Jane
Brock, Rev./Mrs. Chris (Donnette)
Brooks, Ms. Bobbi Jo
Brooks, Mr./Mrs. David (Gwen)
Brown, Ms. Roberta
Buerger, Rev./Mrs. John (Ellen)
Burkemper, Mr./Mrs. Jamie (Jennifer)
Burklin, Ms. Kay
Burnham, Mr./Mrs. Bob (Andrea)
Burrack, Ms. Pamyla
Cain, Mr./Mrs. Adam (Michelle)
Cain, Rev./Mrs. Brooks (Riva)
Call, Mr./Mrs. Ray (Michele)
Camp, Mr./Mrs. Brenden (Ashley)
Carr, Rev./Mrs. Bill (Susan)
Carter, Ms. Brenda
Carter, Rev./Mrs. Michael (Cathalain)
Cary, Ms. Elisabeth
Chambers, Mr./Mrs. Garry (Anita)
Chapin, Mr./Mrs. Craig (Yumiko)
Chaplin, Rev./Mrs. Carl (Becky)
Chase, Mr./Mrs. Matt (Carly)
Cho, Mr./Mrs. Dale (Sunny)
Chung, Ms. Grace
Church, Rev./Mrs. Ben (Kim)
Clow, Mr./Mrs. John (Kathy)
Cobb, Rev./Mrs. Donald (Claire-Lise)
Coluccia, Rev./Mrs. Vincenzo (Judith)
Congdon, Rev./Mrs. Joe (Felicity)
Conroy, Mr./Mrs. Dennis (Rhonda)
Cordell, Mr./Mrs. Bradley (Sara)
Cosner, Rev./Mrs. Mike (Chrissy)
Coulbourne, Rev./Mrs. Craig (Ree)
Craig, Mr./Mrs. Scott (Kathy)
Crane, Rev./Mrs. Richard (Robyn)
Crocker, Ms. Cheryl
Crusey, Rev./Mrs. Todd (Liz)
Culmer, Dr. Dave
Davidson, Dr./Mrs. Charles (Bonita)
Davila, Mr./Mrs. Rodney (Jana)
Davis, Mr. David
Davison, Mr./Mrs. Jonas (Christina)
DeWitt, Dr./Mrs. Charles (Carol)
DeWitt, Mr. Jim
Diaso, Dr./Mrs. David (Dawn)
Dillon, Mr./Mrs. Scott (Meghan)
Dinkins, Ms. Ruth
Dishman, Rev./Mrs. Peter (Lauren)
Dix, Mr./Mrs. Taylor (Katherine)
Dortzbach, Rev./Mrs. Karl (Debbie)
Doty, Rev./Mrs. Greg (Leanne)
Dougherty, Mr./Mrs. Derek (Laura)
Eastman, Mr./Mrs. Jay (Holly)
Ebbers, Mr./Mrs. Derek (Shannon)
Eide, Rev./Mrs. Jonathan (Tracy)
Elswick, Mr./Mrs. Anthony (Amber)
Etienne, Rev./Mrs. Esaie (Natacha)
Fitzpatrick, Rev./Mrs. Joe (Bev)
Flores, Ms. Chery
Floyd, Mr./Mrs. Ross (Angela)
Gahagen, Mr./Mrs. Craig (Heather)
Galage, Mr./Mrs. Tim (Therese)
Gee, Mr./Mrs. Jake (Anna-Claire)
Gildard, Mr./Mrs. James (Jacki)
Giles, Ms. Rebecca
Goeglein, Ms. Lydia
Goodman, Mr./Mrs. Bill (Carla)
Goodrich, Rev./Mrs. Richey (Keli)
Goodwin, Rev./Mrs. Sam (Elizabeth)
Graber, Rev./Mrs. Ben (Anna)
Grady, Ms. Miriam
Graham, Mr./Mrs. Eric (Anna)
Greete, Rev./Mrs. Richard (Crissy)
Gregoire, Mr./Mrs. Dan (Rebecca)
Grotton, Mr./Mrs. David (Danielle)
Grubb, Mr./Mrs. Glenn (Sharlene)
Gullett, Mr./Mrs. Foster (Laura)
Gutierrez, Mr./Mrs. Nathaniel (Alicia)
Hacquebord, Rev./Mrs. Heero (Any)
Halbert, Rev./Mrs. Aaron (Rachel)
Halbert, Mr./Mrs. Alex (Maggie)
Hale, Mr./Mrs. Robert (Deborah)
Hall, Mr./Mrs. Jarett (Mary-Carole)
Han, Mr./Mrs. Beyongsoon (Kyungsoon)
Hane, Mr. Andrew

APPENDIX H

Long-Term Missionaries, continued

Harrell, Mr. Frank
 Harrell, Rev./Mrs. Joe (Becky)
 Haynes, Rev./Mrs. Matt (Sarah)
 Henry, Rev./Mrs. DH (Emily)
 Henry, Mr./Mrs. Paul (Crystal)
 Henson, Dr./Mrs. Nathan (Kristen)
 Hill, Rev./Mrs. Scott (Ruth)
 Hinkle, Rev./Mrs. Lee (Shannon)
 Holliday, Mr./Mrs. Tim (Kristy)
 Honea, Ms. Ellie
 Hoot, Mr./Mrs. Trevin (Ruthie)
 Hurrie, Rev./Mrs. Shaun (Becky)
 Ilderton, Rev./Mrs. Rob (Jenny)
 Iverson, Rev./Mrs. Dan (Carol)
 Jacobs, Mr. Joshua
 Jensen, Rev./Mrs. Ben (Julie)
 Jesch, Mr./Mrs. Matt (Esta)
 Johnson, Ms. Darlene
 Johnson, Mr./Mrs. Johnny (Annette)
 Johnson, Ms. Melanie
 Jung, Rev./Mrs. Jim (Claudia)
 Karner, Ms. Linda
 Kazen, Ms. Kersten
 Kim, Dr./Dr. Lloyd (Eda)
 Kirkland, Rev./Mrs. Philip (Joy)
 Knowlton, Mr./Mrs. Keith (Rachel)
 Kooi, Mr. Brent
 Kreider, Mr./Mrs. Derek (Catalina)
 Lamos, Mr./Mrs. Jud (Jan)
 Lancaster, Mr./Mrs. Bo (Brynne)
 Larsen, Dr./Mrs. Eric (Rebecca)
 Lee, Rev./Mrs. James (Shine)
 Lee, Mr. John
 Lee, Mr./Mrs. Chris (Janna)
 Lee, Rev./Mrs. Michael (Tricia)
 Lee, Rev./Mrs. Paul (Susan)
 Lennox, Mr./Mrs. Patrick (Regina)
 Letchworth, Rev./Mrs. Bill (Mae Lee)
 Lim, Rev./Mrs. Tim (Moon Sook)
 Love, Dr./Mrs. Tim (Laura)
 Lowther, Mr./Mrs. Roger (Abi)
 Lundgaard, Mr./Mrs. Kris (Paula)
 Lupton, Rev./Mrs. Andrew (Laura-Kate)
 Luther, Mr./Mrs. Phillip (Kay)
 Lyle, Mr./Mrs. Joe (Ann)
 Mailloux, Rev./Mrs. Marc (Aline)
 Makhaira, Mr./Mrs. Confex (Mwai)
 Marlowe, Dr./Mrs. Jeff (Mischa)
 Marshall, Rev./Mrs. Verne (Alina)
 Martin, Mr./Mrs. David (Jill)
 Matlack, Rev./Mrs. Ken (Tammie)
 Matthias, Ms. Elizabeth
 Matsinger, Rev./Mrs. Jay (Nancy)
 May, Dr./Mrs. Andrew (Krista)
 McAlpin, Mr./Mrs. Brett (Valerie)
 McCafferty, Mr./Mrs. Brennan (Becca)
 McCall, Mr./Mrs. John (Lorena)
 McGinty, Mr./Mrs. Coby (Pamela)
 McMahan, Mr./Mrs. Mike (Robin)
 McNeill, Mr./Mrs. Don (Fran)
 McReynolds, Mr./Mrs. Bryan (Rebe)
 Meiners, Rev./Mrs. Paul (Liz)
 Mills, Mr./Mrs. Tim (Rhianna)
 Mirabella, Rev./Mrs. Tom (Karen)
 Mitchell, Rev./Mrs. Pete (Ruth)
 Moore, Mr./Mrs. Brian (Megan)
 Nairn, Mr./Mrs. Andrew (Megan)
 Nakah, Dr./Mrs. Victor (Nosizo)
 Nantz, Dr./Mrs. Quentin (Karen)
 Newkirk, Dr./Mrs. Matt (Caroline)
 Newkirk, Ms. Susan
 Newsome, Rev./Mrs. Wayne (Amy)
 Norris, Mr./Mrs. Kirk (Anna)
 Oh, Dr./Mrs. Michael (Pearl)
 Padilla, Rev./Mrs. Tito (Kim)
 Parks, Mr./Mrs. Michael (Amy)
 Patterson, Mr./Mrs. Jim (Mary Alice)
 Pekarek, Mr./Dr. Ryan (Katie)
 Pervis, Mr./Mrs. David (Erin)
 Pettengill, Mr./Mrs. Mike (Erin)
 Pfeil, Mr./Mrs. Jon (Sarah)
 Phillips, Ms. Carolyn
 Pike, Rev./Mrs. Mel (Martha)
 Pixley, Ms. Debbie
 Pohl, Rev./Mrs. Craig (Stacy)
 Polk, Rev./Mrs. Jason (Liz)
 Powell, Mr./Mrs. Jon (Olya)
 Powlison, Rev./Mrs. Keith (Ruth)
 Price, Ms. Robin
 Purcell, Mr./Mrs. Graham (Sarah)
 Quinn, Mr./Mrs. Hunter (Laura)
 Radke, Rev./Mrs. Sean (Lisa)
 Ramsay, Rev./Mrs. Richard (Angelica)
 Rarig, Dr./Mrs. Steve (Berenice)
 Rayl, Rev./Mrs. Brett (Taylor)
 Reiter, Mr./Mrs. Ryan (Joy)
 Rice, Ms. Carrie
 Richards, Ms. Debbie
 Rieger, Rev./Mrs. Joshua (Gina)
 Ringsmuth, Ms. Jessica
 Robertson, Rev./Mrs. Steve (Amy)
 Rockwell, Mr./Mrs. Larry (Sandra)
 Rudd, Mr./Mrs. Marcus (Heather)
 Rug, Rev./Mrs. John (Cathy)
 Russell, Dr./Mrs. Julian (Christiana)
 Sabin, Mr./Mrs. Mike (Eli)
 Sale, Mr./Mrs. Zach (Joy)
 Saunders, Mr./Mrs. Jeff (Katie)
 Scarborough, Dr. /Mrs. Charles (Rikki)
 Schafer, Mr./Mrs. Jason (Mandy)
 Schweitzer, Dr./Mrs. Bill (Pam)
 Sexton, Mr./Mrs. John (Elizabeth)
 Shadburne, Mr./Mrs. Andy (Missy)
 Shepherd, Rev./Mrs. Doug (Masha)
 Sinclair, Rev./Mrs. Bruce (Pam)
 Sinclair, Mr./Mrs. Gary (Petula)
 Smith, Rev./Mrs. Luke (Sokha)

MINUTES OF THE GENERAL ASSEMBLY

Long-Term Missionaries, continued

Sproull, Mr./Mrs. Todd (Cindy)
Stannard, Mr./Mrs. Luke (Michelle)
Stanton, Rev./Mrs. Dal (Beth)
Stephens, Rev./Mrs. Noah (Karleigh)
Stevens, Ms. Carla
Stewart, Mr./Mrs. Robert (Lisa)
Stoddard, Rev./Mrs. David (Eowyn)
Stodghill, Mr./Mrs. John (Karen)
Stogner, Rev./Mrs. Phil (Wendy)
Summers, Rev./Mrs. Marc (Sam)
Sundeen, Ms. Susan
Swanson, Mr./Mrs. Joel (Stephanie)
Sweet, Mr./Mrs. Robbie (Lydia)
Tafferner, Mr./Mrs. Mario (Elsbeth)
Tanzie, Rev./Mrs. Bob (Joanne)
Taylor, Rev./Mrs. Nate (Erin)
Thornton, Rev./Mrs. Jamie (Julia)
Traub, Rev./Mrs. Will (Judi)
Troxell, Mr./Mrs. Mike (Ashley)
Vos, Ms. Nelly
Wadhams, Mr./Mrs. Michael (Lindie)
Wannemacher, Mr./Mrs. Bruce (Barbara)

Warren, Mr./Mrs. Andy (Bevely)
Watanabe, Rev./Mrs. Gary (Lois)
Webb, Mr./Mrs. Jacob (Suzanne)
Wegener, Rev./Mrs. David (Terrienne)
Wessel, Rev./Mrs. Hugh (Martine)
White, Mr./Mrs. David (Robin)
White, Ms. Rebecca
Wiggs, Ms. Kelsey
Wilkes, Mr./Mrs. Larry (Mandy)
Williams, Mr./Mrs. Bert (Nancy)
Williams, Mr./Mrs. Steve (Rita)
Wilson, Mr./Mrs. Tom (Teresa)
Wood, Mr./Mrs. Kenton (Adriana)
Wright, Dr./Mrs. Tom (Lucy)
Young, Rev./Mrs. Dan (Becky)
Young, Rev./Mrs. Steve (Sarah)

In addition to this list there are 75 long-term missionary units serving in restricted access countries.

TWO-YEAR MISSIONARIES

(as of December 31, 2020)

Ball, Ms. Laura
Beasley, Mr./Mrs. Stan (Connie)
Beck, Mr./Mrs. Norman (Julie)
Bentson, Mr. Tim
Bloom, Mr./Mrs. Nick (Theresa)
Brinkley, Ms. Elizabeth
Choi, Mr. David
Cooper, Mr. Jacob (deceased)
Curl, Mr. Joshua
DeBoer, Ms. Shannon
Esquivel, Ms. Grace
Evans, Ms. Adair
Greene, Ms. Jessica
Jean-Rejouis, Mr./Mrs. Davidson (Katie)
Kim, Mr. David
Kim, Mr./Mrs. Mark (Rachel)
King, Ms. Julia
Kovak, Ms. Lubica
Krieger, Ms. Karis
Miller, Mr./Mrs. Jeff (Emily)
Nam, Rev./Mrs. David (Susanna)
Nash, Mr./Mrs. John (Ginna)

Norton, Mr./Mrs. Clarke (Khrystyia)
Nowland, Mr./Mrs. Joe (Hannah)
Peters, Mr./Mrs. John (Dylan)
Rabe, Ms. Rachel
Sheppard, Mr. Andrew
Smith, Mr./Mrs. Robert (Jeanne)
Spence, Rev. Joel
Sprague, Mr./Mrs. William (Jessica)
Stovall, Ms. Lauren
Stugart, Ms. Rachel
Thompson, Mr./Mrs. Mark (Kelly)
Velez, Mr./Mrs. Angel (Wally)
Walker, Ms. Alison
Warren, Mr./Mrs. Randy (Debra)
Weber, Ms. Teresa
Whitley, Ms. Emily
Wong, Mr. Thomas
Wright, Ms. Barbara

In addition to this list there are eight short-term missionary units serving in restricted access countries.

Attachment 3

RETIRING MISSIONARIES

The following missionaries have given many years of their lives in service of world evangelization with Mission to the World. We honor these deeply committed colleagues as they enter a new phase of ministry during their retirement years.

Akovenko, Mr. James/Mrs. Sue – International Bible Translation
Effective May 21, 2020

Box, Mr. Richard – International Pastoral Training
Effective March 31, 2020

Brown, Mr. Richard/Mrs. Joanne –Colombia
Effective November 20, 2020

Hatch, Mrs. Alice –International Member Care
Effective January 31, 2020

Lathrop, Mr. Robert/Mrs. Murray – Nicaragua
Effective September 30, 2019

Lesondak, Rev. John/Mrs. Katherine – Slovakia
Effective April 30, 2020

Quarterman, Rev. Clay/Mrs. Darlene – Ukraine
Effective December 31, 2019

Shelden, Mr. Howard/Mrs. Deidre – International Bible Translation
Effective March 30, 2020

Talley, Rev. Jeff/Mrs. Esther – Slovakia
Effective May 30, 2019

Van der Westhuizen, Rev. Johan/Mrs. Stephanie – Chile
Effective October 31, 2019

Wixon, Ms. Linda – Japan
Effective July 31, 2020

Wroughton, Rev. Jim – Peru
Effective December 31, 2019

Young, Rev. Bruce/Mrs. Susan – Japan
Effective May 30, 2020

APPENDIX I

**REPORT OF THE
PRESBYTERIAN CHURCH IN AMERICA
FOUNDATION, INC.
TO THE FORTY-EIGHTH GENERAL ASSEMBLY**

The PCA Foundation is pleased to report that, by God’s grace, the PCA Foundation engaged in 2019 and in 2020 in significant work of the Church as set forth in the Great Commission. We are pleased to see how the Lord continues to enable the PCA Foundation to advance and manifest His Kingdom.

Total gifts to the PCA Foundation during 2019 were \$17.7 million. Total gifts to the PCA Foundation during 2020 were \$42.4 million.

We are pleased to report that the PCA Foundation distributed, or granted to ministry, \$11.3 million during 2019. Distributions to PCA churches were \$4.1 million, distributions to PCA Committees and Agencies were \$2.2 million, and distributions to other Christian ministries were \$5.0 million. The PCA Foundation distributed, or granted to ministry, \$20.7 million during 2020. Distributions to PCA churches were \$10.9 million, distributions to PCA Committees and Agencies were \$3.0 million, and distributions to other Christian ministries were \$6.7 million.

We continue to look for opportunities to work with PCA churches and their members, and are desirous of serving with individuals and their families in making Kingdom grants.

The 2019 and 2020 distributions and grants to ministry by the PCA Foundation were as follows:

	<u>12/31/2019</u>	<u>12/31/2020</u>
Mission to the World	\$ 403,000	\$758,000
Mission to North America	278,000	342,000
Committee on Discipleship Ministries	81,000	95,000
Administrative Committee	59,000	232,000
RBI-Ministerial Relief	34,000	58,000
Reformed University Fellowship	391,000	427,000
Covenant College	36,000	254,000
Covenant Theological Seminary	185,000	271,000
PCA Foundation	617,000	496,000
Ridge Haven	99,000	111,000
<i>Total Committees & Agencies</i>	\$ 2,183,000	\$3,044,000
PCA Churches	4,071,000	10,889,000
Other Christian Ministries	5,038,000	6,726,000
<i>Total</i>	\$ 11,292,000	\$ 20,659,000

APPENDIX I

The PCA Foundation's total assets were \$104.0 million as of December 31, 2019, an increase of \$17.6 million over the December 31, 2018 total assets of \$86.4 million. The PCA Foundation's total assets were \$133.9 million as of December 31, 2020, an increase of \$29.9 million over the December 31, 2019 total assets of \$104.0 million. The primary reasons that total assets increased \$47.5 million during 2019 and 2020 were that gifts to the PCA Foundation to fund accounts exceeded grant distributions by \$28.1 million, and asset valuation increased \$18.4 million due to financial market gains. Much of the funds contributed to the Foundation goes out as grants within a relatively short period of time — often within the same or the following year. Therefore, the PCA Foundation may realize significant amounts as both contributions and grants in a given year, and total assets may stay about the same or experience substantial increases or decreases from year to year.

The PCA Foundation has made and continues to make significant progress in serving with members and friends of the PCA. Over the last 20 years, total assets have grown from \$24.2 million to \$133.9 million. These total assets provide a sound base for future financial support of PCA Churches, PCA Committees and Agencies, and other Christian ministries.

Coincidental with the growth of its assets over the last 20 years, the PCA Foundation has received \$253.1 million in gifts, and made distributions to ministries totaling \$174.2 million.

During 2019 and 2020, the PCA Foundation continued its increased intentional outreach to individuals and families, churches, presbyteries and ministries. The PCA Foundation rebranded its look with a new logo, website, and marketing materials in 2016, during which time it also began using various social networking platforms to introduce its services to individuals and churches. It introduced in 2019 several online tools for donors to open accounts and provide for grant recommendations.

The donor portal, which went live in 2016, continues in its increasing popularity with donors. The donor portal allows PCA Foundation donors to access their account information online, from which they can also recommend grant distributions from their accounts.

In response to the COVID-19 pandemic in early 2020, it introduced an online giving program for PCA churches. For each church that chose to participate, the PCA Foundation provided the church with a link to a secure online giving page to which it could direct its members and donors via the church's website

MINUTES OF THE GENERAL ASSEMBLY

or email or other notification methods. The PCA Foundation bore the costs of the service without charge to the church through the end of June. Over 180 PCA churches participated in the online giving program at some point during 2020.

The PCA Foundation does not participate in the PCA's Partnership Shares or Ministry Ask Programs, nor does it rely on the financial support of churches to help underwrite its operating budget. Rather, its operations are funded primarily by account charges, earnings on investment accounts, and by charitable contributions from individuals, including current and former PCA Foundation Board Members.

Because the main focus of the PCA Foundation is not on raising funds for its own operations, or for any other particular ministry, it has a unique opportunity and niche within the PCA. We assist Christians to carry out their stewardship responsibilities and charitable desires, working with them to provide for and make substantial, effective Kingdom grants. Our most popular giving-granting program is the Advise & Consult Fund®, a donor-advised fund. We also create, manage, and receive endowments, charitable trusts, bequests, and church, presbytery, and PCA-ministry designated funds, and provide information on tax-efficient charitable giving.

The PCA Foundation is “donor driven,” which means that it engages donors to identify and recommend the grants it makes. This is grass-roots, democratized grant-making. But the Foundation also works increasingly to make those donors better grant advisors by informing them of charitable endeavors worthy of support. We provide information to individuals without pressuring them to give to the PCA Foundation for its own operations, or to any other particular ministry.

The PCA Foundation will continue to strive to effectively serve with its present and future donors and the churches, presbyteries, Committees, and Agencies of the PCA to carry on the work of the PCA as set forth in the Great Commission. By God's grace, the PCA Foundation will be able to do so.

On July 1, 2019, I became President of the PCA Foundation. Please pray that I will be faithful as its president and will experience and live out the love of Christ in this new calling.

Also, please pray for the board and staff of the Foundation as they seek to continue leading the PCA Foundation successfully into the future. The PCA Foundation is financially sound, and is postured well for continued growth.

Recommendations:

1. That the financial audits for the PCA Foundation, Inc. for the calendar years ended December 31, 2019, and December 31, 2020, by Capin Crouse, LLP be received and acknowledged.
2. That the General Assembly approve the proposed 2021 and 2022 Budgets of the PCA Foundation, Inc. with the understanding that it is a spending plan and will be modified as necessary by the PCA Foundation's Board of Directors to accommodate changing circumstances during the year.
3. That the Minutes of Board meetings of August 2, 2019, March 6, 2020, August 12, 2020, and March 5, 2021, be approved.
4. That the General Assembly revoke the schedule for distribution of undesigned gifts to the PCAF prescribed by the 26th General Assembly in 1998, and approve and adopt the following amendment to the PCAF bylaws recommended by its Board of Directors:

Add a new section 7.3 to read as follows:

Section 7.3. Distribution of Certain Gifts. For purposes of this section, "undesigned and unadvised gift" means every gift with regard to which the donor never has designated or recommended use for particular grantees or for particular purposes, and no person ever has received advisory privileges with regard to grants or investment, as well as the portion of every fund with regard to which the donor who so designated or recommended or every person enjoying such advisory privileges has revoked or waived same expressly in writing. The Foundation must distribute each undesigned and unadvised gift, after retaining 5% of such gift for its own discretionary use, to the permanent committees and agencies of the Presbyterian Church in America in accordance with the schedule prescribed by the General Assembly that last concluded before the date of gift (or date of receipt of revocation or waiver), and in the event such General Assembly did not prescribe a schedule for the purpose, in the same proportions as the permanent committees' and agencies' "Ministry Asks" last reported before such date to any General Assembly pursuant to the Partnership Share Giving Program bear to the total of such Ministry Asks.

Respectfully Submitted,
/s/ RE Timothy W. Townsend, President

MINUTES OF THE GENERAL ASSEMBLY

**Attachment
PCA FOUNDATION
PLANNED GIVING REPORT**

January 1, 2019 through December 31, 2020

New Gifts "IN"				\$60,094,000
Total Distributions Made				\$31,951,000
Distributions Made:	12/31/2019	12/31/2020	Total	%
Total C&A	\$ 2,183,000	\$ 3,044,000	\$5,227,000	16%
PCA Churches	<u>4,071,000</u>	<u>10,889,000</u>	<u>\$14,959,000</u>	<u>47%</u>
TOTAL PCA	6,254,000	13,933,000	20,187,000	63%
Other Christian	<u>5,038,000</u>	<u>6,726,000</u>	<u>11,764,000</u>	<u>37%</u>
TOTAL	<u>\$11,292,000</u>	<u>\$20,659,000</u>	<u>\$31,951,000</u>	<u>100%</u>

1980 through December 2020

New Gifts "IN"		\$315,305,000
Total Distributions Made		\$214,362,000
Distributions Made:	<u>Amount</u>	<u>%</u>
Total C&A	\$ 49,171,000	23%
PCA Churches	<u>88,702,000</u>	<u>41%</u>
TOTAL PCA	137,873,000	64%
Other Christian	<u>76,489,000</u>	<u>36%</u>
TOTAL 1980 – December 2020	<u>\$214,362,000</u>	<u>100%</u>

APPENDIX J

REPORT OF THE BOARD OF DIRECTORS OF PCA RETIREMENT & BENEFITS, INC. TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

We are pleased to present the 2020 Report to the General Assembly on behalf of the Board of Directors and Staff of PCA Retirement & Benefits.

President's Report

Needless to say, 2020 was a trying and unusual year to become President of RBI. However, this hard season has given me a view of God's faithfulness as he enabled RBI to serve our pastors and church workers in ways we could have never imagined. Even before the pandemic we had begun to incorporate systems and technology that enabled us to serve the church virtually. In retrospect, God was preparing us to reach PCA pastors and church workers at a time when in-person meetings were impossible. We are grateful for this evidence of God's leading and his provision in uncertain times.

At the end of 2020 we launched a three-year strategic plan that aims to be as broad and far reaching as the needs of our pastors and church workers. As part of this plan, we clarified our Mission, Vision, and Values. Our Mission is clear: "To guide PCA pastors and ministry workers through the complexities of financial planning and employee benefits, so they and their families are able to live generously in every season of life." Our Vision is simple: "We believe the gospel advances and the church thrives as men and women who serve PCA ministries grow spiritually and financially healthy." Finally, we believe our core values set us apart. We are able to serve pastors and church workers because 1) We know you; 2) We know how; and 3) We care. These value statements are simple yet rich with significance and deserve elaboration.

"We Know You" is a statement of familiarity. At RBI we are not just financial experts, we are pastors. In fact, we have 5 PCA TEs with a combined total of 98 years pastoral experience on staff. That means we understand the trials, triumphs, and distinct challenges of ministry life and finances because we have lived and experienced them. That experience enables us to enter with confidence into the unique situations pastors face.

MINUTES OF THE GENERAL ASSEMBLY

“We Know How” emphasizes our commitment to excellence in our work. Familiarity is not enough if we are not also constantly striving to grow in our skill and training. Our staff have the highest credentials in their field, and tirelessly pursue excellence so we can offer you the best possible advice.

“We Care” sums up our ethos and our approach. At RBI, although we deal with money and finances, we believe that relationships are our bottom line. We are here to serve pastors and church workers; real men and women with real struggles and real emotions who need the presence of real care to make important decisions. At RBI we care, and we strive to translate that care into proactive service for all our participants.

One of the scriptures that captivated our vision for our work and informed our newest strategic plan was Ezekiel 47. In that passage, the prophet sees a stream flowing from the temple. It starts as a trickle but grows deeper and faster until it forms a mighty rushing river. We saw in this image an illustration and a challenge.

RBI’s efforts to serve the church started as a trickle, with efforts to provide investment and insurance guidance to PCA pastors. The healing waters grew deeper when we published the *Call Package Guidelines*, created age-appropriate Target Date Funds, and began to hire experienced pastors as Financial Planners. We created counseling programs so pastors and their wives could not only survive but thrive in ministry. The waters grew deeper still in 2020 as these counseling programs paid more than \$126,000 for more than 1450 counseling sessions, a tenfold increase over previous years.

Over the course of the next three years, we hope to address pressing needs for our churches, pastors, and ministry workers. We plan to focus on issues like denominational healthcare, integration of new technologies to decrease the cost of our services, staff care and diversity, and an expanded suite of services for our churches, pastors, and ministry workers. In addition, we are conducting a large research project into the wellbeing of PCA pastors. We believe this research will give insights into how we can seek the holistic health of our pastors so they can thrive over the long haul of ministry. In all this we aim to serve PCA pastors and ministry workers with greater creativity, expertise, and gospel-inflected care. But undergirding all these efforts is our heart for the widows of 2035. We firmly believe that when we, and the church at large, are prepared to care for them, that will mean our pastors and ministry workers are growing healthier spiritually and financially.

As Ezekiel's vision closes, the Lord reveals the natural end of the life-giving river:

“And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”

This is a vision of the New Heavens and New Earth. Only our savior can accomplish this. But we want to participate with him as he brings renewal. Over the past 45-plus years RBI has had the privilege to serve over 10,000 PCA pastors and ministry workers at over 2,500 churches. But we believe we can provide a greater level of service and support to the growing number of men and women in the PCA during every season of ministry. Our heart for the church, and our prayer for our work, is that RBI will contribute to a stream of gospel influence that brings provision and healing to many PCA churches, pastors, pastoral widows, and ministry workers.

Market Update

The Market Update in our 2019 annual report noted the rising fears of COVID-19 and the possible impact this pandemic might have on financial markets. Today, we have the benefit of hindsight and our stories of tragedy and loss related to this health crisis are painful to recall. While these experiences of loss are tragic, the financial markets ultimately began to focus on the pandemic's resolution through the creation, production, and distribution of therapeutic vaccines.

The world changed during the first quarter of 2020. The disruptions in the financial markets were incredible. Economies all over the world neared shut-down status, job losses mushroomed, and many “non-essential” businesses closed permanently. The S&P 500 lost almost 20% in the first quarter, and that does not really tell the complete story, as the peak to trough performance of the index fell more than 30%.

Over the course of the remaining year the market's attention turned decidedly toward drug companies engaged at the forefront of COVID-19 vaccine research. Offsetting this good news was the grim toll that COVID-19 wreaked chiefly on the health compromised population. While the equity and fixed income markets ended the year with broad and positive result (S&P 500 up 18.4%), the context of these results will never be forgotten.

There are good reasons to be hopeful that the investment environment will remain positive in 2021. Chief among them is the significant pent-up demand coming after a year of economic malaise. As a larger percentage of the population is vaccinated, a return to a normal business environment is expected. We encourage all PCA Retirement Plan participants to remain committed to appropriate long term asset allocations in your retirement funds. RBI is ready to assist you if you have any questions.

Summary of 2020 Operations

Total PCA Retirement Plan assets under management increased by 14% from \$679,841,763 to \$779,866,416. This increase can be attributed to contributions exceeding withdrawals and comparative market performance over the prior year. The PCA Retirement Plan continues to be the employee benefit plan with the largest amount of participation with over 8100 retirement accounts at year-end 2020, an increase of almost 5%.

Participation results for the various PCA insurance benefit plans offered by RBI remained strong with a growth of 3% in insurance plan participation, with increases in PCA Long Term Disability, PCA Life Insurance and PCA Dental. There was a slight decline in PCA Vision Plan participation.

PCA Long Term Disability plans added the ability of employers offering LTD to add short-term disability protection. Although not available as an individual product, short-term protection covers the loss in income for the period of time between the loss and when long-term coverage begins. Offered through Unum, the PCA Long Term Disability Plan provides elements of top-tier group disability benefits, such as retirement income protection, cost of living adjustments and claims payment until Social Security full retirement age.

PCA Life Insurance plans experienced no plan design changes in 2020. Offered through MetLife, the PCA Life Insurance Plans, include such features as Will Preparation, Portability, Estate Services, Accelerated Benefit Offerings and limited or no medical underwriting for new employees.

There were no changes to the design of the PCA Vision Plan, but the insurance carrier of the PCA Dental Plan was changed to MetLife, effective January 1, 2020.

We are also pleased to announce the transfer of ServantCare from a donation and ministerial relief supported ministry to teaching elders, to a robust and invoiced service available to all PCA employees, regardless of position, title or full or part-time status. The ministry, a service available through enrollment to churches and their staffs, is free or subsidized Christian Counseling through two network providers.

RBI has recommended a Property and Liability insurance carrier for PCA organizations since 2000. Since January 1, 2017 Brotherhood Mutual has been recommended to PCA churches, schools and ministries. Brotherhood Mutual specializes in providing insurance to Christian organizations and seeks to provide PCA organizations special group-affiliated pricing. Brotherhood Mutual also provides commercial auto, worker's compensation, mission travel insurance, legal assistance and payroll processing.

We give thanks to God for his provision as \$978,159 was given to the Ministerial Relief Fund through the generous support of individuals and churches. As the number of churches participating in the special Year-End Offering for Ministerial Relief has been declining over the past few years, we were wary of how COVID-19 and its impact on our in-person worship services would affect this special offering. We created a church toolkit available in both digital and print formats for churches to promote our Look After Initiative. By God's grace, in the month of December 126 churches promoted and participated in our Look After Initiative to care for retired pastors and widows in need. Although those numbers were lower than anticipated, individual giving to the Ministerial Relief Fund increased in 2020 with over 1100 individuals and families making direct contributions. We invite all PCA churches to prayerfully consider sharing about Ministerial Relief with your congregations and initiating them to participate in a special offering in support of our retired pastors, widows, and ministry workers in need. We will provide you with everything you need.

For more information about the PCA Retirement Plan, PCA Insurance Plans, Ministerial Relief and other services provided through RBI, visit our website at www.pcarbi.org.

Regulatory Changes

While the Setting Every Community Up for Retirement Enhancement Act of 2019 (SECURE Act) became law on Dec. 20, 2019, its impacts began in 2020 and will continue long into the future. The SECURE Act:

MINUTES OF THE GENERAL ASSEMBLY

- Fosters part-time workers' participation in an employer retirement plan.
- Pushes back the age at which retirement plan participants need to take required minimum distributions (RMDs), from 70½ to 72.
- Mandates that most non-spouses inheriting IRAs take distributions that end up emptying the account in 10 years.
- Provides protections for defined contribution plans offering annuities.
- And much more.

In October of 2020, the Internal Revenue Service announced retirement plan contribution limits for 2021. The list below references maximum contribution amounts for elective deferrals (employee contributions), defined contributions (employee and employer contributions), and catch-up contributions (employee contributions for participants who are 50 and older).

- 402(g) Elective Deferral Maximum: \$19,500
- 415(c) Defined Contribution Maximum: \$58,000
- 414(v) Catch-up (Age 50 or older) Contribution Limit: \$6,500

There were also several Acts passed intended for immediate or one-time relief due to the pandemic. With our partners and consultants, RBI analyzed and communicated throughout the year to ensure our clients were informed. While the Acts were provided on the RBI website, they include:

The Coronavirus Preparedness and Response Act (CPRSA) (March 6, 2020), which provided emergency funding for federal agencies including the CDC, FDA, NIH, the State Department, SBA, and the USAID.

The Families First Coronavirus Response Act (FFCRA) (March 18, 2020), which required employers (including churches and related orgs) to provide paid sick leave for employees and provide payroll tax credits to employers to pay for the sick leave and for family and medical leave resulting from COVID-19.

The Coronavirus Aid, Relief & Economic Security Act (CARES Act) (March 27, 2020), which was a massive \$2.2 trillion stimulus bill that provided a host of economic stimulus, including Paycheck Protection Program (PPP loans)

APPENDIX J

The Consolidated Appropriations Act of 2021 (December 27, 2020), which included an additional \$900 billion in stimulus efforts tied to the COVID-19 pandemic.

While the impacts of these Acts are dramatic in the short term, their lasting impact on the regulatory environment for ministry employers is uncertain.

Staff

The RBI staff is thankful to the Lord for His faithfulness and everlasting love to His Church this past year and eagerly awaits the opportunities and challenges in store for our future. We believe that God will continue to bless our ministry to others as we remain faithful to Him. We welcome the prayers and partnership of participants and churches this year and into the future. It is our privilege to serve those who minister in the Presbyterian Church in America.

Donald S. Aldin, Director of Retirement Readiness and Data/Technology

David L. Anderegg Jr., Senior Financial Planning Advisor

Andrew E. Beiriger, Staff Accountant

Gary D. Campbell, Investment Specialist

Heather S. Chambliss, Director of Business Operations

Paul S. Chi, Financial Planning Advisor

Myra J. Davis, Benefits Specialist

Edward W. Dunnington, President

Peggy N. Henry, Retirement Planning Administrator

Ingrid Krein, Para Planner

Chester R. Lilly III, Vice President of Operations

Jonathan B. Medlock, Vice President of People and Culture

Mark S. Melendez, Director of Benefit Services

Bonita K. Nowak, Customer Service Manager

Vickie M. Poole, Relief Administrator

Teresa Reese, Director of Finance

Sophia M. Rivera, Marketing Coordinator

Sandra N. Robertson, Benefits Advisor

Stephanie S. Simpson, Staff Accountant

Emily E. White, Operations Administrator

Christine M. Zurbach, Director of Philanthropy Giving and Marketing

Recommendations

1. That the General Assembly approve the minutes of the Board of Directors meetings dated August 9, 2019, November 8, 2019, March 13, 2020, August 14, 2020, November 13, 2020, and March 12, 2021;
2. That the General Assembly receive the 2019 and 2020 Audited Financials as reviewed by Capin Crouse LLP;
3. That the General Assembly approve the 2021 and 2022 Operating Budget with the understanding that it is a spending plan and will be adjusted as necessary by the Board of Directors to accommodate changing conditions during that fiscal year;
4. That the General Assembly approve the 2021 and 2022 Trustee Fee Agreements for the 403(b) Retirement Plan Trust, the Health and Welfare Benefit Trust, and the Ministerial Relief Trust;
5. That the General Assembly exhort PCA Presbyteries, churches and related ministries to review and utilize the 2021 PCA Call Package Guidelines in creating compensation packages for Teaching Elders;
6. That the General Assembly urge member churches to participate in an annual offering to Ministerial Relief or to budget regular benevolence giving to support relief activities through the Ministerial Relief Fund;
7. That the General Assembly join with the board and staff of RBI to express our thanks to Gary Campbell for his faithful and fruitful service as President of RBI and pray the Lord's richest blessings on him and Holly in this next season of ministry.

It is our privilege to serve those who minister in the Presbyterian Church in America.

Respectfully Submitted,
RE Jim Wert
Chairman, Board of Directors

TE Ed Dunnington, CFP
President

APPENDIX K

REPORT OF REFORMED UNIVERSITY FELLOWSHIP TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

INTRODUCTION

Ministry to colleges represents an essential part of the mission of the Presbyterian Church in America. The college years have increasingly become a time for questioning authority, scrutinizing absolutes, throwing out old premises, and reinventing the self. Students must learn to navigate the milieu of converging thought, and Reformed University Fellowship is thankful to be part of this unfolding campus narrative to reach students for Christ and equip them to serve. The passion and vigor of college students have proved, over the last 200 years, to affect the Church globally, significantly engaging the world with mission and purpose. The story of redemption playing out is more significant than any story that we can imagine.

Reformed University Fellowship goes to the campus with a fixed theology (The Bible and Westminster Standards) and a flexible methodology that allows us to contextualize to suit various campus personalities and demographics. We are not limited in how and where we preach the Gospel, and we know that a large percentage of people come to faith in Jesus between the age of 18 and 25.

To engage the current academic culture, Reformed University Fellowship sends ordained PCA ministers, credentialed in local presbyteries, to serve on the college campus, preach the Gospel of Christ, build Christ's Church, and ultimately prepare students to live all of life under the Lordship of Christ. This is a concrete expression of our commitment to our covenant children and our obedience to the Great Commission to reach students for Christ and equip them to serve.

The Permanent Committee for Reformed University Fellowship wishes to thank all of our churches, presbyteries, and the General Assembly for their oversight, financial support, prayers, and encouragement for our campus ministers, staff, and interns, who have served on 170 campuses across America.

REFORMED UNIVERSITY FELLOWSHIP

Reformed University Fellowship (RUF) offers the truth of God's Word to covenant children, students who are searching as well as equipping believers.

MINUTES OF THE GENERAL ASSEMBLY

By working within the context of the Church, we follow Christ's leadership as He builds His Kingdom. Students are instructed in Evangelism and Missions, Growth in Grace, Fellowship and Service, and a Biblical World-and-Life View. An ordained PCA minister leads each RUF, actively working to accomplish goals in these four major areas. RUF strengthens the Church by reaching students who may not know Christ, as well as equipping those who know Him to serve, and to love Jesus for a lifetime. (See Attachment 1 for a list of RUF, RUF-I, and Global campus ministers, campuses served, and Presbytery committees.)

REFORMED UNIVERSITY FELLOWSHIP INTERNATIONAL

There are currently 16 RUF-International campus ministries. We have a seminary intern and his wife (Austin & Jessi Slater) also serving with RUF-I at the University of Central Florida. RUF-I has 16 ordained campus ministers, five campus staff, three interns, and two seminary interns. Chris Morrison is the first RUF-I Area Coordinator, and he began on June 1, 2020. Chris is overseeing 11 of the RUF-I campuses (and UCF), and I oversee 5 of the campuses. In January, we held our annual staff training on Zoom and focused on evangelism. Dr. John Leonard and Dr. Hunter Bailey were our speakers for the week. All RUF-I staff read Leonard's book "Get Real: Sharing Your Everyday Faith Every Day" for the January training. Chad Brewer and Chris Morrison spent January and February of 2021 putting together a list of campuses we are hoping to start a new RUF-International in the next decade. In 2021, Chad Brewer is hoping to do more recruiting (with Keith Berger) on seminary campuses and more promotional work for RUF-I with college students and with presbyteries.

REFORMED UNIVERSITY FELLOWSHIP GLOBAL

There are currently eight (8) RUF-Global campus ministries worldwide (Mexico City, Mexico, Bogota, Colombia, Kuala Lumpur, Malaysia, Dakar, Senegal, Prague, Czech Republic, Tokyo, Japan, L'viv, Ukraine, and Granada, Spain). In Mexico City, we have one American intern serving on the team. In Bogota, we have two Colombian interns and one American intern serving on the team. We could add two more RUF-Global interns for the Fall of 2021. We could have two of our RUF-Global Campus Ministers leaving their campuses and global cities by the Fall of 2021. Chad Brewer spent a significant amount of time in December 2020, January-February 2021, talking to MTW and Serge team leaders and mobilizers. Conversations are currently happening with teams across the globe, who have expressed interest in affiliating with RUF in hopes of more effectively reaching college students.

MINISTRY DISTINCTIVES

Weekly large groups, small groups, and one-on-one staff-student meetings provide the structure for campus ministry. Each type of meeting is essential in ministering to college students. In large group meetings, students gather to sing, pray, and hear the good news of Jesus taught from the scriptures. Small groups focus on study, prayer, and fellowship, and many are led by junior and senior students, under the direction of the campus minister, campus staff, and interns. One-on-one meetings between students and staff members offer in-depth discipleship, evangelistic encounters, and accountability in trust-confidence relationships, as well as counseling. RUF emphasizes the development of a biblical world-and-life view. As students learn to think biblically, they will make a lasting difference in the Church and the world. A key distinctive of RUF is its connection to the Church. Through exhortation by their campus minister, attendance with friends at local churches, involvement in the campus community, and exposition of Biblical truth, college students learn to love the Church and develop a lifelong commitment to involvement with God's people. RUF provides a bridge maintaining (or establishing) connection to the Church as students make the transitions from home to college to work and family life. RUF does not exist to perpetuate a campus ministry but to grow the Church.

CAMPUS INTERNS AND STAFF

Launched in 1980, the Intern Program has trained over 900 interns. In the last 30 years, the program has grown at a rate of 13% per year. This year we have 167 full-time and ten part-time young men and women (all recent college graduates) that currently work directly with a campus minister and receive on-the-job training in evangelism, small group leadership, and one-on-one ministry. While interns minister to college students, they also participate in a study program focusing on biblical and theological training. After their internship with Reformed University Fellowship, interns move into both vocational ministry and the broader marketplace with a deepened understanding of God's Word and experience in His service. The campus intern, as well as campus staff, are equipped to be "an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work" (II Timothy 2:21). (See Attachment 2.)

The Campus Staff program within RUF exists to provide a long-term vocational ministry position for women who desire to work on the college campus. While most of our Campus Staff come directly from serving two years as an RUF intern, we have begun expanding outside of that channel to bring in qualified candidates to meet the growing demand on campus. (See

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Attachment 2.) The RUF Campus Staff department held its annual assessment in January of 2021. Eleven candidates were assessed, and all 11 passed and were hired for the campus staff position starting in June 2021. Casey Cockrum, Director of Campus Staff, led the three-day assessment and had seven other staff join her to help determine the candidate's fit for the program. We are so encouraged by these women joining the campus staff ranks. Their addition will bring the anticipated campus staff number up to 43 across the ministry. The Lord continues to bring us amazing women to serve in the campus staff role, and we're grateful for the continued growth.

SUMMER CONFERENCE Summer Conference May 2021:

After much deliberation over the feasibility of Summer Conference for this upcoming May, it was decided that it was not wise for RUF National to move forward with hosting Summer Conference 2021. This was an incredibly difficult and sad decision to make. There were many factors that played into this decision, from Covid safe logistics for students and staff to the price-point per student would potentially double, even triple, due to the decreased capacity, fixed expenses, and additional costs of putting testing and quarantine protocols in place.

In hopes of resuming Summer Conference in 2022, RUF is in the process of securing Laguna Beach Christian Retreat Center for the following weeks:

Week 1- May 2-7

Week 2- May 9-14

Week 3- May 16-21

There remains a \$71,059 balance in the account to prepare for Summer Conference 2022 and to research other, larger locations and regional conferences.

WIVES RETREAT

We are incredibly grateful for the role wives play in RUF's ministry to college students, and Wives Weekend plays a vital role in encouraging them in their marriages and ministry. While they were unable to meet in person during the slated 2021 dates, RUF National wanted to provide virtual training with a teaching session by Paige Brown of West End Community Church in Nashville, TN. On Friday, February 5th, Paige recorded a special training for RUF wives on a passage from 1 Kings to press upon the wives that God is bigger than Covid and our current circumstances. Along with the recording, if they could do so safely, we encouraged the wives to connect with another RUF wife to grab a meal or some activity that would facilitate community with one another either in person or virtually.

STAFF TRAINING

In 2020 three full weeks of training for field staff was held virtually for Orientation of new interns, campus staff, and campus ministers. While the virtual platform of training was a new endeavor for RUF, the in-depth training distinctive of the ministry provided philosophical, practical, and reflected instruction to RUF campus ministers, staff and interns remained faithful to the goals of RUF training. This July training 2021, RUF is excited to host Diane Langberg, PHD, a practicing psychologist and international speaker who works with trauma survivors, caregivers, and clergy worldwide.

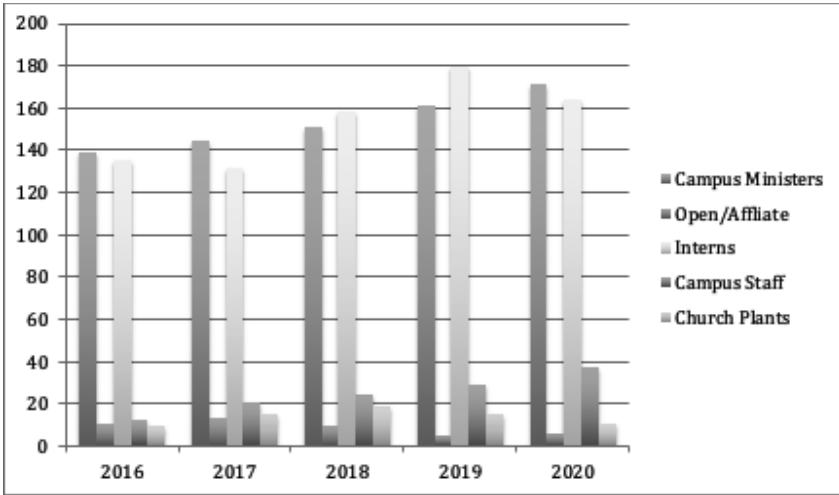
RUF ASSESSMENT

In December of 2006, RUF held its first Campus Minister Assessment. Since that time, Assessment has been held twice a year for Campus Minister and Campus Staff positions, in February and July. During Assessment, candidates are interviewed by former and senior RUF ministers, wives, and campus staff. The prospective applicants complete a personality profile, preach or teach and demonstrate small group leadership, and engage with assessors in marriage and family interviews, along with other activities designed to help RUF evaluate each applicant. We assessed 30 potential campus ministers and 11 potential campus staff. While RUF assesses campus ministers and their fitness for RUF campus ministry, each campus minister is called by the local Presbytery through an affiliation agreement.

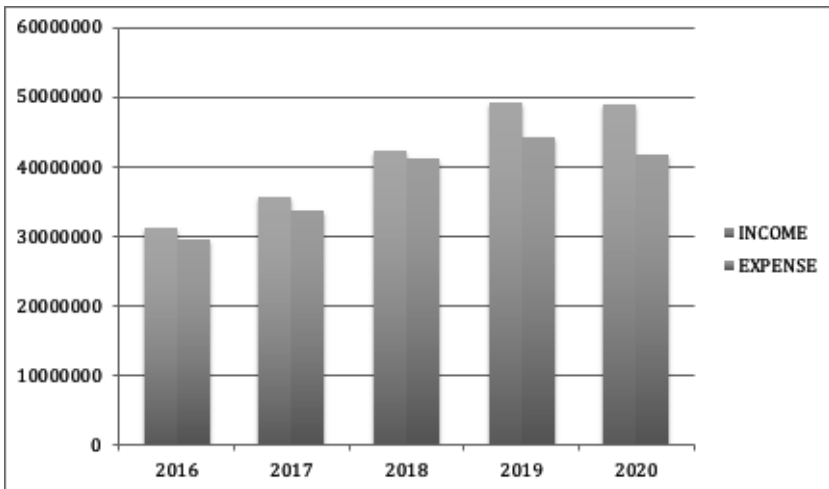
RUF CROSS-CULTURAL ADVANCEMENT – ASSISTANT COORDINATOR RUSS WHITFIELD

Despite the prolonged difficulties and distance that COVID has created, we have made meaningful progress in thinking about cross-cultural love in RUF. Most notable of these developments was the initiation of a new plan to focus on exploring the cross-cultural potential of our POM. At the beginning of this semester, we recorded and distributed a separate video training to examine the mission and goals of RUF and tease out various ways in which our existing POM can resource cross-cultural love on campus. We followed up on this video with a zoom town hall in which Russ Whitfield was able to moderate a conversation around the teaching material. Russ found the town hall conversation to be an encouraging time. Not because there was a uniform agreement on every fine point, but because we thought through together in a spirit of honesty, humility, mutual encouragement/challenge, and everyone on the call benefitted from the collective wisdom represented during the town hall. Russ was also able to participate in the campus minister assessment process and believes that RUF has a solid foundation to build on as RUF recruits more campus ministers of color and aims to assess them in ways that are hospitable, culturally aware, and conducive to retaining the best candidates.

GROWTH HEADCOUNT GROWTH - OVERALL MINISTRY



INCOME GROWTH vs. EXPENSES YEAR TO YEAR - OVERALL MINISTRY



RUF'S VISION FOR THE CHURCH

RUF continues to be a pipeline for leadership in the PCA. Currently, over 90 former RUF Campus Ministers are serving our Church as church planters, pastors, associate pastors, assistant pastors, and denominational staff. Thousands of RUF Alumni are serving in the Church, enforcing the fact that RUF is not just about perpetuating campus ministry but about enriching the Church. We are unwinding RUF's University Church Initiative that will end in 2022. We are working with MNA to provide similar opportunities for campuses and for campus ministers who feel called to plant churches.

CONCLUSION

God is at work through the ministry of RUF. RUF strives to engage the culture and carry out the kingdom's priorities of the Church. God brings together students and ministers from many different walks of life to accomplish His purposes. We hope that each person influenced by Reformed University Fellowship will, in turn, affect many other people in the course of his or her life. The Church is strengthened as students learn to love and seek out the Church and are trained to serve as future church leaders.

Recommendations for 2021

1. That the General Assembly approve the minutes of the meetings of the Committee on Reformed University Fellowship for May 6, 2020, October 6, 2020, and March 23, 2021.
2. That the General Assembly adopt the Financial Audit for Reformed University Fellowship for the fiscal year ending December 31, 2020, by Carr, Riggs, & Ingram, LLP.
3. That action on the 2022 budget for Reformed University Fellowship be deferred until the Report of the Committee on Administration for the Administrative Committee's recommendation to the General Assembly.
4. That the General Assembly receive as information Attachments 1-3.
5. That the General Assembly re-elect RE Will W. Huss, Jr., as National Coordinator of Reformed University Fellowship for the 2021/2022 term.

Recommendations for 2020

1. That the General Assembly approve the minutes of the meetings of the Committee on Reformed University Fellowship for October 8, 2019, and March 3, 2020.

MINUTES OF THE GENERAL ASSEMBLY

2. That the General Assembly adopt the Financial Audit for Reformed University Fellowship for the fiscal year ending December 31, 2019, by Carr, Riggs, & Ingram, LLP.
3. That action on the 2021 budget for Reformed University Fellowship be deferred until the Report of the Committee on Administration for the Administrative Committee's recommendation to the General Assembly.
4. That the General Assembly thank TE Rod Mays for his tenure and service as Interim Coordinator of Reformed University Fellowship (2017-2019).
5. That the General Assembly re-elect RE Will W. Huss, Jr. as National Coordinator of Reformed University Fellowship for the 2020/2021 term.

Attachment 1

AFFILIATED COMMITTEES, CAMPUSES, AND STAFF

(For the Year Ending December 31, 2020)

PRESBYTERIES

CAMPUS AND STAFF

**Alabama Joint Committee on
Campus Work (Evangel,
Southeast Alabama, Warrior,
Providence and Gulf Coast*)**

Evangel Presbytery

Jacksonville State University

TE Daniel Hightower

Samford University

TE Walt Davis

**University of Alabama-
Birmingham**

TE Adam Venable

Birmingham Southern College

TE Joe Johnson

Southeast Alabama Presbytery

Auburn University & RUFIAffiliate

TE Tanner Crum

TE Michael Alsup (RUFIA)

Warrior Presbytery

University of Alabama

TE Stewart Swain

Providence Presbytery

Alabama A&M University

Open Campus

**University of Alabama –
Huntsville**

TE Vinnie Athey

Arizona Presbytery

University of Arizona

TE Dan Smith

MINUTES OF THE GENERAL ASSEMBLY

Calvary Presbytery

Anderson University

TE John Boyte

Clemson University & RUFIAffiliate

TE Reid Jones

TE Brian Howard (RUFIAffiliate)

Erskine College

Open Campus

Furman University

TE Tom Hart

Wofford College

TE Matt Patrick

Catawba Valley Presbytery

Davidson College

TE Andrew Goyzueta

Central Carolina Presbytery (NC)

Johnson & Wales University

Kevin Kaye

Queens College (ARP Affiliate)

TE Josh Grimm

University of North Carolina-Charlotte

John Baber

**Central Georgia – Savannah River
Joint Committee**

Central Georgia Presbytery

Mercer University

TE Marlin Harris

Valdosta State

TE John Gordy

Savannah River Presbytery

Georgia Southern University

Nathanael Millere

Savannah College of Art & Design

TE Martin Antoon

APPENDIX K

Central Indiana Presbytery

Indiana University

TE Eric Whitley

Purdue University

TE Curtis McDaniel

Chesapeake Presbytery

Johns Hopkins

TE Jacob Jasin (RUF1)

University of Maryland –

Baltimore County

TE Trip Beans

Chicago Metro Presbytery

Northwestern University

TE Chris Colquitt

TE Ian Hammond (RUF1)

Eastern Carolina Presbytery

Duke University

TE Matt Mahla

East Carolina University

Skylar Adams

North Carolina Central University

TE Kris Cooper

North Carolina State University

TE Chuck Askew

University of North Carolina –

Chapel Hill

TE Simon Stokes

University of North Carolina –

Wilmington

Sam Kennedy

Eastern Pennsylvania Presbytery

Lehigh University

TE Michael Goodlin

Fellowship Presbytery

Winthrop University

TE Mark Ashbaugh

MINUTES OF THE GENERAL ASSEMBLY

**Florida Joint Committee on
Campus Work (Central Florida,
Gulf Coast, North Florida,
Southern Florida, Sun Coast and
Southwest Florida)**

Central Florida Presbytery	University of Central Florida TE Hardy Reynolds
Gulf Coast Presbytery	Florida State University TE Kelly Jackson University of South Alabama TE Jacob Zoller
North Florida Presbytery	University of Florida TE Brian Thomas University of North Florida TE Tommy Park
Southern Florida Presbytery	University of South Florida TE Andrew Newman
Suncoast Presbytery	Florida Gulf Coast University TE Lucas Tanner
Southwest Florida Presbytery	Florida Atlantic University TE Jeff Lee
Great Lakes Presbytery	University of Michigan TE Robert Knuth
Heartland Presbytery	Kansas State University TE Jonathan Dunning
Heritage Presbytery	Delaware State (HBCU) TE Daryl Wattlely University of Delaware & RUFIAffiliate Joey Barnet TE Rick Gray (RUFIAffiliate)

Hills and Plains Presbytery

Oklahoma State University

Wilson Van Hooser

University of Arkansas

E Austin Royal

University of Oklahoma

TE Scott Morris

University of Tulsa

TE Caleb Harlan

Houston Metro Presbytery

Rice University

Broun Stacy

University of Houston

TE Brooks Harwood

Iowa Presbytery

University of Iowa

Vacant

Low Country Presbytery

College of Charleston

Open \Campus

**Metropolitan New York
Presbytery**

Columbia University and RUFIAffiliate

TE Eric Lipscomb

TE Andrew Terrell (RUFIAffiliate)

NYC City Campus

TE Matthew Terrell

TE Wei Ho

**Mid-South Joint Committee
(Covenant, Grace, and Mississippi
Valley)**

Covenant Presbytery

Arkansas State University

TE Austin Braasch

Delta State University

TE Ro Taylor

Rhodes College

TE John Craft

Mississippi State

TE Joe Johnson

MINUTES OF THE GENERAL ASSEMBLY

Covenant Presbytery, cont'd.	University of Memphis TE John Craft University of Mississippi TE Brian Sorgenfrei
Grace Presbytery	University of Southern Mississippi TE Davis Morgan
Mississippi Valley Presbytery	Belhaven University TE Bentley Crawford Jackson State University TE Anthony Forrest Mississippi College TE Jeff Jordon
Missouri Presbytery	University of Missouri TE Nick McDonald Washington University at St. Louis Tim Price
Nashville Presbytery	Austin Peay State University Will Cote Belmont University TE Kevin Twit Middle Tennessee State University TE Weston Duke Tennessee Tech University TE Gavin Breeden Vanderbilt University TE Richie Sessions Western Kentucky University TE Ross Lockwood
New Jersey Presbytery	Rowan University TE Brent Kilman
New River Presbytery	West Virginia University TE Peter Green

**North Georgia Joint Committee
(Georgia Foothills, NW Georgia,
Metro Atlanta)**

Georgia Foothills Presbytery

University of Georgia
TE Ben Coppedge
TE Jeff Thompson (RUF)

Metro Atlanta Presbytery

Emory University
TE Stephen Maginas
Georgia Tech & RUF Affiliate
TE Michael Phillips
TE Tracey West (RUF)

Northwest Georgia Presbytery

Kennesaw State University
TE Wes Calton

North Texas Presbytery

Baylor University
TE Way Rutherford
Southern Methodist University
TE James Madden
Fee Kennedy (RUF)
Texas Christian University
TE Bradford Green
Texas Tech University
Open Campus
University of North Texas
TE Justin Smith
**University of Texas-Tyler/Tyler
Junior College**
TE John (JB) Wilbanks
RUF University of Texas – Dallas
TE David Billingslea
University of Texas - Arlington
TE Nate Waddell

Northern California Presbytery

San Jose State
TE Brian Tsui
Stanford University
TE Crawford Stevener

MINUTES OF THE GENERAL ASSEMBLY

Northern California Presbytery, continued	University of California – Berkeley TE Chase Daws University of Hawaii Open Campus
Northern New England Presbytery	University of Vermont TE John Meinen
Ohio Presbytery	University of Akron TE Nate Bower
Ohio Valley Presbytery	University of Kentucky TE Sam Taaffe University of Louisville TE George Hamm
Pacific Presbytery	University of California – Los Angeles TE Matthew Trexler University of California – Santa Barbara TE Johnathan Keenan University of Southern California TE Alex Watlington
Pacific Northwest Presbytery	Boise State TE Jay Denton University of Washington David Birnie Western Washington University TE Nathaniel Thompson Oregon State University TE Drew Burdette
Palmetto Presbytery	University of South Carolina & RUFU Affiliate TE Sammy Rhodes Scott Andes (RUFU)

Piedmont Triad Presbytery

Wake Forest University

TE John Bourgeois

Winston Salem State

Jonah Hooper

Pittsburgh Presbytery

University of Pittsburgh

TE Derek Bates

Indiana University of

Pennsylvania

Oliver Pierce

Platte Valley Presbytery

University of Nebraska

TE Thomas Kuhn

Potomac Presbytery

George Mason University RUFIAffiliate

TE Matthew DeLong (RUFIAffiliate)

Howard University

TE Cyril Chavis

University of Maryland

TE Chris Garriott

Rio Grande Presbytery

New Mexico State University

TE Jonathan Clark

University of Texas El Paso

TE Jeff White

Rocky Mountain Presbytery

Colorado State University

TE Mike Wenzler

US Air Force Academy

TE Jeff Kreisel

Siouxlands Presbytery

University of Minnesota

TE Brandon Haan

South Coast Presbytery

University of California – Irvine

TE Derek Rishmawy

MINUTES OF THE GENERAL ASSEMBLY

South Texas Presbytery

**Texas A&M University & RUF
Affiliate**

TE William Bondurant

TE Titus Bagby (RUF)

**Texas A&M University Corpus
Christi**

RE Tim Mulder (Band-aid)

Trinity University

TE Wil Nettleton

**University of Texas – Austin &
RUF Affiliate**

TE John Trapp

TE Terry Dykstra (RUF)

University of Texas-San Antonio

TE Lee Wright

Southern Louisiana Presbytery

Louisiana State University

TE Ande Johnson

Tulane University

TE Josiah Carey

Southern New England Presbytery

Boston University

TE Nathan Dicks

Brown University/RISD

Open Campus

Harvard University

TE Michael Whitham

MIT

TE Solomon Kim

University of Connecticut

TE Lucas Dourado

Susquehanna Valley Presbytery

Millersville University

Open Campus

**Pennsylvania State University &
RUF Affiliate**

TE Cameron Smith

TE Richard Smith (RUF)

Tennessee Valley

Carson Newman University

TE Chandler Rowlen

**University of Tennessee –
Chattanooga**

TE John Mark Scruggs

**University of Tennessee Knoxville
& RUFİ Affiliate**

TE Mike Ford

TE Lee Leadbetter (RUFİ)

**Virginia Joint Committee (Blue
Ridge, Tidewater, and James River**

Blue Ridge Presbytery

James Madison University

TE Joe Slater

University of Virginia

TE Robert Cunningham

Virginia Tech

TE Heath McLaughen

Liberty University – Lynchburg

TE Ben Spivey

Washington and Lee University

TE Lewis Lovett

Tidewater Presbytery

Christopher Newport University

TE Jeff David Lee

College of William and Mary

TE Ben Robertson

James River Presbytery

**Virginia Commonwealth
University**

TE Peter Lyon

Highlands Presbytery

Appalachian State University

TE Rob Herron

Western Carolina University

TE Andrew Shank

Westminster Presbytery

East Tennessee State University

TE Will Barbour

MINUTES OF THE GENERAL ASSEMBLY

Wisconsin Presbytery

**University of Wisconsin –
Milwaukee**

TE Nick Bratcher

University of Wisconsin – Madison

TE Danny Hindman

MTW Affiliations

**National Autonomous University
of Mexico**

Barush Sanchez

Bogota, Columbia

TE Peter Dishman

L’VIV, Ukraine

TE Kirk Norris

Malaysia

TE Curtis Shields

West Africa

TE Collin Jennings

Tokyo, Japan

Jeff Saunders (2019-present)

Serge

Prague University

TE Cody Janicek

Granada, Spain

Aaron Gray (2019-present)

Attachment 2**CURRENT INTERNS AND CAMPUS STAFF****1st Year Interns:**

Maggie Aldin - Texas A&M	Sam Johnson - Alabama
Emily Anderson - UTK	Isaac Jones - UNC
Rachel Anderson - Boise State	Nicholas Manley - UT Austin
Tim Benton - Southern Miss	Mark McDonnell - Memphis
Peyton Boucek - TCU	Susan McElroy - Wake Forest
Megan Brobst - Christopher Newport	Zac McGee - Florida Atlantic
Lucy Burton - Trinity	Valerie Meck - Maryland
Joshua Campbell - MTSU	Jessica Mercer - GA Tech
Meliah Campbell - MTSU	Scott Moore - UAH
Maria Caprio - UT Austin	Kimmy Mota - Houston
Emily Cartledge - JMU	Beck Muse - Clemson
Mamie Clark - VA Tech	Will Nabholz - Indiana
Andrew Collins - NCSU	Sophia Navarro - SMU (RUF-I)
Ellie Cunningham - U. of KY	Jeffrey Neikirk - Tennessee Tech
Madison Daniels - College of Charleston	Andrew Newman - UCSB
Jarrett Delozier - UTK	Mari Nordeen - Hawaii
Jacob Dirrim - OK State	Clare Obenchain - Samford
Cody Duncan - Western Carolina	Abby Plott - UT Tyler
Janelle Eggleston - Columbia (RUF-G)	Everett Pollard - Arkansas
Calais Eledui - Penn State	Christina Ribbens - Michigan
Jasmine Espinosa - USA	Jeremiah Rinehart - UGA
Etta Farlow - Belmont	Leah Riser - Tulsa
Gabriel Garcia - Houston	Sarah Rogers - App State
Ben Gilbert - Washington & Lee	Sophie Rooks - UConn
Sam Griffin - Winthrop	Daniel Schwertz - UCLA
Taylor Gumm - UConn	Elle Shuford - Florida
Noah Hamstra - Arizona	Laws Smith - Washington & Lee
Makenzie Harper - Minnesota	Lizzie Smith - Alabama
Rebecca Hatton - Arkansas	Helena Snow - OK State
Logan Hewitt - Oklahoma	Rebekah Taylor - Arizona
Harrison Holmes - Texas A&M	Olivia Thurman - Rice
Leslie Howe - W. KY (RUF-I)	Jeffrey Timmers - Auburn
Christian Huff - UC Berkeley	Ben Tucker - Northwestern
Hannah Humphreys - Belhaven	Sean Walsh - Samford
Jon James - UAB	Morgan Watkins - Purdue
	Haley Williams - NYC City Campus

2nd Year Interns:

Caroline Agan - Stanford
Kate Anderson - WCU
Natascha Anderson - U. of MO
Caysie Ashton - UGA
Jameson Barnes - UK
Hannah Baugher - Jacksonville State
Annalee Bell - UCF
Jamison Brown - Vanderbilt
Anne Michael Carter - MS State
Grant Carter - MS State
Austin Cassel - CO State
Kathryn Cavin - Washington U.
(STL)
Connor Childers - U. of Tulsa
Joshua Coleman - Rice
Caroline Cotten - Wofford
Amanda Cunningham - LSU
Matthew Dabiero - Millersville U.
James Depret-Guillaume - Mercer
Nicholas DeVusser - Queens U.
Jay Dial - South Alabama
Joanna Disch - ECU
Andrew Donnell - Stanford
Kaylee Epps - U. of MS
Izzy Essary - Southern California
Molly Farrell - UTK (RUF1)
Thomas Fleming - Western KY
Annie Frazier - U. of North TX
Ali Gosselin - U. of WA
Katie Halsey - Alabama
Graham Harmon - Baylor
Kathryn Hoffecker - Louisville
Samantha Hubbard - Clemson
Cole Jones - UVA
Sarah Jayne Kennelly - U. of VT
Clare Knudsen - SCAD
Joseph Lau - Emory
Dakota Lee - Wake Forest
David Leffler - U. of MN
Kate Mahafza - Duke
Victoria Marsh - FL State
Christian McConnon - James
Madison
Blaire McFadden - Vanderbilt
Hannah Michalchuk - TCU
Ben Milam - U. of MS
Aldo Mondin - North FL
Kelley Murphree - Southern Miss
Lucy Myers-UNCW
Emily Owen - KS State
Jonathan Pickell - TX A&M
Emily Plattner - UCF
Grace Potter - Kennessaw State
Sergio Prieto - Bogota, Colombia
Joshua Putrasahan - Vanderbilt
Nathan Rackers - Brown
James Rantzow - Rhodes College
Eva Ravenel - Houston
Catherine Remington - CO State
Madelaine Robinson - NM State
Merrianna Robinson - Emory
Paulina Rodriguez - Bogota,
Colombia
Weldon Saunders - UVA
Mollie Schmidt - Mercer
Tucker Scruggs - Duke
Joy Soas - UAH
Ryan Taylor - FL State
Grace Valenti - Meredith College
Heather Walters - UCSB
Anne Webb - Auburn
Matt Williams - Wake Forest
Maddie Willis - U. of MS
Abby Windsor - Washington & Lee
Deborah Wisner - NM State

3rd Year Interns:

Katie Allen – Memphis
 Cathy Clark – Western Kentucky
 Paul Davis – U. of Washington
 Molly Delaney – U. of Oklahoma
 Trevor Heffner – UGA
 Caleb Jakana – LSU
 Serena Jones – Boston
 Zenny Jua – Pittsburgh

Andrew Kawata – Hawaii
 Brad Myers – UNC Wilmington
 Noah Rinehart – Wash. St. Louis
 Grace Ann Rothwell – Kentucky
 Josh Shaner – Maryland
 Caroline Terry – South Carolina
 Lizzy Williams – Arkansas

Campus Staff:

Latasha Allston – Jackson State
 Katherine Ashbaugh - Winthrop
 Joy Beans - UMBC
 Alex Bosgraf – Boise State
 Kathleen Chitty – Stanford
 Grace Ann Clark – Vanderbilt
 Catherine Cook – Harvard
 Amanda DeYoung – Wesleyan
 Lauren Dishman - Bogota
 Bethany Ekdome - Tulsa
 Carrie Everitt - Mercer
 Mary Henley Green - UT Austin
 Janelle Grove – George Mason
 RUFU
 Norah Harvey - Western
 Washington
 Hanna Hammond - Northwestern
 RUFU
 Heidi Hill - SMU RUFU
 Grace Hoyme - UCSB
 Amy Hudson – UAB
 Leslie Janikowsky – Rhodes College
 Ellis Keifer – Wake Forest

Chelsea Kelly – William & Mary
 Morgan Kendrick - UC Berkeley
 Jennifer Kent – Clemson
 Hailey Kim - UC Irvine
 Ava Ligh - Columbia
 Callie Miller – Pittsburgh
 Jenny Ott - UTK RUFU
 Jamie Pastori – UT Chattanooga
 Kelly Sanford - UCLA
 Monse Santiago - Cal State San
 Marcos
 Laura Sharrett – Emory
 Brittany Smith – U. of Arizona
 Savannah Medvedev – College of
 Charleston
 Cayla Sherrell – James Madison
 Olivia Shields – Baylor
 Katie Stapleton - UNC
 Kristen Thompson - Wash U.
 Wendy Twit - Belmont
 Carissa Waller - App State
 Zurielly Jennings - Senegal

Attachment 3

NATIONAL STAFF

National Coordinator, Will Huss
Associate Coordinator, John Pearson
Coordinator Emeritus, Rod Mays
Chief Financial Officer, Kathy Leedy
Chief Operating Officer, Dennis Shackelford
Chief Advancement Officer, Kevin Teasley
Assistant Coordinator RUF-N, Keith Berger
Assistant Coordinator RUF-I & G, Chad Brewer
Assistant Coordinator of Interns & Campus Staff, Mitch Gindlesperger
Assistant Coordinator of Cross Cultural Advancement, Russ Whitfield
Area Coordinator, JR Foster
Area Coordinator, Pat Roach
Area Coordinator, Michael Gordon
Area Coordinator, Justin Clement
Area Coordinator, Jason Little
Area Coordinator, Britton Wood
Area Coordinator, Brent Corbin
Area Coordinator, Andy Wood
Area Coordinator, SJ Lim
Area Coordinator, Chris Morrison
Director of Ministry, Communication and Events, Emily Miller
Director of Interns, Emily Nixon
Director of Campus Staff, Casey Cockrum
Director of Accounting, Cheryl Lundy
Director of Annual Giving, George Crook
Director of Donor Services, Michelle Stone
Director of Marketing, Elisabeth Givens
HR & Benefits Administrator, Courtney Hulteen
Assistant Director of Advancement, Caroline Jones
Assistant Director of Communications & Events, Jake Wynn
Assistant Director of Accounting, Davia Lester
Assistant Director of Donor Services, Donna Ellis
Intern Recruiting Associate, Jayna Duckenfield
Accounting Associate, April Sutton
Donor Service Associate, Amy Work
Donor Service Associate, Sojin Chi
Executive Assistant, Anna Brown

APPENDIX K

Intern and CS Assistant, Caroline White
Intern Care Assistant, James Post
Intern Care Assistant, Daniel Tortorici
Administrative Assistant, Ainsley Huddy
Administrative Assistant, Kristy Hard
Administrative Assistant, Meredith Brooks
Administrative Assistant, Andrea Hendrix
Administrative Assistant, Deborah Oakley
Administrative Assistant, Reagan Ta

APPENDIX L

**REPORT OF
RIDGE HAVEN
BREVARD, NC – CONO, IA
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

*Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.*

The final stanza of George Herbert’s “The Pulley” puts 2020 in perspective as a most difficult year, yet one in which we were tossed onto the Lord to find our true “rest.”

It is with much praise that we report that between our PCA church support and our very generous donors, we ended 2020 in the black. Our staff have been amazing. Twice during the year they took a 20% reduction in pay for four and then six weeks, and some voluntarily took more. A couple of staff members were able to find additional work during that extra day off and for those that did not we were able to repay them their lost wages by the end of 2020.

While we had barely half of our normal attendance, what a privilege and joy it was to host 5,600 campers and guests in 2020. With only a 10-day notice last May, the State allowed camps to open and open we did, on time but with extensive new CDC and State Covid protocols in place. And we stayed open the entire 11-weeks of summer. We were the first camp in NC to open, and while we had many Covid scares and what we thought were “close calls,” we did not have one traceable case of Covid the entire year. The Lord indeed had His mighty right hand upon us.

There were times we thought that our strictness may have been overwhelming, and yet we were amazed at how resilient and compliant the campers and our summer staff were. Frankly, some of the parents were more concerned about all the additional rules and procedures than the campers were. The campers were so elated to come to camp they hardly noticed the

APPENDIX L

strict protocols or when their cabin was being singled out as a “cohort” needing to be quarantined until we could determine that no one had Covid. Only the counselor was aware that instead of playing a certain game with other cabins, they would do something by themselves. Some of the new games such as “Alaskan Baseball” designed for keeping campers six feet apart, were so much fun that we are keeping them in our rotation for this coming summer.

In so many ways we have grown in our gratitude to our Lord. We are thankful for the opportunity to have been able to remain open and viable for Churches to come and gather safely and rest; for our staff taking on additional responsibilities and stepping into roles outside of their normal areas of work to help cover our needs and reduce expenses; for volunteer groups continuing to serve and prepare Ridge Haven for further ministry; and for returning seasonal staff desiring to come and serve by volunteering their time for camps and retreats. This is a glimpse at some of the many blessings God has shown Ridge Haven this past season and we have received much encouragement as a result.

In addition, not being open from mid-March through the end of May gave us time to work on some special projects like converting our old kitchen in Shepherds Hall into a beautiful soda and ice cream shop and building a new 200’ Slip and Slide down at our South Recreational area which we are expanding another 100’ this spring. This year we are continuing the remodel at Shepherds as we develop it into a “camp town” for kids. It now functions as a central area for our campers, currently containing a game room, camp store, Soda Shop, and large meeting space. We are looking to increase the space for campers to gather and hang out around Shepherds by building some decks, a fire pit, having outdoor tables, and a large, covered pavilion. This will be a great addition as well for the RUF and college ministries that come year-round, giving them yet another space to hang out.

Early reports this spring are giving us hope for a full summer of ministry at both campuses. Alongside the ongoing project at Shepherds we are adding several water inflatables for our lake, building a 9-square for our ballfield, and have created a soccer golf course at our South Rec Field. We are eager to see what the Lord has planned for Ridge Haven this summer and are thankful for the resources He has provided us to prepare for it.

Three years ago we accepted the Iowa Presbytery’s request to assume the Cono Christian School property in Walker, Iowa, to start a camp and retreat

MINUTES OF THE GENERAL ASSEMBLY

ministry there. As with the Brevard campus, the summer and fall were slow but are certainly picking up. We used this time to start a more targeted ministry to the youth in the surrounding area. We started a Wednesday night Jr. and Sr. High youth program serving several of the local churches in the area and restarted the Cono Christian School. We have no plans to restart the boarding aspect at this point, but a local school compliments our summer camp program and weekend retreat ministry, allowing us to utilize our facilities year-round. We averaged 6-8 kids in our school and 10-14 in our weekly youth group.

For the first time, we are planning on running ten weeks of camp at our Cono campus. Staff have been hired to work and minister at Cono for the entire summer of day camps, a Presbytery camp, school camps, local camps, and the Cono Christian School Reunion. Our hope is that this will continue the momentum we have started this school year and continue to open new opportunities for Cono to be a blessing and resource to the surrounding area.

We do not take for granted how blessed we are to be in a position of anticipation for a great year. The Lord has again and again shown His faithfulness to us and provided above and beyond for our needs. A year ago we were excited to announce our new capital campaign that would include some major upgrades to our campuses, particularly a new multi-purpose gymnasium at our Brevard campus modeled after the one we have at Cono. However, as we all experienced, these plans had to adjust and although the land was cleared last year, we were unable to complete funding to begin construction. Here we are, a year later by God's grace, hopeful to relaunch the campaign and within the next year begin the construction of our gym.

What an honor it is to be a part of the Lord's ministry to kids and families, and to rest in His sovereignty despite all the uncertainty that surrounds us. Pray with us that we will continue to press forward in His power and wisdom, always being thankful for the chance we have to be instruments of His glory.

Recommendations:

1. That the Ridge Haven 2022 budget as presented through the AC Budget Review committee be approved.
2. That the Ridge Haven 2021 budget as presented through the AC Budget Review Committee be approved.
3. That the 2019 audit report dated August 17, 2020, performed by Robins, Eskew, Smith & Jordan, be received.

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4. That the 2018 audit report dated August 20, 2019, performed by Robins, Eskew, Smith & Jordan, be received.
5. That the minutes of the Board of Directors of Ridge Haven be approved: April 10, 2019, called meeting (omitted in the 2020 GA Report); March 9-11, 2020; and September 14-16, 2020.
6. That the following minutes of the Board of Directors of Ridge Haven be approved: March 11-13, 2019; October 7-9, 2019.
7. That February 20, 2022, be a day for our churches to pray for the ministries of Ridge Haven.

Wallace Anderson
Executive Director

APPENDIX M

REPORT OF THE COOPERATIVE MINISTRIES COMMITTEE TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The Cooperative Ministries Committee (CMC) is designed to unite the leaders of our various agencies and institutions with the elected leaders of the General Assembly in coordinated ministry to advance the mission of the PCA as a whole. The simple goal is to have all the horses in the harness pulling in the same direction. That goal is achieved by relational camaraderie as well as by ministry strategizing, denominational assessment, and shared insights regarding best practices and resources for advancing Christ's mission in our challenging times.

The CMC holds its annual stated meeting in January. On January 14, 2020, at the Hilton Atlanta Airport, the CMC heard reports from groups working on a variety of issues important for our future, such as rising-generation leadership, providing financial security and benefits for present and retiring church leaders (in our church and sister denominations), practicing diversity well for the future of Christ's church in our ethnically changing nation, properly identifying and stewarding the gifts of women, and seeking to help the church speak and act as the alternative society of Jesus within a polarized culture that too easily draws us into its rhetorical patterns of accusation, disrespect, and fear.

The CMC also met by Zoom on January 20, 2021. All Coordinators and Presidents except for one were present, as well as the Moderators of the current and the last five General Assemblies. Coordinators and Presidents again shared updates on their ministries and discussed means of advancing the ministry and mission of the PCA through cooperative efforts.

Among other topics, the Committee discussed coordinating key communication from all the PCA Committees and Agencies through *byFaith*, the denominational magazine. Coordinators and Presidents are particularly desirous of being supportive of one another and of the PCA's ministry through a denominational voice that reports on events and developments that are significant for our church's life while being dedicated to our church's health, doctrine, relationships, and mission. Our leadership

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is well aware that controversy drives readership for much church-related media, but our Coordinators and Presidents are seeking to show our people and our culture that truth and charity of expression will better represent the Savior and his mission for our church.

The CMC is a consultative body within the PCA structure. It cannot make recommendations directly to the General Assembly and gives only informational reports. Any matters dealt with in the CMC that necessitate Assembly action can only come to the Assembly via overtures from Presbyteries (*RAO 7-3.c*). The Stated Clerk Pro Tempore of the PCA serves as secretary of the CMC (*RAO 7-4 c*).

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REPORT OF THE INTERCHURCH RELATIONS COMMITTEE TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA 2019-2021

Membership

TE E. Bruce O'Neil, Chairman	RE James C. Richardson, Secretary
TE Marvin Padgett, Vice Chairman	RE Paul Richardson
TE Kevin Rogers	RE James D. Walters, Jr., Alternate
TE Scott Reiber, Alternate	Vacancy
TE Bryan Chapell	RE Cartee Bales, MTW, Advisory
<i>ex officio</i> (RAO 3-2.j),	
TE Billy Park, AC Advisory	

Meetings

- March 30, 2021 (Zoom meeting)
- August 25, 2020 (Zoom meeting)
- October 24, 2019 (Zoom meeting)

Committee Membership Terms Extended

With the postponement of the 48th General Assembly due to the COVID-19 pandemic (RAO 10-6), adjustments were made in the process of nominations for General Assembly Committees, Agencies, and Special Committees.

Since the election to Committees and Agencies is for the Assembly year, not a calendar year, and persons so elected have terms that end at the adjournment of a General Assembly, the Stated Clerk announced that all members of all Committees and Agencies, as well as Coordinators, would continue to serve for an additional year. The Nominating Committee is making new nominations to this 48th General Assembly (2021) in St. Louis.

As of September 1, 2020, upon the retirement of Stated Clerk Dr. Roy Taylor, Dr. Bryan Chapell stepped in as *ex officio* member of the IRC. Dr. Chapell has been nominated by the AC to the Forty-eighth General Assembly to become the fourth Stated Clerk of the PCA (RAO 4-9). Since the Forty-eighth General Assembly was postponed by the AC, the AC has appointed Dr. Chapell as Stated Clerk Pro Tempore (RAO 4-17), effective September 1, 2020.

The Role of the Interchurch Relations Committee

The Interchurch Relations Committee is a Special Committee, functioning under the *Rules of Assembly Operations (RAO)* 8-1, through which the Presbyterian Church in America relates to other branches and entities of the Church Universal. The IRC is funded by the Administrative Committee of the General Assembly.

The committee is composed of six principal members and two alternates, elected by the General Assembly. The Stated Clerk, as a member of the IRC by virtue of his office (*RAO* 3-2.j), is expected to communicate with other Reformed denominations (*RAO* 3-5.e), to have an appreciation of the whole Church of the Lord Jesus Christ, and to be able to work with the leaders of all branches of the Church (*RAO* 3-5.h). The committee also is advised by TE Cartee Bales of MTW, since some of the work of the IRC relates to churches and Christians abroad, and by TE Billy Park on relations with Korean churches.

In his Stated Clerk's Report to this General Assembly, Dr. Chapell points to the crucial role of interchurch relations in furthering the gospel ministry of the PCA. "We anticipate," he says, "that our association with such [Reformed and evangelical] organizations along with our NAPARC ties will be increasingly important not only for our witness in the world, but also for mutual protection in the face of growing cultural challenges." He reminds us that our founding fathers prayed at the first PCA General Assembly that we would avoid "narrowing fundamentalism" with the understanding that our "unity in the faith reflects our privileged position of being one with Christ as a part of his body," so that we would "rejoice in the oneness we now experience with all who are committed to the same precious faith," and so that we would "seek the 'oneness' of which Jesus spoke in John 17." With these priorities, our forefathers prayed that "the Lord would use this church to bring a Biblical and Reformed witness to the larger culture." And speaking of the many PCA members who hold positions of influence in other Christian organizations, Dr. Chapell added: "We praise God that our salt and light witness of his Son far exceeds the apparent strictures of our denominational size. The prayers of our founding fathers are being answered as the Lord is doing exceedingly more than we could ask or even imagine. Praise His Name!

Fraternal Communications

The Stated Clerk has not received any critical correspondence from fraternal organizations during the 2020-2021 year. Limited correspondence has dealt with postponed meetings or indications that they were accepting video greetings, much the same as we are planning for our 48th PCA General

Assembly. The PCA has requested that fraternal organizations send video greetings to our Assembly, which will be shown at the beginning and ending of various business sessions.

General Assemblies and Synods Postponed or Changed Due to COVID-19

- The OPC postponed their 87th (2020) General Assembly for one year. The Assembly will meet July 7-14, 2021, at Dordt College, Sioux Center, Iowa.
- The EPC moved to a virtual General Assembly, September 17-18, 2020. Their 41st General Assembly will be held June 22-25 in Memphis, Tennessee, with both in-person and virtual attendance.
- The ARP postponed their 2020 General Synod until October 22-23. The 2021 General Synod will be held June 8-10 at Bonclarken, Flat Rock, North Carolina.

National Association of Evangelicals (NAE)

The PCA has been a member of the National Association of Evangelicals since 1986. The NAE is composed of evangelical denominations, congregations, institutions, ministries, and individuals in the USA.

This year the NAE met only virtually, discussing Church trends, pandemic responses, economic relief for churches and pastors, polarity issues within evangelical denominations along with means of healing and repair, mutual protection strategies in anticipation of the challenges of the Equality Act, judicial activism holding churches to the standards of institutions of public accommodation, and presidential administration orders regarding employment, taxation, and accreditation standards for Christian institution based upon secular sex and gender values. In accord with our reporting standards, we note that the NAE has taken no action contrary to the official positions of the PCA.

The NAE Board, at its October 16-17, 2019, meeting, elected Dr. Walter Kim, pastor of Trinity PCA, Charlottesville, VA to succeed Dr. Leith Anderson, who has served as President since 2007. At the March 4-5, 2020, Board meeting Dr. Kim was inaugurated as President and Rev. John Jenkins, pastor of the First Baptist Church of Glenarden, Maryland, was inaugurated as Board chair. During his tenure as PCA Stated Clerk, Dr. Roy Taylor served as Chairman of the NAE Executive Committee and Board from 2006 to 2020. As PCA Stated Clerk Pro Tempore, Dr. Bryan Chapell holds a seat on the NAE Board. The Board met in October of 2020 and February of 2021.

North American Presbyterian and Reformed Council (NAPARC)

The 45th annual meeting of NAPARC, hosted by the Korean Presbyterian Church of America (Kosin), was held November 12-14, 2019, at the Rohthem Presbyterian Reformed Church, Anaheim, California. TE Kevin Rogers and RE Paul Richardson were approved by the IRC to represent the PCA. The meeting of the Council, November 10-12, 2020, to be hosted by the Orthodox Presbyterian Church at the Shiloh OPC in Raleigh, North Carolina, was postponed due to the Covid-19 pandemic.

NAPARC was founded in 1975 with five denominations as members, the CRCNA, OPC, PCA, RPCES, and RPCNA. Its two-fold purpose is 1) to advise, counsel, and cooperate with one another, and 2) to hold out the desirability and need for organic union. In the early years there was a multi-year attempt to have a five-way merger of all the member denominations. The only actual merger was the Joining and Receiving of the Reformed Presbyterian Church Evangelical Synod and the PCA in 1986. At present, the first purpose, “to advise, counsel, and cooperate with one another,” seems to be taking precedence over the second.

For a more detailed discussion of the history of NAPARC and the PCA’s participation, see the IRC Report to the 47th General Assembly, *M47GA*, p. 382ff.

World Reformed Fellowship (WRF)

TE Bruce O’Neal and RE Paul Richardson represented the PCA at the WRF General Assembly in Jakarta, Indonesia, August 8-12, 2019, and presented a briefing on the Assembly to the IRC at its October meeting. The WRF did not meet as a whole in 2020. A proposed site for the next Assembly in four years is Charlotte, Virginia.

Presbyterian Heritage Center (PHC)

The Presbyterian Heritage Center of Montreat, North Carolina, which is now an independent organization, hosted a C.S. Lewis Conference November 6-8, 2019, at Montreat, North Carolina. Over 400 people attended. Stated Clerk Roy Taylor participated in Zoom call PHC board meetings during the summer of 2020. He will continue to serve on that board.

Fraternal Representatives

The Orthodox Presbyterian Church (OPC) has invited the PCA to send a representative to their General Assembly at Dordt College, Sioux Center, Iowa, July 7-14, 2021. The IRC has appointed TE Brian Janssen, Hospers Presbyterian Church, Hospers, Iowa, to attend and represent the PCA.

The IRC approved asking TE Ben Joliffe, Resurrection Church, Ottawa (Eastern Canada Presbytery) to become our representative at the Reformed Church of Quebec (ERQ) Synods, which are held thrice-yearly.

TE Bill Sim, pastor of New Church, Atlanta, and Coordinator of Korean Ministries for Mission to North America, represented the PCA at the General Assemblies of the Korean Presbyterian Church (Kosin) and the Korean Presbyterian Church, Hap Dong, held one week apart in September of 2019.

The PCA's Ecclesiastical Relations

Since the Twenty-eighth General Assembly in 2000 we have had two types of Ecclesiastical relationships with other denominations.

Fraternal Relations

The General Assembly may maintain a fraternal relationship with other Presbyterian/ Reformed denominations that are voting members of the North American Presbyterian and Reformed Council and with other such Churches with whom the General Assembly wishes to establish fraternal relations unilaterally. This would involve the exchange of fraternal delegates, exchange of General Assembly or General Synod minutes, communications on matters of mutual concern, and other matters that may arise from time to time.

The PCA presently has Fraternal Relations with:

- The Orthodox Presbyterian Church (OPC)
- The Associate Reformed Presbyterian Church
- The Reformed Presbyterian Church in North America
- Korean American Presbyterian Church
- Reformed Church of Quebec (ERQ)
- The United Reformed Churches in North America
- National Presbyterian Church of Mexico
- Presbyterian Church of Brazil

Corresponding relations

The General Assembly may maintain corresponding relations with other evangelical Churches in North America and in other continents for exchanging greetings and letters of encouragement. This may include the exchange of official observers at the broadest assemblies, and communications on issues of common concern.

The PCA presently has Corresponding Relations with:

- Evangelical Presbyterian Church (EPC),
- Reformed Church of South Africa,

- Presbyterian Church of Japan,
- Reformed Church of the Netherlands,
- The Free Church of Scotland
- The Presbyterian Church in Korea (Hapdong)
- The Kosin Presbyterian Church in Korea
- The Korean Presbyterian Church (Hapshin)

The IRC asks the Assembly to note that all fraternal delegates and ecclesiastical observers may be invited to sit as visiting brethren (*BCO* 13-13) with the privilege of participating in debate as long as it is in keeping with *RAO* Article XIX.

Acknowledgements

In a post-note to its August 20, 2020, minutes the IRC recorded the following words of thanks to the retiring PCA Stated Clerk and welcome to the incoming Stated Clerk Pro Tempore:

The Committee wishes to express their sincere gratitude to Dr. Taylor, as he leaves the Stated Clerk position, for his leadership and direction over the past years. Those of us who shared in the operation and management of the IRC came to know him as a friend and a faithful man of God. We wish him God's Speed and acknowledge his achievements as he bows to the faithful calling and duties of a Christian husband.

The Committee also wishes to welcome Dr. Chapell as Stated Clerk Pro Tempore and Ex Officio member of the IRC. With his diverse and proven leadership roles, the IRC is looking forward to maintaining a healthy rapport and forging new fraternal relations.

Recommendations

1. That the Assembly hear the greetings of Fraternal Delegates, offered via video presentations at the beginnings and endings of various Assembly business sessions.
2. That visiting ministers be introduced to the General Assembly (*BCO* 13-3).
3. That the minutes of October 24, 2019, be approved without exception.
4. That the minutes of August 25, 2020, be approved without exception.
5. That the minutes of March 30, 2021, be approved without exception.

APPENDIX O

REPORT OF THE COMMITTEE ON CONSTITUTIONAL BUSINESS TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Introduction

The Committee on Constitutional Business (CCB) met twice prior to the 48th General Assembly by video-conference on April 27, 2020, and May 3, 2021.

Attendance at the April 27, 2020 meeting was as follows:

Teaching Elders

Per Almquist, chairman – Present
Chris Florence – Absent
Larry Hoop – Present
Joel St. Clair – Present
Robert Cathcart (Alt.) – Present

Ruling Elders

Mark Anderson III – Present
Tom Harley – Present
Fredric Marcinak – Present
Edward Wright – Present
Will Thompson (Alt.) – Present

TE Joel St. Clair was appointed as Secretary *pro tem* for this meeting by acclamation.

General Assembly Stated Clerk, TE Dr. Roy Taylor and Ms. Lauren Potter were also present.

The Committee seated TE Robert Cathcart as a voting member.

Attendance at the May 3, 2021 meeting was as follows:

Teaching Elders

Per Almquist, chairman – Present
Chris Florence – Present
Larry Hoop – Present
Joel St. Clair – Present
Robert Cathcart (Alt.) – Present

Ruling Elders

Mark Anderson III – Present
Tom Harley – Present
Fredric Marcinak – Present
Edward Wright – Present
Will Thompson (Alt.) – Entered glory

General Assembly Stated Clerk *pro tempore*, TE Dr. Bryan Chapell was present.

II. Advice on Overtures

The Stated Clerk referred the following overtures to the Committee:

- A. Overture 1 from Potomac Presbytery: “Amend *BCO* 8-7 Regarding Chaplains”

In the opinion of the CCB, Overture 1 **is not in conflict** with other parts of the Constitution. *Adopted*

- B. Overture 5 from Calvary Presbytery: “Amend *BCO* 20-4; 24-3; 24-4 Regarding Election of Pastor, Associate Pastor, and Officers”

In the opinion of the CCB, Overture 5 **is not in conflict** with other parts of the Constitution. *Adopted*

- C. Overture 6 from Covenant Presbytery: "Amend *BCO* 24-1 Allowing Some Session Discretion on the Timing of Portions of the Examination of Elder and Deacon Candidate Nominees"

In the opinion of the CCB, Overture 6 **is constitutionally vague** because it does not identify a means by which a nominee is deemed qualified or unqualified. *Adopted*

- D. Overture 7 from Lowcountry Presbytery: “Amend *BCO* 17 by Adding a Clause Which Prohibits Ordination for Men Who Self-Identify as ‘Gay Christians,’ ‘Same-sex Attracted Christians,’ and/or Homosexual Christians”

Overture 7 was referred to CCB but was withdrawn by the submitting presbytery.

- E. Overture 9 from Ascension Presbytery: “Amend *RAO* 15-6.s.2), 3) Regarding the Number of Members of the Overtures Committee Required to File a Minority Report”

In the opinion of the CCB, Overture 9 **is not in conflict** with other parts of the Constitution. *Adopted*

- F. Overture 10 from the Presbytery of the Ascension: “Amend *RAO* 15-6.s by Adding New Paragraphs Dealing with the Content of Minority Reports”

In the opinion of the CCB, Overture 10 **is not in conflict** with other parts of the Constitution. *Adopted*

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- G.** Overture 12 from Philadelphia Metro West Presbytery: “Amend *BCO* 31-2; 32-2 to Clarify that Investigation Shall Precede Process”

In the opinion of the CCB, Overture 12 **is not in conflict** with other parts of the Constitution. *Adopted*

- H.** Overture 15 from the Session of New Covenant PCA, Abingdon, Maryland: “Revise *RAO* 11-2 to Disallow Electronic Communications Regarding Voting at the General Assembly”

In the opinion of the CCB, Overture 15 **is not in conflict** but not germane to the *RAO* chapter for which it is proposed. *Adopted*

- I.** Overture 16 from Westminster Presbytery: “Amend *BCO* 7 by Addition to Disqualify Same-sex Attracted Men from Ordination”

In the opinion of the CCB, Overture 23 **is in conflict** with *BCO* 12-5.b, 13-9.a, 21-4, and 24-1, which state it is the right and responsibility of the lower courts to determine if the candidate is qualified. The Committee notes that the 48th General Assembly cannot amend the *Book of Church Order* but begins the process laid out in *BCO* 26-2. *Adopted*

- J.** Overture 17 from Pacific Northwest Presbytery: “Revise *RAO* 9-3 to Clarify Funding for Ad Interim Committees”

In the opinion of the CCB, Overture 17 **is not in conflict** with other parts of the Constitution. *Adopted*

- K.** Overture 18 from Pacific Northwest Presbytery: “Amend *BCO* 24-1 to Clarify that a Session Has Discretion on the Timing of Some Parts of the Exam of Officer Nominees”

In the opinion of the CCB, Overtures 18 **is not in conflict** with other parts of the Constitution. *Adopted*

- L.** Overture 19 from Pacific Northwest Presbytery: “Amend *BCO* 38-1 and 42-2 to Allow Appealing a Censure in a Case without Process”

In the opinion of the CCB, Overture 19 **is not in conflict** with other parts of the Constitution. CCB notes that if the amendments proposed by Overture 19 and Overture 34 are both adopted, they would be in conflict regarding the right of appeal or the right of complaint. *Adopted*

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- M. Overture 20 from Pacific Northwest Presbytery: “Amend *BCO* 31-10 and 33-4 on Pre-trial Non-Disciplinary Suspensions”

In the opinion of the CCB, Overture 20 **is not in conflict** with other parts of the Constitution. *Adopted*

- N. Overture 21 from Pacific Northwest Presbytery: “Amend *BCO* 42-6 on Vote Required for Maintaining Censure during an Appeal”

In the opinion of the CCB, Overtures 21 **is not in conflict** with other parts of the Constitution. *Adopted*

- O. Overture 22. from Pacific Northwest Presbytery: "Amend *BCO* 32-20 Regarding Time Considerations for Offenses"

In the opinion of the CCB, Overture 22 **is not in conflict** with other parts of the Constitution. *Adopted*

- P. Overture 23 from Gulf Coast Presbytery: “Amend *BCO* 17 by Adding a Clause Which Prohibits Ordination for Men Who Self-Identify as ‘Gay Christians,’ ‘Same-sex Attracted Christians,’ ‘Homosexual Christians,’ or Like Terms”

In the opinion of the CCB, Overture 23 **is in conflict** with *BCO* 12-5.b, 13-9.a, 21-4, and 24-1, which state it is the right and responsibility of the lower courts to determine if the candidate is qualified. The Committee notes that the 48th General Assembly cannot amend the *Book of Church Order* but begins the process laid out in *BCO* 26-2. *Adopted*

- Q. Overture 26 from Philadelphia Metro West Presbytery; “Amend *BCO* 10 to Permit Telecommunication Meetings”

In the opinion of the CCB, Overture 26 **creates a conflict** with *RAO* 1-1 that requires General Assembly to open with a virtual celebration of the Lord’s Supper. *Adopted*

- R. Overture 27 from Platte Valley Presbytery: “Amend *BCO* 36 to Require Public Excommunication”

In the opinion of the CCB, Overture 27 if adopted **would create a conflict**, in that the amended *BCO* 36-2 allows for the censure to be performed before the church or announced to the church while the proposed amendment to *BCO* 36-6 allows only that the censure be performed before the church. *Adopted*

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- S. Overture 28 from Philadelphia Metro West Presbytery: “Amend *BCO* 31-2 to Describe Sequence of Discipline Investigation”

In the opinion of CCB, Overture 28 **is in conflict** at multiple points with the Constitution. These include but are not limited to a removal of the “great discretion” provided to courts in *BCO* 31-2; conflict with representation at the discretion of the accused (*BCO* 32-19); conflict with obtaining response from the accused that is not required; and conflation of later elements of the Rules of Discipline.

Adopted

- T. Overture 29 from Philadelphia Metro West Presbytery “Add *BCO* Appendix of Investigation Suggestions”

In the opinion of CCB, Overture 29 **is in conflict** and responds to it in reference to Overture 28.

Adopted

- U. Overture 30 from Lowcountry Presbytery: “Amend *BCO* 21 & 24 to Clarify Moral Requirements for Church Office”

In the opinion of the CCB, Overture 30 **is not in conflict** with other parts of the Constitution. CCB notes that if Overture 30 is adopted, it would require amendment to *BCO* 13-6 to update the re-lettering of *BCO* 21-4.

Adopted

- V. Overture 31 from Northwest Georgia Presbytery: “Amend *BCO* 22 Process for Assistant to Associate Pastor”

In the opinion of the CCB, Overture 31 **is not in conflict** with other parts of the Constitution, but the committee notes that the proposed amendment would implicitly require the use of a pulpit committee for a congregation to elect an associate pastor who has not served as an assistant pastor for at least one year, which is not currently required by *BCO* 20-2 and 22-1.

Adopted

- W. Overture 33 from Pacific Northwest Presbytery: “Amend *BCO* 38-1 re Confession Document for Case Without Process”

In the opinion of the CCB, Overture 33 **is not in conflict** with other parts of the Constitution.

Adopted

- X. Overture 34 from Pacific Northwest Presbytery: “Amend *BCO* 38-1 re Confession Timing for Case Without Process”

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In the opinion of the CCB, Overture 34 **is not in conflict**. CCB notes that if the amendments proposed by Overture 19 and Overture 34 are both adopted, they would be in conflict as to the right of appeal or the right of complaint. *Adopted*

- Y.** Overture 35 from Pacific Northwest Presbytery: “Amend *BCO* 38-1 re Counsel for Case Without Process”

In the opinion of the CCB, Overture 35 **is not in conflict** with other parts of the Constitution. *Adopted*

- Z.** Overture 37 from Eastern Pennsylvania Presbytery (to CCB, OC) “Amend *BCO* 21-4 and 24-1 Clarifying Moral Requirements for Church Office”

In the opinion of CCB, Overture 37 **is not in conflict** with other parts of the Constitution. CCB notes that if Overture 37 is adopted, it would require amendment to *BCO* 13-6 to update the re-lettering of *BCO* 21-4. *Adopted*

- AA.** Overture 40 from Tennessee Valley Presbytery: “Amend *BCO* 32-13 and 35-5 to Allow Victim Protection Provisions

In the opinion of CCB, Overture 40 **is not in conflict** with other parts of the Constitution. *Adopted*

- BB.** Overture 41 from Tennessee Valley Presbytery: "Amend *BCO* 35-1 to Expand Potential Witness Eligibility"

In the opinion of the CCB, Overture 41 **is not in conflict** with other parts of the Constitution. CCB notes that adopting Overture 41 would create the possibility of a witness being qualified, but refusing to take the vow outlined in *BCO* 35-6. *Adopted*

III. Advice to Stated Clerk

The CCB received no requests for advice from the Stated Clerk.

IV. Non-Judicial References

Philadelphia Presbytery submitted a non-judicial reference with the following inquiries:

1. Is there a specific procedure to which individuals need to adhere in order to file a *BCO* 40-5 report to a Presbytery alleging some important delinquency or grossly unconstitutional proceeding of a Session?

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2. Must all communications sent to the Stated Clerk of a Presbytery alleging some important delinquency or grossly unconstitutional proceeding of a Session be set before the Presbytery as a whole as opposed to a member of the Presbytery bringing the matter to the floor during open session?
3. Can a *BCO* 40-5 report be submitted anonymously to the Presbytery or does such anonymity negate the report's credibility, or the maker's lack of standing (*BCO* 43-1), or the court's ability to exercise caution concerning reports from a person who is not of good character (*BCO* 31-8)?

The CCB responded as follows:

- 1 It is the opinion of CCB that *BCO* 40-5 provides broad steps for review but not a specific procedure. In the first broad step, the appellate court (as a whole, through a committee, or by commission) determines if a credible report exists and makes a record of its finding. Regardless of the mode of a given report (e.g., testimony, text, email) the court rules on credibility first.

If a credible report is received the court then moves to the second broad step: a determination of evidence indicating "any important delinquency or grossly unconstitutional proceeding." An appellate court should not invoke a 40-5 review without a credible report and evidence of an important delinquency or grossly unconstitutional proceeding. In determining an important delinquency, it may be helpful for a court to consider what would be changed by its review.

There is an implied third step in appellate review (*BCO* 40) that when considering the questions of a credible report and the evidence of any delinquency or grossly unconstitutional proceeding that routes for remedy are considered. If a member arrives to the higher court with a report and evidence of wrongdoing, then the third question involves remedy – the court should consider the best possible route for remedy.

2. The *BCO* does not require that an allegation come to the attention of the court by any particular manner.
3. *BCO* 40-5 does not prohibit an anonymous report, but the credibility of any report submitted to a court under *BCO* 40-5 is a matter for the judgment of that court.

Adopted

V. Advice to the Overtures Committee

The CCB received no requests for advice from the Overtures Committee.

VI. Minutes of the Standing Judicial Commission

The CCB examined the minutes of the Standing Judicial Commission meetings on July 20, 2020; August 24, 2020; October 15, 2020; February 4, 2021; March 12, 2021, and March 25, 2021; it had also examined the minutes of the meetings of SJC officers on March 18, 2020; May 20, 2020; September 16, 2020; November 20, 2020; January 18, 2021; February 26, 2021; March 3, 2021, and March 17, 2021. The minutes were found to be in order without exception with notations reported to the SJC. *Adopted*

VI. Election of Officers for 2019-2020

The following were elected as officers of the Committee for 2021-2022:

Chairman – TE Larry Hoop

Secretary – TE Chris Florence

Submitted by:

TE Per Almquist, Chairman

TE Chris Florence, Secretary

APPENDIX P

MINUTES OF THE NOMINATING COMMITTEE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA March 28, 2020

Please note: All class years listed in this report have been updated to reflect the 2021 adjustment of class years due to the postponed General Assembly in 2020. Each class has had one year added.

The Nominating Committee of the General Assembly convened by GoToWebinar video conference on Saturday, March 28, 2020. Chairman TE Fred Greco called the meeting to order at 10:09 a.m. with prayer and led the Committee in a devotional on Psalm 91.

Attendance was taken and a quorum was declared. The Chairman welcomed the Committee and recognized two guests from the PCA Administrative Committee Office – TE L. Roy Taylor, Stated Clerk, and Ms. Angela Nantz, Operations Manager. Sixty-nine (69) committee members were in attendance as follows, and 5 additional members submitted preliminary ballots.

Members attending:

<u>Presbytery</u>	<u>Member</u>	<u>Class</u>
Arizona	TE Thomas Edward Troxell	2023
Ascension	TE Jared Nelson	2022
Blue Ridge	TE Roland Mathews	2022
Calvary	RE Melton Ledford Duncan	2022
Canada West	TE Garry Vanderveen	2021
Catawba Valley	TE William Thrailkill	2021
Central Carolina	RE Flynt Jones	2021
Central Florida	RE Gabriel E. Williams	2022
Central Indiana	TE Charles Anderson	2023
Chesapeake	RE Bradley James Chwastyk	2023
Chicago Metro	TE R. Aaron Baker	2021
Columbus Metro	TE Justin Charles Grimm	2023
Covenant	TE Robert O. Browning	2022
Eastern Canada	TE Kyle Hackmann	2021
Eastern Pennsylvania	RE Terry Carnes	2021

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Evangel	RE Miles E. Gresham	2023
Fellowship	RE Shaun Ballard	2022
Georgia Foothills	TE Don Aldin	2022
Grace	RE Samuel J. Duncan	2021
Great Lakes	TE Jonathan Saunders	2021
Heritage	TE H. Scott Winchester	2022
Hills and Plains	TE Jeremy Fair	2021
Houston Metro	TE Fred Greco, Chairman	2021
Illiana	TE Alex Eppstein	2023
Iowa	TE Brian V. Janssen	2023
James River	RE Robert Rumbaugh	2022
Korean Capital	TE Hansoo Jin	2021
Korean Northeastern	TE Hoochan Paul Lee	2021
Korean Southeastern	TE Anthony Lee	2023
Metro Atlanta	TE Hace Cargo	2023
Metropolitan New York	TE Darcy Caires Jr.	2021
Mississippi Valley	TE J. Ligon Duncan III	2021
Missouri	TE Greg Meyer	2021
Nashville	TE Matthew Todd Bradley, Sec.	2022
New Jersey	TE Brent R. Kilman	2023
New River	TE Michael Vanderlinden	2023
New York State	TE Christopher Jhu	2023
North Florida	TE Dave Abney	2023
North Texas	TE Benjamin Wheeler	2023
Northern California	TE Bob Crossland	2023
Northern Illinois	TE Justin Coverstone	2023
Northern New England	RE Ernie Shipman	2022
Northwest Georgia	RE Timothy J. Verner	2022
Ohio	RE Scott Wulff	2022
Ohio Valley	RE Bruce Petrie	2022
Pacific Northwest	TE Bryan Buck	2021
Palmetto	TE P. Cameron Kirker	2022
Pee Dee	TE Matthew Dallas Adams	2022
Philadelphia	TE Daniel Schrock	2023
Philadelphia Metro West	TE Jeremy Johnson	2021
Pittsburgh	RE Timothy Baird	2023
Potomac	RE Eric Jan	2023
Providence	RE Frank Cohee	2021
Rio Grande	TE Justin Edgar	2021
Rocky Mountain	RE Jim Franks	2022
Savannah River	TE Mike Hearon	2021

MINUTES OF THE GENERAL ASSEMBLY

Siouxlands	TE Arthur Sartorius	2022
South Coast	TE Bryce A. Hales	2021
South Florida	RE Terence Murdock	2023
Southern Louisiana	TE Ricky M. Glenn	2023
Southern New England	TE Omar Omar Ortiz	2021
Southwest Florida	TE Jonathan Winfree	2022
Suncoast Florida	TE Dwight L. Dolby	2023
Susquehanna Valley	RE Douglas Sharp Jr.	2022
Tennessee Valley	TE Brian Cosby	2022
Tidewater	TE L. Jackson Howell	2023
Warrior	TE Mitchell Lee Haubert	2022
West Hudson	TE Donald Friederichsen	2022
Westminster	TE J. Andrew Moehn	2021

Preliminary vote tallies were discussed by the Committee. The Committee approved a slate of nominees for each of the Standing Committees, Agencies, and Commission to be presented to the General Assembly.

MSP for the Chairman to form a subcommittee to evaluate the current weighted voting system, and to bring a report back to the committee. The Chairman appointed TE Charles Anderson, RE Frank Cohee, RE Mel Duncan, TE Michael VanDerLinden, and TE Donny Friederichsen (convenor).

Nominations were entertained for Chairman and Secretary of the 2020-2021 Nominating Committee. The Committee elected TE Donny Friederichsen, West Hudson Presbytery, to serve as Chairman and TE Michael VanDerLinden, New River Presbytery, as Secretary. [Editor's Note: These officers will now serve the 2021-2022 Nominating Committee.]

The Chairman announced that the next meeting of the Nominating Committee will be at General Assembly in Birmingham, AL, on Wednesday, June 17, 2020, at the close of business. The 2021 meeting will be on Saturday, March 20, 2021.

MSP that the Committee adjourn. Chairman Fred Greco adjourned the meeting at 3:23 p.m. and closed in prayer.

Respectfully Submitted,

TE Fred Greco, Chairman

TE Matthew Bradley, Secretary

ADMINISTRATIVE COMMITTEE

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2024

TE Robert F. Brunson, Metro Atlanta RE Frank Cohee, Providence
RE Pat Hodge, Calvary

Class of 2023

TE Jerry Schriver, Metro Atlanta RE Jon Ford, Central Indiana
TE Kevin DeYoung, C. Carolina

Class of 2022

TE Bill Sim, Korean Southeastern RE J. Lee McCarty, Evangel

Class of 2021

TE David V. Silvernail Jr., Potomac RE Danny McDaniel, Houston Metro
RE Jack L. Watkins, Nashville

Alternates

TE Rod S. Mays, Calvary RE Richard Dolan, GA Foothills

B. To be Elected:

Class of 2025

2 TEs and 1 RE

Alternates

1 TE and 1 RE

C. Nominations

Class of 2025

TE Roger G. Collins, MS Valley RE Richard Dolan, GA Foothills
TE Steve Jeantet, Suncoast Florida

Alternates

TE Marty Crawford, Evangel RE David Nok Daniel, S. New Engl.

D. Biographical Sketches:

TE Roger G. Collins: *Mississippi Valley*. BA, Belhaven College; MDiv RTS, Jackson, MS. Pastor of Grace Presbyterian Church, Byram, MS. Over forty years of ministerial experience in Mississippi Valley Presbytery. Past chair of MVP's committees on Administration, Credentials, Nominations, and Standing Rules. Serves as Stated Clerk of the MVP since 1998. Serves an ex-officio member of the presbytery's committees on Administration, Mission to the Military, Nominations, and Shepherding. Served two terms as an alternate on the GA's Committee on Constitutional Business, as well as served on GA committees of commissioners for Review of Presbytery Records and the Nominations Committee.

TE Steve Jeantet: *Suncoast Florida*. BA in International Business (Jacksonville University, 2000), MDiv, (RTS, Orlando, 2007), PhD, Organizational Leadership (Eastern University, 2018). Executive pastor, Covenant Life Church, Sarasota, FL (2010-present); Adjunct Professor of *Volunteer Management* at Thomas Edison State University (2011-present). Member of PCA GA's Administrative Committee (2015-2019); Advisor to the PCA GA's Administrative Committee (2014-2015); Moderator, Suncoast Florida (2016-2017); Member of GA's Review of Presbytery Records (2017-2019) and Nominating Committee (2013-2015). Member of the National Association of Parliamentarians.

TE Marty Crawford: *Evangel*. Executive Pastor, Covenant Presbyterian Church, Birmingham, AL. Served two terms on the General Assembly's Administrative Committee. Roles include secretary, co-chair, and chair. Served multiple terms on Evangel Presbytery's Administrative Committee. Licensed CPA.

RE Richard L. Dolan, Jr.: *Georgia Foothills*. BA, Furman University; MDiv, Beeson Divinity School; PhD, Georgia State University. Sharepoint Engineer at Jackson Healthcare; Ruling Elder at Restoration Presbyterian Church, Buford GA. Serves as Clerk of the Session. Served on Georgia Foothills committees on Missions, Christian Education, and Vision; served as moderator in 2013. Served on the GA committee of commissioners for RUF; served on the GA Overtures, Nominating, and RPR committees.

RE David Nok Daniel: *Southern New England*. MA in Educational Ministry of the Church (Gordon Conwell, 2009-2012); MA in Youth Ministry (Gordon Conwell, 2013). Ruling Elder at Christ the King Presbyterian

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Church, Boston, MA; PhD student at Trinity Evangelical Divinity School, with a focus on organizational development and leadership. Leadership and development director. Served on PCA GA Overtures Committee (2019); member of Southern New England's Ministerial and Church Relations committee (2018-present). Nigeria Coordinator for Campus Crusade for Christ (2002-2009); Inventory Officer/LS Assistant, Gordon Conwell Seminary (2010-2013); Urban Ministry Resource Coordinator, Gordon Conwell Seminary (2013-2014); Boston City Director of *Boy with a Ball* (2017-present)

COMMITTEE ON CONSTITUTIONAL BUSINESS

A. Present Personnel

Teaching Elders:

Ruling Elders:

Class of 2024

TE Joel Craig St. Clair II, Potomac RE Fredric Marcinak, Calvary

Class of 2023

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

Class of 2022

TE D. Christopher Florence, Fellshp RE C. Thompson Harley, Savannah R;

Class of 2021

TE Per Almquist, N. New England RE Mark Anderson III, SE Alabama

Alternates

TE Robert D. Cathcart Jr., Calvary RE Will P. Thompson, MS Valley

B. To be Elected:

Class of 2025

1 TE and 1 RE

Alternates

1 TE and 1 RE

C. Nominations

Class of 2025

TE J. Scott Phillips, MS Valley RE Matthew D. Fender, James R.

Alternates

TE Robert D. Cathcart, Calvary RE Bryce Sullivan, Nashville

D. Biographical Sketches

TE J. Scott Phillips, *Mississippi Valley*. B.S.E.E., (1996), Tennessee Technological University, MDiv. Covenant Seminary (2002), Senior /Solo Pastor of First Presbyterian Church, Louisville MS (2006-Present), RUF Campus minister, Tennessee Technological University, (2002-2006), Presbytery involvement: Nashville; Church Planting committee, MVP: MNA 3 years, AC 6 years, (RSR Chair), Campus Ministry Committee 6 years, Shepherding Committee 3 years, Moderator MVP one term, GA: Committee of Commissioners; RBI (secretary 2 Years), CTS (2 years), RPR (8 years Secretary, Chairman). My desire is to serve the church by protecting the clarity and consistency of our constitution as it is applied to proposed amendments.

TE Robert D. Cathcart, Jr. *Calvary*. BME, University of South Carolina, Southeastern Baptist Theological Seminary; MDiv, Reformed Theological Seminary-Charlotte; D.Min., Erskine Theological Seminary. Pastor, Friendship Presbyterian Church, (2001-present). Assistant Pastor/Christian Ed. Hilton Head Pres., (2000-2001). Assistant Pastor/Youth, Hilton Head Pres. (1998-2000). Served Calvary Presbytery on Calvary Presbytery Ministerial Examinations Committee (2002-2005), as Secretary; Joint Area Campus Ministry Committee (2007-2008); Candidates Committee (Chairman), Bills and Overtures Committee (Chairman), Judicial Committee (2009-2014); Nominations Committee (Chairman), (2015); Ministerial Examinations Committee (2016-2018); Sessional Records Committee (2019-present); Recording Clerk, Presbytery (2016-present). General Assembly Committees: CEP (2010); Covenant College (2012); PCAF (2013); Nominations Committee (2015-2018).

RE Matthew D. Fender, *James River*. BA, In Political Science, Virginia Tech (1995), JD University of Virginia 2008, RE All Saints Reformed Presbyterian Church, Richmond VA. (2016-Present), Lawyer, Partner McGuireWoods LLP, Licensed in Virginia and New York State. IT work with Microsoft (five years), Presbytery service: James River Presbytery Leadership Development Committee (3 years), Missions Committee, Prison Discipleship Ministry, Chairman, General Assembly involvement:

Committee of Commissioners: CDM (2017), Overtures Committee (2018), Covenant Theological Seminary. My desire is to serve on CCB to help preserve the Constitutional consistency and integrity of the PCA.

RE Bryce Sullivan, *Nashville*. B.S, Psychology, Georgia State University, (1992), MA, Clinical Psychology, Ohio State University (1994), Ph.D. Clinical Psychology, Ohio State University, (1997), RE Covenant Presbyterian Church, Nashville, Tenn. (2011-Present), RE Center Grove Presbyterian Church, Edwardsville, IL. (2006), Dean & Professor of Psychology, Belmont University (2008-Present), Nashville Presbytery: Campus Ministry Committee (2010-2016), various special committees including Commission on Standing Rules. GA: RPR (2012, 2019, 2020); Overtures (2016, 2017, 2018); Covenant College Board (2014-2018); Chairman Committee of Commissioners, Covenant Theological Seminary (2012); Member, National Association of Parliamentarians.

BOARD OF TRUSTEES OF COVENANT COLLEGE

A. Present Personnel

Teaching Elders:

Ruling Elders:

Class of 2024

TE Matthew David Fray, N. Texas
TE Duncan Highmark, Missouri

RE Richard T. Bowser, E. Carolina
RE Robert Curtis, SW Florida
RE Martin A. Moore, GA Foothills
RE William H. Ryan, S. Florida
RE Stephen E. Sligh, SW Florida

Class of 2023

TE William B. Barclay, C. Carolina
TE Ralph S. Kelley, MS Valley
TE Robert S. Rayburn, Pacific NW
TE Kevin Smith, TN Valley

RE John Truschel, S. New England
RE David Lucas, Suncoast Florida
Vacant

Class of 2022

TE Howard A. Brown, C. Carolina
TE J. Render Caines, TN Valley

RE Rob Jenks, South Coast
RE Towner B. Scheffler, Ascension
RE Sam Smartt, TN Valley
RE Robert F. Wilkinson, Missouri
RE R. Craig Wood, Blue Ridge

MINUTES OF THE GENERAL ASSEMBLY

Class of 2021

TE Eric R. Hausler, OPC	RE David Caines, Tennessee Valley
TE Lance E. Lewis, N. California	RE Gary Haluska, Northern Illinois
	RE Bradley M. Harris, Covenant
	RE Gordon Sluis, MSValley
	RE J. Allen Wright, Metro Atlanta

B. To be Elected:

Class of 2023

1 member (TE or RE)

Class of 2025

7 members total (TE or RE)

One may be from another NAPARC denomination

C. Nominations

Class of 2023

RE Bruce Terrell, Metropolitan

New York

Class of 2025

TE Bradley Barnes, S. New England	RE David Caines, Tennessee Valley
TE Irwyn L. Ince Jr., Potomac	RE Mark Griggs, Tennessee Valley
	RE Bradley M. Harris, Covenant
	RE Drew Jelgerhuis, Great Lakes
	RE Noah Toly, Chicago Metro

D. Biographical Sketches

TE Bradley Barnes: *Southern New England.* M.Div, Gordon-Conwell Theological Seminary. Bradley serves as the lead pastor at Christ the King Newton in Newton, Massachusetts. Bradley and his wife, Meda, served with Reformed University Fellowship at Harvard University from 2004 to 2009. Bradley is the grandson of Covenant College's second president, Dr. Marion Barnes.

TE Irwyn L. Ince Jr.: *Potomac.* D.Min, Covenant Theological Seminary; MAR, Reformed Theological Seminary; BEEE, The City College of NY. Irwyn serves as pastor and director of the GraceDC Institute for Cross-Cultural Mission and helped plant City of Hope Presbyterian Church in Columbia, Maryland. Irwyn has been involved in the PCA for over 17 years. He has previously served as Moderator of General Assembly

(2018-19), the MNA Permanent Committee (Class of 19), and as Moderator of the Chesapeake Presbytery (2015). Irwyn and his wife Kimberly have four children, one of whom graduated from Covenant.

RE David Caines: *Tennessee Valley*. MBA, Duke University; Business & Accounting, Covenant College. David is the COO of Kenco Group - Supply Chain Service Provider and serves on the boards of various educational and nonprofit institutions, including the University of Tennessee's Global Supply Chain Institute, Covenant College, See Rock City, Inc., and Chattanooga Preparatory School. David serves as a ruling elder at Lookout Mountain Presbyterian Church, and he and his wife, Mary, have five children.

RE Mark R. Griggs: *Tennessee Valley*. LL.M, Estate Planning, University of Miami Law School; J.D., University of Georgia Law School; B.S., Business Economics, Auburn University. Mark is a retired attorney who now teaches entrepreneurship at Chattanooga Christian School. While serving as a ruling elder at Covenant Presbyterian Church in Chattanooga, Mark and his wife, Beth, are helping start a new church, Grace+Peace Church in Ooltewah, Tennessee. They have four children, one of whom graduated from Covenant College. Mark has been involved in the PCA for over thirty years.

RE Bradley M. Harris: *Covenant*. DDS, University of Tennessee College of Dentistry, 1974; B.S., Wheaton College; student at Covenant College 2 years. Brad is a practicing Endodontist in the Memphis area, and is a clinical assistant professor at the UT College of Dentistry. Brad served on Covenant's Board for two three-year terms before rotating off, and he is now serving his third term. He met his wife, Kathleen, at Covenant, and they are members of Riveroaks Reformed Presbyterian Church. They have four grown children, two of whom graduated from Covenant and married Covenant graduates.

RE Drew Jelgerhuis: *Great Lakes*. B.A., Mechanical Engineering, Dordt College; Drew serves as Engineering Account Manager at Extol, Inc. Drew has been a church plant commissioner for two successful church plants and on the Ministerial Welfare Committee, both for the Great Lakes Presbytery. He and his wife, Jane, have three children, all of whom graduated from Covenant.

MINUTES OF THE GENERAL ASSEMBLY

RE Bruce Terrell: *Metropolitan New York.* MA, Higher Education, University of Georgia. Bruce currently serves as the executive director for Redeemer Presbyterian Church – East Side. He also served as executive director of Redeemer Presbyterian Church since 2006. Prior to joining the Redeemer team, he served for 20 years with Mission to the World, the last 10 years of which he served as chief operating officer. Bruce has been involved in the PCA for over 40 years and has served on the Standing Judicial Commission and as the Moderator of General Assembly (2013-14).

RE Noah Toly: *Chicago Metro.* M.A., Ph.D., Urban Affairs and Public Policy, University of Delaware; M.A., Theology, Wheaton College. Noah is in his 14th year on the faculty of Wheaton College, where he currently serves as Professor of Urban Studies and Politics & International Relations, Chair of Urban Studies, and Executive Director of the Center for Urban Engagement at Wheaton College. Noah serves as ruling elder at Christ Presbyterian Church, and has served on the Committee of Commissioners for Covenant College. He and his wife Becky have three children.

COMMITTEE ON DISCIPLESHIP MINISTRIES

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2025

TE Thomas M. Harr Jr., New Jersey

RE J. Lightsey Wallace, James River
RE Jeremy Whitley, South Texas

Class of 2024

TE Charles Johnson, Nashville

RE Dennis Crowe, SE Alabama

TE Dave Lindberg, New Jersey

Class of 2023

TE Danny Kwon, Korean Eastern

RE Bill Bolling, Chesapeake

RE Jack Wilkerson, Piedmont Triad

Class of 2022

TE Richard E. Downs Jr., S. New Engl.

RE James D. Murphy, Potomac

TE Phillip S. Palmertree, MS Valley

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Class of 2021

TE Michael Craddock, Ohio Valley RE Ward Bursley, Evangel
RE Marshall Rowe, TN Valley

Alternates

Vacant RE Dan Barber, Central Indiana

B. To be Elected:

Class of 2026

2 TEs and 1 RE

Alternates

1 TE and 1 RE

C. Nominations

Class of 2026

TE Scott Barber, Providence RE Dan Barber, Central Indiana
TE Dean Williams, MS Valley

Alternates

TE David A. Vosseller, Savannah R. RE Jason Walker, Houston Metro

D. Biographical Sketches

TE Scott Barber: *Providence*. BS in Public Administration Samford University, Birmingham, Alabama; Juris Doctor, University of Georgia School of Law; MDiv Covenant Seminary (2009). Pastor, Redeemer Church of the Shoals, Florence, Alabama. CoC Covenant Seminary, Convener and Chair CoC Committee on Discipleship Ministries. Served on Permanent Committee Christian Education and Publications, Served as Chair of Permanent Committee on Discipleship Ministries. Served Providence Presbytery on the Administration Committee, two Judicial Commissions, and as Moderator. Served as a RE Candidates and Credentials Committee and a Judicial Commission of the Central Georgia Presbytery. Ten years' experience as a Lawyer defending hospitals and doctors.

TE David A. Vosseller: *Savannah River*. B.A. in Political Science, Bucknell University; M.Div., Covenant Theological Seminary (1998). Senior Pastor, Lakemont Presbyterian Church, Augusta, Georgia. Served on CoC for Ridge Haven, Covenant Seminary, Covenant College, Reformed

MINUTES OF THE GENERAL ASSEMBLY

University Fellowship, and Christian Discipleship Ministries. Served on the Christian Education Committee, Central Georgia Presbytery. Served on the Shepherding Committee, and the Candidates and Credentials Committee, Chicago Central Presbytery, including one year as Chair. Currently serving a second term on Candidates and Credentials Committee of Savannah River Presbytery. Dave is passionate about discipleship and evangelism and exhibits a gentle and gracious spirit.

TE Dean Williams: *Mississippi Valley.* Howard University, Accounting; Corban University, BS Family Psychology; Knox Theological, Master of Divinity; Current, Doctor of Ministry Program Knox Theological Seminary. Minister, Pear Orchard Presbyterian Church, Ridgeland, Mississippi. Serving on Discipleship Committee, Mississippi Valley Presbytery. Previously served on Board of Coral Springs Christian Academy including Chair, the board of the YMCA Broward, County, Florida, and the Board of Broward, County, Florida, Boys and Girls Club. Served in the Navy (1984-1988), Florida Atlantic University as Executive Secretary, Florida Department of Revenue, Broward Sheriff's Office as a Child Protection Investigator.

RE Dan Barber: *Central Indiana.* B.S. Psychology, Georgia College; M.Div. Covenant Seminary (2011), emphasis on Educational Ministries. Product specialist and technology evangelist for NetApp, Inc. CDM Alternate 2019. Ruling Elder (2013-2014), The Kirk of the Hills (St. Louis, MO). Ruling Elder (2019-Present), Redeemer (Indianapolis, IN). Global Outreach Coordinator, Kirk of the Hills (2009-2011). Community/discipleship group leader since 1996, adult education teacher, Briarwood (Birmingham, AL), and The Kirk (St. Louis, MO), The Vine (Cumming, GA), and Redeemer (Indianapolis, IN). Previous full-time staff for college ministry, focusing on singles. Co-Author, "Life Everlasting: The Unfolding Story of Heaven," (P&R, 2012).

RE Jason Walker: *Houston Metro.* Business Analyst. Served on Ridge Haven CoC and Standing Committee on Theology. Serves on Review of Session Records Committee, Houston Metro Presbytery. Served on New Church Development Committee, Gulf South Presbytery (EPC, 2017-2018). Currently serves Christ Evangelical Presbyterian Church as Small Group Leader City Group Ministry. Previously served on Student Ministries Committee as Chairman, Youth Director search Committee, Children's Ministries Committee. Also served as teacher of Jr. High Sunday School. Jason also served at Christ Fellowship Baptist Church on their Discipleship Ministry as a group leader (2008-2010).

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2024

TE Hugh M. Barlett, Missouri
TE Jonathan P. Seda, Heritage

RE William Bennett, Evangel
RE Paul R. Stoll, Chicago Metro
RE Gif Thornton, Nashville
RE Frank Wicks Jr., Missouri

Class of 2023

TE Brian C. Habig, Calvary
TE Fredric Ryan Laughlin, Missouri
TE Doug Serven, Hills and Plains

RE Brewster Harrington, Rocky Mtn
RE Robert B. Hayward Jr., Susq. V
RE John Plating, Tennessee Valley

Class of 2022

TE Robert K. Flayhart, Evangel
TE David G. Sinclair Sr., Calvary
Vacant

RE William B. French, Missouri
RE Dwight Jones, Central Georgia
RE Mark Ensio, Southwest

Class of 2021

TE John K. Haralson Jr., Pacific NW

RE Samuel N. Graham, Covenant
RE Miles E. Gresham, Evangel
RE Carlo J. Hansen, Illiana
RE Jim Price, Pacific Northwest
RE Walter Turner, Pittsburgh

B. To Be Elected:

Class of 2022

1 member (TE or RE)

Class of 2025

6 members total (TE or RE)

One may be from another NAPARC denomination

C. Nominations

Class of 2022

RE Ron McNalley, North Texas

Class of 2025

TE Brian H. Cosby, TN Valley	RE Samuel Graham, Covenant
TE Aaron Myers, Illiana	RE Miles Gresham, Evangel
	RE Donald Guthrie, Chicago Metro
	RE Otis Pickett, Mississippi Valley

D. Biographical Sketches

TE Brian H. Cosby: *Tennessee Valley*. B.A. history, Samford University; M .Div., Beeson Divinity School; Ph.D., Australian College of Theology. Senior Minister, Wayside Presbyterian Church, Signal Mountain, TN. Associate Minister, Carriage Lane Presbyterian Church, Peachtree City, GA (2008-2012). Visiting Professor of Church History & Pastoral Theology, RTS Atlanta (2014-present). Adjunct Professor, Biblical & Theological Studies, Covenant College (2017-present). Author of *Giving Up Gimmicks: Reclaiming Youth Ministry from an Entertainment Culture (P&R)* and *Uncensored: Daring to Embrace the Entire Bible (David C. Cook)*. Assistant Editor, *The Gospel Coalition*. Editor/ Proofreader: Crossway Books, B&H Publishing, & Reformation Heritage Books. General Editor, *The Works of John Flavel*, 6 vols. (*Banner of Truth Trust*, forthcoming). Member, Permanent Nominating Committee (two terms). Member (and clerk), Coe, Christian Education. Member, Theological Examination Committee, Tennessee Valley Presbytery (2015-present). Member, Overtures Committee, Tennessee Valley Presbytery.

TE Aaron Myers: *Illiana*. BA Asbury University. MDiv, CTS. Pastor of Providence Presbyterian Church, Edwardsville, IL, 2010-present. Associate Pastor Center Grove Presbyterian Church, 2007-2010. Illiana MNA Committee, chairman since 2013. Candidates and Credentials, Illiana Presbytery since 2017. RPR, Nominating Committee.

RE Samuel Graham: *Covenant*. B.S. Finance, Tennessee. MBA, Memphis. ABA Graduate Trust, Northwestern. CEO Diversified Trust. V.P. Trust Division, First Tennessee Bank. Management Consultant, Ernst & Young. Credentials Committee, Covenant Presbytery. Finance Committee, Covenant Presbytery.

RE Miles Gresham: *Evangel*. B.S. Alabama, MD School of Medicine, Alabama. VP Clinical Affairs, Gastro Health Alabama. Moderator of Evangel Presbytery, Chairman of RUF Alabama. Member of CTS Boards since 2006. Trustee of CTS since 2007. Chairman of CTS Board since 2016.

RE Donald Guthrie: *Chicago Metro.* BA Grove City College, MDiv TEDS, MA IUP, EdD Georgia. Director of Ph D. program, Trinity Evangelical Divinity School, Professor of Educational Ministries, Deerfield, IL. Executive Director, Center for Transformational Churches. Author, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*, and *The Politics of Ministry: Navigating Power Dynamics and Negotiating Interests.*

RE Ronald McNalley: *North Texas.* B.S. Memphis. President/ Owner Employee Benefits Resources, Inc. Ministerial Relations, North Texas. Nominating Committee, North Texas. Theological Examination Committee, North Texas. Member of CTS Board since 2002. Academic Committee Chairman, Executive Committee, CTS Board.

RE Otis Pickett: *Mississippi Valley.* BA. History, Clemson University. M.A. Theological Studies, CTS. M.A. History, College of Charleston. Ph. D. History, University of Mississippi. Assistant Professor of History, Mississippi College. Chairman of benevolence committee, Christ Presbyterian Church, Oxford, MS. Co Chairman strategic planning committee, Christ Presbyterian Church, Oxford, MS. CDM Committee, Redeemer Presbyterian Church, Jackson, MS. CDM committee, PCA GA. Member, Ad interim Committee on Racial and Ethnic reconciliation, 2016-2018. Committee of Commissioners, Covenant College.

COMMITTEE ON INTERCHURCH RELATIONS

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2023

TE E. Marvin Padgett Jr., Nashville RE James D. Walters Jr., Calvary

Class of 2022

TE Kevin Rogers, Eastern Canada RE Paul Richardson, Nashville

Class of 2021

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

Alternate

TE Scott L. Reiber, MS Valley Vacant

B. To be Elected:

Class of 2024
1 TE and 1 RE

Alternates
1 TE and 1 RE

C. Nominations

Class of 2024

TE Richard D. Phillips, Calvary RE James B. Isbell, TN Valley

Alternates
TE Scott Reiber, Mississippi Valley FLOOR NOMINATION

D. Biographical Sketches

TE Richard D. Phillips, Calvary. B.A, Economics, University of Michigan, (1982), M.B.A. University of Pennsylvania, Philadelphia, PA, (1992), M.Div. Westminster Theological Seminary, Philadelphia PA, (1998), D.D., Greenville Presbyterian Theological Seminary, Greenville, SC (2012), Senior Minister, Second Presbyterian Church, Greenville, SC, Associate Professor of Behavior Studies and Leadership, U.S.M.A., West Point, NY,(1992-1995), Board of Directors, Alliance of Confessing Evangelicals, Philadelphia, PA, (1999-present), Conference Chairman Philadelphia Conference on Reformed Theology, Philadelphia, PA,(2000-present), Council Member, The Gospel Coalition, (2008-present), Board of Trustees, Westminster Theological Seminary Philadelphia, PA, (2011-present,) Board of Directors Knox Theological Seminary, Ft. Lauderdale, Fl, (2005-2007). Co-editor, Reformed Expository Series, (2005-present).

TE Scott Reiber, Mississippi Valley, B.S. in Community and Regional Planning, University of Southern Mississippi, (Part of the early days of RUF), M.Div. RTS Jackson, MS, and additional pursuits toward Th.M. and D.Min., Pastor of Westminster Presbyterian Church, Vicksburg, MS; Pastor, Calvary Presbyterian Church, Mize, MS; Pastor, Providence Presbyterian Church, Savannah, GA; Staff Leader, Lee County Council of Governments, Tupelo MS; Presbytery involvement in Georgia and Mississippi: Credentials Committees, Shepherding Committee, MNA/ Church Planting Committees, Moderator of MVP, General Assembly: Committee of Commissioners, RPR, MNA, Interchurch Relations and before restructuring, Judicial Commission of GA.

RE James B. Isbell, *Tennessee Valley*. Owner, Windrock Insurance Agency, RE Covenant Presbyterian Church, Oak Ridge, TN, (2009-present), Served on Theological Examining Committee and a Judicial Commission for Tennessee Valley Presbytery, Attended General Assembly four times, Served on Committee of Commissioners for Administrative Committee (2018), and Committee of Commissioners Overtures Commission (2019). Has attended the ARP General Synod and visited a Free Church of Scotland Congregation in the UK.

COMMITTEE ON MISSION TO NORTH AMERICA

A. Present Personnel

Teaching Elders:

Ruling Elders:

Class of 2025

TE R. Lyle Caswell Jr., SW Florida RE David Smith, SE Alabama
TE Robert A. Willetts, Tidewater

Class of 2024

TE Murray W. Lee, Evangel RE Keith W. Goben, Pacific NW
RE Timothy L. Murr, Grace

Class of 2023

TE Robert A. Cargo, Metro Atlanta RE Ed McDougall, Central Florida
TE Blake A. Altman, Hills & Plains

Class of 2022

TE Alexander M. Shipman, Providence RE Robert Howell, Palmetto
RE Robert Sawyer, S. New England

Class of 2021

TE Jonathan Price, Pittsburgh RE Brent Andersen, C. Carolina
TE Thurman L. Williams, Missouri

Alternates

Vacant

Vacant

B. To be Elected:

Class of 2026
1 TE and 2 REs

Alternates
1 TE and 1 RE

C. Nominations

Class of 2026

TE Roland Barnes, Savannah River RE Brent C. Andersen, C. Carolina
RE Jason Kang, Metro Atlanta

Alternates

TE David Richter, S. New England Ernest L. Shipman, N. New England

D. Biographical Sketches

TE Roland S. Barnes: *Savannah River.* BA, Psychology, University of Georgia, 1974. M.Div., Trinity Evangelical Divinity School, 1978. Senior Pastor, Trinity Presbyterian Church, Statesboro, Georgia. Served on numerous Committees of Commissioners (Ridge Haven, MTW, MNA, RBI, Administrative, and Overtures). Served as Chairman of the Judicial Commission, Committee for Review of Presbytery Records, Committee on Constitutional Business, Committee on RBI. Served as an alternate to the General Assembly's Mission to the World Committee. Served as Moderator of Central Georgia Presbytery and Savannah River Presbytery. Served on Oversight Commissions for seven church planting efforts throughout Georgia.

TE David Richter: *Southern New England.* BA, Psychology, Mississippi State University, 1999. M.Div., Covenant Theological Seminary, 2007. Church Planter/Lead Minister, Christ the King PCA, Somerville, Massachusetts. Served on Southern New England's Mission to North America committee. Served as the chairman of Southern New England's Reformed University Fellowship Committee. Served on Siouxlans Presbytery's joint MNA, MTW, and RUF Committee. Founding member of the Board of Directors for Twin Cities Church Planting Network. Fully approved as a church planter through the MNA assessment center, 2012. Has served on numerous Committees of Commissioners (RUF, MNA, Covenant Seminary, MTW, Administration, and Overtures).

APPENDIX P

RE Brent C. Anderson: *Central Carolina.* BS, The Citadel. MBA, Florida State University. Retired banking executive. Served in the US Army. A Ruling Elder at Christ Covenant Church, Charlotte, NC. Currently serves on the church's Outreach and Missions Committee and the Administrative Committee. Serves on Central Carolina's Missions Committee. Chairman of the presbytery's Intercultural Church Planting Subcommittee. A member of the Temporary Governing Commission of the intercultural work at West Charlotte Church. Currently serves on the MNA Committee as an Alternate.

RE Jason Kang: *Metro Atlanta.* BA, International Relations, Boston University. JD, Emory University School of Law. Attorney-Assistant Public Defender. Ruling Elder at Intown Community Church, Atlanta, GA. Serves on Metro Atlanta's Cross-Cultural Ministry Committee. Served on numerous Committees of Commissioners (Overtures, MNA, and RBI). Has taught a Seminar on "Immigration and the PCA: How the Movement of People Across Boundaries is Shaping our Church." Board Member for the Center for Pan Asian Community Services.

RE Ernest C. Shipman: *Northern New England.* Attends Exeter Presbyterian Church, New Hampshire. Serves on the Session/Commission of Faith Presbyterian Church in Lancaster, New Hampshire. Semi-Retired. Currently serves on the General Assembly's Nominating Committee. Passionate about outreach and church planting, particularly in the Northeast and Pacific Northwest. Serves in the NNEP on the Ministerial Relations Committee.

COMMITTEE ON MISSION TO THE WORLD

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2025

TE Brett W. Carl, Tidewater

RE Byron Johnson, Metro Atlanta

TE William E. Dempsey, MS Valley

Class of 2024

TE James E. Richter, TN Valley

RE Daryl Brister, Huston Metro

RE Norman Leo Mooney, Missouri

MINUTES OF THE GENERAL ASSEMBLY

Class of 2023

TE Marvin J. Bates III, Rocky Mtn RE Hugh S. Potts Jr., MS Valley
TE Theodore Hamilton, South Coast

Class of 2022

TE Kyle Hackmann, E. Canada RE Robert A. Caldwell, Calvary
RE Oliver Trimiew, TN Valley

Class of 2021

TE Owen Y. Lee, Korean Capital RE Alexander Jun, K. SW Orange Co.
TE J. Paul Warren, Chesapeake

Alternates

TE Patrick J. Womack, W. Carolina RE John E. Bateman, North Texas

B. To be Elected:

Class of 2026

1 TE and 2 REs

Alternates

1TE and 1 RE

C. Nominations

Class of 2026

TE Shaun Nolan, Pittsburgh RE Oscar Aylor, E. Carolina
RE John E. Bateman, N.Texas

Alternates

TE Tom Patton, Evangel RE David M. Moore, C. Florida

D. Biographical Sketches

TE Shaun Nolan, Pittsburgh. Degree in Christian Education, Biola University; Master of Divinity, Westminster Seminary. Senior Pastor, View Crest Presbyterian Church, Eighty Four, PA (2001-Present). Pittsburgh Presbytery service – several committees including MTW (Chairman), MNA, Candidates/Credentials (Chairman). GA service – MTW CoC, taught at MTW’s Disaster Response training. Board member of South Hills Children’s Choir. World missions work – 1997 church planning in Uganda with MTW; 2007 disaster response in Peru with

MTW; 2008 medical and disaster response with MTW in Myanmar (Burma); since 2007 training and leading teams to work with burgeoning Reformed churches in Latvia.

TE Tom Patton, *Evangel.* B.S., Georgia Southern College; MDiv, RTS; Church planting missionary and team leader, Chiba, Japan (1988-1997); missions pastor, St. Paul's Presbyterian, Orlando, FL (1998-2008); missions pastor, Oak Mountain Presbyterian, Birmingham, AL (2011-current). Presbytery service – MTW committee, Central FL and Evangel. GA service – MTW CoC, multiple years.

RE Oscar Aylor, *Eastern Carolina*. Bachelor's in religion and history, UVA; Masters in hospital and health administration, U of Alabama; doctoral work in healthcare leadership and biomedical ethics, UVA. RE at Church of the Good Shepherd, Durham, NC. Retired. Fellow, American College of Healthcare Executives. Missionary, hospital administrator of mission hospital in Haiti (1985-1987); MTW Director of Mercy Ministries (2008-2010); traveled and worked in 16 countries, primarily in Africa and Latin America. Currently serving on Hospital Ethics Committee at University of North Carolina at Chapel Hill. Led three short term medical teams to West Africa from Church of the Good Shepherd. Currently chairing MTW of Eastern Carolina Presbytery.

RE John E. Bateman, *North Texas*. RE at Park Cities Presbyterian Church, Dallas, TX since 2004, deacon 1995-2002. COO, investment management firm focusing on strategic planning and implementation, personnel management, and financial management. PCPC's World Missions Committee (1994-present), currently serves with 5 other elders to oversee PCPC's Missions and Church Planting Ministries. Served on several MTW short term mission trips.

RE David M. Moore, *Central Florida*. RE at Orangewood Church, Maitland, FL, since early 1980s. BA, Electrical Engineering, Auburn U; MBA, Crummer School of Business. 25+ years as investment banker; partner at Public Financial Management, Inc., served on Strategic Planning Committee, Board of Directors and Executive Committee. Orangewood service – Treasurer, School Board member, Chair of Finance Committee. Served on multiple mission trips, support missionaries in Japan, Greece, Turkey.

**BOARD OF DIRECTORS OF
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION, INC.**

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2024

TE Patrick W. Curles, SE Alabama

RE John Alexander, Metro Atlanta

RE Rob W. Morton, C. Georgia

Class of 2023

TE Robert Bryant, Palmetto

RE William O. Stone Jr., MS Valley

Class of 2022

RE Owen H. Malcolm, GA Foothills

RE W. Russell Trapp, Providence

DE Andrew Schmidt, C. Carolina

Class of 2021

TE Martin Wagner, Evangel

RE Willis L. Frazer, Covenant

B. To Be Elected:

Class of 2025

2 members (TE, RE or DE)

C. Nominations

Class of 2025

TE Martin Wagner, Evangel

RE Willis Frazer, Covenant

D. Biographical Sketches

TE Martin Wagner: *Evangel.* B.A. The University of Alabama, Business Management; M.Div Beeson Divinity School (2007). Executive Pastor, Faith Presbyterian Church, Birmingham, AL. Served at General Assembly on Overtures Committee, CoC for Reformed University Fellowship, PCA Foundation Board of directors since 2016, currently serving as the Chairman. Served as Chairman of the Pastor Care Committee and Clerk of Evangel Presbytery, Birmingham, AL. As an

APPENDIX P

executive Pastor, TE Wagner oversees the administration of the annual budget as well as two capital campaigns.

RE Willis Frazer: *Covenant*. University of Mississippi, CPA. Retired after spending 4 years in accounting and 40 years in banking. Served on the Board of Directors of the PCA Foundation Inc., for a total of 16 years, five of those as Chairman. Served as Moderator of Covenant Presbytery, Mississippi. Served on the Credentials Committee, Covenant Presbytery, Mississippi. RE Frazer believes his longevity and experience will provide needed continuity and cohesiveness for the Foundation for the next year.

**BOARD OF DIRECTORS OF
PCA RETIREMENT & BENEFITS**

A. Present Personnel

Teaching Elder

Ruling Elder

Class of 2024

TE Andrew E. Field, Metro NY

DE Theodore J. Dankovich, Calvary
RE Bruce Jenkins, Rocky Mountain

Class of 2023

RE S.E. Cody Dick, Houston Metro
RE Keith Passwater, Central Indiana
RE James W. Wert Jr., Metro Atlanta

Class of 2022

TE Eric Byram Zellner, SE Alabama

RE Edwin C. Eckles Jr., Savannah R
RE Carl A. Margenau, W. Carolina

Class of 2021

TE Roderick S. Miles, N. California

RE Paul A. Fullerton, S. New Engl
RE John E. Steiner, SE Alabama

B. To be Elected:

Class of 2025

3 Members (TE, RE, or DE)

C. Nominations

Class of 2025

TE Roderick S. Miles, N. California RE Paul A. Fullerton, S. New Engl
RE Scott P. Magnuson, Pittsburgh

D. Biographical Sketches

TE Roderick S. Miles, *Northern California*. B.A. University of Georgia (1986), M.Div. Reformed Theological Seminary (2004); PCA Board Experience: RBI - Class of 2020 (part time term, filled a vacant position); Founding Pastor Grace Church of Marin, San Anselmo, CA. (2004-), establishing vision, raising nearly \$2M in external capital, led effort for presbytery to adopt the RBI call package guidelines as a required resource and standard for every church and session when composing a call; previously Senior Managing Director, Wachovia Securities (1986-2001), directing business development, product strategy, marketing, etc., raised department revenues from \$3M to \$60M+ in three years.

RE Paul A Fullerton, *Southern New England*. B.A. Ohio University (1995); PCA Board Experience: RBI - Class of 2013, 2017, Advisory Director 2017-2018, 2020 (part time term, filled a vacant position); 20+ years of professional experience within the financial services industry; currently serves as Managing Director for Advisor Services at a large financial services firm; has authored numerous reports and worked on consulting engagements with topics including managed accounts and advisory solutions, institutional asset management, product strategy, private wealth management, advice and planning, etc.

RE Scott P. Magnuson, *Pittsburgh*. J.D. Dickinson School of Law (1982), B.A. Westminster College (1979); PCA Board Experience: RUM (RUF) 2009-2015, RUF Chairman (2013- 2015) helped to establish RUF Campus Ministry at the University of Pittsburgh; 35+ years of practicing law, Practice, owns private practice (1993-); member of several professional organizations including Pennsylvania Bar Association, Probate & Trust Law Council; published in several sources on the topics of Estate Planning, Trusts, etc.

BOARD OF DIRECTORS OF RIDGE HAVEN

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2025

TE Larry Doughan, Iowa

RE John Randall Berger, E. Carolina

Class of 2024

TE David Hart Sanders, Calvary

RE Pete Austin IV, TN Valley

Class of 2023

TE J. Andrew White, Westminster

RE Dan Nielsen, Savannah R.

Class of 2022

TE David Sasser Hall, Fellowship

RE Tom A. Cook Jr., Gulfstream

Class of 2021

TE Richard O. Smith Jr., SusqValley

RE Art Fox, North Florida

B. To be Elected:

Class of 2026

2 Members (either TE or RE)

C. Nominations

Class of 2026

RE Art Fox, North Florida

RE Ellison Smith, Pee Dee

D. Biographical Sketches

RE Art Fox: *North Florida.* Retired Mechanical Engineer. Has served to renovate facilities at a ministry called the International Learning Center.

RE Ellison Smith: *Pee Dee.* Ph.D. Educational Administration, University of South Carolina. Served in the Air Force. Also served as a teacher, high school principal, and superintendent. Experience in mission trips and youth ministry.

COMMITTEE ON REFORMED UNIVERSITY FELLOWSHIP

A. Present Personnel

Teaching Elders:

Ruling Elders:

Class of 2025

TE Joshua A. Martin, Calvary

RE Charles Powell Jr., Evangel

TE David Osborne, E. Carolina

Class of 2024

TE Hunter M. Bailey, Hills & Plains

RE Charles Duggan III, C. Georgia

RE Niles McNeel, MS Valley

Class of 2023

TE Edward W. Dunnington, GA FH

RE Michael Martin, Blue Ridge

TE Jason Sterling, Evangel

Class of 2022

TE James Sutton, E. Carolina

RE Jason McBride, Warrior

RE David B. Rouse, SE Alabama

Class of 2021

TE Curt A. Stapelton, New River

RE Stephen R. Berry, S. New Engl

TE Kenneth Foster, Heritage

Alternates

Vacant

RE David Hall, Hills & Plains

B. To be Elected:

Class of 2026

1 TE and 2 REs

Alternates

1 TE and 1 RE

C. Nominations

Class of 2026

TE Iron Kim, Northern California

RE Patrick C. Fant III, Calvary

RE David Hall, Hills & Plains

Alternates

TE H. Wallace Tinsley Jr., Fellshp

RE W. Robert Grabenkort, GA FH

D. Biographical Sketches

TE Iron Kim. *Northern California.* Th.M. New College, University of Edinburgh, UK; MDiv – Westminster Seminary; BA, SUNY at Stony Brook. Pastor of Grace Presbyterian Church of Silicon Valley, Palo Alto, CA. Served as a TE in Metro NY, South Coast, and Northern California. Served as stated clerk for Northern California Presbytery, and Nominating Committee. Also works closely with RUF Stanford.

TE H. Wallace Tinsley, Jr. *Fellowship.* Th.M., M.Div. Westminster; B.A. PBK Davidson College. Pastor at Filbert PCA for 39 years; Served on RUF Committee in Calvary Presbytery; Involved in support of RUF at Clemson. All four children have greatly benefited from RUF ministries in college.

RE Patrick C. Fant III: *Calvary.* JD, University of South Carolina. Attorney specializing in Employment Law. Served as Ruling Elder at Downtown Presbyterian since 2008. Appointed by S.C. Supreme Court to Commission of Judicial Conduct, Board Member of Wofford College's Terrier Club and as President of that Board from 2012 to 2014.

RE W. Robert Grabenkort: *Georgia Foothills.* Masters of Medical Science, Emory University; BS, Bethel University. Physician Assistant (retired). Served RUF Committee for Georgia Foothills for 8 years, 2 years as chair. In career, served as program director for national accreditation process for PA residency programs

RE David Hall: *Hills and Plains.* Vanderbilt, Physician; Learned Reformed theology through RUF ministry; supported RUF ministries in Dallas and Oklahoma; serving on Candidates and Credentials in Hills and Plains. Daughter is currently benefiting from RUF ministry.

STANDING JUDICIAL COMMISSION

A. Present Personnel

Teaching Elder

Ruling Elder

Class of 2024

- | | |
|------------------------------------|------------------------------|
| TE Hoochan Paul Lee, Korean NE | RE Howie Donahoe, Pacific NW |
| TE Sean M. Lucas, Covenant | RE Melton L. Duncan, Calvary |
| TE Michael F. Ross, Columbus Metro | RE Samuel J. Duncan, Grace |

MINUTES OF THE GENERAL ASSEMBLY

Class of 2023

TE Bryan Chapell, N. Illinois	RE Daniel A. Carrell, James River
TE Carl F. Ellis Jr., TN Valley	RE Bruce W. Terrell, Metro NY
TE Charles E. McGowan, Nashville	RE John B. White Jr., Metro Atlanta

Class of 2022

TE Raymond D. Cannata, S. LA	RE John R. Bise, Providence
TE Fred Greco, Houston Metro	RE EJ Nusbaum, Rocky Mountain
TE Guy Prentiss Waters, MS Valley	RE John Pickering, Evangel

Class of 2021

TE Paul Bankson, Central Georgia	RE Steve Dowling, SE Alabama
TE David F. Coffin Jr., Potomac	RE Frederick (Jay) Neikirk, Ascension
TE Paul D. Kooistra, Warrior	RE Robert Jackson Wilson, GA FH

B. To be Elected:

Class of 2025

3 TEs and 3 REs

C. Nominations

Class of 2025

TE Paul Bankson, Central Georgia	RE John I. Maynard, Central Florida
TE David F. Coffin Jr., Potomac	RE Frederick (Jay) Neikirk, Ascension
TE Paul D. Kooistra, Warrior	RE Robert Jackson Wilson, GA FH

D. Biographical Sketches

TE Paul Bankson: *Central Georgia.* M.Div. RTS Jackson, 1991; D.Min. RTS Orlando, 2014. Pastor, Houston Lake Presbyterian Church in Warner Robins, GA, since 2004 (planting pastor). Previously served as Assistant Pastor to First Presbyterian Church of Macon, GA, and as RUF Campus Minister (1991-1999) at UT Martin and at Mercer University. Serves Central Georgia Presbytery as Recording Clerk/Assistant Stated Clerk (2004-present); Shepherding Committee (Chairman); and has served on RUF Committee and as Moderator. Serves General Assembly as Recording Clerk (2018-present); Standing Judicial Commission, Class of 2020; has served on RUF Permanent Committee.

TE David F. Coffin, Jr.: *Potomac.* B.A. (Magna Cum Laude) Philosophy, 1978; M.Div. studies, Pittsburgh Theological Seminary, 1978-1980; Ph.D., Systematic Theology, Westminster, 2003. Assistant Pastor, New

Hope Presbyterian Church since 2018 (Senior Pastor, 1990-2017). Served Potomac Presbytery on many and various committees, commissions, and special committees (1990-2015), and as Chairman, including Judicial Commission (1990, Secretary 1996); Minister and the Ministry of the Word (2002-2008). Served General Assembly as Commissioner (1983-2015); various committees including as Chairman and Co-Chairman; Advisory Member, Strategic Planning Committee, 2004-2005; Ad Interim Committee on Strategic Planning, 2005-2006; Cooperative Ministries Committee, Sub-committee on Administrative Committee Funding, 2011-2012; Standing Judicial Commission, 2008-present.

TE Paul D. Kooistra: *Warrior*. Honorably retired, Warrior Presbytery, 2017. Assistant pastor and Associate pastor of Pineland Pres. Church, Miami, FL, and Seminole Pres. Church, Tampa, FL . Coordinator of Mission to the World (20 years). Standing Judicial Commission (several terms). Taught at Belhaven College (two years) and Reformed Theological Seminary, Jackson, MS (10 years). President of Covenant Seminary (ten years). President of Erskine College and Seminary . Involved in the formation of the PCA and served on the organizing committee for Christian Education.

RE John I. Maynard: *Central Florida*. B.A. Economics and History, Stanford University; MBA University of Texas, Austin. CEO of Spinal Dynamics (1994-present). Serves on the Session of St. Paul's Presbyterian Church in Orlando, FL (1998-present), serving on Personnel, Finance, Discipling and Building Committees, training REs in *BCO* and Westminster Standards. RE in OPC (1985-1990) and at Christ Church (PCA), Jacksonville, FL (1991-1998). Serving Central Florida Presbytery on Minister and His Works (5 years). Served General Assembly on Overtures Committee (2017-2019). Westminster Seminary Board of Trustees (2002 to present); past vice-chairman; current chairman of Governance Committee. Trained extensively in Peacemakers and Relational Wisdom 360.

RE Frederick (Jay) Neikirk: *Ascension*. Professor of Political Science at Geneva College. Serves on the Session of Hillcrest PCA, Volant, PA. Served Presbytery of the Ascension: Stated Clerk (past 26 years), Moderator (multiple), Candidates and Credentials (chair), and other Presbytery committees and commissions. Served General Assembly: Constitutional Business Committee; a special judicial commission of the Assembly; Review of Presbytery Records Committee (five times, once

MINUTES OF THE GENERAL ASSEMBLY

chairman and twice vice-chairman, and several times alternate); numerous committees of commissioners; Co-Chairman of the Host Committee (2004 GA); Overtures Committee Chair (40th GA).

RE Robert Jackson Wilson: *Georgia Foothills*. University of Georgia, ABJ, 1988; J.D. 1991. Private Practice attorney, Gwinnett County, Georgia, since 1991; admitted to practice in the U.S. Supreme Court, 1996. Ruling Elder, Old Peachtree Presbyterian Church, 1994-present; Clerk of Session (current); Chair, Building Committee (2009-2015). Served Georgia Foothills Presbytery as Moderator (2011 and 2019) and on Credentials Committee (2007-2010). Served General Assembly as Secretary, Standing Judicial Commission (2016-2019); Assistant Secretary, Standing Judicial Commission (2015-2016, current); Review of Presbytery Records (2018); various Committees of Commissioners.

THEOLOGICAL EXAMINING COMMITTEE

A. Present Personnel

Teaching Elders

Ruling Elders

Class of 2023

TE P. Clay Holland, Houston Metro RE Richard E. Leino, James River

Class of 2022

TE Kevin Nelson, North Florida RE Hans Madueme, TN Valley

Class of 2021

TE Robert Fossett, SE Alabama RE Walter Leveille, Evangel

Alternates

TE Benjamin Shaw, Calvary Vacant

B. To Be Elected:

Class of 2024

1 TE and 1 RE

Alternates

1 TE and 1 RE

C. Nominations**Class 2024**

TE Bruce P. Baugus, MS Valley RE Edward (Ned) Currie, MS Valley

Alternates

TE Kevin C. Carr, Siouxlands RE Walter Leveille, Evangel

D. Biographical Sketches

TE Bruce P. Baugus, *Mississippi Valley*. B.S. Geography; Penn State University (1996); M. Div. Southern Baptist Theological Seminary (1999); Ph.D. Philosophical Theology, Calvin Theological Seminary (2009). Interim Senior Pastor, Trinity Presbyterian Church, Jackson, Mississippi. Previously served on Theological Examining Committee. Stated Clerk of Mississippi Valley Presbytery (2014), Served on and past chair of Mississippi Valley Presbytery Credentials Committee (2014-2019). Teaches regularly in Asia, served on Boards of two groups focused on Reformed theology.

TE Kevin C. Carr, *Siouxlands*. B.S. SUNY College; M. Div. Biblical Theological Seminary; Master of Theology, Puritan Reformed Theological Seminary; Ph. D. California Graduate School of Theology; Pastor, First Presbyterian Church, Hinckley, Minnesota. Chairman of the CE Committee in the Southwest Presbytery; Moderator of Siouxlands Presbytery, Chairman of the Candidates and Credentials; has participated in Committees of Commissioners including Overtures Committee.

RE Edward J. (Ned) Currie, Jr., *Mississippi Valley*. B.A. University of Mississippi (1973); J.D. University of Mississippi School of Law (1976); Ruling Elder (2014-Present), First Presbyterian Church, Jackson, Mississippi; Sessional GA Committee; Chair, ad hoc Church Disciplinary Study Committee; Drafted Procedures for Discipline, Rules of the Standing Judicial Commission, and Operating Manual for the Standing Judicial Commission as approved by the Session of First Presbyterian Church; Chair, Standing Judicial Commission of First Presbyterian Church, Jackson, Mississippi (2020- 2023); Professional: Active practice of law in Mississippi since 1976; Adjunct Professor of Law, Mississippi College School of Law (1977-1987); Mississippi Defense Lawyers Association (Lifetime Achievement Award 2016); Federation of Defense & Corporate Counsel (Member, Board of Directors (2012-2018).

MINUTES OF THE GENERAL ASSEMBLY

RE Walter Leveille: *Evangel.* B.A. Biblical Education, Toccoa Falls College; M.A. Theology, Wheaton College Graduate School. Director & Senior Projects Manager, Evan Terry Associates. RE at Briarwood Presbyterian Church, Birmingham, AL. Thirty years of experience in pastoral ministry. Presbytery service: Candidates, Licentiates, and Interns Committee. General Assembly service: MTW CoC.

**SUPPLEMENTAL REPORT OF THE
NOMINATING COMMITTEE
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Nominating Committee of the General Assembly convened in St. Louis, Missouri, at the America’s Center Convention Center, on Wednesday, June 30, 2021. Chairman TE Fred Greco called the meeting to order at 5:45 p.m., asking Brian Crosby to pray.

Members attending:

<u>Presbytery</u>	<u>Member</u>	<u>Class</u>
Arizona	TE Dan Smith	2023
Ascension	TE Jared Nelson	2022
Blue Ridge	TE Roland Mathews	2022
Catawba Valley	TE William Thrailkill	2021
Central Indiana	TE Charles Anderson	2023
Chesapeake	RE Bradley James Chwastyk	2023
Chicago Metro	TE R. Aaron Baker	2021
Covenant	TE Robert O. Browning	2022
Evangel	RE Miles E. Gresham	2023
Great Lakes	TE Jonathan Saunders	2021
Heritage	TE H. Scott Winchester	2022
Hills and Plains	TE Jeremy Fair	2021
Houston Metro	TE Fred Greco, Chairman	2021
James River	RE Robert Rumbaugh	2022
Korean Capital	TE Hansoo Jin	2021
Korean Southeastern	TE Anthony Lee	2023
Metro Atlanta	TE Hace Cargo	2023
Metropolitan New York	TE Darcy Caires Jr.	2021
Mississippi Valley	TE J. Ligon Duncan III	2021
Missouri	TE Greg Meyer	2021
New River	TE Michael VanDerLinden	2023
North Texas	TE Benjamin Wheeler	2023
Northern Illinois	TE Justin Coverstone	2023
Northwest Georgia	RE Timothy J. Verner	2022
Ohio	RE Scott Wulff	2022
Pee Dee	TE Matthew Dallas Adams	2022
Providence	RE Frank Cohee	2021

MINUTES OF THE GENERAL ASSEMBLY

Savannah River	TE Mike Hearon	2021
Siouxlands	TE Arthur Sartorius	2022
Southern Louisiana	TE Ricky M. Glenn	2023
Suncoast Florida	TE Dwight L. Dolby	2023
Susquehanna Valley	RE Douglas Sharp Jr.	2022
Tennessee Valley	TE Brian Cosby	2022
West Hudson	TE Donald Friederichsen	2022
Westminster	TE J. Andrew Moehn	2021

The Chairman opened the floor for nominations for Chairman 2022. Jared Nelson nominated TE Art Sartorius.

MSP to elect TE Art Sartorius as chairman for 2022.

MSP to defer sub-committee report on data collection survey until the Forty-ninth General assembly of the PCA in June 2022.

Thirty-eight (38) floor nominations were reviewed for eligibility, 33 of which were found to be eligible.

The Chairman requested volunteers to compile and format the biographical data accompanying the Floor Nominations.

MSP that the Committee adjourn.

Chairman Greco adjourned the meeting at 7:00 p.m. and closed with prayer.

Respectfully Submitted,

TE Fred Greco, Chairman

TE Michael VanDerLinden, Secretary

ADMINISTRATIVE COMMITTEE

Class of 2025 – Teaching Elder

Nominating Committee Nominee

TE Roger G. Collins, *Mississippi Valley*

TE Steve Jeantet, *Suncoast, Florida*

Floor Nominee

TE Rod Mays, *Calvary Presbytery*

TE Randy Lovelace, *Chesapeake*

TE Roger G. Collins: *Mississippi Valley*. BA, Belhaven College; MDiv RTS, Jackson, MS. Pastor of Grace Presbyterian Church, Byram, MS.

Over forty years of ministerial experience in Mississippi Valley Presbytery. Past chair of MVP's committees on Administration, Credentials, Nominations, and Standing Rules. Serves as Stated Clerk of the MVP since 1998. Serves an ex-officio member of the presbytery's committees on Administration, Mission to the Military, Nominations, and Shepherding. Served two terms as an alternate on the GA's Committee on Constitutional Business, as well as served on GA committees of commissioners for Review of Presbytery Records and the Nominations Committee.

TE Steve Jeantet: *Suncoast Florida*. BA in International Business (Jacksonville University, 2000), MDiv, (RTS, Orlando, 2007), PhD, Organizational Leadership (Eastern University, 2018). Executive pastor, Covenant Life Church, Sarasota, FL (2010-present); Adjunct Professor of *Volunteer Management* at Thomas Edison State University (2011-present). Member of PCA GA's Administrative Committee (2015-2019); Advisor to the PCA GA's Administrative Committee (2014-2015); Moderator, Suncoast Florida (2016-2017); Member of GA's Review of Presbytery Records (2017-2019) and Nominating Committee (2013-2015). Member of the National Association of Parliamentarians.

TE Randy Lovelace, *Chesapeake*, 1997 Graduate of Covenant Theological Seminary, Assistant Pastor in Cape Coral, Florida (1997-2001), Church planter/organizing pastor of Redeemer Montclair, New Jersey (2001-2011), Lead Pastor at Columbia Presbyterian Church (2011-present). While in Metro New York Presbytery, Randy served as the Chairman of the Administrative Committee from 2008-2010. Served on the Committee of Commissioners for both Covenant Theological Seminary and Administrative Committee. Served one term on the Administrative Committee from 2008-2010. While serving on the Administrative Committee, he traveled on behalf of presbyteries in the Northeast to explain the work of the Committee and its vital role in serving the needs of the church, which gave him an excellent perspective on the work of the committee both from a national and local level. Currently serving on the Missions Committee of the Chesapeake Presbytery (2019-present).

TE Rod Mays: *Calvary Presbytery*. Served PCA since 1977. Pastored 3 churches in St. Albans, WV., Jackson, MS., and Simpsonville, SC. Served as RUF National coordinator (1999-2014). RUF Interim Coordinator (2018-2020). RUF Coordinator Emeritus (2021-Current). Previously served on AC, CCB, and CDM permanent committees.

MINUTES OF THE GENERAL ASSEMBLY

Served as Executive Pastor of Mitchell Road Presbyterian Church in Greenville, SC (2014-2017). Served as director of Greenville Fellows. Adjunct professor of Practical Theology at RTS and WTS. Served on various committees of Calvary Presbytery including Shepherding, Examinations, and as Moderator. Has worked closely with the GA's Stated Clerk's office.

COMMITTEE ON CONSTITUTIONAL BUSINESS

Class of 2025 – Teaching Elder

Nominating Committee Nominee

TE Scott Phillips, *Mississippi Valley*

Floor Nominee

TE Robert Browning, *Covenant*

TE J. Scott Phillips, *Mississippi Valley*. B.S.E.E., (1996), Tennessee Technological University, MDiv. Covenant Seminary (2002), Senior/Solo Pastor of First Presbyterian Church, Louisville MS (2006-Present), RUF Campus minister, Tennessee Technological University, (2002-2006), Presbytery involvement: Nashville; Church Planting committee, MVP: MNA 3 years, AC 6 years, (RSR Chair), Campus Ministry Committee 6 years, Shepherding Committee 3 years, Moderator MVP one term, GA: Committee of Commissioners; RBI (secretary 2 Years), CTS (2 years), RPR (8 years Secretary, Chairman). My desire is to serve the church by protecting the clarity and consistency of our constitution as it is applied to proposed amendments.

TE Robert Browning: *Covenant*. BA Political Science, Rhodes College (1994); MDiv, RTS Charlotte (2002). Stated Clerk of Covenant Presbytery (2009-present). Executive Pastor, Independence PC Memphis, TN (2018-present). Senior Pastor, Christ PC Olive Branch, MS (2005-2018). Campus Minister, RUF Memphis, TN (2002-2005). Stated Supply, Ebenezer ARP Charlotte, NC (2001-2002). Youth Director, Second EPC Memphis, TN (1994-1995). Served Covenant Presbytery as Credentials Committee chairman (2005-2008), MNA Committee (2008-2009), CE Committee (2008-2009), and Judicial Commission (2005-2006, 2013). Served the General Assembly on the Host Committee (2007), the Administrative Committee CoC (2011, 2012), the Nominating Committee (2016-2018), and the Committee for Constitutional Business (2014-2018).

BOARD OF TRUSTEES OF COVENANT COLLEGE

Class of 2025

Nominating Committee Nominee
Vacancy

Floor Nominee

TE Alexander Brown, *Sav. River*

RE Don Mellott, *Pacific NW*

TE Caleb Nelson, *Rocky Mountain*

TE Scott Seaton, *Potomac*

TE Alexander Brown, Savannah River Presbytery. A native of Scotland and graduate of both Glasgow and Dundee (2003) was ordained in the Savannah River Presbytery in 2010. Alex has pastored Bolden Isles Presbyterian Church on St Simons Island since 2010. Since the time of Alex’s coming into the PCA he has served on multiple committees both on the Presbytery level and the General Assembly level. In presbytery Alex served as the assistant clerk from 2011-2019 and was the chairman of the MTW committee from 2015-2019. In General Assembly Alex has served as a representative of his presbytery for Covenant College General Assembly Committee of Commissioners (2017), on Mission to the World (2016), Convener and Secretary of Covenant College General Assembly Committee of Commissioners (2014) as well as both RPR (2012-2014) and Overtures (2013). Alex is a wonderful churchman who strives for the glory of Christ in the church and has a deep love for Covenant and the Committee/Agency of Covenant College and would make General Assembly proud in his work on this committee.

RE Don Mellott, Pacific Northwest. BA Liberal Arts, Wheaton College; BS Civil Engineering, Penn State University. Don is a civil engineer in the Tacoma, Washington area. Don serves as a ruling elder at Faith Presbyterian Church and serves on the Board of his presbytery’s Sacred Road Ministries. He also serves as Chairman of the Board of Covenant High School and is a member of an advisory committee for the University of Washington-Tacoma, School of Engineering and Technology. He and his wife, Debbie, have four children, the oldest two of whom are students at Covenant. Don Supports the mission of Covenant College and its important role as the denomination’s college. He is an enthusiastic champion for Covenant and has encourage families and young people in his church to consider the college. He has stated that he is “happy to see a new resurgence of students from our church and high school and hope to[s] to be that champion for years to come.”

MINUTES OF THE GENERAL ASSEMBLY

TE Caleb Nelson, *Rocky Mountain Presbytery*, BA from Patrick Henry College, 2012, MDiv GPTS, 2015, Pastor of Harvest Reformed Presbyterian, High School English teacher 8 years at HSLDA online academy Purcellville, VA, Board member Heritage Christian School in Gillette, WY.

TE Scott Seaton, *Potomac*. Planted Emmanuel Presbyterian Church (Arlington, VA) in 2008. Prior to that, he oversaw MTW's missionaries in the Muslim World, served as an Assistant Pastor at Intown Community Church (Atlanta, GA) and began his vocational ministry as an MTW missionary in Japan in 1983. TE Seaton also serves as the chairman of Potomac Presbytery MNA Committee. He is married to Chris Seaton, and together they have three children, including two Covenant College students (class of 2021 and 2022).

COMMITTEE ON DISCIPLESHIP MINISTRIES

Alternate – Ruling Elder

Nominating Committee Nominee
Vacancy

Floor Nominee
RE Taylor Clement, *Missouri*

RE Taylor Clement, *Missouri Presbytery*: BA in History, Samford University; MA in Learning and Teaching, Lipscomb University; currently Head of School at Kirk of the Hills PC (pre-K through 6th grade); past president of the Christian School Association of St. Louis; host of a podcast examining contemporary issues in Reformed Christian Education; former Assistant of School at the Covenant School in Nashville, TN.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

Class of 2025

Nominating Committee Nominee
TE Brian Cosby, *Tennessee*
Vacancy

Floor Nominee
TE David Richter, *Nashville*
TE Will Hesterberg, *Illiana*
TE Clay Holland, *Houston Metro*
RE Dr. C. Scott Shidemantle,
Ascension

TE Brian H. Cosby: *Tennessee Valley*. B.A. history, Samford University; M.Div., Beeson Divinity School; Ph.D., Australian College of Theology. Senior Minister, Wayside Presbyterian Church, Signal Mountain, TN. Associate Minister, Carriage Lane Presbyterian Church, Peachtree City, GA (2008-2012). Visiting Professor of Church History & Pastoral Theology, RTS Atlanta (2014-present). Adjunct Professor, Biblical & Theological Studies, Covenant College (2017-present). Author of *Giving Up Gimmicks: Reclaiming Youth Ministry from an Entertainment Culture* (P&R) and *Uncensored: Daring to Embrace the Entire Bible* (David C. Cook). Assistant Editor, The Gospel Coalition. Editor/Proofreader: Crossway Books, B&H Publishing, & Reformation Heritage Books. General Editor, *The Works of John Flavel*, 6 vols. (Banner of Truth Trust, forthcoming). Member, Permanent Nominating Committee (two terms). Member (and clerk), Coe, Christian Education. Member, Theological Examination Committee, Tennessee Valley Presbytery (2015-present). Member, Overtures Committee, Tennessee Valley Presbytery.

TE David Richter: *Nashville Presbytery*. BA, Mississippi State University. MDiv, Covenant Theological Seminary. Senior Pastor, Seven Hills Presbyterian Church, Nashville, TN, 2021-present. Served as the Chairman of the Southern New England Presbytery RUF Committee. Founding member of the Twin Cities Church Planting Network, 2010-2013. Served on the following GA CoC: CTS, MTW, MNA, RUF, AC, and Overtures Committee.

TE Will Hesterberg: *Illiana Presbytery*. MDiv, Covenant Theological Seminary, 1976. ThM, Covenant Theological Seminary, 1996. Ordained as a Teaching Elder in 1976. Currently serving as the Interim Pastor. Currently serving as the Chairman of the Board at the International, Theological Education Ministries.

TE Clay Holland: *Houston Metro Presbytery*. MDiv, Covenant Theological Seminary, 2000. Currently serves on the advisory board of CTS. Served Houston Metro Presbytery as Moderator, Chairman of the Candidates and Credentials Committee, and Administrative Committee. Also has served as a member of the Theological Examining Committee for the General Assembly.

RE Dr. C. Scott Shidemantle: *Presbytery of the Ascension*. Professor of Biblical Studies and Coordinator, Geneva College, Beaver Falls, PA,

MINUTES OF THE GENERAL ASSEMBLY

1997-present. PhD in New Testament from Trinity Evangelical Divinity School, Deerfield, IL. Ruling Elder at Chapel Presbyterian Church, Beaver, PA. Has also served as the Moderator and Vice Moderator of the Presbytery. Served six years on the school board, Beaver County Christian School. He served as President of this Board for three years

COMMITTEE ON INTERCHURCH RELATIONS

Class of 2023

Nominating Committee Nominee

RE James B. Isbell, *TN Valley*

Floor Nominee

RE Randy Stair, *Metro Atlanta*

RE James B. Isbell, *Tennessee Valley*. Owner, Windrock Insurance Agency, RE Covenant Presbyterian Church, Oak Ridge, TN, (2009-present), Served on Theological Examining Committee and a Judicial Commission for Tennessee Valley Presbytery, Attended General Assembly four times, Served on Committee of Commissioners for Administrative Committee (2018), and Committee of Commissioners Overtures Commission (2019). Has attended the ARP General Synod and visited a Free Church of Scotland Congregation in the UK.

RE Randy Stair: *Metro Atlanta*. B.S. accounting, Bob Jones University, 1972. President of the PCA Foundation from 1998 until his retirement in 2019. Previously, Chief Financial Officer, Park Communications, Inc., Randy has served as a Ruling Elder at New Life Presbyterian Church, Ithaca, NY, Tate's Creek Presbyterian Church, Lexington, and most recently, ChristChurch Presbyterian in Atlanta, GA, since 2000, serving on both the finance and personnel committees. Randy's wife, Kathy, has served many years in the Women's Ministry of the PCA Committee on Discipleship Ministries. — Interchurch Relations.

Class of 2024

Nominating Committee Nominee

TE Richard Phillips, *Calvary*

Floor Nominee

TE Roy Taylor, *Georgia Foothills*

TE Richard D. Phillips, *Calvary*. B.A, Economics, University of Michigan, (1982), M.B.A. University of Pennsylvania, Philadelphia, PA, (1992), M.Div. Westminster Theological Seminary, Philadelphia PA, (1998), D.D., Greenville Presbyterian Theological Seminary, Greenville, SC

(2012), Senior Minister, Second Presbyterian Church, Greenville, SC, Associate Professor of Behavior Studies and Leadership, U.S.M.A., West Point, NY, (1992-1995), Board of Directors, Alliance of Confessing Evangelicals, Philadelphia, PA, (1999-present), Conference Chairman Philadelphia Conference on Reformed Theology, Philadelphia, PA,(2000-present), Council Member, The Gospel Coalition, (2008-present), Board of Trustees, Westminster Theological Seminary Philadelphia, PA, (2011-present,) Board of Directors Knox Theological Seminary, Ft. Lauderdale, FL, (2005-2007). Co-editor, Reformed Expository Series, (2005-present).

TE Roy Taylor: *Georgia Foothills*. Been a member of the PCA from its founding in 1973 and has been a commissioner to every PCA General Assembly. More importantly, he has been an ex-officio and active member of the IRC as the Stated Clerk, 1998-2020. He is vitally interested in the PCA’s inter church relations among Reformed evangelicals and other evangelicals as *WCF 25* teaches.

Alternate

Nominating Committee Nominee

Vacancy

Floor Nominee

RE Dennis Watts, *MS Valley*

RE Bevan Houston, *Hills & Plains*

RE Dennis Watts: *Presbytery of the Mississippi Valley*. B.A., Ph.D., University of Mississippi; M.Div., RTS; served as a Ruling Elder at North Park Presbyterian Church and Trinity Presbyterian Church; chaired mission and CE committees; served as a Sunday School teacher to multiple age groups. Twice served as Moderator and on the credentials committee of the Presbytery of Mississippi Valley; served multiple times as a PCA GA commissioner; and served as a university administrator for the last 23 years in both public and private institutions.

RE Bevan Houston: *Hills and Plains Presbytery*. B.A. University of Oklahoma, graduate student in history at Harvard University. Worked in oil, gas, and fertilizer industries in the U.S. and around the world. Sold business and retired 19 months ago. Elder at River Oaks Presbyterian in Tulsa, Oklahoma, current chair of Pastoral Care Committee for Hills and Plains Presbytery.

COMMITTEE ON MISSION TO NORTH AMERICA

Alternate

Nominating Committee Nominee
Vacancy

Floor Nominee

TE Matthew Bradley, *Nashville*

TE Hunter Brewer, *Covenant*

TE Ronnie Garcia, *Rocky Mtn*

TE Hanson Jin, *Korean Capital*

RE Scott Levy, *Hills and Plains*

TE Hung Troung, *Metro Atlanta*

TE Matthew Bradley: *Nashville Presbytery*. BA in History, East Tennessee State University. ThM, Dallas Theological Seminary. Ordained as a Teaching Elder, Nashville Presbytery, 2009. Church Planter then Pastor, All Saints Presbyterian Church, Brentwood, TN, 2015 - Present. Served as the Stated Clerk of Nashville Presbytery, 2013-2016. Served as the Moderator of Nashville Presbytery, 2020. Has served in various Committee of Commissioners at the General Assembly. Served as the Vice-Chairman of the Review of Presbytery Records, 2016. Served as the Secretary of the Nominating Committee, 2020. Adjunct Professor of Theology, New College Franklin, Franklin, TN, 2014-present.

TE Hunter Brewer: *Covenant Presbytery*. M. Div., RTS Orlando, 2002. Currently a church planter in Collierville, TN. Planted Madison Heights PCA in Mississippi Valley Presbytery. Previously served as Coordinator, Mid-South Church Planting Network.

TE Ronnie Garcia: *Rocky Mountain Presbytery*. BS United States Air Force Academy; MS, University of Arkansas, 2003. MDiv, Covenant Theological Seminary. Serves as Senior Pastor of Denver Presbyterian Church. Former Captain in the US Air Force, 2000-2005. Planted the first PCA church in Puerto Rico, and two additional bilingual congregations. Founder of Christ Collaborative, an inter-denominational organization for disaster relief in Puerto Rico.

TE Hanson Jin: *Korean Capital Presbytery*. Served on the General Assembly Nominating Committee, 2018-2021. Overtures Committee, 2018-2019. Has previously served on numerous Committee of Commissioners: MTW, MNA, RUF, and RBI. Has served in the Korean Capital Presbytery in the following ways: Vice-Moderator and Assistant

APPENDIX P

Stated Clerk. Has served on presbytery's MNA Committee. Planted Harris Creek Community Church, 2018 - present.

RE Scott Levy, *Hills and Plains*. Served as a RE on a church plant in Kansas and in Illinois, currently serving as RE at church supporting a church plant. Served on Administrative committee (1988-1992), serving as chairman (1991-1992). Served 2 years as moderator of Illiana Presbytery. Served as Illiana presbytery youth camp director for 10 years.

TE Hung Troung: *Metro Atlanta Presbytery*. Church Planter in Norcross, GA. Ordained in 2017 in Metro Atlanta Presbytery. Served on the search committee for Mission to North America. Current chairman of MNA Committee for Metro Atlanta Presbytery. He is second generation Vietnamese.

COMMITTEE ON MISSION TO THE WORLD

Class of 2023

Nominating Committee Nominee

Vacancy

Floor Nominee

TE Patrick J. Womack, *Suncoast FL*

TE Patrick J. Womack, *Suncoast Florida*. MDiv, RTS; paster, Westview PCA, Mt. Holly, NC (1992-1996); pastor, Carolina PCA, Locust, NC (1996-2010); pastor, Hazelwood PCA, Waynesville, NC (2010-2020); teaching pastor, Bay PCA, Bonita Springs, FL (2020-present); multiple international mission projects including Romania, central and southern Mexico, Belgium, Great Britain, Chile, and Papua New Guinea and several in the US; member of CMTW for two terms; 3 time chairman of CMTW; member of CMTW coordinator search committee; member of PCA Admin and Cooperative Ministries committees; member of the board of Christ's College, Taipei, Taiwan; moderator Central and Western Carolina presbyteries; chaplain, Haywood County, NC, Board of Commissioners and detention center; member, Florida Church Planting Network; missions and Bible conference preacher; attended all General Assemblies since 1993.

COMMITTEE ON REFORMED UNIVERSITY FELLOWSHIP

Class of 2022 – Teaching Eldeer

Nominating Committee Nominee
Vacancy

Floor Nominee
TE Benjamin H. (Ben) Porter,
Missouri

Alternate

Nominating Committee Nominee
TE Wallace Tinsley, Jr., *Fellowship*

Floor Nominee
RE Jack Howell, *Tidewater*

TE H. Wallace Tinsley, Jr. *Fellowship*. Th.M., M.Div. Westminster; B.A. PBK Davidson College. Pastor at Filbert PCA for 39 years; Served on RUF Committee in Calvary Presbytery; Involved in support of RUF at Clemson. All four children have greatly benefited from RUF ministries in college.

RE Jack Howell, *Tidewater*. BA Vanderbilt University, MDiv Covenant Theological Seminary. Pastor of Trinity Presbyterian church in Norfolk, VA, since it's planting in 1999. Founding member and chair of Virginia's Joint Committee for RUF since 1999. Served two previous terms on RUF permanent committee, including service on the executive committee and chairman of the search committee for the current coordination of RUF. Also served previously as moderator of the James River and Tidewater presbyteries.

TE Benjamin H. (Ben) Porter, *Missouri*. BS, James Madison University (2001), MDiv, Covenant Theological Seminary (2008). Senior Pastor, Kirk of the Hills, St Louis, MO (2107 – Present). Formerly, Director of Kirk of the Hills Reformed Campus Fellowship and Seminary Intern Training Program. Chairman, Missouri Presbytery RUF Committee (2016 – Present). Formerly, served Missouri Presbytery Credentials Committee and as Adjunct Professor of Homiletics at Covenant Theological Seminary. Full recommendation from RUF Campus Minister Assessment (2007). Married to Anna, father of three.

STANDING JUDICIAL COMMISSION

Class of 2025 – Ruling Elder

Nominating Committee Nominee
Vacancy

Floor Nominee

RE James Eggert, *SW Florida*

RE Steve Dowling, *SE Alabama*

RE Clark Hammond, *Evangel*

RE Alexander Jun, *K. SW O. Co.*

RE Robert Mattes, *Potomac*

RE David M. Walters, Jr.,

Lowcountry

RE James Eggert, *South West Florida*, serves as session clerk for Westminster PCA in Brandon, FL. He has served as a ruling elder 20 years. He is a lawyer by training and has served the presbytery on numerous judicial cases. He is known for his knowledge of Scripture and the PCA Constitution, with their fair and proper application.

RE Steve Dowling, *SE Alabama*. Currently serves on the SJC and has chaired multiple judicial commissions, including two SJC panels. A former chair of Overtures, he served on that Committee 12 times, and also on the CCB. He has served as presbytery moderator twice, Presbytery Nominating Committee three times, and chairman of Ministry to Military and Internationals. He is the Clerk of the Session of Covenant Presbyterian Church, Auburn, AL. A retired USMC squadron commander, he currently works as VP for Cloud Technologies. Steve has been married to Laura for 38 years; they have 9 children and 13 grandchildren.

RE Clark Hammond, *Evangel*. Clark has served many years as a PCA RE and practiced law to the glory of God.

RE Alexander Jun, *Korean SW-Orange County*. Professor of higher education at Azusa Pacific University. He holds a PhD in education policy from USC, where he taught for 15 years. Alex has served the PCA as the Coordinator of the Korean American Leadership Initiative (MNA), on the 2018 ad Interim Study Committee on Racial and Ethnic Reconciliation, the PCA Unity Fund, and the MTW Committee (2015–20). Having served as Moderator of the 45th General Assembly, he currently serves on the Cooperative Ministries Committee. He has served

MINUTES OF THE GENERAL ASSEMBLY

Korean SW-Orange County Presbytery as MTW chair, on Finance Committee, and a member of the Investigative Committee on Sexual Assault. He has served as RE at New Life Presbyterian Church, Fullerton, CA, since 2003. Alex, his wife Jeany, and their three children lived in Cambodia from 2010–13 where he worked alongside MTW missionaries.

RE Robert Mattes, *Potomac*. Has served as Moderator of Potomac Presbytery and Clerk of the Session, Christ Church, Arlington, VA. He has participated in church discipline cases.

RE David M. Walters, Jr., *Low Country*. Is an RE at Church Creek PCA, Charleston, SC. He served as moderator of Low Country Presbytery and then as the first moderator of the new Palmetto Presbytery, where he has helped organize the new presbytery’s Credentials, Administrative, and MTW Committees. He served on Overtures Committee in 2018 and 2019. He is President and GM of Jones Ford in Charleston, SC.

THEOLOGICAL EXAMINING COMMITTEE

Class of 2024 - Teaching Elder

Nominating Committee Nominee
Vacancy

Floor Nominee
TE Wayne Larson, *Iowa*

TE Wayne Larson, *Iowa*. (1997) Covenant Theological Seminary Summa Cum Laude. Master of Arts in Classics, Ohio State (1990). Chair or member of the Iowa Presbytery Candidates and Credentials Committee. General Assembly CoC for Interchurch Relations, Administration, Covenant Seminary, Overtures, Nominating and RPR. Organizing pastor of Redeemer Presbyterian, Des Moines, IA.

Alternate

Nominating Committee Nominee
RE Walter Leveille, *Evangel*

Floor Nominee
RE Joshua Torrey, *South Texas*

RE Walter Leveille, *Evangel*. B.A. Biblical Education, Toccoa Falls College; M.A. Theology, Wheaton College Graduate School. Director & Senior Projects Manager, Evan Terry Associates. RE at Briarwood

APPENDIX P

Presbyterian Church, Birmingham, AL. Thirty years of experience in pastoral ministry. Presbytery service: Candidates, Licentiates, and Interns Committee. General Assembly service: MTW CoC.

RE Joshua Torrey, *South Texas*. BS Electrical Engineering, Univ. of Texas at San Antonio. Technical Engineer, Apple Incorporated. South Texas Presbytery Candidates and Credentials Committee. Redeemer Presbyterian Church, Austin, TX.

APPENDIX Q

REPORT OF THE THEOLOGICAL EXAMINING COMMITTEE TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA June 2021

I. Introduction to the Committee's Work

A. Purpose and Scope of Examinations

According to our *Book of Church Order*, Teaching Elders should seek office “out of a sincere desire to promote the glory of God in the Gospel of his Son.” In this same spirit, the Theological Examining Committee (comprising 3 Teaching Elders, 3 Ruling Elders, and 2 alternates) serves the General Assembly by ensuring that candidates for positions of influence in our denomination are both gifted for and committed to promoting the glory of God by promoting the biblical gospel of Jesus Christ. Our task, according to *The Book of Church Order*, chapter 4, section 1.14, is to examine “all first and second level administrative officers of committees, boards, and agencies, and those acting temporarily in these positions who are being recommended for first time employment.”

B. Nature of Examinations

The examinations we administer resemble those for the ordination of Teaching Elders in the PCA, covering the following areas: Christian experience, theology, the sacraments, church government and the *BCO*, Bible content, church history, and the history of the PCA. Our standard procedure is to administer a written examination covering theological views, followed by an intensive oral examination, which entails not only views but knowledge in these areas.

II. Summary of the Committee's Work

In the past year, the committee has conducted five (5) examinations.

1. On **October 13, 2020**, the committee examined **TE John Pearson** for the position of **Associate Director, Reformed University Fellowship**. All areas of the exam were sustained and unanimously approved by the committee.

APPENDIX Q

The committee reviewed the nominee's written statement of personal difference with the Westminster Standards, included below, and, per *RAO* 8-3 and 16.3.e.5, deemed the difference to be merely semantic.

WCF 21.8 – I do embrace the Westminster's Confession of the Lord's Day as the Christian Sabbath! I do believe it is still a part of the moral law and should be observed by Christians. As I was taught...it is a day that is "dedicated to the Lord," "different" from all other days of the week and is a "delight" for the believer to find both physical and spiritual rest. I do not take any exception to the Confession/Catechisms, although I do find so some forms of recreation as restful, which usually entail time with my family. I have very little knowledge of the Continental View of the Sabbath to give any worthwhile comments.

2. On **November 19, 2020**, the committee examined **TE Jon Medlock** for the position of **Vice-President of People and Culture, PCA Retirement & Benefits, Inc.** All areas of the exam were sustained and unanimously approved by the committee.

The committee reviewed the nominee's written statements of personal differences with the Westminster Standards, included below, and, per *RAO* 8-3 and 16.3.e.5, and made the two determinations:

The committee deemed the following stated difference to be merely semantic:

WCF 21.8 – As written, I believe 21.8 imposes an unduly strict understanding of activities which are scripturally permissible on the Sabbath. While corporate worship and rest from work are crucial for the day, Scripture nowhere requires Christians to rest or cease thinking about our worldly recreations. I believe that families are free to engage in many restful or recreational activities on the Sabbath.

The committee deemed the following stated difference was an exception as it was more than semantic but was not hostile to our system of doctrine:

WCF 29.3 – In the written and oral exams, TE Medlock stated that he believed women may be appointed to serve the Lord's Supper to communicants present.

On **December 17, 2020**, the committee examined **RE Brent Andersen** for the position of **Interim Coordinator, Mission to North America**. All areas of the exam were sustained and unanimously approved by the committee.

The committee reviewed the nominee's written statement of personal difference with the Westminster Standards, included below, and, per *RAO* 8-3 and 16.3.e.5, deemed the difference to be merely semantic.

WCF 21.8 – I understand the Puritan View prohibits recreation based on the term “doing your own pleasure” found in Isaiah 58:13-14. The Continental View assumes the same verse is a reference to commerce since some wanted to participate in commerce on the Sabbath. I believe the term “doing your own pleasure” is a reference to ignoring the Sabbath. Based on that, I probably fall somewhere between the Continental View and the Puritan View. I think a walk in the woods or a sports event while laying on a couch on a Sunday afternoon are arguably OK if they are generally restful and do not distract from morning or evening worship. If the sports event or other activity are not restful or if they detract from rest or worship, they likely violate the Sabbath. I try to avoid engaging in any physical work or commerce on the Sabbath. I think attending a luncheon in a restaurant after worship with friends or buying donuts for Sunday School before worship is not an engagement of convenience since there is no profit motive on my behalf. I think there is room for liberty here. Finally, we must remember that the Sabbath is God's gift to us, made so we can rest and enjoy Him. That should be our focus and our motive. We also want to avoid being legalistic and follow the rules for the sake of the rules.

4. On **January 28, 2021**, the committee examined **TE Mark Bates** for the position of **Senior Director of US Operations, Mission to the World**. All areas of the exam were sustained and unanimously approved by the committee.

The committee reviewed the nominee's written statement of personal difference with the Westminster Standards, included below, and, per *RAO* 8-3 and 16.3.e.5, deemed the difference to be merely semantic.

APPENDIX Q

WCF 21.8 – The Sabbath command is part of God’s moral law and is binding today. Not only is it binding, but it is also a gracious gift that God has given to us. He invites us to rest and promises that He will meet our needs. Observing the Sabbath is an act of faith in our loving Father.

However, I believe that I differ from the Confession on the issue of recreation. I do not believe the Scripture forbids recreation on the Lord’s Day. I also recognize that the practical outworking of this command is challenging in our culture and that Christians may legitimately disagree over how best to honor this commandment. In this regard, I assume I would be more in line with the Continental View.

5. On **February 11, 2021**, the committee examined **TE Tom Gibbs** for the position of **President, Covenant Theological Seminary**. All areas of the exam were sustained and unanimously approved by the committee.

The committee reviewed the nominee’s written statements of personal differences with the Westminster Standards, included below, and, per *RAO* 8-3 and 16.3.e.5, and made the two determinations:

The committee deemed the following stated difference to be merely semantic:

WCF 7.4 – The word “testament” in *WCF* 7.4-6 is exegetically incorrect. The word “covenant” is the preferred translation in the identification of the Old and New Covenant administrations of the one Covenant of Grace. I take exception to this terminology.

The committee deemed the following stated difference was an exception as it was more than semantic but was not hostile to our system of doctrine:

WCF 21.8; *WLC* 117, 119; *WSC* 60, 61 – Though I affirm the principle of the Christian Sabbath, I take exception to the Standards’ excess rigor on restricting recreation from the Sabbath (*WCF* 21.8; *WLC* 117, 119; *WSC* 60, 61).

Respectfully submitted,
RE Richard Leino, Chairman

RE Hans Madueme, Secretary

MINUTES OF THE GENERAL ASSEMBLY

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MINUTES
of the
FORTY-EIGHTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA
VOLUME 2 OF 2

VOLUME 1

PART I: Directory of General Assembly Committees and Agencies

PART II: Journal

PART III: Appendices A-Q

VOLUME 2

PART III: Appendices R-Y

PART IV: Corrections to Previous Minutes

Part V: References and Index

June 28-July 2
St. Louis, Missouri

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

VOLUME 2 of 2

The 48th PCA General Assembly, originally scheduled for June 2020 in Birmingham, Alabama, was postponed due to restrictions brought about by the COVID-19 pandemic. As a result, the rescheduled Assembly, June 29-July 2 in St. Louis, Missouri, dealt with church business covering a two-year period. The amount of material recorded in these minutes, therefore, has necessitated its publication in two volumes.

PLEASE NOTE:

1. The pages of Volume 1 and Volume 2 are numbered consecutively.
2. The **INDEX** to both volumes is found at the back of Volume 2.

VOLUME 1, pp. 1-520

PART I: Directory of General Assembly Committees and Agencies

PART II: Daily Journal

PART III: Appendices A-Q

VOLUME 2, pp. 521-1,136

PART III: Appendices R-Y

PART IV: Corrections to Previous Minutes

Part V: References and Index

PART III
APPENDICES
Continued

NOTE: Appendices A-Q are included in Volume 1 of these Minutes.
Appendices R-Y are found in Volume 2.
See a Table of Contents for the Appendices on the back of this page.

These Appendices include the Reports of the General Assembly Committees, Agencies, and Standing Judicial Commission as originally submitted to the General Assembly. The recommendations in this section are those originally submitted and may have been amended or not adopted by the Assembly. See Part II, Journal, to find the recommendations as they were adopted by the Assembly.

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

The PCA Committee and Agency budgets, as approved by the Assembly, are found in Appendix C, Attachment 3, beginning on p. 189.

MINUTES OF THE GENERAL ASSEMBLY

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APPENDIX R

REPORT OF THE COMMITTEE ON REVIEW OF PRESBYTERY RECORDS TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA June 2021

- I. A list of Presbyteries Minutes received by the Committee (See VI below)**
- II. A list of Presbyteries that have not submitted minutes and/or responses to exceptions of previous General Assemblies:**
- Chicago Metro (Responses)
 - Hills and Plains (Responses)
 - Illiana (2020 Minutes)
 - Korean Eastern (2020 Minutes)
 - Korean Central (Responses)
 - Korean Northwest (Responses)
 - Korean Southwest (2020 Minutes)
 - Korean Southwest Orange County (Responses)
 - Metropolitan New York (Responses)
 - Philadelphia (Responses)
 - Rio Grande (2020 Minutes)
 - Rocky Mountain (2019 Minutes and Responses)
 - Savannah River (Responses)
 - South Florida (Standing Rules, Directory, & Responses)
 - Southeast Alabama (Standing Rules, Directory & Responses)
 - Warrior (Responses)
- III. A list of the Presbyteries that have submitted Minutes after the March 15 deadline required by RAO 16-4.d:**
- Central Indiana (2019)
 - Fellowship (2019)
 - Heartland (2019)
 - Heritage (2020)
 - Hills and Plains (2019)
 - James River (2020)
 - Korean Capital (2020)
 - Korean Central (2019)

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Korean Eastern (2019)
Korean Northwest (2019)
Korean Southeastern (2020)
Korean Southern (2020)
Korean Southwest (2019)
Missouri (2019)
New River (2019 & 2020)
North Florida (2020)
North Texas (2020)
Northern Illinois (2020)
Pacific Northwest (2019)
Savannah River (2019)
South Florida (2019 & 2020)
Southeast Alabama (2019)
West Hudson (2020)
Westminster (2019)

IV. Citations

1. Cite the following presbyteries to appear before the Standing Judicial Commission according to the provisions of *BCO* 40-5 for continuing the practice of restricting the public teaching of accepted stated differences to the Westminster Standards:
 - Calvary Presbytery
 - Northwest Georgia Presbytery
2. Cite the following presbytery to appear before the Standing Judicial Commission according to the provisions of *RAO* 16-4.e and *BCO* 40-1, 4, and 5 for repeatedly failing to submit responses to exceptions of substance:
 - Korean Southwest Orange County (Responses to GA exceptions to minutes of 2015, 2016, 2017, and 2018.)

V. General Recommendations

1. Thank Dr. Bryan Chapell, Dr. Roy Taylor, Angela Nantz, Margie Mallow, Ashley Davis, Amanda Burton, Priscilla Lowrey, Lauren Potter, and the rest of the AC staff who covered their responsibilities in addition to their attentive support, friendly welcome, and support to the officers. *Adopted*
2. Commend the 2020/2021 Committee on Review of Presbytery Records officers, TE Ken McHeard, TE Hoochan Paul Lee, TE Eddie Lim, and TE Freddy Fritz for their work. *Adopted*

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3. Commend those Clerks who sent records for their hard work to create, keep, and submit their records, and every presbytery who sent delegates to serve on the Committee on Review of Presbytery Records. *Adopted*
4. Encourage Presbyteries to establish commissions to review their records early in the year so that the records may be sent in by the deadline. *Adopted*
5. Urge those who failed to send reports or delegates to do so in the future. Note that 68 of 88 presbyteries had representatives appointed to the committee this year, with 56 attending the meeting (including 45 TEs and 11 REs). We urge all to observe stated deadlines, as 24 reports were received late, rendering them unable to be read by committee members ahead of the meeting, which adds an extra burden on the committee. In addition, 5 presbyteries did not submit records at all. *Adopted*
6. Remind Presbyteries that records (both hard-copies and digital) must be submitted by the deadline of March 15 of each year. *Adopted*
7. Remind Presbyteries that records must be submitted in one of two formats: (1) four bound, paginated hard-copies or (2) two bound, paginated hard-copies and one paginated digital copy (preferably as a single document). *Adopted*
8. Urge Presbyteries, when recording an examinee's stated differences to the Confessional Standards, to record judgment on each stated difference using the wording of one of the four categories explicitly spelled out in *RAO* 16-3.e.5.a through d. *Adopted*
9. Remind Presbyteries that the actions of their commissions are the actions of that presbytery, and the full record of each commission's proceedings must be included in subsequent presbytery minutes, either in the body of the minutes or as an addendum thereto (*BCO* 15-1). *Adopted*
10. Remind Presbyteries that when GA takes exception to a Presbytery's minutes for failure to record or take a required action, and Presbytery agrees with the exception, a satisfactory response should indicate that they have taken the required action, if possible, and properly recorded the same in their minutes, amending and resubmitting relevant portions of past minutes if necessary. Furthermore, remind Presbyteries to follow the guidelines for responding to GA in *RAO* 16-10. *Adopted*
11. Remind Presbyteries that responses to GA's exceptions must be approved by the presbytery, and such approval and the responses must be recorded in their minutes. *Adopted*

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12. Request that Presbyteries approve their responses to GA exceptions in the same calendar year in which the exceptions were taken. *Adopted*
13. Ask Presbyteries, in the case when an examination for ordination refers to acceptance of an earlier licensure examination, to provide a citation of the prior minutes where that exam is recorded. *Adopted*
14. Remind Presbyteries that they may, if they adopt it in their by-laws, approve meetings by telephone or video conference. *Adopted*
15. Remind Presbyteries that some actions must be taken annually, including review of session records, receiving reports from TEs without call, receiving reports from TEs laboring out of bounds, receiving reports from candidates under care, and that record of such reports should be included in their minutes. Additionally, reports of interns must be received at each stated meeting. *Adopted 0*
16. Request that the directories that are supplied to CRPR include the status (Pastor, Without Call, Out of Bounds, etc.) of each TE in the list of TEs and their addresses since that information is necessary to determine whether or not annual reports are required. *Adopted*
17. Encourage presbytery stated clerks to attend the annual presbytery clerks' meeting in December. *Adopted*
19. Remind presbyteries to ensure that their minutes are paginated. *Adopted*
20. **Amend RAO 16-4.c.1(1)** to add “and their status” after “with their addresses” in reference to the current directory.
 - c. In addition to the minutes themselves, the presbytery shall submit three (3) copies of the following items:
 - 1) A current Directory of Presbytery, including (1) a list of all teaching elders, with their addresses and their status; and of all churches and missions with the address of the church, and the name and address of the Clerk of Session, (2) a listing of all officers and committee members of the regular committees of presbytery, and (3) a list identifying all candidates under care, interns, and licentiates of the presbytery with their addresses and their status.

Rationale: If the status is not present, there is no way to determine whether annual reports were received for teaching elders without call or laboring out of bounds. *Adopted*

VI. Report Concerning the Minutes of Each Presbytery:

1. That the Minutes of **Arizona** Presbytery: *Adopted*
 - a. Be approved without exceptions: **Jan 24-25, 2019.**
 - b. Be approved with exceptions of form: **General 2019; Apr 25, 2019; General 2020; Jan 23, 2020; Apr 24, 2020; Oct 15, 2020; Nov 20, 2020.**
 - c. Be approved with exceptions of substance:
 - Exception: Apr 25, 2019 (BCO 21-4)** – Stated differences not recorded in minister’s own words.
 - Exception: Apr 25, 2019 (BCO 13-6)** – No record of individual parts of transfer exam.
 - Exception: Aug 23, 2019 (BCO 23-1; 13-11)** – No record of congregational vote to dissolve pastoral relationship.
 - Exception: Aug 23, 2019 (BCO 13-11; RAO 16-3.e.7)** – Complaint sent to Presbytery not recorded in minutes (“full and accurate record”).
 - Exception: Jan 23-24, 2020; Apr 24, 2020 (BCO 20-1)** – No record of call to a definite work for TEs [names omitted].
 - Exception: Jan 23-24, 2020 (BCO 13-11; RAO 16-3.e.7)** – Minutes of executive session not included.
 - Exception: Jan 23-24, 2020 (BCO 21-4)** – All specific requirements of ordination exam not recorded (Christian experience, call to ministry).
 - Exception: Jan 23-24, 2020 (BCO 13-6; 21-4)** – Incomplete record of transfer exam from another denomination for TE [name omitted].
 - Exception: Jan 23-24, 2020 (BCO 13-6; 21-4)** – Incomplete record of transfer exam for TE [name omitted] (Sacraments, church government).
 - Exception: Apr 24, 2020 (Standing Rules)** – No bylaw/standing rule provision for electronic meetings.
 - Exception: Apr 24, 2020 (BCO 13-12)** – Business transacted outside the purpose of called meeting.
 - Exception: Oct 15, 2020 (BCO 23-1)** – No record of dissolution of call for TEs [names omitted].
 - Exception: Nov 20, 2020 (BCO 30-1)** – No record of judicial action previously recorded in minutes.
 - Exception: Nov 20, 2020 (BCO 19-2)** – No record of requiring statement of differences with our Standards.
 - Exception: General 2020 (BCO 13-9.b)** – No annual review of records of church Sessions.

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Exception: General 2020 (BCO 13-11) – Minutes of Aug 20, 2020 meeting not included.

Exception: General 2020 (BCO 13-11; RAO 16-3.e.7) – Minutes from executive session not included. Reference was made to a meeting held on Aug 20 2020 on p. 24 of the Nov 20 meeting, presumably in executive session.

Exception: General 2020 (BCO 13-11) – No record of minutes of previous meetings being approved.

d. No response to previous assemblies required.

2. That the Minutes of **Ascension** Presbytery: *Adopted*

a. Be approved without exceptions: **Jan 26, 2019; Apr 27, 2019; Jul 25, 2020.**

b. Be approved with exceptions of form: **Nov 2, 2019; Nov 7, 2020.**

c. Be approved with exceptions of substance:

Exception: Jul 27, 2019 (BCO 12-8) – Improperly citing two Sessions with exception of substance as follows: "Mention is made of a baptism having taken place but there is no evidence that Session previously approved the baptism. (BCO 12-5.e; 56-2, 3)"

[church name omitted] Session's November 2 response regarding it Minutes of 4/17/18: "The Session believed it was implicitly approving these baptisms when it received the parents into membership. Upon advice of the Presbytery Stated Clerk, the Session has corrected this error ..." [Nov 2 Pby Minutes, Attach 5, item 3 and Minutes p. 5 item 4.b. – No record of [church name omitted] response in 2019.] None of the three *BCO* references in Presbytery's citation require a Session to explicitly and individually approve every baptism of infants of communing member parents. As the Session rightly observes, such baptisms are implicitly approved for communing member parents. Thus, no error needs to be corrected and no citation should be issued to the Sessions.

Exception: Jan 25, 2020 (BCO 20-2) – Presbytery incorrectly cited a Session with an exception of substance for failing to call a congregational meeting to elect a pulpit committee for an associate pastor. The Session had recommended the congregation vote to call the man as an associate pastor, and the congregation voted to call, but a pulpit committee had not been elected. The *BCO* does not require such.

d. No response to previous assemblies required.

3. That the Minutes of **Blue Ridge** Presbytery: *Adopted*
 - a. Be approved without exceptions: **Jan 25-26, 2019; Mar 11, 2019; Apr 26-27, 2019; Aug 10, 2019; Nov 12, 2019; Jun 2, 2020; Nov 6-7, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance:

Exception: Jan 24-25, 2020 (RAO 16-3.e.5) – No record of Mr. [name omitted]’s exception to the *WCF* in his own words.

Exception: Aug 8, 2020 (RAO 16-3.e.5) – No record of Mr. [name omitted]’s exception to the *WCF* in his own words.
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: Aug 11, 2018 (BCO 43-2) – A complaint is presented but no date is given for the complaint
Response: Presbytery agrees with this exception and will correct the minutes to reflect the date. We will be more careful in the future.

4. That the Minutes of **Calvary** Presbytery: *Adopted*
 - a. Be approved without exceptions: **Apr 24, 2019; Jul 27, 2019; Oct 24, 2019; Jan 25, 2020; Jul 25, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance:

Exception: Jan 26, 2019 (BCO 25-11) – No record of 30-day notice for withdrawal vote from denomination.

Exception: Jan 26, 2019 (Preliminary Principle 1 and 7; BCO 21-4.e; 34-5; WCF 20.2) – Presbytery prohibited TE from teaching his accepted view, contrary to our practice of Good Faith Subscription and the first and seventh preliminary principles.

Exception: Oct 22, 2020 (Preliminary Principle 1 and 7; BCO 21-4.e; 34-5; WCF 20.2) – Presbytery prohibited TE from teaching his accepted view, contrary to our practice of Good Faith Subscription and the first and seventh preliminary principles.
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Jan 27, 2018; Apr 26, 2018 (BCO 38-2; 46-8) – TEs not assigned to the membership of particular churches.
Response: Regrettably, Calvary Presbytery erred in not assigning former TEs to the membership of particular churches after their removal from the rolls of presbytery, per *BCO* 38-2; 46-8. The following motions were m/s/p at the Oct 24, 2019 meeting of Calvary Presbytery to correct these errors and to satisfy the concerns of the RPR (**See 2019.4 Minutes, p.7**):

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TE (Name Redacted) then presented the following motions to comply with exceptions of substance, found by the Review of Presbytery Records Committee, pertaining to *BCO* 46-8. The following men have been removed from the rolls of presbytery (**See 2018.2 Minutes, p. 7**) and have been assigned to the care of the following particular churches:

1. Former TE 1, [church name omitted] (PCA – Mauldin, SC), where he is currently a member.
2. Former TE 2, [church name omitted] (Evangelical – Seneca, SC) where he is a member.
3. Former TE 3, [church name omitted] (Ft. Worth, TX) where he is in the process of joining

Exception: Apr 26, 2018 (*BCO* 23-1; 13-11) – Presbytery dissolved pastoral relation with no explanation.

Response: Regrettably, Calvary Presbytery erred in failing to record an explanation as to the dissolving of a pastoral relation at the April 26, 2018 meeting. The following action was taken by the presbytery on October 24, 2019 to correct this error:

That the minutes of the April 26, 2018 minutes of presbytery be amended to state the following: That the pastoral relationship between TE Corey Pelton and Redeemer Presbyterian Church be resolved, **both parties in agreement.**

Exception: Oct 25, 2018 (*BCO* 19-2.b.3) – Presbytery omitted examination in church government for licensure candidate without explanation.

Response: Regrettably, Calvary Presbytery erred in omitting an explanation for a licensure exam. The committee motion was for the candidate to come under the extraordinary clause (*BCO* 19-2), since a portion was omitted from the exam. This was simply not recorded in the minutes, but is present in the Examinations Committee report (**See 2018.4 Minutes, Docket, p. 44**). At the October 24, 2019 meeting, the following motion was made to correct the error:

To amend the October 2018 Calvary Presbytery minutes to indicate the following: that TE's (Name Redacted) licensure examination did not include an examination of *BCO* and church government, since he was recently ordained in the PCA within Calvary Presbytery. The candidate comes under the extraordinary clause of *BCO* 19-2. The action was passed unanimously (**See 2019.4 Minutes, p. 5**).

e. **That the following responses be found unsatisfactory and the matter be referred to the SJC:**

Exception [2018]: Apr 27, 2017 (*Preliminary Principle 1*) – The resulting prohibition whereby a TE was prevented from teaching his accepted view is contrary to our practice of good faith subscription and the first preliminary principle.

Response [2019]: In contrast to the 2017 RPR’s judgment, Calvary Presbytery respectfully asserts its constitutional prerogative to restrict the public teaching of certain exceptions to the Westminster Standards for the following reasons:

1. The Practice is in Harmony with Preliminary Principles #1 and #2:

We would vigorously defend Preliminary Principle #1, as it affirms liberty of conscience, specifically that, “the rights of private judgment in all matters that respect religion are universal and inalienable.” At the same time, we affirm the “perfect consistency” with Preliminary Principle #2 which states that “every Christian Church, or union or association of particular churches, is entitled to declare terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.” Since Calvary Presbytery is necessarily vested with this power to declare terms of its admission, we acted in accord with both principles. It should be especially noted that the court did not injure the liberty of conscience of said TE. In accord with Preliminary Principle #1 this restriction did not injure “the rights of his private judgment at all,” because he was able to hold his difference, teach it to his family, and answer honestly if asked about it privately. We only restricted the public teaching and preaching of his view, which is in accord with Preliminary Principle #2. Furthermore, as Preliminary Principle #2 states, granting membership is a “right,” and even if its terms of communion are “either too lax or narrow...it does not infringe upon the liberty or the rights of others...” As TE Guy Prentiss Waters has written, church office “is a privilege (not a right) that the court grants to those whom it deems qualified.” Calvary Presbytery merely exercised this right in harmony with both preliminary principles.

2. This Practice is in Harmony with PCA Polity

In the history of our own presbytery, we have occasionally restricted a man’s teaching concerning exceptions. Our

Stated Clerk, TE Roy Taylor, in response to our inquiry on the question of PCA Polity & practice of restricting the teaching of certain views, said that “this issue was debated while hammering out the terms of Good Faith Subscription.” He asserts that it “has never been resolved,” and that “we have lived with differences of procedure among Presbyteries.” While there are several constitutional procedures concerning our method of subscription and the handling of examples (*BCO* 13-6, 13-7, 19-2.f, 21-4.b,e,f and *RAO* 16-3.e.5), yet none of these rules prohibit Presbytery from restricting a man from publicly teaching an exception. Furthermore, Calvary Presbytery in its consultation with other PCA Presbyteries concerning their practice of “Restricting the Teaching of Certain Views” has concluded that our view is not unique or isolated with the history and practice of PCA Polity. Therefore, Calvary Presbytery acted in harmony with polity within the PCA.

3. The Practice is in Harmony with Historic Rulings of the SJC

As TE Guy Prentiss Waters demonstrates*, “not fewer than three Assemblies upheld the right of Presbytery to forbid a member from teaching his exception.” In 1992, the SJC upheld the action of James River Presbytery, by stating: “Presbyteries may exercise such power over the preaching and teaching of its members short of a determination that the forbidden teaching is heresy, without necessarily binding the consciences of the men under its care. . . . We must defer to presbytery, therefore, as the court most able to determine what may be harmful to the spiritual welfare of the churches under its care.” The SJC also upholds the right of the court to restrict teaching six years earlier, at the 14th GA: “When a man is ordained with the allowance of exceptions to his full acceptance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance, however, does not warrant his teaching or preaching of that matter so as to disturb the peace and purity of the church.” Finally, in 1990, the SJC also affirmed the right of presbyteries to restrict teaching of exceptions: “Presbyteries do have jurisdiction over TEs and

have the authority to restrict a minister from preaching views which the presbytery is convinced may be harmful to the spiritual welfare of churches under its care (*BCO* 13-9 and 34-5).” Therefore, Calvary Presbytery acted in harmony with historic rulings of the SJC.

Rationale [2019]: (*Preliminary Principle* 1, 7; *WCF* 20.1) Presbytery’s response differs with the judgment of the 45th General Assembly that a TE was prevented from teaching his accepted view and is contrary to our practice of good faith subscription and the first and seventh preliminary principles.

Response [2020]: In contrast to the 2019 RPR’s judgment, Calvary Presbytery respectfully asserts its constitutional prerogative to restrict the public teaching of certain exceptions to the Westminster Standards for the following reasons.

1. **The Practice is in Harmony with Preliminary Principles #1 and #2**

We would vigorously defend Preliminary Principle #1, as it affirms liberty of conscience, specifically that, “the rights of private judgment in all matters that respect religion are universal and inalienable.” At the same time, we affirm the “perfect consistency” with Preliminary Principle #2 which states that “every Christian Church, or union or association of particular churches, is entitled to declare terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.” Since Calvary Presbytery is necessarily vested with this power to declare terms of its admission, we acted in accord with both principles. It should be especially noted that the court did not injure the liberty of conscience of said TE. In accord with Preliminary Principle #1 this restriction did not injure “the rights of his private judgment at all,” because he was able to hold his difference, teach it to his family, and answer honestly if asked about it privately. We only restricted the public teaching and preaching of his view, which is in accord with Preliminary Principle #2. Furthermore, as Preliminary Principle #2 states, granting membership is a “right,” and even if its terms of communion are “either too lax or narrow...it does not infringe upon the liberty or the rights of others...” Therefore, an objection based on *Preliminary Principle* #7 misses the mark; we are not

“making laws to bind the conscience. Calvary Presbytery merely exercised this right in harmony with *Preliminary Principles* #1, #2, and #7.

2. **This Practice is in Harmony with PCA Polity**

In the long history of our own presbytery, we have on four rare occasions restricted a man’s teaching concerning exceptions. Our Stated Clerk, TE Roy Taylor, in response to our inquiry on the question of PCA Polity & practice of restricting the teaching of certain views, said that “this issue was debated while hammering out the terms of Good Faith Subscription.” He asserts that it “has never been resolved,” and that “we have lived with differences of procedure among Presbyteries.” While there are several constitutional procedures concerning our method of subscription and the handling of examples (*BCO* 13-6, 13-7, 19-2.f, 21-4.b,e,f and *RAO* 16-3.e.5), yet none of these rules prohibit Presbytery from restricting a man from publicly teaching an exception. Furthermore, Calvary Presbytery in its consultation with other PCA Presbyteries concerning their practice of “Restricting the Teaching of Certain Views” has concluded that our view is not unique or isolated with the history and practice of PCA Polity. Therefore, Calvary Presbytery acted in harmony with PCA Polity and also has taken no action which directly conflicts with current practices of Good Faith Subscription.

3. **The Practice is in Harmony with Historic Rulings of General Assembly Judicatories.**

As noted in our previous response, “not fewer than three Assemblies upheld the right of Presbytery to forbid a member from teaching his exception.” In 1992, the SJC upheld the action of James River Presbytery, by stating: “Presbyteries may exercise such power over the preaching and teaching of its members short of a determination that the forbidden teaching is heresy, without necessarily binding the consciences of the men under its care.... We must defer to presbytery, therefore, as the court most able to determine what may be harmful to the spiritual welfare of the churches under its care.” At the 14th GA, the Committee of Judicial Business (precursor to the SJC) also upheld the right of the court to restrict teaching six years earlier: “When a man is ordained with the allowance of exceptions to his

full acceptance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance, however, does not warrant his teaching or preaching of that matter so as to disturb the peace and purity of the church.” Finally, in 1990, the SJC also affirmed the right of presbyteries to restrict teaching of exceptions: “Presbyteries do have jurisdiction over TEs and have the authority to restrict a minister from preaching views which the presbytery is convinced may be harmful to the spiritual welfare of churches under its care” (*BCO* 13-9 and 34-5). Therefore, Calvary Presbytery acted in harmony with historic rulings of General Assembly judicatories. In closing, again we respectfully disagree with the RPR’s judgment of an exception of substance concerning the restricting of a minister at our April 27, 2017 meeting. As we have demonstrated, this practice is not in opposition to “Good Faith Subscription,” but is in harmony with PCA polity. It is also not opposed to the 1st and 7th *Preliminary Principles*, but upholds liberty of conscience while harmonizing with the 2nd *Preliminary Principle’s* establishment of presbytery’s right to determine its membership. Therefore, we request that the exception of substance be removed and that our minutes be approved.

Rationale [2021]: (*Preliminary Principle* 1, 7; *BCO* 21-4.e; 34-5; *WCF* 20.2; *BCO* 40-5; *RAO* 16-10.c) Presbytery’s response differs from the 45th and 46th General Assemblies that a TE was prevented from teaching his accepted view and is contrary to our practice of Good Faith Subscription, and the first and seventh preliminary principles

Exception: Oct 25, 2018 (*Preliminary Principle* #7) – Presbytery adopted a statement asserting its right to “declare certain exceptions unteachable.” Presbytery may rule any stated difference unacceptable but may not “make laws to bind the conscience.”

Response: Calvary Presbytery vigorously defends Preliminary Principle #1, as it affirms liberty of conscience, specifically that, “the rights of private judgment in all matters that respect religion are universal and inalienable.” At the same time, we also affirm the “perfect consistency” with *Preliminary Principle* #2 which states that “every Christian Church, or union or association of particular

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churches, is entitled to declare terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.” Since Calvary Presbytery is necessarily vested with this power to declare terms of its admission, this statement is in accord with both principles. Therefore, an objection to our statement based on *Preliminary Principle #7* misses the mark; we are not “making laws to bind the conscience,” but are exercising our duties “to examine and license candidates for the holy ministry;” and “to receive...[and] ordain...ministers” (*BCO* 13-9) in accord with *Preliminary Principles #1* and *#2*.

Rationale [2021]: (*Preliminary Principle* 1, 7; *BCO* 21-4.e; 34-5; 40-5; *WCF* 20.2; *RAO* 16-10.c) Since this matter deals with the same matter above that was referenced to the SJC, it is included in that reference.

5. That the Minutes of **Canada West** Presbytery: *Adopted*
- a. Be approved without exceptions: **None**.
 - b. Be approved with exceptions of form: **General 2019; Mar 1-2, 2019; Oct 4-5, 2019; General 2020; Directory 2020; Mar 13-14, 2020**.
 - c. Be approved with exceptions of substance:
 - Exception: Sep 18, 2020** (*BCO* 21-4.d) – Reason for use of extraordinary clause not explained.
 - Exception: Oct 2-3, 2020** (*BCO* 21-4.d; *RAO* 16-3.e.5) – All specific requirements of ordination not recorded, namely, PCA History, approved degree, and theological and exegetical papers.
 - Exception: Oct 2-3, 2020** (*BCO* 20-1; *RAO* 16-3.e.6) – No record of call to a definite work, specific arrangements of call not shown to be approved.
 - d. **That the following response to the 48th GA be found satisfactory:**
 - Exception: Jun 1, 2018** (*BCO* 20-1) – No record of call to a definite work.
 - Response:** Canada West Presbytery dealt with the call to the definite work for [name omitted] in its Stated Presbytery meeting of March 2018. However, it did not re-state the call to the definite work in its Called meeting of June 2018, of which the sole purpose of the meeting was to complete the Ordination examination of Rev. [name omitted]. The Presbytery apologizes for any oversight it may have made and includes the letter of call from the congregation of

[church name omitted] Church - Calgary, Alberta to show the call to a definite work as an attachment with this response.

See Canada West Attachment

6. That the Minutes of **Catawba Valley** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 26, 2019; Jun 9, 2020.**
 - b. Be approved with exceptions of form: **General 2019; May 28, 2019; Sep 24, 2019; Oct 23, 2019; Sep 22, 2020.**
 - c. Be approved with exceptions of substance:

Exception: May 28, 2019 (BCO 13-6; 21-4) – No record of exam in the history of the PCA.

Exception: Sep 24, 2019 (BCO 21-4; RAO 16-3.e.5) – All specific requirements of ordination exam not recorded (theological and exegetical papers).

Exception: Sep 24, 2019 (BCO 15-1; RAO 16-3.e.4) – Minutes of commission not entered into Presbytery minutes.

Exception: Jan 25, 2020 (BCO 5-2.c; 13-10) – Presbytery dissolved a mission church without giving 60 days’ notice to the church.

Exception: Jan 25, 2020 (BCO 22-5; *Preliminary Principle 6*) – A teaching elder was appointed as Stated Supply without any record of Session’s concurrence.

Exception: Jan 25, 2020; Sep 22, 2020 (BCO 15-1) – The full record of the minutes of a commission are not included in the Presbytery minutes.
 - d. **That the following response to the 48th GA be found satisfactory:**

Exception: Nov 29, 2018 (BCO 13-6; 21-4.c.1.b) – No record of an examination of original languages or seminary degree accepted in lieu of such an examination of a candidate from another denomination (OPC).

Response: Catawba Valley Presbytery acknowledges that our minutes do not reflect that the candidate’s seminary degree was in fact accepted in lieu of an examination in the original languages. This was not properly included in our minutes. We shall be more careful in future examinations.
7. That the Minutes of **Central Carolina** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 23, 2019; Aug 24, 2019; Nov 19, 2019; Feb 22, 2020; Jun 30, 2020; Aug 22, 2020; Nov 17, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance:

Exception: May 28, 2019 (*BCO* 21-4.c) – No record of some of the required exams for ordination. No mention of parts of examination covered in licensure examination required for ordination (*BCO* 21-4.b).

d. No response to previous assemblies required.

8. That the Minutes of **Central Florida** Presbytery: *Adopted*
- a. Be approved without exceptions: **Nov 21, 2019; Jun 2, 2020; Aug 11, 2020; Nov 10, 2020.**
 - b. Be approved with exceptions of form: **Apr 9, 2019; Aug 13, 2019; Nov 21, 2019.**
 - c. Be approved with exceptions of substance:
Exception: Jan 22, 2019; Apr 9, 2019 (*BCO* 13-11) – Executive Session Minutes not submitted for review.
Exception: Apr 9, 2019 (*BCO* 18-3) – Candidate not shown to have been examined in Experiential religion or his motives for seeking the ministry.
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Mar 10, 2018 (*BCO* 13-4; Presbytery *Standing Rules* Article 2) – No quorum, only two REs, needs three.
Response: The minutes of March 10, 2018 were in error inasmuch as all REs present did not sign the roll. Reading of the minutes reflect at least five REs were present. The following action was approved by the 173rd Presbytery; “Move that the 167th Minutes be corrected to read. “A quorum of ~~28~~ 31 delegates attended, consisting of ~~2~~ 5 Ruling Elders and 26 Teaching Elders” and that the 173rd ratify the actions of the 167th meetings.
Exception: Mar 10, 2018 (*BCO* 13-12; *RAO* 16-3.c.2) – No record of 10-day notice for this called meeting.
Response: We agree that the record did not include the fact of a 10-day notice. The docket was circulated on February 20th, well before the March 10th meeting. The following action was approved by the 173rd Presbytery; “Move that the 167th Minutes be amended to insert at the start of the first line “The call and docket having been distributed February 20, 2018, the 167th Meeting (Called) of the Central Florida Presbytery was called to order on March 10...”
Exception: Apr 9, 2018 (*RAO* 16-3.c.8; *RONR* p. 348) – Minutes of March 10, 2018 called meeting approved without a vote to ratify the actions of the March 10, 2018 meeting which were taken without a quorum.

Response: The minutes of the March 10th called meeting have been corrected to show a quorum was present, therefore no further action is needed.

Exception: Apr 9, 2018 (BCO 15-1; RAO 16-3.e.4) – The full record of three commissions not included in minutes.

Response: We agree that the full reports of three commissions were not included in the minutes, although the record did reflect receipt of the reports. For each, the minutes read regarding the report – “was received and committed to record.” The following action was approved by the 173rd Presbytery; “Move that the full reports (on file with the Clerk and attached hereto) for commissions to Install [names omitted] be inserted as part of the Minutes of the 168th Presbytery.

Please see additional supporting pdf.

Exception: Apr 9, 2018 (BCO 23-1) – No record of $\frac{3}{4}$ of presbytery vote to allow congregation to call Associate Pastor to succeed Senior Pastor

Response: There is no such action in the Apr 9, 2018 Minutes. The citation would be appropriate for the August 14, 2018 minutes. The following action was approved by the 173rd Presbytery; “Move that the 169th Minutes be amended by inserting the following as regards [name omitted] succeeding the senior pastor; “Presbytery approved by over $\frac{3}{4}$ vote with no objections that [name omitted]’s call be changed from Associate to Senior pastor at [church name omitted].”

Exception: Aug 14, 2018 (BCO 21-4) – Stated differences not recorded in candidate’s own words.

Response: We agree. The following action was approved by the 173rd Presbytery; “Move that the 168th minutes be amended by inserting the following under TE Chuck Berry’s examination:

My exception to the Westminster Confession of Faith is regarding the recreation clause in WCF 21:8, which states that on the Sabbath, people are to "observe a holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations...". I hold to the view that prohibiting "recreations" on the Sabbath is excessively restrictive. It is clear from Scripture that God calls us to a weekly REST and prohibits 'work' on the Sabbath (Exodus 20:8-11), except for works of mercy and goodness by Jesus' own example (Matt 12:11-13), but it is not clear that 'recreations', which can be considered restorative 'rest'

MINUTES OF THE GENERAL ASSEMBLY

from our weekly, vocational work routines, is included in the biblical prohibition. As Jesus said, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

Exception: Nov 13, 2018 (BCO 23-1) – No record of congregational vote to dissolve pastoral relation.

Response: We agree. Investigation of the matter revealed the irregularity of dissolving the pastoral relationship at a meeting on October 21, 2018 by what in effect was common consent agreement to dissolve the pastoral relationship as part of a process toward dissolving the church.

Exception: Aug 17, 2017 (BCO 23-1) – No record of congregational meeting to dissolve pastoral relationship.

Response [2019] – This concerns TE [name omitted]. The Chairman of Presbytery’s committee “Minister and His Work” reported he was very involved with the situation at the church and he has assured Presbytery that the congregation approved his dissolution.

Rationale [2019]: There needs to be a congregational meeting record.

Response [2020]: Upon further review, we do not agree. The TE in question ([name omitted]) was an assistant pastor, called by the session. There was no need for a congregational vote. [This opinion was affirmed by Stated Clerk’s office.] The following action was approved by the 173rd Presbytery; “Move that the following be inserted into the Aug.17, 2017 record regarding [name omitted];

The Session of Grace PCA, Ocala met on July 30 to receive [name omitted]’s letter of resignation as assistant pastor at [church name omitted] effective August 3.

Exception: Aug 19, 2014; Aug 18, 2015; Nov 3, 2015 (BCO 15-1) – Presbytery Minutes record receipt of commission reports; but the minutes of commissions were not entered in Presbytery Minutes for installation of TE [name omitted].

Response [2018]: The CFP agrees with these exceptions of substance. It recognizes the failure to send or receive commission reports and including in the official records. Many hours have been spent reconstructing, finding and interviewing various people to locate or affirm the commissions. The Presbytery knows it is an important part of the record to have commission reports and is correcting the situation.

Rationale [2018]: Unclear how Presbytery is correcting the

problem of not entering commission minutes into Presbytery minutes given no evidence of correction of these omissions in subsequent minutes.

Response [2019]: The Central Florida Presbytery agrees with these exceptions.

Rationale: [2019]: Presbytery has not shown how the problem of not entering the record of actions by a commission into Presbytery minutes is being corrected.

Response [2020]: We disagree with the exception that it is “unclear how the Presbytery is correcting the problem...”. We stated, “Many hours have been spent reconstructing, finding and interviewing various people to locate or affirm the commissions...” However, the following action was approved by the 173rd Presbytery; “Move that the missing commission reports (attached hereto) which are the subject of the exception or affidavits affirming commission actions be inserted into the records of the minutes cited

8/19/14 – [name omitted] at [church name omitted], Oviedo

8/18/15 – [name omitted] at University

11/3/15 – [name omitted] at [church name omitted], [name omitted] at [church name omitted], [name omitted] at RUF

Please see Central Florida PDF.

f. That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:

Exception: Nov 14, 2017 (BCO 46-8) – TE was divested but was not assigned to a church.

Response [2019]: The Presbytery agrees with the exception. The TE involved was without call for several years and eventually chose another occupation. He remained in the church he had attended for several years.

Rationale [2019]: Still not clear if he has been assigned membership in a local congregation.

Response [2020]: We agree that the language did not say we “assigned” him although we did record where he was going to church. The following action was approved by the 173rd Presbytery; “Move that the minutes of Nov 14, 2017 be amended to reflect that TE [name omitted] was in effect “assigned” to [church name omitted] in Ocala.

Rationale [2020]: The language of the *BCO* does not refer to which church a divested TE attends, but to which church his membership has been assigned. In order to assign a divested TE, the session would have to act to receive him by letter of transfer. The minutes

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should reflect that a particular church has received the divested individual.

9. That the Minutes of **Central Georgia** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 10-11, 2020; Apr 28, 2020; Jun 16, 2020; Sep 15, 2020.**
 - b. Be approved with exceptions of form: **Jan 11-12, 2019; May 14, 2019; Sep 10, 2019; Directory 2020.**
 - c. Be approved with exceptions of substance:
Exception: General 2019 (BCO 13-9) – No record that session minutes were examined.
Exception: Jan 11-12, 2019 (RAO 16-3.e.5) – Stated differences not judged with prescribed categories—need to be more specific.
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: Sep 11, 2018 [Executive Session Minutes] (BCO 38-1) – No record of the steps required for a case without process per BCO 38-1 have been followed. No full statement of facts, no statement by individual of intent to confess and permit the court to render the judgment without process
Response: Central Georgia Presbytery agrees with the exception, that it failed to provide a written record of the steps required for a case without process per BCO 38-1.
The Presbytery did however, explain the options to the TE and he chose “case without process.” He provided a letter to Presbytery wherein he confessed his sin, taking full responsibility for it, and expressed remorse and repentance. (attached) He has been completely submissive to the authority of the Presbytery and has agreed to every action requested of him.
Nevertheless, the Presbytery agrees that the “statement of facts and confession of guilt” must be in written form and has, therefore, taken corrective action by preparing same in the format provided in the Handbook for Presbytery Clerks (071-B4). (attached)
The Presbytery regrets its error and promises to be more careful in the future. The Presbytery respects and appreciates the RPR Committee’s correction and oversight.
Because of the sensitivity of the information in the attached documents, the Presbytery requests that this Response form be submitted to the Commissioners Handbook, without the attachment.
Please see Central GA Attachments

10. That the Minutes of **Central Indiana** Presbytery: *Adopted*
- a. Be approved without exceptions: **May 8, 2019; Jun 19, 2020.**
 - b. Be approved with exceptions of form: **Feb 8, 2019; Nov 8, 2019; Feb 14, 2020; Nov 13, 2020.**
 - c. Be approved with exceptions of substance:

Exception: Feb 8, 2019 (*BCO* 21-4.c.1.c) – No record of examination in Bible content either from previous licensure exam or during ordination exam.

Exception: Feb 8, 2019 (*BCO* 29-1; 31-2) – A committee of Presbytery gave a report concerning the Christian character of a TE without the Presbytery initiating a *BCO* 31-2 investigation or determining whether a strong presumption of the guilt existed.

Exception: Feb 8, 2019; May 10, 2019 (*BCO* 15-1; *RAO* 16-3.e.4) – Minutes of commission not entered into Presbytery minutes.

Exception: Sep 13, 2019 (*Standing Rules* IV.A.1; *RONR* p. 491, I.26-32) – Standing committee created without amending Presbytery bylaws.

Exception: Nov 8, 2019 (*BCO* 5-9) – Mission church organized into a particular church in the PCA without reflecting whether officers were elected (*BCO* 5-9.c, d) and without appointing a commission for an organization service (*BCO* 5-9.h, i).

Exception: Jan 13, 2020; June 5, 2020; Jun 19, 2020 (*RAO* 16-3.c.1) – Purpose of called meeting not recorded verbatim in the minutes.

Exception: Feb 14, 2020 (*BCO* 15-1) – The full record of the minutes of a commission are not included in the Presbytery minutes.

Exception: Jun 5, 2020 (*RAO* 16-3.c.1) – Exceeded the purpose of the called meeting by taking up additional items of business.

Exception: Jul 10, 2020 (*BCO* 13-11; *RAO* 16-3.e.7) – Complaint sent to Presbytery not recorded in minutes.

Exception: Sep 11, 2020; Nov 13, 2020 (*BCO* 15-1) – Commission exceeded the business referred to it by creating another commission.

Exception: Nov 13, 2020 (*BCO* 21-4.f; 13-6) – Presbytery examined and sustained an ordination examination on the Sacraments as to the candidate's views alone, without also examining his knowledge.

Exception: General 2020 (*BCO* 13-9.b *Bylaws* III.B.i) – No record of review of records of church Sessions.
 - d. **That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:**

MINUTES OF THE GENERAL ASSEMBLY

Exception: General (BCO 13-9.b) – No record of reviewing session minutes.

Response: We acknowledge and apologize for our tardiness in reviewing session minutes for 2018. We have recently changed our process for reviewing session records, hoping this will produce a more timely review.

Rationale [2021]: The action of CIP in 2020 indicates no action to fulfill its responsibility to review minutes as yet not reviewed and subsequent years have not been reviewed.

11. That the Minutes of **Chesapeake** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 8, 2019; Mar 12, 2019; May 14, 2019; Jul 13, 2019; Sep 10, 2019; Nov 12, 2019; Jan 14, 2020; Mar 10, 2020; May 12, 2020; Sep 8, 2020; Nov 10, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance: **None.**
 - d. **No response to previous assemblies required.**
12. That the Minutes of **Chicago Metro** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 20, 2019; May 15, 2019; Aug 21, 2019; and Nov 20, 2019.**
 - b. Be approved with exceptions of form: **Feb 19, 2020; Aug 19, 2020; Sep 26, 2020; Nov 18, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Feb 19, 2020 (RAO 16-3.e.5) – No record of candidate’s ([name omitted]) differences with standards.
Exception: Aug 19, 2020 (RAO 16-3.e.5) – No record of stated differences for transfer of TE [name omitted]
 - d. **That responses shall be submitted to the following GA as no responses were received in 2021:**
Exception: Jan 17, 2018 and Apr 18, 2018 (BCO 13-11; BCO 15-2 & 3) – Complaint sent to Presbytery not recorded in minutes, nor approval or disapproval of judgment (full and accurate record) – see also *RAO 16-3.e.7*.
Exception: General (BCO 13-9.b) – No record of review of records of church Sessions.
13. That the Minutes of **Columbus Metro** Presbytery: *Adopted*
- a. Be approved without exceptions: **Sep 17, 2019; Jan 21, 2020; May 19, 2020; Sep 15, 2020; Nov 17, 2020.**

- b. Be approved with exceptions of form: **General 2019; Jan 15, 2019; Apr 2, 2019; Nov 19, 2019; General 2020; Mar 17, 2020.**

- c. Be approved with exceptions of substance:

Exception: Jan 15, 2019; Nov 19, 2019 (*BCO* 38-2; 46-8) – *BCO* 38-2 requires two meetings. The presbytery acted at the first meeting based on a letter. There was no motion to assign membership per 46-8.

Exception: Apr 2, 2019 (*BCO* 19-16) – Presbytery committee recommended approving previous experience as equivalent to internship; however, no motion or vote to do so is recorded (requires 3/4).

- d. **That the following responses to the 48th GA be found satisfactory:**
Exception: General (*BCO* 13-9b) – No record of review of records of church Sessions.

Response: [Adopted, 12-0-0] This exception is answered in reference to the responses to the 46th General Assembly We had responded, but did not record the vote of the assembly, see exception from last year.

Exception: Jan 23, 2018; May 15, 2018; Nov 13, 2018 (*BCO* 13-4, 11; *SR* 12.1, 4; *RONR* 347-8) It does not appear from the record or roll of Presbytery that a quorum of at least 3 TEs and 3 REs was present. By failing to immediately adjourn, and instead to continue to conduct business without a quorum, the Presbytery put itself at risk that a future meeting would fail to ratify their actions. Actions taken at a meeting without a quorum are by themselves null and void. (Note: An ordination exam occurred at one of these meetings.

Response: [Adopted, 12-0-0] At the May 2019 RPR Meeting, it was found that three of the Columbus Metro Presbytery 2018 meetings were found to be out of order. In violation of *BCO* 13-4, we had not established a quorum for the following meetings: January 23, 2018; May 15, 2015; November 13, 2018.

We apologize for the confusion this caused at the 2019 RPR Meeting. We've had good discussions with members of RPR on May 30, 2019 and have sought to put in better measures for clarity and cross-checking our work.

CMP met and reviewed the motions that were made at these three meetings at the November 19, 2019 Stated Meeting. The results of the vote are included for your review. In addition, CMP approved the Response to the Exceptions taken by the 46th General Assembly, which was submitted to RPR, but there was no record of the responses having been approved by Presbytery.

MINUTES OF THE GENERAL ASSEMBLY

We ask that these responses to the 46th and 47th General Assemblies be found acceptable to the RPR of the 48th General Assembly in Birmingham, AL in 2020.

Exception: Mar 20, 2018 (*BCO* 13-4, 11 and *RONR* 347-8) – Actions from the January stated meeting taken without a quorum were not placed before the court for ratification.

Response: [Adopted, 12-0-0] The January 23, 2018 Stated Meeting was found to be out of order since a quorum was not established (only one elder, RE [name omitted] was present on the phone call). The following motions were presented and voted on, but none ratified since a quorum was not established. In accordance with Roberts' Rules, these must be approved by the assembly (Presbytery) at the next meeting that has an established quorum, which would have been March 20, 2018.

These actions of Presbytery at the January 23, 2018 Meeting were presented for approval in omnibus at the November 19, 2019 Stated Meeting.

1. **Motion:** to approve the January 16, 2018 Docket **MSA**
2. **Motion:** to approve the November 28, 2017 Minutes and attachments **MSA**
3. **Motion:** RPR Assignment (vote): TE [name omitted] **MSA**
4. **Motion:** Nominating Committee Assignment (vote): TE [name omitted] **MSA**

Exception: Sep 18, 2018 (*BCO* 13-4, 11 and *RONR* 347-8) – Actions from the May stated meeting taken without a quorum were not placed before the court for ratification.

Response: [Adopted: 12-0-0] This meeting was erroneously marked as out of order on account of the Clerk's failure to fill in the attendance correctly. RE [name omitted] was present, as indicated by his giving of the Treasurer's Report, but he was not included in the attendance roster. This means that three REs were present and a quorum was in fact established at the start of the meeting. Therefore, we appeal to RPR that the Stated Meeting on May 15, 2018, is in order and all business was accomplished with no need to approve. We believe that no further action is needed.

Exception: Sep 18, 2018 (*BCO* 21-4; *RAO* 16-3.e.5) – Stated differences not recorded in candidate's own words

Response: [Adopted, 12-0-0] Regarding the exceptions to the Standards by Teaching Elders: As stated in the minutes, the exceptions to the Standards were quoted and transcribed into the minutes, then ruled individually as noted in accordance with *BCO*

21-4.e. We ask that these records be reviewed and approved. If not, please offer clarity by explaining how the original records are not in order. The actual minutes are copied here for your review.

- TE [name omitted] Exception: 1) “Sabbath, *WCF* 21 - The Lord’s Day should be kept as a sabbath, a day of worship and rest, for Christians. However, I believe the Confession goes beyond what is biblically necessary in prohibiting recreation.” In regard to TE [name omitted]’s proposed exception the court judged the stated difference(s) to not be an exception, but merely a scruple.
- TE [name omitted] Exception: 2) “Images, *WLC* 109 - If this interpretation of the second commandment prohibits any image of the incarnate Jesus, then I believe that goes beyond what is biblically necessary. I believe that images can be used for pedagogical and aesthetic reasons but should not be used in worship.” In regard to TE [name omitted]’s view on *WLC* 109, the court judged the stated difference(s) to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4).
- TE [name omitted] Exception: “When *WLC* #109 prohibits images of Jesus, I think this is in reference to worship, prayer and devotion, but not for didactic purposes like children’s books or the Jesus Film, etc.” In regard to TE [name omitted]’ view on *WC* 109, the court judged the stated difference(s) to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4).
- Rev. [name omitted] Exception: Rev. [name omitted] declared his exception with *WLC* 109 that “the use of images of Jesus contained in pedagogical resources is not in conflict with this doctrinal statement.” In regard to Rev. [name omitted]’s exception on *WC* 109, the court judged the stated difference(s) to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4).

Exception: Sep 18, 2018 (*BCO* 15-1) – Records of two ordination commissions not entered.

Response: [Adopted, 12-0-0] Regarding the Commissions: In the next section of the minutes of September 18, 2018, the Moderator

was given the power to convene the commission at a later date. If this out of order, please advise. We will correct this moving forward. However, the records (reports) of the ordination commissions were included in the November 2018 minutes, as the ordination services occurred on October 28, 2018 ([name omitted]) and November 4, 2018 ([name omitted]). Both reports are included with this response. The members of the commissions were recorded in their respective reports as follows:

- TE [name omitted] Commission to Ordain/Install: TE [name omitted], TE [name omitted], RE [name omitted] (secretary), RE [name omitted], RE [name omitted]
- TE Layman Commission to Ordain/Install: TE [name omitted], TE [name omitted], TE [name omitted], RE [name omitted], RE [name omitted], RE [name omitted] (secretary)

Exception: General (RAO 16-10a) – Response to exceptions provided but no record of responses having been approved by Presbytery

Response: In our response, which was not voted on by the Presbytery, we said this:

We recognize this deficiency. We are working to get a team together to review the sessional records of our new presbytery. We are in our third year with 7 total churches (particular and mission) and we are trying to develop good teams to do the work of presbytery. We thank you for your patience in this regard. We added the committee November 13, 2018 (the pertinent section of the minutes is included.

PRESBYTERY TEAM REPORTS

Reports: Presbytery Teams

1. *Strategic Team*
 1. *Treasurer's Report (RE [name omitted], Treasurer)*
2. *Shepherding Team*
3. *Administration Team*
 1. ***Motion:*** *to form a team for the Review of Session Records including TE [name omitted] and TE [name omitted].* ***Approved***

Exception: General (BCO 13-9.b) – No record of session record review.

Response: [Adopted, 12-0-0] We recognize this deficiency. We are working to get a team together to review the sessional records of our new presbytery. We are in our third year with 7 total churches (particular and mission) and we are trying to develop good teams to do the work of presbytery. We thank you for your patience in this

regard. We added the committee November 13, 2018 (the pertinent section of the minutes is included):

PRESBYTERY TEAM REPORTS

Reports: Presbytery Teams

4. *Strategic Team*

1. *Treasurer's Report (RE [name omitted], Treasurer)*

5. *Shepherding Team*

6. *Administration Team*

1. **Motion:** *to form a team for the Review of Session Records including TE [name omitted] and TE [name omitted].* **Approved**

Exception: May 16, 2017 (BCO 5-3) – No record of provisional session appointed to mission work.

Response: [Adopted, 12-0-0] At this meeting (May 16, 2017) the effort to start [church name omitted] Presbyterian was approved, people started meeting to discuss the potential and to start meeting as core families for the endeavor. It was at the March 20, 2018 Stated Meeting that TE [name omitted]'s call was changed to evangelist and that [church name omitted]'s Session was approved to serve as the temporary session of this mission work (minutes are included below).

6.1 TE [name omitted] shared his heart and vision for church planting in Westerville, OH. TE [name omitted] shared about his opportunities to tell the gospel to several in the community and their support. He has already received support from the Strategy Team and looks to a first worship Sept 2018.

6.1 Motion from the Committee: to approve [church name omitted] as a mission church of Columbus Metro Presbytery. **MSA**

Exception: Nov 28, 2017 (BCO 19-2.a) – No record of statement of Christian experience

Response: [Adopted, 12-0-0] After reviewing the minutes, we see that in regard to Mr. [name omitted]'s examination there was no record of Christian experience. This discrepancy is noted for future examinations. We are a small presbytery and everyone at the meeting was already familiar with Mr. [name omitted] and him having shared his story after coming under care. We realize this is important to repeat at subsequent exams for those who are not familiar with him, we will be more careful in the future.

- e. **That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:**

Exception: Sep 18, 2018 (*BCO* 13-6; 21-4) – Incomplete record of transfer exam.

Response: [Adopted, 12-0-0] The description of this exception is unclear to Presbytery. The record of the exam is included below, and after further review—to the eyes of Presbytery—the exam is in fact complete in accordance with *BCO* 13-6 and 21-4. The transfer exam from outside of our denomination included knowledge, views and exceptions as required by these two articles in the *BCO*.

1. Transfer/Ordination Exam, *BCO* 13-6 with 21-4
 1. TE [name omitted] invited Rev. [name omitted] ([church name omitted]) to introduce himself to the men of presbytery and share his sense of call and experience of Christian religion.
 2. TE [name omitted] then proceeded to ask the Rev. [name omitted] questions about any exceptions he might have with the Westminster Confession and the Catechisms, and then his views in theology, the Sacraments, and church government, in accordance with the examination requirements set forth in *BCO* 13-6.
 - Rev. [name omitted] Exception: [name omitted] declared his exception with *WLC* 109 that “the use of images of Jesus contained in pedagogical resources is not in conflict with this doctrinal statement.” In regard to Rev. [name omitted]’s exception on *WC* 109, the court judged the stated difference(s) to be more than semantic, but “not out of accord with any fundamental of our system of doctrine” (*BCO* 21-4).
 2. TE [name omitted] continued the examination by asking questions of the candidate in his knowledge and views as set forth and required in *BCO* 21-4, as stated in 13-6.
 3. TE [name omitted] opened the examination to receive questions from the floor of Presbytery.
 4. **Motion:** to arrest the exam and dismiss the ordinand. **MSA**
 5. **Motion:** to sustain Rev. [name omitted]’s examination. **MSA**
2. TEs [names omitted] and Rev. [name omitted] were invited to the floor. TE [name omitted] read the questions from 21-5 to the three men and each answered in the affirmative. TE [name omitted] then prayed for the men and the right hand

of fellowship was offered to each by the members of presbytery.

Rationale [2021]: Clarification: *RAO* 16-3.e.5 specifies: “Minutes of presbytery relating to examinations must *list all specific requirements* and trials for licensure and/or ordination which have been accomplished, ...” The minutes should list out the various areas of examination, not just reference the overarching *BCO* sections.

14. That the Minutes of **Covenant** Presbytery: *Adopted*
- a. Be approved without exceptions: **Nov 15, 2019.**
 - b. Be approved with exceptions of form: **General 2019; Feb 5, 2019; May 21, 2019; Oct 1, 2019; General 2020; Feb 4, 2020; Apr 28, 2020; May 19, 2020.**
 - c. Be approved with exceptions of substance:

Exception: Feb 5, 2019 (*BCO* 23-1) – No record of congregation/session meeting requesting Presbytery to dissolve the call of TE [name omitted] with [church name omitted]; TE [name omitted] with [church name omitted]; TE [name omitted] with [church name omitted].

Exception: May 21, 2019 (*BCO* 23-1) – No record of congregation/session meeting requesting Presbytery to dissolve the call of TE [name omitted] with [church name omitted].

Exception: Oct 1, 2019 (*BCO* 23-1) – No record of congregation/session meeting requesting Presbytery to dissolve the call of TE [name omitted] with [church name omitted].

Exception: Oct 1, 2019 (*BCO* 13-11; *RAO* 16-3.e.7) – Complaint sent to Presbytery not recorded in minutes (“full and accurate record”).

Exception: Feb 4, 2020 (*BCO* 15-1; *RAO* 16-3.e.4) – No record of ordination commission report for candidate.

Exception: May 19, 2020 (*BCO* 38-2; 46-8) – No record of TE divested of offices (at his request) being assigned to membership in some particular church, subject to the approval of the Session of that church.

Exception: Oct 6, 2020 (*BCO* 21-4) – No record of two ordination candidates stating their differences with the Standards.
 - d. **That the following response to the 48th GA be found satisfactory:**

Exception: May 15, 2018 (*BCO* 18-3) – No record of candidates’ examination in experiential religion and motives for seeking the ministry.

Response: Covenant Presbytery acknowledges the error of neglecting to include in the minutes of our 143rd Stated Meeting, May 15, 2018, (section 143-13.3) the record of the examination of candidates' experiential religion and motives for seeking the ministry. Upon review of the audio of these meetings, the examinations did contain these answers but were not accurately recorded in the minutes. In the future, we will strive to be more careful to record in our minutes that the requirements of *BCO* 18-3 have been met.

15. That the Minutes of **Eastern Canada** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 15, 2019; Feb 21, 2020; Jun 22, 2020; Jul 11, 2020.**
 - b. Be approved with exceptions of form: **Jun 21, 2019; Oct 18, 2019.**
 - c. Be approved with exceptions of substance:
Exception: Oct 23, 2020 (*RAO* 16-6.c.1; *RAO* 16-3.e.5; *BCO* 21-4.f) – The Presbytery did not follow the *RAO* in recording one of the four options in the final amended motion (*RAO* 16-3.e.5).
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: Oct 26, 2018 (*BCO* 19-2.f; *RAO* 16-3.e.5) – No record of Presbytery's judgment on licensure candidate's second stated difference.

Response: We agree with the exception. This was an oversight on the part of the stated clerk, for which we apologize and promise to be more careful in the future.

We confirm that at the October 26, 2018 meeting, the presbytery did, indeed, consider the candidate's second stated difference and made the following judgment:

MSC that the second difference regarding pejorative language for Roman Catholics to be more than semantic, but "not out of accord with any fundamental of our system of doctrine" (*BCO* 21-4).

The Stated Clerk, however, failed to record that particular action of the presbytery. The minutes of the October 26, 2018 have been amended accordingly. We have attached the amended minutes here.

Please see Eastern Canada pdf attachment

16. That the Minutes of **Eastern Carolina** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 26, 2019; Apr 13, 2019; Oct 19, 2019; Jan 25, 2020; Jul 18, 2020; Oct 17, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Jan 26, 2019; Jul 20, 2019.**
 - c. Be approved with exceptions of substance: **None.**

- d. **That the following response to the 48th GA be found satisfactory: Exception: Nov 17, 2018 (BCO 21-4.e; 40-2; RAO 16-3.e.5.c; and WCF 8-2) –** The following sentence in a man’s licensure exam appears to demonstrate a faulty Christology *that strikes at the vitals of religion*: “... since Christ became a man and has a physical body, and since we worship him for his divinity, not his humanity, I believe that images of the incarnate Christ used for the purposes of art and education are permissible and do not violate the second commandment” (emphasis added). This was in his statement of difference with *WLC* 109, but the issue being cited involves Christology and not images, per se.

Response: Eastern Carolina Presbytery agrees with the 2019 General Assembly and its committee on Review of Presbytery Records (RPR) regarding this exception of substance. Our Examinations Committee chairman has contacted the man regarding his statement of his understanding of *WLC* 109 and the licentiate is in agreement with the RPR and Eastern Carolina Presbytery in this matter. It was not his intention to communicate any confusion of the two natures of the one person of Christ, or to deny that we should worship Christ as both God and man. He has submitted a revised statement of his exception to *WLC* 109 (below) to the October 19, 2019 stated meeting of ECP. ECP has taken action to amend its minutes of November 17, 2018, to accept the revised statement of the man’s exception in place of the one submitted to the November 17, 2018 meeting, and to deem that the man’s stated difference with *WLC* 109 is not out of accord with any fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion. Presbytery regrets this error and promises to be more careful in the future.

Revised statement of the man’s exception to *WLC* 109: “I believe that the making of any kind of image or likeness of God, *either inwardly in our mind, or outwardly*, for any purpose is prohibited in the second commandment. However, I believe that images of Christ for instruction as well as art are not prohibited by the Second

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commandment because I believe that the scope of the prohibition is in dealing with idolatrous worship.”

17. That the Minutes of **Eastern Pennsylvania** Presbytery: *Adopted*
- a. Be approved without exceptions: **Sep 14, 2019; Nov 12, 2019; Nov 17, 2020.**
 - b. Be approved with exceptions of form: **Feb 15, 2020; Sept 12, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Feb 16, 2019 (RAO 16-3) – No executive session minutes.
Exception: Apr 9, 2019 (BCO 23-2) – A TE cannot simultaneously be honorably retired and an Associate Pastor (BCO 23-2).
Exception: Feb 15, 2020 (BCO 20-2; 22-1) – The BCO does not recognize the pastoral relation of "Co-Senior Pastor." In addition, there is no record of a congregational vote by secret ballot with $\frac{4}{5}$ approval to call the associate pastor as senior pastor and subsequent $\frac{3}{4}$ Presbytery approval for such a call (BCO 23-1).
Exception: Sep 12, 2020 (BCO 21-4.c.1.g; RAO 16-3.5) – Record of PCA History Exam for TE [name omitted] is missing.
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Sep 15, 2018; Nov 13, 2018 (BCO 21-4 and RAO 16-3. e. 5) – No record of PCA history exam
Response: The presbytery wrongly assumed that its examinations of PCA history were included under its recorded examinations of church history. In the future, the Presbytery will note that their church history exams include an exam in PCA history.
Exception: Nov 13, 2018 (BCO 21-4) – Candidate examined for ordination at September 15, 2018 meeting and commission minutes indicate that candidate was installed without ordination.
Response: The moderator of the commission assured the Presbytery that the service included all the elements required for an ordination service. However, the wrong format was used for the report of the commission and no one noticed it. The Presbytery will be more alert to such situations in the future.
 - e. 5) – No record of PCA history exam
18. That the Minutes of **Evangel** Presbytery: *Adopted*
- a. Be approved without exceptions: **Nov 12, 2019; Aug 11, 2020; and Nov 10, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Feb 12, 2019; May 14, 2019; Aug 13, 2019; General 2020.**
 - c. Be approved with exceptions of substance:

Exception: General 2019 (BCO 13-9.b) – Session minutes not reviewed by Presbytery (committee only).

Exception: Feb 12, 2019 (BCO 21-4.f) – No record of requiring statement of differences with our Standards.

Exception: May 14, 2019 (BCO 21-4.d; RAO 16-3.e.5) – All specific requirements of ordination exam not recorded (PCA History).

Exception: May 14, 2019 (BCO 21-4.f) – No record of requiring stated differences with our Standards.

Exception: Feb 11, 2020 (BCO 21-4.f) – No record licentiate in ordination exam was asked to state differences with the Standards.

Exception: Feb 11, 2020 (BCO 13-11) – Minutes of executive session not included in the record.

Exception: General 2020 (BCO 13-9.b) – Minutes of church session not reviewed by Presbytery (committee only).

d. That the following response to the 48th GA be found satisfactory:

Exception: Feb 13, 2018 (BCO 21-4.d; 13-6) – Use of extraordinary clause not explained. Presbytery received a letter from a church asking for extraordinary clause and stating rationale, but no rationale was adopted by the Presbytery.

Response: Evangel agrees with this exception. The rationale stated by the church was approved by presbytery at our meeting on 2/13/18 but the action was not recorded in our minutes. It was an oversight and we will correct our practice in the future. At our meeting on 11/12/19, presbytery voted to amend our minutes of 2/13/18 to reflect the adoption of the church’s proposed rationale.

19. That the Minutes of **Fellowship** Presbytery: *Adopted*

a. Be approved without exceptions: **Mar 2, 2019; Sep 26, 2019; Nov 19, 2020.**

b. Be approved with exceptions of form: **Jan 26, 2019; Apr 27, 2019; May 30, 2019; Oct 28, 2019; Jan 25, 2020; May 30, 2020; Sep 24, 2020.**

c. Be approved with exceptions of substance:
Exception: Apr 27, 2019 (BCO 38-2) – Minister divested with no record of facts or reason for divestiture at previous meeting.

Exception: May 30, 2020 (BCO 11-2; Fellowship Presbytery Manual 1.04, 1.05; RONR (12th ed.) 25:10) – Standing Rules that protect the rights of absent members, such as this rule that requires two readings of a proposed change to the manual, may not be suspended.

d. No response to previous assemblies required.

20. That the Minutes of **Georgia Foothills** Presbytery: *Adopted*
- a. Be approved without exceptions: **Apr 9, 2019.**
 - b. Be approved with exceptions of form: **General 2019; Jun 11, 2019; General 2020; Directory 2020; Jan 25, 2020; Sep 15, 2020.**
 - c. Be approved with exceptions of substance:
Exception: General 2019 (RAO 16-10a) – No record in minutes of exceptions taken by GA.
Exception: Jan 26, 2019; Sep 17, 2019 (BCO 13-11, 14-6.c, 40-1; RAO 16-3.e.7) – Minutes of executive session not included.
Exception: Jun 11, 2019; Sep 17, 2019 (BCO 21-4; RAO 16-3.e.5) – Stated differences not judged with prescribed categories.
Exception: General 2020 (BCO 13-9b) – No record of review of records of church Sessions.
Exception: Sep 15, 2020 (BCO 25-11) – No record of congregational vote to withdraw from the PCA.
- d. That the following response to the 48th GA be found satisfactory:**
Exception: April 17, 2018 p.3 (BCO 13-6) – No record that minister transferring into presbytery was examined for Christian Experience and views.
Response: This was an error in the recording of the minutes by the clerk. The minister transferring into presbytery was examined for Christian Experience and views. The Clerk will endeavor to be more careful.
21. That the Minutes of **Grace** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 8, 2019; May 14, 2019; Jul 10, 2019; Sep 10, 2019; Jan 14, 2020; Sep 8, 2020; Oct 20, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance: **None.**
 - d. No response to previous assemblies required.**
22. That the Minutes of **Great Lakes** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **Jan 12, 2019; May 4, 2019; Sep 20-21, 2019; Jan 25, 2020; Jun 20, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Sep 19, 2020 (BCO 21-7n3) – In assistant pastor ordination commission minutes, chairman propounded questions to the congregation instead of the Session.

Exception: Jun 20, 2020 (*BCO* 13-6, 21-4.a, 21-4.d) – Transfer exam from candidate outside of the PCA without record of Bible exam or an exception granted.

d. No response to previous assemblies required.

23. That the Minutes of **Gulf Coast** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 4-5, 2019; May 14, 2019; Aug 20, 2019; Oct 8, 2019.**

b. Be approved with exceptions of form: **Directory 2020; Feb 10-11, 2020; Jun 9, 2020; Oct 13, 2020.**

c. Be approved with exceptions of substance:

Exception: Sep 8, 2020 (*BCO* 13-12; *RAO* 16-3,c,1) – Call for called meeting not in order – 10-day notice; purpose for call not stated.

d. No response to previous assemblies required.

24. That the Minutes of **Gulfstream** Presbytery: *Adopted*

a. Be approved without exceptions: **Apr 21, 2020.**

b. Be approved with exceptions of form: **General 2019; Directory 2019; Jan 15, 2019; Apr 30, 2019; Jul 30, 2019; Oct 15, 2019; General 2020; Directory 2020; Jan 21, 2020.**

c. Be approved with exceptions of substance:

Exception: Oct 15, 2019 (*BCO* 13-6; 21-4.c.2-3) – Incomplete record of transfer exam for minister from another denomination. No record of thesis, no record of exegetical paper.

Exception: Jan 21, 2020 (*BCO* 21-4; *RAO* 16-3.e.5) – All specific requirements for ordination exam not recorded; seminary degree, thesis paper/ examination on knowledge of Greek and Hebrew; did not preach a sermon.

Exception: Oct 20, 2020 (*BCO* 19-2.d) – Licensure exam with no mention of written sermon.

Exception: General 2020: (*BCO* 13-9.b) – No record of review of church session.

d. No response to previous assemblies required.

25. That the Minutes of **Heartland** Presbytery: *Adopted*

a. Be approved without exceptions: **Nov 6-7, 2020.**

b. Be approved with exceptions of form: **General 2019; Feb 22-23, 2019; Aug 2, 2019; Nov 1-2, 2019; General 2020; Feb 28, 2020; Apr 14, 2020.**

c. Be approved with exceptions of substance:

Exception: Feb 22-23, 2019 (BCO 23-1) – No record or date of congregation voting to dissolve pastoral relationship.

Exception: Aug 2, 2019 (BCO 20-1) – No record of call to a definite work of a transferring minister.

Exception: Feb 28, 2020 (BCO 20-1) – No record of call to a definite work for TE [name omitted].

d. That the following response to the 48th GA be found satisfactory:

Exception: November 2-3, 2018 (BCO 19-16) – Three-fourths vote for waiving internship requirement not recorded.

Response: Although not recorded in the minutes, the licentiate's internship was approved by presbytery by a vote exceeding a $\frac{3}{4}$ requirement.

26. That the Minutes of **Heritage** Presbytery: *Adopted*

- a. Be approved without exceptions: **None.**
- b. Be approved with exceptions of form: **General 2019; Jan 26, 2019; May 14, 2019; Sep 14, 2019; Nov 16, 2019; Directory 2020; Jan 25, 2020; Feb 10, 2020; Jul 21, 2020; Sep 12, 2020; Nov 21, 2020.**
- c. Be approved with exceptions of substance:

Exception: General 2019 (BCO 12-7; 13-9.b) – No record of completion of review of 2018 Session Records of [church names omitted]. Presbytery should submit an excerpt from Minutes of a 2020 meeting at which those Records are reviewed.

Exception: Sep 14, 2019 (BCO 38-1) – TE was deposed from office after a confession at a stated meeting (i.e., without process) but Minutes don't indicate the provisions of *BCO* 38-1 were followed. *BCO* 38-1 stipulates “a full statement of the facts shall be recorded” but there is none in the Minutes and there were no executive session Minutes filed.

Exception: Nov 21, 2020 (BCO 12-7; 13-9.b; RAO 16-3.e.6) – Record does not indicate that all 2019 Session Records were reviewed by Presbytery in 2020.
- d. **That the following response to the 48th GA be found satisfactory:**

Exception: September 9, 2017 (BCO 13-6) – Incomplete record of transfer examination: minutes do not reflect that TE [name omitted] was examined in his Christian experience; also, he apparently was examined on Bible rather than his view on sacraments.

Response [2019]: Heritage Presbytery has reviewed the exception of substance to our 2017 minutes and concluded that we indeed erred in our transfer examination of TE [name omitted] who should have been examined in re his views on The Sacraments. We have

reviewed his views accordingly and find them in accord with the Standards. Thank you for pointing out this exception; we will attempt to be more diligent in the future.

Rationale [2019]: TE still needs to be examined on his Christian experience.

Response [2020]: The minutes were in error as they failed to note the completeness of the exam. The complete exam to TE [name omitted] was conducted, on his Christian experience and on the Sacraments.

27. That the Minutes of **Highlands (Western Carolina)** Presbytery:

Adopted

- a. Be approved without exceptions: **Feb 13, 2019; Mar 21, 2019; Jun 4, 2019; Aug 3, 2019; Sep 19, 2019; Feb 22, 2020; Aug 1, 2020, Sep 22, 2020.**
- b. Be approved with exceptions of form: **General 2019; May 7, 2019; Nov 12, 2019.**
- c. Be approved with exceptions of substance:
Exception: May 7, 2019 (BCO 15-1; 15-2) – Presbytery appoints commission to investigate dissolution of pastor call, no report of commission contained in minutes.
Exception: Nov 10, 2020 (BCO 21-04) All specific requirements of ordination exam not recorded (PCA History (see also *RAO* 16-3.e.5).
- d. **That the following response to the 48th GA be found satisfactory:**
Exception: Feb 24, 2018 (BCO 15-1) – Shepherding Committee acted as a commission without authorization.
Response: At its November 12, 2019 Stated Meeting, Western Carolina Presbytery took the following action:
‘On motion these response to the Review of Presbytery Records Committee was approved:
1) February 24, 2018. “Shepherding Committee acted as a commission without authorization.” Presbytery agrees with the

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exception. Presbytery will be more careful in the future. [Action was taken at the November 2019 stated meeting concerning the TE's situation.]'

28. That the Minutes of **Hills and Plains** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **General 2019; Feb 9, 2019; May 4, 2019; Oct 1, 2019.**
 - c. Be approved with exceptions of substance:
 - Exception: General 2019; General 2020 (BCO 13-9.b)** – No record of review of Session records having been conducted.
 - Exception: General 2019 (RAO 16-10.a)** – No record in minutes of exceptions taken by the General Assembly.
 - Exception: Feb 9, 2019 (BCO 13-11)** – Overture received by Session as communication to Presbytery not attached.
 - Exception: Feb 9, 2019 (BCO 13-6; 21-4.c.1)** – No record of all of the parts of examination having been conducted for a man transferring in from another denomination.
 - Exception: Feb 9, 2019; Oct 1, 2019 (BCO 13-6; 21-4.f)** – No record that candidate for transfer from another denomination was required to state his differences with the *Westminster Standards* in his own words.
 - Exception: Feb 9, 2019 (BCO 19-2)** – No record of all of the parts of a licensure exam having been conducted.
 - Exception: Feb 9, 2019; May 4, 2019; Oct 1, 2019 (BCO 19-2.f)** – Candidate for licensure's stated differences not recorded in his own words.
 - Exception: Feb 9, 2019 (BCO 15-3; 31-2)** – Presbytery formed a commission (which it calls a 'Council') to conduct a 31-2 investigation (referencing both 31-2 and 15-3) of a TE regarding whom the minutes state that a committee of Presbytery has met with "many parties" and "believe there is a 'strong presumption of guilt.'" This is in contradiction to both 15-3 (which establishes a judicial commission to adjudicate a trial) and 31-2 (the purpose of which is to determine if there is a strong presumption of guilt).
 - Exception: Feb 9, 2019 (BCO 13-11)** – No record of the moderator having appointed the "Special Judicial Council".
 - Exception: Mar 26, 2019 (BCO 13-11)** – Minutes of the called meeting not included (i.e., that part of the meeting that is not in executive session).

Exception: Mar 26, 2019 (*BCO* 13-11) – Per the purpose of the called meeting, a “full statement of the case and the judgment rendered” not attached to the Executive Session minutes.

Exception: Mar 26, 2019 (*BCO* 15-3; 31-2; 32-2, 3) – The Presbytery received a report from the Judicial Commission that had been formed to “investigate” a matter per *BCO* 31-2. There was, at the point this commission was formed, no “judicial case” per *BCO* 15-3 for it to adjudicate (i.e., no charges had been laid, no prosecutor has been appointed, etc.).

Exception: Mar 26, 2019 (*BCO* 15-3; 32-15) – Presbytery approved of the judgment of its commission without there being any declaration of guilt on the part of the accused.

Exception: Mar 26, 2019 (*BCO* 15-3; 32-15; 36-1) – Presbytery approved of a judgment of its commission calling for a specific censure against the accused. Per *BCO* 32-15, a ‘judgment’ is the determination of guilt or innocence. Per *BCO* 36-1, the infliction of a censure commences only after the individual is found guilty. Per *BCO* 15-3, a determination of guilt or innocence by a judicial commission is not final until it is approved by the presbytery. Therefore, a separate motion (even if by recommendation of the commission) would have to be made to inflict a censure.

Exception: May 4, 2019 (*BCO* 13-11) – Incomplete Record: referenced guidelines not attached to minutes.

Exception: May 4, 2019 (*BCO* 19-2.a) – No record of candidate for licensure giving a statement of his Christian experience and inward call to preach the Gospel (written or oral).

Exception: May 4, 2019 (*BCO* 21-4.c.1) – No record of examination of a candidate for ordination in Bible content or theology.

Exception: May 4, 2019; Oct 1, 2019 (*BCO* 21-4.g) – No record that Presbytery appointed a day for ordination.

Exception: May 4, 2019 (*BCO* 13-11; 14-6.c; *RAO* 16-3.e.6) – Minutes of executive session not included.

Exception: Oct 1, 2019 (*BCO* 21-4.c.1) – No record of examination of a candidate for ordination in Theology, knowledge of Greek/Hebrew, or Polity.

Exception: Oct 1, 2019 (*BCO* 13-6) – No record of all parts of a transfer exam of a man ordained in the PCA.

Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 21-4.f; *RAO* 16-3.e.5) – Stated differences not recorded in the candidate’s own words.

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Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 21-2; 18-2) – No approval of candidate for ordination’s completed internship.

Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 21-4.g) – No record that Presbytery appointed a day for ordination and/or installation or established a commission for ordination and/or installation.

Exception: Feb 8, 2020 (*BCO* 13-11) – Individual is examined and preaches a sermon with no indication in the minutes as to what he was examined for or why his sermon was arrested and sustained. (Individual is listed as a candidate and an intern, but not as a licentiate).

Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 18-3) – Man is received as a candidate without being examined on experiential religion or his motives for seeking the gospel ministry.

Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 18-3) – Questions for candidacy not shown to have been asked or answered in the affirmative.

Exception: Feb 8, 2020; Jun 30, 2020 (*BCO* 19-9) – Man is received as an intern without giving statement regarding his inward call to the ministry.

Exception: Feb 8, 2020 (*SR* 6-2.a) – Standing rules amended without record of a 2/3 vote.

Exception: May 5, 2020 (*BCO* 36-1; 13-11) – Minutes record the expiration of one-year definite suspension from office, yet there is no indication in the previous year’s minutes of any trial or case without process.

Exception: Jun 30, 2020 (*BCO* 18-3) – Charge not given to candidate for ministry.

Exception: Jun 30, 2020 (*BCO* 23-1) – Presbytery approves a new call for a TE within the same presbytery without first dissolving the previous call by following the steps in *BCO* 23-1.

Exception: Jun 30, 2020 (*BCO* 21-3) – Presbytery ordains a man to the gospel ministry without a call to a specific work (the man is listed as an assistant pastor in the next meeting’s roll).

Exception: Jun 30, 2020 (*BCO* 23-1) – Presbytery dissolves the call of a TE without following the steps in *BCO* 23-1.

Exception: Jun 30, 2020 (*BCO* 13-9.c) – TE is approved as a “planting Pastor” of a mission work without the approval of a new call to that work and without approving the specific terms of the call.

Exception: Jun 30, 2020; Aug 4, 2020 (*RAO* 16-3c.1) – Purpose of called meeting not specified.

Exception: Aug 4, 2020 (BCO 23-1) – Pastoral relation is dissolved without citing the church to appear.

Exception: Aug 4, 2020 (BCO 38-3) – Presbytery transferred a TE to a denomination with whom we do not have fraternal relations without following the steps in either 38-3a or 38-3b.

Exception: Oct 13, 2020 (BCO 18-3) – Man is received as a candidate without being examined on his motives for seeking the gospel ministry.

Exception: Oct 13, 2020 (BCO 5-9.c, d) – No record of the nomination, training, examination, or election of Ruling Elders for a mission church being particularized.

Exception: Oct 13, 2020 (BCO 5-9.f.1) No indication of a congregational meeting to elect a pastor.

Exception: Oct 13, 2020 (BCO 13-11) – Petition to particularize not attached.

Exception: Oct 13, 2020 (BCO 5-9.h) – Church approved to be particularized without the establishment of a commission to organize the church.

d. That responses shall be submitted to the following GA as no responses were received in 2021:

Exception: May 8, 2018 (RAO 16-3.e.5) – Stated differences were approved but not recorded.

Exception: Oct 9, 2018 (BCO 19-2, RAO 16-3.e.5) – No specific requirements of licensure exams recorded.

Exception: General (BCO 13-9.b) – No record of review of the records of church sessions.

29. That the Minutes of **Houston Metro** Presbytery: *Adopted*

a. Be approved without exceptions: **May 18, 2020; Jun 29, 2020; Nov 9, 2020.**

b. Be approved with exceptions of form: **General 2019; Jan 18, 2019; Apr 12, 2019; Aug 19, 2019; Nov 11, 2019.**

c. Be approved with exceptions of substance:

Exception: Jan 18, 2019 (BCO 24-6; RAO 16-3.e.5) – Presbytery approves candidate exception whose stated difference with WCF 21.7 appears to be “out of accord,” that is, “hostile to our system” or “strik[ing] at the vitals of religion” by stating that “worship on the first day of the week is a matter of church tradition and human reckoning, rather than divine revelation. Certainly, we should celebrate the Lord’s Day with and therefore on the same day as other brothers and sisters in Christ (Heb. 10:25).”

Exception: Jan 17, 2020; Aug 21, 2020 (BCO 18-3) – Candidates not examined on their “motives for seeking the ministry.”

Exception: General 2020 – No record of January 2020 Minutes being approved by the Presbytery (Approval postponed on August 21, 2020).

d. That the following responses to the 48th GA be found satisfactory:

Exception: General (BCO 12-7; BCO 12-8; and BCO 13-9.b) – No record of review of records of church sessions.

Response: Our HMP RSR Committee had many changes in its membership in YR2018. The Committee membership is now stable and is reporting their review of session minutes to Presbytery on a regular basis.

Exception: Aug 21, 2017 (BCO 15-1) – Records of commission not entered in subsequent Presbytery minutes.

Response [2019]: Review of Presbytery Records is correct in noting this exception of substance. Houston Metro Presbytery will be more diligent to include commission notes in future minutes.

Rationale [2019]: The record of the commission’s actions needs to be recorded in the Presbytery’s minutes

Response [2020]: Our new reply is after searching for all correspondence relating to RPR’s exception of substance from August, 2017, all information needed to correct this fault in our filed minutes is lost. Regrettably, HMP is therefore unable to amend its filings.

e. That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:

Exception: Aug 20, 2018 (BCO 13.9.a; and BCO 38) – Removed TE from rolls without explanation

Response: TE [name omitted] has left the PCA and is now ministering at [church name omitted] in Cypress, TX.

Rationale: Presbytery needs to designate if the TE was transferred or was removed per *BCO* 38-3.

30. That the Minutes of **Illiana** Presbytery: *Adopted*

- a. Be approved without exceptions: **Jan 19, 2019, Feb 9, 2019.**
- b. Be approved with exceptions of form: **Feb 28, 2019; Apr 13, 2019; Oct 19, 2019.**
- c. Be approved with exceptions of substance:
Exception: Feb 28, 2019 (RAO 16-3.e.5) – Candidate’s differences not stated in his own words.

Exception: Nov 16, 2019 (BCO 13-12) – No evidence of proper call for meeting and reason for called meeting not stated.

d. That the following response to the 48th GA be found satisfactory:

Exception: Oct 17, 2015 (BCO 13-11; 38-3) – Presbytery’s release of TE does not specify the judgment of the court as to the fidelity of the receiving body in maintaining the Word and Sacrament in their fundamental integrity.

Response [2016]: TE [name omitted] had taken a call to an independent congregation. He was not present when this action was taken. No note of input from either the Senior Pastor or the Session is included, as the question was probably not asked.

Rationale [2016]: There was no record of a determination whether the new/independent church was faithful in maintaining the Word and Sacraments in their fundamental integrity.

Response: [2019] Illiana recognizes the necessity to release TEs into works that will maintain the Word and Sacrament in their fundamental integrity. At this particular meeting neither the Senior Pastor at the time or this particular TE was present. The action was brought by a member of the Session present and the question was not asked. Since that time, the Senior Pastor at that time has been contacted and he is aware of conversations with this particular church and is willing to affirm that they do indeed maintain the Word and Sacrament in their fundamental integrity and that this particular TE was released to a new ministry that is faithful to the scriptures.

Rationale [2019]: The court has yet to specify their judgment as to the fidelity of the receiving body.

Response [2020]: The Presbytery has considered this matter and upon further examination, in the judgment of the court it was determined that the receiving body does maintain the Word and Sacraments in their fundamental integrity.

e. That a response shall be submitted to the following GA as no response was received in 2021:

Exception: General (BCO 13-9) – No record of review of session minutes.

f. That 2020 minutes shall be submitted to the following GA, as they were not received.

31. That the Minutes of Iowa Presbytery:

Adopted

- a. Be approved without exceptions: **Mar 23, 2019; May 4, 2019; Jul 13, 2019; Nov 9, 2019; Jun 13, 2020.**

- b. Be approved with exceptions of form: **Directory 2020.**
- c. Be approved with exceptions of substance:
Exception: Nov 14, 2020 (*BCO* 21-4.f; *RAO* 16-3.e.5) – Stated differences not judged with prescribed categories.
- d. **That the following response to the 48th GA be found satisfactory:**
Exception: Standing Rules (*BCO* 5-1; 13-1) – Standing Rules provision redefines composition of Presbytery, by granting mission churches voting delegates to Presbytery.
Response: Taking the area referred to by RPR to heart caused Iowa Presbytery to update its Standing Rules as shown below:
 - 1.1 Membership.** The membership of the presbytery shall be in accordance with *BCO* 13-1.
We also modified 3.2 to read as follows:
 - 3.2 Mission Churches.** Mission churches, while not yet organized, may be represented at presbytery with voice but note vote. The representative shall be appointed by the evangelist, session, or commission charged with the governance of such mission church in accord with *BCO* 5-3.

32. That the Minutes of **James River** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **General 2019; Jan 19, 2019; Apr 13, 2019; Jul 18, 2019; Oct 12, 2019; Jan 18, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Jan 19, 2019 (*BCO* 5-9) – It is unclear which of the steps in particularizing a new church have taken place, other than a report that the requirements have been fulfilled.
Exception: Jan 19, 2019 (*BCO* 21-4; *RAO* 16-3.e.5) – All specific requirements of ordination not recorded as having been approved by the Presbytery.
Exception: Apr 13, 2019 (*BCO* 21-1) – Presbytery did not grant permission to a TE who moved onto the field prior to transfer.
Exception: Jul 18, 2019 (*BCO* 20-9; 23-1) – No record of dissolution of pastoral relationship before approving a minister to transfer to another presbytery.
Exception: Oct 12, 2019 (*BCO* 18-7) – No reasons stated in the minutes of the Presbytery for removing candidates from under care of presbytery.
Exception: Oct 12, 2019 (*BCO* 21-4; *RAO* 16-3.e.5) – Stated difference received orally but were not recorded in candidate’s own words.

Exception: Jan 18, 2020 (BCO 15-2) – The members of the commission are not named so it is unclear whether the membership included 2 TEs and 2 REs.

Exception: Aug 8, 2020 (RONR, 12th Ed., 9:34) – Commission held a meeting by email which does not constitute a deliberative assembly.

Exception: Aug 8, 2020 (BCO 23-1) – TE status changed to without call without a record of the dissolution of previous call.

Exception: Aug 8, 2020 (BCO 21-4.c.1.b) – No record of ordination trial for knowledge of the Greek and Hebrew languages nor statement that the seminary degree included study in the languages.

Exception: Aug 8, 2020 (BCO 23-1) – Resignation request received and pastoral relationship dissolved without citing the local church to appear.

Exception: Aug 8, 2020 (BCO 21-4.c.1.b) – No record of ordination trial for knowledge of the Greek language.

Exception: Oct 10, 2020 (BCO 5-9.d, 5-9.i.1) – It is unclear whether officers were elected for a church petitioning for particularization and whether the commission would install those officers.

d. No response to previous assemblies required.

33. That the Minutes of **Korean Capital** Presbytery: *Adopted*

a. Be approved without exceptions: **None.**

b. Be approved with exception of form: **General 2020; Apr 8, 2019; Aug 25, 2019; Oct 7, 2019; Jan 5, 2020; Jun 29, 2020; Oct 5, 2020.**

c. Be approved with exception of substance:

Exception: Apr 8, 2019 (BCO 20-1) – No record of a call to a definite work recorded for two TEs [names omitted].

Exception: Oct 7, 2019 (BCO 21-4) – No record of the approval of a theological thesis, exegesis, or seminary degree in lieu of original languages for ordination candidate.

Exception: Jun 29, 2020 (BCO 19-3; 19-4) – No record of questions for licensure asked and affirmed. Licensure not recorded in proper form.

Exception: Jun 29, 2020 (BCO 19-3; 19-4) – No record of questions for licensure asked and affirmed. Licensure not recorded in proper form.

Exception: Oct 5, 2020 (BCO 23-1) – No record of congregational meeting to dissolve pastoral relationship.

- d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Apr 2, 2018 (*BCO* 13-6; 21-4.c.2-4) – Incomplete record of transfer exam for minister from another denomination. No record of requirement to preach.

Response: We regret not properly recording the sermon portion of the transfer exam, which was done through the written sermon. We revised the minutes to add the record of receiving the written sermon.

Exception: Apr 2, 2018; Oct 8, 2018 (*BCO* 15.1) – Records of ordination and installation commissions not entered in Presbytery minutes.

Response: We regret not including the commission reports, which have been added to the attached revised minutes.

Exception: Oct 8, 2018 (*BCO* 5-9.h) – Organizing commission not appointed after approval of particularization.

Response: We regret that the mission church held a service in 2014 and ordained new elders without proper presbytery approval. New ruling elders were ordained by men who were already ordained as teaching elders in the PCA. The Presbytery retroactively approved the particularization and the ordinations, noting the irregularity. We apologize for this and will do a better job in the future of making sure our mission churches follow the procedure outlined in *BCO* 5.

Exception: Apr 3, 2017 (*BCO* 5-9.f and g.) – Church seemed to particularize and there is no record of a congregational vote petitioning presbytery, nor is there record of an election of a pastor and elders.

Response [2019]: The Korean Capital Presbytery does not understand this exception of substance. The minutes says, “Change of status of [church name omitted] Presbyterian Church from mission church to particular church has been delegated to the officers.” It does not state that the Presbytery approved the particularization.

Rationale [2019]: The record does not show that the steps required by *BCO* 5-9 for particularization have been followed. If the officers were constituted as a commission the record of their actions needs to be included in the Presbytery’s minutes.

Response [2020]: The church in question is the same church cited in the above citation on Oct 8, 2018 meeting for not appointing an organizing commission. We regret this oversight and will do a better job in the future of making sure our mission churches follow the procedure outlined in *BCO* 5.

34. That the Minutes of **Korean Central** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **Oct 13-14, 2020.**
 - c. Be approved with exceptions of substance:
 - Exception: Oct 13-14, 2020** – Stated meeting place online.
 - Exception: Oct 13-14, 2020** (*BCO* 21-4) – Stated difference not recorded in candidate’s own words.; not judged according to prescribed categories (Mr. [name omitted]; Mr. [name omitted]).
 - Exception: Oct 13-14, 2020** (*BCO* 21-14) – Stated difference not recorded in candidate’s own words.; not judged according to prescribed categories (Mr. [name omitted]).
 - Exception: Oct 13-14, 2020** (*BCO* 20-01) – No record of call to a definite work (Mr. [name omitted]).
 - Exception: Oct 13-14, 2020** (*BCO* 21-04) – All specific requirements of ordination exam not recorded (Mr. [name omitted]).
 - d. **That responses shall be submitted to the following GA as no responses were received in 2021:**
 - Exception: General** (*RAO* 16.4.c.3) – No response to the Assembly dispositions of exceptions of substance.
 - Exception: Apr 10-11, 2018** (*BCO* 20-1) – Ordination of TE; no record of call to a definite work.
 - Exception: Apr 10-11, 2018** (*BCO* 23-1) – No record of congregational vote to dissolve pastoral call.
 - Exception: Oct 16-17, 2018** (*BCO* 15-1; *RAO* 16-4.3.e.4) – Record of commission not entered in Presbytery minutes.
 - Exception: Apr 18-19, 2017; Oct 10-11, 2017** (*BCO* 20-1; 20-6; *RAO* 16-3.e.6) – No record that calls to TEs were examined and approved by Presbytery.
 - Exception: Apr 18-19, 2017; Oct 10-11, 2017** (*BCO* 15-2) – No record of commission formed to install/ordain pastor.
 - Exception: Oct 10-11, 2017** (*BCO* 21-4) – Use of $\frac{3}{4}$ extraordinary clause not explained for ordination exam.
 - Exception: Apr 18-19, 2017** (*BCO* 13-8) – No commission report for RE examinations for church transferring.
 - Exception: Oct 10-11, 2017** (*BCO* 13-10) – No record of transfer or dismissal of members of dissolved church.
 - Exception: Apr 18-19, 2017** (*BCO* 13-6) – Incomplete record of transfer exams
 - e. **That 2020 minutes shall be reviewed for the following GA, as they were not received in time to be reviewed.**

35. That the Minutes of **Korean Eastern** Presbytery: *Adopted*
- a. Be approved without exceptions: **Mar 12, 2019.**
 - b. Be approved with exceptions of form: **Directory 2019; Mar 13, 2018; Sep 12, 2018; Sep 10, 2019.**
 - c. Be approved with exceptions of substance:
 - Exception: Mar 18, 2018 (BCO 13-6)** – Received as a member but no record of mechanism how it happened.
 - Exception: Mar 18, 2018 (BCO 21-4)** – No record of stated differences.
 - Exception: Mar 18, 2018 (BCO 20-9)** – No record of terms of call.
 - Exception: Mar 18, 2018 (BCO 20-9)** – Transferred out of presbytery with no record of destination.
 - d. **That the following responses to the 48th GA be found satisfactory:**
 - Exception: General (BCO 13-9)** – No record of review of records of Sessions.
 - Response:** The Presbytery and Record Examination Committee apologize for overlooking the reviewing of sessional records. The REC will make sure not to miss this portion in the future and record the result in presbytery minutes
 - Exception: Sep 11, 2018 (BCO 13-6; 21-4c)** – Incomplete record of transfer exam for minister from another denomination.
 - Response:** KEP examined the transfer candidate thoroughly according to *BCO* but left out some of the details in the minutes. KEP will be more careful in the future to record accurately.
 - Exception: General (BCO 13-12)** – No record of two meetings in 2018 (previous minutes do not include a spring 2018 meeting),
 - Response:** KEP had two Stated Meetings in 2018, one in March 13, and the other in September 11, but made mistake to send one of the 2019 minutes instead of March 2018 minutes. KEP will include March, 2018 meeting minutes with this response and will be more cautious in the future
 - Exception: Apr 18, 2017 (BCO 23-1)** – After TE resigned, the Presbytery failed to cite the church to appear by its commissioners.
 - Response:** The Presbytery admits the mistake and apologizes for not following *BCO 23-1* carefully. KEP will be more cautious in the future in this matter.
 - Exception: Apr 18, 2017 (BCO 13-6; and 21-4)** – Incomplete transfer exam; no indication of previous denomination.
 - Response:** The Presbytery has the complete record for each candidate and it was included in the docket of the meeting, but it was

not recorded in detail in the meeting minutes. KEP will be more cautious in the future to include the detail in meeting minutes.

Exception: Apr 18, 2017 (BCO 21-4) – No record of ordination exam.

Response: There was no ordination exam on April 18, 2017 Stated Meeting. There were exams for Under Care and Transfer candidates in that meeting and those exams were recorded in the minutes.

Exception: Sep 29, 2016 (BCO 13-6; 21-4) – Incomplete record of transfer exam for minister from other denomination.

Response [2019]: The candidate from KAPC was examined according to the Standing Rules of KEP which states that TE transferring from another denomination shall be examined on the subjects form licensure or ordination at the discretion of the Candidate Examination Committee.

The CEC decided to examine the candidates in the areas of *BCO* and Church History only (omits Bible, Theology, Sacraments) since the minister was transferring from KAPC which is very similar to PCA (90%). KEP will be more careful in the future to record accurately.

Rationale [2019]: PCA rules state that ministers transferring from non-PCA denominations shall be examined in all areas even if from a denomination similar to the PCA. In addition, Presbytery bylaws cannot be out of accord with the *BCO* (*BCO* 13-6; 21-4).

Response [2020]: The Presbytery understands the concern and will be more careful to follow the *BCO* 13-6, and 21-4 accurately in the future

- e. **That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:**

Exception: Sep 11, 2018 (BCO 20-1) – No record of call to a definite work.

Response: The presbytery apologizes for not recording the term of call for the candidate. The TE approved for the Out of Boundary went to Trinity Evangelical Divinity School to pursue his study

Rationale: A course of study is not a definite work to which a call can be issued.

- f. **That 2020 minutes shall be submitted to the following GA, as they were not received.**

36. That the Minutes of **Korean Northeastern** Presbytery: *Adopted*

- a. Be approved without exceptions: **Mar 12, 2019; Sep 10, 2019.**
- b. Be approved with exceptions of form: **None.**

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- c. Be approved with exceptions of substance:
Exception: Mar 10, 2020; Sep 8, 2020 (BCO 13-9.b) – Review of Session records incomplete.
- d. **No response to previous assemblies required.**

37. That the Minutes of **Korean Northwest** Presbytery: *Adopted*

- a. Be approved without exceptions: **None.**
- b. Be approved with exceptions of form: **Apr 8, 2019; Sep 30, 2019; Oct 13, 2020.**
- c. Be approved with exceptions of substance:
Exception: General 2019 & 2020 (BCO 13-9.b) – No record of review of church Session records.
Exception: General 2019 (BCO 13-5) – TEs on roll without explanation. Apr 8, 2019 meeting listed 32 total TEs and Sep 30, 2019 meeting listed 36 total TEs.
Exception: Apr 8, 2019; Sep 30, 2019; Oct 13, 2020 (BCO 21-4; 13-6) – Incomplete record of transfer exams for ministers transferring from another denomination.
Exception: Apr 8, 2019 (BCO 13-11) – Inaccurate record of attendance. No list of excused/unexcused absences, no list of churches represented
Exception: Apr 8, 2019; Sep 30, 2019; Oct 13, 2020 (BCO 20-1; 13-7) – No record of call to definite work for ministers transferring from another denomination.
Exception: Apr 8, 2019; Sep 30, 2019 (Preliminary Principle 6; BCO 24-1) – Improper exercise of Presbytery authority. Presbytery may not require churches to request Presbytery permission to elect Ruling Elders.
Exception: Apr 8, 2019; Sep 30, 2019 (BCO 12-3) – No record that interim moderators were approved by Sessions.
Exception: Oct 13, 2020 (BCO 13-8) – No record of commission of Presbytery meeting with church ruling elders before receiving the church into its membership.
- d. **That responses shall be submitted to the following GA as no responses were received in 2021:**
Exception: Apr 9, 2018 (BCO 20-1) – No record of call to a definite work.
Exception: Apr 9, 2018 (BCO 21-4) – All specific requirements of ordination exam not recorded

Exception: General (*BCO* 13-9.b) – No record of review of records of church sessions

Exception: Apr 24, 2017 (*BCO* 21-4) – All specific requirements of ordination exam not recorded.

Exception: Apr 24, 2017; Oct 9, 2017 (*BCO* 21-4) – No record of requiring statement of differences with our Standards.

Exception: Apr 24, 2017 (*BCO* 20-1) – No record of call to a definite work.

Exception: Apr 24, 2017 (*BCO* 19-13) – Approval of internship for ordination not recorded.

Exception: Apr 24, 2017; Oct 9, 2017 (*BCO* 12-5) – Power to examine, ordain, and install ruling elders belongs to the Session.

Exception: Oct 9, 2017 (*BCO* 19-2) – All specific requirements of licensure exam not recorded.

Exception: Oct 9, 2017 (*BCO* 13-6) – Incomplete record of transfer exam – no indication of transferee’s previous denomination

Exception: General (*BCO* 40-1) – No record of review of session minutes.

Response [2018]: We have a committee that reviews them each presbytery meeting. Many times churches forget to bring them. We will be more diligent in this matter to ensure that sessional records are reviewed under *BCO* 40-1.

Rationale [2018]: Please supply record of presbytery action reviewing 2014 Session minutes.

Exception: General (*RAO* 16-10.a) – No response to the Assembly concerning disposition of any exceptions of substance.

Response [2018]: We apologize for not responding on time. It is not the attitude of the presbytery and its members to rebel or disrespect. It was the fault of the clerk and he apologizes and asks for forgiveness.

Rationale [2018]: Please provide responses to presbytery exceptions of substance for 2014, 2013, and 2011.

Exception: Apr 13, 2015 (*BCO* 21-4) – No record of candidate meeting all qualifications for ordination.

Response [2018]: Our examination committee keeps record of all the parts and details of the exam and just gives final report to the presbytery. We will have requirements in our minutes in the future. We have revised our minutes to show required parts are approved and that the exam as a whole was approved.

Rationale [2018]: Please provide a record of the revised minutes and the record of presbytery's revision including statement of stated differences in candidate's own words and presbytery's categorization of the differences.

Exception: Apr 13, 2015 (RAO 16-3.e.5) – All specific requirements of exam not recorded.

Response [2018]: Our examination committee keeps record of all the parts and details of the exam and just gives final report to the presbytery. We will do better job of recording requirements in our minutes in the future. We have revised our minutes to show required parts are approved and that the exam as a whole was approved.

Rationale [2018]: Please provide a record of the revised minutes and the record of presbytery's revision including statement of differences in candidate's own words and presbytery's categorization of the differences.

Exception: Apr 13, 2015 (BCO 21-4, RAO 16-3.e.5) – No record of candidate's stated differences, if any.

Response [2018]: We will keep clear record of statement of differences with standards in the future.

Rationale [2018]: Please provide a record of the revised minutes and the record of presbytery's revision including statement of differences in candidate's own words and presbytery's categorization of the differences

38. That the Minutes of **Korean Southeastern Presbytery:** *Adopted*
- a. Be approved without exceptions: **Apr 8, 2019; Oct 7, 2019; Jun 29, 2020.**
 - b. Be approved with exceptions of form: **Directory 2019; Jul 22, 2019; Aug 29, 2019; Directory 2020; Jan 6, 2020; Oct 5, 2020.**
 - c. Be approved with exceptions of substance: **None.**
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: (BCO 21-4) – All requirements for ordination exam were not recorded (two candidates in April; one candidate in October).
Response: Presbytery apologizes for this clerical error. Candidates for ordination at the stated meetings referenced were thoroughly examined in all areas per BCO 21-4. However, our meeting minutes are taken in Korean which are then translated into English to submit to CRPR for review. The minutes for the referenced meetings in

Korean record the full exam. It seems that the error was made in the translation process. We will take extra care to make sure the translations are without error.

39. That the Minutes of **Korean Southern** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **Oct 15, 2018; Apr 22-23, 2019; Oct 21, 2019; Jul 6, 2020**
 - c. Be approved with exceptions of substance:

Exception: Oct 15, 2018 (*BCO* 13-6) – No indication of how TE was/were examined, per *BCO* 13-6; not clear if TE’s were transfers.

Exception: Oct 15, 2018 (*BCO* 20-1) – No record of call for TEs.

Exception: Oct 15, 2018 (*BCO* 40-1; *RAO* 16-4) – Several of the pages from these minutes were not included in the binder we received. We acknowledge this was likely a copying mistake. However, since these pages were not reviewable, they should be submitted next year for review.

Exception: Apr 22, 2019 (*BCO* 19-2.f; 21-4) – The licensure exam did not list some of the required areas of testing (e.g. sermon and church government). There is also no record of how stated differences with our standards (if any) were disposed.

Exception: Apr 22, 2019 (*RAO* 16-4.c.2) – Did not record 2/3 majority vote required per presbytery *Standing Rules* for amending bylaws (Article 15 – Appendix. Section 1).

Exception: Apr 22, 2019 (*BCO* 13-8) – No record of adherence to *BCO* 13-8, including commission to examine and ordain elders.

Exception: Oct 21, 2019 (*BCO* 13-9, 24-1) – Examination of RE is not under the purview of the presbytery’s jurisdiction, rather the local session.

Exception: Oct 21, 2019 (*BCO* 15-2) – TEs without call seem to be limited in their participation in allowable committees and commissions, i.e. membership and examination committees.

Exception: Jul 6, 2020 (*RAO* 16-3.c.8) – No record of approval of previous minutes.
 - d. **That the following responses to the 48th GA be found satisfactory:**

Exception: Oct 16, 2017 and Apr 16, 2018 (*BCO* 13-9.b) – No record of review of session records.

Response: We continue encouraging member churches to submit their session records. By this effort, one review of session records can be found in “Report of Rules Committee” on page 10 of April

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16, 2018 minute. Again, we will continue encouraging our member churches regarding this matter.

Exception: Apr 16, 2018 (BCO 21-4) – Stated differences with our Standards not recorded (see RAO 16-3.e.5).

Response: We asked at the “Floor Test” about this matter, and did not find any differences. However, we did not record about it in the minute. We will record it in the future.

Exception: Apr 16, 2018 (BCO 13-6; 21-4) – No record of transfer exam

Response: The subjects and the results of the exam are recorded in “Report of Examination Committee” and in “Discussion on the Submitted Items” respectively, on page 12 of April 16, 2018 minute.

Exception: Apr 17, 2017 (BCO 13-11 and BCO 43) – Incomplete record of complaint sent to presbytery.

Response [2019]: We decided not to record the details because of some private and groundless contents in it. We will be more careful about this matter from now on.

Rationale [2019]: A complete record of a complaint submitted to Presbytery should be recorded in the minutes

Response [2020]: We will record the complete record of complaint in the minutes. Although we missed the recording, the complaint had been solved already by the pastor’s resigning and cancelling his membership of the Presbytery on October 16, 2017. We deeply apologize for this mistake.

40. That the Minutes of **Korean Southwest** Presbytery: *Adopted*

a. Be approved without exceptions: **None.**

b. Be approved with exceptions of form: **Mar 13, 2018; Oct 18, 2018; Mar 12, 2019; Sep 10, 2019; Oct 15, 2019.**

c. Be approved with exceptions of substance:

Exception: Sep 11, 2018; Oct 18, 2018; Mar 12, 2019; Sep 10, 2019 (BCO 15-1; RAO 16-3.e.4) – Minutes of commission not entered in Presbytery minutes.

Exception: Oct 18, 2018; Mar 12, 2019 (BCO 23-1) – No record that the congregation voted on dissolution.

Exception: Oct 18, 2018; Oct 15, 2019 (RAO 16-3.c.1) – The purpose of the meeting is not recorded in the Minutes.

Exception: Mar 12, 2019 (BCO 18-3) – No record that the candidate was examined by the Presbytery before being received as a candidate.

Exception: Mar 12, 2019 (*BCO* 13-6) – Incomplete record of transfer exam for minister from another denomination (see also *BCO* 21-4).

Exception: Mar 12, 2019; Sep 10, 2019; Oct 15, 2019 (*BCO* 20-1) – No record of call to a definite work.

Exception: Mar 12, 2019 (*BCO* 21-4) – All specific requirements of ordination exam not recorded (see also *RAO* 16-3.e.5).

Exception: Sep 10, 2019 (*BCO* 22-2) – No record of congregational meeting and call, no record of terms of call being approved, no record of installation.

Exception: Sep 10, 2019 (*BCO* 21-7, 8, 9, 10) – No record that the steps of installation were carried out, simply who was in charge.

Exception: Sep 10, 2019 (*BCO* 20-1; 21-5, 6, 7, 8) - No record that the ordinand was installed.

Exception: Sep 10, 2019 (*BCO* 24-1; 11-4) – The right to determine the number of officers to be elected resides with the congregation, not the presbytery.

Exception: General 2019 (*BCO* 13-6; 21-4) – There is usually no indication in the record of transfer exams from where the TE is transferring. Without this information it is not possible to tell whether the examination included the required elements.

Exception: General 2019 (*BCO* 13-9.b) – No record of review of records of church Sessions.

Exception: General 2019 (*RAO* 16-10.a) – No record in Minutes of exceptions taken by GA. There is mention of communication regarding exceptions, but no record of approving responses.

Exception: Standing Rules (*BCO* 34-10) – These provisions of the Standing Rules appear to have the effect of *BCO* 34-10, but without process.

Exception: Standing Rules (*BCO* 24) – The provisions of Article 23 appear to usurp the role of the Session and congregation. Particularly #2 requiring RE candidates first be ordained as Deacons is not a biblical requirement.

d. That the following responses to the 48th GA be found satisfactory:

Exception: Mar 10, 2015; Sep 15, 2015 (*BCO* 18; 19-7) – No record of candidates ever coming under care of Presbytery or entering internship.

Response [2019]: Our credentials committee does the work of making sure candidates' credentials are in order. We simply failed to record it in our minutes. We will make sure that the committee's work is recorded in our minutes.

Rationale [2019]: The Presbytery itself should be doing this work and recording it in its minutes. (*BCO* 18-3)

Response [2020]: We failed to understand this exception the first time. After a more careful reading of *BCO* 18-3, we acknowledge that we have erred in properly recording the questions that shall be asked of candidates when approved to come under the care of the Presbytery as well as when approved to begin their internship. While Presbytery approved candidates seeking to come under care as recommended by the credentials committee we did not record this action properly. We will make sure to prevent this error in the future.

Exception: Mar 14, 2017 (*BCO* 19-2) – All specific requirements of licensure not recorded.

Response: Our examination committee does the work of examining candidates. The committee submitted their report recording all the specific requirements for licensure. This report was distributed to all the members of the Presbytery, however we failed to enter that report into the Presbytery minutes. We will make sure to enter the full committee report showing the full examination for licensure.

Exception: Sep 12, 2017 (*BCO* 13-6, 21-4) – Incomplete record of transfer exam of TE coming into the Presbytery.

Response: This is the same situation as above regarding the specific requirements of licensure. The examination committee examined the transferring minister according to the provisions outlined in *BCO* 13-6 and 21-4 which was in the committee's report. However, we failed to include the report in the minutes of the Presbytery, only recording the Presbytery's actions based on that report. We will make sure the committee's reports outlining the details of the transfer exam are included in our minutes.

Exception: General (*RAO* 16-10) – No record in minutes of 2013, 2014, 2015 exceptions taken by GA and/or Presbytery approval of responses to the exceptions.

Response: This was a failure on our part to respond to exceptions taken by GA. Our Presbytery has had a number of circumstances concerning records that were not accessible making our compliance difficult. We are working diligently to make sure we respond to all exceptions taken by GA and to approve those responses

Exception: Mar 15, 2016 (*BCO* 21-4, *RAO* 16-3.e.5) – Not all specific requirements of ordination exam recorded [66.9].

Response: The examination committee examined the transferring minister according to the provisions outlined in *BCO* 13-6 and 21-4 which was in the committee's report. However, we failed to include

the report in the minutes of the Presbytery, only recording the Presbytery's actions based on that report. We will make sure the committee's reports outlining the details of the transfer exam are included in our minutes.

Exception: Mar 15, 2016; Sep 12, 2016 (BCO 13-6) – No record of transfer exam [66.8-3e, 67.8].

Response: The examination committee examined the transferring minister according to the provisions outlined in *BCO* 13-6 and 21-4 which was in the committee's report. However, we failed to include the report in the minutes of the Presbytery, only recording the Presbytery's actions based on that report. We will make sure the committee's reports outlining the details of the transfer exam are included in our minutes.

Exception: Aug 20, 2016 (BCO 15-1) – Minutes of commission not included [66.1-4].

Response: We acknowledge this oversight. The commission submitted their minutes however we failed to record them in the Presbytery's minutes. We will make sure to include all commission minutes in the future.

- e. **That the following responses be found unsatisfactory, therefore new responses shall be submitted to the following GA:**

Exception: General (BCO 13-9.b) – No record of review of minutes of church Sessions.

Response: We have asked church Sessions to submit their minutes for review but we acknowledge that there is a culturally rooted issue in Korean churches where church Sessions have apprehension about the details of their Session meetings becoming known by other churches. As a Presbytery we are unsure of how to rectify this in order to comply with *BCO* requirements.

Rationale: Although we understand the cultural apprehension with regard to examining Session Minutes, nevertheless it is a requirement of our polity to which the Elders have agreed to submit in their Ordination and Installation vows.

Exception: By-laws (BCO 24-1) – By-laws for electing ruling elders are out of accord with the *BCO* [Article 23].

Response: During the 74th stated presbytery meeting on March 10, 2020, the floor called the *By-laws* committee to formulate and propose a response to the exception for the following stated presbytery meeting to be held on September 15, 2020. To give some

context, in Korean churches/culture this practice is common in efforts to cultivate a heart of service and humility among ruling elders.

Rationale: Although the intent behind Article 23 may be a good one, it remains that the requirements of Article 23 are out of accord with the BCO and the article should be stricken, which requires Elders to be elected and ordained as Deacons first, and for all Elder nominees to be approved by Presbytery.

Exception: Mar 11, 2014 (BCO 20-1) – Ordination of TE: no record of call to a definite work.

Response: This was a clerical error on our part. The credentials committee received the call from the church before recommending the candidate for ordination and indicated so in their report. However, as with the above exceptions, the report of the committee indicating the record of call to a definite work was not transcribed into the Presbytery minutes. We acknowledge that this kind of recording error has been occurring multiple times. We will make sure to record the full report of the committee.

Rationale: Simply recording the Committee report is insufficient. The call must be acted upon by the Presbytery.

Exception: General (BCO 13-9.b) – No record of review of session records.

Response: We have asked church Sessions to submit their minutes for review but we acknowledge that there is a culturally rooted issue in Korean churches where church Sessions have apprehension about the details of their Session meetings becoming known by other churches. As a Presbytery we are unsure of how to rectify this in order to comply with *BCO* requirements.

Rationale: Although we understand the cultural apprehension with regard to examining Session Minutes, nevertheless it is a requirement of our polity to which the Elders have agreed to submit in their Ordination and Installation vows.

- f. **That 2020 minutes shall be submitted to the following GA, as they were not received.**

41. That the Minutes of **Korean Southwest Orange County** Presbytery: *Adopted*

- a. Be approved without exceptions: **None.**
- b. Be approved with exceptions of form: **Mar 12, 2019; Sep 10, 2019; Mar 10, 2020; Sep 15, 2020.**
- c. Be approved with exceptions of substance:

Exception: General 2019 (*BCO* 13-9.b) – No record of review of records of church sessions.

Exception: Mar 12, 2019 (*BCO* 13-6; 21-4.c; 21-4.f) – Incomplete record of transfer exams, specific requirements of licensure exam not recorded. No record of asking if differences with Standards.

Exception: Mar 12, 2019 (*BCO* 20-1) – No record of calls to definite works.

Exception: Mar 12, 2019 (*BCO* 19-2, 19-9) – Specific requirements of licensure exam not listed, included differences with Standards.

Exception: Mar 12, 2019 (*BCO* 19-9; *BCO* 18) – Incomplete record of internship. No record of session endorsement, six months membership, details of exam for candidate.

Exception: Mar 12, 2019 (*BCO* 13-10) – No record of member transfer or dismissal upon dissolution of the church.

Exception: Sep 10, 2019 (*BCO* 15-01; *RAO* 16-3.e.4) – Minutes of commissions not entered in minutes. Incomplete record of Session internship, endorsement, six months, membership.

Exception: Sep 10, 2019 (*BCO* 21-4; 13-6) – No record of requirement to state differences with standards. No record of BCO Exam. No record of details of transfer exam.

Exception: Sep 10, 2019 (*BCO* 19-2) – All specific requirements of licensure exam not recorded.

Exception: Sep 10, 2019 (*BCO* 21-4; *RAO* 16-3.e.5) – Specific requirements of ordination exam not recorded.

Exception: Sep 10, 2019 (*BCO* 20-1) – No record of calls to definite works.

Exception: Mar 10, 2020 (*BCO* 21-4; *RAO* 16-3.e.5) – All specific requirements of ordination exam not recorded.

Exception: Mar 10, 2020 (*Preliminary Principle* 6) – Interim pastors appointed without call/vote of congregations.

Exception: Mar 10, 2020 (*BCO* 13-11) – Complaint sent to Presbytery not recorded in minutes. (“full and accurate record” *RAO* 16.3.e.6).

Exception: Mar 10, 2020 (*BCO* 20-01; *RAO* 16-3.e.6) – Specific arrangements of call not shown to be approved.

Exception: Mar 10, 2020 (*BCO* 21-4) – No report of requiring statement of differences with Standards.

Exception: Mar 10, 2020 (*BCO* 19-2) – All specific licensure exam requirements not recorded.

Exception: Mar 10, 2020 (*BCO* 20-1) – No record of call to definite work.

Exception: Sep 15, 2020 (*BCO* 23-1) – No Presbytery action taken on resignation/dissolution of pastoral relationship.

Exception: Sep 15, 2020 (*BCO* 5-12) – No record of call to or Presbytery establishment of pastoral relationship.

Exception: Sep 15, 2020 (*BCO* 38-1) – No record that deposed minister appeared before the court.

Exception: Sep 15, 2020 (*BCO* 13-11; *BCO* 38-1; *RAO* 16-3.e.8) – The minutes approved by the presbytery and submitted to RPR do not include a full and accurate record of investigation, confession and deposition of a TE, including a written statement of confession recorded in the TE’s own words, or a statement of facts as required by *BCO* 38-1.

Exception: Sep 15, 2020 (*BCO* 46-8) Presbytery did not assign a deposed TE membership in a local church with concurrence of the receiving Session.

Exception: Sep 15, 2020 (*BCO* 13-6; 21-4) – Incomplete record of transfer exam for minister from another denomination.

Exception: Sep 15, 2020 (*BCO* 13-6) – Incomplete record of transfer exam.

Exception: Sep 15, 2020 (*BCO* 19-2; *RAO* 16-3.e.5) – Requirements of licensure exam not recorded (*RAO* 16-3.e.5)

d. That the Presbytery appear before the SJC due to the important delinquency of having 23 outstanding exceptions of substance dating back to 2015 without response to the General Assembly.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 15-1) – Minutes of Commission not entered into Presbytery minutes.

Exception: Sep 12, 2017 (*BCO* 13-6; 21-4) – Incomplete record of transfer exam for minister from another denomination.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 21-4) – No record of requiring statement of differences with our standards.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 20-1) – No record of call to definite work.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 21-4) – All specific requirements of ordination exam not recorded.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 19-13; 21-4.a) – Approval of internship for ordination not recorded.

Exception: Sep 12, 2017; Mar 13, 2018 (*BCO* 13-9.b) – No review of church session records found.

Exception: Sep 12, 2017 (*BCO* 12-5) – Power to examine, ordain, and install REs belongs to the Session.

Exception: Sep 12, 2017 (BCO 23-1) – No record that congregation was cited to appear to give a statement about pastor’s resignation.

Exception: Sep 12, 2017 (BCO 34-10) – Process for divesting TE from office not in accordance with *BCO*.

Exception: Sep 12, 2017 (BCO 5-2.c; 13-10) – Process of dissolving mission church not in accord with *BCO*.

Exception: Mar 13, 2018 (BCO 13-1) - Certificate of Presbytery membership issues to REs. REs are not members of the presbytery.

Exception: Standing Rules (BCO 24) – Election of RE out of accord with *BCO*.

Exception: Sep 14-15, 2015; Mar 14, 2016 (BCO 13.9.b) – No record of the review of session records.

Exception: Sep 14-15, 2015; Mar 14, 2016 (BCO 19-2) – All specific requirements for licensure exams not recorded.

Exception: Mar 15, 2016 (BCO 20-1) – No record of call to a definite work.

Exception: Mar 15, 2016 (BCO 21-4) – All specific requirements of ordination exam not recorded.

Exception: Mar 15, 2016 (BCO 21-4) – No record of candidate meeting requirements for ordination (education, languages, etc.).

Exception: Mar 15, 2016 (BCO 38-2) – Request to be divested of office was acted upon at the same meeting.

Exception: Sep 13, 2016 (BCO 13-6; 21-4) – Incomplete record of examination of TE transferring into Presbytery from another denomination.

Exception: Sep 13, 2016 (BCO 21-4) – No record of requiring statement of differences with our Standards.

Exception: Sep 13, 2016 (BCO 5-2.b; 5-3) – Unclear if churches received into presbytery are missions churches or particularized; if particularized, no record of designation of commission to meet with church elders.

Exception: Sep 13, 2016 (BCO 13-9.b) – No record of review of records of church sessions.

e. That the GA recommend the following:

Recommendation: (BCO 27; 40-2.3; RAO 16-7.d) – General Assembly advises the Presbytery that it would be in keeping with its duty to promote the welfare of the Church (40-2.3) that formal notification of the confessed sin and deposition of the teaching elder be made to the Sessions (and congregation(s), where appropriate) within their bounds and respecting the confidentiality of victim(s).

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Recommendation: General Assembly recommends that the Presbytery and its Sessions continue to exercise appropriate oversight and accountability of the deposed teaching elder, as well as shepherding for those other persons entitled to their care.

42. That the Minutes of **Lowcountry** Presbytery: *Adopted*

- a. Be approved without exceptions: **Jan 26, 2019; Apr 23, 2019; Nov 7, 2019; Jul 25, 2020; Nov 5, 2020.**
- b. Be approved with exceptions of form: **Directory 2019; Jul 27, 2019; Directory 2020; Jan 25, 2020.**
- c. Be approved with exceptions of substance: **None.**
- d. **That the following responses to the 48th GA be found satisfactory: Exception: Jul 28, 2018 (BCO 13-11) – Presbytery adopted a motion for a called meeting with no subsequent record of that meeting.**

Response: Substitute motion: That Lowcountry Presbytery would have a specially called meeting on Saturday Sept 8 at 9am at [church name omitted] Presbyterian for the purpose of discussing the issue of extending a call to TE[name omitted] within the Cainhoy Peninsula area of the Lowcountry presbytery. **Motion carries.** This motion became a moot point because TE [name omitted] did something else and there was therefore no need to have the specially called meeting. We did not hold the meeting because the stated purpose of the meeting was now null and void.

Exception: Nov 1, 2018 (BCO 19-2.f and RAO 16-3.e.5) – No record of requiring the candidate [in a licensure exam] to state the specific instances in which he may differ with the *Confession of Faith* and *Catechisms* in any of their statements and/or propositions. And, if any were stated, there's no record of how Presbytery judged them.

Response: In the licensure exam for [name omitted] he took no exceptions. That information was conveyed to the presbyters at our November 1st, 2018 stated meeting.

43. That the Minutes of **Metro Atlanta** Presbytery: *Adopted*

- a. Be approved without exceptions: **Jan 22, 2019.**
- b. Be approved with exceptions of form: **General 2019; Directory 2019; May 7, 2019; Sep 17, 2019; Directory 2020; General 2020; Jan 28, 2020; Sep 15, 2020.**
- c. Be approved with exceptions of substance:

Exception: Sep 17, 2019 (RAO 16-10a) – No record in minutes concerning Presbytery response to exceptions of substance cited by General Assembly within calendar year.

Exception: Jan 28, 2020 (BCO 13-6) – Incomplete record of transfer exam for minister from another denomination (see also BCO 21-4).

Exception: Sep 15, 2020 (BCO 40-1) – BCO requires annual review of Session records. (In the previous year 7 were reviewed; 17 were not reviewed; 9 have no record of review; per Table on page 15.)

Exception: Sep 15, 2020 (BCO 38-2) – No record of two stated meetings for demission of TE.

Exception: Sep 15, 2020 (BCO 46-8) – TE that demitted did not have membership assigned to a local church.

Exception: Sep 15, 2020 (BCO 13-6) – TE from another denomination was received without requisite examination in Christian experience and views.

d. That the following responses to the 48th GA be found satisfactory:

Exception: Jan 23, 2018 (BCO 21-4) – Stated differences with our Standards not recorded (see RAO 16-3.3.5).

“Per the Jan 23rd, 2018 minutes, Mr. [name omitted] expressed differences with the WCF (documented in Appendix D) and the court judged these as more than semantic but not out of accord.” And Appendix 6 - [name omitted] No Exceptions”

Response: The court erred. Mr. [name omitted] had no exceptions. Appendix 6 indicated that he had no exceptions. Page 6 was in err. It should be corrected to read “Mr. [name omitted] had no differences.” This will be noted in the January 2020 MAP minutes.

Exception: Jan 23, 2018 (BCO 15-1) – Records of Commission not entered in presbytery minutes (for [name omitted], Appendix F).

“Per the Jan 23rd, 2018 minutes, P 3.4.b says “The report from the commission for particularization for [name omitted] Church was received (Appendix F)” but Appendix F does not include the report.

Response: The court erred in not including a copy of the commission report, they were received and will be added to the January 2020 MAP minutes.

44. That the Minutes of **Metropolitan New York** Presbytery: *Adopted*
a. Be approved without exceptions: **Nov 5, 2019; Sep 15, 2020.**

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- b. Be approved with exceptions of form: **General 2019; Mar 12, 2019; May 14, 2019; Jun 18, 2019; Nov 19, 2019; Jan 7, 2020; Mar 10, 2020; May 12, 2020; Nov 20, 2020.**
- c. Be approved with exceptions of substance:
Exception: General 2019 (BCO 13-9b) – No record of review of church Sessions found in presbytery minutes.
Exception: Jan 8, 2019 (BCO 18-3) – No record that the candidate was examined in experiential religion and the motives for gospel ministry.
Exception: Jan 8, 2019 (BCO 23-1) – No record of congregation having approved the dissolution of call of the former pastor.
Exception: May 14, 2019 (BCO 18-3) – No record that the candidate was examined in experiential religion and the motives for gospel ministry.
Exception: Jun 18, 2019 (BCO 13-11) – Minutes of executive session not included (see also *BCO* 14-6c; 40-1; and *RAO* 16-3e.6).
Exception: Sep 17, 2019 (BCO 18-3) – No record that the candidate was examined in experiential religion and the motives for gospel ministry.
Exception: Jan 7, 2020 (BCO 13-11) – Complaint sent to Presbytery not recorded in minutes (“full and accurate record”).
Exception: Jan 7, 2020 (BCO 23-1) – No record of a congregation meeting to dissolve pastoral relationship.
Exception: Nov 20, 2020 (BCO 20-1) – No record of approval of new call to TE laboring out of bounds.
Exception: Nov 20, 2020 (BCO 23-1) – No record of congregational meeting to dissolve pastoral relationship.
Exception: Nov 20, 2020 (BCO 23-1) – No record of a session meeting to dissolve pastoral relationship.
- d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Sep 20, 2016 (BCO Preliminary Principle 6) – No record provisional session approved by congregation [p. 1633].
Response: GA is correct that there was no record of a provisional session being approved by the congregation. This was pointed out to us by the SJC as well and we were informed of our error. We apologize and will correct our practice next time. The church has since moved on from the PCA and is no longer under our jurisdiction, thus no further action can be taken.
Exception: Jan 9, 2018 (BCO 21-4) – No record of ordinand required to state differences with WSC nor of him stating them in his own words.

Response: We apologize that there was no record of the stated differences. The candidate did not have any stated differences and thus none were recorded. In the future if the candidate does not have any stated differences, we will make sure to record it in the minutes for clarity.

Exception: March 13, 2018 (BCO 13-11) – Appeal of a Session action sent to presbytery but not included in minutes.

Response: We apologize for not having the appeal in our minutes. Our presbytery was not aware that the appeal needed to be included in the minutes. The appeal did make it to the SJC in the Record of the Case (ROC) and was ruled on. Moving forward appeals to the presbytery will be included in the minutes of the presbytery.

Exception: May 8, 2018; Nov 3, 2018 (BCO 12-5.e) – Presbytery errantly requiring sessions to record guest preacher’s ministerial qualification in their minutes.

Response: We apologize for this and will not do it in the future.

- e. **That the following response be found unsatisfactory, therefore a new response shall be submitted to the following GA:**

Exception: Jan 9, 2018 (BCO 5-3, 13-9) – Presbytery received as information a report that a church “has become a mission church.” No record of presbytery designating its status, nor to assume jurisdiction per *BCO* 13-9, in order to establish a temporary system of government per *BCO* 5-3.

Response: GA is correct that there was no record of a provisional session being approved by the congregation. We apologize and will correct our practice next time. The church has since dissolved and no longer exists, thus no further action can be taken.

Rationale: Presbytery reports the church no longer exists. If the church no longer exists, then the presbytery has on-going responsibility to see the members of the former church are cared for (*BCO* 5-2.c, 13-10).

- f. **That a response shall be submitted to the following GA as no response was received in 2021:**

Exception: Nov 5, 2016 (BCO 21-4.b) Candidate not “asked to indicate whether he has changed his previous views concerning any points in the *Confession of Faith*, *Catechisms*, and *Book of Church Order* of the Presbyterian Church in America.

- 45. That the Minutes of the **Presbytery of the Mississippi Valley: Adopted**
 - a. Be approved without exceptions: **Feb 5, 2019; Aug 4, 2020; Nov 3, 2020.**

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- b. Be approved with exceptions of form: **May 7, 2019; Aug 6, 2019; Nov 5, 2019.**
 - c. Be approved with exceptions of substance:
 - Exception: Aug 6, 2019 (BCO 21-10)** – Constitutional questions for assistant pastor installation propounded to the congregation rather than to the Session.
 - Exception: Aug 6, 2019 (BCO 13-6; 21-4)** – Incomplete record of transfer exam for minister from another denomination.
 - Exception: Nov 5, 2019 (BCO 21-4.f)** – No record of requiring statement of differences with our Standards.
 - Exception: Feb 4, 2020 (BCO 21-4.e, f; BCO 34-5; Preliminary Principle 1, 7; WCF 20-2)** – Presbytery appears to have bound the conscience of transferring minister by restricting his teaching on a view of creation that The Creation Study Committee (1999) found acceptable.
 - d. **No response to previous assemblies required.**
46. That the Minutes of Missouri Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 15, 2019; Apr 16, 2019; May 18, 2019; Jul 16, 2019; Oct 15, 2019; Oct 26, 2019; Dec 7, 2019.**
 - b. Be approved with exceptions of form: **Feb 19, 2020; May 27, 2020; Jun 2, 2020; Jun 30, 2020; Jul 21, 2020; Sep 29, 2020; Oct 20, 2020; Nov 16, 2020.**
 - c. Be approved with exceptions of substance:
 - Exception: Jan 21, 2020 (BCO 18-3)** – Incomplete record of exam – candidates coming under care w/o record of examination in experiential religion and sense of call.
 - Exception: Jan 21, 2020 (BCO 19-2.a)** – Incomplete record of exam – no record of examination in experiential religion and sense of call for licentiate.
 - Exception: Jan 21, 2020 (BCO 21-4.f; RAO 16-3.e.5)** – Explanations not recorded in candidate’s own words – two candidates describe their exceptions in precisely the same words (need clarification).
 - Exception: Jul 21, 2020 (BCO 18-3)** – Incomplete record of exam – candidates coming under care w/o record of examination in experiential religion and sense of call.
 - Exception: Oct 20, 2020 (BCO 21-4; RAO 16-3.e.5)** – Candidates exceptions not recorded (states that they had exceptions, yet no record of such differences is included).
 - d. **That the following responses to the 48th GA be found satisfactory:**

Exception: Jan 16, 2018 (*BCO* 23-1) – No record that the steps outlined in *BCO* 23-1 were followed in the dissolution of pastoral calls.

Response: We are very sorry for this oversight. Since this occurred there is a new chair of the credentials committee and a new presbytery clerk. We are currently including all documents and following all the stipulations required in *BCO* 23-1 in dissolving calls. We are working to obtain the sessional records related to the dissolutions of these calls and will amend the minutes to reflect their inclusion if and when we receive them.

Exception: Apr 17, 2018 (*BCO* 15-1) – No record of appointment of an installation commission.

Response: We apologize for this oversight. The moderator appointed the commission at the permission of the Presbytery, as is our custom. We will amend the minutes to reflect that and be sure to record the Presbytery's consent for the moderator to appoint installation and ordination commissions in the future.

Exception: Jul 17, 2018 (*BCO* 15-1, *RAO* 16-3.e.7) – Minutes of executive session not included. These need to be submitted for review.

Response: We are submitting the executive minutes for review.

Exception: Jan 17, 2017; Apr 18, 2017; Jul 18, 2017 (*BCO* 15-1; *RAO* 16-3.e.4) – Minutes of a commission not included.

Response (initial): We assume that the committee is noting the lack of ordination and installation commission minutes. We regret this oversight and will endeavor to include them in the future.

Response (updated): I (stated clerk) deeply regret this oversight. Since this time, we've transitioned through multiple clerks due to various reasons. We've also been required to shift our technology services such that much of the e-mail correspondence with previous clerks has been lost. I have reached out to the man in question to attempt to track down minutes from these Ordination/Installation commissions; however, I'm uncertain how successful I will be in retrieving these documents. If and when we receive minutes from these ordination/installation commissions, I will move amendments to the minutes in questions to correct the record.

Exception: Jan 17, 2017 (*BCO* 13-11; *BCO* 14-6c; and *RAO* 16-3e.b) – Missing executive session minutes.

Response: In the particular instance noted the executive session was for informational purposes only and no actions were taken. We will

endeavor in the future to note in our minutes when no actions are taken in executive session.

47. That the Minutes of Nashville Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 12, 2019; Nov 12, 2019; Mar 30, 2020; Aug 11, 2020; Sep 8, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance:
Exception: Apr 9, 2019; Jun 11, 2019; Aug 13, 2019 (BCO 13-6) – Missing examinations on sacraments and church government for transfer.
Exception: Apr 9, 2019 (BCO 21-4) – Missing PCA History exams.
Exception: Feb 11, 2020 (BCO 23-1) – Congregational vote not recorded and [church name omitted] not cited to appear before presbytery.
Exception: Nov 10, 2020 (BCO 23-1) – Congregational votes not recorded for TE [name omitted] or TE [name omitted].
Exception: Nov 10, 2020 (BCO 23-1) – Churches not cited to appear before presbytery ([church names omitted] churches).
Exception: Nov 10, 2020 (BCO 13-10) – None of BCO 13-10 is recorded as having been followed.
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Feb 13, 2018; Aug 14, 2018 (BCO 13-6) – Incomplete record of transfer exams (church government and sacraments).
Response: We agree with the exception. Transferring TEs are in fact examined by our presbytery with regards to church government and the sacraments as part of their transfer exam, but the minutes cited above do not record the prescribed examination of transferring TEs regarding church government and the sacraments. We have adjusted our practice to bring it into compliance.
Exception: Feb 13, 2018; Apr 10, 2018; Jun 25, 2018 (BCO 21-6) – Incomplete record of ordination exam (no PCA Church History)
Response: We agree with the exception. Our candidates are in fact examined with regards to PCA history as part of their examination, but the minutes cited above do not specifically record the prescribed examination of ordinands regarding PCA Church history. We have adjusted our practice to bring it into compliance.

48. That the Minutes of **New Jersey** Presbytery: *Adopted*
- a. Be approved without exceptions: **May 18, 2019; Jul 20, 2019; Sep 21, 2019; Nov 16, 2019; Jan 24, 2020; Jun 27, 2020; Sep 19, 2020; Nov 21, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance:
Exception: Mar 16, 2019 (BCO 38-2) – No record of prior meeting report of desire to demit before vote by the Presbytery.
 - d. **No response to previous assemblies required.**
49. That the Minutes of **New River** Presbytery: *35-0-1 Adopted.*
- b. Be approved with exceptions of form: **General 2019; Directory 2019; Mar 2, 2019; Aug 3, 2019; Mar 7, 2020; Aug 2, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Aug 3, 2019 (BCO 21-5, 6, 7) – No record that ordination and installation steps were completed (missing sub-attachment).
Exception: Nov 2, 2019 (BCO 21-7) – Record does not show that the commission conducted the laying on of hands, extended the right hand of fellowship, or made the pronouncement.
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: Nov 3, 2018 (BCO 38-2) – The two-meeting requirement to divest a TE was not met.
Response: We agree that we did not provide enough information in our minutes from November 3rd. TE [name omitted] left the PCA and WV in order to plant an Independent Church in OH. Our minutes had a reference to TE [name omitted] letter requesting to be demitted, but no letter was attached to our minutes for RPR. I have attached his letter to this response, and I have attached it to our November 3rd Minutes to reflect this change.
Please see the accompanying pdf document within the Response.
50. That the Minutes of **New York State** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 19, 2019; Feb 23, 2019; Aug 1, 2020.**
 - b. Be approved with exceptions of form: **May 18, 2019; Jun 15, 2019.**
 - c. Be approved with exceptions of substance:
Exception: Jun 15, 2019 (BCO 19-3) – No record of candidate answering questions for licensure.

Exception: Oct 4-5, 2019 (BCO 21-4.b) – Presbytery accepted the licensure exam by another presbytery as fulfilling the requirements for ordination, nor a record of sermon, exegesis paper.

Exception: Jan 18, 2020 (BCO 5-9.h) – Commission appointed to install pastor and ordain and install ruling elder of a mission that has petitioned to be organized as a particular church, but not empowered to organize it.

d. No response to previous assemblies required.

51. That the Minutes of **North Florida** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 14, 2019; Aug 8, 2019; Nov 14, 2019; Feb 13, 2020; Dec 1, 2020.**

b. Be approved with exceptions of form: **None.**

c. Be approved with exceptions of substance:

Exception: May 9, 2019 (BCO 21-4; RAO 16-3.E.5) – All specific requirements of ordination exam not recorded (PCA history).

Exception: Aug 13, 2020 (BCO 23-1) – No record of congregation vote to dissolve relationship with pastor.

d. No response to previous assemblies required.

52. That the Minutes of **North Texas** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 1-2, 2019; Aug 3, 2019; Aug 9-10, 2019; Sep 26, 2019; Nov 1-2, 2019; Feb 7-8, 2020; Jun 24, 2020; Aug 15, 2020; Nov 6-7, 2020.**

b. Be approved with exceptions of form: **May 3-4, 2019.**

c. Be approved with exceptions of substance:

Exception: May 3-4, 2019 (BCO 15-1) – No record of establishment of a commission for installation of a minister, nor are minutes of said commission entered in Presbytery minutes.

d. No response to previous assemblies required.

53. That the Minutes of **Northern California** Presbytery: *Adopted*

a. Be approved without exceptions: **May 3, 2019; Oct 4, 2019.**

b. Be approved with exceptions of form: **General 2019; Feb 1, 2019; General 2020; Feb 7, 2020; Jun 18, 2020.**

c. Be approved with exceptions of substance:

Exception: May 3, 2019 (BCO 21-4; RAO 16-3.e.5) – Only one stated difference out of two appears to be judged by Presbytery.

Exception: General 2020 (BCO 13-9b) – No record of Presbytery reviewing Session minutes.

Exception: Jun 18, 2020 (*BCO* 13-12) – Call of meeting not in order (no record of 10-day notice given or explicit purpose listed).

Exception: Oct 2, 2020 (*BCO* 21-7n3) – In assistant pastor ordination commission minutes, chairman propounded questions to the congregation instead of the Session.

d. No response to previous assemblies required.

54. That the Minutes of **Northern Illinois** Presbytery: *Adopted*

a. Be approved without exceptions: **Jan 12, 2019; May 14, 2019; Sep 14, 2019.**

b. Be approved with exceptions of form: **General 2020; Directory 2020; Feb 8, 2020; Sep 12, 2020.**

c. Be approved with exceptions of substance:

Exception: May 26, 2020 (*BCO* 13-12) – 10 Day notice for called meeting not given.

Exception: May 26, 2020 (*BCO* 19-2. C; 20-12) – No record of “floor exams.”

d. That the following response to the 48th GA be found satisfactory:

Exception: May 8, 2018 (*RAO* 14-2) – No election of commissioners.

Response: “We thank the Review of Presbytery Records Committee for its diligence in helping us keep our presbytery records in line with the *Book of Church Order* and its *Rules of Assembly Operations*. We have identified the exception in our minutes of May 8, 2018, and we have corrected those minutes to reflect that the Presbytery did, in fact, elect those men to serve on committees of commissioners. We will be more careful to reflect this, as well, in accordance with *RAO* 14-2 in future minutes of Presbytery.

55. That the Minutes of **Northern New England** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 2, 2019; May 18, 2019; Aug 24, 2019; Oct 5, 2019; Oct 26, 2019; Nov 16, 2019; Feb 1, 2020; Jun 13, 2020; Oct 17, 2020.**

b. Be approved with exceptions of form: **None.**

c. Be approved with exceptions of substance: **None.**

d. No response to previous assemblies required.

56. That the Minutes of **Northwest Georgia** Presbytery: *Adopted*

a. Be approved without exceptions: **None.**

b. Be approved with exceptions of form: **Apr 2, 2019; Aug 17, 2019; General 2020; Jan 18, 2020; Aug 15, 2020.**

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- c. Be approved with exceptions of substance:
Exception: Jan 19, 2019 (BCO 15-3) – Written report of judicial commission not included in the record.
Exception: Jan 19, 2019 (BCO 15-1) – Minutes of the judicial commission were not included in the record.
Exception: Apr 2, 2019 (BCO 19-2) – All specific requirements of licensure exam not recorded. Some parts omitted without explanation.
Exception: Aug 17, 2019 (BCO 21-4) – All specific requirements of ordination exam not recorded.
Exception: Jan 18, 2020 (BCO 15-1) – Minutes of commission not entered in Presbytery minutes (Appendix J).
- d. **That the following responses be found unsatisfactory, therefore new responses shall be submitted to the following GA:**
Exception: Jan 27, 2018; Apr 3, 2018; Aug 18, 2018 (RAO 16.3.e.7) – No executive minutes provided.
Response: No actions were taken in executive session. It was a private discussion, and all actions were voted on in open session.
Rationale: Though no official actions were taken in executive session, minutes still need to be taken and submitted to General Assembly.
Exception: Jan 27, 2018 (BCO 13-11, 23-1) – No record of congregational meeting to dissolve relationship with pastor.
Response: This record was inadvertently left out. The congregation voted on 1/21/18 to receive the resignation of said teaching elder and thereby dissolve the pastoral relationship.
Rationale: Presbytery needs to take action by amending minutes to record the congregational meeting in question.
Exception: General (BCO 8-6) – TE listed as evangelist but no record of his commission being renewed.
Response: This is an error of Presbytery, which we will rectify by renewing his status.
Rationale: Presbytery must take and record action to renew status.
- e. **That the following response be found unsatisfactory and the matter be referred to the SJC:**
Exception: Aug 18, 2018 (BCO PP 1, 7; WCF 20-2) – Presbytery appears to have bound the conscience of transferring minister by restricting his teaching on a view of creation that *The Creation Study Committee* (1999) found acceptable.

Response:

1. We appreciate the dedicated (and often thankless) work of the Review of Presbytery Records Committee (RPR). While one speaker at the floor of the 2019 GA stated that the job of RPR was to “review and CONTROL”, we note that such is antiquated language. *BCO* 14-6c indicates it is the task of the General Assembly to “review the records of the Presbyteries.” We agree with this language and the constitutional tasking of RPR, along with previous General Assemblies, that it is not the role for RPR to be a control agent for the denomination or to micromanage the legitimate and uncontested discretionary acts of lower courts. Such role is assigned properly to the constitution, interpreted by the church and via legislative changes or judicial decision.
2. To the case at hand, the presbytery permitted the transfer of a man to supply the pulpit of a church. Presbytery, in admitting for transfer this TE as a full member of presbytery, granted him full status in the presbytery, and we have had nothing but harmonious fellowship with this brother since that time. We believe he would affirm the same. The only condition was that he not publicly advocate a view that many in the presbytery saw as in conflict with *WCF* 4:1 and *WSC* #9. We certainly did not discipline him or seek to coerce what he privately and conscientiously believed.
3. The said church’s RE representative at the meeting supported the presbytery’s decision eagerly. Some may disagree with the views of a lower court, and minutes do not always reflect complexities, sentiments, pastoral desires, and many other matters. Thus, if these clarifications are known, we believe that *BCO* 39-3 will lead the RPR committee to show due deference in this matter, as the presbytery sought to do what it thought was best for the church, for the TE, and for the presbytery in a challenging situation.
4. The candidate himself agreed to such and did not state that his conscience was harmed or infringed. Neither did he file complaint, and no other protest or dissent was filed. Thus, there is no constitutional reason for interference in the review process.
5. Since then the TE has served very well, and our presbytery is satisfied with this action, which we continue to believe was in order and helpful.

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6. For a higher court to fail to take these factors into account would risk not only violating *Preliminary Principle #2*, but specifically *Preliminary Principle #2* as clarified by *BCO 39-2* and 3.
7. Finally, if acted upon, by a distant court that is unable to access such good faith judgments (which we herein supply) by the lower courts, the only two remaining options would be to enforce a strict subscriptionism (refusing to transfer the candidate), or to admit a minister while simultaneously binding the conscience, not of an individual, but of a larger and duly constituted court, implying that it is incapable of making the best decisions for its region, when there is no violation of the Standards or the Constitution.

We hope that this candid and fuller explanation will satisfy the RPR **Rationale:** (*PP 1 and 7, BCO 21-4.e, BCO 34-5, WCF 20.2, BCO 40-5, RAO 16-10.c*) Presbytery's response differs from the 46th General Assembly that a TE was prevented from teaching his accepted view and is contrary to our practice of Good Faith Subscription, and the first and seventh preliminary principles.

57. That the Minutes of **Ohio** Presbytery: *Adopted*
 - a. Be approved without exceptions: **Feb 2, 2019; Aug 13, 2019; Oct 5, 2019; Feb 1, 2020; Jun 13, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Oct 3, 2020.**
 - c. Be approved with exceptions of substance:
Exception: May 4, 2019 (BCO 13-6) – A PCA TE was given a *BCO 13-6* transfer exam, but Minutes indicate he was only examined on his views in theology, Sacraments and church government *in committee*. Minutes record *the Presbytery* only examined him in Christian experience.
Exception: Oct 3, 2020 (BCO 12-7; 13-9.b) – Record does not indicate that all 2019 Session records were reviewed by Presbytery in 2020.
 - d. **No response to previous assemblies required.**
58. That the Minutes of **Ohio Valley** Presbytery: *Adopted*
 - a. Be approved without exceptions: **Jan 26, 2019; May 21, 2019; Oct 15, 2019; Jan 25, 2020; Feb 15, 2020; Jun 9, 2020; Aug 1, 2020; Oct 13, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance: **None.**
 - d. **That the following response to the 48th GA be found satisfactory:**

Exception: Sep 4, 2018 (*BCO* 11-2; *WCF* 20.2) – Presbytery appears to have bound a man’s conscience by forbidding him to teach his views on *WLC* 171 and 177. His views were reported in his transfer exam from another PCA Presbytery.

Response: While agreeing with the principle (that a Presbytery cannot bind a man’s conscience) Presbytery respectfully disagrees with this characterization of its action. The text of the action reads as follows:

“**MSA** to judge TE {Name omitted}’s difference with *WLC* 171 and 177 as more than semantic but not out of accord with any of the fundamentals of our system of doctrine or striking at the vitals of religion, and to grant an exception concerning those differences; and in order to preserve the peace and unity of the church, that the Presbytery not allow TE {name omitted} to practice *or promote from the pulpit this difference.*” [emphasis added]

Presbytery contends that it did not prohibit the TE from teaching his views in any context, nor from promoting his views outside the pulpit. The prohibition was limited to actively promoting his views in his pulpit ministry, a prohibition made for the express purpose of maintaining the peace and unity of the church, not simply because the man’s views were at variance with the Standards.

However, Presbytery also understands how its action could have been misconstrued as placing an improper restriction on the man’s conscience. Therefore, from this day forward, Ohio Valley’s policy shall be that, in the course of a man’s teaching a declared difference with the Standards which Presbytery has judged to be more than semantic but not out of accord with any of the fundamentals of our system of doctrine or striking at the vitals of religion, he include an humble acknowledgment that the view is an exception to the doctrinal standards and a respectful presentation of the teaching of the Confession of Faith and Catechisms.

The grounds for this policy are as follows: (1) Each one who teaches on behalf of the Lord Jesus Christ must teach in faithfulness to the Lord’s Word as the teacher understands it; (i.e., according to his conscience); and (2) A confessional church has a right to expect that her confession be fairly represented to her people.

Rationale: (*Preliminary Principle* 1, 7; *BCO* 21-4.e; 34-5; *WCF* 20.2) – While RPR does not often give rationale for an acceptable response, in this case we deemed it prudent. The response of Ohio Valley Presbytery is to ask a man, when teaching his view on the matter, to inform the congregation that his view is an exception to

the Standards and to also provide a respectful presentation of the teaching of the Standards. This practice seems to best protect the pulpit ministry while at the same time not binding a minister's conscience.

59. That the Minutes of **Pacific** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 26, 2019; May 7, 2019; Oct 3, 2019; Feb 8, 2020; Jul 18, 2020; Oct 20, 2020.**
 - b. Be approved with exceptions of form: **Jan 25, 2020; Feb 8, 2020; Jul 18, 2020; Oct 20, 2020.**
 - c. Be approved with exceptions of substance: **None.**
 - d. **That the following response to the 48th GA be found satisfactory: Exception: Jan 27, 2018 (BCO 20-2) – No record of congregational meeting and vote to elect pastor and associate pastor.**
Response: “We acknowledge this error and apologize, and we will request that the [name omitted] Church Session provide the minutes of the congregational meeting at which TE [name omitted] was elected pastor and TE [name omitted] was elected associate pastor. Further, we shall spread these records, once received, as an appendix in the minutes of the October 3, 2019 Stated Meeting Minutes of Pacific Presbytery, and commit ourselves, by God’s grace, to avoiding this error in the future.”
 - e. **That the following responses be found unsatisfactory, therefore new responses shall be submitted to the following GA:**
Exception: May 1, 2018 (BCO 46-8) – Divested TE not assigned to membership in a particular church.
Response: “We acknowledge and apologize for this error and will attempt follow up with both former TE [name omitted] and the [name omitted] Session to see where he and his wife are worshipping currently. If we discover that they are not at a PCA church or another evangelical church, we will make every effort to direct them to one. Further, we commit ourselves, by God’s grace, to avoiding this error in the future.”
Rationale: The Presbytery needs to accomplish the assignment of the divested TE and report to the Assembly.
Exception: Oct 6, 2018 (BCO 13-10) – Disposition of remaining members of dissolved church left unresolved.
Response: “We acknowledge and apologize for this error, and the stated clerk has already secured an accurate roll of the remaining members of [name omitted] Presbyterian Church, Torrance, CA, at the time of its dissolution on July 1, 2018. We will seek to determine

if they have joined other churches, and how many, if any, have not done so. Further, if necessary, the stated clerk shall issue letters of dismissal to those individuals. We commit ourselves, by God’s grace, to avoiding this error in the future

Rationale: The Presbytery needs to accomplish the assignment of the remaining members and report to the Assembly.

60. That the Minutes of **Pacific Northwest** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 24-25, 2019; Sep 26-27, 2019.**
 - b. Be approved with exceptions of form: **Directory 2019; Mar 13, 2019; Apr 15, 2019; Directory 2020; General 2020; Jan 23, 2020; Aug 4, 2020; Oct 8-9, 2020; Nov 28, 2020.**
 - c. Be approved with exceptions of substance:
 - Exception: May 16-17, 2019 (BCO 19-3)** – No record of licensure questions being asked or answered.
 - Exception: May 16-17, 2019 (Standing Rules 4.51; BCO 13-9.b)** – No record of annual examination of Sessional records of churches of Presbytery in the May minutes.
 - Exception: General 2020 (Standing Rules 4.51; BCO 13-9.b)** – No record of annual examination of Sessional records of churches of Presbytery.
 - Exception: Oct. 8-9, 2020 (BCO 19-3)** – No record of licensure questions being asked or answered.
 - Exception: Oct 8-9, 2020 (BCO 19-2.d)** – No record of licensure sermons.
 - Exception: Oct 8-9, 2020 (BCO 13-6)** – No record that a views examination was conducted for transferring TEs.
 - Exception: Oct 8-9, 2020 (BCO 18-3)** – No record that requisite questions were proposed to applicants for candidacy.
 - Exception: Oct 8-9, 2020 (RAO 16-3.e.5)** – Incomplete record of all specific requirements for ordination examination.
 - Exception: Nov 28, 2020 (BCO 38-2)** – No record of two stated meetings for demission of TE.
 - Exception: Nov 28, 2020 (BCO 46-8)** – TE that demitted did not have membership assigned to a local church.
 - d. **That the following response to the 48th GA be found satisfactory:**
 - Exception: May 17-18, 2018; Sep 27-28, 2018 (BCO 19-3)** – No record of licensure questions being asked or answered.
 - Response:** “Presbytery agrees with this citation and commits to being more careful recording in the future.

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At the May 2018 stated meeting in Bellingham, WA, a candidate was examined and approved for licensure. The Moderator indeed asked the four questions from *BCO* 19-3, and the candidate affirmed each. It was simply not recorded. The licentiate completed an ordination exam at the following meeting and is now an Assistant Pastor at a church in our Presbytery.

At the September 2018 meeting in Tacoma, WA, an ARP minister was examined and approved for licensure and approved to serve as stated supply in one of our churches. He had affirmed similar questions at his ordination in the ARP's Northeastern Presbytery in 2016. (ARP Form of Government 9.30) At the May 2019 meeting in Issaquah, WA, this ARP minister passed his transfer exam and Presbytery approved his call to pastor a PCA church in our Presbytery.

61. That the Minutes of **Palmetto** Presbytery: *Adopted*
- a. Be approved without exceptions: **Aug 8, 2019; Nov 14, 2019; May 14, 2020; Aug 13, 2020.**
 - b. Be approved with exceptions of form: **Feb 13, 2020; Nov 12, 2020.**
 - c. Be approved with exceptions of substance:
Exception: General 2019 (BCO 13-9.b) – Incomplete results for review of session minutes.
Exception: Feb 14, 2019 (BCO 23-1) – Pastoral relationship dissolved without citing local church to appear.
Exception: Feb 14, 2019 (BCO 15-2) – Commission comprised of insufficient numbers of both TE and RE. Second TE was from another Presbytery.
Exception: May 9, 2019 (BCO 15-1) – No minutes for commission. Actions were reported to Presbytery, but minutes not recorded.
Exception: Feb 13, 2020 (Preliminary Principle 1, 7; BCO 19-2) – Presbytery prohibited two licentiates from preaching or teaching their views to differences that were ruled as not striking at the vitals of religion.
Exception: Nov 12, 2020 (BCO 13-9.b) – No record of all the church Session records being reviewed.
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: May 10, 2018 (BCO 20-1; RAO 16.3.e.6) – In several instances there is no record of formally approving a call, or the “specific arrangements” of the call:

May 10, 2018 pp. 9-10 [name omitted]; pp. 10-11 [name omitted]; pp. 11-12 [name 26 omitted].¹

Response: On November 14 Palmetto Presbytery approved the following concerning the minutes of May 10, 2018(changes in bold face type):

That 10-27 be amended to say **“The terms of the call to [name omitted] as ‘Pastor of Next Generation Ministries,’ from the session of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 10-53) that [name omitted] examination for ordination in all its parts and as a whole be sustained and that he be received into Palmetto Presbytery and proceed to be ordained and installed by the Presbytery.**

That 10-36 be amended to say “that Rev. [name omitted] examination for transfer of ordination in all its parts and as a whole be sustained. **“The terms of the call to [name omitted] as the church planter of the [church name omitted] Church in Leesville, SC, from the MNA Committee having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 10-07) that he be received as a member of Palmetto Presbytery and that he sign the ministerial obligation form and be received into Palmetto Presbytery, pending his release from Central Florida Presbytery.**

That 10-45 be amended to say “That Rev. [name omitted] examination for transfer of ordination in all its parts and as a whole be sustained and he be received into Palmetto Presbytery, pending his release from Catawba Presbytery of the Associate Reformed Presbyterian Church **(he is being received without call due to medical disability; see Minutes, 10-51)** and that he sign the

¹ Palmetto Presbytery had authorized the Church and Ministerial Health Committee to act as a commission regularly to approve the terms of pastor’s calls. The committee’s approval of the calls was noted under the CMH Committee report. But in order to make this authorization clearer, the Presbytery voted to make these changes in its minutes and to do so in the future minutes.

ministerial obligation form. TE [name omitted] prayed for Rev. [name omitted] who then signed the ministerial obligation form. TE [name omitted] and the moderator gave him the right hand of fellowship.

Exception: Aug 9, 2018 (*BCO* 20-1; *RAO* 16.3.e.6) – In several instances there is no record of formally approving a call, or the “specific arrangements” of the call: Aug 9, 2018 pp. 9-10 [name omitted]; pp. 10-11 [name omitted]; pp. 12-13 [name 28 omitted].

Response: On November 14 Palmetto Presbytery approved the following concerning the minutes of August 9, 2018 (changes in bold face type):

That 11-28 be amended to say, “That Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.** Further, that he be received into Palmetto Presbytery, **the terms of his call as assistant Pastor from the session of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of *BCO* 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 11-60),** and proceed to be ordained and installed by the Presbytery.”

That 11-42 be amended to say, “That Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.** Further that he be received into Palmetto Presbytery, **the terms of his call as associate Pastor from the congregation of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of *BCO* 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 11-71),** and proceed to be ordained and installed by the Presbytery.”

That 11-51 be amended to say “That Rev. [name omitted] examination for transfer of ordination in all its parts and as a whole be sustained and he be received into Palmetto Presbytery, **the terms of his call as pastor from the congregation of [church name omitted] Church having been received, found to be in compliance with the specific arrangements of *BCO* 8 and 20-1,**

and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see **Minutes, 11-59**), pending his release from Savannah River Presbytery of the PCA and that he sign the ministerial obligation form.

Exception: Nov 8, 2018 (*BCO* 20-1; *RAO* 16.3.e.6) – In several instances there is no record of formally approving a call, or the “specific arrangements” of the call: Nov 8, 2018 pp. 9-10 [name omitted]; pp 11-12 [name omitted]; pp. 13-14 [name 30 omitted]

Response: On November 14 Palmetto Presbytery approved the following concerning the minutes of November 8, 2018 (changes in bold face type):

That 12-36 be amended to say, “That Rev. Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained and that he be received into Palmetto Presbytery, **the terms of his call as pastor from the congregation of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of *BCO* 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission)** (see **Minutes, 12-77**), and proceed to be ordained and installed by the Presbytery.”

Rev. [name omitted] was asked if he is able to answer affirmatively the constitutional questions from *BCO* 21-5 for ordination and he answered in the affirmative. **“He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.”** He stated he does not intend to opt out of Social Security. Prayer was offered by TE [name omitted] for Rev. [name omitted] and he was given the right hand of fellowship and directed to sign the ministerial obligations form.

That 12-53 be amended to say, “That Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained and that he be received into Palmetto Presbytery, **the terms of his call as assistant Pastor from the session of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of *BCO* 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission)** (see **12-83**), and proceed to be ordained and installed by the Presbytery.

That 12-71 be amended to say, “That Rev. Mr. [name omitted] examination for transfer of ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which**

he may differ from the Westminster Standards. He denied having any such differences. Further that he be received into Palmetto Presbytery, **the terms of his call as assistant Pastor from the session of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 12-82),** pending his release from Wisconsin Presbytery of the PCA and that he sign the ministerial obligation form.

Exception: Aug 9, 2018 (*BCO* 21-4.f; *RAO* 16.3.e.5) – No record that [four] candidates in ordination exams were asked to “state the specific instances in which he may differ” from the Westminster Standards, or any record of presbytery’s judgement, if they had. Presbytery’s response should include each man’s answer to the question of *BCO 21.4.f.* [names omitted].²

Response: On November 14 Palmetto Presbytery approved the following concerning the minutes of August 9, 2018(changes in bold face type):

That 11-28 be amended to say, “That Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.** Further, that he be received into Palmetto Presbytery, **the terms of his call as assistant Pastor from the session of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 11-60),** and proceed to be ordained and installed by the Presbytery.”

That 11-42 be amended to say, “That Mr. [name omitted] examination for ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.** Further that he be received into

² The candidates had all been asked if they had any exceptions to the Westminster documents by the Candidates Committee, but this fact was not noted in the minutes. To clarify the matter, Presbytery voted to amend its minutes and will continue to be clear on this matter in the future.

Palmetto Presbytery, **the terms of his call as associate Pastor from the congregation of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 11-71), and proceed to be ordained and installed by the Presbytery.**

Exception: Nov 8, 2018 (*BCO* 21-4.f; *RAO* 16.3.e.5) – No record that candidates in ordination exams were asked to “state the specific instances in which he may differ” from the Westminster Standards, or any record of presbytery’s judgement, if they had. Presbytery’s response should include each man’s answer to the question of *BCO* 21.4.f. [names omitted].

Response: On November 14 Palmetto Presbytery approved the following concerning the minutes of November 8, 2018 (changes in bold face type):

That 12-36 be amended to say, “That Rev. [name omitted] examination for ordination in all its parts and as a whole be sustained and that he be received into Palmetto Presbytery, **the terms of his call as pastor from the congregation of [church name omitted] Presbyterian Church having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Committee (authorized to act Committee (authorized to act as a commission) (see Minutes, 12-77), and proceed to be ordained and installed by the Presbytery** Rev. Mr. [name omitted] was asked if he is able to answer affirmatively the constitutional questions from *BCO* 21-5 for ordination and he answered in the affirmative. **“He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.”** He stated he does not intend to opt out of Social Security. Prayer was offered by TE [name omitted] for Rev. [name omitted] and he was given the right hand of fellowship and directed to sign the ministerial obligations form.

That 12-71 be amended to say, “That Rev. [name omitted] examination for transfer of ordination in all its parts and as a whole be sustained. **He was asked to state the specific instances in which he may differ from the Westminster Standards. He denied having any such differences.** Further that he be received into Palmetto Presbytery, **the terms of his call as assistant Pastor from the session of [church name omitted] Presbyterian Church**

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having been received, found to be in compliance with the specific arrangements of BCO 8 and 20-1, and approved by the Church and Ministerial Health Committee (authorized to act as a commission) (see Minutes, 12-82), pending his release from Wisconsin Presbytery of the PCA and that he sign the ministerial obligation form.

62. That the Minutes of **Pee Dee** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 24, 2019; July 23, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Apr 27, 2019; Jul 27, 2019; Oct 24, 2019; General 2020; Directory 2020; Jan 23, 2020; Oct 24, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Oct 27, 2019 (BCO 18-2) – Presbytery states, “Note that ‘Sessional Certification of Applicant to Come Under Care of Presbytery’ is not required upon approval of the Extraordinary Circumstances.” An “extraordinary” circumstance changes the requirements for the time of membership in the “congregation whose session provides an endorsement,” not with whether the Session submits an endorsement.
Exception: Apr 29, 2020 (RAO 16-3.c.1) – Purpose of called meeting was not recorded verbatim in the minutes
Exception: Oct 24, 2020 (BCO 23-1) – Resignation request received and pastoral relationship dissolved without citing the local church to appear.
 - d. **No response to previous assemblies required.**
63. That the Minutes of **Philadelphia** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 19, 2019; Mar 16, 2019; Apr 10, 2019; May 18, 2019; Oct 28, 2019; Nov 25, 2019; Sep 19, 2020; Nov 12, 2020.**
 - b. Be approved with exceptions of form: **Jan 18, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Sep 21, 2019 (BCO 21-4; RAO 16-3e.5) – Candidate [name omitted]’s exceptions noted, but not recorded in his own words.
 - d. **That responses shall be submitted to the following GA as no responses were received in 2021:**
Exception: May 9, 2018 (BCO 43-2) – Consideration of complaint was deferred until after the next Stated Meeting

Exception: May 9, 2018; Sep 15, 2018 (*BCO* 21-4; *RAO* 16-3.e.5)
– Candidate examination areas are not indicated – generic “all areas” not sufficient.

Exception: Jan 20, 2018; May 9, 2018; Sep 15, 2018 (*BCO* 23-1)
– No record of congregational or sessional vote concerning dissolution of pastoral relationships.

64. That the Minutes of **Philadelphia Metro West** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 23, 2019; May 4, 2019; Sep 21, 2019; Feb 22, 2020; Sep 12, 2020; Sep 26, 2020; Nov 17, 2020.**

b. Be approved with exceptions of form: **Nov 19, 2019.**

c. Be approved with exceptions of substance: **None.**

d. **That the following response to the 48th GA be found satisfactory:**
Exception: May 5, 2018 (*BCO* 13-2) – TE laboring out of bounds without concurrence Presbytery within whose bounds he labors.

Response: On September 27, 2019, the Stated Clerk of [presbytery name] Presbytery advised the Stated Clerk of Philadelphia Metro West Presbytery (“PMWP”) that on September 17, 2019, [presbytery name] Presbytery approved TE [teaching elder name] to labor within the bounds of [presbytery name] Presbytery.

Accordingly, at its stated meeting of November 19, 2019, PMWP adopted the following motion:

MC:

(1) the minutes of the PMWP stated meeting of November 19, 2019, shall include the following statement (with insertion of the names of the applicable teaching elder and the presbytery within whose bounds he is laboring):

On September 27, 2019, the Stated Clerk of [presbytery name] Presbytery advised the Stated Clerk of PMWP that on September 17, 2019, [presbytery name] Presbytery approved TE [teaching elder name] to labor within the bounds of [presbytery name] Presbytery.

(2) the minutes of the PMWP stated meeting of May 5, 2018, shall be amended by adding a footnote that includes the following statement (with insertion of the names of the applicable teaching elder and the presbytery within whose bounds he is laboring):

On September 27, 2019, the Stated Clerk of [presbytery name] Presbytery advised the Stated Clerk of PMWP that on September 17, 2019, [presbytery name] Presbytery

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approved TE [teaching elder name] to labor within the bounds of [presbytery name] Presbytery.

65. That the Minutes of **Piedmont Triad** Presbytery: *Adopted*
- a. Be approved without exceptions: **Apr 27, 2019; May 28, 2019; Jul 27, 2019; Oct 26, 2019; Jan 25, 2020; Jul 11, 2020; July 25, 2020.**
 - b. Be approved with exceptions of form: **Directory 2019; Jan 26, 2019; Directory 2020.**
 - c. Be approved with exceptions of substance:
Exception: Jul 25, 2020 (BCO 13-6) – TE [name omitted] was transferred from another presbytery without examination for Christian experience, theology, sacraments, and church government. The minutes only record examination with regard to differences from the Westminster Standards.
 - d. **No response to previous assemblies required.**
66. That the Minutes of **Pittsburgh** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 26, 2019; Apr 6, 2019; Aug 21, 2019; Oct 19, 2019; Jan 25, 2020; Oct 17, 2020.**
 - b. Be approved with exceptions of form: **Jul 27, 2019.**
 - c. Be approved with exceptions of substance:
Exception: Jul 25, 2020 (BCO 21-4 c.1.a) – Incomplete record of exam – no record of ordination candidate being examined in experiential religion.
 - d. **No response to previous assemblies required.**
67. That the Minutes of **Platte Valley** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 2, 2019; Feb 1, 2020; Apr 25, 2020; Aug 8, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Apr 27, 2019; Jul 20, 2019; Nov 2, 2019; Nov 7, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Nov 2, 2019 (BCO 19-16) – $\frac{3}{4}$ vote for waiving internship requirement not recorded.
Exception: Standing Rules (BCO 10-3) – The Moderator may only be elected for a period of time up to one year. Standing Rules allow election for a period of up to 2 years.
 - d. **No response to previous assemblies required:**

68. That the Minutes of **Potomac** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 28, 2020; Mar 21, 2020; May 14, 2020; Jun 2, 2020; Jul 25, 2020; Sep 3, 2020; Sep 15, 2020; Nov 21, 2020.**
 - b. Be approved with exceptions of form: **General 2019; Jan 22, 2019; Mar 16, 2019; Jun 25, 2019; Sep 16-17, 2019; Nov 16, 2019; General 2020.**
 - c. Be approved with exceptions of substance:
Exception: Jun 25, 2019 (BCO 13-12) – Call for meeting not in order (no record of 10-day notice of meeting).
 - d. **No response to previous assemblies required.**
69. That the Minutes of **Providence** Presbytery: *Adopted*
- a. Be approved without exceptions: **Dec 17, 2019.**
 - b. Be approved with exceptions of form: **General 2019; Nov 5, 2019; General 2020.**
 - c. Be approved with exceptions of substance:
Exception: General 2019 (BCO 13-4; RAO 16-3.c.6) – Unable to determine if quorum is present, as the names of TEs and the names of REs are not specified.
Exception: Feb 5, 2019 (BCO 22-2) – No record of congregational meeting to approve call for pastor.
Exception: May 7, 2019 (BCO 23-1) – No record of a congregational meeting in the dissolution of two relationships between ministers and churches.
Exception: Aug 6, 2019; Nov 5, 2019 (BCO 15-1) – Minutes of commission not entered in Presbytery minutes (see also RAO 16-3.e.4).
Exception: Feb 4, 2020; Nov 10, 2020 (BCO 21-4) – No record of requiring statement of differences with our standards.
Exception: Aug 4, 2020 (BCO 19-2.d) – No record of a written or oral sermon.
Exception: Aug 4, 2020 (BCO 5-9) – Documentation of the Particularization of [church name omitted] Church is incomplete and unable to determine if there are REs or Deacons, etc.
Exception: Aug 4, 2020; Nov 10, 2020 (BCO 23-1) – No record of a congregational meeting to dissolve pastoral relationship.
 - d. **That the following responses to the 48th GA be found satisfactory: Exception: May 1, 2018 (BCO 21-4.c; RAO 16-3.e.5) – All requirements of ordination exam not recorded; all listed items need to be approved.**

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Response: The candidate had sought Licensure at the previous meeting (37th Stated Meeting) and was not approved at that time, as his exceptions to the *WCF* were not sustained. He passed all other elements of his exam. When the candidate returned to Presbytery the following meeting (38th Meeting on May 1, 2018), he was not reexamined in the previous areas that he had passed that are required by *BCO* 21-4.c. That said, we failed to adequately specify all of the areas of examination in our Minutes and the resulting approval of the Presbytery. We are endeavoring to rectify such mistakes by referencing every item and the actions of Presbytery in relation to each

Exception: Nov 8, 2018 (*BCO* 21-4) – Stated differences not recorded in candidate’s own words.

Response: We apologize for the oversight of not including the candidate’s stated differences in his own words in the Minutes. The candidate’s statement of his difference, as there was only one, in his own words was provided to the Presbytery in the Docket for the 40th Stated Meeting and related Appendices. We failed to also record that in our Minutes for that meeting. The stated difference, in the candidate’s own words, is the following:

“When the Westminster divines wrote the confession they were very strict that there be no ‘recreation’ on the Sabbath. While I believe the Lord’s Day ought to be observed as a Sabbath rest, I believe that recreations such as playing a game with family and friends is not prohibited by the Scriptures as long as it does not impede worship or service to Christ. While it is rightly called recreation I believe this is allowable whereas some stricter interpretations of the Confessions and Catechisms would seem to disallow any such practice.”

Exception: Nov 8, 2018 (*BCO* 21-4) – Stated differences not recorded in candidate’s own words.

Response: We apologize for the oversight of not including the candidate’s stated differences in his own words in the Minutes. The candidate’s statement of his difference, as there was only one, in his own words was provided to the Presbytery in the Docket for the 40th Stated Meeting and related Appendices. We failed to also record that in our Minutes for that meeting. The stated difference, in the candidate’s own words, is the following:

“Exception to the WCF Chapter XXI, 8

Reason: Within the Reformed tradition, one of the most significant controversies is the question of how the Sabbath is to be observed. There are two major positions within the Reformed tradition on this question. They are referred to as the Continental view of the Sabbath and the Puritan view on the Sabbath. The latter is the view expressed in Chapter WCF XXI, 8. Both views acknowledge that the Sabbath is still in effect. Both views agree that the Sabbath is a time for corporate worship. Both agree that the Sabbath is a day of rest and believers are to abstain from unnecessary commerce. But one area that is in dispute between the two schools is the question of recreation. Is recreation a legitimate form of rest taking, or is recreation something that mars a sacred observation of the Sabbath day? I hold the Continental view. Allow me to give you the benefit of my reasons why.

The Puritan view argues against the acceptability of recreation on the Sabbath day. The text most often cited to support this view is Isaiah 58:13-14: “If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken”.

The crux of the matter in this passage is the prophetic critique of the people doing their own pleasure on the Sabbath day. The assumption that many make with respect to this text is that doing one’s own pleasure must refer to recreation. If this is the case, the prophecy Isaiah was adding new dimensions to the OT law with respect to Sabbath-keeping. Whereas the rest of the Old Testament law is virtually silent with respect to recreation, this text in Isaiah is cited to indicate a further revelation from God about Sabbath observance—a prohibition of recreation.

There is another way to understand Isaiah 58, however, following the thinking of those who hold the Continental view of the Sabbath. The distinction in Isaiah 58 is between doing what is pleasing to God and doing what is pleasing to ourselves in opposition to what is pleasing to God, presumably, what is in view in the prophetic critique is God’s judgment against the

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Israelites for violating the Mosaic Law with respect to the Sabbath day, particularly regarding involvement in commerce. There were Israelites who wanted to be able to buy and sell seven days a week, not simple six days a week. Therefore, they violated the Sabbath commandments by seeking their own pleasure, which has to do with business on the Sabbath rather than to do that which was pleasing to God. According to this view, the text has nothing to say directly or indirectly about recreation on the Sabbath day.

All these issues continue to be examined and debated as the church seeks to understand how God is best honored on this day.”

Exception: Nov 8, 2018 (BCO 21-4.d) – Use of extraordinary clause not explained.

Response: We apologize for not including the rationale for the Presbytery’s use of the extraordinary. That rationale was provided to the Presbytery in the Docket for the 40th Stated Meeting, but not included in the Minutes. That rationale is provided below, as presented to and accepted by the Presbytery.

“Mr. [name omitted] was ordained in the PCA over 30 years ago. He faithfully served in Evangel Presbytery (in the area of what is now Providence Presbytery) for nearly 10 years. Mr. [name omitted] planted and pastored [church name omitted], now in Providence Presbytery. He transferred to the EPC for several years while serving [church name omitted] in St. Louis.

Upon his return to the Huntsville area, he was asked to pastor a small ARP church in southern Tennessee. He transferred into the ARP about 10 years ago. After serving their small congregation, he has been honorably retired for the past several years. During this time, he and his wife have been at [church name omitted] [member church of Providence Presbytery].

Also as per *BCO* 21-4d, the trial parts that the Committee recommends *BCO* 21-4 be omitted are as follows: *BCO* 21-4.c.1-4 and that TE [name omitted] be examined on his Christian experience and views as if transferring from another Presbytery in the PCA as defined in *BCO* 13-6.”

Exception: Nov 8, 2018 (BCO 21-1; 22-2) – TE’s change in call not recorded. No record of congregational meeting for associate pastor or presbytery approval of call.

Response: We failed to follow the requirements of the *BCO* in this case and are without excuse. We will endeavor to not make this mistake in the future.

Exception: Nov 8, 2018 (*BCO* 21-4) – Stated differences not recorded in candidate’s own words.

Response: This Exception refers to the same Candidate & Exception noted (Nov 8, 2018 p. 5, line 26 (*BCO* 21-4) – Stated differences not recorded in candidate’s own words.) and answered above.

Exception: General (*BCO* 13-11) No attachments were included even though referenced throughout.

Response: We apologize for the oversight of referencing attachments in our Minutes, but failing to make sure they are included with the Minutes. We will endeavor to rectify that in future sets of Minutes provided to RPR.

70. That the Minutes of **Rio Grande** Presbytery: *Adopted*

a. Be approved without exceptions: **Jan 21-22, 2019.**

b. Be approved with exceptions of form: **General; Apr 29-30, 2019; Sep 23-24, 2019.**

c. Be approved with exceptions of substance:

Exception: General (*BCO* 13-9.b) – No record of review of records of church Sessions.

Exception: Apr 29-30, 2019 (*BCO* 13-6; 21-4) – Incomplete record of transfer exam of TE transferring into presbytery.

Exception: Sep 23-24, 2019 (*BCO* 13-6) – Incomplete record of transfer for minister. Type of transfer from a Korean language presbytery or another denomination not specified.

Exception: Sep 23-24, 2019 (*BCO* 21-4) – No record of requiring statement of differences with our Standards.

Exception: Sep 23-24, 2019 (*BCO* 13-6) – Incomplete record of transfer for minister from another presbytery.

Exception: Sep 23-24, 2019 (*BCO* 13-6) – Incomplete record of transfer exam for minister from another denomination.

d. **That the following responses to the 48th GA be found satisfactory:**

Exception: (*BCO* 13-6) – No record of TE transfer being examined on Christian experience and views as explained in *BCO* 13-6.

Response: The original text reads: The Presbytery examined TE [name omitted] in his views and sustained his examination.

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The text has been corrected to read: The Presbytery examined TE [name omitted] in his Christian experience and views and sustained his examination.

Exception: (*BCO* 20-9) – No record of release from presbytery in TE transfer

Response: The record has been updated to include TE [name omitted]’s release from the Susquehanna Presbytery. Change of Ministerial Roll at attachment 1.

Exception: (*BCO* 21-4) – Failure to record the specific areas of the floor examination of Clark and Huff.

Response: The original text of TE [name omitted]’s paragraph reads: The Court examined Mr. [name omitted] and specifically asked for his articulation of his exception to *WCF* Chapter 21, paragraph 8 as to recreation on the Sabbath Day. (Text at Attachment 2) The Court determined that his exception, while of substance, was not out of accord with the fundamental system of doctrine of the Church of the PCA.

The text has been changed to read: The Court examined Mr. [name omitted] on his experiential religion, knowledge of Greek and Hebrew, Bible content, theology, the Sacraments, Church history, the history of the PCA, the principles of church government. and specifically asked for his articulation of his exception to *WCF* Chapter 21, paragraph 8 as to recreation on the Sabbath Day. (Text at Attachment 6) The Court determined that his exception, while of substance, was not out of accord with the fundamental system of doctrine of the Church or the PCA.

The original text of TE [name omitted]’s paragraph reads: The Court examined Mr. [name omitted] and specifically asked for his articulation of his exception to *WCF* Chapter 21, paragraph 8 as to recreation on the Sabbath Day (text at Attachment 3). The Court determined that his exception, while of substance, was not out of accord with the fundamental system of doctrine of the Church or the PCA.

The text has been changed to read: The Court examined Mr. [name omitted] on his experiential religion, knowledge of Greek and Hebrew, Bible content, theology, the Sacraments, Church history, the history of the PCA, the principles of church government and specifically asked for his articulation of his exception to *WCF* Chapter 21, paragraph 8 as to recreation on the Sabbath Day (text at Attachment 8). The Court determined that his exception, while of

substance, were not out of accord with the fundamental system of doctrine of the Church or the PCA.

Exception: (BCO 21-4) – Installation commission did not have at least 2 RE’s.

Response: Commission Report of Installation of TE [name omitted] records the commission to consist of:

TE [name omitted]

TE [name omitted]

TE [name omitted]

RE [name omitted]

RE [name omitted]

RE [name omitted]

- e. **That 2020 minutes shall be submitted to the following GA, as they were not received.**

71. That the Minutes of **Rocky Mountain** Presbytery: *Adopted*

a. Be approved without exceptions: **None.**

b. Be approved with exceptions of form: **Jan 23, 2020; Oct 1, 2020.**

c. Be approved with exceptions of substance:

Exception: General 2020 (BCO 13-9.b) – No record of review of records of church Sessions.

Exception: Jan 23, 2020; Oct 1, 2020 (BCO 21-4.a, c) – Incomplete ordination exam (no Hebrew/Greek requirement completed; no internship completed).

Exception: Aug 6, 2020 (RAO 16-3.c.1) – No record of call for called meeting.

Exception: Oct 1, 2020 (BCO 13-6; 21-4.c) – Incomplete exam for transfer from another denomination.

Exception: Oct 1, 2020 (BCO 13-5) – Minister transferring from another denomination with no call to a definite work without deeming the transfer necessary.

Exception: Oct 1, 2020 (BCO 21-4.c; RAO 16-3.e.5) – Stated differences not recorded in the minister’s own words (the minister said, “it is possible that I have a scruple or exception in connection with the language about ‘recreations’” but never said what that scruple is).

Exception: Oct 1, 2020 (BCO 23-1) – No record of congregational vote to dissolve relationship with pastor.

- d. **That a response shall be submitted to the following GA as no response was received in 2021:**

Exception: Feb 1, 2018; Apr 26, 2018; Oct 4, 2018 (BCO 23-1) – No record of congregational concurrence in dissolution of pastoral relations.

- e. **That 2019 minutes shall be submitted to the following GA, as they were not received.**

72. That the Minutes of **Savannah River** Presbytery: *Adopted*

- a. Be approved without exceptions: **Apr 16, 2019; Jun 14, 2019.**
- b. Be approved with exceptions of form: **Jan 25-26, 2019; Jul 19-20, 2019; Oct 15, 2019; Jan 24-25, 2020; May 18, 2020; Jul 18, 2020; Oct 20, 2020.**
- c. Be approved with exceptions of substance:
Exception: Oct 15, 2019 (BCO 41) – No constitutional basis for declaring a non-judicial reference out of order.
Exception: Oct 15, 2019 [(BCO 42-4) – No record of the court’s action regarding a timely filed appeal.
Exception: Jan 24-25, 2020 (BCO 13-6) – No record of two men transferring from another Presbytery being examined in views of the sacraments and church government.
Exception: May 18, 2020 (Bylaws, Section X) – No record of vote on motions to amend *Bylaws* (requires $\frac{2}{3}$).
Exception: May 18, 2020; Jul 18, 2020 (BCO 21-4.c. (1) (g)) – Although it is asserted that two candidates for ordination have been examined in history of the PCA, there is no record of them being examined in this area in either their licensure or ordination.
Exception: Jul 18, 2020 (Bylaws, Section X) – No record of required $\frac{2}{3}$ vote to approve *Bylaws* amendment.
Exception: Jan 25-26, 2019 (BCO 21-4.a, c) – No record of candidate’s academic credentials, experiential religion, or sustaining exams in sacraments, church history, and languages.
Exception: Jul 19, 2019 (BCO 21-4.a) – No record of academic credentials or experiential clause given for candidate for ordination.
Exception: Jan 24-25, 2020; May 18, 2020; Oct 10, 2020 (BCO 19-1, 2) – A candidate for licensure should be examined in accordance with *BCO 13-6* if he is a member of another Presbytery, or under 19-2 if he is not, but he should not be examined under both as minutes record to be the case with the six candidates for licensure examined at those meetings.
Exception: May 18, 2020 [pp. 3-5] (BCO 19-2.b) – Candidates for licensure examined in the area of practical knowledge of Bible content but no record of that particular examination being approved;

conversely record shows approval of an examination in the area of sacraments for both of these men that there is no record of being administered.

- d. **That responses shall be submitted to the following GA as no responses were received in 2021:**

Exception: Apr 17, 2018 (*BCO* 15-1) – Records of commission not entered in Presbytery minutes (cf. *RAO* 16-3.e.4).

Exception: Apr 17, 2018 (*BCO* 13-11, *RAO* 16-3.e.7) – Overture not recorded.

Exception: Jul 20-21, 2018 (*BCO* 13-11) – Minutes of executive session not included.

73. That the Minutes of **Siouxlands** Presbytery: *Adopted*

a. Be approved without exceptions: **Jan 25, 2019; Apr 25, 2019; Mar 6, 2020.**

b. Be approved with exceptions of form: **Sep 27, 2019; Jan 4, 2020; Sep 24, 2020.**

c. Be approved with exceptions of substance:

Exception: Sep 24, 2020 (*BCO* 21-1; *RAO* 16-3.e.6) – TE [name omitted]’s call was not included or signed.

- d. **That the following response to the 48th GA be found satisfactory:**

Exception: Apr 26, 2018; Sep 27, 2018 (*BCO* 20-1) – No record of call to definite work.

Response: The presbytery acknowledges its error in omitting the calls in our minutes. They were presented, reviewed and approved by the Presbytery at those stated meetings, but were inadvertently not included in our minutes. We have amended our minutes to include them. We will be diligent to include the calls in the future.

74. That the Minutes of **South Coast** Presbytery: *Adopted*

a. Be approved without exceptions: **Sep 24, 2019; Jun 13, 2020; Sep 26, 2020.**

b. Be approved with exceptions of form: **Jan 26, 2019; May 4, 2019; Jul 23, 2019; Jan 25, 2020; Nov 17, 2020.**

c. Be approved with exceptions of substance:

Exception: Jan 26, 2019; May 4, 2019; Sep 24, 2019 (*BCO* 15-1; *RAO* 16-3.2.4) – Minutes of commission not entered into Presbytery minutes.

Exception: General 2019 (*BCO* 13-9) – Annual review of session minutes not completed. (Only 3 of 20+ churches and no mention of unsubmitted.)

Exception: General 2020 (*BCO* 13-9.b) – No record of review of records of church sessions.

Exception: General 2020 (*BCO* 21-5) – No ordination/installation minutes for [name omitted].

Exception: Jan 25, 2020 (*BCO* 5-9.f) – No record of call/installation of Rev. [name omitted] as pastor of particularized church as listed in directory.

Exception: Jan 25, 2020 (*BCO* 13-6; 21-4) – Incomplete transfer exam (no theology, Bible content or Sacraments).

Exception: Jan 25, 2020 (*BCO* 19-2.a) – No exam/statement of Christian experience and inward call.

Exception: Jul 23, 2019 (*BCO* 13-6) – Incomplete record of transfer exam (no record of questions on views of sacraments or church government).

Exception: Jan 25, 2020 (*BCO* 19-7) – No indication of Mr. [name omitted] having completed his presbytery internship prior to ordination.

Exception: Jan 25, 2020 (*BCO* 21-4) – No record that theological thesis or exegetical papers submitted.

Exception: Nov 17, 2020 (*RAO* 16-3.a.1) – Purpose of called meeting not stated.

d. That the following responses to the 48th GA be found satisfactory:

Exception: (*BCO* 21-4; *RAO* 16-3.e.5) – Stated differences not judged.

Response: The minutes record two related motions. The first motion, deeming the exception to be “more than semantic, but not out of accord with any fundamental of our system of doctrine” passed as is recorded. The second motion, to judge the difference as “out of accord, that is, striking at the vitals of religion,” was recorded in the minutes incorrectly. That motion failed. The second motion will be struck from the minutes.

Exception: (*BCO* 15-1) – Minutes of commission not entered in Presbytery minutes (see *RAO* 16-3.e.4)

Response: The pastor was being installed to serve at a mission church, therefore the installation vows (*BCO* 21-9) were taken during the presbytery meeting. The minutes have been amended to add: “The minister took the vows (*BCO* 21-9) for an assistant minister.”

Exception: General (*RAO* 16-10) No record in minutes of 2017 exceptions take by GA and/or Presbytery approval of responses to the exceptions.

Response: The presbytery neglected to vote on the responses to the exceptions, and approved them unanimously at the September 24-25, 2019 stated meeting.

Exception: (*BCO* 23-1) – No record of congregational/session meeting in dissolution of pastoral/assistant pastor relationship.

Response: On October 29, 2017, at 11:30 am, a congregational meeting was held with a quorum per *BCO* 25-3. The congregation was informed of session’s recommendation to consider calling TE [name omitted] as Lead Pastor and TE [name omitted] as Associate Pastor. TE [name omitted] presented his vision for [church name omitted] Church and the congregation had time to ask questions. On Nov 12, 2017, at 11:40 am, a congregational meeting was held with a quorum per *BCO* 25-3. The congregation voted unanimously to call TE [name omitted] as Lead Pastor and TE [name omitted] as Associate pastor. The minutes have been amended to reflect this communication.

75. That the Minutes of **South Florida** Presbytery: [see “e” below]

a. Be approved without exceptions: [see “e” below]

b. Be approved with exceptions of form: [see “e” below]

c. Be approved with exceptions of substance: [see “e” below]

d. That responses shall be submitted to the following GA as no responses were received in 2021:

Exception: Feb 13, 2018; May 8, 2018 (*BCO* 21-4, *RAO* 16-3.e.5) – Differences of three candidates not judged to prescribed categories.

Exception: Feb 13, 2018; May 8, 2018 (*BCO* 21-4, *RAO* 16-3.e.5) – Differences not stated in candidates’ own words.

Exception: Nov 13, 2018 (*BCO* 13-4) – Minutes say no quorum present, and no record of attendance attached.

Exception: Feb 13, 2018 (*BCO* 15-1) – Ordination commission reported but no records of proceedings attached.

Exception: Nov 13, 2018 (*BCO* 8-7, 13-2) – TEs laboring out of bounds or without call reports missing.

Exception: Feb 13, 2018 (*BCO* 13-2) – A South Florida TE laboring out of bounds without concurrence of Presbytery within whose bounds he labors.

Exception: May 8, 2018 (*BCO* 19-16) – $\frac{3}{4}$ vote for waiving internship requirement not recorded.

Exception: May 9, 2017; Aug 8, 2017 (*BCO* 18-2; *BCO* 21-4) – Stated difference not recorded in the minister’s/candidate’s own words (*RAO* 16-3.e5).

Response: Actually, it was. If the candidate says he is taking the “Continental Exception to the Sabbath per 21-8” then that is what he said in his own words.

Rationale: Candidate must state “specific instances in which he” (*BCO* 19-2.e) differs from *WCF*, *LC*, *SC*; not simply name a view.

- e. **That 2019 and 2020 minutes shall be reviewed for the following GA, as they were not received in time to be reviewed.**

76. That the Minutes of **South Texas** Presbytery: *Adopted*

- a. Be approved without exceptions: **Oct 25-26, 2019.**
- b. Be approved with exceptions of form: **Apr 26-27, 2019; Jan 24-25, 2020; Aug 7, 2020; Oct 30-31, 2020.**
- c. Be approved with exceptions of substance:
Exception: Jan 25-26, 2019 (*BCO* 13-10) – Unclear if provision of 60-day notice followed consent of members to transfer.
Exception: Aug 9-10, 2019 (*BCO* 20-1) – No record of a proper call for a man changing from Assistant to Associate Pastor.
Exception: Jan 24-25, 2020 (*BCO* 20-6; 22-2) – No record of a call being extended by a congregation to an assistant pastor being called as associate pastor of the same congregation.
Exception: Aug 7, 2020 (*BCO* 23-1) – No record of congregational vote to release TE [name omitted] from call.
Exception: Aug 7, 2020 (*BCO* 13-5) – No record of the reasons to receive a man without a call as member of the Presbytery.
Exception: Oct 30-31, 2020 (*BCO* 20-1, 20-10) – No record of Presbytery extending the call to TE as pastor of mission church.
- d. **That the following responses to the 48th GA be found satisfactory:**
Exception: Jan 26-27, 2018; Apr 27-28, 2018; Aug 10-11, 2018 (*BCO* 21-4, *RAO* 16.3.e.5) – All specific requirements of ordination exam not recorded (No record of exegetical or theological papers. Unclear if ordinand had been previously licensed).
Response: The presbytery agrees with this exception and regrets the ambiguity. The presbytery will attempt to cross-reference previous actions of the presbytery concerning ordination from previous years to make it easier for the minutes to be reviewed. The presbytery assures the General Assembly that while the individual elements were not readily evident from the individual set of minutes, when the minutes of the presbytery are taken in their totality, all elements

required by the constitution for ordination were properly received and properly approved by the presbytery.

Exception: Jan 26-27, 2018 (*BCO* 19-2.f) – Candidate does not state in his stated differences from what particular part of our standards he differs.

Response: The presbytery agrees with this exception and will be more diligent to have candidates cite the specific parts of the standards by chapter and section number with which they differ.

77. That the Minutes of **Southeast Alabama** Presbytery: *Adopted*

- a. Be approved without exceptions: **Aug 11, 2020.**
- b. Be approved with exceptions of form: **General 2020; Jan 27, 2020; Oct 27, 2020.**
- c. Be approved with exceptions of substance:
Exception: Jan 27, 2020; Oct 27, 2020 (*BCO* 21-4) – Stated differences not judge with prescribed categories (*RAO* 16-3.e.5).
Exception: Jan 27, 2020; Jun 2, 2020 (*BCO* 13-11; 14-6.c; 40-1; *RAO* 16-3.e.7) – Presbytery entered Executive Session but did not provide minutes.
Exception: Jun 2, 2020 (*BCO* 13-10) – Dissolution of church occurred without designation of members to Presbytery’s care or another Session.
- d. **That responses shall be submitted to the following GA as no responses were received in 2021:**
Exception: Apr 23, 2018 (*BCO* 21-4) – Stated differences not judged with prescribed categories, and not recorded in candidates’ own words.
Exception: Aug 25, 2018 (*BCO* 13-12) – Call for meeting not in order or recorded.
- e. **That 2020 minutes shall be reviewed for the following GA, as they were not received in time to be reviewed.**

78. That the Minutes of **Southern Louisiana** Presbytery: *Adopted*

- a. Be approved without exceptions: **Jan 26, 2019; Apr 27, 2019; Jul 2, 2019; Oct 27, 2019; Jan 26, 2020.**
- b. Be approved with exceptions of form: **Oct 24, 2020.**
- c. Be approved with exceptions of substance:
Exception: General 2020 (*BCO* 13-9, b) – No record of review of Session Minutes.
Exception: Oct 24, 2020 (*BCO* 13-11; *RAO* 16-3.e.7) – Complaint not recorded in the minutes.

- d. **That the following response to the 48th GA be found satisfactory:**
Exception: April 28, 2018 (BCO 21-4) – Stated differences in candidates’ own words referenced but left out of minutes.

Response: My apologies for not including TE [name omitted]’s differences in his own words in Southern Louisiana Presbytery’s April 2018 minutes. Please find his written statements below regarding his differences on the Sabbath and WLC #107.

Concerning the Sabbath:

“My view of the Sabbath or Lord’s Day is that it is to be a day set aside for rest and worship. We avoid normal weekly activities on the Lord’s Day, but I do think the Confession and Catechisms are unnecessarily restrictive regarding all types of recreation, which would seem to include things like taking a walk with my family or playing in the yard with my kids. This being said, I do embrace the Biblical thrust of the Catechisms and Confession in that the Lord’s day is to be set aside for worship and rest.”

Concerning WCF #107:

“My view concerning the second commandment is that I see no place for images of God to be used in worship, but I believe the use of images of Jesus for pedagogical purposes, such as in a children’s storybook Bible or other education curriculum, does not violate the second commandment.”

79. That the Minutes of **Southern New England** Presbytery: *Adopted*
- a. Be approved without exceptions: **Jan 19, 2019; Apr 26-27, 2019; Jan 18, 2020; Jun, 27, 2020; Aug 22, 2020; Oct 24, 2020; Nov 21, 2020.**
 - b. Be approved with exceptions of form: **Sep 21, 2019; General 2020.**
 - c. Be approved with exceptions of substance:
Exception: Dec 14, 2019 (RAO 16-3.c.1) – Purpose of called meeting not stated.
Exception: Sep 19, 2020 (BCO 13-9b; RAO 16-3.e.5) – Stated differences not judged with the prescribed categories.
 - d. **No response to previous assemblies required.**
80. That the Minutes of **Southwest Florida** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 9, 2019; May 14, 2019; Sep 14, 2019; Nov 12, 2019; Feb 8, 2020; Mar 16, 2020; Sep 12, 2020; Nov 10, 2020.**
 - b. Be approved with exceptions of form: **None.**
 - c. Be approved with exceptions of substance: **None.**

- d. **That the following response to the 48th GA be found satisfactory:**
Exception: Standing Rules (BCO 11-4, 16-2, 20-1) – Presbytery rules as written appear to forbid local churches from issuing calls prior to consulting the presbytery shepherding committee

Response: Our current Presbytery Standing Rule Article 6-1 reads:
ARTICLE 6 - CALLING OF PASTORS; SUPPLIES

1. Churches are not to extend calls to Teaching Elders to become pastors, or Sessions to invite Teaching Elders to become stated supply or interim supply, without first consulting with the Shepherding Committee.

Our proposed Presbytery Response is: The Presbytery of Southwest Florida agrees with the exception and corrects its Standing Rule Article 6-1 to read as follows: Churches are not to ~~extend~~ finalize calls to Teaching Elders to become pastors, or Sessions to invite Teaching Elders to become stated supply or interim supply, without first consulting with the Shepherding Committee

81. That the Minutes of **Suncoast Florida** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 12, 2019; May 14, 2019; Sep 10, 2019.**
 - b. Be approved with exceptions of form: **General 2020; Directory 2020; Feb 11, 2020; Oct 13, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Feb 11, 2020 (BCO 8-7) – TE permitted to minister out of bounds but no record of Presbytery being shown that TE will have the freedom to maintain and teach the doctrine of the PCA.
Exception: Apr 28, 2020 (BCO 13-12) – No indication of 10-day notice of called meeting.
Exception: Dec 15, 2020 (BCO 23-1) – No record of congregational meeting to dissolve pastoral relations.
 - d. **That the following response to the 48th GA be found satisfactory:**
Exception: Feb 13, 2018; Sep 11, 2018 (BCO 19-16) – $\frac{3}{4}$ vote for waiving internship requirements not recorded.
Response: MSP to answer the 47th General Assembly as follows: Suncoast Florida Presbytery recognizes that the record does not show that a $\frac{3}{4}$ vote was attained in waiving 6 internship requirement. All six of those votes to waive the internship requirements were unanimous. We apologize for the oversight and will note the requirement in the future regarding such records.

MINUTES OF THE GENERAL ASSEMBLY

82. That the Minutes of **Susquehanna Valley** Presbytery: *Adopted*
- a. Be approved without exceptions: **Feb 9, 2019; May 18, 2019; Sep 17, 2019; Nov 16, 2019; Feb 8, 2020; May 16, 2020; Jun 20, 2020; Jul 11, 2020; Aug 1, 2020; Sep 8, 2020; Oct 24, 2020; Nov 21, 2020.**
 - b. Be approved with exceptions of form: **General 2020.**
 - c. Be approved with exceptions of substance:
Exception: Sep 20, 2020 (RAO 16-3.e.6; BCO 14-6.c; 40-1) – No executive session minutes. No mention pp. 1759-60 (11/21/20).
 - d. **That the following responses to the 48th GA be found satisfactory:**
Exception: May 19, 2018 (BCO 21-4) – No reason given for a man ordained as an assistant pastor to be commissioned as an evangelist.
Response: At the time, the candidate for ordination was serving as a hospital chaplain that included sacramental duties. The presbytery felt compelled to empower the candidate as an evangelist to fulfill his duties to this out of bounds call. We apologize for not providing that explanation in our minutes and pledge to provide these details in future meeting minutes.
Exception: May 19, 2018 (RAO 11-3.c.5) – Minutes do not list all specific requirements for ordination.
Response: The candidate for ordination had satisfied all of his other ordination exam requirements at prior stated meetings of presbytery in 2017. Completing his coursework in Greek and Hebrew was his final requirement that was approved at our May 19, 2018 meeting. We acknowledge it would have been easier for the reviewer to include those details in our May 2018 minutes. We pledge to follow this course in future meeting minutes.
83. That the Minutes of **Tennessee Valley** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **General 2019; Jan 12, 2019; Apr 13, 2019; Jul 9, 2019; Oct 15, 2019; General 2020; Jul 14, 2020; Oct 13, 2020.**
 - c. Be approved with exceptions of substance:
Exception: Jan 12, 2019 (BCO 23-1; 22-4) – Presbytery approved the dissolution of pastoral relations with no record of congregational meeting or any record of the church commissioners appearing before Presbytery.
Exception: Jul 9, 2019 (BCO 21-6) – TEs installed as assistant pastors, but constitutional questions were addressed to the congregation instead of the session.

Exception: Jul 9, 2019 (BCO 13-6) – The commission record indicates that presbytery re-ordained a minister transferring from another denomination.

Exception: Jan 11, 2020 (BCO 19-2) – Stated differences with standards not recorded in licensure examination.

Exception: Jun 13, 2020 (BCO 13-12) – Committee report given that was not included in the purpose of called meeting.

Exception: Jul 14, 2020 (BCO 13-11) – Complaint appealed to Presbytery not recorded in the minutes.

d. No response to previous assemblies required.

84. That the Minutes of **Tidewater** Presbytery: *Adopted*

a. Be approved without exceptions: **May 5, 2019; Oct 3, 2019.**

b. Be approved with exceptions of form: **Feb 2, 2019; Aug 1, 2019; Feb 2, 2020; Oct 1, 2020.**

c. Be approved with exceptions of substance:

Exception: Feb 2, 2019 (BCO 21-4; RAO 16-3.e.5) – Stated differences not judged with the prescribed categories.

Exception: Feb 2, 2019 (BCO 13-5) – TE on roll of presbytery without examination or explanation.

Exception: Aug 1, 2019 (BCO 19-5) – Incomplete record of a licensure transfer exam.

Exception: Feb 1, 2020 (BCO 15-1; RAO 16-3.e.4) – Minutes of commission (to ordain and install) TEs [names omitted] not entered into presbytery minutes.

Exception: Jul 28, 2020 (BCO 13-12) – Criteria for calling a called meeting not recorded (three TEs, three REs from three different churches).

d. That the following responses to the 48th GA be found satisfactory:

Exception: Oct 4, 2018 (BCO 15-1) – The report of a judicial commission was not included in the appendix as noted.

Response: The report of the commission was included in the appendix, labeled as “Tidewater Presbytery Commission Minutes.” The actions of the commission are noted at the end of the minutes and were received by the TWP at the following Stated Meeting. I believe I submitted a revised version of the minutes in question with an edited version of the Commission report that had the actions report more clearly marked.

Exception: June 2, 2016; October 6, 2016 (BCO 21-4, RAO 16-3.e.5) – Stated differences not recorded in the minister’s own words.

Response: The failure to include the differences as part of the appendices of the minutes of June 2, 2016 and October 6, 2016 were an oversight on the part of the Clerk. He has made changes to his storage and minutes preparation to prevent this from happening in the future

Rationale: Stated differences not submitted.

Response [2020]: My apologies to the General Assembly. This was simply overlooked on my part. The minutes have been corrected at our end, electronically and in our paper copy we keep on file.

The candidate's differences have been submitted to the Clerk and are included in an updated copy of the June 2, 2016 Minutes. A copy has been submitted to the RPR for your records. **Upon reinvestigating the October 6, 2016 minutes**, the views statements of both candidates mentioned in the minutes are found in the Membership Report that was included with the original minutes. A copy of these minutes has also been submitted to the RPR for your records.

85. That the Minutes of **Warrior** Presbytery: *Adopted*
- a. Be approved without exceptions: **None.**
 - b. Be approved with exceptions of form: **General 2019; Directory 2019; Jan 22, 2019; Apr 16, 2019; Aug 13, 2019; General 2020; Directory 2020; Jan 28, 2020; Oct 20, 2020.**
 - c. Be approved with exceptions of substance:
 - Exception: General (RAO 16-10.a, b)** – No response to the Assembly concerning disposition of any exceptions of substance.
 - Exception: Apr 16, 2019 (BCO 23-1; 22-4)** – Presbytery approved the dissolution of pastoral relations with no record of congregational meeting or any record of the church commissioners appearing before Presbytery.
 - Exception: Apr 16, 2019 (BCO 13-6)** – Record of transfer exam does not appear to be complete; no record of examining candidate's Christian experience nor specifics concerning his views.
 - Exception: Oct 15, 2019 (BCO 21-4.c)** – No record of $\frac{3}{4}$ approval of Presbytery's use of extraordinary clause.
 - Exception: Oct 15, 2019 (BCO 15-1)** – Report of commission not included.
 - Exception: Jan 28, 2020 (BCO 15-1; RAO 16-3.e.4)** – Minutes of commissions to install TEs [names omitted] not entered into Presbytery minutes.

APPENDIX R

Exception: Oct 20, 2020 (BCO 21-4.c.(a), (b)) – Ordinand was not examined in his seminary degree or his knowledge of the Greek and Hebrew languages.

- d. That a response shall be submitted to the following GA as no response was received in 2021:**

Exception: Oct 16, 2018 (BCO 23-1) – No record of congregational meeting to dissolve the call of a pastor.

86. That the Minutes of **West Hudson** Presbytery: *Adopted*

a. Be approved without exceptions: **Feb 7, 2019; Apr 17, 2019; Feb 6, 2020; May 11, 2020; Sep 17, 2020.**

b. Be approved with exceptions of form: **General 2019; Directory 2019; May 6, 2019; Sep 12, 2019; Nov 14, 2019; Nov 12, 2020.**

c. Be approved with exceptions of substance:

Exception: Nov 12, 2020 (BCO 12-7; 13-9.b; RAO 16-3.e.6) – Record does not indicate that all 2019 Session records were reviewed by Presbytery in 2020.

Exception: May 6, 2019 (BCO 23-1) – No record of congregational meeting requesting Presbytery to change TE [name omitted] from senior pastor to associate and TE [name omitted] from associate to senior at [church name omitted] or a record of the requisite 80% congregational vote by secret ballot.

- d. No response to previous assemblies required.**

87. That the Minutes of **Westminster** Presbytery: *Adopted*

a. Be approved without exceptions: **Mar 9, 2019; Jun 18, 2019; Aug 10, 2019; Nov 9, 2019; Mar 14, 2020; Aug 8, 2020; Nov 14, 2020.**

b. Be approved with exceptions of form: **Directory 2020.**

c. Be approved with exceptions of substance: **None.**

- d. No response to previous assemblies required.**

88. That the Minutes of **Wisconsin** Presbytery: *Adopted*

a. Be approved without exceptions: **Jan 25, 2020; Jul 11, 2020.**

b. Be approved with exceptions of form: **General 2019; Jan 26, 2019; Apr 27, 2019; Jul 20, 2019; Sep 28, 2019; Sep 26, 2020.**

c. Be approved with exceptions of substance:

Exception: Jan 26, 2019; Apr 27, 2019; Jul 20, 2019; Sep 28, 2019 (BCO 21-4.f; RAO 16-3.e.5) – Candidates for Ordination not asked about differences with *WCF*.

Exception: Jan 26, 2019; Apr 27, 2019; Jul 20, 2019; Sep 28, 2019 (*BCO* 21-4.c.1, 2) – No record of approval of theological papers or examination in languages.

Exception: Jan 26, 2019; Apr 27, 2019; Jul 20, 2019; and Sep 28, 2019 (*BCO* 21-4.c) – Unclear if ordinands are being given a careful examination in Bible, Theology, and Polity as *BCO* 21-4 requires.

Exception: Jan 26, 2019 (*BCO* 19-2.f; *RAO* 16-3.e.5) – No record of candidate's stated difference on creation and no record of Presbytery's adjudication of that difference.

Exception: Apr 27, 2019 (*BCO* 19-16) – No record of $\frac{3}{4}$ vote or explanation for extraordinary clause.

Exception: Sep 26, 2020 (*BCO* 13-9.b) – No record of all church records being reviewed. Several churches were not recorded as having been reviewed.

Exception: Sep 28, 2019 (*BCO* 19-2.f; *RAO* 16-3.e.5) – The recorded differences are too vague to be in candidates' own words and sufficient for adjudication.

Exception: Jan 26, 2019 (*SR* 16-1) – No record of $\frac{2}{3}$ vote to suspend the rules.

d. That the following responses to the 48th GA be found satisfactory:

Exception: Jan 27, 2018 (*BCO* 13-11) – No record of call.

Response: It is not entirely clear to the Presbytery what the exception is or to what it is referring. It is the Wisconsin Presbytery's understanding that *RAO* 16-3.e.6 means that the details of a pastor's call do not need to be documented in presbytery minutes, but merely the fact of presbytery's review and approval of each new call. However, in an effort to correct the exception, the Presbytery would like to clarify that it dealt with the following calls at this meeting:

The Call from Wisconsin Presbytery to TE [name omitted] as the church planting pastor of the [church name omitted] (Mission) effective January 27, 2018, was reviewed, approved, and is attached hereto.

The Call from [church name omitted] to TE [name omitted], as senior pastor, effective February 25, 2018, pending appropriate congregational action on February 11, 2018, was reviewed, approved, and is attached hereto.

The Call from [church name omitted] to TE [name omitted], as Associate Pastor, effective March 11, 2018, pending appropriate congregational action on January 28, 2018, was reviewed, approved, and is attached hereto.

See Wisconsin Support Document pdf.

Exception: Jan 27, 2018; Apr 28, 2018 (BCO 15-1) – Records of commission not entered into presbytery minutes.

Response: Records of the Commission to organize [church name omitted] as a particular church and install TE [name omitted] as senior pastor on February 25, 2018, are attached hereto.

Records of the Commission to install TE [name omitted] as Associate Pastor at [church name omitted] on March 11, 2018, are attached hereto.

Exception: Apr 28, 2018 (BCO 13-11) – No record of call.

Response: It is not entirely clear to the Presbytery what the exception is or to what it is referring. It is the Wisconsin Presbytery's understanding that *RAO 16-3.e.6* means that the details of a pastor's call do not need to be documented in presbytery minutes, but merely the fact of presbytery's review and approval of each new call. However, in an effort to correct the exception, the Presbytery would like to clarify that it dealt with the following calls at this meeting.

The Call from Wisconsin Presbytery to TE [name omitted] to serve as the Director of the *On Wisconsin* network, was reviewed, approved, and is attached hereto.

Exception: Jan 27, 2018 (BCO 18-2) – No record of six months membership of candidate.

Response: Wisconsin Presbytery sends it apologies to the Review of Presbytery Records Committee for failing to record that the Wisconsin Presbytery deemed [name omitted]'s application for care to be extraordinary, such that he was unable to have his membership with a church of the Wisconsin Presbytery for six months prior. [Name omitted] and his family live in Taiwan as full-time missionaries. While [church name omitted] Presbyterian Church in Green Bay, Wisconsin, is their sending church and provides some degree of oversight, [name omitted] and his wife are members in good standing at a Presbyterian church in Taiwan. He sought care from the Wisconsin Presbytery to have consistent and valuable oversight from the Presbytery in which he hopes to eventually be ordained.

VII. Officers Elected for 2021-2022

Chairman: TE Hoochan Paul Lee

Vice-Chairman: TE Stephen Tipton

Secretary: TE Eddie Lim

Assistant Secretary: TE Freddy Fritz

VIII. Roster of Members Present

Presbytery

Arizona
 Ascension
 Blue Ridge
 Calvary
 Canada West
 Catawba Valley
 Central Carolina
 Central Florida
 Central Indiana
 Chesapeake
 Chicago Metro
 Columbus Metro
 Covenant
 Eastern Carolina
 Eastern Pennsylvania
 Fellowship
 Grace
 Gulfstream
 Heartland
 Houston Metro
 Iowa
 James River
 Korean Capital
 Korean Northeastern
 Korean Southeastern
 Lowcountry
 Metro Atlanta
 Mississippi Valley
 Missouri
 Nashville
 New River
 New York State
 Northern New England
 Northwest Georgia
 Ohio
 Ohio Valley
 Pacific Northwest
 Pee Dee
 Philadelphia Metro West

Representative

TE Tom Troxell
 TE Stephen Tipton
 TE Taylor Rollo
 TE Dan Dodds
 RE Eric Nederlof
 TE Steve Stout
 TE Stan Layton
 TE Kevin Gardner
 RE Dan Barber
 TE Donald Dove
 TE Dan Adamson
 TE Nate Conrad
 TE James Codling
 RE Dan Prins
 TE Doug Tharp
 TE Chip McArthur
 TE Grover Gunn
 RE Dan Hudson
 RE Peter Griffith
 TE Dennis Hermerding
 TE Brian Janssen
 RE Robert Rumbaugh
 TE Moses Lee
 TE Hoochan Paul Lee
 TE Eddie Lim
 TE Alex Mark
 TE Herschel Hatcher
 TE Chris Wright
 TE Tim LeCroy
 TE Bryce Sullivan
 TE Seth Young
 TE Kenneth McHeard
 TE Ian Hard
 TE David Gilbert
 TE Jason Piland
 TE Larry Hoop
 RE Howie Donahoe
 RE Paul Goodrich
 RE Gerald Kunze

APPENDIX R

Piedmont Triad	TE Ethan Smith
Pittsburgh	TE David Schweissing
Platte Valley	TE Jacob Gerber
Potomac	TE Billy Boyce
Providence	TE Adam Tisdale
Savannah River	TE John Barrett
South Coast	TE Eric Chappell
South Florida	RE Terry Murdock
Southeast Alabama	TE Reed DePace
Southern Louisiana	RE Ken Kostrzewa
Southern New England	TE Curran Bishop
Southwest Florida	TE Freddy Fritz
Suncoast Florida	TE David Stewart
Susquehanna Valley	TE Peter Rowan
Tennessee Valley	TE Jake Bennett
Tidewater	TE Ken Christian
Westminster	TE Thomas Rickard

**COMMITTEE ON REVIEW OF PRESBYTERY RECORDS
MINORITY REPORT**

On Recommendation 4: Calvary Presbytery

**(Regarding the Revising a Presbytery's Right to Restrict the Teaching
of Exceptions and the Mechanism to Resolve the Problem)**

Background: Calvary Presbytery has on a few occasions limited the teaching of exceptions by some of its teaching elders. The RPR began citing Calvary with an exception of substance for this practice in response to their 2017 minutes, stating that limiting teaching was out of accord with our polity. Calvary responded that this practice is in harmony with the Preliminary Principles of the *BCO* (specifically 1, 2, and 7 concerning liberty of conscience), is in harmony with PCA polity, including Good-faith subscription, and is in harmony with historic rulings of the SJC and other General Assembly judicatories. The full rationale for the response is detailed in Attachment A.

Motion of the Minority Report

We, the minority, move the following to be adopted as a substitute motion to Recommendation VI. 4 of the RPR:

That the CRPR Report for Calvary Presbytery (Recommendation 4) be approved with the following substitutions:

1. That the exception of substance on January 26, 2019 (2nd Exception under item 4.c) be stricken.
2. That the response to the exception of substance on April 27, 2017 (1st exception under item 4.e) be found satisfactory, and thus, requires no further action.
3. That the response to the exception of substance on October 25, 2018 (2nd exception under item 4.e) be found satisfactory, and thus, requires no further action.

Rationale for Minority Report

Assertion 1: The practice of a Presbytery limiting a TE from teaching exceptions is in concert with the practice of good faith subscription.

1. Stated Clerk Pro Tempore Dr. Bryan Chapell included the permissibility of such restrictions in a 2001 article that advocated for good faith subscription in the PCA.

APPENDIX R

- a. He wrote, “A presbytery should exercise its right to determine its membership by judging whether the man’s declared difference with our Standards is an allowable exception, *and whether the presbytery will in any way limit the teaching of that exception*” (Bryan Chapell, “Perspective on the Presbyterian Church in America’s Subscription Standards,” *Presbyterion* 27, no. 2 (Fall 2001): 67, emphasis added.)
 - b. Although he does not argue that good faith subscription would be consistent with automatically prohibiting *all* teaching of exceptions, Dr. Chapell acknowledges that it is consistent with good faith subscription to impose teaching restrictions when, in the presbytery’s determination, “the ‘peace and purity of the church’ are clearly threatened” (Chapell, “Perspective,” *Presbyterion*, 93).
 - c. Calvary Presbytery’s practice is consistent with Dr. Chapell’s articulation of good faith subscription.
2. The argument that the good faith subscription amendment eliminated the right to restrict the teaching of exceptions is inaccurate because the PCA has always held to good faith subscription. In fact, when the *BCO* was amended to affirm good faith subscription in 2003, it was *to affirm what was already considered the practice of the PCA from the beginning*. Note the following excerpts from the overture to amend *BCO* 21-4 from 2002:

And, whereas the PCA’s original Good-faith [sic] subscription position has served the church well, but recently has been challenged by some who desire either a more Broad – or Strict – subscription position

And, whereas the inclusion of Good-faith [sic] subscription statement in our Book of Church Order is needed to state explicitly what has been the understanding and practice of the majority of the PCA from its beginning¹

3. Additionally, the change in constitutional language (*RAO* 16-3.5) only established a way for men to be *admitted* into the Presbytery, while still holding exceptions. The new constitutional language did not establish any rights to preach or teach those exceptions.

¹ Overture 10 adopted as amended, *M30GA*, 219–220 (language also included in Overtures 3, 11, 12, 31, and 32).

Assertion 2: Restricting the teaching of exceptions does not meet the definition of what it means to bind the conscience.

Response:

Our Standards clearly define what it means to bind a conscience as one of two actions: (a) requiring someone to *believe* something contrary to God's Word; or (b) requiring someone to *obey* something contrary to God's Word:

WCF 20.2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, **contrary to his Word**; or beside it, if matters of faith, or worship. So that, to **believe such doctrines**, or to **obey such commands**, out of conscience, is to betray true liberty of conscience...(cf. Preliminary Principle 1)

1. The case of *Robert D. Hopper v. James River Presbytery*, Case No. 94-1, *M20GA*, 160–65, provides controlling precedent in this case and held, “[I]t is no violation of liberty of conscience to limit [a Teaching Elder’s] teaching and preaching” when it is not proven that to forbid such a teaching is contrary to the word of God (*ibid.*, 164). The case cited previous GA precedent that held, “Presbyteries do have jurisdiction over TEs and have the authority to restrict a minister from preaching views which the presbytery is convinced may be harmful to the spiritual welfare of the churches under its care (*ibid.*, quoting *M18GA*, 205).
2. We hold the *Westminster Confession of Faith* and Catechisms to be "standard expositions of the teachings of Scripture in relation to both faith and practice" (*BCO* 29-1). Moreover, all Teaching Elders take a vow that they "sincerely receive and adopt the *Confession of Faith* and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures" (*BCO* 21-5.2). The Presbytery limiting a man from teaching his exception is requiring the TE to teach the standards of the PCA in which he is ordained. It is hard to see how a TE could *both* uphold his vow *and* maintain that the doctrines included are contrary to God's Word (even if he personally disagrees with certain details).
3. The request is only to refrain from teaching a doctrine that is out of accord with our Standards. The RPR majority opinion does not identify how refraining from teaching something contrary to our Standards would require someone to obey something contrary to God's Word.

APPENDIX R

4. In the chapter on Christian Liberty, and Liberty of Conscience, the *Westminster Confession of Faith* also explicitly identifies preventing people from teaching certain doctrines that affect the peace and unity of the church as not destroying liberty of conscience, but “mutually to uphold and preserve” it (*WCF* 20.4).
5. Our Standards explicitly put questions of conscience in the hands of church courts (*WCF* 31.2). The Seventh Preliminary Principle in the Preface to the *BCO* limits all church power as "only ministerial and declarative since the Holy Scriptures are the only rule of faith and practice. No church judicatory may make laws to bind the conscience." *WCF* 31.2, however, explains what this means, in that synods and councils (in this case, a Presbytery) have the right ministerially to determine controversies of faith and cases of conscience.
6. When a Presbytery is concerned about what a candidate believes on a matter the Presbytery may disapprove of the minister's ordination or accept the man as a minister but instruct him to refrain from publicly teaching his view that the Presbytery finds concerning. It is up to a candidate to determine whether he can receive such a limitation on his teaching while keeping a clear conscience. If he cannot, he is not compelled to accept the call - in fact, he *cannot* accept the call.

Conclusion

- I. A presbytery has the right and duty to govern what is taught within its bounds, as long as that is consistent with scripture and the constitution of the PCA.
- II. RPR’s reference to the SJC of this matter is unnecessary because Calvary Presbytery did not commit an exception of substance in limiting the teaching of an exception from our Standards.

Minority Report Signers

TE Dan Dodds, Calvary Presbytery

TE Jacob Gerber, Platte Valley

TE David Gilbert, Northwest Georgia Presbytery

RE Dan Hudson, Gulfstream Presbytery

TE Alex Mark, Lowcountry Presbytery

TE Thomas Rickard, Westminster Presbytery

RE Robert Rumbaugh, James River Presbytery

Attachment A
Calvary Presbytery's Response to RPR Exceptions

Exception: (Preliminary Principle #7) – Presbytery adopted a statement asserting its right to “declare certain exceptions unteachable.” Presbytery may rule any stated difference unacceptable but may not “make laws to bind the conscience.” Meeting Date: Oct 25, 2018

Response: Calvary Presbytery vigorously defends Preliminary Principle #1, as it affirms liberty of conscience, specifically that, “the rights of private judgment in all matters that respect religion are universal and inalienable.” At the same time, we also affirm the “perfect consistency” with Preliminary Principle #2 which states that “every Christian Church, or union or association of particular churches, is entitled to declare terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.” Since Calvary Presbytery is necessarily vested with this power to declare terms of its admission, this statement is in accord with both principles. Therefore, an objection to our statement based on Preliminary Principle #7 misses the mark; we are not “making laws to bind the conscience,” but are exercising our duties “to examine and license candidates for the holy ministry; to receive...[and] ordain...ministers” (*BCO* 13-9) in accord with Preliminary Principles #1 and #2.

Exception [2018]: Apr 27, 2017 (Preliminary Principle 1) – The resulting prohibition whereby a TE was prevented from teaching his accepted view is contrary to our practice of good faith subscription and the first preliminary principle.

Rationale [2019]: (Preliminary Principles 1, 7, *WCF* 20.1) Presbytery's response differs with the judgment of the 45th General Assembly that a TE was prevented from teaching his accepted view and is contrary to our practice of good faith subscription and the first and seventh preliminary principles.

Response [2020]: In contrast to the 2019 RPR's judgment, Calvary Presbytery respectfully asserts its constitutional prerogative to restrict the public teaching of certain exceptions to the Westminster Standards for the following reasons:

1. The Practice is in Harmony with Preliminary Principles #1 and #2.

We would vigorously defend Preliminary Principle #1, as it affirms liberty of conscience, specifically that, “the rights of private judgment in all matters that respect religion are universal and inalienable.” At the same time, we affirm the “perfect consistency” with Preliminary Principle #2 which states that “every Christian Church, or union or association of particular churches, is entitled to declare terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.” Since Calvary Presbytery is necessarily vested with this power to declare terms of its admission, we acted in accord with both principles. It should be especially noted that the court did not injure the liberty of conscience of said TE. In accord with Preliminary Principle #1 this restriction did not injure “the rights of his private judgment at all,” because he was able to hold his difference, teach it to his family, and answer honestly if asked about it privately. We only restricted the public teaching and preaching of his view, which is in accord with Preliminary Principle #2.

Furthermore, as Preliminary Principle #2 states, granting membership is a “right,” and even if its terms of communion are “either too lax or narrow...it does not infringe upon the liberty or the rights of others...” As TE Guy Prentiss Waters has written, church office “is a privilege (not a right) that the court grants to those whom it deems qualified.” Therefore, an objection based on Preliminary Principle #7 misses the mark; we are not “making laws to bind the conscience. Calvary Presbytery merely exercised this right in harmony with Preliminary Principles #1, #2, and #7.

2. This Practice is in Harmony with PCA Polity.

In the history of our own presbytery, we have occasionally restricted a man’s teaching concerning exceptions. Our Stated Clerk, TE Roy Taylor, in response to our inquiry on the question of PCA Polity & practice of restricting the teaching of certain views, said that “this issue was debated while hammering out the terms of good faith Subscription.” He asserts that it “has never been resolved,” and that “we have lived with differences of procedure among Presbyteries.” While there are several constitutional procedures concerning our method of subscription and the handling of examples (*BCO* 13-6, 13-7, 19-2.f, 21-4.b,e,f and *RAO* 16-3.e.5), yet none of these rules prohibit Presbytery from restricting a man from publicly teaching an exception. Furthermore, Calvary Presbytery in its consultation with other PCA Presbyteries concerning their practice of “Restricting the Teaching of Certain Views” has concluded that our view is

not unique or isolated with the history and practice of PCA Polity. Therefore, Calvary Presbytery acted in harmony with polity within the PCA and is not in conflict with good faith Subscription as enshrined in our constitution.

3. The Practice is in Harmony with Historic Rulings of General Assembly Judicatories.

As TE Guy Prentiss Waters demonstrates, “not fewer than three Assemblies upheld the right of Presbytery to forbid a member from teaching his exception” (Guy Prentiss Waters, “Taking Exception,” reformation21.org, July 3, 2018). In 1992, the SJC upheld the action of James River Presbytery, by stating: “Presbyteries may exercise such power over the preaching and teaching of its members short of a determination that the forbidden teaching is heresy, without necessarily binding the consciences of the men under its care.... We must defer to presbytery, therefore, as the court most able to determine what may be harmful to the spiritual welfare of the churches under its care.” At the 14th GA, the annually appointed Judicial Commission (precursor to the SJC) also upheld the right of the court to restrict teaching six years earlier: “When a man is ordained with the allowance of exceptions to his full acceptance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance, however, does not warrant his teaching or preaching of that matter so as to disturb the peace and purity of the church.” Finally, in 1990, the SJC also affirmed the right of presbyteries to restrict teaching of exceptions: “Presbyteries do have jurisdiction over TEs and have the authority to restrict a minister from preaching views which the presbytery is convinced may be harmful to the spiritual welfare of churches under its care (*BCO* 13-9 and 34-5).” Therefore, Calvary Presbytery acted in harmony with historic rulings of General Assembly judicatories.

In closing, again we respectfully disagree with the RPR’s judgment of an exception of substance concerning the restricting of a minister at our April 27, 2017 meeting. As we have demonstrated, this practice is not in opposition to “good faith Subscription,” but is in harmony with PCA polity. It is also not opposed to the 1st Preliminary Principle but upholds liberty of conscience while harmonizing with the 2nd Preliminary Principle’s establishment of presbytery’s right to determine its membership. Therefore, we request that the exception of substance be removed and that our minutes be approved.

APPENDIX S

REPORT OF THE STANDING JUDICIAL COMMISSION TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION

Since its report to the 47th General Assembly in 2019, the Standing Judicial Commission has held two, in-person Stated Meetings - October 17-18, 2019, and February 6, 2020.

Class of 2020

TE Paul Bankson, <i>C. Georgia</i>	RE Steve Dowling, <i>SE Alabama</i>
TE David Coffin, Jr., <i>Potomac</i>	RE Frederick Neikirk, <i>Ascension</i>
TE Paul Kooistra, <i>Warrior</i>	RE R. Jackson Wilson, <i>GA Foothills</i>

Class of 2021

TE Ray Cannata, <i>S. Louisiana</i>	RE John Bise, <i>Providence</i>
TE Fred Greco, <i>Houston Metro</i>	RE EJ Nusbaum, <i>Rocky Mountain</i>
TE Guy Waters, <i>MS Valley</i>	RE John Pickering, <i>Evangel</i>

Class of 2022

TE Bryan Chapell, <i>N. Illinois</i>	RE Daniel Carrell, <i>James River</i>
TE Carl Ellis, Jr., <i>TN Valley</i>	RE Bruce Terrell, <i>Metro New York</i>
TE Charles McGowan, <i>Nashville</i>	RE John B. White, Jr., <i>Metro Atlanta</i>

Class of 2023

TE Hoochan Paul Lee, <i>Korean NERE</i>	RE Howie Donahoe, <i>Pacific NW</i>
TE Sean Lucas, <i>Covenant</i>	RE Melton Duncan, <i>Calvary</i>
TE Mike Ross, <i>Columbus Metro</i>	RE Samuel Duncan, <i>Grace</i>

II. JUDICIAL CASES

There were 17 Cases filed this term, as listed below, and the SJC is reporting Decisions for the seven cases shown in bold. Four were decided on October 18, 2019 (2018-01, 2019-01, 2019-02 & 2019-03) and three were decided on February 6, 2020 (2019-06, 2019-07 & 2019-08). The other ten cases are in process.

MINUTES OF THE GENERAL ASSEMBLY

2018-01	RE Glen Mapes v. Metropolitan New York (Appeal)
2019-01	TE Rhett Dodson, et al., v. Ohio (Complaint)
2019-02	TE Daniel Schrock, et al., v. Philadelphia (Complaint)
2019-03	Mr. Dan and Angelia Crouse v. Northwest Georgia (Complaint)
2019-04	TE F. Todd Williams v. Chesapeake (Complaint)
2019-05	Mr. James Goggan v. Missouri (Appeal)
2019-06	PCA v. Mississippi Valley (<i>BCO</i> 40-5 Matter)
2019-07	Mr. Chandler Fozard v. North Texas (Complaint)
2019-08	TE Neal Ganzel v. Central Florida (Appeal)
2019-09	RE William Mueller v. South Florida (Complaint)
2019-10	TE John F. Evans v. Arizona (Complaint)
2019-11	Mr. Dan and Angelia Crouse v. Northwest Georgia (Complaint)
2019-12	RE Alan Pitts, et al., v. Arizona (Complaint)
2019-13	Ms. Colleen Gendy v. Central Florida (Complaint)
2019-14	RE Jeawhan Yoo, et al., v. Korean SW Orange Co. (Complaint)
2020-01	Mr. Peter Benyola v. Central Florida
2020-02	<i>BCO</i> 34-1 Requests from Central GA & Savannah R. v. Missouri

III. REPORT OF THE CASES

CASE 2018-01

APPEAL OF RE GLEN MAPES

vs.

METROPOLITAN NEW YORK PRESBYTERY

DECISION IN APPEAL

October 18, 2019

I. CASE SUMMARY

This case came before the SJC on the Appeal of Glen Mapes, who has been a Ruling Elder at New Hope Christian Church (“NHCC”) in Monsey, New York, within the Metropolitan New York Presbytery (“MNYP”). The Appeal arose from the conviction of Mr. Mapes on multiple charges tried in January 2018. The case was a companion to Case 2018-04 concerning the Complaint lodged by Mapes and 13 others against the Temporary Session of NHCC. Both cases were heard telephonically by a Panel of the SJC on January 22, 2019. In order to understand either case, it is necessary to understand their factual context and the relationship of one to the other.

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The Appellant, Glen Mapes, participated in the Panel hearing on behalf of himself RE Randall Prescott (of Short Hills, New Jersey, a member of Covenant Presbyterian Church but not serving as a Ruling Elder there, having been ordained and having served elsewhere) participated on behalf of the Respondent Presbytery.

The Record of the Case (sometimes referred to as the “ROC”) reveals that MNYP, at its meeting on September 20, 2016, and upon a recommendation of its Shepherding Team, approved the formation of a temporary session for NHCC. No basis for that formation was then identified. Although the Moderator of the Temporary Session later stated (in a November 21, 2017, letter) that the “status of New Hope Christian Church was recognized as changed from ‘Particular’ status to ‘Mission’ status at the 96th Stated Meeting of the Metropolitan New York Presbytery on September 20, 2016” no reference to that change appears in the minutes of that meeting. Further, no evidence has been presented that MNYP ever sought the approval of the NHCC congregation to have a temporary session act as its ruling body, although such approval arguably was implicit in a later action of the congregation. Actions of the Temporary Session are what gave rise to both the Complaint and the disciplinary proceeding against Mapes, culminating in his conviction, censures, and Appeal.

Both cases were presented to the SJC at its meeting on February 7, 2019. The Complaint centered on the initial failure of the Temporary Session to call a congregational meeting to vote on whether to leave the PCA. Because such a vote later took place and led to the dismissal of NHCC from the PCA, the SJC determined the Complaint to be judicially out of order, having been rendered moot.

With respect to the Appeal, however, the SJC concluded that more information was needed, and therefore referred the case back to the Panel. The Panel has since obtained additional information and documents and is satisfied that nothing material to the matter remains to be obtained.

The Record reveals that the Temporary Session brought charges on November 21, 2017, against Mapes and three others for disrupting a meeting of the Session earlier that month. This led to a trial that concluded with a conviction of Mapes and the censures of indefinite suspension from the sacraments and deposition from the office of Ruling Elder (along with removal from the office of Trustee).

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Although the Panel questioned the formation and conduct of the Temporary Session as well as the possible lack of a quorum for the trial, the SJC recognizes that these questions were not raised in Mapes's specifications of error. Therefore, for the purpose of deciding this case the SJC assumes the validity of the Temporary Session and the existence of a quorum at trial. Nevertheless, the SJC has determined that portions of the judgment below were in error, including that the censures inflicted were excessive. It therefore affirms the judgment in part, but also reverses in part.

II. SUMMARY OF THE FACTS

- 2007 New Hope Christian Church ("NHCC"), with roots established in 1824 and a recent 50-year history within the Christian Reformed Church, affiliated with the PCA after a period of search.
- 7/25/16 TE Phillip Dennis, pastor of NHCC, filed charges against REs Henry Bakker and Glen Mapes, the only Ruling Elders then on the NHCC Session. Those charges were referred to MNYP.
- 8/22/16 MNYP Shepherding Team (TEs Reinmuth, Friederichsen, Ridgeway, Chen, and RE Taylor) recommended that MNYP:
- a) "appoint the Shepherding Team as a judicial commission for the purposes of trying" the two cases;
 - b) "suspend all official functions of RE Mapes and RE Bakker (not by way of censure) pending the outcome of their trials;"
 - c) "accept TE Phillip Dennis' resignation and dissolve the pastoral relationship" with NHCC;
 - d) "appoint a commission to function as temporary Session for NHCC effective immediately;" and
 - e) "appoint TE Phillip Dennis as Stated Supply to NHCC for up [to] six months, as agreeable to the temporary Session."
- 9/20/16 MNYP adopted the recommendations of the Shepherding Team. Though later characterizations indicate MNYP had determined NHCC to be a mission church, no mention of that was made in any of its minutes at the time.

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- 3/28/17 MNYP adopted later recommendations of the Shepherding Team (serving as a judicial commission) convicting RE Bakker and suspending him from office, but noting that the judicial commission had concluded there was inadequate cause to bring an indictment against RE Mapes.
- 5/21/17 A called congregational meeting of NHCC was held to consider and act upon the recommendation of the Temporary Session to relocate, replant, and re-particularize the church. The motion passed 11-6.
- 8/23/17 The Temporary Session determined that Bakker had shown insufficient repentance, and therefore permanently deposed him from office and suspended him from the table. Further, the Session, as part of continued process, required that he worship at another church.
- 11/2/17 The Temporary Session met with former RE Bakker to consider evidence of repentance. RE Mapes and several others attempted to attend the meeting despite having been told it would be closed. The Session excommunicated Bakker and barred him from the church property unless invited back by the Session. The Session also interacted with RE Mapes and Mrs. Bakker, and TE Dennis requested that Mapes attend church elsewhere.
- 11/12/17 Following the morning worship service, RE John Gregory, Clerk of the Temporary Session and on its behalf, addressed the congregation, announcing there would no longer be worship services at NHCC.
- 11/12/17 Fourteen members of NHCC petitioned the Temporary Session, requesting a congregational meeting to consider dissolution of ties to the PCA and retention of all assets.
- 11/21/17 The Temporary Session denied the petition, stating in a letter from TE Friederichsen to the petitioners that although the petition first appeared to be “in good order,” because NHCC was no longer a particular church the decision on whether to withdraw was not in the hands of the mission church members. In other words, in the view of the Session, only members of a “particular” church could present such a petition. The Session

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also approved charges against Mr. and Mrs. Mapes, Mrs. Bakker, and one other. Those charges generally were for disruption of the meeting on November 2, failure to be subject to church governance, and (in Mapes' case) dereliction of duty as an elder.

- 12/14/17 Signers of the November 12 petition wrote the Temporary Session to complain, relaying church history and asserting that members did have the ability and right to petition, to meet, and to take actions that may be authorized at any meeting. Their letter constituted their Complaint.
- 1/11/18 The Temporary Session met to conduct trials of the four members. Present were TE Phillip Dennis*, TE Brandon Farquhar, TE Donny Friederichsen*, RE John Gregory*, TE Sung Ho Lee, and TE Harry Skeelee. (Individuals marked with *, by prior agreement, did not vote in the trials.) All those charged were convicted. Mapes was indefinitely suspended from the sacraments and deposed from office, the outcome of a trial that had not begun until 1:01 a.m.
- 1/24/18 Mapes appealed his conviction to MNYP.
- 1/29/18 The Temporary Session denied the Complaint for the reasons it had presented by the November 21, 2017, letter from TE Friederichsen.
- 2/3/18 Mapes brought the Complaint to MNYP.
- 2/12/18 The MNYP Judicial Commission ("JC") denied the Complaint on the basis that Mapes was "not a member in good standing" due to a charge pending at the time the Complaint was first filed.
- 2/25/18 Mapes contacted the JC Clerk, RE Prescott, contending he was "in good standing at the time of the submission of the complaint dated Dec. 14, 2017," and that the Complaint was "on behalf of 14 members of New Hope Christian Church, not only myself."
- 2/27/18 MNYP JC reconsidered the Complaint and scheduled hearings on it and on Mapes' appeal of his conviction by the Temporary Session.

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- 3/3/18 The MNYP JC ruled the Complaint out of order, issuing a judgment that the conviction of Bakker "instantly devolved NHCC into the status of a mission church," and therefore the Complainants had no standing to present their petition because they were not then members of a "particular" church. The JC also denied Mapes' Appeal.
- 3/13/18 MNYP accepted the JC decisions on both the Complaint and the Appeal.
- 3/19/18 Mapes appealed his conviction to the General Assembly.
- 3/28/18 Mapes and Co-Complainants filed their Complaint with the General Assembly.
- 10/30/18 MNYP held a special meeting to consider the question of dissolving NHCC. In executive session at that meeting, Presbytery adopted a motion "to dismiss New Hope Christian Church from the PCA pending the congregation's consent."
- 12/9/18 At a called meeting of the congregation, it voted 7-0 to consent to MNYP's dismissal of the church from the PCA. Neither Mapes nor others who had earlier petitioned the Temporary Session were notified of the meeting, their names having apparently been removed from the membership roll of the church.
- 1/8/19 MNYP voted to "dismiss the commission from New Hope Church Monsey with gratitude."
- 1/22/19 A Panel of the SJC heard the Appeal electronically (by GoToMeeting). Serving on the Panel were RE Dan Carrell, Chairman; RE John Bise, Secretary; TE Ray Cannata; and RE John White (alternate). The other alternate, TE Carl Ellis, was unable to participate due to a ministerial teaching obligation outside the U.S.
- 2/7/19 The SJC took the Appeal under advisement by referring the matter back to the Panel and expanding it to include the two alternates as voting members.

III. STATEMENT OF THE ISSUE

Did MNYP err when it upheld the judgment of the Temporary Session convicting RE Mapes and inflicting the censures of indefinite suspension from the sacraments and deposition from office?

IV. JUDGMENT

Yes. Although the judgment is affirmed in part to the extent it rests on Mapes's failure to submit to the government and discipline of the Church, it is otherwise reversed. In particular, the inflicted censures, being excessive for the misconduct found, are reversed and replaced by the censure of Admonition.

V. REASONING and OPINION

RE Mapes was first charged on July 25, 2016, which matter was referred to MNYP. On August 22, 2016 MNYP, on the recommendation of its Shepherding Team, voted to, among other things, suspend all of RE Mapes' official functions (not by way of censure) pending the outcome of his trial.

On March 28, 2017 MNYP adopted a recommendation of its Shepherding Team (serving as a judicial commission) that there was inadequate cause to bring an indictment against RE Mapes. Therefore, it appears Mapes' official functions should have been restored, thereby triggering the application of *BCO* 12-1, which states that where there is no pastor and only one ruling elder, "he does not constitute a Session, but he should take spiritual oversight of the church, should represent it at Presbytery, should grant letters of dismission, and should report to the Presbytery any matter needing the action of a Church court." Thus, Mapes, as the sole Ruling Elder, would in effect have become the liaison between NHCC and MNYP, regardless of whether a temporary session remained in place. Given this, his appearance at the meeting in question should have been allowed.

On January 11, 2018, the expanded Temporary Session conducted the trial of RE Mapes and three others on the charges leading to this appeal. RE Mapes' trial, beginning at 1:01 a.m. (over the objection of RE Mapes) and resulting in conviction and infliction of the censures of suspension and deposition, was unduly harsh. Consider the circumstances: Mapes and several others appeared at a meeting of the Temporary Session on November 2, 2017, called to address the question of whether there had been sufficient

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evidence of repentance displayed by Mr. Bakker. The Mapes group knew in advance that the meeting was closed. Yet they appeared, nevertheless. Mapes said they were in the room for a total of 5 minutes and 37 seconds. Other witnesses were less precise, but viewed the amount of time as between 5 and 10 minutes. TE Dennis, one of the prosecution's witnesses, singled out one member of the group as having shouted and another as having raised her voice, neither of whom was Mapes. Although the group did not leave promptly, upon repeated requests to do so, they eventually did, and they returned later to meet with Temporary Session and reaffirm their membership vows. Not one word in the minutes of that meeting referred to any disruption. Moreover, RE Mapes asserts that when he met with the Session he apologized for his earlier conduct, an assertion that the Appellee did not challenge.

Yet, at its meeting on November 21, 2017, the Temporary Session charged the group members with offenses. Specifically Mapes was charged with "dereliction of duty as a ruling elder, disturbing the peace of the church, sedition against the government of the church, and participation in a riot," as well as failing to "submit himself to the government and discipline of the Church and to study its purity and peace . . . and . . . 'to strive for the purity, peace, unity and edification of the Church'" Two specifications followed: the first regarding notice of the closed nature of the meeting; the second that "Mapes had stormed into the Session's meeting place," had "refused to obey promptly when he was instructed to leave," and had "refused to instruct his wife and others present to submit to the Session and leave."

The trial concluded with the finding of guilty of the offenses charged, with the censures of temporary suspension from the sacraments (until satisfactory evidence of repentance is given) and deposition from office. Mapes then appealed, thereby suspending the judgment of the lower court under *BCO* 42-6.

In his appeal, Mapes listed six specifications of error. Those were:

1. "At the meeting of Nov. 2, 2017, TE Friederichsen stated that 'we just caught Hank in a lie' and then on Nov. 6, 2017 he sent an email inappropriately apologizing for this statement.
2. My citation to appear at trial was sent to the former worship team leader at New Hope Christian Church, Phillip Nevill, who had nothing to do with this case.

MINUTES OF THE GENERAL ASSEMBLY

3. Numerous unreasonable requests during the time leading up to the trial and at the trial.
4. I made a request to delay the trial until after the holidays at the Dec. 4, 2017 meeting. I did not receive an official answer until Dec. 21, 2017: seventeen days later.
5. I was declared guilty of rioting, sedition, and storming without any evidence presented at the trial.
6. I believe my censure was extremely excessive.”

The first four specifications appear immaterial to his case or of insufficient consequence. But the remaining two have merit.

The SJC recognizes that a higher court “should ordinarily exhibit great deference to a lower court regarding those factual matters which the lower court is more competent to determine” and to “those matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties.” (*BCO* 39-3.2,3) Thus, the SJC’s standard of review requires it to deny the appeal “unless there is clear error on the part of the lower court.”

The SJC takes no issue with the determination that, by appearing at a meeting when he knew in advance that it was closed to guests, Mapes, by his apology, acknowledged he was guilty of failure to submit to the government and discipline of the church. But the trial testimony cannot be viewed as evidencing a pattern of “dereliction of duty,” or “seditious or riotous behavior” by Mapes, particularly when the relevant contemporaneous record, the minutes of the meeting that night, fails even to mention the disruption itself, not to mention the lack of any reference to disruption when Mapes met with the Session later that same evening.

Thus, the SJC finds that there was clear error by the lower court in inflicting the censures as it did. In light of all the relevant circumstances, the SJC affirms the judgment of the Presbytery upholding the conviction of failing to submit to the government and discipline of the Church; but the SJC otherwise sustains the Appeal and therefore reverses the balance of the judgment.

The appropriate censure of RE Mapes was Admonition. The SJC substitutes the censure of Admonition for RE Mapes’ sin. (*BCO* 42-9)

As a result of this decision, the original censures, having been suspended, are now declared void. RE Mapes is restored to the sacraments and to the office

of ruling elder, albeit he has no affiliation with any particular Session. This practically means that he is free to receive the Lord’s Supper and to pursue membership in any branch of the Visible Church without any open censure of a court of the Presbyterian Church in America.

The Panel's Summary of Facts was drafted by RE Bise and the Panel's Reasoning was drafted by RE Carrell. The Panel made additional revisions prior to the SJC discussing the Case. After adopting amendments to the Judgment and Reasoning, the SJC approved the Decision by a vote of 20-0, with three absent and one disqualified.

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Absent</i>	Kooistra, <i>Absent</i>	Terrell, <i>Disqualified</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

RE Terrell was disqualified because he is a member of a church in the bounds of the Presbytery that was a party to the case. (*OMSJC* 2.10.d.(3).iii)

Concurring Opinion

Case 2018-01: Appeal of RE Glen Mapes v. Metro New York Presbytery
RE Howie Donahoe, joined by TE Mike Ross and RE Dan Carrell

This Concurring Opinion highlights two actions of the Temporary Session which warrant more attention.

Indictment - Based on the facts in the Record, it's reasonable to question whether it was prudent for this matter to have been addressed by a judicial indictment. This questioning doesn't suggest the Appellant was faultless or suggest any assessment of his character as an elder. *BCO* 39-3 rightly observes most members of the lower court have more personal knowledge of an appellant than do the judges in the higher court.

Nonetheless, the SJC Decision reports the man met with the Temporary Session later on the evening of the November 2 Session meeting (the meeting

at which the behavior occurred that eventually precipitated the indictment) and, he asserts in his Appeal, he apologized for his earlier conduct - an assertion the Appellee has not challenged. In other words, it seems the man offered an apology - of some sort - three weeks *prior to* the November 21 indictment.

There will be times when men speak or behave at a Session meeting in a way they regret soon thereafter. I've done it; more than once. And at some point - hopefully soon thereafter - they apologize. But even if some conflict results from it, a formal *BCO* 31-4 judicial indictment will rarely be the most prudent remedy in such a scenario, or the best stewardship of the Lord's time. The Temporary Session's choice to pursue a formal judicial path has probably now consumed over 100 man-hours of attention from Presbytery members, well over 200 man-hours of attention from SJC members, and has undoubtedly caused a great amount of stress among brothers and sisters who were involved in that church at the time (not to mention the Appellant).

Our *BCO* recommends sessions and presbyteries should often consider a non-trial path.

BCO 31-7 When the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offenses are not necessary. There are *many* cases, however, in which it will *promote the interests of religion* to send a committee to converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt, before instituting actual process. (Emphasis added.)

The Record does not indicate that was done, or even seriously considered.

Appellant's Request at Trial - One of the grounds for appeal in *BCO* 42-3 is the "refusal of reasonable indulgence to a party on trial." The trial before the expanded Temporary Session started after midnight - *at 1:00 am* - despite the Appellant's objection at that time. The Record indicates there were earlier trials of others that same evening. But the Record doesn't indicate time was of the essence for his trial, nor any other compelling reason why his request for a continuance was denied. That denial *alone* is sufficient to sustain this Appeal. The trial court's refusal of his very reasonable request was a clear error in a matter of discretion.

Finally, though not directly related, *BCO* 42-12 stipulates: "*If an appellant manifests a litigious or otherwise un-Christian spirit in the prosecution of*

his appeal, he shall receive a suitable rebuke by the appellate court." Unfortunately, there isn't a parallel provision whereby the SJC can rebuke a lower court for unfair procedures, or gross errors of judgment, or harmful constitutional misinterpretations. When the SJC reverses or corrects a lower court's decision, or rules an action is errant, the lower court usually suffers little consequence, especially when compared to the appellant or complainant who, even though he may prevail in the ultimate Decision, has often endured many months of hardship and, sometimes, even financial consequences.¹

/s/ RE Howie Donahoe

CASE 2019-01
COMPLAINT OF TE RHETT DODSON, ET AL.
vs.
OHIO PRESBYTERY

DECISION ON COMPLAINT
October 18, 2019

I. SUMMARY OF THE FACTS

Pre-2010 Mr. Travis Dougherty shared his writing on the Trinity with Pastor Kreg Bryan and a ruling elder from Grace PCA, in Hudson, Ohio. According to Mr. Dougherty neither raised concerns about his views, and both offered words of encouragement.

2010 TE Rhett Dodson was given a copy of Travis Dougherty's self-published book *The Holy Trinity*. Mr. Dougherty, who was a member of the church before TE Dodson arrived, pointed out that the book contained certain things on which they would likely disagree. TE Dodson read the book and did disagree with what he called "a grave error, if not outright heresy." However,

¹ While it doesn't directly apply in this Case, *BCO* 40-5 ("General Review & Control") gives a higher court the authority to "censure the delinquent court" when it finds the court is culpable of "an important delinquency or a grossly unconstitutional error." It's unfortunate *BCO* 42-9 (Appeals) & 43-10 (Complaints) don't likewise give our higher courts that explicit authority. (The word "censure" in *BCO* 40-5 is used in a broader sense than the four censures listed and described in *BCO* 30 - "Church Censures.")

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TE Dodson chose not to pursue the issue, both because he could “detect no indication that he [Mr. Dougherty] was attempting to spread his error or recruit people to his position,” and because he hoped that he could minister to Mr. Dougherty and lead him to “revise or reform his position.”

2010 From 2010-2016, Mr. Dougherty was a member in good standing of Grace PCA. He was allowed to teach in the adult Sunday School program, including a class on the Trinity. Apparently, there were some “friendly conversations” between Mr. Dougherty and one or two ruling elders regarding the former’s views.

2015 Mr. Dougherty was nominated as a candidate for the office of Deacon.

08/16 Near the end of the period of officer training Mr. Dougherty submitted a 17-page paper outlining his exceptions to the Westminster Standards. One of his exceptions stated in part,

“In my view, God is the Father, Son, and Spirit, considered collectively. The Father is not the whole essence or God, but rather the essence is the Father, Son, and Spirit considered as a unity in light of generation and procession. God is one in the sense that Father, Son, and Spirit are united by way of eternal generation and procession, but manifold in the sense that God is Trinity, since there are 3 distinct Persons.” He went on to say “this implies that the Father, Son, and Spirit are ‘parts’ of the essence, since each one is assumed to not be the entire essence or Yahweh. My view would be akin to saying that a car engine can be 100% car, without being 100% of the car.”

08/16/16 Mr. Dougherty was admonished at a Session meeting for his errors. He was told that his error was serious and that Session wished him to engage in pastoral-theological counseling to correct his errors. Whether this action was a formal admonition under *BCO* 30-2 or a more “informal” admonition is not clear in the Record.

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- 09/28/16 The Session met with Mr. and Mrs. Dougherty to explain the process of counseling it wished to pursue.
- 12/16 Over four-month period, TE Dodson met with Mr. Dougherty three times to discuss the latter's views and to seek to counsel him.
- 05/15/17 The Doughertys decided to begin attending a Reformed Baptist Church, both because they felt awkward at Grace PC and because of a disagreement with Session over how their son's request for membership was handled.
- 07/17 Two ruling elders met with the Doughertys at their home. The meeting was described as cordial, but during the meeting Mr. Dougherty expressed concern about where things were heading.
- 08/17/17 Session charged Mr. Dougherty "with the sin of heresy in your denial of the biblical doctrine of the Holy Trinity." That letter, as contained in the trial transcript (which is the only place it is contained in the Record), continued "We therefore summon you to appear before the Session. And the summons was for October 5, 2017 to answer this charge."
- 08/21/17 Mrs. Dougherty sent an e-mail to Session stating "I do not believe that each divine Person is the whole essence (or God). It does not seem reasonable to me. I am convinced the average evangelical Christian doesn't think of God that way."
- 10/07/17 Mrs. Dougherty, reflecting on a meeting with Session that apparently occurred on 10/05/17, responded to a request from TE Dodson that she reconsider the view set forth in her 08/21/17 e-mail by reiterating her position.
- 11/02/17 Session admonished Mrs. Dougherty and warned her about the danger of embracing these views. Again, the Record is not clear as to whether this was a "formal" admonition.
- 01/20/18 Session conducted the trial of Mr. and Mrs. Dougherty. Included in the trial transcript is the text of a letter to Mrs. Dougherty, which is undated, charging her "with the sin of heresy for making the following statements. I do not believe that each

divine person is the whole essence for God. I do not believe that each person by themselves, is the whole God. I agree with my husband in the opinion that an infinite and divine person does not have to be the whole God in order to be wholly God.” [Note: Punctuation and lack of quotation marks reflects the original transcript.] The letter also states, “we therefore summon you to appear before the Session on December 7, 2017.”

01/20/18 During the trial TE Dodson was the Prosecutor, TE Mark Bell was invited by Session to moderate, the three ruling elder members of Session served as judges, and the Doughertys defended themselves. The Doughertys pled “not guilty.” The Prosecutor presented as evidence the 17-page exception document prepared by Mr. Dougherty and the two e-mails from Mrs. Dougherty. He also called TE Scott Cook (ARP) and TE Deryck Barson (Philadelphia Presbytery), both of whom testified regarding the erroneous doctrinal issues raised in the written exhibits and the implications of those views. The Doughertys called TE Mike Waters, Pastor at Heritage Reformed Baptist Church (the church the Doughertys were attending). TE Waters affirmed the serious problems with the Doughertys’ views, but urged that Session would “judge the Doughertys shy of un-Christianing them... and thus viewing these people or that person as non-Christians, and thus would no longer be welcome in any orthodox church.” TE Waters asked, on behalf of the elders of Heritage Reformed Baptist Church, that the Session of Grace PC “allow [the Doughertys] to become formally here soon [*sic*] under the oversight and care of our assembly.” TE Waters also asserted that the Doughertys had not spread their views or tried to “get a following” (either at Grace PC or Heritage RBC), were willing to be taught, and “understand that they need to be open and pliable and humble in being instructed.” Two of the ruling elders asked TE Waters about Mr. Dougherty having written in his paper that he would “continue to write,” whether Mr. Dougherty would “denounce the book he wrote,” and whether TE Waters’ church would allow him to continue to write on the Trinity. TE Waters stated, “I allow our members to have some liberties.” He went on to state that he would certainly caution Mr. Dougherty to study the issue more and “to move away from” his views. He said Mr. Dougherty would have to answer for himself whether he intended to continue to write on the Trinity.

TE Dodson's introductory closing argument focused entirely on the Doughertys' doctrinal errors, particularly that "they do not understand the difference between essence and person" and they "have a beef with the doctrine of perichoresis," and on the implications of those errors.

Mrs. Dougherty read the closing statement for the defendants. She asserted

Currently there is no writing of Travis Dougherty that is available for view of public on the record anywhere. There is no book currently published on his view of the Trinity. At present, for the record, his plan is to keep it that way. If he does at some point down the road decide to publish something or write something formally, he would absolutely discuss it with Pastor Mike Waters, or whoever it was that would be shepherding over us at the time. Because he would not take that step without authoritative oversight, of course. So currently, there is no threat right now at this point in our family and in our current situation for a writing to ever be published. Obviously, we all have things we say we'd like to do someday, but whether that be that we'll ever get to those or not, it just depends on the time.

So, for the record, his plan right now is to keep things the way that they are. There is nothing published on the Trinity on his position formally, and there is no plan to do so in the current season of our lives. Any decision to do that at that time down the road in the future, he would, obviously, seek the wisdom of the shepherd over oversight of our family."

She then went on to say:

...we have been willing to discuss and learn over the course of the last year and a half, when this first was brought to the attention of the church. This was the summer of 2016. We continued to stay at this church until May 2017. We were willing to begin

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upon reeducation with the Session, with Pastor Rhett. It appeared to both my husband and myself that there was an unwillingness to prioritize possible discussion and interactions, and it was sporadic in the scheduling of meetings. There were only a few meetings held between my husband and Pastor Rhett Dodson over the course of nearly 10 months.

Mrs. Dougherty then summarized the doctrines of the Trinity that she and her husband affirm, and she restated and defended their particular views. She stated,

In short, it is our view that the biblical material can be more readily explained, both logically and exegetically, apart from the perichoretic doctrine. Accordingly, we believe that God, that is, the essence, exists as the natural, interdependent unity of the three infinite, divine persons. The three persons have a singularity of will and attribute because they are eternally, perpetually, indivisibly united as one God through generation and procession.

She also asserted that “partialism” does not show up on a Wikipedia list of heresies on the Trinity and stated,

If partialism is understood to imply that each person is only partly God, then we deny the charge, as we have consistently affirmed that each person is 100% God, fully God. We believe a person can be 100% God without being 100% of God, wholly God without being the whole of God.

The remainder of her closing statement was an argument that their view, if incorrect, “is not a serious enough offense to merit excommunication.” This was based on the assertion that their views were reasonable, that they were not contumacious (which they defined as “stubborn resistance to authority”) as demonstrated by their interactions with Session, and that they had “never tried to persuade any member of Grace PCA of their opinion regarding the perichoresis.”

TE Dodson concluded his closing argument by reiterating that the Doughertys' views are clearly heretical. He stated,

This is not heresy with a small 'h.' It is gross. It is catastrophic error, because it redefines God. A person can go through the steps of the court process, but if they are found guilty of heresy, this court has no other choice but to follow the path of excommunication.

He went on to say,

The Doughertys are not only guilty of egregious heresy, but they are, as a result, in violation of their membership vows. With their view of God, they can no longer say that they receive and rest upon Christ as he is offered in the gospel, because the Jesus they espouse is not the Jesus Christ of the New Testament. I want to be extremely clear about that. The Son, if he is not 100% of Yahweh, cannot be the full, divine essence.

He added,

Their views are, therefore, injurious to their souls. This cannot be a light matter. It boggles my mind that another Christian church would see someone denying something as clear and absolute as paragraph three of the second London Baptist Confession, which, as has been pointed out, is even clearer than the Westminster Confession. That the three persons are "of one substance, power and eternity, each having the whole divine essence, yet the essence undivided." With that core doctrine of God being denied, yet they would willingly accept them into membership as Christians. It boggles my mind.

01/20/18 The Session unanimously found the Doughertys guilty. In their comments all three ruling elders mentioned them being guilty of heresy. One member of Session stated explicitly that he believed

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them to be guilty of “being incorrigible and contumacy.” Following the vote, the Moderator stated “And the censure that the Session is then putting on for this case, I understand, would be excommunication because of the nature of the guilty plea. Is that correct?” Two of the ruling elders are recorded as saying “Yes.” A motion was then passed to “perform the censure.” The Moderator then imposed the censure using the formula that is bolded in *BCO* 36-6.

- 02/16/18 The Doughertys filed with Presbytery a “Request for a Special Commission” that includes a letter of appeal. The letter makes clear that the Doughertys were not appealing the guilty verdict, only the censure that was imposed on them.
- 04/09/18 The Executive Committee of Presbytery found the Appeal administratively in order and recommended Presbytery establish a commission under *BCO* 42-8.
- 05/05/18 Ohio Presbytery approved the formation of the Judicial Commission, with TE Scott Wright as Chairman, and consisting of at least two teaching elders and two ruling elders. TE Wright was appointed by the Moderator to fill the seats on the Commission and report back to Presbytery. Later in the meeting the four other members of the Commission were reported to Presbytery.
- 05/23/18 The Judicial Commission held its first meeting.
- 06/26/18 The Judicial Commission held its second meeting.
- 08/23/18 The Judicial Commission conducted a hearing on the Appeal.
- 09/05/18 The Judicial Commission approved its final report. The report contained three judgments relating to the issue “Did Grace Session act properly in excommunicating Travis and Sherylyn Dougherty?”

Judgment

1. **No.** The commission finds that Grace Session **did not act properly** in excommunicating Travis and

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Sherylyn Dougherty, so it **does not sustain** the censure of excommunication inflicted by Grace Session.

2. This commission **reverses** the decision of Grace Session to excommunicate the Doughertys.
3. This commission **instructs** Grace Session to transfer the Doughertys to Heritage Reformed Baptist Church per the request of both the Doughertys themselves and Rev. Mike Waters, pastor of Heritage Reformed Baptist Church. This is the church the Doughertys have attended for the past year. This commission **further instructs** Grace Session to notify the leadership of Heritage Reformed Baptist Church about the Doughertys' conviction of heresy so that the elders of that church may seek to extend pastoral care and theological education to the Doughertys. [Emphasis original.]

- 10/06/18 Presbytery approved the action of Judicial Commission by a vote of 20-4.
- 10/10/18 The Clerk of Presbytery delivered the judgment to the parties.
- 10/29/18 The Grace PC Session filed a Complaint with the Stated Clerk of Presbytery against Presbytery's action in reversing the censure of excommunication that had been inflicted on the Doughertys.
- 02/02/19 Ohio Presbytery denied Complaint of Grace PC Session by a vote of 12-6.
- 02/07/19 The Session carried their Complaint to the General Assembly.
- 06/06/19 The Panel of the SJC, consisting of TE David Coffin (chairman), TE Paul Kooistra, RE Frederick Neikirk, and alternates TE Charles McGowan and RE E.J. Nusbaum held a hearing on the Complaint. TE Dominic Aquila and RE

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Rhett Dodson spoke for the Complainants. TE Scott Wright served as the Respondent's Representative.

II. STATEMENT OF THE ISSUES

1. Did Ohio Presbytery err in its Judgment 1 by incorrectly interpreting and applying *BCO* 27-5 and 33-2 when they reversed the censure of excommunication against Travis and Sherylyn Dougherty?
2. Did Ohio Presbytery err in Judgments 1 and 2 in finding the censure of excommunication to be too severe in this case, and thus in not exhibiting great deference to the actions of Session (*BCO* 39-3(3); 42-3)?
3. Did Ohio Presbytery err in Judgment 3 by failing to impose another censure or instructing the Grace PC Session to impose another censure, and when it instructed the Grace PC Session to transfer the Doughertys to another church, thus resulting in no censure being imposed on the Doughertys?

III. JUDGMENT

1. Yes, Presbytery erred in concluding that the *Book of Church Order* requires that indefinite suspension must precede excommunication.
2. No.
3. Yes, Presbytery erred in overturning the censure of excommunication without either imposing a new censure or remanding the matter to the Session for the imposition of a new censure, and Presbytery erred by exceeding its power when it acted to instruct Session to transfer the Doughertys to another church.

IV. REASONING AND OPINION

Judgment 1

Presbytery asserts that *BCO* 27-5(d) and 33-2 require that one must be suspended from the sacraments before they can be excommunicated, particularly in a case of contumacy. Presbytery asserts that the words “must” and “and” in 27-5(d) indicate that the censures must be imposed in the order

indicated in that section. In other words, a court must impose suspension prior to imposing excommunication and deposition. Presbytery further argues that 33-2, with its cross-reference to 32-6, requires that the censure for contumacy be suspension from the sacraments.

We find both these arguments to be unpersuasive. If 27-5(d) must be read as requiring that the censures must always be imposed in the order listed, then in every case the first censure that would have to be applied would be admonition. But admonition, by definition, is applied only to one who is deemed to be penitent (see 30-1) and thus admonition could not logically be required to precede either indefinite suspension or excommunication (which are to be applied only to the impenitent). This fact, alone, must lead us to conclude that the list in 27-5(d) is not intended to mandate the order in which the censures are to be applied.

Even if there were a requirement in 27-5(d) that the censure be imposed in the order given, it seems that the whole of 27-5 has in view primarily “personal offenses” (see *BCO* 29). This is particularly reflected in “step b” which asserts the Biblical mandate that individuals are responsible to “admonish” one another. Clearly this is not admonition in the sense of *BCO* 30-2 because, in the flow of 27-5(a-d), no court is involved in “step b.” In other words, what is front and center in *BCO* 27-5 is the flow of process when individuals find themselves aggrieved. This cannot be determinative for cases involving “general offenses.” *BCO* 31-7 is explicit that “if the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offenses are not necessary.” Thus, the requirement of the flow of steps for discipline involving “personal offenses,” including any order in which censures must be imposed, cannot be taken as mandatory for cases involving “general offenses,” such as the heresy charge that is at the heart of 2019-01 (see *BCO* 29-3).

Finally, the requirement of *BCO* 33-2 that when one is found contumacious “he shall be immediately suspended from the sacraments” contains, as Presbytery notes, a cross-reference to *BCO* 32-6. But 32-6 is dealing with the very specific situation in which one has demonstrated himself to be contumacious by refusing to obey a citation or by refusing to plead. Unless one is going to argue that 32-6 contains the only examples of what it means to be contumacious, a reference to the censure to be imposed in the case of a very particular manifestation of contumacy cannot be taken as determinative for what censure must follow for any contumacious behavior.

In sum, Presbytery incorrectly interpreted the PCA Constitution when it concluded the Session erred, as a matter of Constitutional Law (*BCO* 39-3(4)), by imposing on the Doughertys the censure of excommunication without first imposing the censure of indefinite suspension.

Judgment 2

BCO 30-4 states “Excommunication is the excision of an offender from the communion of the Church. This censure is to be inflicted only on account of gross crime or heresy and when the offender shows himself incorrigible and contumacious.”

Session concluded the Doughertys’ views constituted heresy, and Presbytery acknowledged that assessment. Presbytery did not, however, agree with the assessment that the Record showed that the Doughertys were contumacious, an element that must be present for the censure of excommunication to be appropriate (*BCO* 30-4). We conclude that Presbytery was correct and within its rights in making this assessment.

The finding of contumacy as a basis for excommunication requires separate evidence in the Record at or before the point at which the decision is made to excommunicate the individual. Such evidence could take the form of a showing of the individual’s unwillingness to participate in the disciplinary process as set forth in *BCO* 32-6. It could take the form of a separate charge, that would have to be voted on separately, filed either with the charge of heresy or at a later date (as, for example, in *BCO* 30-3, paragraph 4). Conceivably, it could even take the form of evidence introduced in the Record during the trial on the heresy charge, so long as it was clear that the point of the particular evidence was to demonstrate a pattern of contumacious behavior.

None of those elements was present in this case. The Doughertys clearly participated in the process. There was no separate charge of contumacy leveled against them. Most importantly, there is no evidence in the trial record of the Doughertys’ contumacious behavior. The entirety of the Prosecution’s evidence, whether in exhibits, witnesses, or opening and closing statements, focused only on the nature of the heresy. Contrast this with the clear statements of the defense witness that the Doughertys were not and had not been spreading their views, were willing to be taught, and that they “understand that they need to be open and pliable and humble in being instructed,” and with the Doughertys’ repeated statements that they were

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willing to continue counseling, that they respect the authority of church leaders, and that they did not plan to take any steps to spread their views.

Now it is certainly possible that the defense statements were not accurate, but that would require a demonstration in the Record. The Prosecution never rebutted or presented evidence against the Defense's statements. Indeed, the closest thing to a rebuttal was two ruling elders' characterization of what Mr. Dougherty said in his "exception paper," about "continuing to write" (which characterizations were vague paraphrases that may not accurately convey Mr. Dougherty's points), questions from those two ruling elders to TE Waters (which are just that - questions, not evidence), and a statement from one member of Session during the 32-15(5) "roll call" phase of the proceedings that "I don't see that we have other choice but to find them guilty of partialism and heresy. And may I say, being incorrigible and contumacy" (but a statement of a judge is not evidence - it would still require an evidentiary base).

In their response to the Doughertys' appeal Session argued that the Doughertys were contumacious because they "walked away from the counsel of the Church" by going to another church, that they were contumacious in removing themselves to another church and making it clear that they would not return to Grace PC, and by "continuing in their unbelief with no signs of reconsidering or holding open the possibility they could be wrong." But, the Prosecution did not present any evidence in the trial to support these claims and, as Presbytery notes, the Doughertys were in good standing at the time they began to attend another church, they stated repeatedly during the trial that they were willing to continue to meet with Session (or with the Pastor at Heritage Reformed Baptist Church) for ongoing counseling, and they stated repeatedly that they were open to being persuaded they were wrong.

Session further argued in their response to the appeal that "since being convicted of this soul-destroying heresy six month ago, the Doughertys have given no indication that we are aware of that they are willing to repent of or even reconsider their position. We believe this is further proof of their incorrigibility." But what happened in the six months after the trial cannot be a basis for the imposition of the censure of excommunication at the trial. We affirm that the Presbytery was obligated to exhibit great deference to the Session with regard to factual matters and even with regard to the appropriate censure to impose after a disciplinary trial. (*BCO* 39-3(2,3)) But "great deference" is not the same as "complete deference." Indeed, "mistake or injustice in the judgment and censure" is one of the grounds for appeal specified in *BCO* 42-3. In the Panel hearing Complainants affirmed that the higher court must be able to review a finding of contumacy. At the same time, they argued Presbytery should have acceded to the Session's decision

because the members of Session must have been aware of things that demonstrated the Doughertys' contumacy, and that there were things that had transpired with regard to the Doughertys that were not recorded in the minutes of Session (none of which were in the Record, in any case). But to accept that logic would make it impossible for a higher court ever to review, much less overturn for reasons of injustice, the decision of a lower court regarding a finding of contumacy.

We further note that Complainant's view at this point seems fundamentally unfair to defendants. How could one ever defend against a finding of contumacy when not charged with contumacy and when no evidence was presented that the defense could either accept or seek to rebut? How could the cross-examination required by *BCO* 32-13 ever happen?

Had the Session presented in the Record at trial evidence for the Doughertys' contumacy Presbytery's responsibility to defer to the judgment of the lower court would have been much higher. But no such evidence was presented at the trial. The entire focus of the Prosecution was on the nature and implications of the Doughertys' heretical views. To say that one can be excommunicated even for clearly heretical views on the Trinity without also providing a showing of contumacy is to vitiate the second finding that has been required for excommunication from our Communion since at least 1879, that being that "the offender shows himself incorrigible and contumacious." (For the history of this requirement see the material on *BCO* 30-4 on the PCA Historical Center's web site.)

Finally, Session's responsibility to make sure that there is clear evidence of contumacy in the record prior to the imposition of the censure of excommunication should be especially acute given that this action by Session will put the guilty party out of the visible church and will declare that person's testimony to be incredible. Indeed, without a requirement of an evidentiary base for a finding of contumacy it could fairly be concluded that a Session could excommunicate anyone deemed to have a deficient view of the Trinity and who could not, in whatever time limit Session set, be persuaded to see the asserted error.

In sum, given the lack of evidence in the trial record to support a finding of contumacy, we conclude Presbytery was within its rights in concluding that the censure of excommunication was too severe in this case, and that, in so doing, Presbytery did not violate its *BCO* 39-3(2,3) responsibility to give great deference to the findings and actions of Session.

Judgment 3

BCO 27-5, 30-1, and 36-1,2 all make it clear that when one is found guilty of an offense (see *BCO* 29-1) a proper censure must be imposed. The Doughertys were found guilty of heresy in holding views contrary to the Word of God and the *Westminster Confession of Faith and Catechisms* that are “accepted by the Presbyterian Church in America as standard expositions of the teaching of Scripture in relation to both faith and practice.” (*BCO* 29-1) As such, it was required that they receive some appropriate censure.

When Presbytery acted to remove the censure of excommunication it left the unrepentant, guilty parties with no censure whatsoever. This is particularly egregious in that the Doughertys did not appeal their conviction, only the censure. As such, once Presbytery determined that the censure of excommunication was too severe it was obligated either to “render the decision that should have been rendered” with regard to the censure to be imposed or to remand the matter back to the Session of Grace PC with instructions that it impose a new, appropriate, censure. (see *BCO* 42-9) In failing to do this Presbytery committed a clear Constitutional error. Indeed, it would seem that the *de facto* effect of Presbytery’s action was either to declare the Doughertys not to be guilty or to find that they were penitent. Neither of these determinations was within the purview of Presbytery, the former because there was no appeal from the guilty verdict and the latter because it would violate *BCO* 39-3(2,3) (*cf.*, 11-4). Further, by eliminating any censure, Presbytery removed the requirement that the Doughertys demonstrate their repentance, if or when they come to that understanding, to the court that censured them. (*BCO* 36-5,6; 37-2,3,4; *cf.*, 11-4)

In addition, Presbytery erred by “instructing” (mandating) that Session transfer the Doughertys to Heritage Reformed Baptist Church. Nothing in the powers of Presbytery (*BCO* 13-9) gives any evidence that Presbytery has any right to mandate that a Session transfer members to any particular church. In fact, *BCO* 46-1, 2, 3 make it clear that the responsibility to issue letters of transfer for members of a particular Congregation rests with the Session of that Church. As such, Presbytery could involve itself in a decision of whether or not a member of a particular church should be transferred only if such a question were clearly raised in a successful appeal or a complaint. That was not the case here.

Presbytery argued that its decision was “irregular,” but would best honor Christ and advance the spiritual welfare of the Dougherty family. Presbytery may or may not have been right in this assessment, and we appreciate their

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concern for the family and the honor of Christ, but their action clearly exceeded their authority and their *BCO* 39-3 responsibility to defer to the lower court, particularly given that the question of transfer was not raised in the appeal. Had Presbytery desired to urge the Session to transfer the Doughertys it had every right to offer that advice. To mandate it, however, was clear error.

Thus, in failing to ensure that an appropriate censure was imposed on the Doughertys and in exceeding its authority by instructing the Session to transfer the Doughertys the Ohio Presbytery was in error.

At the Panel hearing the Complainant and Respondent asserted that it was “common knowledge” that the Doughertys were received by the Heritage Reformed Baptist Church “by reaffirmation.” Since the Doughertys have left the PCA and are members of another church, any further proceedings in this matter are moot.

The Panel's Proposed Decision was drafted by RE Neikirk based on input from all members of the Panel, and it was edited and approved by all members of the Panel. The Reasoning was further revised by the SJC, and then the SJC approved the Decision by a vote of 20-0, with two absent and two disqualified.

Bankson, <i>Disqualified</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Absent</i>	Kooistra, <i>Absent</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Disqualified</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

TE Bankson disqualified himself, stating he is familiar with the issues and a friend of the Complainant. TE Waters disqualified himself, stating he has an employment-related professional relationship with the Complainant. *OMSJC* 2.10(d).

Concurring Opinion

Case 2019-01: Complaint of TE Rhett Dodson et al. v. Ohio Presbytery
RE Howie Donahoe

I concurred with the Decision in this Case, but believe clarification is needed on two paragraphs in the Reasoning, as well as some comment on the indictment itself.

Personal v. General Offenses

[Excerpt from Decision's Reasoning] In other words, what is front and center in *BCO 27-5* is the flow of process when individuals find themselves aggrieved. This cannot be determinative for cases involving “general offenses.” *BCO 31-7* is explicit that “if the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offenses are not necessary.” Thus, the requirement of the flow of steps for discipline involving “personal offenses,” including any order in which censures must be imposed, *cannot be taken as mandatory for cases involving “general offenses,”* such as the heresy charge that is at the heart of 2019-01 (see *BCO 29-3*). [Emphasis added]

Just to clarify, the list of censures in *BCO 27-5.d* is not a mandatory sequence for *any* offenses - general, *or* personal.

Judging Contumacy

[Excerpt from Decision's Reasoning] The finding of contumacy as a basis for excommunication requires separate evidence in the Record at or before the point at which the decision is made to excommunicate the individual. Such evidence could take the form of a showing of the individual’s unwillingness to participate in the disciplinary process as set forth in *BCO 32-6*. It could take the form of a separate charge, that would have to be voted on separately, filed either with the charge of heresy or at a later date (as, for example, in *BCO 30-3*, paragraph 4). Conceivably, it could even take the form of evidence introduced in the Record during the trial on the heresy charge, so long as it was clear that the point of the particular evidence was to demonstrate a pattern of contumacious behavior.

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While I agree the *finding* of contumacy is a separate matter from the finding of guilt on the original charge, this paragraph in the Decision seems to assert a finding of contumacy must be reached through judicial process. I don't find the *BCO* supports that assertion. Granted, such a finding requires a separate action, but in some instances, that could simply be in the form of a motion to increase the censure that was imposed after the original conviction, based on conduct that now "manifestly" warrants the increase.

BCO 30-3, §4: Indefinite suspension is administered to the impenitent offender until he exhibits signs of repentance, or until by his conduct, the necessity of the greatest censure be made manifest. ...

After someone is convicted and censured, the burden shifts to them to *demonstrate* repentance. While the court should be patient for repentance, the court is not required to judicially *prove* lack of repentance in order to increase the censure. Below is an excerpt regarding excommunication (with emphasis added).

BCO 36-6. ... The [moderator] shall then administer the censure in the words following:

Whereas, _____, a member of this church has been by sufficient proof convicted of the sin of _____, and after much admonition and prayer, obstinately refuses to hear the Church, and *has manifested no evidence of repentance*: Therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of _____ Church do pronounce him to be excluded from the Sacraments, and cut off from the fellowship of the Church.²

If a separate charge is always required, then many excommunications would require *two trials*, because a convicted person will likely also plead "not guilty" to a subsequent contumacy charge. And it might be difficult to convict a defendant of contumacy as a separate charge at the original trial because (1) he appeared at the arraignment and the trial, and (2) he has not yet exhausted his appeal rights. In other words, if he appeals, he isn't obliged to "submit" to the verdict or censure of the trial court until the highest court has rendered a decision. Trial court judgments and censures are suspended during the course of an appeal.

² See also *BCO* 16-1, 19-16.c, 37-3, 37-4, 37-5 and 42-12.

But if there is no appeal of the censure of indefinite suspension on an impenitent offender, the original censuring court can, after a reasonable amount of time, render a non-trial judgment on whether the suspended person has repented, and if he has not, that court can increase the censure by motion and vote.

Indictments for Theology of Lay Members

I'm not persuaded the Session exhibited sound judgment in indicting and conducting a trial. The Record doesn't indicate the defendants were "industriously spreading" their view. Witness testimony demonstrates otherwise in the trial transcript. Furthermore, there's a significant difference between a court's oversight of the views of a lay person vs. the views of an elder, teacher, or preacher. And even with regard to ministers, *BCO* 34-5 stipulates:

Heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding and are not likely to do much injury." [*BCO* Chapter 34: "Special Rules Pertaining to Process Against a Minister"]

For example, there are often member parents in PCA churches who decline to have their babies baptized. And this is known to many others in the congregation, most notably, the Session.³ Thus, it's not a *private* offense. And yet, even though WCF 28:5 teaches: "... it is a *great sin* to contemn or neglect this ordinance" of baptism,⁴ I don't recall ever hearing of a judicial case where a formal judicial indictment was brought against such parents. Those situations are usually best addressed by patient and clear teaching (*BCO* 27.5.a) - especially during public infant baptisms (*BCO* 56-4). Teaching parents and the congregation on this topic will often require book referrals, pastoral counsel, gentle admonition (*BCO* 27-5.b), regular

³ *BCO* 12-5: "The church Session is charged with maintaining the spiritual government of the church, for which purpose it has power: (a) to see that parents do not neglect to present their children for Baptism;"

⁴ See article by Jonathan D. Moore, (Ph.D., Cambridge) - "*The Westminster Confession of Faith and the Sin of Neglecting Baptism*," Westminster Theological Journal, (WTJ 69:1, Spring 2007, pp. 63-86).

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encouragements to consider the promises of the covenant, etc.⁵ All parents should be reminded, as the *BCO* states, that covenant children "are federally holy *before* Baptism, and *therefore* are they baptized." (*BCO* 56-4.h. Emphasis added).⁶

/s/ RE Howie Donahoe

CASE 2019-02
TE DANIEL SCHROCK, ET AL.
vs.
PHILADELPHIA PRESBYTERY

DECISION ON COMPLAINT
October 18, 2019

I. SUMMARY OF THE FACTS

- 06/24/18 On June 24, 2018, the congregation of New Life Philadelphia (PCA) voted to call TE Larry Smith as senior pastor.
- 08/29/18 TE Smith was examined by the Credentials Committee of Philadelphia Presbytery. The Committee voted not to recommend that TE Smith be examined on the floor of Presbytery because it judged that TE Smith's views regarding the continuation of the spiritual gifts of prophecy and tongues beyond the Apostolic era and the closing of the canon amounted to exception of substance to WCF 1.1 which is out of accord with the fundamentals of the system because it is hostile to the system.
- 09/05/18 The Presbytery Coordinating Committee requested that Mr. Smith provide a written statement outlining his views of the continuation of the gifts of prophecy and tongues.

⁵ *BCO* 27-4 ... In this it acts the part of a tender mother, correcting her children for their good, that every one of them may be presented faultless in the day of the Lord Jesus.

⁶ I remember Dr. Will Barker relaying a story: "I was always impressed at Covenant Church St. Louis when I was a seminary student. I was in the choir loft behind the pulpit area. And when there would be an infant baptized, professor R. Laird Harris, a former moderator of our Assembly, would sit about the second pew and my line of vision was right across the baptismal font to where Dr. Harris was seated. And I was always interested to see how intently he watched what was happening in that - - that ceremony. And I was realizing Laird Harris believes God is doing something right at that moment with that child. And it struck me."

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- 09/15/18 TE Smith was examined on the floor of Presbytery. Members of Presbytery questioned Mr. Smith further on his views on the gifts of tongues and prophecy he presented in his written statement and his oral examination.
- 09/15/18 There was a motion that the candidate's views regarding the continuation of the spiritual gifts of prophecy and tongues beyond the Apostolic era and closing of the canon amounted to an exception of substance to WCF 1.1 which is out of accord with the fundamentals of the system because it is hostile to the system. The motion failed 17-22.
- 09/15/18 TE Smith's theological exam was approved by a vote of 23-15. TE Smith's examinations were approved in an omnibus by a majority vote. Two exceptions of TE Smith, regarding WCF 4.1 and 21.8 were approved as being more than semantic, but not striking at the vitals of religion. No motion was approved regarding the approval of or categorization of TE Smith's views on the continuation of the gifts of prophecy and tongues.
- 11/12/18 TE Daniel Schrock, et al., filed a Complaint against the action of Philadelphia Presbytery "in approving TE Smith's examination, and by failing to determine and record the nature of TE Smith's stated difference as either an allowable or unallowable exception as required by *BCO* 21-4e, f. and *RAO* 16-3.e.5, Presbytery was required to judge "the stated difference(s) to be "out of accord," that is, "hostile to the system" or "striking at the vitals of religion" (*BCO* 21-4)."
- 01/19/19 Philadelphia Presbytery denied the Complaint of November 12, 2018.
- 01/24/19 TE Schrock, et al., carried their Complaint to the General Assembly.
- 06/04/19 The Panel of the SJC, consisting of RE John Pickering (Chairman), TE Fred Greco (Secretary), RE Bruce Terrell, RE Steve Dowling (alternate), and TE Guy Waters (alternate) held a hearing on the Complaint.

II. STATEMENT OF THE ISSUE

Did Philadelphia Presbytery err by failing to judge and record the nature of TE Smith's views on the continuation of the spiritual gifts of prophecy and tongues beyond the Apostolic era, as required by *BCO* 13-6, 21-4e, f. and *RAO* 16-3.e.5

III. JUDGMENT

Yes, and this matter is remanded to Philadelphia Presbytery for action consistent with this Decision.

IV. REASONING AND OPINION

When a minister seeks admission to a PCA Presbytery from another denomination, the *BCO* requires that the Presbytery examine the minister "thoroughly in knowledge and views as required by *BCO* 21-4 and require them to answer in the affirmative the questions put to candidates at their ordination." (*BCO* 13-6). The Presbytery is also to require ministers coming from another denomination to "state the specific instances in which they may differ with the Confession of Faith and Catechisms in any of their statements and/or propositions, which differences the court shall judge in accordance with *BCO* 21-4 (see *BCO* 21-4.e,f)."

The process by which a Presbytery is to judge any differences that a minister transferring from another denomination has with the Confession of Faith and Catechisms is set forth in the Rules of Assembly Operations (*RAO* 16-3.e.5). Not only is the minister to state the specific instances in which he may differ from the Standards, but the Presbytery minutes are to record the minister's stated differences in his own words. The Presbytery is then to categorize the nature of the difference as either no difference, merely semantic, more than semantic but not out of accord with any fundamental of our system of doctrine, or out of accord (that is, hostile to the system or striking at the vitals of religion. (*RAO* 16.3.e.5.a-d.) The purpose of the *RAO* provision is more than mere record keeping. The requirement to include the judgment of the Presbytery on these matters in its minutes presupposes that the Presbytery is to take action on any differences a transferring minister has with the Standards.

In this case, TE Smith was examined by the Candidates Committee of Presbytery in some detail regarding his views on the continuation of

prophecy and tongues beyond the Apostolic era. The result of the Committee's examination was that it did not recommend TE Smith come to the floor of Presbytery for examination because his "views regarding the continuation of the Spiritual gifts of prophecy and tongues beyond the Apostolic era and closing of the canon amounted to exception of substance to WCF 1.1 which is out of accord with the fundamentals of the system because it is hostile to the system." TE Smith, at the request of the Presbytery Coordinating Committee, provided the Presbytery with a written statement outlining his views. The Presbytery then proceeded to examine TE Smith for transfer into the Presbytery over the lack of recommendation from the Candidates Committee. After Presbytery arrested TE Smith's theological examination, a motion was made that TE Smith's views regarding the continuation of the spiritual gifts of prophecy and tongues beyond the Apostolic era be found out of accord with the fundamentals of the system. That motion failed by a vote of 17-22. Subsequently, TE Smith's theological examination was approved by a vote of 23-15, and his examinations were approved in an omnibus by a "majority vote" (no vote count is recorded in the minutes).

The Presbytery did not record in its minutes its judgment with respect to TE Smith's views on the continuation of prophecy and tongues beyond the Apostolic era. No affirmative vote approving TE Smith's views was taken, and the Presbytery did not categorize his views in accord with *RAO* 16-3.e.5. In fact, the Presbytery did not take action on TE Smith's views "in his own words" as required by *RAO* 16-3.e.5. Presbytery did have a written statement of TE Smith in hand for the discussion and vote on whether to approve TE Smith's theological examination, but there was no statement of his stated difference before the Presbytery to approve and categorize.

This oversight on the part of Presbytery is especially disconcerting considering Presbytery *did* have two specific written statements of TE Smith's differences with the Standards on the doctrines of creation (WCF 4.1) and the Fourth Commandment (WCF 21.8). While those statements are brief, they are in TE's Smith's own words, and the Presbytery took a specific action required by *BCO* 21-4 and *RAO* 16, namely, to judge those stated differences "[w]hile more than semantic Presbytery determined that these exceptions do not striking [sic] at the vitals of the Christian Religion." (per *RAO* 16-3.e.5.c)

Presbytery's error is more than one of record-keeping; Presbytery failed to do its Constitutional duty to judge the nature of TE Smith's stated difference

in his own words. The Record does indicate that a motion was made to judge the stated difference “out of accord with the fundamentals of the system,” but it does not indicate exactly what views were being judged. In other words, it is not clear if presbytery’s vote related to TE Smith’s paper, specific views expressed in committee, or specific views expressed on the floor (if these were different). Thus, the record is not clear on what was the stated difference in the candidate’s own words. Further, the written statement provided by TE Smith does not answer a number of questions regarding his views. It apparently does not answer questions that were raised during TE Smith’s floor examination. The Complaint makes several statements regarding TE Smith’s views, including that “there are two different kinds of prophetic revelation operative in the era of the Apostles” and that there is a “lesser revelation with respect to that special insight [from the Spirit].” But we find nowhere in the record TE Smith’s *own statements* regarding the nature of any continuing prophecy as a lesser form of revelation, which view the Credentials Team and a substantial minority of presbytery viewed as constituting an unacceptable difference. It appears that his view was discussed on the floor, but not reduced to a written statement and subject to judgment and vote by Presbytery.

As such, we are unable to determine whether Presbytery erred with respect to its judgment about TE Smith’s views – whether they are out of accord with the fundamentals of the system or not. There was no specific action by Presbytery and insufficient documentation of TE Smith’s views to do so. Accordingly, the Complaint is sustained, and the matter remanded to Presbytery for a determination regarding TE Smith’s views on the continuation of prophecy and tongues beyond the Apostolic era. Presbytery is to receive from TE Smith a written statement in his own words of his view (per RAO 16.3.e.5) that addresses specifically the revelatory (or not) nature of such prophecy and tongues. Although Presbytery remains responsible for determining the details of how it requests the written statement, here are some specific questions Presbytery might ask TE Smith to address in light of his prior examination on the floor of Presbytery and his previous written statement:

1. Do you believe that there is any category of revelation other than special revelation or general revelation? If so - what do you understand this category of revelation to be? What is its relationship to special revelation? What is your understanding of WCF 1.1, 1.6, and do you hold any differences with, qualifications about, or reservations concerning any of the doctrines, concepts, phrases, wording, or emphases in those paragraphs?

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2. Define these terms that you have used: “modern-day prophecy”; “Spirit-led insight”; “tongues”; “interpretation of tongues”; “modern prophetic words”.
3. Do you understand “modern-day prophecy” or “Spirit-led insight” to be revelation in any sense of the term? If so, what is its relationship with Scripture?
4. Do you understand the “interpretation of tongues” to be revelation in any sense of the term? If so, what is its relationship with Scripture?

Finally, we understand that sustaining this Complaint has no effect on the transfer of TE Smith into Philadelphia Presbytery. That action has been taken by Presbytery and cannot be undone. If TE Smith’s views are judged by Presbytery upon its further examination to be out of accord with the fundamentals of the system, any further action could only come as a result of a change in TE Smith’s views to bring them into accord, a *BCO* 31-2 investigation, or someone filing charges.

The Panel's Proposed Decision was written by TE Greco and adopted by the Panel. The Reasoning was further revised by the SJC, and then the SJC approved the Decision by a vote of 14-5-2, with three absent.

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Dissent</i>
Cannata, <i>Dissent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Abstain</i>	Greco, <i>Concur</i>	Ross, <i>Abstain</i>
Chapell, <i>Absent</i>	Kooistra, <i>Absent</i>	Terrell, <i>Dissent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Dissent</i>	Lucas, <i>Dissent</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

Dissenting Opinion

Case 2019-02: TE Daniel Schrock et. al. v. Philadelphia Presbytery

RE Howie Donahoe, joined by TE Ray Cannata, TE Sean Lucas,
RE Bruce Terrell

This Complaint should have been denied because the Complainants failed to demonstrate clear error in Presbytery's judgment in sustaining the minister's transfer exam. Furthermore, there's no constitutional issue involved because

the recording requirements of *RAO* 16-3.e.5 are not part of the Constitution. Finally, the amends are vague, unwarranted, and non-binding.

TE Schrock and 13 others filed an eight-page Complaint with Presbytery alleging two errors:

Philadelphia Presbytery erred in approving TE Smith's examination, and by failing to determine and record the nature of TE Smith's stated difference as either an allowable or unallowable exception as required by *BCO* 21-4e, f. and *RAO* 16-3.e.5. Presbytery was required to judge "the stated difference(s) to be "out of accord," that is, "hostile to the system" or "strik[ing] at the vitals of religion" (*BCO* 21-4)."

Based on those two allegations, SJC should have adjudicated two issues (rather than one).

1. Did Presbytery clearly error in judgment by approving TE Smith's exam (i.e., by not judging his view as being "hostile to the system" or "strik[ing] at the vitals of religion")?
2. Did Presbytery violate the constitutional requirements of *BCO* 21-4.f?

Burden in a Complaint

Presbytery judged the minister's view was neither hostile to the Westminster system nor did it strike at the vitals of religion. Thereafter, the burden was on the Complainant to demonstrate otherwise - first to the Presbytery and then to the SJC. That burden was not met.⁷

When an examining committee declines to recommend a man for a floor exam, and the exam gets docketed nonetheless, it's reasonable to expect the committee to ensure its report contains sufficient evidence for the basis of their concern, and thus, the Presbytery Minutes would then also contain such a record. Five of the Complainants were members of the Credentials Committee and present at the minister's exam before the Committee. Thus, they had opportunity to include, in their Committee's written report to

⁷ The Complaint cited two judicial cases, from 1986 and 1998, purportedly as precedent: *Gentry v. Calvary* and *Landrum v. MS Valley*. Though similar in some respects, neither Case had the same set of facts as our present one. For example, neither of those Cases involved an un rebutted examinee assertion that his view was the same as that contained in the JETS article by Dr. Poythress. (See comments later in this Opinion). *Gentry v. Calvary* (Case #1, M14GA, pp. 224-33). *Landrum v. Mississippi Valley* (Case 95-11, M26GA, pp. 222-27)

Presbytery, the record of any Committee Q&A they judged as demonstrating the minister's view was hostile to our system. The Committee could have sent questions to the minister in the 17 days between the Committee exam and the Presbytery meeting, asking for written responses. And though more difficult, they could have tried to ensure any problematic Q&A during the floor exam was also recorded.

Constitutional Requirement - *RAO* 16.3.e.5 vs. *BCO* 21-4.f

The Complaint didn't devote much space to the allegation about *RAO* 16.3.e.5. In fact, only 4 of 259 lines in the Complaint address the *RAO* 16.3 recording requirements (i.e., 2%).

The *Rules of Assembly Operations* are not part of the PCA Constitution, and thus, compliance with *RAO* 16-3 is not a *constitutional* issue. It's more appropriately a matter for the GA Committee on Review of Presbytery Records, which already addresses presbytery compliance with *RAO* 16-3 annually. Below are excerpts from the RPR section of the *RAO*.

RAO Article XVI. Review of Presbytery Records

16-1. It is the right and duty of the General Assembly to review, at least once a year, the records of the presbyteries of the Presbyterian Church in America (*BCO* 40-1 and 2).

16-2. General Assembly carries out this review through its Committee on Review of Presbytery Records.

16-3. Guidelines for Keeping Presbytery Minutes

- e.5. Minutes of presbytery relating to examinations
... Each Presbytery shall also record whether ...
- e.6. Minutes of presbytery relating to ministerial calls
shall record that the specific arrangements (*BCO* 20-1) and the call were found to be in order.

The *constitutional* issue is whether Presbytery complied with the requirements of *BCO* 21-4.f. The Record indicates Presbytery did.

BCO 21-4.f. Therefore, in examining a candidate for ordination [or a non-PCA minister for transfer; *BCO* 13-6], the Presbytery shall inquire not only into the candidate's knowledge and views in the areas specified above, but also *shall require the candidate to state the specific instances in which he may differ* with the Confession of Faith and Catechisms in any of their statements

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and/or propositions. The court may grant an exception to any difference of doctrine only if in the court's judgment *the candidate's declared difference* is not out of accord with any fundamental of our system of doctrine because the difference is neither hostile to the system nor strikes at the vitals of religion. (Emphasis added.)

Complying with *BCO* 21-4.f, Philadelphia Presbytery required the examinee to state the specific instances in which he differed from the Westminster Standards, and he stated two. Presbytery judged both as being more than semantic, but not hostile to the system. The Record doesn't indicate the examinee ever included his view on prophecy as an "instance in which he may differ" from the Standards. Regardless, having heard the report of its Credentials Committee, and having conducted a full transfer exam at a stated meeting, Presbytery sustained the theology exam, and the transfer exam as a whole, and thus it didn't judge any of his views to be hostile to the system or as striking at the vitals of religion. Thus, Presbytery complied with *BCO* 21-4.f.

In addition, because the exam was sustained, Presbytery clearly did not regard the view as "hostile to the system," and thus Presbytery did not regard it as category (d) of *RAO* 16.3.e.5. So, that leaves categories (b) or (c) - "merely semantic" or "more than semantic but not out of accord with any fundamental of our system of doctrine." Failing to choose between category (b) or (c) does not itself justify sustaining a Complaint.

When GA has cited a presbytery for not categorizing a stated difference, the presbytery has usually not been required to revisit the matter and adopt a specific *RAO* 16-3.e.5 judgment. This is demonstrated below in an excerpt from last year's Report of the Committee on Review of Presbytery Records for two presbyteries. The Dallas GA adopted RPR's *unanimous* recommendation and found each response satisfactory. (Emphasis added below.)

2018 GA Citation: Feb 14, 2017 and Nov 14, 2017 (*BCO* 21-4, *RAO* 16.3.e.5) – Stated differences not judged with the prescribed categories.

Nashville Response: We agree with the exception. Our minutes do not record the prescribed language in approving the exceptions of two transferring TEs and we have *adjusted our practice* to bring it into compliance.

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- 2019 RPR: That the [above] response to the 47th GA be found satisfactory.
- 2018 GA Citation: Nov 14, 2017 (*RAO* 16-3.e.5) – Stated differences not judged.
- S. FL Response: We agree with this exception; *future minutes* will properly reflect the decision of Presbytery.
- 2019 RPR: That the [above] response to the 47th GA be found satisfactory.⁸

Lack of adherence to the *RAO* is not a constitutional violation. The *BCO* contains many examples of things that are constitutionally required to be recorded in Presbytery Minutes, but *RAO* 16-3.e.5 categorization is not one of them. The *RAO* is not part of the *BCO*. And *RAO* 16 cannot be imported into the constitutional requirements of *BCO* 21-4.

If *RAO* 16-3.e.5 is so important that it warrants sustaining a Complaint against a Presbytery in an ordination exam, then it should be proposed for inclusion in the *BCO*, seeking the advice and consent of our 88 presbyteries.⁹

⁸ With regard to Philadelphia Presbytery's September 15, 2018 Minutes, the 2019 RPR did not cite any procedural or constitutional problem in how TE Smith's views were judged or categorized. (M47GA pp. 497-98)

⁹ Below are 10 examples of items constitutionally required by the *BCO* to be recorded in Minutes.

- 18-4 In no case may a candidate omit from his course of study any of the subjects prescribed in the Form of Government as tests for ordination without obtaining the consent of Presbytery (see *BCO* 21-4); and where such consent is given the Presbytery shall *record* the fact and the reasons therefore.
- 18-7 In all cases of a removal or withdrawal of a candidate, the sufficient reason for the action shall be *recorded* in the minutes of Presbytery.
- 19-2 No Presbytery shall omit any of these parts of [a licensure] examination except in extraordinary cases; and whenever a Presbytery shall omit any of these parts, it shall always make a *record* of the reasons therefor, and of the trial parts omitted.
- 19-6 The license may be terminated at any time by a simple majority vote of the issuing Presbytery. The Presbytery shall always *record* its reasons for this action in its minutes.
- 19-13 If the intern shall devote himself unnecessarily to such pursuits as interfere with a full trial of his gifts, it shall be the duty of the Presbytery to rescind his intern status, and to *record* its reasons therefor in the Minutes .
- 20-1 If the call comes from another source, the Presbytery shall always make a *record* of the reasons why it considers the work to be a valid Christian ministry.
- 21-4.a Whenever a Presbytery shall omit any of these educational requirements [for ordination], it shall always make a *record* of the reasons for such omission and the parts omitted.

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By reviewing compliance with *RAO* 16-3, this Decision enters the realm of *BCO* Chapter 40. But last year, the SJC ruled the review of *BCO* 40 issues was not in its purview. In *Case 2018-02: Lewis v. Mississippi Valley*, the SJC ruled:

The only responsibility the SJC has with respect to [*BCO*] Chapter 40 ["*General Review and Control*"] is upon referral of a matter from the General Assembly according to *RAO* 16-10.c. and as administered under Chapter 15 of the *OMSJC*.¹⁰

RAO 16 is clear that the review of presbytery records (including presbytery compliance with *RAO* 16-3) is the purview of the GA Committee on Review of Presbytery Minutes

RAO 16-1. It is the right and duty of the General Assembly to review, at least once a year, the records of the presbyteries of the Presbyterian Church in America (*BCO* 40-1 and 2).

RAO 16-2. General Assembly carries out this review through its Committee on Review of Presbytery Records.

The SJC's procedural ruling in *Lewis* applied to all sections of *BCO* 40, including those below. Thus, per *Lewis*, these are *RPR* authorities and responsibilities, and not the SJC's.¹¹

21-4.d Whenever a Presbytery shall omit any of these parts [of an ordination exam], it shall always make a *record* of the reasons for such omissions and of the trial parts omitted.

32-18 Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, *record* of the testimony, as defined by *BCO* 35-7, and all such acts, orders, and decisions of the court relating to the case, as either party may desire, and also the judgment.

42-6 Notice of appeal shall have the effect of suspending the judgment of the lower court until the case has been finally decided in the higher court. However, the court of original jurisdiction may, for sufficient reasons duly *recorded*, prevent the appellant from approaching the Lord's Table, and if an officer, prevent him from exercising some or all his official functions, until the case is finally decided (cf. *BCO* 31-10; 33-4).

¹⁰ RE Donahoe and five others filed a Dissenting Opinion in *Lewis*, arguing the SJC *did* have legitimate, direct jurisdiction on some matters arising via *BCO* 40-5, but the SJC disagreed. (M47GA, pp. 563-73)

¹¹ In this present Complaint, the matter was not a "proceeding in a judicial case" (*BCO* 40-3). And thus, it is a matter for the *RPR*. Below are several examples of how the *BCO* uses the phrase "judicial case."

12-3 When a church is without a pastor ... In *judicial cases*, the moderator shall be a minister of the Presbytery to which the church belongs.

15-2 Among the matters that may be properly executed by commissions are the taking of the testimony in *judicial cases*, ...

BCO 40-3. It is ordinarily sufficient for the higher court merely to record in its own minutes and in the records reviewed whether it approves, disapproves or corrects the records in any particular; but should any serious irregularity be discovered the higher court may require its review and correction by the lower. Proceedings in judicial cases, however, shall not be dealt with under review and control when notice of appeal or complaint has been given the lower court; and no judgment of a lower court in a judicial case shall be reversed except by appeal or complaint.

BCO 40-4. Courts may sometimes entirely neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground; or offenders of a very gross character may be suffered to escape; or some circumstances in their proceedings of very great irregularity may not be distinctly recorded by them. In any of these cases their records will by no means exhibit to the higher court a full view of their proceedings. If, therefore, the next higher court be well advised that any such neglect or irregularity has occurred on the part of the lower court, it is incumbent on it to take cognizance of the same, and to examine, deliberate and judge in the whole matter as completely as if it had been recorded, and thus brought up by review of its records.

Amends

The Decision contains amends that are vague, unwarranted, and non-binding. Below are five sequential sentences from the Decision's concluding paragraph containing amends.

1. As such, we are unable to determine whether Presbytery erred with respect to its judgment about TE Smith's views - whether they are out of accord with the fundamentals of the system or not.

41-3 In making a reference, the lower court may ask for advice only, ... and in particular it may refer a *judicial case* with request for its *trial* and decision by the higher court.

42-1 An appeal is the transfer to a higher court of a *judicial case* on which judgment has been rendered in a lower court and is allowable only to the party against whom the decision has been rendered.

43-1 It is the right of any communing member of the Church in good standing to make complaint against any action of a court to whose jurisdiction he is subject, except that no complaint is allowable in a *judicial case* in which an appeal is pending.

If a higher court is *unable* to determine if a lower court has erred, a complaint should be denied. A complainant has the burden of demonstrating error; a lower court is not required to prove absence of error. Thus, the major part of this Complaint, which alleges Presbytery erred in *judgment*, should have been denied. The Complainants did not meet their burden.

2. There was no specific action by Presbytery and insufficient documentation of TE Smith's views to do so.

But Presbytery *did* take specific action. It sustained the exam, fully aware of the view expressed by the minister in his paper, and aware of his agreement with and reference to Dr. Poythress' article. Presbytery apparently believed it had sufficient information to sustain the exam. The SJC statement above seems to ignore the fact that Presbytery conducted an oral exam and there was Q&A and debate, the specifics of which are unknown to the SJC. A presbytery is not required to include in its minutes a transcript of an oral exam or floor debate.

3. Accordingly, the Complaint is sustained, and the matter remanded to Presbytery for a determination regarding TE Smith's views on the continuation of prophecy and tongues beyond the Apostolic era.

But Presbytery has already *made* a determination, and it was *the most important* determination - i.e., that the minister's view did not disqualify him for transfer. And if the issue addressed by the SJC is actually *RAO 16*, then Presbytery could now simply adopt a motion and categorize the already-examined view to be either option (b) or (c) from *RAO 16.3.e.5*.

4. Presbytery is to receive from TE Smith a written statement in his own words of his view (per *RAO 16.3.e.5*) that addresses specifically the revelatory (or not) nature of such prophecy and tongues.

It is unclear how Presbytery should go about "receiving" an additional written statement. It seems the Decision assumes the minister will voluntarily submit one. But why would he? His ministerial promise to be "subject to his brethren" doesn't obligate him to that. Is the SJC ordering such a submission? What if he declines? The minister is presently in good standing and under no obligation to answer quasi-judicial interrogatory questions about his views from either the SJC or the Presbytery. Declining

to provide further statements is a right protected by the principle in *BCO 35-1* against self-incrimination. This isn't an exam. And it's clear from the final sentence in the Decision that jeopardy could entail: "If TE Smith's views are judged by Presbytery upon its further examination to be out of accord with the fundamentals of the system, any further action could only come as a result of a change in TE Smith's views to bring them into accord, a *BCO 31-2* investigation, or someone filing charges."¹²

5. Although Presbytery remains responsible for determining the details of how it requests the written statement, here are some specific questions Presbytery might ask TE Smith to address in light of his prior examination on the floor of Presbytery and his previous written statement.

It seems the SJC is herein functioning as a sort of exam super-committee, or at least drafting what it deems are questions that should be asked in certain exams. If Philadelphia Presbytery has erred, then rule so. It's hard to view these amends as much different than a higher court saying to a lower court that the higher court can't decide from the record if a man's view is hostile to the system (as alleged by a complainant), but it concludes the lower court didn't have enough information to decide (even though the higher court doesn't have a transcript from either a committee or a floor exam), and therefore, the higher court crafts some questions, and, if/when the lower court get answers in writing, the higher can review the lower court's judgment. It's hard to view the amends in this Decision as being much different than a scenario where there's been a hearing before a group of judges where the plaintiff (complainant) was unable to prove his case, but instead of rightfully declaring the claim fails for lack of substantiation, the judges send the matter back to the plaintiff and invite him to see if he can find more evidence. In fact, the judges even suggest where the plaintiff might look.

Finally, it would have been helpful for the SJC Decision to include the minister's brief statement in its Summary of the Facts. So, it is included below. The minister began his paper by excerpting 1 Cor. 12:1-11 and then continued:

1 Corinthians 12: 1-11 mentions at least nine gifts of the Spirit which are given to church. Verse 4 emphasizes that though there

¹² While the right against self-incrimination in *BCO 35-1* wouldn't apply to an exam, TE Smith's exam was sustained and the SJC has not reversed or annulled that exam.

are a variety of gifts there is one Spirit (the Holy Spirit) who gives these gifts. Verse 5 emphasizes that there is one Lord (Jesus Christ) who enables members of the body to serve one another. Verse 6 emphasizes that there is one God (the Father) who empowers the gifting of everyone in the church.

The remainder of this chapter (verses 12-24) emphasizes the sovereignty of God in distributing the various gifts as he wishes (vs. 18) in order to form a working body (vs. 19). God distributes spiritual gifts so that "there may be no division in the body, but that the members may have the same care for one another" (vs. 25). Simply spoken, God gives spiritual gifts, among which prophecy and tongues are listed, to strengthen and unify the body of Christ.

Before going further, I want to reiterate what I wrote in my written response to the credentials committee and what I repeatedly indicated in my oral exam - I do not believe in any ongoing special revelation. Special revelation was sealed with the completion of the canon of Scripture. The 66 books of the Bible are the necessary, authoritative, sufficient and inerrant Word of God. They are the final court of authority for judgment for all councils, confessions, catechisms, beliefs, or words that are spoken with the intent of revealing God's will or purpose, but they were used for the building up of God's church. In his Pentecost sermon Peter indicates that the pouring out of the Holy Spirit on the church was the fulfillment of Joel's prophetic words. "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy" (Acts 2:17-18). Acts 21:9 tells us of the four daughters of Phillip the evangelist "who prophesied." I Corinthians 11:4-5 indicates that men and women prophesied in the church.

Based on the teaching of Scripture I believe that New Testament prophecy is a gift of the of the Spirit by which a person is given special insight by the Holy Spirit to help edify the body of Christ. Modern day prophecy is Spirit-led insight that is spoken through

a fallible and sinful human being and is therefore subject to error. The same would be true of the interpretation of tongues in a worship service. In either case such a word is not to be accepted on par with Scripture but is to be judged by the Scripture. Furthermore, God has clearly laid out for us exactly how this should be done in I Corinthians 14:26-32. [He then excerpts 1 Cor. 14:26-33.]

I find it odd to think that I Corinthians 14, which was written in about A.D. 55 or 56 was given to instruct the church only for a few decades until the last of the New Testament Scriptures was written. Of course, that is possible, but I believe that it is much more likely that this is given as a guide to the Church until the day when Christ comes in all his glory and does away with every "partial" manifestation. I believe that 1 Corinthians 13:8-12 makes a strong argument for the continuation of prophesy and tongues until the second coming of Jesus. [He then excerpts 1 Corinthians 13:8-12.]. In these verses, when we see him "face to face" is paralleled with "when the perfect comes." This is the time when there will no longer be any need for partial and flawed spiritual gifts in the body of Christ.

My position on spiritual gifts, and specifically on prophesy and tongues/interpretation, is in full agreement with Dr. Vern Poythress in his paper, *"Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit Within Cessationist Theology."*¹³ Dr. Poythress demonstrates that modern preaching is analogous to the written teaching/discursive special revelation of Luke. Similarly, he argues that modern prophesy is analogous to the nondiscursive form of special revelation that the Lord

¹³ The original Poythress article appeared in the Journal of the Evangelical Theological Society (*JETS* 39/1, March 1996, pp. 71-101). https://www.etsjets.org/files/JETS-PDFs/39/39-1/39-1-pp071-101_JETS.pdf

A slightly revised 2012 version is found [here](https://frame-poythress.org/modern-spiritual-gifts-as-analogous-to-apostolic-gifts-affirming-extraordinary-works-of-the-spirit-within-cessationist-theology/): <https://frame-poythress.org/modern-spiritual-gifts-as-analogous-to-apostolic-gifts-affirming-extraordinary-works-of-the-spirit-within-cessationist-theology/>. Poythress restates this view in the 2010 P&R booklet *What Are Spiritual Gifts?* (Basics of the Faith, 2010), which is also sold in the PCA Bookstore (<https://www.pcabookstore.com/p-8080-what-are-spiritual-gifts.aspx>). Dr. Poythress has taught at Westminster Seminary for 43 years, currently as professor of New Testament and biblical interpretation. His degrees include BS, Cal Tech; PhD, Harvard; MDiv & ThM, He was editor of the *Westminster Theological Journal* for 14 years (2005–2018) and is a PCA minister.

reveals to John recorded in the Revelation. The key word is analogous. Written scripture is the flawless, inerrant and authoritative Word of God. Modern preaching draws on that Word, and if it is good and orthodox, is faithful to the Bible. But we know that even faithful preaching can be mixed with error and opinion that is not directly drawn from the Word or somehow makes a mistaken application of the Word. Nonetheless the church can be edified through such preaching. Similarly, modern prophetic words are not on par with Scriptural revelations and are flawed and subject to error. As such they should always be weighed against the Scripture and judged by church leadership as we see in 1 Corinthians 14. Just as no preacher in his illustrations and applications of the Biblical text should declare "thus saith the Lord," so also no one giving a prophetic word should declare "thus saith the Lord." We can only use these words when we are quoting the Scripture itself.

Speaking of the heat generated by this argument, Dr. Poythress points out that the flawed assumptions of some cessationists and some noncessationists are the root of the problem. Each side is trying to protect something they believe is critical and so they argue based on false assumptions about the nature of modern prophetic speech. He writes:

Cessationists feel that they must rule out this type of process completely, in order to protect the sufficiency and exclusivity of biblical authority. Noncessationists, by contrast, feel pressure to submit to such information uncritically, contrary to the fallible character of modern sources. Both sides need to cool down. The crucial error is to confuse the involvement of God with lack of involvement of human creatureliness and human sin, and in addition to confuse involvement of God with full divine authority in the product. God is in a sense "directly" involved in the growth of grass and blowing breezes: "he makes grass grow for the cattle" (Ps 104:14). But growing grass is not inspired."

I find myself in full agreement with Dr. Poythress regarding the nature of modern prophetic speech. I read a quote from Dr. Boice one time that stated, "without the

illumination of the Holy Spirit the Bible remains a closed book." I say "Amen" to Dr. Boice as well. The mysterious working of the Holy Spirit, in concert with the Word of God in the hearts of His people, serves to bring great glory to the Lord Jesus Christ. As limited and finite beings we should expect to find a great deal of mystery as we encounter the majesty of the eternal, omnipotent, holy, triune God. As Isaiah has said ... [He excerpts Isaiah 55:8-9.] Glory be the Father who has once and for all revealed Himself to us in His Son and in His Word, and who continues to make Himself known through the ongoing work of the Holy Spirit."

Granted, there is legitimate debate about how to treat an examinee's assertion that his view is the same as someone else. The examining body can handle this as it deems best. Some Presbyteries ignore or disallow it entirely. But it may sometimes be helpful for an examinee to report that his view is the same as one expressed in a larger article, especially one that has been published for some time, and broadly reviewed and available. This might help the examining court achieve a better understanding of the examinee's view. At the same time, the examinee would still need to be conversant with the doctrine in question, and his professed agreement with the other author shouldn't end the exam (any more than a candidate's assertion that he agrees 100% with the WCF should end his exam). In addition, whether an examinee's view is *actually* the same as a view expressed in an article is a judgment left to the examining court. The examinee might be confused.¹⁴

Below are some excerpts from Dr. Poythress' 1996 article.¹⁵

I maintain that modern spiritual gifts are analogous to but not identical with the divinely authoritative gifts exercised by the apostles. Since there is no strict identity, apostolic teaching and the Biblical canon has exclusive divine authority. On the other hand, since there is analogy, modern spiritual gifts are still genuine and useful to the Church. Hence there is a middle way

¹⁴ According to the Brief from the Presbytery's Representative, TE Smith is a graduate of WTS Philadelphia.

¹⁵ In two footnotes, he attributes many of his ideas to classroom lectures from Ed Clowney (1917-2005), an OPC minister who became a WTS professor in 1952 and served 18 years as WTS president, 1966-84.

between blanket approval and blanket rejection of modern charismatic gifts. (pp. 71)

...Modern gifts are fallible. They are all dependent on Scripture and do not add to the Biblical canon. (p. 77)

(X. Debate About Cessation of Prophecy) – Now let us look for a moment at a tangled debate. People debate about whether “prophecy” in the New Testament and the early church was divinely inspired and infallible. Did it possess full divine authority? Richard B. Gaffin, Jr.,¹⁶ says that it was inspired. Wayne A. Grudem argues that it was not.¹⁷ Many people believe that the outcome of this debate is crucial for the future of the charismatic movement. But actually, the outcome of the debate makes very little practical difference today.

Suppose Gaffin is right. Then “prophecy” ceased with the completion of the apostolic era and the completion of the canon of Scripture. Modern phenomena are fallible and hence are not identical with New Testament prophecy. But modern nondiscursive processes with teaching content is analogous to prophecy, just as modern preaching is analogous to apostolic preaching. Hence the general principles concerning spiritual gifts, as articulated in 1 Cor 12-14 and elsewhere, are still applicable. What charismatics call “prophecy” is not really the “prophecy” mentioned in the New Testament. Rather, it is a fallible analogue. It is really a spiritual gift for speaking fallibly through nondiscursive processes. It contrasts with preaching, which is a spiritual gift for speaking fallibly through discursive processes. Modern nondiscursive processes with circumstantial content are in a sense not really analogous to inspired biblical prophecy. But they can function positively in the service of the Spirit, just as does circumstantial content through discursive processes.

On the other hand, suppose that Grudem is right. Then “prophecy” continues. But such “prophecy” is fallible. It is not identical with the inspired prophecy of the Old Testament. It is in fact a spiritual gift for speaking fallibly through nondiscursive processes. If the content is biblical, its authority derives from

¹⁶ R.B. Gaffin, Jr., *Perspectives on Pentecost: Studies in New Testament Teaching on the Gifts of the Holy Spirit* (Baker, 1979)

¹⁷ W. A. Grudem, *The Gift of Prophecy in the New Testament and Today* (Crossways, 1988)

the Bible. If the content is circumstantial, it is not an addition to the Bible (not divinely authoritative). Hence it is just information and has no special authority. Hence Grudem ends up with substantially the same practical conclusions as does Gaffin.

Hence, there is no need for Gaffin and Grudem to disagree about the modern phenomena. They disagree only about the label given to the phenomena (“not-prophecy” versus “prophecy”), and about whether the New Testament phenomena were identical or merely analogous to the modern phenomena. Both Gaffin and Grudem already acknowledge the fallibility of the modern phenomena. Gaffin needs only to take the additional step of integrating the modern phenomena into a theology of spiritual gifts. Given this theological integration, we find that there is an analogical justification for the use of these gifts in the church today.

Grudem, on the other hand, needs only to clarify the status of “prophecy.” “Prophecy,” he says, is fallible, but still revelatory. It still derives from God, and still is important for the well-being of the church. Gaffin and many others find this sort of description difficult to grasp or classify. How can something be “revelatory” and still not compete with the sufficiency of Scripture? I explain how partly by distinguishing teaching content from circumstantial content. Teaching content must not add to Scripture but can only rephrase what is already there in Scripture. Circumstantial content has the same status as information received through a long-distance telephone call - that is, it has no special claim to authority. It is therefore obvious that neither type of content threatens the sufficiency of Scripture.

If charismatics and noncharismatics could agree on these points, I think that the debate on modern spiritual gifts would be largely over. But there are practical adjustments. People who value nondiscursive gifts have tended to migrate into charismatic circles, where nondiscursive gifts are prized. People who value discursive gifts have migrated into noncharismatic circles, where discursive gifts are prized. Each group tends to prize only people of its own kind. We all need to learn again from 1 Corinthians 12 the importance of every gift, including those with which we have yet to become comfortable.

We cannot dictate beforehand that discursive gifts or nondiscursive gifts must always be dominant, that they must be the outstanding characteristic of every Christian community.

For the Lord “gives them [gifts] to each one, just as he determines,” not as we determine (1 Cor. 12:11). On the other hand, we can be confident that the Lord purposes to rule and guide his church through the complete Scripture. He adds no extra divinely authoritative claims. Hence, a natural preeminence belongs to teaching content, whose authority derives from Scripture (cf. Eph. 4:11).... (pp. 93-4).

These nuanced arguments are supported by some other respected Reformed theologians.¹⁸ Below are some excerpts from Dr. Iain Duguid's chapter, "*What Kind of Prophecy Continues? Defining the Differences between Continuationism and Cessationism*" in the recent book, "*Redeeming the Life of the Mind: Essays in Honor of Vern Poythress*" (Crossways, 2017).

Some years ago, [Poythress] wrote an article entitled "Modern Spiritual Gifts..." Its central argument - that so-called spiritual gifts such as prophecy may function at different levels, some of which continue while others cease - is reproduced and developed in his more recent booklet *What Are Spiritual Gifts?* In this short piece, *I intend to support Dr. Poythress' conclusion* by setting the cessationist-continuationist debate in a fuller biblical-theological setting and demonstrating that the phenomenon of biblical prophecy is more multifaceted than typically been recognized. (Emphasis added.)¹⁹

After surveying different uses of the words, "prophet" and "prophecy," in the Old Testament, Professor Duguid observes:

To conclude, the definition of "prophecy" in the Old Testament is significantly broader than simply capital-*P* prophecy (the deliverance of unmediated authoritative oracles from God). It also covers a broader range of Spirit-inspired activities, including

¹⁸ For further insight into *WCF* 1:1, see Garnet H. Milne's excellent book, *Westminster Confession of Faith and the Cessation of Special Revelation: The Majority Puritan Viewpoint on Whether Extra-Biblical Prophecy is Still Possible* (Wipf & Stock, 2007). In a review on The Gospel Coalition website, Dr. Kevin DeYoung wrote: "Undoubtedly, the best book on cessationism in the first century of the Reformed tradition is Garnet Milne's published dissertation...In this work - a model of careful scholarship serving the church - Milne argues the Puritans were overwhelmingly cessationists, but that their cessationism was not without some permeable boundaries (see also Vern Poythress's article on 'Affirming Extraordinary Works of the Spirit Within Cessationist Theology.')."

¹⁹ Dr. Duguid is professor of Old Testament at WTS (MDiv, WTS; PhD in OT, Cambridge). An ordained ARP minister, he is currently pastor of Christ Presbyterian (ARP) in Philadelphia, which he helped plant.

preaching, teaching, leading in worship, and recording history. In addition, prophesying also functions as a mark of Spirit-possession, identifying certain individuals as being singled out for particular tasks that do not necessarily include speaking with a "Thus says the Lord" authority.

...This more complex portrait of prophecy in the Old Testament prepares us for a more complex understanding of the New Testament picture....In sum, if we allow the New Testament to reflect the diversity of prophetic phenomena present in the Old Testament, then the pressure to try to make all prophecy in the New Testament either capital-*P* prophecy or small-*p* prophecy is lifted, allowing a fairer evaluation of its manifold forms.

...[M]any Reformed churches - including the Orthodox Presbyterian Church... - insist on the continuing direction of the Spirit today in at least one area: that of a "call to ministry." Ministerial candidates are expected to have a definite and substantive sense (though not necessarily a dramatic experience) that God, by his Spirit, is directing them into pastoral work. As with Grudem's lowercase-*p* prophecy, this internal sense of call is subject to important qualifications. A man may exhibit a strong internal sense of call but may lack the gifts or character necessary for church office. Alternatively, a suitable ministry position may not present itself, even though the church affirms that man's call in general terms. But the process of evaluating and testing a man's internal sense of a call to the ministry in the Presbyterian system is broadly similar to Grudem's process of evaluating prophecies. A man whose sense of internal call is not sustained by the church is not disciplined as a false prophet. Rather, he is perceived as having simply misunderstood God's direction for his life (at least for the present).²⁰

/s/ RE Howie Donahoe

²⁰ OPC Form of Government 20.3. PCA *BCO* contains similar statements; examples below. (Emphasis added.)

16.1 Ordinary vocation to office in the Church is the *calling of God by the Spirit* ...

18-1 Candidate ... is a member of the Church in full communion who, *believing himself to be called*

19-2 The examination for licensure shall be as follows: (1) Give a statement of his Christian experience and *inward call* to preach the Gospel in written form and/or orally before the Presbytery ...

19-9 Before the applicant begins his period of internship, he shall give to the Presbytery a written and/or an oral statement (at the discretion of the Presbytery) of *his inward call* to the ministry of the Word.

38-2 A minister of the Gospel against whom there are no charges, if *fully satisfied in his own conscience that God has not called him to the ministry*, ...

Dissenting Opinion
Case 2019-02: Schrock v. Philadelphia
RE E. J. Nusbaum

I respectfully dissent with the Standing Judicial Commission concerning its ruling in this Case.

In sustaining this Complaint, the SJC has declared that Philadelphia Presbytery “failed to judge and record the nature of TE Smith’s views on the continuation of the spiritual gifts of prophecy and tongues beyond the Apostolic era as required by *BCO* 13-6, 21-4e, f. and *RAO* 16-3.e.5.”

In support of its decision to sustain the complaint, the SJC states in the Reasoning and Opinion that the Presbytery failed in three areas:

- 1) “The Presbytery did not record in its minutes its judgment with respect to TE Smith’s views on the continuation of prophecy and tongues beyond the Apostolic era.”
- 2) “No affirmative vote approving TE Smith’s views was taken.”
- 3) “The Presbytery did not categorize his views in accord with *RAO* 16-3.e.5. In fact, the Presbytery did not take action on TE Smith’s views ‘in his own words’ as required by *RAO* 16-3.e.5.”

It is my opinion that the record of the case demonstrates that the Presbytery did not commit any of these errors.

First, the record of the case is clear that Philadelphia Presbytery did make and record a judgment concerning the views in question. The minutes recorded that at one point in the discussion of the exam, a motion was made to declare the Minister’s views regarding the continuation of spiritual gifts to be “out of accord with the fundamentals of the system because it is hostile to the system.” That motion failed 17-22. This vote, as recorded in the Philadelphia Presbyteries minutes, demonstrates the Presbytery did record in its minutes its judgment with respect to TE Smith’s views on the continuation of prophecy and tongues beyond the Apostolic era.

Second, the Presbytery did take an affirmative vote concerning TE Smith’s views. In addition to recording the vote on the failed motion, the Presbytery did take a vote sustaining his examination. This vote, with 23 of the 38 votes

cast in favor of sustaining the exam, demonstrates that Presbytery took an affirmative vote approving TE Smith's views.

Finally, Philadelphia Presbytery was not required to apply *RAO* 16-3.e.5 to TE Smith's views on the continuation of the spiritual gifts of prophecy and tongues. In TE Smith's examination, the record clearly shows that the Presbytery did ask the Minister about his stated differences. He had two and those stated differences were adjudicated by the Presbytery in accordance with *RAO* 16-3.e.5. The record also shows that TE Smith never declared that his views on the continuation of the spiritual gifts were a stated difference. It is true that a significant minority of the Presbytery did not agree with his view. However, a controversial view is not the same as a "stated difference." The *BCO* and *RAO* are clear and consistent:

BCO 13-6: "...ministers coming from other denominations to state the specific instances in which they may differ..." (Emphasis added.)

BCO 21-4: "...shall require the candidate to state the specific instances in which he may differ..." (Emphasis added.)

RAO 16-3: "...shall record ministers' and ministerial candidates' stated differences with our standards in their own words." (Emphasis added.)

The plain reading of these excerpts is that a stated difference is a statement coming from a minister or candidate where he expresses what he feels to be a difference the Standards. Once stated by the candidate or minister, a presbytery is required to take the steps specified in *RAO* 16-3. However, declaring that Philadelphia Presbytery was required to handle TE Smith's view on continuation of spiritual gifts in accordance with *RAO* 16-3 is to make controversial views the equivalent of "stated differences."

To require that controversial views be handled as stated difference has created a vagueness which has the potential to affect all examinations in our presbyteries. Most problematic is that presbyteries do not have clear guidance on a standard to use to make a determination on whether or not a view is to be handled as a "stated difference." In this case, the SJC determined that because 47% of presbyters felt that TE Smith's views were out of accord and hostile to our system, the view qualified as a stated difference and therefore, the requirements of *RAO* 16-3 were applicable. But such a ruling gives presbyteries no objective standard to know what the SJC

may determine to be a stated difference in future cases. What if only 30% of the presbyters feel the view is out of accord? Or what if only one person? Imagine that an examination is in progress and some number of people, 5, 10, or 15, etc., disagree with the candidate's views. The only way for a presbytery to be sure it is in compliance with this present Decision would be to pause the exam, give time for the candidate to put his view in writing (or at least record the candidate's view in his own words) and then categorize the view in accordance with *RAO* 16-3. The vague standard established by the Decision in this case has the potential to allow an undefined minority to delay and disrupt the examination of candidates with which they disagree.

In summary, this Complaint should not have been sustained. The Philadelphia Presbytery conducted a sound exam that met all the requirements specified in the Constitution of the Church. Most problematic is the erroneous and vague interpretation of the term "stated difference." This is a serious error that has the potential to create unnecessary confusion and delay in future exams.

/s/ RE E. J. Nusbaum

CASE 2019-03
COMPLAINT OF DAN & ANGELIA CROUSE
vs.
NORTHWEST GEORGIA PRESBYTERY

DECISION ON COMPLAINT
October 18, 2019

I. SUMMARY OF THE FACTS

- 06-07/18 The Session of Midway Presbyterian Church provided notice to the congregation for 2018 an election of officers and took nominations from the congregation.
- 7/15/18 The Complainant, then serving as an elected Deacon, was nominated for the office of ruling elder.
- 7/16/18 The Session determined that the Complainant's nomination would not proceed and that he would not be invited to training or be examined.

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- 8/30/18 The Complainant filed a complaint with the Session against the timing of its decision to set aside his nomination. The Complainant alleged that he was qualified, that his prior divorce did not disqualify him from serving as a deacon, and that the provisions of *BCO 24-1* required instruction and an examination prior to a determination by the Session regarding his nomination.
- 9/17/18 The Session heard and denied the Complaint.
- 10/11/18 The Complainant carried his Complaint to Northwest Georgia Presbytery (NWGP).
- 1/19/19 NWGP appointed a Judicial Commission to hear the Complaint.
- 3/6/19 After a hearing, the Judicial Commission recommended the Complaint be denied.
- 4/2/19 NWGP heard the report of its commission and adopted the judgment recommended by the commission.
- 4/4/19 The Complainant carried his Complaint to the General Assembly
- 7/15/19 The parties amended and finalized the Record of the Case by agreement.
- 8/20/19 The SJC Panel heard oral argument via Go to Meeting. The Panel included RE Jack Wilson (Chairman), TE Bryan Chapell, and TE Charles McGowan, with TE Guy Waters and RE Steve Dowling attending as alternates.

II. STATEMENT OF THE ISSUE

Did Presbytery err, in violation of the Constitution, when it adopted the recommended judgment of its judicial commission by ruling the Session had not erred in setting aside the nomination of the Complainant to be a ruling elder prior to training and examination?

III. JUDGMENT

Yes.

IV. REASONING AND OPINION

The Complainant was previously elected to the office of Deacon and served in that office at the time he was nominated by members of the congregation to be a Ruling Elder. The Complainant contends that the Session erred when it determined, without any examination or hearing, that his nomination would not be permitted to proceed. The Session reviewed the nominations submitted by the congregation. Prior to training or examining nominees, the Session, consistent with its standing practice, screened or “vetted” the congregation’s nominees before proceeding through the instruction and examination process outlined in *BCO* 24-1.

The *BCO* reserves the determination of the qualifications of candidates for office to the sound discretion of the Session. *BCO* 24-1. Absent clear error or unconstitutional action, the decision of a Session regarding an individual’s qualifications should not be disturbed. *BCO* 39-3(3) and (4).

This case presents questions regarding the application and timing of the process described in *BCO* 24-1, which provides in relevant part:

Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and

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- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections.

This section establishes a sequence of events to occur through the nomination and election process. That process begins with nominations from the congregation, and continues through instruction, examination and election. This section outlines the various rights and responsibilities of the congregation to submit the names of nominees; of the nominees to participate in instruction and examination; and of the Session to instruct, train, examine, and determine each nominee's eligibility to become a candidate for election. Nothing in this section forecloses the Session's prerogative, at any time, to counsel or advise nominees regarding their suitability or qualifications for office.

In this case, the Session's practice of "vetting" or "prescreening" the congregation's nominees, by acting to eliminate one from the process of instruction and examination, is not described in *BCO* 24-1. In adding a peremptory review process without providing the Complainant, an elected Deacon, the benefit of any examination, the Session erred. The Record does not show that Session made any affirmative finding that the Complainant was not "an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1" (*BCO* 24-1). By virtue of his election and continuing service a Deacon, it appears the Complainant met these Biblical qualifications. In such circumstances, the ordinary course of nominations and elections should follow the sequence outlined in *BCO* 24-1. The language of *BCO* 24-1 is mandatory. ("Every church *shall* elect persons to the offices...in the following manner...;" "nominees...*shall* receive instruction;" and "Each nominee *shall* then be examined..."(emphasis supplied)). This imperative language controls our decision. While the Session's determination of eligibility vests in its sound discretion (*BCO* 39-3(3)), that discretion must be exercised in accordance with the provisions of the Constitution. In adding a step at odds with the Constitution and "vetting," by mandating the removal of men from the process before examination, the Session erred. The Presbytery erred in approving this preliminary review process.

MINUTES OF THE GENERAL ASSEMBLY

The examination described in *BCO* 24-1 serves several vital purposes. It affords the Session the opportunity to ask questions of a nominee, to ensure his qualifications meet the Biblical standards and the subject matters outlined in *BCO* 24-1. The examination also provides a nominee an opportunity to be heard and to articulate his knowledge, sense of calling, qualifications, understanding and views. In this case, the premature arrest of the nomination of one duly elected and serving in office, without the benefit of an examination violates the mandatory provisions of *BCO* 24-1. While the pastoral communication of concern to a questionable candidate may be proper for a Session, a preemptive removal of a congregational nominee is not.

At the hearing, neither party could identify any portion of the record in which the reason for the setting aside of the Complainant's nomination were articulated. Further, the nominee contended (and the Presbytery did not refute the claim) that the Session did not communicate any rationale to the Complainant for setting aside his nomination at the time it did so. While *BCO* 24-1 does not specifically prescribe a process for such communication, fairness and equity suggest a Session should communicate the rationale for its action to remove a man from further consideration promptly and directly to the man.

This decision is limited to the narrow question of the application the process required by *BCO* 24-1 to the facts of this case. We do not address or express any opinion regarding the Complainant's qualifications for the office of Ruling Elder or the right and duty of the Session to exercise its discretion, at the proper time, to determine his qualifications for that office and his eligibility to be a candidate. This decision also should not be construed to address "frivolous" nominations or submission of names of those who are clearly disqualified. Barring clearly or grievously disqualified nominees, the procedures for instruction and examining nominees outlined in *BCO* 24-1 should be followed. That process requires instruction and examination to precede a session's determination of a nominee's qualifications and eligibility. The case is remanded for adjudication consistent with this decision.

The SJC reminds the church that according to *BCO* 14-7, General Assembly judicial decisions "shall be *binding and conclusive on the parties who are directly involved in the matter being adjudicated*, and may be appealed to in subsequent similar cases as to any principle which may have been decided." (Emphasis added.) Should anyone suppose that there should be greater flexibility in the process of *BCO* 24-1, proposed amendment to the *BCO* would be in order.

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The Panel's Proposed Decision was drafted by RE Wilson and revised and approved by the Panel. The Reasoning was further revised by the SJC, and then the SJC approved the Decision by a vote of 19-3, with two absent.

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Dissent</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Absent</i>	Kooistra, <i>Absent</i>	Terrell, <i>Dissent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Dissent</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concu</i>

Concurring Opinion

Case 2019-03: Crouse vs. NW Georgia Presbytery

RE Howie Donahoe

I was a bit ambivalent about my vote in this Decision. I personally think a Session should have more flexibility, but it seems *BCO* 24-1 contains mandatory language and a mandatory sequence. The main issue is the flexibility (or rigidity) of the phrase "shall *then* be examined ..." So, the PCA may want to consider an overture revising *BCO* 24-1 to explicitly provide more flexibility.

Regarding flexibility, most would agree a Session has the freedom and flexibility to determine what the *BCO* 24-1 "instruction" looks like. There are different practices in the PCA. And it could even vary for individuals. If a 45-year-old military officer resigns from service on his Session due to an upcoming three-year overseas assignment, and then returns to the same church after the assignment, his *BCO* 24-1 training could look different from what's offered to a 28-year-old man in the same church who's never been an elder. Likewise, if one of my fellow ruling elders on the SJC moved to our church near Seattle, I doubt many would construe *BCO* 24-1 as requiring us to put him through, or requiring him to attend, the same elder training program we provide rookies.

There's a legitimate debate on how flexibly we can construe the word "shall" in the *BCO*. For example, there seems to be broadly-recognized flexibility regarding another mandatory-sounding *BCO* provision (at least in practice).

58-5. ...Here the bread is to be distributed. After having given the bread, he shall take the cup, and say:

The word "shall," appears 1,634 times in the *BCO*, *RAO* and *SJC* Manual. Many times in the *BCO* it refers to a mandatory action. For example:

32-13. In order that the trial may be fair and impartial, the witnesses *shall* be examined in the presence of the accused, or at least after he shall have received due citation to attend.

But sometimes it is used merely descriptively. For example:

37-7. When a person under censure *shall* reside at such a distance from the court by which he was sentenced... [See also *BCO* 38-1, 38-2, 41-4.]

In many *BCO* paragraphs, it is used descriptively and prescriptively in the same paragraph:

19-2. ... No Presbytery *shall* omit any of these parts of [licensure] examination except in extraordinary cases; and whenever a Presbytery *shall* omit any of these parts, it *shall* always make a record of the reasons therefor, and of the trial parts omitted. [See also *BCO* 19-13, 21.4.b, 21-4.d, 23-1, 38-3.a, 40-5, 42-7, 46-1, 46-2, 46-6, 46-8.]

/s/ RE Howie Donahoe

Dissenting Opinion

Case 2019-03: Crouse vs. NW Georgia Presbytery

TE Sean M. Lucas, joined by RE Terrell and TE Cannata

There were two issues that led to our dissent from the *SJC* decision in 2019-03 *Crouse v. NW Georgia Presbytery*. First, the decision provided a constitutional solution to what was actually a pastoral issue. In the record of the case, it appeared that the Complainant's Session was wrestling with the requirements of 1 Timothy 3:2 and how to apply its developing understanding to those who were already officers in that church. Of course, it is the prerogative of that Session to determine and "to declare...the qualifications of its ministers and members" (*BCO*, Preliminary Principle, 2); such determination subject to its "sound discretion" (*BCO* 24-1) and "should not be distributed" (*BCO*

39-3[3] and [4]). The pastoral problem that emerged was two-fold: the inconsistent way the Session wrestled with this issue and the failure to communicate to the Complainant what was happening and how this all affected his nomination to serve as a Ruling Elder.

To be sure, the Complainant sought the constitutional solution when he complained against the action of the Session and pursued that Complaint through the procedures provided by the *BCO*. That surely was his right. However, while the SJC decision provided constitutional relief for the Complainant, it will not actually provide what is required—pastoral care that will lead to further ministry within that particular congregation. It is hard to imagine how the *BCO* process in which the Complainant engaged will actually provide the relief sought—which is a place on his local church’s Session. Surely, that could only come through pastoral care and communication, not through the constitutional solution offered by the SJC.

Second, and more significant in terms of the reach of this decision, the SJC decision creates a precedent that goes beyond the required relief in the case. While the SJC’s reason and judgment suggested that this is a “narrow decision,” it actually is a broad one: it is a decision that has the potential of affecting hundreds of churches and their officer training programs and could open the door to litigation for disgruntled nominees who were rightly prevented from standing for election to church office.

The broad nature of the decision is seen in two ways. First, in the repeated use of “mandatory” in connection with the sequence in *BCO* 24-1. After laying out the sequence of events to occur through the nomination and election process, the SJC declared, “The language of *BCO* 24-1 is mandatory.” And the relief offered to the Complainant was the result of a supposed violation of “the mandatory provisions of *BCO* 24-1.” However, the alleged violation was for a practice that is “not described in *BCO* 24-1,” that of “prescreening” nominees. While not denying that the positive commands of *BCO* 24-1 are mandatory (as represented in the repeated “shall” statements), it strikes me as odd that such “shall” statements are taken to rule out anything else that may happen in-between those “shalls.” The SJC has not demonstrated in its judgment why the Constitution prevents Sessions from “certifying” the nominees prior to their beginning the training process; such certification is not prohibited. Such certification would happen between “the close of the nomination period” and nominees for office “shall receive instruction.” This, in fact, could be what was occurring in the Complainant’s Session as they “vetted” their nominees, wrestling with the qualifications of

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1 Timothy 3:2 and how they apply. The SJC's reading of *BCO* 24-1 treats that section in a rigid fashion that does not allow for the appropriate flexibility that is contained already in the Constitution.

Second, in the final paragraph of the reason and judgment, the SJC doubled down on their decision by suggesting that if a Session desires "greater flexibility" in the requirements found in *BCO* 24-1, it should pursue a change to the Constitution. Such language suggests that the SJC declared the "mandatory" sequence in *BCO* 24-1 to have the weight of constitutional law. The net effect of this declaration suggests that the SJC holds that the only place where a nominee can be removed from the officer process is at the very end after training and examination.

While such a strict reading of *BCO* 24-1 may be defended, it is pastorally disastrous and practically unrealistic. It is pastorally disastrous because it leaves individuals in the training and examination process who may be unfit for office and yet cannot be removed until the examination occurs at the end. The individual goes through all the training, thinking that he is going to be a deacon or ruling elder; meanwhile, the Session has significant concerns about his fitness to serve. Yet, the individual goes to the very end, only to be rejected. How is he going to feel? Would he believe that it would have been better pastorally to have been told this at the very beginning, rather than believing that he will make it through the process and stand for election?

Not only this, but this reading is practically unrealistic. What is much more likely is that such individuals who have gone all the way through the training and examination process will be allowed to stand for office, even while elders have concerns about their fitness for office. While we would like to believe that elders would have the courage not to let such men find a place on the ballot, it is much more likely that they would have sympathy on such men who have engaged with the formative discipline of the training and examination process and allow them to proceed. Meanwhile, the church may end up with a Diatrophes (3 John 9), all because such a man was not vetted out of the process at the very beginning.

The SJC decision appears to be uncomfortable with the constitutional overreading provided here as evidenced in its mitigating language: "Nothing in this section forecloses the Session's prerogative, at any time, to counsel or advise nominees regarding their suitability or qualification for office." Yet how should such counsel occur? Does counsel rise to the level of a ruling? If the Session's counsel is that someone is not suited for office and then they proceed to training and examination anyway, does such represent a violation

of their membership vows? Can only one member of the Session give this counsel (i.e., the pastor) or does the Session need to give such counsel jointly under its power of jurisdiction (*BCO* 3-2)? How does this not open the door to further litigation?

Likewise, the SJC offers as mitigating relief to this decision the ability to deal with “clearly or grievously disqualified nominees.” Such can be removed—but how and when? At the beginning of the process in a “prescreening” process? The Complainant’s Session tried to do this as it wrestled with 1 Timothy 3:2, determined that he was disqualified, and removed his nomination; yet, the SJC has ruled that such could only be done at the end of the “mandatory sequence” of *BCO* 24-1. The result is that “clearly or grievously disqualified” nominees can only be removed at the end of the process after examination. And so, the apparent mitigating relief is no true relief at all. What is actually here is an overreading of the constitutional requirements in *BCO* 24-1 by not allowing for the appropriate flexible, pastoral application of its mandatory aspects.

For these reasons, this dissent argues that the SJC should have answered its statement of the issue in the negative and supported the lower court’s ruling that the Complainant’s Session had not erred in their handling of the case. This dissent also warns concerning the potentially wide-ranging, negative effects of the SJC decision both pastorally and practically as Sessions seek to qualify men for office.

/s/ TE Sean M. Lucas

CASE 2019-06
THE PRESBYTERIAN CHURCH IN AMERICA
vs.
THE PRESBYTERY OF THE MISSISSIPPI VALLEY
DECISION ON *BCO* 40-5 REFERRAL
February 6, 2020

SUMMARY OF THE CASE

This Case arose from a July 18, 2016 arraignment at which a member (hereinafter referred to as the “Petitioner”) of Pear Orchard PCA Church in Ridgeland, MS, pled "not guilty" to the charge of "failing to submit to the government and discipline of the church." She had filed for divorce, even

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though the Session had previously communicated to her its conclusion that she did not have biblical grounds for divorce.

A trial was never scheduled. One month after the arraignment, in August 2016, the Session met and approved the following motion: "For [two named elders] to draft and send a final letter to [the Petitioner], warning that if she continues to make it known that she has no intention of fulfilling her vows to submit to the authority of the Session, and she does not repent of that, per *BCO* 38-4, her name will be erased from the church roll."

Shortly thereafter, the Session, through the two Session members, sent the Petitioner a letter stating the Session was "ceasing formal judicial process against" her because it understood some of her comments at the July 18 arraignment to mean she did not recognize the Session's authority, and that she would not fulfill her membership vows. The Petitioner contended that her comments were not intended to indicate an intention not to submit. The minutes of the September 16, 2016 meeting indicate that the Session rescinded its indictment and formally erased the Petitioner's name from its membership roll under *BCO* 38-4. The Record does not indicate when or if this final erasure was communicated to the Petitioner.

Twelve months later, in September 2017, the Petitioner filed a *BCO* 40-5 report with the Presbytery of the Mississippi Valley (PMV), alleging the Session acted in a grossly unconstitutional manner when it erased her name from the membership roll without process. The Session filed a response to Presbytery in January 2018, and a Presbytery Commission met with Session representatives. At its February 2018 meeting, Presbytery adopted the recommendation of its Commission and ruled the Session had not acted unconstitutionally when it removed the Petitioner from membership via *BCO* 38-4. She then filed her *BCO* 40-5 letter with the General Assembly. The SJC began to consider it as Case 2018-02, but the SJC eventually ruled it administratively out of order and referred the matter to the General Assembly's Committee on Review of Presbytery Records. RPR recommended to the 47th GA in Dallas that the GA judge her report was credible and cite the Presbytery to appear before the SJC and "show what the lower court has done or failed to do in the case in question." (*BCO* 40-5)

Eventually, the SJC determined the following to be the Statement of the Issue: "Did Presbytery err in its response to the Petitioner's *BCO* 40-5 letter?" The SJC's Judgment is "Yes. The errors are addressed in the following Reasoning (*OMSJC* 15.6.a)."

I. SUMMARY OF THE FACTS

- 03/16 The Session of Pear Orchard Presbyterian Church (POPC) counseled with the "Petitioner" and her husband regarding their marriage. Both were members of POPC.
- 04/18/16 The Petitioner's husband confessed to specific sins related to the marriage and his interaction with his wife. The Session received his confession, admonished him, and counseled the parties to remain married and to continue to seek counseling and assistance regarding their marriage.
- 05/10/16 The Petitioner informed the Session that she disagreed with its counsel and that she had filed for divorce.
- 05/24/16 The Session sent the Petitioner a citation, along with an indictment, to appear before the Session on June 27, 2016, to hear and receive a charge and specifications proffered against her and to enter a plea to the Charge. The charged offense was "failing to submit to the government and discipline of the church...." The Specification read:

That on the 19th day of April, 2016, a letter from the session of Pear Orchard Presbyterian Church was mailed to [the Petitioner] that specifically advised [her] not to pursue a divorce but rather continue to attend counseling both individually and with her husband, [name omitted], and exhorted both [the husband and wife] to keep their marriage vows before the Lord, to love and forgive one another, and to work toward reconciliation. The letter further reminded [her] that she took a vow to be a loving and faithful spouse in sickness and in health, in plenty and in want, in joy and in sorrow, and as long as she shall live; that [she] entered into a lifelong covenant with [her husband] and that covenant is still in effect. [The Petitioner] was therefore urged and implored to strive by the Holy Spirit's power to live with her husband in love, peace, faithfulness, and devotion to the Lord and to her husband. [She] was finally charged to leave her father and mother and cleave

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unto [her husband], to submit to him as the church submits to Christ, to respect him, to forgive him, to cease pursuit of a divorce, and to commit herself to reconciliation.

That despite and in direct repudiation of the foregoing counsel, on or about May 10, 2016, [the Petitioner] did file a petition for divorce and serve the same upon her husband, [name omitted].

- 06/30/16 After she did not appear at the June 27 arraignment, the Session cited her a second time to appear before the Session on July 18, 2016, to hear and receive a charge and specifications preferred against her for "... failing to submit to the government and discipline of the church;" and to enter a plea to the charge.
- 07/18/16 The Petitioner appeared before the Session and pled not guilty to the charge. The minutes of the called Session meeting indicate the Petitioner informed the Session that she had the right to plead not guilty and that she believed the Session was wrong in its conclusion that she did not have biblical grounds for divorce.
- 08/15/16 One month after the arraignment, the Session met and approved the following motion: "For [two named elders] to draft and send a final letter to [the Petitioner], warning that if she continues to make it known that she has no intention of fulfilling her vows to submit to the authority of the Session, and she does not repent of that, per *BCO* 38-4, her name will be erased from the church roll."
- 08/17/16 The Session sent the Petitioner a letter stating that the Session was dropping the charge against her "[cease formal judicial process against you]," because it understood her comments at the July 18 arraignment to mean she did not recognize the Session's authority, and that she would not fulfill her membership vows.
- 09/16/16 Two months after the arraignment, the Session rescinded its citation and formally erased the Petitioner's name from its membership roll under *BCO* 38-4. The Record of the Case does not indicate when or how this action was communicated to the Petitioner. At oral argument, the party representatives confirmed

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that the Record does not indicate when or how the decision to erase was finally communicated.

- 09/06/17 Fourteen months after the arraignment, the Petitioner filed a *BCO* 40-5 report with the Presbytery of the Mississippi Valley (PMV), alleging the Session acted in a grossly unconstitutional manner when it erased her name from the membership roll without process.
- 11/07/17 PMV appointed a Judicial Commission to hear Petitioner's *BCO* 40-5 report.
- 01/30/18 The Judicial Commission conducted a hearing with POPC Session representatives to adjudicate the matter. The Petitioner was not present.
- 02/06/18 PMV received and approved the report of its Judicial Commission and adopted the following judgment recommended by the Commission.
- "The judgment...is that the Pear Orchard Presbyterian Church Session acted constitutionally when it removed [the Petitioner] from the rolls of Pear Orchard Presbyterian Church per *BCO* 38-4."
- 05/03/18 Petitioner filed a *BCO* 40-5 report with the PCA Standing Judicial Commission:
"I request that the PCA GA, as the court having appellate jurisdiction over PMV, accept and review my credible report and reverse or redress the action arising out of an alleged grossly unconstitutional proceeding." The SJC Officers found the case administratively in order and referred it to a Panel as Case 2018-02.
- 07/20/18 The 48-page Record of the Case was finalized on July 20, 2018. TE Roger Collins served as the Presbytery's representative. The Petitioner was represented by TE Dominic Aquila.
- 09/10/18 An SJC Panel heard oral argument via GoToMeeting video-conference. Panel included RE Jack Wilson (chairman), TE Bryan

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Chapell, and TE Charles McGowan, with TE Paul Bankson and RE Sam Duncan attending as alternates.

- 09/17/18 The SJC Panel filed its Proposed Decision in Case 2018-02, recommending the following as the Statement of the Issue and the Judgment:

Did Presbytery err on February 6, 2018 when it adopted the recommended judgment from its judicial commission , thus ruling the Session had not erred?

Yes

- 02/17/19 At its Stated Meeting five months later, the SJC adopted a substitute for the Panel's Proposed Decision, adopting the following Decision by a vote of 17-6. There were one Concurring and two Dissenting Opinions.

The *BCO* 40-5 filing with the SJC is out of order. The only responsibility the SJC has with respect to Chapter 40 is upon referral of a matter from the General Assembly according to *RAO* 16-10.c. and as administered under Chapter 15 of the *OMSJC*.

The SJC notes the Record does not contain evidence that the Session provided [the Petitioner] with notice of its action erasing her name from the roll (*BCO* 38-4). If this notice was not properly given, [the Petitioner] remains a member in good standing of the church in question, unless she has joined another church. (M47GA, p. 562).

- 02/22/19 The PCA Stated Clerk forwarded the Petitioner 's *BCO* 40-5 letter and the Record of the Case to the GA Committee on Review of Presbytery Records ("RPR").

- 05/30/19 One month before the 47th General Assembly, RPR voted 50-0-6 to adopt the motion below.

Therefore, the CRPR recommends the 47th GA rule the allegation of [the Petitioner] is a

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"credible report" involving "an important delinquency or grossly unconstitutional [proceeding]," and thus, per *BCO* 40-5, the 47th GA cites the Presbytery of the Mississippi Valley to appear before the PCA's Standing Judicial Commission, which the 47th GA constitutes its commission to adjudicate this matter, by representative or in writing, at the SJC's fall stated meeting, to "show what the lower court has done or failed to do in the case in question," following SJC Manual 15, the 47th GA directs the SJC Officers to appoint an SJC member to be the representative of the report. Specifically, the GA requests the Presbytery to at least answer these questions initially:

1. Where in the Session's or Presbytery's official record ("Record"), or elsewhere, is there record of a clear demonstration that [the Petitioner] "made it known she had no intention of fulfilling the church vows?" (*BCO* 38-4)
2. If a church member declines to follow advice or counsel from a Session, is that automatically evidence of failing to submit to the government and discipline of the church? (i.e., the offense for which the Session indicted her).
3. Where in the Record, or elsewhere, is there record of the Session fulfilling the "pastoral discipline/reminding" response-ability of *BCO* 38-4, which occurs after a member's expression of "no intention" but before the action of removal?
4. Where in the Record, or elsewhere, is there record of the Session providing [the Petitioner] formal and official notification of her *BCO* 38-4 removal

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after the Session took the action?" (RPR Recommendation 44.e, M47GA, pp. 485-486).

- 06/27/19 At the 47th GA in Dallas, a substitute for RPR's recommendation was moved from the floor proposing the Assembly dismiss the whole matter, but it failed by a vote of 323-802 (29-71%) An amendment to RPR's recommendation was adopted to allow the parties to add written documentation to the Record. GA adopted RPR's recommendation, as amended, by a voice vote. (M47GA, pp. 26-27).
- 10/02/19 Presbytery's Representative (and Clerk) TE Roger Collins submitted a four-page Brief, with a one-page attachment. Three additional pages were added to what had been the 48-page Record of Case 2018-02 (i.e., the Session's January 2018 letter to the Presbytery Judicial Commission).
- 10/14/19 The Assembly's Representative, RE Sam Duncan, filed his report with the SJC. (He was been appointed to that role by the SJC officers, per GA instructions.)
- 10/17/19 The full SJC heard the *BCO* 40-5 Report in accordance with the General Assembly's direction. The representatives for Presbytery and the GA presented oral arguments and answered questions. After the post-Hearing discussion, the SJC adopted a motion instructing the SJC Chairman to appoint a drafting committee to present a recommended Decision to the SJC prior to the SJC's February Stated Meeting.
- 01/21/20 Drafting Committee of REs Dowling (chair), Donahoe, Neikirk and Wilson filed its report, along with a proposed decision.
- 02/07/20 SJC discussed the Committee's proposed decision and adopted a Decision.

II. STATEMENT OF THE ISSUE

Did Presbytery err in its response to the Petitioner's *BCO* 40-5 letter?

III. JUDGMENT

Yes. The errors are addressed in the following Reasoning. (*OMSJC* 15.6.a)

IV. REASONING

The Record, and the Presbytery's Response to the questions posed by the 47th General Assembly, present several concerns summarized as follows:

- A. *Indictment* - The Session alleged it was automatically sinful for the Petitioner to fail to heed its conclusion about her pending divorce. And the Session contended this was the equivalent to "failing to submit to the government and discipline of the church" which was the offense charged in the May 2016 Indictment. And Presbytery agrees.
- B. *Conflation* - The Session erred in considering the not guilty plea and continuing with the divorce as sufficient proof that the Petitioner had no intention to fulfill her membership vows.
- C. *BCO 38-4 Another Branch* - Even if the Petitioner unequivocally reported she had no intention of fulfilling membership vows, the Session erred by failing to determine whether the Petitioner would fulfill the duties of membership in another branch of the visible church. (Presbytery's response to Question 1 from the 47th GA indicates the pastor of POPC apparently knew she had been worshipping at a local Baptist church.)
- D. *BCO 38-4 Notification* - The Session erred in failing to notify the Petitioner when her name had been removed from the roll.
- E. *Case Without Process* - The Session erred by, in effect, proceeding to a "case without process" after dropping the initial charges.

A. *Indictment*

GA Question 2 to Presbytery - If a church member declines to follow advice or counsel from a Session, is that automatically evidence of failing to submit to the government and discipline of the church? (i.e., the offense for which the Session indicted her).

Presbytery Response - No. Not automatically. The action of the session was to "rule" that [the Petitioner] did not have a Biblical

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basis for divorce (ROC 13 l. 15ff.). That "rule" was communicated to remove any ambiguity as to what the session deemed obedient action for both [the husband and wife]. Knowing her expressed conclusions (ROC 12, l. 11) a clear scriptural decision and communication was approved by the session for [the Petitioner]. That was intended for her benefit.

Presbytery's answer concludes with the assertion below, which indicates that Presbytery, and perhaps the Session, believe the Petitioner only had two options: "obey" and stop the divorce, or file a Complaint.

The proper course of action for [the Petitioner], if her conscience would not allow her to obey, would have been to file a complaint against their ruling. The fifth vow of membership precludes summarily disregarding the session's communication." (ROC and ruling (*BCO 57-5.5*; ROC 12, l.11)."

But there is at least one other option: to consider, but respectfully disagree with, the Session's conclusion. That would not, in itself, be a violation of membership vow 5 or *de facto* evidence of "failing to submit to the government and discipline of the church." Granted, in a situation like that, a Session might allege the person is divorcing without biblical grounds, and indict on those grounds, but that was not the Indictment against the Petitioner.

In addition, it is unclear what Presbytery means when it asserts the Petitioner "summarily" disregarded the Session's communication. That assertion is not demonstrated from the Record. Presbytery cites ROC 12, line 11, but that line simply reads: "[The Petitioner] considers [her husband's] behavior to be emotional abandonment, and in her mind, grounds for divorce." And the Record contains this statement from the Session: "Yes, [her husband] has sinned against her grievously (by his own admission)." The husband's confession was formally treated as a *BCO 38-1 Case Without Process* and the Session officially imposed the censure of Admonition.

The following sequence is important. A month after the Session adopted a resolution that she "does not have grounds for divorce and ought not to pursue divorce," she notified the Session she had filed for divorce. A week later, the Session adopted the following motion:

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That the Session, in light of the strong presumption of [her] guilt of failing to submit to the government and discipline of the church (*BCO* 57-5, membership question #5; *WCF* 24.6; Hebrews 13:17; 1 Peter 5:5), proceed to institute process, appoint a prosecutor to prepare the indictment and to conduct the case (*BCO* 31-2, 32-3, Appendix G.1), and cite her to appear and be heard at another Session meeting (date TBD), not sooner than ten (10) days after the citation (*BCO* 32-3, Appendix G. 2).

It is important to note she was not being indicted for the sin of unbiblical divorce, but rather, for the alleged sin of "failing to submit to the government and discipline of the church." The concluding paragraph of the Session letter accompanying the indictment began with:

[Petitioner], it appears to us that you are guilty of failing to submit to the government and discipline of the church."

The indictment began:

In the name of the Presbyterian Church in America, the Session of Pear Orchard Presbyterian Church charges [Petitioner] with failing to submit to the government and discipline of the church, against the peace, unity, and purity of the Church, and the honor and majesty of the Lord Jesus Christ, as the King and the Head thereof.

In addition to citing *WCF* 24.6 on divorce, the indictment excerpted *BCO* 57-5, *WCF* 30.1, Hebrews 13:17, and 1 Peter 5:5, as shown below.

BCO 57-5, membership question #5 - "Do you submit yourselves to the government and discipline of the Church, and promise to study its purity and peace?"

Westminster Confession of Faith 30.1 - "The Lord Jesus, as King and Head of his church, hath therein appointed a government, in the hands of church officers, distinct from the civil magistrate."

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Hebrews 13:17 - "Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

I Peter 5:5 - "You younger men [and by good and necessary consequence, women], likewise, be subject to your elders ... "

The Specification section ended with this sentence:

That despite and in direct repudiation of the [Session's] foregoing counsel, on or about May 10, 2016, said [Petitioner] did file a petition for divorce and serve the same upon her husband, [name omitted].

The Record also contains an email from the Session Clerk seeking advice from a PCA official:

It is looking like we will likely have a trial before our Session here at Pear Orchard - a wife who filed for divorce after the Session determined that she did not have biblical grounds; she is probably going to be pleading not guilty this evening of the charge against her (failing to submit to the government and discipline of the church).

... In some ways this case seems simple - we said she didn't have grounds, she filed anyway, we're charging her with not submitting to the government of the church. But she's going to want to say that we were wrong in our determination that we didn't have grounds. That seems more along the lines of a complaint, and she didn't file a complaint with us before filing for divorce in the civil courts. So, should the moderator allow questions along the lines of "The Session made an erroneous determination on whether I had grounds for divorce"? It does seem germane in one sense (if we had decided differently, her actions wouldn't be construed as disobedient), but irrelevant from another standpoint (our decision was made, and she flagrantly disregarded it anyway).²¹

²¹ A response from the PCA Clerk's office, included the following: "The accused may, however, use as a defense [at] her trial an argument that the Session's decision was erroneous."

The above demonstrates that the Session's charge of "failing to submit to the government and discipline of the church" was based on her continuing to pursue divorce despite the Session's counsel. The Session was wrong to equate the two, and Presbytery should have noted this.

Furthermore, whenever a Session offers such or similar counsel, a member is not required to file a *BCO* 43 Complaint if the member declines to follow it (*contra* Presbytery's response to GA Question 2). A member's responsibility is to seriously and respectfully consider the counsel. But there may be many instances where a Session advises it regards something as sinful, without the member sinning by not following the advice. (The person's underlying action may indeed be sinful, but his *response to the advice* is not, in and of itself, sinful). This might include Session advice on: how the Lord's Day should be observed, whether parents should use books with depictions of Jesus, whether parents should baptize their infants (WCF 28:5), whether tithing is morally obligated, the permissible use of tobacco or alcohol, appropriate clothing standards, "undue delay of marriage" (WLC 139), "avoiding unnecessary lawsuits" (WLC 141), what constitutes "prejudicing the good name of our neighbor" (WLC 145). And if a Session believed an indictment was warranted in any such situation, the indictment should allege the underlying sin, not the person's decision declining to follow Session counsel.

B. *Conflation of not guilty plea with no intent to submit*

The Session erred in conflating the "not guilty" plea with a statement definitively indicating that the Petitioner had no intention to fulfill her vows. If, prior to the May 2016 Indictment, the Petitioner expressed she had no intention of fulfilling her membership vows, the Record does not indicate how or when she did. The arraignment was in July, but the indictment was issued two months earlier, in May, thus no statements made at the July arraignment could have been the basis for the May indictment.

The Petitioner's recollection of what she said at the July 2016 arraignment (as expressed in her September 2017 letter to Presbytery),

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is quite different than the Session's recollection (as expressed in its January 2018 Response to Presbytery, four months after her letter to Presbytery). Though it wasn't constitutionally required, the Presbytery Commission might have clarified the discrepancy by inviting her to appear at its January hearing.

Below are three excerpts from Session's January 2018 filing to Presbytery's Judicial Commission.

She stated plainly that she did not recognize our authority over her, and that she had no intention of dropping her pursuit of divorce from her husband, or of keeping her church vows, no matter what the Session said or did.

[Petitioner] had made it plainly known to our Session that she had no intention of fulfilling her church vows ...

We believe that our actions with regard to [the Petitioner] ... were fitting for her disregard for the authority of the elders of the Church of the Lord Jesus Christ (cf. Hebrews 13:17).

But four months earlier the Petitioner contended differently. (Presumably, the Session had a copy of her letter before they filed their response to Presbytery's Judicial Commission.). Below are three excerpts from her September 2017 letter to Presbytery.

[At the arraignment] there were some questions and discussion regarding whether I would submit to the Session's authority ... It was during this discussion that the Session misinterpreted some of my remarks that are reflected in the Session's August 17, 2016 letter. I contend that the Session erred when it inferred from my comments that I was pleading guilty.

The Session ... inaccurately interpreted my responses during our discussion to mean that I would not submit to the authority of the Session as an admission of guilt (even though I had already said I was "not guilty."

I maintain that I did respect church authority and took my membership vows seriously. I appeared before the Session to enter a not guilty plea with the intention of defending myself

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at trial. I was following the *BCO* as much as I understood it; I did not attempt to escape jurisdiction.

The above discrepancy is likely why the 47th GA posed the following question to Presbytery.

GA Question 1 - Where in the Session's or Presbytery's official record ("Record"), or elsewhere, is there record of a clear demonstration that Ms. [name omitted] "made it known she had no intention of fulfilling the church vows?" (*BCO* 38-4)

Presbytery's October 2019 Response - The testimony of the Ruling and Teaching Elders of the Pear Orchard Presbyterian Church (POPC) Session is unequivocal in the Record of the Case (ROC 44, ll. 11-30; 3840 46-47). PMV's commission questioned them further and heard their representatives testify that the letter (ROC 44-45) sent to the PMV Judicial Commission as well as the entire ROC that they submitted was attested unanimously by the entire session of Pear Orchard. That ROC clearly asserts that all the session members present on July 18, 2016 heard [the Petitioner] make it known that she had no intention of fulfilling her church vows.

I have also confirmed that [the Petitioner] has not attended POPC since May of 2016 according to Sr. Pastor TE Carl Kalbercamp. In addition, POPC received notification in a letter dated March 27, 2019 that [the Petitioner] joined Broadmoor Baptist Church in Madison Mississippi. A copy of that letter is attached. (Italics original.)

Both the Petitioner and the Session representatives were trying to recall what was or wasn't said at a meeting 14-18 months prior. If a Session is going to pursue erasure via *BCO* 38-4, it should be scrupulous to record the basis, perhaps in writing from the member. (Note: Referencing the italics above in Presbytery's response, there's nothing in the Record indicating the Petitioner stopped attending POPC in May 2016. Thus, based on the Record, it would be inaccurate for anyone to assert the Session based any part of its May 2016 indictment or its July 18, 2016 erasure decision on two-months of non-attendance.)

The Session misinterpreted her report of continuing to pursue the divorce despite Session counsel as, per se, a "making it known [she] has no intention of fulfilling the church vows." (*BCO* 38-4). Or worse, the Session regarded her ignoring its counsel to be the equivalent of renouncing membership vow 5: "*Do you submit yourselves to the government and discipline of the Church, and promise to study its purity and peace?*"

- C. *BCO* 38-4 *Another Branch* - The Session erred by failing to determine whether the Petitioner could fulfill the duties of membership in another branch of the visible church.

BCO 38-4 requires a session to render a judgment on whether the member will fulfill membership obligations in *any* branch of the Church. The Record is silent as to whether the POPC Session evaluated this component of *BCO* 38-4 or made any such determination. This component of review wisely affords a session the opportunity to evaluate a member's actions and statements thoroughly, to determine, among other things, whether the member's actions are applicable only in one local PCA church, or more broadly, to any branch of the Church. In this case, evaluation of this component could have helped the Session understand more about the nature of the Petitioner's dispute. The Session and Presbytery have confirmed that in the time since she made the *BCO* 40-5 report, the Petitioner has joined another branch of the visible Church, indicating at least some willingness to fulfill membership obligations in that branch. Our churches should conform to the provision of *BCO* 38-4 and examine whether a member will fulfill membership obligations in another church prior to carrying out the erasure.

- D. *BCO* 38-4 *Notification* - The Session erred in failing to notify the Petitioner that her name had been removed from the roll.

BCO 38-4 requires that a member whose name is erased from the roll be notified, if possible. In this case, the Session and Presbytery admit that no such notice appears in the Record. The notice of erasure is a key component of the process outlined in *BCO* 38-4. In addition to affording a person a final opportunity to repent and return to fellowship, it also provides a time benchmark by which further action can be measured. In this case, the Petitioner claimed that since she was not notified after the Session's September 16, 2016 official erasure action, she had no avenue for a timely appeal or complaint. Her only recourse was the presentation

of a *BCO* 40-5 report. A proper following of *BCO* 38-4 would have at least afforded the Petitioner an opportunity for appeal or complaint. And having to go through a *BCO* 40-5 process, with its referral to the GA Committee on Review of Presbytery Records, has resulted in a 12-month delay in adjudication of this matter.

E. *Case Without Process* - The Session erred by dropping the initial charges and summarily proceeding without process.

The core of the original dispute was the Petitioner's contention that she believed she had Biblical grounds for divorce while the Session concluded she did not. The Session charged the Petitioner with "failing to submit to the government and discipline of the church." [ROC 19, 23]. The Petitioner insisted her grounds were proper, and she pled not guilty to the charge of failing to submit. The Petitioner maintains the Session "misinterpreted" her remarks when she entered her not guilty plea. The Session noted, "The reason we did not schedule a trial that evening was because we were unclear how to proceed given her clear acknowledgement of guilt coupled at the same time with a disavowal of guilt." The Session apparently treated the Petitioner's insistence of her innocence, and argument that her grounds for divorce were proper, as a failure to submit. The Session reached this conclusion prematurely, and with no record of the Petitioner's rejection of the Session's authority.

The trial process and the protections secured by it help to ensure fairness in judicial proceedings. In ecclesiastical courts, it is particularly incumbent on elders, sitting as judges, to afford full constitutional protection to accused and aggrieved parties. We recognize a trial is often neither a convenient nor efficient method for resolving a dispute. We recognize the proper conduct of an ecclesiastical trial may be especially burdensome, creating taxing demands on limited resources, and sometimes even leading to congregational disruption. A properly conducted trial, however, provides for, and is a fair and reasonable method for, determining the truth in a disputed case when an accused party pleads not guilty.

When a church member pleads not guilty, and in so doing, asserts disagreement with a Session's counsel or indictment and declines to follow such advice, that announcement is not the equivalent of refusing to submit to the church's government and discipline. The Petitioner's willingness to answer the charge and participate in the trial process

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demonstrates some degree of willingness "to submit to the government and discipline of the church." The Session erred when it concluded that the mere fact of the Petitioner's decision to continue pursuing the divorce indicated that she had no intention of fulfilling her church vows. The Session's preliminary determination regarding the Petitioner's actions and the reasons for her behavior may have been entirely accurate, but in making that determination final, without affording the Petitioner a trial, the Session's determination was premature. A trial might have proved the Session's initial assessment to be correct regarding the lack of biblical grounds for divorce (if that had been the indictment.) Under the facts presented here, having brought formal charges (and then dismissed them), the Session should have afforded the Petitioner her constitutional privileges and processes described in *BCO* 38-4 before deciding to remove her name from the roll.

If a trial court could summarily convert a formal charge to a case without process when a defendant pled not guilty or strongly disputed the charge, many cases would never proceed to trial. Upon issuing formal charges, it is incumbent on a trial court to see the matter through to a proper conclusion, either by dismissal, confession, or formal adjudication.

The removal of a member from the roll of a church is a significant action requiring scrupulous conformity to the Constitution. Our churches are encouraged to follow the procedures outlined in *BCO* 38-4 carefully in dealing with our members.

The February 2019 Decision in SJC Case 2018-02 [*Petitioner v. PMV*] stated that "if this notice was not properly given, [Petitioner] remains a member in good standing of the church in question." Because notice was not properly given, the Pear Orchard Presbyterian Church Session should note that in its Minutes. And now, because Presbytery's October 2019 response indicated the Petitioner joined a Baptist Church, with written notification dated March 27, 2019, the Session should remove her from the POPC roll pursuant to *BCO* 38-3(a).

The Committee's proposed decision was drafted with input from all Committee members, and the Committee approved it by a vote of 4-0 on January 21, 2020. After adopting amendments, the SJC approved the above Decision by a vote of 16-0-0, with three absent and five disqualified.

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Bankson, <i>Concur</i>	Duncan, M., <i>Disqualified</i>	Neikirk, <i>Concur</i>
Bise, <i>Disqualified</i>	Duncan, S., <i>Disqualified</i>	Nusbaum, <i>Absent</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Absent</i>	Greco, <i>Concur</i>	Ross, <i>Disqualified</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Disqualified</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

RE Bise disqualified himself, per *OMSJC* 2.10.d.3.iii: "A member shall disqualify himself in any proceeding in which ... a person within the third degree of relationship to [the SJC member], ... (iii) ... is a member of a congregation in the bounds of a presbytery party to a case." RE M. Duncan disqualified himself, per *OMSJC* 2.10.d.3.iii: "A member shall disqualify himself in any proceeding in which ... a person within the third degree of relationship to [the SJC member], ... (iii) is a member of a court which is party to the case." RE S. Duncan disqualified himself because he was appointed as, and served as, the Representative of the Report. TE Ross disqualified himself because he is familiar with the original reporting party and members of the Session. TE Waters was disqualified because he is a member of the Presbytery that was party to the Case (*OMSJC* 2.10.d.(3).iii).

CASE 2019-07
MR. CHANDLER FOZARD
vs.
NORTH TEXAS PRESBYTERY

DECISION ON COMPLAINT
February 6, 2020

I. SUMMARY OF THE FACTS

03/16/09 The Session of Fort Worth Presbyterian Church (FWPC) adopted a policy titled "General Policy-Integration of Special Case Felons." The policy prescribed how persons that have been incarcerated for committing exceptionally violent crimes or sexual offenses were to be integrated into FWPC.

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- 10/29/18 Mr. Chandler Fozard, a member of FWPC, sent an email to the leader of Reformed Prison Ministry (RPM) at FWPC. The email included a request to make changes to the policy. All of the members of the Session of FWPC were copied on the email.
- 01/08/19 The FWPC Session sent the RPM Chair, Session members TE Darwin Jordan, RE Steve Fults, RE John Weiser, and one other person, to meet with Mr. Fozard. One topic of discussion was to be Mr. Fozard's concern with the FWPC policy concerning special case felons.
- 01/11/19 The meeting took place. Mr. Fozard's four concerns and four recommended changes were discussed; however, no changes were made to the policy. One key point of discussion at the meeting was that the FWPC Session had concurred with the RPM Committee's recommendation to limit the number of Special Offenders (SOs) that could attend FWPC
- 01/18/19 Six members of FWPC, including Mr. Fozard, filed a Complaint with FWPC.
- 03/05/19 FWPC denied the Complaint. The Complainants received a letter with the FWPC Session's answer and reasoning for denying the Complaint.
- The Complainants filed a Complaint with North Texas Presbytery (NTP). The exact date of the filing is unknown because the ROC does not contain a copy of the Complaint.
- 05/03/19 NTP designated the Complaint as NTP 2019-01 and declared the Complaint to be "timely filed and in administrative order." The NTP directed its Administrative Committee to make the necessary arrangements to hear the Case.
- 08/03/19 NTP met to conduct the hearing. Attendees received copies of briefs written by the parties and a copy of FWPC's policy for the Integration of Special Case Felons (SCFs). The hearing was recorded and transcribed. The NTP denied the Complaint.
- 08/23/19 Mr. Chandler Fozard brought his Complaint to the General Assembly.
- 12/13/19 SJC Panel conducted the hearing.

II. STATEMENT OF THE ISSUE

Did North Texas Presbytery error when they denied the complaint against the Session of Fort Worth Presbyterian Church?

III. JUDGMENT

No

IV. REASONING AND OPINION

In the Case before us, the Complainant raised a number of concerns about FWPC's policy for the integration of persons known as Special Case Felons (SCFs) into the life of the congregation. SCFs are persons that have been released from prison and include those that have been convicted of crimes that are sexual in nature. Specifically, the Complainant argued that the restrictions placed on these persons by FWPC's policy were violations of Scripture.

The Constitution of the Church is very clear in outlining the jurisdiction and authority afforded to courts of the church and the relationship between the higher and lower courts.

BCO 11-2 states in part, "they [Church courts] have power to establish rules for the government, discipline, worship, and extension of the Church, which must be agreeable to the doctrines relating thereto contained in the Scriptures, the circumstantial details only of these matters being left to the Christian prudence and wisdom of Church officers and courts."

BCO 39-3.3 states in part "A higher court should ordinarily exhibit great deference to a lower court regarding those matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties. ... Therefore, a higher court should not reverse such a judgment by a lower court, unless there is clear error on the part of the lower court."

In the Record of the Case and in oral arguments, it was clear that the parties differed on the interpretation and application of Scripture. While both parties agreed that there was an obligation to minister to SCFs and to make reasonable provision for the protection of the children and the vulnerable at FWPC, the parties did not agree on what those reasonable provisions should be. However, in the judgment of this court, the Complainant did not

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demonstrate that the Session at FWPC had violated Scripture or the *Constitution of the Church* in their formulation and application of the SCF policy. The Record of the Case contains some arguments by the Respondents of the lower courts that do not properly interpret or apply the *BCO's* 1st and 2nd Preliminary Principles in the Respondents' defense of what is otherwise acknowledged as a legitimate right of a session to set policy within the parameters of our *Constitution*. This Decision should not be read or interpreted as an endorsement or affirmation of those arguments.

Without a violation of Scripture or the *Constitution*, the higher court is obligated to defer to the lower court and deny the Complaint.

We do commend both parties for their desire to minister to, and restore, those that have been convicted of crimes, with the good news contained in the Gospel. This Case serves to remind us all that care and discipline of all members of the Church is to be administered with the compassion of the Lord Jesus Christ. We would encourage both parties to continue to talk, study, and work on solutions on how to best minister to SCFs.

The proposed opinion was drafted and approved by Panel members RE E. J. Nusbaum, TE H. Paul Lee and TE Paul Kooistra, and Panel alternate TE Charles McGowan. After adopting amendments, the SJC approved the above Decision by a vote of 20-1, with three absent.

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Dissent</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Absent</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Absent</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

Concurring Opinion

Case 2019-07: Mr. Chandler Fozard v. North Texas Presbytery

TE David F. Coffin, Jr., joined by TE Paul Bankson, RE Steve Dowling

I concurred with the proposed decision of the Standing Judicial Commission (SJC) in this case, to deny the Complaint, but I want to highlight the fact that my concurrence was grounded narrowly on the specific wording of the decision: “in the judgment of this court, the Complainant *did not demonstrate*

that the Session at FWPC had violated Scripture or the Constitution of the Church in their formulation and application of the SCF policy.” (Emphasis added). My concurrence should not be understood to imply my approval of the Session’s policy, about which policy I have grave concerns; concerns, however, that were not raised by the Complaint, or were not raised in a way that demonstrated that Session erred.

Further, I want to draw attention to the disclaimer included in the SJC’s decision:

The Record of the Case contains some arguments by the Respondents of the lower courts that do not properly interpret or apply the *BCO*’s 1st and 2nd Preliminary Principles in the Respondents’ defense of what otherwise is acknowledged is a legitimate right of a session to set policy within the parameters of our Constitution. This Decision should not be read or interpreted as an endorsement or affirmation of those arguments.

In my judgment, in this concurring opinion, it may be profitable to offer some elaboration with respect my view of the improper interpretations and applications before the Court.

First, in answer to the Complainant’s charge that the Session’s policy violated the rights of conscience set forth in the First Preliminary Principle, Respondents argued that for the higher courts to overturn the Session’s policy would be to violate the Session’s rights of conscience. In view is the language of the First Preliminary Principle:

1. God alone is Lord of the conscience and has left it free from any doctrines or commandments of men (a) which are in any respect contrary to the Word of God, or (b) which, in regard to matters of faith and worship, are not governed by the Word of God. Therefore, the rights of private judgment in all matters that respect religion are universal and inalienable. . . .

However, Respondents’ claim, though well-intended, is without merit. Church courts, as such, have no right of conscience, because church courts have no conscience, and that because they have no soul created in the image of God. Further, contrary to Respondents’ claim, the right of conscience in the First Principle is not applied to the Church, as such, in the Second Principle. On the contrary, it is applied to the people who are forming a

denomination. In setting up their own government, according to their best lights, they violate the rights of no other person, because no one is forced to be a member. It is a voluntary association (cf. Morton Smith's *Commentary on the BCO*, as cited by Respondents, "*if a number of individuals agree in their private judgment as to religious matters, they certainly have the right and privilege to associate themselves and to draw the terms for membership in that body.*" Emphasis added).

The Respondents' serious misunderstanding of the above has led them into a labyrinth that will confound their participation in sound Presbyterian government. According to our polity, church courts, having no conscience, cannot sin, they can only err; and when they err, they can be corrected by the higher courts without any violation of the rights of the court corrected. Note further, that erring courts cannot have the censures of the Rules of Discipline brought against them, nor can they be required to repent upon a finding of error (cf. *BCO* 11-3, 11-4; 42-9; 43-10; 30-1).

Second, Respondents argued that the Second Preliminary Principle assures that every individual PCA church has the inalienable right to form its terms of admission and its system of internal government. In view is the language of the Second Preliminary Principle:

2. In perfect consistency with the above principle, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed. In the exercise of this right it may, notwithstanding, err in making the terms of communion either too lax or too narrow; yet even in this case, it does not infringe upon the liberty or the rights of others, but only makes an improper use of its own.

But this language cannot be understood to apply to anything other than a denomination or independent church body being formed. The member churches and the courts of the denomination are voluntarily a part of a body that has already exercised the rights of the Second Principle on their behalf in the adoption of a form of government, rules for discipline and a directory for worship. The Respondents' construction of this principle would undermine the very existence of a Presbyterian denomination and lead to chaos.

Respondents' illustrations of the variety in the practical administration of different congregations and courts belonging to the same denomination are nothing to the point (e.g., whether to have a new members class; what should be taught in that class; length and depth of officer training; whether to have a separate women's or men's ministry; the particulars of its ministry to youth and children; what staff positions it will have, etc.). Our Confession of Faith teaches us that such matters are typically not questions of conscience before God, but rather are to be understood under the rubric of "there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed." (CF 1.6) Yet all of this wholesome variety, rooted in practical wisdom applied to differing circumstances, must be within the parameters of the Constitution of the Church, previously established. No appeal to the Second Preliminary Principle can relieve that constitutional obligation. This point is summed up nicely in J.A. Hodge's commentary on the Second Principle:

This principle is essential to all organizations. Men are at liberty to refuse to be connected with a society, but if they voluntarily enter, they must submit to its terms of admission and to its laws. So if any man's conscience will not permit him to concur with, or passively submit to, the standards of the Church, he "shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism." Provided that which he cannot accept shall be judged by the Church to be indispensable to Presbyterian doctrine or polity. (*What Is Presbyterian Law?* Philadelphia, 1882, pp. 23-24).

Note, however, that upon peaceable withdrawal, a body of like-minded folk would have the right to set up for themselves a new government, and in that circumstance the Second Principle would be fully applicable to their endeavors.

Over all, Respondents' arguments from the Preliminary Principles fail to grasp that these Principles, articulated in 1788, set forth the foundation for how Presbyterians would form and guide their branch of the church, in relation to other denominations, now in the novel circumstances created by the disestablishment of the church in post-Revolutionary America. These principles have an abiding significance, both to remind us of our foundations, and to be applied anew when in God's providence believers are convicted that they must depart from a denomination that has abandoned the Gospel, in

order to continue afresh what has been abandoned, as we have seen in the commentary of J.A. Hodge above. However, these Principles were never articulated as belonging to the various church structures that made up such denominations. The use of these Principles in such a manner, as fully applicable to Sessions and Presbyteries within a denomination, is a modern novelty, an expedient that grew out of the sad controversies that wreaked havoc in the Northern and Southern Presbyterian Churches in the late 20th century. In sum, to modify an ancient maxim to our purpose: Hard circumstances made for bad interpretation of law.

/s/ TE David F. Coffin, Jr.

Dissenting Opinion

Case 2019-07: Mr. Chandler Fozard v. North Texas Presbytery

RE Frederick R. Neikirk

As the lone dissenting vote in SJC 2019-07, Fozard vs. North Texas Presbytery, it seems particularly incumbent on me to explain that vote.

At the outset I want to stress that I recognize, and take seriously, the difficult legal and shepherding issues that confront the Session of Fort Worth Presbyterian Church (FWPC) as they seek to be faithful in their responsibility to reach out to ones who have been incarcerated for committing exceptionally violent crimes or sexual offenses. I applaud the efforts of the Session and Congregation, and of Complainant, to minister to ones who have been convicted of these crimes, whether those individuals remain incarcerated or have been released. I further affirm that many of the actions taken by Session are fully within their rights.

Having said that, I do believe that Session and Presbytery erred at key points, and thus that the Standing Judicial Commission erred in failing to uphold the Complaint. It is my view that Session and Presbytery erred in their application of Preliminary Principles 1 and 2, that they erred in allowing, indeed mandating, what amounts to a second type of church membership, and that they erred in limiting, by a blanket policy, the number who can come to hear the Gospel during corporate worship services. These issues clearly involve the interpretation of Scripture and the Constitution of the PCA, and thus, contrary to the argument of the SJC, are ripe for consideration under the standard of *BCO* 39-3(4).

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As a point of general concern, and in agreement with at least some other members of the Standing Judicial Commission, I believe Session and Presbytery erred in the breadth they concluded that Preliminary Principles 1 and 2 give to lower courts to determine “terms of admission.” This argument was at the core of Session’s “Biblical” response to the reasoning Complainants offered from Scripture. If all Session’s Representative meant in his argument before Presbytery is the “narrow point” that individual sessions have the right to determine whether or not they will have new members classes, or what specific procedures they will use for interviewing prospective members, or what questions they will ask on *BCO* mandated examinations for prospective officers then I agree fully. But I don’t believe that right comes from Preliminary Principles 1 and 2. I believe it comes from the powers given to sessions and presbyteries in *BCO* chapters 12, 13, and 57. If, however, Session’s Representative meant that Preliminary Principles 1 and 2 give sessions and presbyteries the “broader” right to set their own standards for membership then I believe they have misread the historic meaning of those principles. I grant that Session’s Representative seemed at times to be taking the “narrower” view and at times the “broader” view, and I believe we need to be careful to read his remarks in context. But, especially given my concerns below, I am less sanguine than were, apparently, other members of the Commission that lack of clarity on Preliminary Principles 1 and 2 did not constitute a fatal flaw in Respondent’s argument.

This concern about how Preliminary Principles 1 and 2 were applied is particularly troublesome because, in my judgment, Complainant did demonstrate before Session and Presbytery at least two valid Biblical and Constitutional concerns with regard to the policy in question (FWPC’s “General Policy - Integration of Special Case Felons).

The first point on which I agree with Complainant focuses on what Complainant referred to as the lack of an “exit strategy” from the conditions of the policy. Complainant noted that some of the men covered by the policy had been received by Session as communicant members and yet they were told they would continue to be monitored, could not move about various parts of the building(s) without a chaperone, could not approach children under 18, etc., and, at least so far, there is no stated mechanism by which those members can escape that special status and fully participate in the life of the church. With Complainant, I believe this situation creates what is *de facto* a second class of communicant members. In agreeing with Complainant on this particular point I am not questioning whether Session was within their rights to receive these men as communicant members, whether they were

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within their rights to receive them with these conditions imposed originally, or whether Session may impose such conditions in consideration of individual person's criminal sentences or conditions of probation. My concern is with a blanket policy that mandates these restrictions for everyone who has ever been convicted of one of these felonies (and perhaps other felonies, given how the Record indicates the policy is now being applied), and with the lack of any stated mechanism that will allow the member to demonstrate their repentance over some period of time so that they can, at some point, fully participate in the life of the church. Such a requirement, with no formally stated "exit strategy" seems to establish a requirement for communicant membership that goes beyond the Biblical requirements summarized in *BCO 57-5*, and, as argued by Complainant, it calls into question Scripture's teachings on grace and repentance (e.g., I Cor 6:9-11; II Cor 2:5-11; 5:17; Eph 2:1-10, etc.).

I also agree that Complainant demonstrated a second key problem with the policy - that being Session's decision to limit the number of "special case felons" who can be present in worship at any one time, even if those individuals have fulfilled their sentences and are no longer on probation. Complainant argued, successfully in my view, that this policy violates the evangelistic imperative of the church. Again, I understand, and sympathize with, the need to provide appropriate safeguards for those who are vulnerable, and I certainly believe Session has the right to put in place many safeguards. I am not convinced, however, that a church has the right under Scripture to limit, especially by category, who can come to worship. I do affirm the right of a Session to limit who can be present in worship on the basis of formal discipline or as a response to a proper requirement of the civil magistrate with regard to an individual (e.g., a condition of a sentence or probation that mandates that one have no contact with minors; a no trespass order, etc.). With Complainant, however, I believe that a blanket restriction on the number of offenders who can be present in worship is inconsistent with the evangelistic imperatives of passages such as Mt 28:19-20 and Lk 14:23. Further, with due respect to the argument of my brothers on the Session of FWPC what is in view here is a very different matter than limiting the number of infants who can be in the nursery. What is at stake in attendance at worship is the means of grace, the care of men's souls, and even their salvation (see WLC 154-155).

I join the Standing Judicial Commission in commending "both parties for their desire to minister to and restore those that have been convicted of crimes with the good news of the Gospel." Further, I again affirm the right and

responsibility of the Session of FWPC to put in place many of their policies in an effort to protect the vulnerable. Nonetheless, I agree with Complainant that the pieces of the policy noted above are inconsistent with Scripture and the Constitution of the PCA. As such, I respectfully dissent from the decision of the SJC to deny all portions of the Complaint and thus to uphold the actions of the lower courts.

/s/ RE Frederick R. Neikirk

CASE 2019-08
TE NEAL GANZEL
vs.
CENTRAL FLORIDA PRESBYTERY

DECISION IN APPEAL
February 6, 2020

I. SUMMARY OF THE FACTS

- Jan. 2009 A group of 21 members of Coquina Presbyterian Church (CPC), Ormond Beach, FL, sent a letter to the Session raising concerns about pastoral and sessional leadership, and suggesting a number of structural changes. Two members of Session were among the signers of the letter. The group's concerns were also shared orally at the January meeting of the CPC Session.
- 02/23/09 The Session of CPC responded to the above letter. Session expressed its disagreement both with the concerns raised by the members and their suggested changes. Session encouraged the concerned members to live out their membership vows. The two elders who had signed the letter of concern did not participate in Session's deliberations, nor did they sign Session's letter. One of those elders soon moved out of state.
- Summer '09 Session raised questions about the Christian character of the second elder who had signed the letter of concern. This man, a founding member of CPC, resigned from the Session and renounced his membership in CPC.

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- July '09 An anonymous e-mail was circulated among members of CPC raising questions about TE Ganzel's compensation and leadership, and about how decisions were made at CPC.
- 10/10/09 Mike and Pat Vesta sent a letter to the Session expressing concerns about the preaching and leadership at CPC. They indicated the concerns had been ongoing and that they were also representing the views of others.
- Oct. '09 The Minister and His Work Committee (MHWC) of Central Florida Presbytery (CFP) received a "packet of information from a group of discontented people." According to the Chairman of the Committee, TE Robert Barnes, one of the individuals leading the group was the elder who had renounced his membership in CPC. Another was Mr. Vesta. TE Barnes spoke to some of the leaders of the group. According to him, "They accused [TE Ganzel] of leadership problems; the fundamental issue was he would not let them do what wanted in the church. And that made him a bad leader and ogryish." TE Barnes went on the say "[The packet] had no actual misbehavior, no actual charges, no evidence. It was just their letters to Neal and his responses with lots of highlighting when he disagreed with them. I told them they didn't have a case against Neal and that they should work to resolve their differences." There is no evidence in the Record as to what, if any, formal action MHWC took with regard to this matter.
- 03/17/10 The two men who led the group who sent the materials to MHWC sent a letter to the Session of CPC noting it had been a year since they stopped attending CPC and that they have been attending St. Andrew's Church. They stated they dealt with their issues in accordance with Scripture and the *BCO*. They said they met with Session several times, but did not take the next step of taking the matter to the Church because they wanted to preserve the peace of the church. They went on to say, "However, after 4 pastors advised us to do so, we did send a letter to the Minister and [H]is Work [C]ommittee of the Central Florida Presbytery. We did not send it because we expected them to do anything, but so that we would have taken every step prescribed to deal with these issues."

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- 01/13/18 MHWC received a letter from Daniel and Laura Yang, former members of CPC, alleging “un-Christlike behavior” on the part of TE Ganzel and attributing a decline in the church’s membership to problems with TE Ganzel. They stated, “The reason for the church’s decline is sadly well known to many of us who were members between 2007 and 2013.” The Yangs were apparently not among those who signed the Jan. 2009 letter of concern. Mrs. Yang’s parents continued to be members of CPC.
- 01/15/18 TE Dan Thompson, Chairman of the MHWC, exchanged a series of e-mails with Mr. Yang between Jan. 15 and Feb 2. to get further perspective and to inform Mr. Yang that the Committee would follow up on the concerns.
- 02/05/18 TE Thompson and TE Chuck Holliday, also a member of MHWC, met with TE Ganzel to discuss the concerns raised by the Yangs’ letter.
- 02/06/18 TE Thompson e-mailed TE Robert Barnes to confirm MHWC had previously received materials regarding TE Ganzel. TE Barnes confirmed these had been received in Oct 2009 and had been deemed insufficient to warrant action by CFP. TE Thompson also conferred with a previous pastor of CPC about the situation at CPC.
- 04/25/18 TEs Thompson and Holliday met with a group of “12-14 former members” of CPC at the Yangs’ home. TEs Thompson and Holliday concluded there was a strong presumption of guilt regarding TE Ganzel.
- 05/08/18 MHWC met, considered summaries of the 02/05 and 04/25 meetings, and concluded representatives from the Committee should meet with TE Ganzel to discuss the allegations and to “discuss the options available to him under the *BCO*.”
- 05/12/18 TEs Thompson and Holliday met with TE Ganzel. They urged him to “confess the sins identified by the former members,” telling him that if he did so the Presbytery would take up the matter as a case without process, and if he denied the charges, the matter would become a case with process and go to trial. They also offered another option on behalf of the Committee.

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They stated that if TE Ganzel would announce his retirement no later than December 2018 they were convinced that those who had raised the concerns would not pursue the matter to trial. TE Ganzel refused to plead guilty and stated he was unwilling to retire, believing “he may have another ten to fifteen years for ministry and [he] believes the church is doing well at this point.”

07/25/18 A packet of materials was produced. This packet included a summary of the findings of the MHWC; proposed charges; communications (some of them lengthy) from former members of CPC; summaries of the various meetings held by TEs Thompson and Holliday; and interactions between various members of CPC and the Session from the years of 2008-2010. The packet was listed as being from TE Thompson and was styled an “Amicus Brief transmitting documents to the second commission.” This cannot be correct in that the Second Commission was not established until 01/22/19. It appears the materials were originally provided by MHWC to CFP and/or the First Commission that was being recommended by the Committee (see below) and that they were later restyled for submission to the Second Commission.

08/14/18 MHWC reported to Presbytery in executive session. The minutes of CFP contain the following note: “Inasmuch as no minutes for the Executive Session during the 169th meeting can be located the following is set forth.” That material was developed from notes written by the Stated Clerk elected at the 171st meeting, who was authorized by the 172nd meeting to “address inadequacies of some previous records of the Presbytery.”

The recreated minutes of the executive session state, “Those filing charges, being willing to pursue their case, have asked that this case be set before Presbytery for trial.” Note that the Record does not contain an indication of if, when, or how the Yangs or any other former member filed charges or converted their letter(s) of concern to charges, nor is a list of formal charges from those former members included in the Record.

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The recreated minutes further state the MHWC voted unanimously to “ask CFP to appoint a prosecutor (*BCO* 31-2) to draw up charges and to establish a judicial committee to try this case. Written accusations, evidence and findings to this point will be provided to the judicial committee by the MHW committee.” Finally, MHWC stated they would recommend a slate of men to serve on the “judicial committee/commission, none of which would be members of the MHW committee.”

CFP established a Judicial Commission of three teaching elders and three ruling elders to “address charges with a strong presumption of guilt against TE Neil [*sic*] Ganzel.” Minutes of the Judicial Commission list one of these TEs as an alternate and list a fourth RE as an alternate.

09/20/18 The Judicial Commission met by videoconference. They considered the charges proposed by MHWC and adopted “recommended charges of M&HW Committee against TE Ganzel as follows:

1. Abuse of spiritual authority as a pastor.
2. Dishonesty and failure to honor his word.
3. Failure to pursue reconciliation.
4. Violation of his ordination vows, particularly failing to uphold the peace, purity, and unity of the church and failing to adorn the profession of the Gospel in his manner of life and example to the flock.”

The Commission also appointed a prosecutor and acted to “Call TE Ganzel to appear at a second meeting of the court to answer indictment [*sic*]....”

11/12/18 The Judicial Commission met again by videoconference. TE Frank Cavalli (a member of the Commission and the Prosecutor) and TE Richard Burguet (a member of the Commission) provided reports and recommendations.

TE Cavalli reported “on his interaction with the list of proposed witnesses provided by the Yangs.” He stated that some former members of CPC were willing to testify, but “no

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members presently worshipping at Coquina were willing to testify against TE Ganzel which suggested that the complaints alleged by others in the past were not apparent or current patterns members observed.” He further reported that he had found himself unable to “follow through on the duties of prosecutor” so an indictment was never prepared. This fact had been communicated to all members of the Commission.

TEs Burguet and Cavalli reported on a meeting with TE Ganzel and his wife on November 2. At that meeting the Ganzels shared a perspective on these matters that they believed TEs Thompson and Holliday had not heard or were unwilling to hear.

The Commission voted to have TE Burguet make the following report at the next meeting of CFP:

The commission has reviewed the documentation provided by the Minister and His Work Committee and spoken to the relevant parties involved. Upon further examination we have concluded that there are no chargeable offenses against TE Ganzel to act on. There are no current members of Coquina willing to testify in a trial and we believe the charges of former disgruntled members stem primarily from a decision made by the church leadership apart from TE Ganzel which certain people have chosen not to put behind them. There is an issue the Commission addressed with TE Ganzel that we believe warrants an explanation to Presbytery which our brother will speak to in a moment. Otherwise, the commission moves to absolve TE Ganzel from any presumption of guilt and to close the matter.

11/13/18 CFP meets and adopts the recommendation of the Judicial Commission. The minutes state:

TE Richard Burguet reported that after a thorough investigation, the Commission concluded there were no chargeable offenses and that it absolves Neal of any presumption of guilt and closes the matter. Neal addressed the Presbytery to express

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his repentance over matters related to his responsibilities to Presbytery and to asked [*sic*] Presbytery for forgiveness. M/S/C that the Commission's actions be approved, that the Commission express Presbytery's acceptance of Neal's repentance and express on its behalf our forgiveness and that the Commission be dismissed with thanks.

Although the actual text of the Commission's report is not included in the minutes of CFP, TE Cavalli later affirmed he read the recommendation to CFP in exactly the form it was approved by the Judicial Commission.

11/15/18 TE Cavalli sent e-mails to TEs Ganzel and Burguet. They stated TE Cavalli spoke to TE Thompson and the latter said he had communicated to the Yangs he had heard from TE Burguet that "no one was willing to testify in a trial." Apparently the Yangs were very upset about the decision and the characterization that no one was willing to testify when they and other former members had said they were willing. TE Cavalli also e-mailed Mr. Yang to tell him that what the Commission had said was that no current members of CPC, including Mr. Yang's in-laws, were willing to testify and that no current members "communicated to me that they thought Neal should go."

11/19/18 TE Cavalli sent a lengthy document to TEs Ganzel and Burguet. He stated he did not remember whether the Commission had determined how the former members would be informed of the decision, but that he had assumed he and TE Burguet would take the lead in that. He noted the Yangs were upset about the decision, and this was heightened by the statement that no one was willing to testify. He believed the Yangs would file a complaint against the decision. TE Cavalli explained the process by which he had contacted potential witnesses and why those individuals had expected that a trial would be conducted.

He wrote, "Here's the difference between the committee and the commission. The committee believes there is a strong presumption of guilt in your case. They believe you definitely

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sinned against these people. The commission on the other hand recognizes that you could have conducted yourself more sensitively at times, but we do not believe there are chargeable offenses against you that could potentially warrant your dismissal. The fact that there are no ‘chargeable offenses’ in our opinion does not mean that there wasn’t offense taken particularly in relationship to [two women].”

TE Cavalli advised TE Ganzel that “the only way to ensure this case is not taken up again is if you are willing to do the hard but necessary thing and speak face to face with those who have presented written testimony against you.” The individuals in question were five former members of CPC and their “testimony” was their written statements to MHWC. TE Cavalli concluded, “Here is the reality Neal. If you are not willing to have a face to face with the people mentioned above under set conditions, it is possible or even likely the case will be taken up by a different commission who will bring it to trial and may rule against you, forcing you out of the church.”

01/07/19 MHWC filed a Complaint against CFP’s action of 11/13/19 stating, “We believe this decision has left the Central Florida Presbytery open to an appeal to the General Assembly by those who brought the charges in this case.” While styling their submission as a complaint and quoting *BCO* 43, they cite *BCO* 42-3 as their grounds and report, “The irregularity in this case is that those who actually brought charges against TE Ganzel were not given opportunity to present their case to the Judicial Commission. In this, receiving proper evidence for the charges was denied and a decision was made in this case before all the testimony was taken, which seems to manifest prejudice in the case.” MHWC advised it would be better to have CFP take up the matter again rather “than having those who brought charges take this to the General Assembly.”

01/22/19 CFP took up the Complaint. The executive session minutes record that TEs Burguet and Cavalli (via e-mail) agreed with the Complainant. CFP acted on the Complaint as follows:

MSC that the previous findings of the commission (that TE Ganzel was not guilty of allegations) be

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ruled out of order and a new commission formed to investigate the allegations. The members of the previous commission were tasked to turn over all relevant notes and correspondence in this case to the convener of the new commission.

A new commission, consisting of three TEs and four REs was then appointed.

Spring '19 TE Thompson sent an “AMICUS BRIEF transmitting documents to the Second Commission.” This packet included a summary of the actions of MHWC and CFP to this point, summaries of the meetings with TE Ganzel and with former members, written statements from four former members of CPC, and various communications between disaffected members and Session from 2008-2009. In this “Brief,” TE Thompson also argued the allegations of the former members were consistent with what CFP experienced when TE Ganzel was their Stated Clerk. The report stated the group of former members was willing to “go through the difficulty of a trial because they are convinced justice requires it, the reputation of Christ requires it, and the future welfare of Coquina PCA requires the removal of a pastor they believe has harmed the church and will continue to harm it by misusing the authority invested in a pastor.” The report concluded by stating MHWC believes the Session of CPC should resign, the Church should seek to return to mission status, and the Church should be placed under the guidance of CFP’s MNA Committee for guidance in re-starting the church. [Note: The materials contained in this packet are the same as those in the packet referenced at 07/25/18.]

05/24/19 The Second Judicial Commission issued an indictment to TE Ganzel. The indictment summarized the history of the matter and then laid out the same four basic charges as had been recommended by MHWC and adopted by the First Commission (see 09/20/18). The charges set forth by the Second Commission differed from those of the First Commission in that the new charges included Scripture references to support the first three charges, a listing of six “subcharges” under the first charge, and the specification in

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charge 4 that vows 6 and 7 were specifically in view. The Commission cited TE Ganzel to appear on June 29 to answer the charges.

06/20/19 TE Ganzel wrote to the Second Judicial Commission. He made two requests. First, that the date for his plea be postponed on the grounds that the indictment was improperly drawn in that it lacked specifics “as to time, place, circumstances and witnesses.” TE Ganzel argued this lack of specificity meant he could not enter a plea. His second request was that the charges be dismissed on the grounds they violated *BCO 32-20* because the offenses alleged had occurred well over one year prior to the commencement of process. Indeed, TE Ganzel noted none of those supporting the charges had been involved in CPC for over three years. He cited SJC 2016-05 (*TE Thomas Troxell v. The Presbytery of the Southwest*) in support of his request.

06/22/19 TE Chuck Debardeleben, the Moderator of the Second Commission, responded to TE Ganzel, presumably at the direction of the Commission. He denied the request for postponement. He responded to TE Ganzel’s *BCO 32-20* concern by stating: a) “this case has not been characterized as a case of scandal;” and b) that the one year limitation has not been violated because the “complaints” made by the former members were given to MHWC in January of 2018 and that body immediately began an investigation. He stated that TE Ganzel had pled not guilty in a 06/10/19 e-mail to TE Debardeleben. [Note: this e-mail is not in the Record.] Finally, he asserted: “It is only reasonable that the charges fit the nature of the offense. In this case, the charges result from alleged behavior over an extended period of time. However, in the spirit of trying to be as specific as possible we have added at least one specification to each of the four major charges.” There followed a list of witnesses to the charges, a request for a list of defense witnesses, and an “ADDENDUM TO THE INDICTMENT OF MAY 24, 2019.” This addendum listed years or portions of years within which offenses were alleged to have occurred, noted the nature of the offenses, and listed witnesses who would testify to each alleged offense. Almost all of the alleged offenses were listed as having occurred

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sometime between 2001 and 2014. The exceptions were two specifications under “Failure to pursue reconciliation.” One dealt with how TE Ganzel dealt with members “he has hurt.” That specification was listed as “Summer 2006-ongoing.” The other was tied to TE Ganzel’s failure to heed the Fall 2018 advice of the First Judicial Commission that he pursue reconciliation with certain families. Note that, for some reason, the Addendum does not include the 6th subcharge under Specification 1.

- 06/24/19 TE Ganzel sent a second request for dismissal, which e-mail was not received until 07/01/19. TE Ganzel reiterated his contention that the charges were barred under *BCO* 32-20, quoting Ramsey in support of his contention. He argued the witnesses waited over three years after they left CPC before they contacted MHWC and that, having left CPC, they are not able to report on current conditions there. He also contended the revised indictment was still not sufficiently precise.
- 07/01/19 TE DeBardeleben responded on behalf of the Commission. He repeated that the charges were timely since this was a continuation of events following the communication from January 2018. He stated “the charges are not based on a single event of scandal. They flow from *BCO* 32-1 [*sic*].” He then quoted *BCO* 31-2 and stated, “As you are aware, it was on that basis that the Commission indicted you. It is based on your Christian character.” He again denied TE Ganzel’s requests that he be allowed to withdraw his not guilty plea and that the charges be dismissed, stating the trial would take place on July 6.
- 07/02/19 TE Ganzel responded, renewing his objections that the charges were out of order because they violated the one-year limitation of *BCO* 32-20 and that the indictment lacked required specificity.
- 07/06/19 The trial was held, lasting from 9:07 a.m. to 6:55 p.m. The indictment was read. TE Ganzel pled not guilty. He requested that his objections, as summarized above, be included in the Record. Nine witnesses testified for the prosecution, one of whom left CPC in 2006, two in 2009, five in 2014, and one in 2015. Eight witnesses testified for the defense, including TE

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Ganzel's wife, one former and three current members of CPC's Session, the church secretary, and two other current members of CPC.

The Commission deliberated and found TE Ganzel guilty of five of the six subcharges under Specification 1, not guilty of Specification 2, and guilty of Specifications 3 and 4. The Commission concluded, "We hereby admonish you to pursue reconciliation in the presence of the Minister and His Work Committee of Central Florida Presbytery by the January meeting of Presbytery 2020 or sooner, specifically: [there followed the names of nine individuals, eight of whom had been witnesses for the prosecution]." When announcing its decision to TE Ganzel the Commission used language that seems to suggest they actually administered the censure ("We hereby admonish you to pursue reconciliation....")

- 07/10/19 The Second Commission met by conference call "to discuss the previously administered censure of admonition after being informed our censure could be changed at any time prior to the action of Presbytery." "It was M/S/C to change the censure of TE Ganzel to Definite Suspension of Office for Six Months, in accordance with *BCO* 36-4."
- 07/13/19 The Second Commission met by conference call with TE Ganzel to inform him of the change in censure. TE Ganzel stated he had attempted one reconciliation meeting but had been rebuffed. It was noted he had not included a member of MHWC as instructed.
- 08/13/19 The Second Commission reported to CFP. They summarized the proceedings in Presbytery and the actions of the Commission, including the change in the censure. Note that the judgment portion of the report is not in exactly the same form as what was acted on by the Commission after the trial. [Compare the minutes of the trial, the transcript of the trial, and the Commission's report. Beyond changes in order and wording, the names of the members with whom TE Ganzel was to seek reconciliation were omitted and the date by which this was to be accomplished was changed to January 2021.] Their report further stated that TE Ganzel "knew the original

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censure had been out of order, but did not say anything.” The Commission reported their reasons for the more stringent censure were: the length of time over which the offenses occurred; TE Ganzel’s “persistent refusal to humble himself, repent, and seek reconciliation;” their belief that without an “admonition plus censure” TE Ganzel would continue to refuse to be reconciled; a concern that reconciliation efforts could appear insincere; a belief that the new censure was proportionate to the offenses; and a recognition of the seriousness of the offenses while also recognizing the impact on a “struggling congregation.” The Commission reported it was unanimous in its findings.

- 08/13/19 CFP approved the report of the Judicial Commission. There is, however, no requirement in the censure that TE Ganzel meet with offended individuals. It is not clear whether that requirement was dropped when the Commission changed its recommended censure, or it was not acted on by CFP, or it was omitted from its minutes. There is also nothing in the minutes showing the censure was actually administered per *BCO* 36-4.
- 08/22/19 TE Ganzel appealed his conviction and censure to the General Assembly.
- Oct-Nov '19 The parties agreed to an expedited schedule for the submission of briefs and the hearing. Both parties filed briefs. Appellee asked that if the SJC denies TE Ganzel’s Appeal it follow *BCO* 42-9 and “render the decision that should have been rendered” by indefinitely suspending TE Ganzel from office.
- 11/21/19 The hearing is held via GoToMeeting before a panel consisting of RE Neikirk (Chairman), TE Lucas (Secretary), TE Ross, TE Bankson (alt), and RE Terrell (alt.) TE Ganzel was represented by TE Dominic Aquila. CFP was represented by TE Dan Thompson, who had with him RE Bud Leonard (a member of the Second Commission and the Prosecutor) and TE Don Mountan (Clerk of CFP).

II. STATEMENT OF THE ISSUES

1. Shall this specification of error be sustained: That CFP erred in prosecuting the alleged offense by failing to acknowledge that it was debarred under *BCO 32-20* from prosecuting the case since the statute of limitations for instituting judicial process in this instance had expired?
2. Shall this specification of error be sustained: That CFP erred in prosecuting this case by failing to follow required constitutional steps for conducting judicial process?

III. JUDGMENT

1. Yes, with regard to Specifications 1, 2, and 4 of the indictment.
No, with regard to Specification 3.
2. Yes.

IV. REASONING AND OPINION

Judgment 1

Appellant asserts that *BCO 32-20* (“Process, in the case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant.”) bars a court from instituting process against alleged offenses that occurred more than one year prior to the instituting of process. In support of this claim he cites F.P. Ramsey, “if the Church neglects to commence process against scandal (which is any flagrant public offence of [*sic*] practice bringing disgrace on the Church) within a year, she is debarred from thereafter doing it. This is not to shield the offender, but to incite to the prompt prosecution of such offences....” Appellant further points to SJC Case 2016-05 (*TE Thomas Troxell vs. The Presbytery of the Southwest*) wherein the SJC upheld the Complaint on the grounds that, “Although each of these reports contains findings regarding the conduct of the TE, there is nothing in the record of the case that would indicate that any of the findings could be considered to have ‘recently become flagrant’ in the twelve (12) months preceding the September 2015 institution of process.” In fact, in the *Troxell* case the most recent report was for an offense that occurred fifteen (15) months prior to the initiation of process.

Appellee argues that the requirement of *BCO* 32-20 was met in this case. He argues, first, that the language “the recent discovery of the church membership of the individual shall be considered as equivalent to the offense itself recently having become flagrant” suggests that a court can deal with allegations dating back several years if they have recently come to the court as “new information.” He asserts this principle fits the facts of this case in that allegations of older offenses first came to CFP’s attention via a letter to MHWC in January of 2018. Appellee argues that these matters did not previously come to the attention of CFP because the 2009 letter was apparently seen only by the Chairman of MHWC. Thus, the Presbytery was not aware of the allegations and, it, therefore, did not take any action regarding them. He further asserts that the allegations received in 2018 were similar to, but also additional to, the earlier allegations, and that it was in the communications between the “concerned former members” and MHWC that the offenses actually became flagrant. He argues that “become flagrant” can mean “has become more egregious,” but that it can also mean “that an unknown pattern of offense has suddenly become known to those who are responsible to deal with the alleged offender.” Finally, Appellee contends that *Troxell* does not fit this case. In *Troxell* the Presbytery was made aware of the allegations and made a formal decision to delay instituting process. Here, the Presbytery took no such action, and, indeed, the Presbytery, as a court, was not even aware of the allegations.

We agree that in the normal pattern *BCO* 32-20 bars a court from prosecuting an alleged offense that occurred more than one year previously. The honor of Christ, the protection of His Church, the cause of justice, and the concern that memories could fade and testimony become unreliable, all support that conclusion. At the same time, we do recognize that there may be situations in which a court could not reasonably have known about an alleged offense until long after it occurred (*e.g.*, cases of child abuse or embezzlement). In such cases we would have sympathy for Appellee’s broader reading of *BCO* 32-20 and would conclude that the *Troxell* precedent would not apply. Given, however, the clear language and logic of *BCO* 32-20, any effort by a court to avail itself of a broader reading of the time limits must, of necessity, be accompanied by a clear showing as to why the court could not have known of the alleged offense(s).

In the current case, virtually all of the alleged offenses occurred prior to 2015. None of the witnesses who testified for the prosecution were members of CPC after 2015, and most left before that. The events about which they testified occurred well over a year before the Yangs’ January 2018 letter to

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MHWC. Further, it is significant that no current members of CPC were willing to testify for the prosecution and those who testified for the defense were unanimous in their assertions that the behaviors alleged by the prosecution did not fit the patterns they saw in TE Ganzel. Except as noted below, there is no allegation of any sinful behavior on the part of TE Ganzel in the twelve (12) months prior to the January 2018 letter. Thus, absent some extraordinary finding that the Presbytery could not reasonably have known about these older offenses, the time limit set forth in *BCO* 32-20 for instituting process must control.

Nothing in the Record or arguments of the parties shows that there were extraordinary circumstances such that that Presbytery could not have known about the alleged offenses. Indeed, there is evidence in the Record that indicates that members of Presbytery and MHWC were aware of allegations against TE Ganzel long before January 2018. For example, in 2009 the MHWC received materials from members of CPC containing allegations against TE Ganzel. The Chairman of MHWC followed up by speaking with at least two leaders of that group. The Chairman then told the members “they didn’t have a case against Neal.” Appellee characterizes this as one man’s actions as opposed to an action of Presbytery. While we agree this is not Presbytery acting, we do not agree this meant that the matter had not been brought to the attention of Presbytery by way of one of its officials. The then Chairman of the MHWC asserts the Committee received the materials. The Record is not clear as to how the Committee handled those materials, but it is clear the Chairman followed up with the concerned individuals.

There is further evidence that these concerns cannot be characterized as being unknown to members of CFP. First, in their March 17, 2010 letter to Session, the two men who were leaders of the group who sent the materials to MHWC in October 2009, and who were both ruling elders, although not currently serving on the CPC Session, stated that they had made a determination not to take their concerns “to the whole church” so as to try to preserve the peace of the church. They then go on to say that they sent their letter to MHWC after having been advised to do so by four pastors. This certainly qualifies as making what might have been private concerns more broadly known, and it certainly indicates that other members of Presbytery were aware of the situation in 2009, at least from conversations with these two men. In addition, Appellee, himself, argued that Presbytery had some awareness of the alleged pattern of behavior when he stated in his “Amicus Brief:”

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As to whether or not the accusations seem out of character for what we in Central Florida Presbytery have experienced with Neal, I suggest we have evidence to substantiate the claim that Neal does not admit to doing wrong or seek forgiveness. In his role as Stated Clerk of Central Florida Presbytery, Neal failed to honor his commitment and failed to be completely honest with Presbytery.

If this is the same “pattern of behavior” as was developed in the indictment, then CFP was certainly well aware of the alleged behavior prior to January of 2018.

We also note that MHWC ‘s own actions suggest that the Committee understood that it could handle such allegations without necessarily requiring an action by Presbytery. At its May 8 meeting the Committee determined to offer TE Ganzel three choices: 1) confess so that Presbytery could deal with the matter as a case without process; 2) deny the charges, at which point there would be a trial; or 3) announce his retirement no later than December 2018, in which case those raising the allegations would likely not pursue them to trial. Note that had TE Ganzel accepted the third option it is not clear that Presbytery would have ever known about the allegations, and there certainly would not have been the same level of effort to persuade TE Ganzel of his guilt and his need to reconcile with those offended. Would that have meant that if TE Ganzel had accepted “option 3” someone could come eight years later with the same concerns and allege that they were properly before Presbytery because Presbytery had not acted on the allegations previously?

In sum, *BCO 32-20* exists to protect the honor of Christ, the cause of His Church, and those alleged to be offenders by mandating that prosecution of matters of scandal not be delayed beyond one year. In this case, almost all of the alleged offenses occurred well over a year prior to the institution of process against TE Ganzel. The delay in instituting process came a) from those offended deciding not to pursue the matter to “the whole church;” b) a chairman (and maybe a committee) of Presbytery receiving and investigating the allegations and acting, so far as can be seen from the Record, to conclude there were not chargeable offenses; and c) members of Presbytery who were aware of the concerns from conversations with concerned members or observations of TE Ganzel’s work as Stated Clerk not pursuing process. Thus, except as noted below, CFP was in violation of *BCO 32-20* when it instituted process against TE Ganzel in 2018. This error was aggravated when the prosecution relied entirely on witnesses who could not comment on TE Ganzel’s current patterns of behavior as pastor and leader of CPC, and

when, as is asserted in the Record, no current member of CPC was willing to bring charges or testify.

There is one exception to the above conclusion. The charge of "Failure to pursue reconciliation with those you knew had been wounded by decisions you led, in violation of Matthew 5:23-24" was characterized as an on-going sin which continues. This particular charge, therefore, did not violate the limitations of *BCO* 32-20. As such, CFP had the right to pursue this charge. Thus, following the principle of *BCO* 39-3.2 we would, absent the concerns raised under Issue 2 below, be obliged to defer to CFP's findings on that charge.

For these reasons, this specification of error is sustained as it applies to Specifications 1, 2, and 4 of the Indictment. It is not sustained as it applies to Specification 3.

Judgment 2

There were a number of missteps in conducting disciplinary process in the various investigatory committees and Judicial Commissions appointed by CFP.

Mistake #1: Once MHWC investigated and concluded there was a strong presumption of guilt, "the court shall institute process" (*BCO* 31-2). According to the Record of the Case, CFP did so, establishing a Judicial Commission to try the Case. The Judicial Commission then met and adopted the recommended charges and appointed a prosecutor.

However, the Judicial Commission did not actually write the indictment or cite the accused to appear (per *BCO* 32-3). The prosecutor began interviewing witnesses, but never drew up the indictment; he then withdrew and no one else on the commission would take up the prosecutor role. In the meantime, the prosecutor (with another member of the commission) interviewed the Appellant and concluded there was not in fact "anything that would warrant a chargeable offense," even though the commission had already adopted the charges of the investigating committee as their own and even though CFP had instituted process by appointing the Judicial Commission.

And so, the Judicial Commission reversed field, and without trying the case or even interviewing all of the witnesses (though they claimed to have done

a “thorough investigation”), voted to “absolve TE Ganzel from any presumption of guilt and to close the matter.” This statement was read at the November 13, 2018 CFP meeting, and CFP voted to approve the Commission’s actions, making their actions final (*BCO* 15-3).

In this process, the Judicial Commission’s mistakes included not writing the indictment for the charges already approved and not citing the accused to appear to plead one way or another (*BCO* 32-3), as well as not interviewing all of the witnesses before concluding they did not want to try the case (while claiming to have done a thorough investigation) (*BCO* 40-3). If the Judicial Commission believed that charges should not have been brought, its only recourse at that point would have been to return to CFP and to ask for relief from either prosecuting the charges or carrying out the case.

Mistake #2: In the Complaint against the actions of CFP, the members of MHWC noted an irregularity in the proceedings of the Presbytery, citing *BCO* 42-3. However, *BCO* 42 deals with appeals; and *BCO* 42-1 notes that “an appeal cannot be made to any other court other than the next higher, except with its consent.” Hence, the basis upon which the Presbytery took up the Complaint was the wrong basis. Further, no provision in the *BCO* allows a committee, as a committee, to file a complaint.

That said, the members of the MHWC, as individuals, had the right to complain against the action of Presbytery (*BCO* 43-2) and had the right to cite the irregularities of the Judicial Commission’s proceedings as a basis (*BCO* 40-3). The irregularity should have been the failure to draw up the indictment and cite the accused to appear once CFP determined there was a strong presumption of guilt (*BCO* 31-2; 32-3). Unfortunately, the basis upon which Presbytery sustained the Complaint—*BCO* 42-3—was incorrect, and CFP should have denied the Complaint on that basis.

By sustaining the Complaint on faulty bases, CFP exposed the Appellant to fundamental unfairness in the use of process.

Mistake #3: In this instance, CFP sustained the Complaint (with the support of the two key members of the First Judicial Commission, at least one of whom agreed by email). And so, CFP established a Second Judicial Commission. But was it within CFP’s power to undo its absolution and closing of the Case when those decisions were made in response to a Judicial Commission acting on charges (*BCO* 15-1, 3)? Essentially what CFP had decided to do with its first commission was to determine that “the matter complained of amounts to no more than such acts of infirmity as may be

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amended, so that that little or nothing remains to hinder the minister's usefulness" (*BCO* 34-6). Granting the fact that this finding did not actually come as a result of a trial, that was what CFP concluded when it "absolved" TE Ganzel and closed the matter. How then can that court undo that finding on complaint? Does that subject the accused to a kind of double-jeopardy?

Mistake #4: While the initial indictment was not improperly drawn in terms of charges, the form of the first indictment was not a properly drawn indictment because it did not include "times, places, and circumstances" or witnesses and evidence (*BCO* 32-5). Once the Judicial Commission prepared the "addendum to the indictment," they actually produced a properly drawn indictment. At that point, the time requirements in the Rules of Discipline should have started (*BCO* 32-3, 7). By not following the time requirements at that point, the Judicial Commission failed to allow the Appellant to prepare his defense after "reasonable notice" (*BCO* 32-7, 8).

Mistake #5: The Judicial Commission voted to sustain the majority of the charges against the accused. They then "administered" the censure of admonition and gave further instructions to the accused to be reconciled to his former church members (*BCO* 36-3). The Commission's action of "administering" the sentence violates *BCO* 15-3, in that, until Presbytery acts to approve the Judgment of the Commission, there is no basis to impose a censure. Once they were informed that such instruction was not allowed under the "previously administered censure of admonition," they changed their censure to definite suspension from office for six months (*BCO* 36-4). However, definite suspension is to be used when "the delinquent has given satisfaction to the court," that is, he has demonstrated repentance (*BCO* 30-3). The Commission was convinced that the accused was not repentant; hence, it applied the wrong censure twice. Yet it would not be appropriate for the SJC to render, as CFP asks, a harsher sentence than CFP twice tried to render to the accused (*BCO* 42-9).

Mistake #6: Throughout the process leading up to the trial, CFP and its representatives were unclear as to whether they were dealing with charges filed by the former members or with a request for a *BCO* 31-2 investigation. CFP's records go back and forth in this regard. Each of those paths requires a different process. If the matter involved charges that were presented, then there must be a formal charge under *BCO* 32-2. We do not find that in the Record, but Presbytery and its agents often refer to such charges. If the letter(s) from former members constituted a request for a *BCO* 31-2 investigation, then Presbytery has broad latitude as to how to conduct that investigation which could, conceivably be satisfied without calling all the

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former members to testify. Presbytery’s failure to be clear as to which path it was following confused the process, allowing Presbytery to pursue broad allegations as might be appropriate in a *BCO* 31-2 investigation, while also asserting that those bringing the allegations had a right to testify as would be true only if those individuals had filed formal charges. That confusion certainly prejudiced the outcome of the Case.

As a statement about the entirety of the process, the SJC notes that CFP’s record-keeping—in its two Judicial Commissions as well as in its own minutes—contributed to the faulty process because it inevitably made it difficult for the accused to defend himself adequately. Examples of this included lack of clarity as to whether the first Judicial Commission was established as a committee or commission (see 8/14/18); lack of clarity as to who was to communicate with the former members (see 11/15/18; 11/19/18); differences in the way the judgments of the commissions were recorded at various places the minutes (see 8/13/19); allowing a commission to rescind a non-rescindable motion, in that the effect of the motion had already been accomplished (see 8/13/19); and ruling a commission out of order, contrary to proper order (see 1/22/19).

All of these constitutional missteps reflect a disciplinary process that was significantly flawed and prejudicial against the Appellant. Hence, we conclude that CFP erred in its prosecution of the Case, and the SJC sustains this specification of error. We further reverse the whole of the censure against the Appellant and thus conclude the matter.

The Summary of the Facts and the Reasoning for Judgment 1 were written by RE Neikirk. The Reasoning for Judgment 2 was written by TE Lucas. All Panel members provided input before any of these sections were written, and all contributed to revisions of those sections.

After adopting amendments, the SJC approved the above Decision by a vote of 21-0, with three absent.

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Absent</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Absent</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

Concurring Opinion

Case 2019-08: Appeal of TE Neal Ganzel v. Central Florida Presbytery
RE Howie Donahoe

I agree this Appeal should be sustained, because I agree with the SJC's conclusion that it involved "a disciplinary process that was significantly flawed and prejudicial against the Appellant." But I do not support the Appellant's specification of error regarding the first sentence of *BCO* 32-20, nor some of the Decision's Reasoning pertaining to this sentence.

BCO 32-20. Process, in case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant.

According to that sentence, the date of an alleged offense is not material *unless* the offense is a "case of scandal." If it's not a case of scandal, the first sentence of *BCO* 32-20 doesn't apply. So, what constitutes a case of scandal?

The wording of *BCO* 32-20 is 140 years old, dating back to the PCUS Book of 1879. In his 1898 *Exposition of the Book of Church Order*, F.P Ramsay wrote:

The principle is that, if the Church neglects to commence process against scandal (which is any flagrant public offence or practice bringing disgrace on the Church) within a year, she is debarred from thereafter doing it. This is not to shield the offender, but to incite to the prompt prosecution of such offences. Offences not so serious or scandalous the Church may bear with the longer while seeking to prevent scandal; but for no consideration is the Church to tolerate such offences as are scandalous. (<http://pcahistory.org/bco/rod/32/20.html>)

Properly understood, the first sentence of *BCO* 32-20 does not shelter an offender *in any way*, but rather, it is simply meant to *spur the court* to prosecute a *particular* offense - something that's *actually* bringing public disgrace on the Church (i.e., "a case of scandal"). For an offense to be a "case of scandal" it would need to be an offense that is known to the broader public and, unless adjudicated promptly, would bring public disgrace on the Church. And thanks to technology, an offense could become a case of broad, public scandal *much* more quickly in 2020 than in 1879.

Thus, I think the following excerpts from the SJC's Reasoning are overstated. (Emphasis added below.)

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We agree that *in the normal pattern BCO 32-20* bars a court from prosecuting an alleged offense that occurred more than one year previously.

...Given, however, the clear language and logic of *BCO 32-20*, any effort by a court to avail itself of a broader reading of the time limits must, of necessity, be accompanied by a *clear showing as to why the court could not have known* of the alleged offense(s)....

...Thus, absent some *extraordinary finding* that the Presbytery could not reasonably have known about these older offenses, the time limit set forth in *BCO 32-20* for instituting process *must control*.

But the first sentence of *BCO 32-20* does not require any "extraordinary finding." For example, if a person alleges a PCA member abused them two years ago, but it was not a case of public scandal (i.e., not broadly known to the public), the first sentence of *BCO 32-20* would not apply and the alleged offender could be prosecuted - without any "extraordinary finding." Unless the matter was a case of public scandal, the first sentence of *BCO 32-20* wouldn't pertain - even if the offense occurred a dozen years ago, and regardless of when the court became aware of the allegations.

For several reasons, it would be helpful for the PCA to consider revising *BCO 32-20*. First, as a friend recently observed, if the cause of Christ is made scandalous by the Church's neglect of timely discipline in a case of scandal, how would disallowing prosecution on day 366 repair the matter? The scandal continues, unabated. Second, it would be difficult to codify a time-requirement based on when a court "learns" of an alleged offense. Granted, in a case of scandal, the Church learns of it when the broader public learns of it (if not earlier). But it would be difficult to determine when a presbytery, *as a body*, becomes aware of a private offense, unless the matter is raised at a meeting or to a commission. Third, (referencing the SJC's Reasoning), it is unclear how a prosecuting court would make a "clear showing as to why the court *could not* have known of the alleged offense." It would be relatively easy for a defendant or appellant to argue several ways for how the court theoretically could have known of an offense (better pastoral care, more thorough work by a presbytery committee, etc.). Fourth, if my reasoning is correct, it means there is no "statute of limitations" whatsoever in the *BCO*.

/s/ RE Howie Donahoe

IV. ELECTION OF OFFICERS

The SJC Officers elected for 2020-2021 are as follows:

Chairman: TE Fred Greco
Vice Chairman: RE John Bise
Secretary: RE Sam Duncan
Assistant Secretary: RE Jack Wilson

V. PROPOSED CHANGES TO THE *OPERATING MANUAL OF THE SJC*

Item 1. That *OMSJC 4.1* be amended as follows:

OMSJC 4.1 - The stated meetings of the Commission shall begin on the first Thursday of ~~February~~ March and on the third Thursday of October in each year.

Rationale: The proposed change allows for additional time for panels to complete their work prior to the Winter (March) stated meeting while still providing adequate time for processing concurring and dissenting opinions from a March meeting prior to the deadline for preparing the Commissioners' Handbook for General Assembly.

The Commission reviewed the proposed amendment to *OMSJC 4.1* and approved.

Item 2. *MSC* that *OMSJC 2.10.d.(3)* be amended as shown below. RE Mel Duncan abstained from the vote and asked that his abstention be recorded.

OMSJC 2.10.d. A member shall disqualify himself in any proceeding in which the member's impartiality might reasonably (see Section 2.5.b) be questioned, including but not limited to the following circumstances:...

- (3) ~~The member, the member's spouse, or a person within the third degree of relationship to either of them, or the spouse of such a person~~ or a family

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member (i.e. sibling, parent, child, or spouse, and the spouse of any sibling, parent, or child):

- i. served as a representative in the matter in controversy;
- ii. was a witness concerning the matter; or
- iii. is a member of a court which is party to the case ~~or is a member of a congregation in the bounds of a presbytery party to a case.~~ or was a commissioner to a court which is a party to the case during the time of the proceedings in question.

Rationale: Current wording of *OMSJC* 2.10.d.(3) is vague, and (iii) is overly and unnecessarily restrictive. Current wording in Chapter 2 was imported from judicial conduct procedures of the South Carolina Supreme Court when *OMSJC* 2 was drafted. But they are overly restrictive in a PCA court system. For example, current language would require an SJC member to disqualify himself if he has a granddaughter who is a member of a PCA church within a Presbytery against which a complaint has been filed, even though neither she nor her church is involved in the matter in any way.

Automatic disqualification on the basis of family relationships extending to the third degree of relationship is overly restrictive absent other bases, particularly as that would relate to relatives who are members of a congregation in the bounds of a presbytery party to a case, but have no involvement in the case. Even with the proposed revisions, the controlling broad language of *OMSJC* 2.10.d, “*A member shall disqualify himself in any proceeding in which the member’s impartiality might reasonably ... be questioned....*” affords ample protection for justice through the application of the member’s judgment.

**SUPPLEMENTAL REPORT
OF THE STANDING JUDICIAL COMMISSION
TO THE FORTY-EIGHTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

I. INTRODUCTION

This Supplemental Report is being made after the 2020 General Assembly was not held due to Covid-19. Since its Report to the 48th General Assembly (the 2020 Report), the Standing Judicial Commission has held telephone/video conferencing Called Meetings on July 20, 2020 and August 24, 2020 and Stated Meetings on October 15, 2020 and February 4, 2021; re-convened, telephone/video conferencing, Stated Meetings on March 12, 2021 and April 30, 2021; and one, in-person, re-convened Stated Meeting on March 25, 2021. Pursuant to guidance from the Stated Clerk and Administrative Committee, the terms of all SJC members were extended by one-year due to the 2020 postponement of the 48th General Assembly.

Class of 2021

TE Paul Bankson, <i>C. Georgia</i>	RE Steve Dowling, <i>SE Alabama</i>
TE David Coffin, Jr., <i>Potomac</i>	RE Frederick Neikirk, <i>Ascension</i>
TE Paul Kooistra, <i>Warrior</i>	RE R. Jackson Wilson, <i>GA Foothills</i>

Class of 2022

TE Ray Cannata, <i>S. Louisiana</i>	RE John Bise, <i>Providence</i>
TE Fred Greco, <i>Houston Metro</i>	RE EJ Nusbaum, <i>Rocky Mountain</i>
TE Guy Waters, <i>MS Valley</i>	RE John Pickering, <i>Evangel</i>

Class of 2023

TE Bryan Chapell, <i>N. Illinois</i>	RE Daniel Carrell, <i>James River</i>
TE Carl Ellis, Jr., <i>TN Valley</i>	RE Bruce Terrell, <i>Metro New York</i>
TE Charles McGowan, <i>Nashville</i>	RE John B. White, Jr., <i>Metro Atlanta</i>

Class of 2024

TE Hoochan Paul Lee, <i>Korean NERE</i>	Howie Donahoe, <i>Pacific NW</i>
TE Sean Lucas, <i>Covenant</i>	RE Melton Duncan, <i>Calvary</i>
TE Mike Ross, <i>Columbus Metro</i>	RE Samuel Duncan, <i>Grace</i>

II. JUDICIAL CASES

There were 15 additional Cases filed since the 2020 Report, as listed below, and the SJC is reporting Decisions for the thirteen cases shown in bold. Of the twelve complaints decided: five were sustained (2019-04, 2019-10, 2019-12, 2019-13, 2020-04), two were denied (2019-09, 2019-11), four were administratively out of order (2019-14, 2020-01, 2020-03, 2020-13), and one was withdrawn (2020-11). One appeal was decided and denied (2019-05). There are twelve cases in process.

2019-04	TE F. Todd Williams v. Chesapeake (Complaint)
2019-05	Mr. James Goggan v. Missouri (Appeal)
2019-09	RE William Mueller v. South Florida (Complaint)
2019-10	TE John F. Evans v. Arizona (Complaint)
2019-11	Mr. Dan and Angelia Crouse v. NW Georgia (Complaint)
2019-12	RE Alan Pitts, et al., v. Arizona (Complaint)
2019-13	Ms. Colleen Gendy v. Central Florida (Complaint)
2019-14	RE Jeawhan Yoo, et al., v. Kor. SW Orange Co. (Complaint)
2020-01	Mr. Peter Benyola v. Central Florida (Complaint)
2020-02	<i>BCO 34-1 Requests from Central GA & Savannah R. v. Missouri</i>
2020-03	TE David McWilliams v. Southwest Florida (Complaint)
2020-04	TE Steven Marusich v. Central Indiana (Complaint)
2020-05	TE Ryan Speck v. Missouri (Complaint)
2020-06	Mr. Brian Paul Gordon v. Southern New England (Appeal)
2020-07	TE Rankin Wilbourne v. Pacific (Complaint)
2020-08	TE Shawn Gendall, et al v. Pacific (Complaint)
2020-09	RE Ozbolt and RE Barr v. Pacific (Complaint)
2020-10	RE Ed Payne and RE Johannes Hubenthal v. Sav. R. (Complaint)
2020-11	TE David McWilliams v. Southwest Florida (Complaint)
2020-12	TE Ryan Speck v. Missouri (Complaint)
2020-13	Mr. Peter Benyola v. Central Florida (Complaint)
2020-14	TE Aaron Myers v. Illiana (Appeal)
2021-01	Mr. Stuart Michelson v. Northwest Georgia (Complaint)
2021-02	RE Lindsey Tippins, et al v. NW Georgia (<i>BCO 40-5 Request</i>)
2021-03	RE Donavon DeJong v. Rocky Mountain (Complaint)

III. REPORT OF THE CASES

CASE 2019-04
COMPLAINT OF TE F. TODD WILLIAMS
V.
CHESAPEAKE PRESBYTERY

DECISION ON COMPLAINT
August 24, 2020

I. SUMMARY OF THE CASE

Chesapeake Presbytery (CP), acting through its Presbytery Judicial Commission (PJC), indicted a Teaching Elder for sins relating to his marriage. The TE and the Commission discussed the substance of the Indictment. The TE acknowledged his sin and requested that the matter proceed as a BCO 38-1 case without process. The TE submitted the “full statement of the facts” required by BCO 38-1, which was approved by the PJC. There was confusion as to whether the PJC was proceeding to trial under BCO 32-3, with a confession/guilty plea, or to a case without process under BCO 38-1. After the PJC finalized its proposed judgment and censure and delivered it to the TE, the TE submitted a revised statement of the facts that was not approved by the PJC. The TE then withdrew his consent to proceeding under BCO 38-1 and subsequently withdrew his withdrawal before CP approved the PJC proposed judgment and censure. The TE was present at the meeting of Presbytery at which the proposed judgment and censure were approved. The TE raised no objection before CP when given an opportunity to address the Presbytery following the approval of the judgement and censure. Subsequently the TE complained against the actions of CP, asserting errors of procedure, discretion, and judgment and seeking rescission of those actions.

II. SUMMARY OF THE FACTS

Spring ‘18 TE Todd Williams requested prayer and guidance from the Shepherding Committee (SC) of CP concerning his marital struggles. Periodic exchanges between TE Williams and the SC continued at least through May 2018.

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- 5/8/18 The SC recommended and CP ordered a *BCO 31-2* investigation of TE Williams. The investigation and adjudication were to be conducted by the PJC.
- 9/25/18 The PJC indicted TE Williams, charging him with “failure to ‘manage his own family well and see that his children obey him with proper respect’ (I Timothy 3:4-5), and “to walk with exemplary piety before the flock of ...God” (*BCO 21-5*, vow 7) against the peace, unity, and purity of the Church, and the honor and majesty of the Lord Jesus Christ, as the King and Head thereof.” Three specifications were noted in the Indictment, each of which had multiple points, and/or specific sins alleged.
- 10/16/18 At a meeting held on 10/16/18, the PJC did not accept the guilty plea from the complainant because he did not fully agree with the specifications contained in the indictment. The complainant was given more time to review his plea options and was directed to submit a plea in writing no later than 10/02/18.
- 11/13/18 After several exchanges between the Complainant and members of the PJC, TE Williams confessed to some of the sins outlined in the Indictment and appeared to be pleading guilty, but at the same time requested the matter be treated as a *BCO 38-1* case without process. He communicated to the PJC that “[his] written and signed confession serves as the full and only statement of facts that fairly represents the charges and allegations made in the Indictment dated September 25, 2018 and based upon those facts in my confession the PJC, according to *BCO 38.1* (sic) is permitted to render judgment without process.”
- 11/19/18 PJC met, approved revisions to Indictment, accepted TE Williams’ guilty plea, found the Complainant guilty of charges, and approved administration of the censure of indefinite suspension from the office of teaching elder.
- 12/03/18 PJC met and approved a final pronouncement of judgment, censure, and admonition. The Chairman of the PJC “delivered the approved pronouncement of judgment and censure....” He also “read the additional advice and admonition....” The Complainant “denied the veracity of several statements in the advice and admonition....”

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- 12/12/18 Complainant presented a revised confession of his sins to the Chairman of the PJC.
- 12/17/18 PJC met to finalize its report to CP. It considered the revised confession statement of TE Williams but voted not to accept the revision on the basis that acceptance would require rescission of previous actions, and because there were no substantive changes that would warrant rescission.
- 01/06/19 Although the TE withdrew his guilty plea/confession and requested a trial on the charges contained in the Indictment on January 3, 2019, the Complainant later telephoned the Chairman of the PJC. Testimony in hearing indicated that there was discussion of the possible withdrawal of previous Statement of the Facts and substitution. Complainant indicated that he could agree to proceeding with the earlier Statement and withdrew his prior withdrawal.
- 01/08/19 CP met and voted to receive the PJC's report (42-3-3), which included the indictment, TE Williams' written confession to the charges in the indictment, the pronouncement of judgment and censure, and the additional admonition to the accused.
- 03/05/19 TE Williams complained against the acts of CP.
- 03/12/19 CP referred TE Williams' Complaint to the PJC.
- 05/08/19 The PJC voted to deny the Complaint.
- 05/15/19 CP voted to approve and sustain the PJC's recommendation to deny TE Williams' Complaint.
- 06/11/19 TE Williams' Complaint was received by the Stated Clerk's Office of the PCA. The Complaint cover letter was dated May 31, 2019.
- 07/31/19 The Officers of Standing Judicial Commission (SJC) ruled the Complaint to be administratively in order and assigned the Case to a panel consisting of TE Carl Ellis (Convener), RE John Bise, RE John White, and (as alternates) RE Sam Duncan and TE Hoochan Paul Lee.

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- 08/09/19 Respondents requested corrections to the ROC.
- 08/28/19 The SJC officers approved a request from RE White to be excused from the Panel, approved seating alternate RE Sam Duncan as a principal member of the Panel in place of RE White and appointed RE Mel Duncan as a new alternate member.
- 01/24/20 Panel held a hearing on the ROC and ruled to finalize the ROC.
- 01/30/20 Final ROC and notice of hearing on March 13, 2020 at 10:00 EDT were delivered to the Parties.
- 02/28/20 Respondents filed a Brief with the Stated Clerk's Office. Complainant filed a Brief after the Respondents, and the Panel voted to not receive, publish, or consider Complainant's Brief because it was untimely filed.
- 03/13/20 Hearing was held. Panel members present were RE John Bise (Secretary), RE Mel Duncan (Alternate), RE Sam Duncan (Chairman *Pro Tempore*), and TE Paul Lee (Alternate, seated as voting member). TE Carl Ellis was absent.

III. STATEMENT OF THE ISSUE

At its meeting on January 8, 2019 did Chesapeake Presbytery err in approving the PJC report that conflated *BCO* 32 and 38-1, thus violating the due process rights of the accused?

IV. JUDGMENT

Yes. The complaint is sustained and the action of Presbytery approving the PJC report is annulled, thereby returning the matter to the PJC. The PJC is free to dismiss the case, or to adjudicate the case with process according to the principles set forth herein. If the PJC chooses to adjudicate the case, the proceedings should begin with the PJC citing TE Williams to appear before the PJC to say whether he be guilty or not with respect to the Indictment of September 25, 2018 (*BCO* 32-3.3).

V. REASONING

Chesapeake Presbytery commissioned its PJC to investigate TE Williams under *BCO* 31-2 and to adjudicate the case should the Commission find a strong presumption of guilt. The PJC concluded that there was a strong presumption of guilt and appointed a prosecutor to prepare an indictment and to conduct a case (*BCO* 32-3). TE Williams appeared before the PJC on October 16, 2018 and pled guilty to some -but not all- of the charges. At that point, the options before the PJC included determining an appropriate censure with respect to the guilty pleas, and either adjudicating or dropping the charges to which TE Williams pled not guilty.

Instead, the PJC rejected TE Williams' pleas, and then attempted to turn a *BCO* 32 case of process into a *BCO* 38-1 case without process, leading to a lengthy and confusing negotiation over the wording of a confession in relation to the indictment.

Upon the receipt of a guilty plea, the court is to deal with the person "...according to its discretion; if he plead and take issue, the trial shall be scheduled and all parties and their witnesses cited to appear." (*BCO* 32-3). The case, at that point, is a case of process and it cannot be converted to a case without process unless all of the qualifying conditions are met. For a case to proceed without process the person must "...come forward and make his offense known to the court" (*BCO* 38-1). In this case, the accused had reservations about some of the charges against him and only pled guilty to some, but not all of the charges. A *BCO* 38-1 confession is not and cannot be achieved by an indicted party who confesses to part, but not all, of the charges he has been cited to answer.

Further, in cases of process, a second or third party is the accuser (*BCO* 32-2); in a case without process, the person is his own accuser. In a case of process, the accused is brought before the court by citation (and may be disciplined for failing to comply); in a case without process the subject comes before the court at his own initiative. In a case of process, the court frames the indictment setting forth the offences to be proved at trial and the accused is called upon to plead innocent or guilty. In a case without process the self-accused sets forth his own "indictment" and "pleads" guilty.

The approval of the confession by the confessor and the court required by *BCO* 38-1 is inappropriate when there has been an investigation that produces a strong presumption of guilt, an indictment, and a partial or

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modified plea. To allow the accused the right to have a role in framing the indictment would significantly undermine the very notion of a prosecution. In this case, there was no need to attempt to make this case of process under *BCO 32* into a case without process under *BCO 38-1*. The court could have simply proceeded to judgment and pronounced censure concerning the matters to which TE Williams pled guilty. There would have been no need for a trial on those matters, guilt having already been confessed. If the court wished to pursue the other charges to which TE Williams did not plead guilty, then a trial with respect to those matters should have ensued.

The attempt to transform this proceeding into a case without process led to procedural confusion and was prejudicial to the rights of the accused. Though the Complainant raised a number of other considerations, some of which have merit, this decision renders those matters moot.

It is important to note that the reasoning and opinion above is applicable to this case only and should not be taken to be an exposition of whether a matter that begins as a case of process may ever be converted to a case without process under *BCO 38-1*.

The Panel Decision was not adopted by the SJC, a Committee was appointed, and submitted a Revised Decision that was approved by the SJC on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Dissent</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Absent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Dissent</i>
Chapell, <i>Disqualified</i>	Kooistra, <i>Dissent</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Disqualified</i>	Lucas, <i>Dissent</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Dissent</i>	Wilson, <i>Concur</i>

(13-5-0)

RE Donahoe disqualified himself because he was on a PCA Session when the Complainant was one of two ministers on staff. RE Donahoe concluded he could not be, or might not appear to be, sufficiently impartial in the case. *OMSJC 2.10*. TE Chapell disqualified himself because he did not participate in the initial discussion and deliberation of the case on July 20-21. *OMSJC 2.3(c)*.

CASE 2019-05
APPEAL OF MR. JAMES GOGGAN

vs.
MISSOURI PRESBYTERY

DECISION ON APPEAL
October 15, 2020

I. SUMMARY OF THE FACTS

- 05/31/15 Mr. James Goggan sent a “Letter to the Assumed Membership” of New Port Presbyterian Church (NPPC) expressing various concerns with the leadership of the church.
- 05/17/18 A “Group of Ten” sent a “Letter of Concern” to the Session of NPPC. The letter was signed by Mr. Goggan and nine other members of the church.
- 05/28/18 Mr. Goggan sent an email and a letter entitled “Experiences of a NPC/PCA Church Member” to the Session and other members of the church. In this correspondence, he identified himself as a “Watchman” of the church and made numerous allegations against the Pastor (TE Darrell Jung) and Session of NPPC, challenging the legitimacy of the Pastor’s election, accusing the Pastor of doctrinal errors and authoritarianism, and calling for re-election of all NPPC officers after the creation of a verified list of members.
- 06/10/18 The NPPC Session drafted a 2-page letter addressing the allegations made in the “Group of Ten” and “Experiences” correspondence and delivered it to the congregation of NPPC.
- 6/10/18 Mr. Goggan created a document entitled “Sins of NPC,” ostensibly capturing 36 sins leveled against Mr. Goggan and “several” other members by TE Jung in his sermon of 06/03/18.
- 06/18/18 Mr. Goggan sent an “Open” letter to NPPC’s two Ruling Elders and “...to anyone who loves and is concerned with this particular New Port PCA,” reiterating some of the allegations of previous correspondence, but focusing primarily on the “Sins of NPC” issue.

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- 07/11/18 Mr. Goggan wrote to TE Chris Smith, Chairman of the Care of Churches Committee (CCC) for Missouri Presbytery, communicating his allegations against TE Jung in a commented version of the “Sins of NPC” material (referred to therein as undated “previous correspondence”) and requesting Presbytery review the situation at NPPC.
- 08/28/18 At a called meeting, the NPPC Session passed the following motion: “That the Session of New Port Presbyterian Church admonish James Goggan for his failure to fulfill the fifth vow of membership and of committing the sins of bearing false witness; perpetuating a faction; being deceitful; and failing to first go to a person with whom you have a disagreement/believe him to have sinned. Furthermore, that the Session call upon James to repent and stop any and all such behavior.”
- 08/30/18 The Session met with Mr. Goggan, who produced a document entitled “New Port Session Meeting Items,” in which he reiterated the claim that TE Jung had accused him and other members of 36 sins during the 06/03/18 sermon. He demanded that TE Jung place individual names adjacent to specific sins on a provided list, and that TE Jung sign the document.
- 09/09/18 The NPPC Session issued a written admonition to Mr. Goggan, citing *BCO 27-5.c* and Matthew 18:16.
- 10/04/18 Mr. Goggan made further allegations against the Session of NPPC in correspondence entitled “to Communing and Voting Members of New Port Church (PCA) (and others).”
- 10/10/18 The NPPC session began a series of communications with Mr. Goggan requesting a meeting, which he declined to do
- 10/16/18 Missouri Presbytery moved and passed a motion from its Care of Churches Committee “...to create a judicial commission to assist the Session of New Port Presbyterian Church if a particular church discipline matter ends up arising.”
- 11/10/18 The Session of NPPC wrote Mr. Goggan, informing him that he could resign his membership at NPPC and be “...dismissed without censure...” on the condition he respond by 11/24/18.

MINUTES OF THE GENERAL ASSEMBLY

- 11/18/18 Mr. Goggan declined to resign his membership at NPPC.
- 05/03/19 Mr. Goggan was cited by the Session of NPPC to appear before a Judicial Commission of Missouri Presbytery on 05/13/19.
- 05/13/19 A plea hearing was conducted by and before the Judicial Commission of Missouri Presbytery. Mr. Goggan pled “not guilty” to all charges. The trial was set for 06/17/19.
- 06/11/19 Mr. Goggan published a flyer entitled “The Church Trial to Excommunicate James Goggan,” encouraging the public to attend the hearing.
- 06/17/19 The hearing was conducted with TE Smith of the CCC as Chairman. The court delivered a verdict of “guilty” on all charges but did not impose a censure, reserving time for further debate between members of the court and stating that they would arrive at a decision on censure “...within a few days.”
- 07/05/19 The commission voted by email to impose the censure of excommunication.
- 07/06/19 The Judicial Commission convened with Mr. Goggan to pronounce the sentence.
- 07/07/19 The trial and censure were communicated to the congregation of NPPC.
- 07/07/19 Mr. Goggan gave notice of Appeal.
- 07/16/19 At the stated meeting of Missouri Presbytery, “TE Chris Smith reported on the work of the commission to New Port Presbyterian Church that had been formed at the October 2018 Stated Meeting (Motion 1810-24) and modified at the January 2019 Stated Meeting (Motion 1901-32). TE Smith reported that the judicial commission conducted a trial of a member of New Port and, in conclusion, inflicted the discipline of excommunication against the member. 1907-15 MOVED, SECONDED, and PASSED to dismiss the judicial commission with thanks.” No vote was taken by Presbytery to approve or disapprove the Commission Report, as required by BCO 15-3.

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- 07/17/19 Mr. Goggan brought his Appeal to the General Assembly.
- 06/25/20 SJC Panel conducted the hearing by conference call. The Panel included RE John White (Chairman), TE Guy Waters, and RE Steve Dowling (Secretary). Also present were Appellant Goggan and TE Chris Smith (Presbytery's representative). The Panel decision was drafted by RE Dowling and, after some revisions, was adopted unanimously by the Panel.

II. STATEMENT OF THE ISSUE

Shall the specifications of error be sustained?

III. JUDGMENT

No.

IV. REASONING AND OPINION

The Appellant failed to demonstrate sufficient reason to sustain any of the errors he alleged in his Appeal.

The Panel Decision was not approved by the SJC, and the Final Decision was approved by the SJC as a whole on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Dissent</i>	Neikirk, <i>Abdsent</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Dissent</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Dissent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

(19-3-0)

CASE 2019-09
COMPLAINT OF RE WILLIAM F. MUELLER
VS.
SOUTH FLORIDA PRESBYTERY

DECISION ON COMPLAINT
October 15, 2020

I. SUMMARY OF THE FACTS

- 07/14/18 At the Redlands Community Church (“RCC”) Session meeting, the Complainant, Mr. Mueller, made a motion. The motion failed for lack of a second. While not seconded, the Minutes state: “There was some discussion.” and also state: “The discussion will continue at the next meeting.”
- 08/18/18 The Minutes of the RCC Session meeting state: “In continuing discussion regarding the fencing of the table, a motion was proposed to present the attached wording to the church as a statement to the congregation as to who should participate in the communion service.” The “attached wording” was as follows:

At Redlands Community Church, we celebrate The Lord's Supper on the first Sunday of every month. Partaking of The Lord's Supper is not something to be taken lightly. The Scriptures give a warning to anyone who would take of The Supper in an unworthy manner, and provides the basis for self-examination that is required of those who would partake. The statement of this warning is to be our fencing of the Table. I Corinthians 11: 27 "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord." On Communion Sundays, the applicable text from the Shorter Catechism is printed in the bulletin. The Shorter catechism [sic] gives a helpful definition as to what partaking in an "unworthy manner" actually is. "It is required of them that would worthily partake of the Lord's supper [sic], that they examine themselves of their knowledge to discern the Lord's body, of their

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faith to feed upon him, of their repentance, love, and new obedience." (#97) The Scripture calls for examination: I Cor. 11: 28 "Let a person examine himself, then, and so eat of the bread and drink of the cup." Therefore, we urge all who would partake to ask them self these questions: Do you acknowledge yourself to be a sinner, and believe that only in the death of Jesus Christ is there atonement for sin, and forgiveness of sin. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and you receive Him, and rest upon Him alone for salvation. Do you repent of your sin, and in humble reliance upon the grace of the Holy Spirit, desire to live as becomes the followers of Christ, submitting to the government and discipline of the Church in purity and peace. The Table of The Lord is not a Table of merit. It is a table of Grace! A Celebration of giving thanks to The Lord for what He has done for us!

- 01/14/19 The Minutes of the RCC Session meeting state: "The fencing of the table was discussed again." The Complainant made a related motion that failed for lack of a second.
- 03/05/19 The Complainant filed a Complaint against an alleged action of the RCC Session on January 14, 2019 stating in his Complaint that "the RCC Session reaffirmed its practice of fencing the Lord's Table contrary to the provisions of the Book of Church Order (BCO) 58-4."
- 04/08/19 The RCC Session denied the Complaint.
- 04/09/19 The Complainant carried his Complaint to the South Florida Presbytery ("SFP").
- 08/13/19 The SFP Minutes state: "MCRT [Minister and Church Relations Team] formed a commission to rule on this matter and has returned a decision against the Complainant. Floor opened to questions; motion to approve decision of the commission passed."

MINUTES OF THE GENERAL ASSEMBLY

- 08/21/19 Complainant carried his Complaint to the General Assembly which was received by the Stated Clerk's office on August 23.
- 11/12/19 The SFP approved a motion to rescind the motion of the SFP on August 13, 2019 "because no actual ruling or decision was made."
- 05/13/20 Stated Clerk's office received the Record of the Case from SFP.
- 05/21/20 An SJC Panel was appointed to hear the Complaint.
- 07/10/20 The SJC Panel conducted the hearing by videoconference. The Panel included TE David Coffin (Chairman), TE Hoochan Paul Lee, and RE Bruce Terrell (Secretary). Also present were Panel alternates TE Mike Ross and RE Steve Dowling, along with Complainant Mueller, TE Dominic Aquila (Mr. Mueller's assistant) and TE Damon Palmer (Presbytery's representative). The Panel decision was drafted by TE Coffin and, after some revisions, was adopted unanimously by the Panel.

II. STATEMENT OF THE ISSUE

Did the Session of Redlands Community Church (RCC), at its Stated Meeting on January 14, 2019, err when, according to the Complaint, it "reaffirmed its practice of fencing the Lord's Table contrary to the provisions of The Book of Church Order (BCO) 58-4?"

III. JUDGMENT

No. The Complaint is denied.

IV. REASONING AND OPINION

The Minutes of the Session meeting of January 14, 2019 include only one reference to the issue of "fencing the Lord's Table":

The fencing of the table was discussed again. Elder Mueller raised the issue that the table is not being fenced in accordance with the *BCO*, specifically by not warning the congregation that only members of RCC or of an evangelical church in good standing may partake. A motion was made to

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use language that Elder Mueller had previously submitted for fencing the table but the motion was not seconded and failed.

Clearly, the Session did not reaffirm anything in this matter; it did not take any action at all. A motion was made with respect to the subject, but it failed for lack of a second. There is no obligation for any Session member to second a motion. Thus, in this instance, there cannot be any error.

In hindsight, this Case could have been, and should have been, ruled out of order early in this adjudication process for the same reason it is now being denied.

However, if RE Mueller had filed a Complaint within 60 days of the Session's decision on August 18, 2018 to adopt the 342-word statement for worship folders related to fencing the Lord's Supper, it would have been timely filed.

Finally, it should be understood that Complainant still has recourse with respect to the substance of his complaint. *BCO 40-5* provides for a credible report of “any important delinquency or grossly unconstitutional proceedings” of a lower court to be brought before the court next higher, before which the court alleged to have offended must give an account of what it has done or failed to do. After such a hearing the higher court has power to “reverse or redress the proceedings of the court below in other than judicial cases; or it may censure the delinquent court; or it may remit the whole matter to the delinquent court with an injunction to take it up and dispose of it in a constitutional manner. . . .” There is no time requirement or deadline for delivering a *BCO 40-5* report to the next higher court.

The Commission approved the decision on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Absent</i>	Greco, <i>Concur</i>	Ross, <i>Dissent</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Absent</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(20-1-0)		

CASE 2019-09
COMPLAINT OF RE WILLIAM F. MUELLER
VS.
SOUTH FLORIDA PRESBYTERY

CONCURRING OPINION
November 16, 2020

TE David F. Coffin, Jr.,

Joined by TE Hoochan Paul Lee, TE Guy Prentiss Waters, RE John R. Bise,
RE Steve Dowling, RE EJ Nusbaum, TE Fred Greco, TE Paul L. Bankson

I concurred with the proposed decision of the Standing Judicial Commission (SJC) in this case, to deny the Complaint for the reasons stated in the decision. However, so that there will be no misunderstanding with respect to the significance of the denial of this Complaint, some further observations concerning the Record of the Case in this matter are in order.

First, this decision does not imply that the provisions of *BCO* 58-4 for “fencing the Table” may be neglected or set aside. Chapter 58 of “The Directory for the Worship of God” has full constitutional authority and compliance with its provisions is the obligation of all officers and courts of the Presbyterian Church in America. In particular, that the invitation to participate in the Lord’s Supper should include the condition that participants be “communicants in good standing in any evangelical church” (*BCO* 58-4) is a constitutional obligation that cannot be set aside except by the regular means of amending the constitution (*BCO* 26). That such is the case is well-founded in the acts and deliverances of the General Assembly (*M29GA*, 29-28, III, pp. 135-136; *M21GA* (1993) 21-56, III, 18, p. 141-143).

Second, this decision does not imply that the Complainant received a full and fair hearing by the lower courts. In particular, the Record of the Case shows a profound failure on the part of Presbytery as to its constitutional duties concerning a Complaint filed against a lower court. Not one of the provisions of *BCO* 43-6, -8 or -9 were followed by Presbytery, thus depriving the Complainant of his rights, much to the detriment of the Complainant’s case. So egregious was Presbytery’s handling of the Complaint that Presbytery rescinded its action to deny the Complaint at the next stated meeting of Presbytery. That act came to nothing, however, because by that time Complainant had forwarded his Complaint, as was his right, to the SJC.

Finally, it is important to underscore the SJC’s closing observation in the decision:

Complainant still has recourse with respect to the substance of his complaint. *BCO* 40-5 provides for a credible report of “any important delinquency or grossly unconstitutional proceedings” of a lower court to be brought before the court next higher, before which the court alleged to have offended must give an account of what it has done or failed to do. After such a hearing the higher court has power to “reverse or redress the proceedings of the court below in other than judicial cases; or it may censure the delinquent court; or it may remit the whole matter to the delinquent court with an injunction to take it up and dispose of it in a constitutional manner. . . .”

CASE 2019-10 AND CASE 2019-12
COMPLAINTS OF TE JOHN EVANS and RE ALAN PITTS, ET AL.
v.
ARIZONA PRESBYTERY

DECISION ON COMPLAINTS
July 20, 2020

I. CASE SUMMARY

These cases came before the SJC through the Complaints of TE John Evans (2019-10) and RE Alan Pitts and three others: TEs John Kelley and William Phillips and RE David Campbell (2019-12). Upon motion by Arizona Presbytery (“AZP”) and without objection, the two cases were joined (with a consolidated record) for review by the SJC per *OMSJC* 18.3.a.

TE Evans was pastor of Covenant Presbyterian Church (“CPC”) in Sun City West, Arizona, where he had settled with his family in the fall of 2017, after 20 years of missionary service abroad. RE Pitts was serving as Clerk of the CPC Session. RE Campbell served on the Administrative Commission (“AC”) of the AZP and also on AZP’s Shepherding Team (“ST”). TE Kelley was an Honorably Retired member of AZP, and TE Phillips was an Assistant Pastor at another church within the Presbytery. Both TEs Kelley and Phillips also served on the ST.

MINUTES OF THE GENERAL ASSEMBLY

Both Complaints challenged the action of AZP on April 26, 2019, when the Presbytery, in response to a written confession and report (including a statement of facts) submitted by TE Evans, voted to depose him from the office of Teaching Elder. The SJC concluded that AZP failed to adhere to the requirements of *BCO* 38-1, sustained the Complaints, annulled the action of Presbytery, and remanded the case of TE Evans to the Presbytery for further action consistent with this Decision.

II. SUMMARY OF THE FACTS

- 9/02/18 TE John Evans read a letter, dated 8/30/2018, to the CPC congregation reporting that his wife, Elizabeth, had left him.
- 9/06/18 TE Evans, on behalf of the CPC Session, asked for assistance from the ST.
- 9/15/18 Three members of the ST, TE Phillip Glassmeyer with TEs Kelley and Phillips, met with the CPC Session.
- 9/27/18 Chaired by TE Mark Lauterbach, the ST met by conference call to discuss the situation, after which they wrote to TE Evans.
- 9/27/18 TE Evans and his wife began marriage counseling.
- 10/17/18 TE Evans met with two members of the ST, TEs Phillips and Glassmeyer.
- 10/25/18 ST recommended a course of action and care for TE Evans.
- 11/21/18 TE Evans met again with TEs Phillips and Glassmeyer, when they discussed the recommendations of the ST.
- 11/23/18 By email TE Evans conveyed to TEs Phillips and Glassmeyer his questions and concerns in response to the recommendations.
- 11/27/18 ST presented its recommendations by letter to the CPC Session. These recommendations included a paid leave of absence from CPC with time for TE Evans and his wife to focus on reconciliation.

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- 12/17/18 The CPC Session met with the ST at Desert Palms Church and petitioned the ST to consider specified procedures for future shepherding.
- 1/14/19 RE Pitts wrote to the ST to express thanks for the agreement reached at the December meeting, which was to “set aside misunderstandings and restart the process in 2019.” He then summarized the Session’s proposals at the meeting regarding procedures for further shepherding efforts.
- 1/17/19 The ST responded to the January 14 letter.
- 1/25-26/19 AZP held its winter stated meeting when TE Lauterbach reported on the efforts of the ST and on the status of TE Evans. The ST met with the CPC Session to update them on its work with TE Evans and his wife.
- 2/7/19 TE Evans learned from his counselor that his wife was no longer willing to participate in marriage counseling.
- 2/25/19 Elizabeth filed for divorce, and TE Evans “immediately informed” the ST.
- 3/3/19 TE Evans informed the congregation after worship of the impending divorce.
- 3/12/19 TE Evans informed AZP, through its Moderator, that he and his wife were separated and divorce was pending.
- Early March The Moderator, through the AZP Administrative Committee, appointed an “Investigation Team” or “Investigating Committee” or “Investigative Committee” (IC) per *BCO* 31-2, consisting of TE Gray Ewing and REs Dave Price and Rob Withem, and possibly TE Glassmeyer.
- 4/19/19 During this week, the IC met with TE Evans for over three hours.
- 4/23/19 TE Evans requested, through the Moderator of AZP, that he be allotted time at the forthcoming meeting of AZP in which he might, per *BCO* 38-1 (“Cases Without Process”), come forward and make his offenses known to the court.

MINUTES OF THE GENERAL ASSEMBLY

- 4/23/19 After setting forth three “observations” describing its understanding and characterization of certain instances of TE Evans’s conduct, the IC approved a recommendation to AZP that “TE John Evans be deposed from his office due to sins of failing to manage his household well in addition to not honestly disclosing these issues to the presbytery, without any other censure (*BCO* 30-1, 30-3) and without process (*BCO* 38-1) and that his pastoral relation be dissolved (*BCO* 34-9) in order to demonstrate fruit in keeping with repentance.”
- 4/26/19 In AZP Executive Session, TE Evans read two documents to the court: one titled “My Confession” and the other “Report to Arizona Presbytery Regarding the Evans Marriage” (together sometimes referred to as the “Confession”). TE Evans then stated, according to the AZP minutes, that it was “his intent that the two documents taken together be considered his confession per *BCO* 38- [sic] and that it was his intent to confess and permit the court to render judgment without process.” TE Evans was then dismissed so that Presbytery could deliberate in his absence. Although the Confession itself set forth numerous facts, in his Report TE Evans stated that because *BCO* 38-1 requires “a full statement of the facts,” he was submitting “the following record of events as a contribution to such a statement.”
- 4/26/19 The IC then reported to AZP, stating it “did not challenge or add to TE Evans’ written confession.” The IC received questions from the court and then moved “That TE John Evans be deposed from his office due to sins of failing to manage his household well in addition to not honestly disclosing these issues to the presbytery, without any other censure (*BCO* 30-1, 30-3) and without process (*BCO* 38-1) and that his pastoral relation be dissolved (*BCO* 34-9) in order to demonstrate fruit in keeping with repentance.” The motion passed, apparently without a counted vote. The Moderator then read the following statement to the court: “Whereas, John Evans, a teaching elder of this Presbytery, has been proved, by sufficient evidence to be guilty of the sin of failing to manage his household well in addition to not honestly disclosing these issues to presbytery, we, the Arizona Presbytery, do adjudge him disqualified for the office of the Christian ministry, and therefore we do hereby, in the name and by the authority of the Lord Jesus Christ, depose from

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the office of a teaching elder (or ruling elder or deacon) [*sic*] the said John Evans, and to prohibit him from exercising any of the functions thereof.”

- 5/3/19 TE Philip Kruis, AZP Recording Clerk, wrote to TE Evans: “We need a signed copy of the Confession and Statement of Facts that you presented to Presbytery.”
- 5/6/19 TE Evans provided signed documents while questioning how the action taken fit the requirements of *BCO* 38-1.
- 6/4/19 TE Evans filed his Complaint against AZP alleging that it failed to properly follow the express provisions of *BCO* 38-1 upon which it invoked the censure of deposition.
- 6/17/19 RE Pitts and others filed their Complaint substantially on the same grounds.
- 7/30/19 The AZP Moderator, TE Josh Hahne, moved by email to appoint a commission to respond to the two Complaints. TE Kruis was to be the convener, with other members to be TE Ewing, RE Price, and RE Richard Wolfe (AZP Stated Clerk), with RE Withem as an alternate. The motion was adopted. It appears that TE Glassmeyer was later added as a second alternate.
- 8/8/19 The Judicial Commission met by Zoom video for an hour and a quarter to consider the Complaint of TE Evans. It elected TE Kruis as Chairman and Clerk. Its minutes reveal that he had already drafted a response “based on counsel given by the Stated Clerk’s office.” They state that the Commission denied the Complaint, pointing out that it “affirmed that Presbytery accepted Mr. Evans’ ‘Confession’ and ‘Report’ as the full statement of facts. The Presbytery, through the IC, added nothing and did not challenge Mr. Evans’ statement of facts.” After edits to the Kruis draft, it was approved as the Commission’s “final draft.”
- 8/22/19 The Judicial Commission met for 45 minutes to consider the Complaint of RE Pitts and others. It proceeded to deny that Complaint.

MINUTES OF THE GENERAL ASSEMBLY

- 8/23/19 At its stated meeting, AZP approved the judgments of the Judicial Commission in denying the two Complaints. The votes were 24-4-1 on the Evans Complaint and 24-1-1 on the Pitts Complaint.
- 9/6/19 By memorandum of September 4, 2019, TE Evans filed his Complaint with the SJC.
- 9/19/19 By memorandum of September 13, RE Pitts, on behalf of himself and his three co-complainants, filed their Complaint with the SJC.
- 3/3/20 A hearing on the joined Complaints was conducted electronically (through GoToMeeting) by a Panel of the SJC, consisting of TE Paul Bankson, Chairman; TE Fred Greco, Secretary; RE Dan Carrell, and Alternates TE Ray Cannata and RE Bruce Terrell. Both TE Evans and RE Pitts appeared, but they were assisted by TE Dominic Aquila, who was the primary spokesman for the Complainants. Also appearing were Complainants TE Kelley, TE Phillips, and RE Campbell, and Respondent representatives TE Kruis and RE Wolfe.

III. STATEMENT OF THE ISSUE

Did AZP err when it took action under *BCO* 38-1 on April 26, 2019, to depose TE Evans from office?

IV. JUDGMENT

Yes, AZP erred procedurally in deposing TE Evans from office. The Complaints are sustained, the action of AZP is annulled, and the matter is remanded to AZP for further action consistent with this Decision.

V. REASONING and OPINION

The *Book of Church Order (BCO)* provides two mechanisms for dealing with matters of discipline with regard to a member. The first is a “case of process,” in which there are an accuser and the accused (*BCO* 31-3) and procedures under the Rules of Discipline, including the appointment of a prosecutor, the drawing of an indictment, the citation of the accused, and a trial (*BCO* 32). The second mechanism is a “case without process,” in which a person may

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“come forward and make his offense known to the court,” in which case “a full statement of the facts shall be recorded and judgment rendered without process” (*BCO* 38-1). A case without process does not require a trial or a finding of guilt, because the accused has admitted guilt by coming forward and making his offense known.

Cases without process do, however, protect certain rights of the accused. The primary safeguard is that the accused must “intend to confess and permit the court to render judgment without process” (*BCO* 38-1). To ensure that the accused’s confession is genuinely his own, the *BCO* further provides that “[s]tatements made by him in the presence of the court must not be taken as a basis of a judgment without process **except by his consent**. In the event a confession is intended, a full statement of the facts **should be approved by the accused**, and by the court, before the court proceeds to a judgment” (emphasis added).

There may be different methods of ensuring that the accused approves a full statement of the facts, with the clearest being written evidence of his approval. The same is true of the court. In any event, there should be one statement of facts approved by both parties, with no additions after the fact.

Complainants allege that AZP approved a statement of facts that was different from that presented by TE Evans to AZP in his Confession. In particular, TE Evans alleges that the introduction of the IC Report of April 23, 2019 (IC Report), contained additional facts that he had not approved. Complainants also contended at oral argument that *BCO* 38-1 requires the court to meet with the accused and to discuss the statement of facts in order to ensure that the accused approves of the statement.

We find no express provision in *BCO* 38-1 that requires a court to meet with the accused or to discuss in detail the statement of facts that is to be the ground for a confession and judgment in a case without process. We do find, however, that there must be evidence of the accused approving the statement of facts. Such evidence exists with respect to the Confession of TE Evans. He drafted the Confession and submitted it to AZP, which made no modifications or amendments. The Confession was distributed to AZP, and TE Evans read it aloud during the April 2019 meeting. Had AZP voted on the case without process using the Confession as the full statement of facts, the procedure required by *BCO* 38-1 would have been followed.

MINUTES OF THE GENERAL ASSEMBLY

That, however, did not happen. After AZP received the Confession, TE Evans was dismissed from the meeting so that Presbytery could consider the report from the IC, a report that the IC had approved three days before, prior to the Confession even having been written. This report included not only a recommendation (essentially a 38-1 motion for AZP to approve) but also three “observations” presenting additional facts. TE Evans had no opportunity to approve, disapprove, or modify these additional facts. As such, he never approved the “full statement of the facts” required by *BCO* 38-1.

We have no way of knowing what action AZP would have taken had the additional facts from the IC report not been before its members. But we do know that *BCO* 38-1 requires unequivocally that the one offering his confession approve “a full statement of the facts.” This did not occur, either orally or in writing. TE Evans was not even present when the additional facts were presented, and therefore had no opportunity to either agree with or offer modifications to the additional facts.

Based on several of its documents, AZP contends that it treated TE Evans’s two documents as the complete statement of facts required by the *BCO*. For example, as noted above, the minutes of its April 26 meeting state that the IC “did not challenge or add to TE Evans’ written confession and report and attached the documents to these minutes.” That is true, but the minutes never addressed whether TE Evans agreed to the facts contained in the motion that Presbytery approved (which he never did), not to mention the fact that no vote was taken to adopt the Confession as the *BCO* 38-1 statement of facts. Indeed, the minutes never identify any document as the required statement of facts, and the Panel is not aware of one.

Even a cursory comparison of the Evans documents with the IC Report reveals stark differences. Moreover, it is of interest that the AC itself, which develops and approves the minutes of Presbytery, engaged in several email exchanges in order to arrive at what it finally approved as the text describing the action taken and its basis. Apparently, it had no recording of the April meeting.

In sum, the requirements of *BCO* 38-1 were not met, and the court could not make its judgment in a Constitutional manner. We, therefore, annul the judgment of AZP and remand this matter to AZP for action consistent with the requirements of the *BCO* and this Decision. Nothing in this Decision, however, affects the underlying matter before AZP with respect to TE Evans. AZP could adjudicate the underlying matter as a case without process, a case

of process, or a case to be dismissed entirely. However it acts, AZP must precisely follow the requirements of the *BCO*.

The Summary of the Facts of this Proposed Decision was primarily drafted by TE Bankson, and the balance of the document primarily by TE Greco, each with the editorial assistance of RE Carrell. The full SJC sustained the Complaint and approved the written decision on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Dissent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Dissent</i>
Chapell, <i>Absent</i>	Kooistra, <i>Dissent</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

(18-3-0)

CASE 2019-10 AND CASE 2019-12
COMPLAINTS OF TE JOHN EVANS and RE ALAN PITTS, ET AL.

v.

ARIZONA PRESBYTERY

CONCURRING OPINION

August 22, 2020

RE Howard Donahoe

I concur with the Judgment, sustaining the Complaint for procedural reasons and annulling the censure, but have concern about fairness implications in the remanding, excerpted below.

The Complaints are sustained, the action of AZP is annulled, and the matter is remanded to AZP *for further action* consistent with this Decision. (Emphasis added.)

Nothing in this Decision, however, affects the underlying matter before AZP with respect to [the minister]. AZP could *adjudicate* the underlying matter as a case without process, a case of process, or a case to be dismissed entirely. (Emphasis added.)

MINUTES OF THE GENERAL ASSEMBLY

While the Decision doesn't directly affect the underlying matter, "further action" has been affected by Presbytery's error. Because the principle of *BCO* 38-1 was violated when adverse information was presented outside the minister's confession document, it's questionable whether he could now get a fair judgment on his original document, or even on a revised document. And it's questionable whether he could now get a fair trial, given that he's already testified against himself in writing, relinquishing his *BCO* 35-1 right, after receiving assurance the matter would be properly handled as a case without process. Given the procedural error, the men of this Presbytery might regard his "time served," and the consequences of his 15-month deposition, to be a sufficient censure. If so, no motion or further action is needed.

To avoid confusion in the future, perhaps *BCO* 38-1 and 42-2 could be amended as below.

BCO 38-1. When any person shall come forward and make his offense known to the court, or confess to an offense during investigation or after indictment, a full statement of the facts shall be recorded, and judgment rendered without further process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without further process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused and by the court before the court proceeds to a judgment consideration of censure, which approval shall be evidenced by an agreement signed by both parties and appended to the minutes of the meeting of the court (or its commission) at which its approval was rendered. The accused has the right of complaint against the judgment. The censure may be appealed.

BCO 42-2. Only those who have submitted to a regular trial are entitled to an appeal, and those appealing a censure in a *BCO* 38-1 case without process.¹

¹ The first sentence of *BCO* 38-1 dates to the 1879 PCUS Book. The last four were added in 2000. The author of this Concurrence drafted Overture 11 from Pittsburgh Presbytery which proposed those additions. (*M27GA*, p. 164.) The proposed language came from F. P. Ramsay's 1898 *Exposition of the Form of Government and of the Rules of the PCUS*. The Overture was amended by the 1999 GA Bills & Overtures Committee, adding the phrase, and

The *BCO* uses six chapters to stipulate procedures for formal judicial process, but there is really only *one paragraph* addressing procedures for confessions.²

To help interpret those scant procedures, we'll address six areas: timeline/types of confessions, approving confession documents, deciding censures, *BCO* v. plea bargains, considerations for court & confessor, and finally, errors in this Case.

Timeline & Types of Confessions - Generally, there are three periods during which a minister might confess an offense: prior to any inquiry, during an investigation, or after Presbytery orders an indictment. We could refer to these confessions as Unsolicited, Investigated, and Post-indictment (pleading guilty as charged or to part of a charge). Investigated confessions probably comprise the majority of confessions in the PCA. While the Unsolicited most closely reflects the present language in *BCO* 38-1, inquiries sometimes prompt confessions, some of which will be genuine, and some perhaps less so, and church officers must exercise judgment and discernment when evaluating them. (*BCO* 30-1; *WCF* 15)³

Approving a Confession Document ("CD") - Regardless of when it occurs, a confession should be in writing, and signed. There are three procedural scenarios for how a presbytery could decide whether a CD is a full statement of the facts, i.e., one that satisfactorily presents the pertinent facts and provides a sufficient basis on which to consider any censure motion.

by the court, and by substituting the right to *complain* instead of appeal. The amendment was then adopted by 92% of the Presbyteries, and enacted in 2000 by the GA in Tampa. (M28GA, p. 59.).

² The last sentence of *BCO* 31-7 references a post-indictment confession, but without specifying any procedures: "When the prosecution is instituted by the court [i.e., an indictment is ordered], the previous steps required by our Lord in the case of personal offenses are not necessary. There are many cases, however, in which it will promote the interests of religion to send a committee to converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt, before instituting actual process [i.e., before commencing the trial]."

³ The current *BCO* paragraphs applying most directly to each type confession are these: unsolicited (38-1), investigated (31-2), and post-indictment (31-7, 32-3, 34-7). In post-indictment confessions, the court should be careful to ensure it understands precisely to what the accused is pleading guilty. He might be pleading guilty to only part of the charge and disputing some of the "specifications." This would presumably have a bearing on the consideration of censure. Clear and specific indictments are important. General ones like, "failing to manage his household well" or "failing to walk with exemplary piety" are usually not helpful. Regardless, to avoid misunderstandings, a defendant's post-indictment plea should be in writing and signed by him and the prosecutor.

MINUTES OF THE GENERAL ASSEMBLY

Floor Motion - In a presbytery meeting, any commissioner, including the confessing minister, could move the minister's signed, proposed CD be accepted as a "full statement of the facts." Ordinarily, this isn't the most prudent because it's unlikely many presbyters will have enough information to judge if it's a factually-sufficient statement on which to base censure (especially if it's related to a marriage).

Committee Recommendation - Either a standing committee or an ad hoc investigating committee could discuss the matter with the minister, reach an agreement on a specific CD, and recommend presbytery judge it to be a "full statement of the facts," sufficient for considering censure. This is more prudent than a floor motion, but it is also problematic because a committee recommendation is usually debatable and amendable, and any Q&A or debate would likely introduce facts and opinions not already in the CD.

Commission Decision - A presbytery could appoint an ad hoc commission with authority to render presbytery's judgment on whether any CD is sufficient. Or, it could have a standing commission with authority to do so, or a standing rule authorizing an existing committee to act as a commission to do so.

The *Commission Decision* scenario seems the most prudent.^{4 5}

Deciding Censure - While the *BCO* doesn't require discussion of censure with a confessor prior to his signing a CD, doing so could encourage confessions—and avoid complaints.⁶ Granted, some confessing ministers

⁴ Pacific Northwest Presbytery has a standing, five-man Preliminary Investigation Committee with commission authority to render Presbytery's judgement on whether a CD is a "full statement of the facts," but it can only recommend a censure. The excerpt from Pacific Northwest's standing rules can be found [here](#) or <https://documentcloud.adobe.com/link/review?uri=urn:aaid:scds:US:86513631-5356-4980-9c792fcc61dca1adhttps://www.dropbox.com/s/kabrsxlzhpjxxh9/PIC%20Rules%20and%20Guidelines.pdf?dl=0>

https://drive.google.com/file/d/1Objt7cEFNyBZJjExgBw8KJ1N_7V625Jq/view?usp=sharing

⁵ In addition to a commission approving a CD as sufficient, there's some debate on whether a presbytery can also authorize a commission to approve and impose a censure in a non-trial, case-without-process.

⁶ There were 3 other cases this year involving review of matters involving confessions (Cases 2019-04, 2020-03 and 2020-07/08). See also Case 2007-02: *TE Malone v. Metro NY*, where SJC unanimously sustained Complaint against faulty

might be willing to accept *any* censure imposed by the presbytery. But he should understand that nothing prevents the court from suspending him from office for an offense he believes only warrants admonition, or deposing him for an offense he believes only warrants admonition.

Therefore, a confessing person might consider delaying agreement on a CD until a censure discussion occurs, and it might be prudent to include something like the following in any mutually-agreed-upon CD:

I understand the Commission is recommending the censure of _____, and I have read the Commission's reasons for that recommendation in the CD above. If Presbytery imposes that censure, I don't plan to seek higher court review of the censure. I've also read, in the CD above, what the Commission recommends the Moderator read to me when imposing the censure. (*BCO* 36-5, -6, or -7)⁷

If a censure motion is debated, the moderator should ensure no Q&A, committee/commission comments, or speeches add to what is confessed in the CD. If the CD is insufficient for rendering a decision on censure, then the committee or commission missed an important opportunity and either agreed to a deficient CD or is recommending an unsupportable censure. A censure motion could be considered without debate, and such a procedural motion could be made by a committee, a commission, or any voting member at the presbytery meeting.

BCO v. "Plea Bargains" - There are important differences between civil plea bargains and confessions in the PCA. Here's one description of plea bargains in civil courts.

In most jurisdictions and courthouses, plea bargaining can take place at virtually any stage in the criminal justice process ... Plea deals can be struck shortly after a defendant is arrested and before the prosecutor files criminal charges. Plea negotiations may culminate in a deal as a jury returns to a courtroom to announce its verdict. If a trial results in a hung jury, in which the jurors are

BCO 38-1 procedures, annulling a TE's 12-month suspension from office. (M36GA, 2008, p. 99.)

⁷ Evidence of repentance, or lack thereof, can be included in a CD, as long as both parties agree.

split and cannot make the unanimous decision required, the prosecution and defense can (and frequently do) negotiate a plea rather than go through another trial. And plea deals are sometimes reached after a defendant is convicted while a case is on appeal.⁸

A state prosecutor will often propose, to an arrested person before indictment or to a defendant after indictment, that he plead guilty to a lesser charge with assurance he will not prosecute on a greater charge. The accused is aware of the lesser sentence because crimes usually have a sentencing-range stipulated by law. But the *BCO* doesn't have codified penalties for specific offenses. It provides three censures imposable on anyone (admonition, suspension from sacraments, and excommunication) and two more for church officers (suspension from office and deposition). Unlike state courts, however, the *BCO* doesn't tie these censures directly to specific offenses. A church court can always impose whatever censure it deems warranted.⁹

Another difference is seen in the Federal Rules of Evidence, which declare as inadmissible any evidence of a guilty plea agreement, or a *nolo contendere* plea, and even statements made by the defendant during those discussions. While fairness would seem to require the same in the PCA, the *BCO* is silent on such protections.¹⁰

Considerations for Court & Confessor - Clarity on confession procedures is important, partly because avoiding trials can be beneficial for the Church. In addition to the spiritual benefit of confession to the offender, few sessions or presbyteries have elders or ministers who are also experienced prosecutors, and, of those few, even less have the time required for prosecuting a trial well and defending the court on appeal. Granted, some prosecutions may be simple, but churches and presbyteries often experience significant turmoil in judicial process—relationships are strained, transcription is costly, and many man-hours are expended. In addition, a high

⁸ See [here](#) at Nolo.com. See also [this](#) at Law.Cornell.edu

⁹ When imposing indefinite suspension from office, some presbyteries have found it helpful to add something like, "the suspension will be reviewed hereafter at each stated meeting in the report of the XYZ Committee."

¹⁰ Federal Rule 410 - https://www.law.cornell.edu/rules/fre/rule_410 *nolo contendere* - The defendant does not accept or deny responsibility for the charges but agrees to accept punishment. (www.law.cornell.edu)

number of sessions and presbyteries are reversed on complaint or appeal.¹¹ Litigation is not always the wisest path for justice.

In some instances the *BCO* might actually hinder efforts to persuade someone to confess. Pending indictment, if a man has no assurance his punishment will be lessened if he confesses, he might think it's rational to go to trial. And if he's convicted at trial, he can appeal at no cost, and his censure would normally be suspended during his appeal.

A confessing person voluntarily waives part of his *BCO* 35-10 right against self-incrimination and admits to offenses he understands could result in censure. If he isn't confident the censure will be based solely on the CD, he runs a risk because he can only file a complaint, which must be filed first with the original court, so a final SJC decision could take many months.¹² And finally, there's no censure impossible on a court that fails to adhere to the principles or procedures of *BCO* 38-1.¹³

However, a minister should also understand that if goes to trial, he could be administratively suspended from office during the period between indictment and verdict. (*BCO* 31-10) And if he is convicted, it only takes a simple majority, with reasons recorded, to administratively suspend him from office during an appeal. (*BCO* 42-6). These non-disciplinary suspensions could be in force for some time, and his church might not be able to continue his compensation and that of his temporary replacement during that time.

Courts and confessors might consider options that don't involve official censures. Sometimes a minister might choose to, or be encouraged to, take a sabbatical, enter counseling, resign his pastorate, or even demit his office in lieu of formal judicial procedures and censures (the latter two being similar to a *nolo contendere* plea). And while the *BCO* requires a confession or conviction to impose the *formal* censure of admonition, nothing precludes a presbytery committee, or the presbytery itself, from warning a minister or telling him he has exercised poor judgment, or lacked discernment, or neglected his office in some way. Such non-judicial communications need to

¹¹ This past year, session or presbytery censures were annulled in three other cases: 2018-01 *Mapes v. Metro NY*, 2019-01 *Dodson v. Ohio*, & 2019-08 *Ganzel v. Central Florida* (SJC 2020 Report, pp. 2, 11, 73)

¹² In this Case, the censure was annulled 15 months after it was imposed. In another confession or plea-related complaint this year, an SJC decision wasn't rendered until over 20 months after censure. (Case 2019-04)

¹³ *BCO* 40-5 permits censuring lower courts, but *BCO* 42-9 & *BCO* 43-10 do not mention that option.

be careful, and their will likely depend on the "aggravations" of the matter (WLC 151), evidence of repentance, and evaluation of the man's future usefulness in the ministry.¹⁴

Given these considerations, ministers should consider seeking counsel early, and presbytery committees should consider recommending he do so. (*BCO* 32-19)

Errors in this Case - Did this Presbytery allow material to be presented or distributed prior to the vote on censure, that was additional to the CD and unfavorable to the minister? Yes.

The interactions between the minister and Presbytery began like the Unsolicited Confession scenario, with Presbytery's Shepherding Team, and after the minister's wife filed for divorce, it changed to more closely resemble the Investigated Confession scenario. At the conclusion of its *BCO* 31-2 investigation, the Investigative Committee ("IC") recommended Presbytery approve a four-page document as the "full statement of the facts," referencing *BCO* 38-1. The document had a 1,153-word "Confession" and a 1,092-word "Report to Arizona Presbytery Regarding [the TE's] Marriage." After the document was read to Presbytery, the IC reported it "did not challenge or add to [the TE's] written confession." But the IC added a 243-word "Report of Investigative Committee," which included three unfavorable "observations." The following also appeared in the IC's censure recommendation. (Emphasis added.)

That [the minister] be deposed from his office due to sins of failing to manage his household well *in addition to not honestly disclosing these issues to the presbytery ...*

With reference to that censure recommendation, the pertinent question is not whether the man withheld information in a transfer interview with a Presbytery committee some years prior. The pertinent question is whether he confessed any sin related to this in his CD, and if not, why did the IC believe it could add it at the Presbytery meeting?

¹⁴ *BCO* 34-5 "Heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding and are not likely to do much injury."

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In its brief to the SJC, Presbytery "denies that the three paragraphs listed as 'observations' were intended or in any way treated by the Presbytery as additional offenses." But regardless of intent, there's little way to know what effect the additions may have had on the 36 presbyters who considered the motion to impose the censure of deposition. If those "observations" were important, the IC should have secured the minister's approval to add it to the CD *before* finalizing the agreement and presenting the document to Presbytery. Also in its brief, Presbytery asserted "the IC recommendation at the end of its Report added nothing new to his Confession." If that were true, then why include it? BCO 38-1 stipulates, "Statements made by him in the presence of the court must not be taken as a basis of a judgment without process *except by his consent*." If his own words can't contribute to the basis without his consent, then nothing from an investigating committee or commission should be allowed to do so. By allowing this additional material to be presented, Presbytery erred.

/s/ RE Howard Donahoe

CASE 2019-11
COMPLAINT OF DAN AND ANGELIA CROUSE
v.
NORTHWEST GEORGIA PRESBYTERY

DECISION ON COMPLAINT
July 21, 2020

I. SUMMARY OF THE FACTS

- June-July 2018 The Session of Midway Presbyterian Church provided notice to the congregation for an election of officers and took nominations from the congregation.
- 7/15/2018 The Complainant, then serving as an elected Deacon, was nominated for election to serve an additional term as a Deacon.
- 11/19/2018 After examining the candidates, the Session determined that the Complainant's nomination would not proceed and that his name would not appear on the ballot for election to a new term as a Deacon.

MINUTES OF THE GENERAL ASSEMBLY

- 12/19/2018 The Complainant filed a complaint with the Session against its decision to set aside or not advance his nomination to be re-election to the Diaconate.
- 1/21/2019 The Session heard and denied the Complaint. Four Session members dissented from the decision.
- 12/14/2019 The Complainant carried his Complaint to Northwest Georgia Presbytery (NWGP).
- 4/2/2019 NWGP appointed a Judicial Commission to hear the Complaint.
- 6/28/2019 The Presbytery's Judicial Commission heard oral argument from the parties and their representatives.
- 7/11/2019 The Presbytery's Judicial Commission entered a written judgment to deny the Complaint.
- 8/17/2019 Presbytery approved and adopted the judgment of the Judicial Commission.
- 9/10/2019 The Complainant carried his Complaint to the General Assembly.
- 2/11/2020 The SJC Panel conducted a hearing on objections to the Record of the Case, ruled on the objections, and finalized the Record of the Case.
- 04/6/2020 The SJC Panel heard oral argument via Go to Meeting. The Panel included RE Jack Wilson (Chairman), TE Bryan Chapell, and TE Charles McGowan, with TE Guy Waters and RE Steve Dowling attending as alternates.

II. STATEMENT OF THE ISSUE

Did Presbytery err, in violation of the Constitution, when it adopted the recommended judgment of its Judicial Commission, ruling the Session had not erred in determining the Complainant was not eligible to be re-elected to the Diaconate?

III. JUDGMENT

No.

IV. REASONING AND OPINION

The Complainant was an ordained, actively serving Deacon nearing the expiration of his term of service in 2018. He was nominated by members of the congregation for re-election to serve another term as an active Deacon. The Complainant contends that the Session erred when it determined that his nomination would not be permitted to proceed and that his name would not be placed on the ballot for re-election.

BCO 39-3(3) provides:

A higher court should ordinarily exhibit great deference to a lower court regarding those matters of discretion and judgment which can only be addressed by a court with familiar acquaintance of the events and parties. Such matters of discretion and judgment would include, but not be limited to: the moral character of candidates for sacred office, the appropriate censure to impose after a disciplinary trial, or judgment about the comparative credibility of conflicting witnesses. Therefore, a higher court should not reverse such a judgment by a lower court, unless there is clear error on the part of the lower court.

Absent clear error or unconstitutional action, the decision of a Session regarding an individual's qualifications should not be disturbed.

In reviewing the Complainant's nomination for re-election to the Diaconate, the Session did afford the Complainant an abbreviated examination. The Session asked the Complainant whether any of his views had changed since his ordination to the office. The Complainant responded that his views had not changed and remained consistent with our Constitutional standards. After receiving responses to its inquiries, the Session did not approve the Complainant's nomination to proceed and decided not to permit his name to be submitted to the congregation for re-election to the Diaconate.

The Complainant contends that the Session erred when it did not approve his nomination and submit his name to the congregation for re-election.

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Complainant alleges that the Session's action constitutes a *de facto* deposition from office in violation of *BCO* 24-7. We disagree. No sitting officer is guaranteed re-election to active service on the session or diaconate at the end of a term.

The Complainant contends the Session could not have set aside his nomination unless it charged him with an offense and proceeded with formal discipline. *BCO* 29-1, 29-2, 32-18. The *BCO* does not require a Session to bring charges against an officer whose term is expiring prior to exercising its discretion to determine the eligibility of that candidate for re-election to active_service. Nothing in the Record indicates that the Complainant committed any offense or that the Session found any offense in reviewing his eligibility to be re-elected. Even if a chargeable offense existed, in the exercise of its discretion, a Session may forbear pursuing such an offense (see 1 Peter 4:8), and, at the same time, find it sufficient to warrant disqualification or ineligibility from re-election to office. Under our Constitution, a Session is also permitted to not advance a nomination, in the exercise of its discretion and judgment, for reasons, actions or circumstances which do not rise to the level of a chargeable offense, but may otherwise render the candidate ineligible in the judgment of the Session. Such action would not affect a man's ordination, nor would it necessarily disqualify him from future service, in his or any other congregation.

In this case, the minutes of the Session meeting in which the Complainant's nomination was not advanced do not contain reasons for which the Session determined he was not eligible for re-election. Four members of the Session filed a written dissent to the Session's decision to deny the Complaint in which they outlined reasons they perceived for the Session's action and alleged errors in that reasoning. At the hearing before the Presbytery's Judicial Commission, representatives of the Session submitted documents and made oral arguments in which individual members of the Session articulated reasons for their votes not to advance the nomination. Some of these articulated reasons fall within the permissible scope of the exercise of the Session's discretion (questions regarding attendance at Sunday School; questions regarding attendance at evening worship services; and questions related to performing Diaconal duties during worship services instead of attending). If any, or all, of these reasons had been articulated by the Session in its minutes as grounds for its decision, we believe the Complaint would clearly be denied in view of *BCO* 39-3(3).

In oral argument and a written submission to the Presbytery Commission, at least one Session member articulated a reason which the Complainant contends was an impermissible ground to not advance the Complainant's nomination, namely, that the Complainant previously filed (and prevailed) in a Complaint regarding his nomination to serve as a Ruling Elder (See 2019-03, Crouse v. NWGP, decided October 18, 2019, SJC Report to the 48th General Assembly at p. 42.) The Complainant contends that the decision to not advance his nomination for re-election to the Diaconate was an "apparently" improper action of retaliation against his filing his first Complaint. The judgment of the Presbytery Commission suggests that one Session member believed and said that filing of the first Complaint demonstrated an objectionable refusal to submit to the Session's authority by the Complainant.¹⁵ It is not clear from the Record whether this Session member contended that the mere act of filing a Complaint was the grounds for his vote to not advance the nomination or whether the Complainant's attitude and actions associated with the pleading were the grounds for his vote. It is also not clear whether any other elder shared the view. In his written submission to the Presbytery Commission, the Elder specifically denied that the nomination was not advanced as retribution or punishment for the filing of the Complaint.

The right to seek redress of improper actions by complaint or appeal is foundational to our Constitutional system. Both due process and basic charity demand that no member or officer should be ostracized or penalized for the mere filing of a complaint or appeal. The filing of a complaint or appeal may never, standing alone, constitute proper grounds to deny any privilege of membership or office in our church. That said, there may be circumstances where a member or officer's behavior associated with properly filed pleadings and ongoing litigation may give a Session pause as it considers the spiritual qualifications/eligibility of the litigant for office. In this case, the Record does not provide formal or stated reason for the Session's action. The Complainant has not clearly proved that the Session or any individual member acted improperly. From the Record in this case, we cannot attribute one elder's questionable rationale to the Session as a whole. While one member's articulated reasons may be questioned, the standard of review requires affirmative demonstration of clear error or unconstitutional action

¹⁵ The written judgment of the Presbytery's Judicial Commission includes a number of quotations from representatives presenting oral argument at the hearing. The judgment mischaracterizes the arguments and colloquy from the hearing as "testimony." No formal testimony was taken, and unfortunately, no transcript of that hearing was made.

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to overturn the Session’s exercise of its discretion and judgment in evaluating a candidate’s eligibility for office. That standard requires deference to the lower court’s exercise of its judgment, even when its representatives may articulate improper arguments in support of the decision (See 2019-07, Fozard v. Northwest Texas Presbytery, decided February 6, 2020, SJC Report to the 48th General Assembly at p. 63). At the same time, while *BCO* 24-1 does not specifically prescribe a process for communicating reasons for a session’s action, fairness and equity suggest a Session should ordinarily communicate the rationale for its action to remove a man from further consideration promptly and directly to the man.

For these reasons, we conclude the Presbytery did not clearly err when it denied the Complaint. This decision was written by RE Jack Wilson and revised and approved by the Panel and revised and approved by the full SJC on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Absent</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Dissent</i>
Cannata, <i>Absent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Dissent</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Absent</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

(18-2-9)

CASE 2019-11
COMPLAINT OF DAN AND ANGELIA CROUSE
v.
NORTHWEST GEORGIA PRESBYTERY

Dissenting Opinion
August 24, 2020

RE Dan Carrell and RE E. J. Nusbaum

We respectfully disagree with the ruling made by the Standing Judicial Commission in this case and submit the following dissent to explain our disagreement.

We believe that the SJC erred when it failed to apply the proper standard of review to this case. In its reasoning and opinion, the SJC decided this matter required great deference to the lower court because the SJC viewed the issue as limited to a matter concerning an exercise of discretion and judgment by the lower court. (*BCO* 39-3.3) Unfortunately, the SJC overlooked the erroneous interpretation of the Constitution of the Church that was made by the lower court. The proper standard of review for this case was *BCO* 39-3.4, which states in part:

Therefore, a higher court should not consider itself obliged to exhibit the same deference to a lower court when the issues being reviewed involve the interpretation of the Constitution of the Church. Regarding such issues, the higher court has the duty and authority to interpret and apply the Constitution of the Church according to its best abilities and understanding, regardless of the opinion of the lower court.

In this case, the Session of Midway Presbyterian Church had a Constitutional duty to report candidates that were eligible for election to the congregation. (*BCO* 24-1). While there is no one place in the Constitution of the Church that defines “eligible for election” to the office of Deacon, there are a number of places where standards are delineated. Those include the Scriptural requirements in I Timothy and Titus 3, the satisfactory completion of the five requirements in *BCO* 24-1 a. thru e., and the characteristics of a Deacon described in *BCO* 9-3. In the reasoning and opinion of the SJC, there is no mention that any member of the Midway Session judged Mr. Crouse to be deficient in any of the Biblical or Constitutional standards. Rather, the reasons given for Mr. Crouse’s ineligibility for election were “questions regarding attendance at Sunday School, questions regarding attendance at evening worship services and questions related to performing Diaconal duties during worship services instead of attending.” These attendance issues and the arbitrary standard applied by the Midway Session are extra-Biblical and extra-Constitutional. Therefore, making the determination that this man was not eligible based on the standards applied by the Session was a misinterpretation of the Constitution of the Church.

This misapplication had a significant effect. We agree with the SJC that the action was not a *de facto* deposition from office in violation of *BCO* 24-7. However, upon closer examination, the effect of the action is that an ordained Deacon was barred from being elected to the Diaconate and is therefore unable to fulfill the duties of a Deacon at his church. His status is the

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functional equivalent of one who has been suspended from office. And suspension, like other censures, can only be inflicted at the end of a judicial process. We agree with the SJC that a Session is required to exercise discretion and judgment in determining the eligibility of candidates for office. However, in the exercise of that discretion and judgment, which can have the effect that is functionally the same as a censure, courts should make decisions about eligibility based only on the Biblical and Constitutional character and competence of the individual.

Moreover, despite the SJC's reference to an "abbreviated examination," Mr. Crouse was never actually examined in the manner contemplated by *BCO* 24-1. The context here is important and is well summarized in the following excerpt from the Complaint:

Whereas, Deacon Crouse was originally examined and approved for the office of Deacon in November of 2012. He was elected by the congregation to the office of Deacon in December 2012 and subsequently ordained later that month; and

Whereas, during his tenure, Deacon Crouse served faithfully as chairman of the building and grounds committee in 2013-15, chairman of the finance committee from 2014 thru present, and secretary/treasurer of the Midway Covenant Christian School from 2014 thru present. Deacon Crouse also served on the mercy, facilities use, security, risk management, and gym expansion committees for the church as well as the finance, administration, financial aid, teacher evaluation, and booster committees for the school; and

Whereas, on November 12, 2018, Deacon Crouse was invited to the November 19th Session meeting to reaffirm his beliefs; however, knowing he would be out of the country during the meeting, submitted in writing that none of his views relating to Scripture, the Westminster Standards, or the *BCO* had changed since his examination in 2012. The practice of submitting in writing having been accepted as recently as 2017 (See Exhibit A). No additional examination was made, or attempted to be made, of Deacon Crouse beyond his written response; and

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Whereas, during the November 19, 2018 Session meeting, the sitting elders and other sitting deacons that were up for re-election were asked the following questions (See Exhibit B):

1. Is there anything in the Westminster Standards that you disagree with?
2. Have any of your views changed since you were last examined?
3. Are you willing to serve and affirm your officer vows if elected by the congregation?; and

Whereas, no additional examination was made of the sitting elders or other sitting deacons up for re-election; and

Whereas, the Session, during the November 19th meeting, removed Deacon Crouse from being considered for re-election by the congregation to the office of Deacon;

As the SJC opined in the first Crouse case (2019-03), the examination described in *BCO* 24-1 “serves several vital purposes.” In that case, the SJC sustained the Complaint in view of the Session’s conclusion, without training or examination, that Mr. Crouse would not be declared eligible for election. In other words, it acted prematurely. Those “vital purposes” included affording “the Session the opportunity to ask questions of a nominee, to ensure his qualifications meet the Biblical standards and the subject matters outlined in *BCO* 24-1. The examination also provides a nominee an opportunity to be heard and to articulate his knowledge, sense of calling, qualifications, understanding and views.”

In light of these purposes, responding to three questions that fall far short of the scope of the examination required by the *BCO* can hardly serve as a meaningful examination. In that Mr. Crouse was being considered for re-election, it was unnecessary to repeat what presumably was the scope of his original examination six years before. Nevertheless, to the extent certain men on the Session had some character-related concerns, which the record suggests may have been the case despite Deacon Crouse’s years of service, it was incumbent upon the Session to raise these concerns candidly, in person, with a Christian brother and at least give him the courtesy of an opportunity to reply.

Without such a meaningful forum, the process is open to abuse. A Session could reject a candidate merely because of personality conflicts or other reasons contrary to the standards of the *BCO*. Although privacy concerns may dictate avoiding written explanations for rejecting candidates, legitimate concerns should be expressed in examination dialogue with a candidate, for his response may well satisfy the elder with such concerns that they are not well-founded.

Because Mr. Crouse was afforded no opportunity to defend himself in a meaningful examination, and because the few specifically articulated concerns did not reflect Biblical or Constitutional deficiencies, Mr. Crouse's second Complaint should have been sustained, as was his first.

CASE 2019-13
COMPLAINT OF MS. COLLEEN GENDY
v.
CENTRAL FLORIDA PRESBYTERY

DECISION ON COMPLAINT
February 4, 2021

I. SUMMARY OF THE FACTS

- 8/20/19 Following several months of formal and informal communication with Ms. Gendy concerning her marriage and her attempt to withdraw her membership under *BCO* 38-3 by affiliating with another church, the Session of St. Paul's Presbyterian Church, Orlando, Florida, voted to remove Ms. Gendy's name from its membership rolls "as an act of pastoral discipline without process (*BCO* 38-4)."
- 9/05/19 The St. Paul's Session sent Ms. Gendy a letter stating, "I am writing to inform you that in light [of] your making it known to us that you have no intention of fulfilling your membership vows at St. Paul's, the session has removed your name from our rolls as an act of pastoral discipline without process (see *The Book of Church Order* 38-4)."

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- 9/06/19 Ms. Gendy filed a Complaint against the action of the St. Paul's Session in removing her name from the membership rolls under *BCO* 38-4.
- 9/24/19 The St. Paul's Session denied Ms. Gendy's complaint for lack of standing since she was no longer a member of St. Paul's.
- 10/1/2019 Ms. Gendy took her Complaint to the Central Florida Presbytery in accordance with *BCO* 43-3.
- 11/12/19 Central Florida Presbytery ruled Ms. Gendy's complaint out of order for lack of standing since Ms. Gendy was no longer a member of any church within the bounds of the Presbytery.
- 11/15/19 Ms. Gendy took her Complaint to the Standing Judicial Commission.
- 06/04/20 The SJC Panel heard oral argument via Go to Meeting videoconference. The Panel included RE John Pickering (Chairman), TE Guy Waters (Clerk), and RE Mel Duncan. Also present were Panel alternates TE Sean Lucas and RE Jack Wilson, along with Complainant Gendy, TE Dominic Aquila (Ms. Gendy's assistant), TE Justin Borger (Presbytery's primary representative) and RE John Maynard (Presbytery's assistant representative). The Panel decision was drafted by RE Pickering and, after some revisions, was adopted unanimously by the Panel.
- 10/15/20 The SJC considered the Panel's opinion at its stated meeting and voted to remand the opinion to the panel for additional work.
- 12/21/20 The SJC Panel unanimously adopted a revised opinion drafted by RE Pickering.

II. STATEMENT OF THE ISSUE

Did Central Florida Presbytery err in finding that Ms. Gendy did not have standing to file the Complaint?

III. JUDGMENT

Yes.

IV. REASONING AND OPINION

Complainant argues that she has standing to pursue her Complaint that the St. Paul's Session erred by (a) holding on to her as a church member in violation of its obligation to let her depart under *BCO* 38-3a, and (b) removing her from membership as an act of pastoral discipline without process under *BCO* 38-4. Respondent argues that Complainant has no standing to complain about these actions since she was removed from membership under *BCO* 38-4 before she filed her Complaint. We hold that Complainant does have standing and remand the case to Central Florida Presbytery for consideration of Complainant's complaint.

Central Florida Presbytery argues that Ms. Gendy lacks standing to bring her Complaint since she is no longer a member of the Presbyterian Church in America, having been removed under *BCO* 38-4. The concept of standing is, under *BCO* 43-1, the other side of jurisdiction. *BCO* 43-1 provides: "It is the right of any communing member of the Church in good standing to make complaint against any action of a court to whose jurisdiction he is subject." So, if a member is *not* subject to a court's jurisdiction, that member cannot bring a complaint. The question before us, then, is whether Ms. Gendy lacked standing to complain against the Session's removal of her from membership. We find that she does, indeed, have standing to complain about her removal.

BCO 38-4 provides, in relevant part:

When a member of a particular church has willfully neglected the church for a period of one year, or has made it known that he has no intention of fulfilling the church vows, then the Session, continuing to exercise pastoral discipline (*BCO* 27-1a and 27-4) in the spirit of Galatians 6:1, shall remind the member, if possible both in person and in writing, of the declarations and promises by which he entered into a solemn covenant with God and His Church (*BCO* 57-5, nos. 3-5), and warn him that, if he persists, his name shall be erased from the roll.

If after diligently pursuing such pastoral discipline, and after further inquiry and due delay, the Session is of the judgment that the member will not fulfill his membership obligations in this or any other branch of the Visible Church (cf. *BCO* 2-2), then the Session shall erase his name from the roll. This erasure is an act of pastoral discipline (*BCO* 27-1a) without process. The Session shall notify the person, if possible, whose name has been removed.

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Notwithstanding the above, if a member thus warned makes a written request for process (i.e., *BCO* Chapters 31-33, 35-36), the Session shall grant such a request. Further, if the Session determines that any offense of such a member is of the nature that process is necessary, the Session may institute such process. (emphasis added).

The circular nature of the Presbytery's argument is obvious when it is considered from the Complainant's perspective. The Complainant is being told that she cannot complain about her removal from membership because she has been removed from membership. Put differently, fundamental fairness requires that a member facing formal process or removal without process retains standing to complain about the process or removal. Any other conclusion would permit a Session to remove any church member from membership for any reason or no reason without allowing that person to challenge the removal.

The importance of recognizing the Complainant's standing in this case is clarified by consideration of the nature of the Session's decision as "an act of pastoral discipline" and not a mere administrative act with no bearing on the Complainant's reputation or character. In addition to the wording of the provision itself, the history of *BCO* 38-4 illustrates this distinction. Following the SJC decision in the case of *Chen vs. Ascension Presbytery*, which interpreted a predecessor *BCO* provision dealing with removal of a member's name from the roll to mean that a member of the PCA essentially had a right to withdraw from church membership unilaterally, the General Assembly adopted the current language in *BCO* 38-4, moving the section from *BCO* chapter 46 ("Jurisdiction") and to *BCO* chapter 38 ("Cases Without Process") and adding the statement that "This erasure is an act of pastoral discipline," thus emphasizing that the action is a true "case" of discipline, not merely an administrative procedure. Therefore, if a Session may sever a person's membership in the church, surely that person should have the right to complain about it.

Ms. Gendy had standing to bring her Complaint. Presbytery should have so ruled and remanded the case to the St. Paul's Session for consideration of Ms. Gendy's original Complaint. Thus, we now remand the case to Presbytery so that it may take such action.

This Decision was written by RE John Pickering and revised and approved by the Panel 3-0. The SJC approved this decision unanimously on the following roll call vote:

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Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Absent</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Absent</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(22-0-0)		

CASE 2019-14
COMPLAINT OF MR. JEAWHAN YOO, ET AL.
VS.
KOREAN SOUTHWEST ORANGE COUNTY PRESBYTERY

DECISION ON COMPLAINT
August 24, 2020

The SJC reviewed the Complaint and found the case Administratively Out of Order.

No documentation was received that the Complaint was first made to the presbytery whose act or decision was alleged to have been in error. *BCO* 43-2.

Further, the proper court to receive and adjudicate the charges and specifications that were included in the Letter of March 2, 2020 is the Presbytery. The case was dismissed on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Absent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Not Qualified</i>
Chapell, <i>Absent</i>	Kooistra, <i>Concur</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(19-0-0)		

TE Ross disqualified himself under *OMSJC* 2.3(b) as a technology problem prevented him from reading the case file.

CASE 2020-01
COMPLAINT OF MR. PETER BENYOLA
VS.
CENTRAL FLORIDA PRESBYTERY

DECISION ON COMPLAINT
August 24, 2020

The SJC reviewed the Complaint and found the case Administratively Out of Order and determined that it cannot be put in order because the Complaint was not timely filed. *OMSJC 9.2*. Presbytery ruled the Complaint out of order and was correct to so rule. The Complainant raises issues against actions of the Presbytery (namely, the ordination and installation of teaching elders and approval of their labors outside the bounds of the Presbytery) which occurred more than sixty (60) days before the filing of the Complaint.

Presbytery's second reason for ruling it out of order is also valid. Mr. Benyola did not have standing to file a Complaint against a Presbytery action, because he was neither a TE member of that Presbytery nor a commissioner representing a member church in that Presbytery at the meeting where the installation was approved. See three previous SJC cases: Case 92-9b, *Mr. Overman v. Eastern Carolina* (M21GA, 1993, P. 223); Case 2012-06, *Complaint of Deacon Don Bethel v. Southeast Alabama* (M41GA, 2013, p. 614); and Case 2012-08, *Complaint of RE Warren Jackson v. Northwest Georgia* (M43GA, 2015, p. 568).

For these reasons, the SJC dismissed the case on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Absent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(20-0-0)		

CASE 2020-03
COMPLAINT OF TE DAVID MCWILLIAMS
VS.
SOUTHWEST FLORIDA PRESBYTERY

DECISION ON COMPLAINT
August 24, 2020

In accord with the Officers' Recommendation, the SJC has reviewed the Complaint and found the case Administratively Out of Order. The SJC agrees with its Officers that the case cannot be put in order (*OMSJC* 9.2), per *BCO* 43-3, because only an original complainant may carry a complaint to the next higher court.

BCO 43-3. If, after considering a complaint, the court alleged to be delinquent or in error is of the opinion that it has not erred, and denies the complaint, **the complainant** may take that complaint to the next higher court. (Emphasis added.)

Rationale:

On November 9, 2019, Presbytery sustained a complaint from a member of Holy Trinity Presbyterian Church in Tampa, Florida, who had been censured by the Holy Trinity PCA Session in a *BCO* 38-1 case without process. TEs Eudaly and Light, ministers at Holy Trinity, filed a complaint against that decision. On February 8, 2020, Presbytery denied their complaint. Although Presbytery Minutes indicate they announced their intent to carry their complaint to the SJC, they did not. TE McWilliams, pastor of another church in the Presbytery, then attempted to carry their complaint to the SJC, but because he is not "the complainant," his complaint is out of order before the higher court and cannot be put in order. Had TE McWilliams been a co-complainant with TEs Eudaly and Light or separately lodged his complaint initially with the Southwest Florida Presbytery, he would have had standing to pursue the complaint before the SJC. Because neither of those occurred, he does not have standing to elevate the case. The question of whether TE McWilliams' complaint is out of order was raised by Presbytery's Clerk in a letter to the PCA Stated Clerk that accompanied the Record of the Case. Accordingly, the case was dismissed on the following roll call vote:

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Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Absent</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(20-0-0)		

CASE 2020-04
COMPLAINT OF TE STEVEN P. MARUSICH
v.
CENTRAL INDIANA PRESBYTERY

DECISION ON COMPLAINT
February 4, 2021

I. SUMMARY OF THE FACTS

- 7/2/19 Five former members of a PCA Mission Church sent a letter to Central Indiana Presbytery (CIP) accusing a Teaching Elder (TE) of alleged sins.
- 9/13/19 CIP appointed a non-judicial commission to begin a *BCO* 31-2 investigation. “This commission will include taking counsel from at least two wise Christian women, who will be selected by the Commission itself; the commission will be filled by the chairman of the Steering Team, and will report back to the Presbytery their findings with any recommended actions.”
- 11/21/19 Having met with the accusers of the TE as well as the TE himself over the past two months, CIP’s Commission decided to interview more witnesses “to further clarify our understanding of the situation.” At this point “the Commission was almost unanimous that the accusations do not rise to the level of chargeable offenses (holding a trial) though this could change based on what we learn from the next set of witnesses.”

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- 12/6/19 CIP's Commission met with additional witnesses, some who supported and others who contradicted the earlier testimony offered against the accused TE.
- 1/2020 CIP's Commission submitted a full report to the CIP Church Planting Team: "The Commission does not believe there is a 'strong presumption of guilt of the party involved' (*BCO* 31-2) with regard to the accusations of sexual harassment, intimidation, and bullying, or that the TE is guilty of an offense as defined in *BCO* 29 (no violation of divine law, heresies, or immoralities)." They then observed, "It is the judgment of the commission that there is enough weight to the allegations that pastoral, corrective measures are in order."
- 2/2020 One of the female advisory members of the CIP's Commission disagreed with their assessment and urges the CIP Church Planting Team to engage an outside organization, GRACE, to assess the situation.
- 2/14/20 The initial report of the Commission was presented to CIP. After objections were raised to the Commission's initial report, the Commission met during lunch and decided to withdraw their initial report and present an edited report. This edited Commission report was "received" by CIP. The full report of the Commission was never presented to CIP.
- 2/27/20 TE Marusich filed a complaint against the actions of CIP. This complaint had four allegations: first, CIP erred in not finding a "strong presumption of guilt" against the accused; second, CIP's Commission erred by exceeding its mandate and taking up business not referred to it; third, CIP's Commission erred by not submitting a full record of its proceedings to the court appointing it; and fourth, CIP's Commission erred in not delivering the full report of their findings to the Presbytery, the accused's court of original jurisdiction.
- 7/10/20 Because of COVID, the subsequent meeting of CIP was delayed to July. CIP sustained two items in the complaint—dealing with the second and third items—and denied the other two items.

APPENDIX S

- 7/20/20 TE Marusich filed his complaint with the SJC regarding CIP's failure to sustain his first and fourth allegations.
- 9/17/20 SJC Officers found the case administratively in order and assigned the case to a Panel consisting of TE Sean Lucas, TE Michael Ross, RE Bruce Terrell, TE Paul Lee (alternate), and RE John White (alternate).
- 9/24/20 The Panel held its initial meeting at which TE Lucas was elected chairman and RE Terrell secretary.
- 10/13/20 The Panel held its constituting meeting, ruled that the case was judicially in order, and set the panel hearing for November 17, 2020, at 2 p.m. EST.
- 11/17/20 The Panel held its hearing. TE Marusich presented his oral argument as Complainant. TE Ben Reed represented CIP as Respondent.

II. STATEMENT OF THE ISSUES

1. Did Central Indiana Presbytery err at its February 14, 2020, Stated Meeting in "receiving" the report of its non-judicial Commission finding "no strong presumption of guilt of the party involved" and that "the accusations [do not] rise to the level of a chargeable offense"?
2. Did Central Indiana Presbytery err at its February 14, 2020, Stated Meeting when its non-judicial commission failed to provide minutes or a full report of the Commission's actions?

II. JUDGMENT, REASONING AND OPINION

The SJC disposes of the complaint (*BCO* 43-9) by sending the matter back to the lower court with instructions to take it up again (*BCO* 43-10). To that end, CIP should appoint a *committee* to investigate reports concerning the TE according to *BCO* 31-2. Such committee may refer to or adopt any papers contained in the Record of the Case in Judicial Case 2020-04, as well as pursue whatever other lines of investigation may be prudent. The committee's report to Presbytery shall include a narrative of the evidence gathered in the committee's investigation, and a recommendation with respect to a finding a strong presumption of the

MINUTES OF THE GENERAL ASSEMBLY

guilt of the party in question. Presbytery shall consider the report under regular orders (i.e., the report may be discussed, but not amended; the recommendation shall be subject to the ordinary rules governing a main motion) at the next stated meeting of the court, or at a special meeting called beforehand for that purpose.

This Decision applies to the specifics of this Case and does not establish a principle for how every *BCO* 31-2 investigation must be conducted.

The Panel’s decision was drafted by TE Sean Lucas along with inputs and editorial work from the rest of the panel. It was approved unanimously by the Panel. The full SJC amended the Panel Decision and adopted the final Decision on the following roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Dissent</i>
Cannata, <i>Dissent</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Dissent</i>	Greco, <i>Concur</i>	Ross, <i>Absent</i>
Chapell, <i>Disqualified</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Dissent</i>	Lucas, <i>Concur</i>	White, <i>Absent</i>
Dowling, <i>Concur</i>	McGowan, <i>Disqualified</i>	Wilson, <i>Concur</i>

(17-4-0)

CASE 2020-04
COMPLAINT OF TE STEVEN P. MARUSICH
v.
CENTRAL INDIANA PRESBYTERY

DISSENTING OPINION
February 16, 2021

RE Howie Donahoe,
joined by TE Cannata, RE Carrell, and RE Nusbaum

This Dissent does not express any opinion on the merits of the allegations that were investigated. We dissented because the Decision does not afford the requisite deference to the lower court in a “matter of discretion and judgment” (*BCO* 39-3.3) and because it orders an investigative procedure that the *BCO* does not require. The SJC should have decided as follows:

Issue: Did Presbytery’s investigative commission clearly err in January 2020 when it decided to decline to institute process (i.e., declined to order an indictment)?

Judgment: No.

Reasoning: The SJC does not find “clear error” in the decision of Presbytery’s non-judicial commission and thus, per the standard of review stipulated in *BCO* 39-3.3, the SJC must give “great” deference to the Presbytery in that exercise of discretion and judgment.

This Dissent addresses standards of review, as well as investigative bodies, reports and records.

Standard of Review & Great Deference

The Decision does not stipulate whether it remands the matter to the Presbytery because of an error in *judgment*, or an error in *procedure*, or both. It does not identify the standard of review used. It does not provide a "Yes" or "No" answer to either of its statement-of-issue questions. It does not even say whether the Complaint is sustained. This is unusual. For example, there is no SJC Decision in the last 23 years in which an Issue question was posed without a corresponding Judgment answer.¹⁶ Ordinarily, a higher court must find *some* error before setting aside the decision of a lower court, and presumably the court would specify it. Instead, this Decision proceeds immediately to amends. Without knowing the error, or the reasons for the (inferred) annulment, one can only make assumptions from the amends.

BCO 39-3 obligates a higher court to ordinarily exhibit *great* deference to *all* lower court decisions except "when the issues being reviewed involve the interpretation of the Constitution of the Church." Because the higher court can only apply a *de novo* standard of review in that specific instance, that standard does not apply in this Case. Instead, *BCO* 39-3.3 stipulates that when a lower court decision involves a "matter of discretion and judgment," a higher court should not annul it without finding *clear error*. While the phrase “clearly erroneous” is itself subjective and a matter of judgment, it surely must mean something demonstrably greater than “erroneous.”¹⁷

¹⁶ PCA Digest 1999-2018 (Part III, pp. 175-341), and 15 pertinent SJC Decisions since the Digest (2019-Feb. 2021).

The SJC frames the Statement of the Issues, not the Complainant. (OMSJC 17.1.b.)

¹⁷ The SJC demonstrated this “great” deference 10 years ago in another *BCO* 31-2 case. The final sentence of its Reasoning stated: "One may suspect that [the minister] is guilty; one

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An investigating body will often need to make judgments, for example, on "the comparative credibility of conflicting witnesses." (*BCO* 39-3.3) The *BCO's* clear error standard sets a high bar for a reviewing court to annul a lower court conclusion about comparative credibility.

Central Indiana's investigative commission ("IC") interviewed several accusers, the accused, and witnesses for the accused (some more than once). It received written statements from many, including a 17-page response from the accused and a three-page letter from his wife contesting the allegations. Because the IC's record of its proceedings ("ROP") was submitted in executive session at a Presbytery meeting, we don't believe we have liberty to quote from it, even though it was in the Record of the Case. But we can note the ROP indicated part of the IC's decision was related to its judgment about the comparative credibility of witnesses.

Neither the Complainant nor the SJC reviewed a videotape or transcript of those interviews. But without such reviewing, it's hard to imagine standing in front of members of that Presbytery commission and saying, "You *clearly* erred in the conclusion you reached after evaluating all that testimony. And even though I didn't hear any of it, or observe any of the people you interviewed, and I don't know the accused man as you do, I annul your decision that no indictment was warranted, and instruct you to investigate again."

Many allegations in this Case relate to the motive and intent of the accused. To overrule a lower court's judgment on that would seem to require extensive and compelling evidence.¹⁸ Again, the question of whether an indictment

may even be privately persuaded that he is guilty; but apart from a showing of clear error on the part of [the Presbytery] in the Record, this Court must defer to the Judgment of Presbytery. (Case 2010-04, *Sartorius v. Siouxlands*, M39GA, 2011, p. 578; quote from p. 582).

Note: The GA's SJC Manual requires the *BCO* 39-3 standards of review to be read aloud at every Panel Hearing.

¹⁸ Here are two examples. In *Anderson v. Bessemer City*, 470 U.S. 564 (1985), the US Supreme Court held that "when a trial judge's finding is based on his decision to credit the testimony of one of two or more witnesses, each of whom has told a coherent and facially plausible story that is not contradicted by extrinsic evidence, that finding, if not internally inconsistent, can virtually never be clear error." In *United States v. Yellow Cab Co.*, 338 U.S. 338 (1949), the Court held "Where there are two permissible views of the evidence, the factfinder's choice between them cannot be clearly erroneous. (See also *Inwood Laboratories, Inc. v. Ives Laboratories, Inc.*, 456 U.S. 844 (1982))

should be ordered is a matter of discretion and judgment.¹⁹ So, the Decision's order for a new investigation raises a second question: Did this Presbytery commit a reversible procedural error related to *BCO* 31-2?

Investigative Bodies

As noted in previous SJC Decisions, *BCO* 31-2 does not stipulate how an investigation must be done, who must do it, or how the conclusions must be reported. It simply says courts "shall with due diligence and great discretion demand from such persons satisfactory explanations concerning reports affecting their Christian character."²⁰

Contrary to what the Decision implies, presbyteries *can* appoint an investigative commission with authority to render the final decision on whether an indictment is ordered. But if a commission is required to propose a recommendation, then it's effectively just a committee.²¹

¹⁹ Case 2009-03, *Payne v. Western Carolina*. SJC Reasoning concluded: "Therefore, since there is no Constitutional error, we give great deference to Presbytery in accordance with *BCO* 39-3 since this involves a factual matter which the lower court is more competent to determine, because of its proximity to the events in question and because of its knowledge and observation of the parties and witnesses involved (39-3.2). It is also a matter of discretion and judgment that is best addressed by the court most acquainted with the events and parties (39-3.3)." M38GA, p. 197.

Not every "strong presumption of guilt" needs to be, or should be, prosecuted. Here are three examples:

(1) 17-year-old Johnny hits his 15-year old brother Billy in anger, and it's witnessed by two Session members, but Johnny claims it wasn't sinful. The incident warrants pastoral instruction and probably informal admonition, but it would not likely warrant judicial process, even though it's an "offense," contrary to the Word of God (*BCO* 29-1).

(2) An investigative committee might hear important testimony from witnesses, but they're unwilling to take the stand at trial, and cannot be compelled to do so (like people not under PCA jurisdiction or a spouse who declines).

(3) An investigative committee could find compelling evidence indicating strong presumption of guilt, but that evidence, for some legitimate reason, would not be admissible at trial (like evidence obtained by violating HIPAA.)

²⁰ See Case 2009-05 *Payne v. Western Carolina*. Excerpt from SJC Reasoning: "*BCO* 31-2 ... does not stipulate a timeline, composition of the investigating body, interview requirements, etc. ... In different situations, prudence and wisdom may dictate different procedures." (M38GA, 2010, p. 205)

²¹ F.P. Ramsay, *Exposition of the Book of Order* on V-7-1, final sentence. (1898, p. 117-118). Some presbyteries use commissions because they mistakenly think the *BCO* gives subpoena power to an investigative commission that a committee doesn't have. But neither has that power. The *BCO* 35-1 right for the accused to decline testifying at trial also applies during investigations - "The accused party may be allowed, but shall not be compelled to testify." When *BCO* 31-2 says the court shall "*demand* from such persons satisfactory explanations concerning reports affecting their Christian character," the demand doesn't refer to

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Authorizing a commission to render the final decision on indictment, or at least a decision declining to indict, will often be prudent. Debating an investigative team's non-indictment conclusion, or its indictment recommendation, on the floor of a presbytery meeting will likely be unwise because the presbyters will never know as much about the witnesses and the evidence as the investigators do. So it is sensible—and more important to this Case—it is permissible for presbyteries to appoint commissions with authority to render the final decision on whether an indictment is ordered, as Central Indiana Presbytery did.

Here is a summary of the procedures Central Indiana followed in this matter.

1. It appointed a *BCO* 15-1 investigative commission (IC) with authority to decide whether to order an indictment. The IC could make recommendations, but was not required to.
2. The IC (including two female advisors) reviewed documents and interviewed accusers, the accused, and others. Members consulted with a national organization that advises churches, and with an attorney. Per *BCO* 15-1, it submitted the “record of its proceedings” (ROP).
3. In executive session, IC informed Presbytery it decided no indictment was warranted (i.e., “the commission does not believe the accusations rise to the level of a chargeable offense.”)
4. Presbytery adopted a motion to “receive the [IC] report” (presumably meaning the ROP.) Even if the ROP could legitimately be regarded as a “report,” reports are automatically *received* when *presented*, and the motion was thereby be unnecessary and inconsequential (*RONR* (12th ed.) 51:9, 51:15). More importantly, it was unnecessary because no motion is needed for the “record of the proceedings” of a commission to be entered into Presbytery records. (For example, SJC Decisions are automatically recorded in GA Minutes.)
5. Substitute motions were made to commence process (to indict), but they failed. Robert's Rules: “If the investigative committee

subpoena authority. It simply references *the court's* strong obligation to seek satisfactory explanations. Robert's Rules stipulates: "An investigative committee appointed as described above has no power to require the accused, or any other person, to appear before it, but it should quietly conduct a complete investigation, making an effort to learn all relevant facts. Information obtained in strict confidence may help the committee to form an opinion, but it may not be reported to the society or used in a trial—except as may be possible without bringing out the confidential particulars." (*RONR* (12th ed.) 63:12)

submits a report that does not recommend preferral of charges, it is within the power of the assembly nevertheless to adopt a resolution that does prefer charges.” (*RONR* (12th ed.) 63:13n8)

The summary reveals there was no constitutional error. Some presbyteries will even give a commission authority for the entire process—to investigate and, if warranted, order an indictment, appoint a prosecutor and conduct a trial itself, without needing to make any recommendation to the presbytery except a final proposed judgment.²² So the following excerpt from the Decision’s order is surprising.

CIP should appoint a *committee* to investigate reports concerning the TE according to *BCO* 31-2.

Italicizing *committee* implies the Presbytery violated the *BCO* by authorizing a non-judicial commission to render a decision regarding indictment. Otherwise, it’s unclear how the Decision can order something that is not constitutionally required. If the PCA, with 88 presbyteries, 2,000 churches, and 5,000 ministers, can authorize a 24-man commission to render a final decision in all cases, a presbytery can authorize a commission to render a final decision on whether an indictment is warranted. Charles Hodge once said he would just as soon delegate an important decision to 10 good men as to 100. Thornwell wrote that “the commission is simply the court with a smaller quorum than normal,” and that “if commissions are to be condemned, we are at a loss to determine upon what principle the provision of our government making the quorum of a court consist in many cases of a very small fraction of its members can be defended.”²³

Investigative Reporting

More concerning are implications raised in the Decision’s order regarding what the investigative committee *must report*, and how it must report, as shown below.

²² See the SJC’s Aug. 2020 Decision in *Case 2019-04*. (SJC’s 2021 Report to the 48th GA) While not an issue in the Case, Chesapeake Presbytery had authorized its standing judicial commission to conduct an investigation, render a decision on indictment, and commence and complete judicial process if warranted, without needing to bring any recommendation to the floor except a final judgment. Even though the SJC sustained the Complaint on other grounds, it did not critique Chesapeake for giving such broad authority to a commission.

²³ Thornwell, J.H., “The General Assembly of 1847.” *Southern Presbyterian Review*. XIII. reprinted in *Collected Writings of James Henley Thornwell*, IV, p. 487.

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The committee's report to Presbytery shall include a narrative of the evidence gathered in the committee's investigation, *and a recommendation with respect to a finding on a strong presumption of guilt of the party in question.*" (Emphasis added.)

Before critiquing that order, we note there will be times when reporting such a recommendation would be a fitting and prudent course, i.e., with regard to certain kinds of "reports."

BCO 31-2. ... They shall with due diligence and great discretion demand from such persons satisfactory explanations concerning *reports* affecting their Christian character.

In American Presbyterianism history, the word "reports" in the paragraphs on investigation has usually been understood to refer to accusations broadly known in the public, sometimes called allegations of "common fame." The word has not historically been interpreted to refer to each and every accusation presented to a Session or a Presbytery. When allegations are widely known to the public (i.e., "notorious," *BCO 29-4*) it might behoove a presbytery to do more than just *hear* (i.e., "receive") the investigative team's conclusion that there is insufficient reason to indict. For the good of the Church and the name of Christ, a presbytery should at least consider the wisdom of adopting a statement publicly exonerating the accused and giving a brief summary of reasons why the public reports were not found credible. These would be instances where the "approbation of an impartial public" would be particularly important (*BCO Preliminary Principle 8*). But in most cases with allegations of personal and private offenses, it would be unnecessary and often imprudent to issue any public-exoneration statements because that would remove the privacy, publicize the existence of unsubstantiated private allegations, and perhaps even reveal the names of the innocent accused and the uncorroborated accuser.²⁴

Many presbyteries (perhaps most) have a provision in their rules making Robert's Rules their parliamentary authority, so the excerpts below on investigative reports are instructive (and for those presbyteries, perhaps even controlling in the absence of contrary stipulations in the *BCO*).

²⁴ Even if such a public statement is issued, no investigative body or court is required to *prove* innocence in matters it declines to indict. On the wisdom of adopting a statement vs. an entire report, see RONR (12th ed.) 51:13.

A committee whose members are selected for known integrity and good judgment conducts a confidential investigation (including a reasonable attempt to interview the accused) to determine *whether* to recommend that further action, including the preferring of charges if necessary, is warranted. (*RONR* (12th ed.) 63:8. Emphasis added.)

If, after investigation, the committee's opinion is favorable to the accused, or if it finds that the matter can be resolved satisfactorily without trial, *it reports that fact*. But if the committee from its investigation finds substance to the allegations and cannot resolve the matter satisfactorily in any other way, it makes a report in writing—which is signed by every committee member who agrees—outlining the course of its investigation and *recommending* in the report the *adoption of charges*, arranging for a trial, and, if desired, suspending the rights of the accused" (*RONR* (12th ed.) 63:13. Emphasis added.)²⁵

So, when presbytery appoints an investigative team—committee or commission—the team is responsible to answer this question: "Do we think an indictment is warranted in this matter?" If the team concludes none is warranted, it simply reports that conclusion and the matter is ended, unless someone moves to "prefer charges." The risk of misunderstanding this was demonstrated five years ago in another SJC Case. An investigative committee recommended a presbytery "*find* no strong presumption of guilt." The motion failed, and Presbytery's moderator (incorrectly) "announced that the effect of the defeat of the motion was to find a strong presumption of guilt" and the matter went to trial.²⁶

The present SJC Decision seems to order Presbytery to use a committee-only procedure akin to what the Federal Government must do with alleged felonies, where a prosecutor must persuade a grand jury to order an indictment. Without a grand jury indictment, the prosecutor must persuade the trial judge that he has enough evidence to indict (which seldom happens).

²⁵ Robert's Rules doesn't prohibit a commission from doing investigations. While it doesn't use that word, our commissions would closely be akin to what Robert's refers to as *Boards*. (*RONR* (12th ed.) §49 and 1:22-23)

²⁶ Case 2012-08, *Sartorius v. Siouxlands* (M43GA, 2015, p. 531). Contrary to *RONR* (12th ed.) 10:12: "It should be noted that voting down a motion or resolution that would express a particular opinion is not the same as adopting a motion expressing the opposite opinion, since—if the motion is voted down—neither opinion has been expressed.

However, with a grand jury indictment, the prosecutor can proceed directly to trial.

But the *BCO* does not require grand jury procedures. Final indictment decisions *can* be rendered by commissions appointed with that authority. Besides, a U.S. Attorney never needs persuade a grand jury to agree with a *non-indictment* decision.

Investigative Record

The Complainant asserted Presbytery's IC failed to submit a "full record of its proceedings," purportedly in violation of *BCO* 15-1. He asserted the IC was required to provide a transcript of the recorded testimony of witnesses and to submit all the evidence it considered. He asserted it was required to submit any advice it received from the attorney it consulted. This demonstrates a misunderstanding of the nature of commissions and a misunderstanding of the word "full."

BCO 15-1 says: "A commission shall keep a *full* record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing" The adjective *full* is subjective, and it's reasonable to understand it to mean a *sufficient* record. For example, *BCO* 13-11 says: "The Presbytery shall keep a *full* and accurate record of its proceedings" (See also *BCO* 19-3, 38-1, 38-2, 38-3.b.) Every commission record could always be "fuller," just like every set of presbytery minutes could be. So the pertinent question is: "How much of its work does a commission need to show in its record, especially if it's not proposing any recommendation?" *BCO* 15-1 says a committee *reports* to presbytery. But a commission does not. A commission simply *submits* (files) a record of its proceedings for the presbytery record (not for its consideration), because, unlike a committee, the commission *was the presbytery* on the matter.

For example, presbytery minutes don't need to include a record of all questions asked and answered in an ordination exam. It simply needs to record that the ordination requirements were met, record any examinee's confessional differences in his own words and how it judged them, and record "that the specific arrangements [of the call] were found to be in order." Minutes don't even need to record the financials. (*RAO* 16-3.e.5-6) And that constitutes a *full* (sufficient) record of that presbytery proceeding. An installation commission is not required to include the Order of Worship used

in the installation service in the “full record of its proceedings.” It records the commission members who were present, when and where the installation occurred, and that the pertinent constitutional questions were asked and affirmed. Contrary to the Complainant’s assertion in this Case, it would be unreasonable to interpret *BCO 15-1* as requiring a commission’s record to include a transcript of, or even a summary of, the content of investigative interviews. Presbytery did the interviews when the commission did them.

And sometimes, a commission might choose to only provide very brief reasons for its decision. For example, the Standing Judicial Commission’s judgment and reasoning in this present Case is recorded in six sentences.

The record of the proceedings of Central Indiana’s commission indicates it included two women as advisors, spent two days interviewing witnesses (some more than once) who were for and against the allegations (including the accused), reviewed written documents and correspondence (including a lengthy response from the accused), consulted with an attorney familiar with Presbytery, and met four other times to discuss the matter. Thus, it is not reasonable to contend there was a constitutional error in the sufficiency (fullness) of the record it submitted.

The SJC’s Decision orders that Presbytery be provided a “narrative of the evidence gathered in the [new] committee’s investigation.” But the Presbytery’s IC already provided that in the “record of its proceedings” delivered in executive session during Presbytery’s February 2020 meeting. Because the Decision does not indicate how or why that was deficient, it’s unclear what is meant by the phrase “a *narrative* of the evidence gathered.”

Fortunately, the SJC Decision concludes with the important caveat below, effectively saying no principle has been decided that can be appealed to in subsequent similar cases. (*BCO 14-7*)

This Decision applies to the specifics of this Case and *does not establish a principle* for how every *BCO 31-2* investigation must be conducted. (Emphasis added.)

But if *BCO 31-2* does not *require* what the Decision orders Central Indiana to do, how can it be ordered? If the SJC found clear error in the Commission’s judgment declining to indict, it could annul Presbytery’s denial of the Complaint (providing rationale), and then remand to Presbytery for a “new hearing” on the Complaint. (*BCO 43-10*) But unless our Constitution requires *the type* of investigative procedure and reporting ordered by the Decision, it’s difficult to see how the higher court has authority to order it.

In conclusion, if any minister or Session thinks *BCO* 31-2 should require more than it does, they have the right to draft an overture proposing an amendment and request their presbytery file it with the Assembly. In the meantime, strict adherence to the standards of review in *BCO* 39.3 is crucial "to ensure that this Constitution is not amended, violated or disregarded in judicial process." Concerns about the proper application of our standards of review and *BCO* 31-2, like ones raised in this Dissent, have also been raised in other recent SJC Decisions.^{27 28}

/s/ RE Howie Donahoe

CASE 2020-11
COMPLAINT OF TE DAVID MCWILLIAMS
VS.
SOUTHWEST FLORIDA PRESBYTERY

DECISION ON COMPLAINT
March 25, 2021

The Complainant requested to withdraw and abandon his Complaint, which was approved with the following unanimous roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Concur</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Concur</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Absent</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>
(24-0-0)		

²⁷ See the Concurring Opinion in Case 2016-11 *Frasier v. Nashville* regarding *BCO* 31-2 (M46GA, 2018, pp. 510-23). See also two Dissenting Opinions in 2019-02 *Schrock v. Philadelphia* (SJC 2020 Report, pp. 29-41).

²⁸ We note that it would be extraordinary in the world of jurisprudence for someone to petition an appellate court to order a criminal indictment when a DA, a grand jury, or a judge decided it wasn't warranted - especially someone who isn't the prosecutor, and isn't even a directly offended party. There's no real parallel in civil jurisprudence.

CASE 2020-13
COMPLAINT OF MR. PETER BENYOLA
VS.
CENTRAL FLORIDA PRESBYTERY

DECISION ON COMPLAINT
February 4, 2021

The SJC finds that the case is Administratively Out of Order and cannot be put in order. Mr. Benyola did not have standing to file a Complaint against a Presbytery action because he was neither a TE member of that Presbytery nor a ruling elder commissioner representing a member church in that Presbytery at the September 18, 2020 meeting when the Presbytery considered and denied the Complaint. *See* Case 2020-01, *Benyola v. Central Florida*; Case 92-9b, *Mr. Overman v. Eastern Carolina* (M21GA, 1993, p. 223); Case 2012-06, *Complaint of Deacon Don Bethel v. Southeast Alabama* (M41GA, 2013, p. 614); and Case 2012-08, *Complaint of RE Warren Jackson v. Northwest Georgia* (M43GA, 2015, p. 568).

For these reasons, the SJC dismissed the case on the following unanimous roll call vote:

Bankson, <i>Concur</i>	Duncan, M., <i>Concur</i>	Neikirk, <i>Absent</i>
Bise, <i>Concur</i>	Duncan, S., <i>Concur</i>	Nusbaum, <i>Concur</i>
Cannata, <i>Concur</i>	Ellis, <i>Absent</i>	Pickering, <i>Concur</i>
Carrell, <i>Concur</i>	Greco, <i>Concur</i>	Ross, <i>Concur</i>
Chapell, <i>Concur</i>	Kooistra, <i>Concur</i>	Terrell, <i>Concur</i>
Coffin, <i>Concur</i>	Lee, <i>Concur</i>	Waters, <i>Concur</i>
Donahoe, <i>Concur</i>	Lucas, <i>Concur</i>	White, <i>Concur</i>
Dowling, <i>Concur</i>	McGowan, <i>Concur</i>	Wilson, <i>Concur</i>

(22-0-0)

IV. ELECTION OF OFFICERS

Pursuant to guidance from the Stated Clerk and Administrative Committee, the terms of all SJC members were extended by one-year due to the 2020 postponement of the 48th General Assembly. This guidance was determined

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to apply, especially in light of the business before the SJC, to eligibility for officer terms. The SJC Officers elected for 2021-2022 are as follows:

Chairman: TE Fred Greco
Vice Chairman: RE John Bise
Secretary: RE Sam Duncan
Assistant Secretary: RE Jack Wilson

Submitted By:
/s/RE Samuel J. Duncan, Secretary

APPENDIX T

ATTENDANCE REPORT FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

City/State	Church	Teaching Elder	Ruling Elder
Arizona			
Chandler, AZ	New Valley	Scott Brown Tyson Shea	
Flagstaff, AZ	Ch. of the Resurrec	Joshua Walker	
Goodyear, AZ	King of Kings	Joshua Harp	
Sierra Vista, AZ	Grace	Nathan Morgan	
Sun City West, AZ	Covenant		Arthur Helgerson
Tucson, AZ	Desert Springs		Matthew Fitzsimmons
		DH Henry Bob Korljan Dan Smith	
Ascension			
Aliquippa, PA	New Life	Jared Nelson	
Beaver, PA	Chapel	Tom Stein Jr.	
Beaver Falls, PA	Christ	Scott Moreland	Mark Kennedy
Erie, PA	Faith Reformed West Erie	David Hills Marc Miller	Jonathan Moser
Harrisville, PA	Rocky Springs	Scott Fleming	
Industry, PA	Fairview Reformed	Jeff Zehnder	
Seneca, PA	Christ Cov PCA	Jeremy Coyer	
Valencia, PA	Gospel Fellowship	Matthew Everhard David O'Leary	Dave Gibson Curt Starr
Volant, PA	Hillcrest	Stephen Richman Stephen Tipton	Mark Miller Jay Neikirk
		Walt Coppersmith	
Blue Ridge			
Charlottesville, VA	Trinity		Bill Porter
Draper, VA	Draper's Valley	Bob Davis Roland Mathews	Uriah Bartlett Stuart Pratt
Floyd, VA	Harvestwood Cov	Duncan Rankin	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Blue Ridge, continued			
Harrisonburg, VA	Christ Covenant	John Kidd Burruss McCombe Todd Pruitt Aaron Roberts	Jerry Riendeau Hal Baker Michael Marsh Gary Shickel
Lynchburg, VA	Mercy	Bryan Rigg	
Roanoke, VA	Christ the King Westminster	John Pennylegion Tobias Riggs Kyle Ferguson Sean Morris	Chris Griffith Charlie Nave
Winchester, VA	Eagle Heights	Clenton Ilderton Michael Gembola Doug Hart John Pearson Tag Tuck	
Calvary			
Abbeville, SC	Lebanon New Hope	John Butler James Norris	Pat Hodge
Clemson, SC	Clemson	Steve Dickey	Lehmon Dekle Mark Dodd Will Huss Jr.
Easley, SC	Covenant	Larry Ferris Jr. David Preston	
Greenville, SC	Downtown Eastside Emmanuel Upstate Grace and Peace Mitchell Road	Brian Habig Jeff Heiser Adam Radcliff Mark Auffarth William Castro Joe Dentici Jack Beall	Bob Caldwell Philip Temple
Greenville, SC	Redeemer Resurrection Second	Nick Turner Jonathan Davis Chad Bailey Jonathan Master Rick Phillips	Melton Duncan Kevin Mobley Ken Safford
Greenwood, SC	Greenwood	Paul Patrick	
Greer, SC	Fellowship	Marty Martin	Terry Richards Tim Taylor Sr.
Laurens, SC	Friendship	Robert Cathcart Jr.	
Reidville, SC	Reidville	Todd Buchner	Larry Bradley

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City/State	Church	Teaching Elder	Ruling Elder
Calvary, continued			
Roebuck, SC	Mount Calvary	Richard Thomas	Josh Killen Bill Pierce
Simpsonville, SC	Roebuck Christ Community	Richard Winston Paul Sanders	James Compton Rick Heiser Larry Finney
	Palmetto Hills	Josh Martin Jacob Morrison	
	Woodruff Road	Dan Dodds Michael Morales Carl Robbins	Joe Harris Bill Johnson Fredric Marcinak
Spartanburg, SC	Grace	Justin Kendrick	
		Tom Hart Rod Mays Joey Pipa Jr.	
Catawba Valley			
Charlotte, NC	Prosperity	Bruce Brown	
Harrisburg, NC	Grace	Steve McCullough Eugene Oldham	Daniel Nicholas Scott Starcher
	Mooreville, NC	Harbor	Michael Colvard
Mount Ulla, NC	Back Creek	Bill Thrailkill	Ray Holton
		Will Faires Jr. Andrew Goyzueta	
Central Carolina			
Albemarle, NC	Second Street	John Black	
Charlotte, NC	Christ Central	Omari Hill Josh Kim	
	Northwest South Charlotte	David Yoran Josh Creason Dean Faulkner	
	Sovereign Grace	Bill Barclay	Bill Cooper Tom Waters
Ellerbe, NC	West Charlotte First	Charles McKnight III Stan Layton	
	Fayetteville, NC	Cross Creek	Michael Mock
Locust, NC	Carolina		Steve Bennett Johnny Surles Dave Eddy Gary Harwood

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Central Carolina, continued			
Matthews, NC	Christ Covenant	Bruce Creswell Kevin DeYoung	Brent Andersen Bob Goudzwaard
	Vive Charlotte	Tom Groelsema Mike Miller Derek Wells	Flynt Jones Steve Onxley Jim Sutton
Mount Gilead, NC	Lake Tillery	José Portillo	
Sanford, NC	Christ	Chip McAulay	
Southern Pines, NC	Redeemer	Ralph Johnston	
Waxhaw, NC	Grace	John Kinyon Jr. Daniel Vinson	
		Tom Henry Matt Moynihan Frank Newell Curtis Shields Micah Vickery	
Central Florida			
Casselberry, FL	Orlando Chinese Evan Christian	Moses Han	
DeLand, FL	Immanuel	Deren Harper	
Dunnellon, FL	Springs	Keeth Staton	
Lecanto, FL	Seven Rivers	Michael Puckett	
Maitland, FL	Orangewood	Joe Creech	James Miller David Moore
Ocala, FL	Good Shepherd	Michael Rauls	Tommy Craggs Mike Whitaker
	Grace	Theo van Blerk	
Orlando, FL	Christ U. Fell Orlando	Michael Aitcheson	
	Lake Baldwin	Mike Tilley	Bart Johnson Andrew Augenstein Caleb Burnison
	Lake Nona		
	NewCity Orlando	Benjamin Kandt Damein Schitter	
	St. Paul's	Justin Borger Dan Thompson	Gordon Cloke John Maynard
	University	Matt Ryman	
Ormond Beach, FL	Coquina	Neal Ganzel Jr.	
Palm Bay, FL	Covenant	Jerry Klemm Heath Zuniga	

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City/State	Church	Teaching Elder	Ruling Elder
Central Florida, continued			
Port Orange, FL	Spruce Creek	Josh Owen Gabe Williams	Vic Headley
Titusville, FL	Christ Community	Daniel Levi	
Vero Beach, FL	Christ the King	Seth Wallace	
Winter Springs, FL	Willow Creek	Drew Taylor	
		Stephen Adams Michael Allen Don Bailey Jr. Thomas Brewer Dennis Eide Kevin Gardner Aaron Garriott Jonathan Iverson Ross Meyer Burk Parsons Greg Perry Kevin Struyk Scott Swain Chuck Williams	
Central Georgia			
Albany, GA	Northgate	John Albano	Nathan Boldt
Columbus, GA	Westminster	Mitch McGinnis	
Eatonton, GA	Lake Oconee	Jeff Birch	Jim Hildebrand George Rountree Lloyd Strickland
Forsyth, GA	Dayspring	David Martin	
Kathleen, GA	Houston Lake	Paul Bankson	
Macon, GA	First	Elliott Everitt	Christopher Marks Tony Rodriguez Jay Strickland Rob Morton
	North Macon	John Kinser Justin Leslein Joshua Garrett Hunter Stevenson	
	Strong Tower Fell	Brett Barbee	
Midland, GA	St. Andrews	Bill Douglas	John Mitchell Chris Schuster
Milledgeville, GA	Covenant	Kreg Bryan	Doug Pohl Gerald Stuckey
Perry, GA	Perry	Parker Agnew Glenn Jakes	
Thomasville, GA	Christ Community	Trey Jackson	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Central Georgia, continued			
Tifton, GA	New Life	Samuel Maves	Randy Barber
Warner Robins, GA	Covenant	Gary Sagnibene	Kenneth Craig
		Mike Davis	
		John Gordy III	
Central Indiana			
Bloomington, IN	Hope	Mark Skylling	Seth Baysinger
Brownsburg, IN	Trinity	Steve Marusich	
Carmel, IN	Christ Community		William Kennedy
Indianapolis, IN	Grace Redeemer	Nicholas Davelaar	
		Charles Anderson	Dan Barber
		Todd Dawkins	Nathan Partain
		Sam Haist	
		Ben Hein	
		Nicholas McDonald	
		Ben Reed	
Muncie, IN	City Hope Fell Inc	Joshua Holowell	
	Westminster	Kristofer Holroyd	
Noblesville, IN	Living Branch	Keith Doane	
Richmond, IN	Christ	Rich Hawkins	Jon Ford
West Lafayette, IN	Resurrection	Adam Brice	
Yorktown, IN	New Life	Bob O'Bannon	
		Dave McKay	
		Eric Whitley	
Chesapeake			
Annapolis, MD	Evangelical	Nathan Boyette	
		Stephen Manyara	
		Harrison Spitler	
Arnold, MD	Broadneck Evang	Brian March	
		Jon Pickens	
Baltimore, MD	New Song Comm	Louis Wilson	
Columbia, MD	Columbia	Randy Lovelace	
		PD Mayfield	
Davidsonville, MD	Grace Evangelical	Nick Stalnos	
		Jerry Straight	
Forest Hill, MD	Forest Hill	Jason Van Bommel	Shawn Trautman
Havre de Grace, MD	Living Hope	Donald Dove	

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City/State	Church	Teaching Elder	Ruling Elder
Chesapeake, continued			
Lutherville, MD	Valley	Mark Tippin	
Marriottsville, MD	Chapelgate	Patrick Allen	Kevin Fulmer
		Mike Khandjian	Joe Raine
		Jim McKee	
		Dan Passerelli	
Millersville, MD	Severn Run Evang	Jesse Crutchley	Brad Chwastyk
		Arch Van Devender	Jeremiah Horner
Mount Airy, MD	Mount Airy	David Durant	
Parkville, MD	Aisquith	John Ceselsky	
Pasadena, MD	Severna Park Evang	Dan Smith	
		Michael Stephan	
Reisterstown, MD	Covenant of Grace	Mark Samuel	
Relay, MD	Grace Reformed	Stan Long	
Severn, MD	Grace Point	Josh Sillaman	
Westminster, MD	Deep Run	Brian LoPiccolo	
		Trip Beans III	
		Craig Garriott	
		Daniel Iverson III	
		Doug Lee	
		Wy Plummer	
Chicago Metro			
Chicago, IL	Bethel Christian Covenant	Joe Cristman	
		Dan Adamson	
		Aaron Baker	
	Ethos	Ron May	
	Lincoln Square	Brian Geier	
		Erik Oldfather	
Frankfort, IL	Peace Community	Kurt Kruger	
Hinsdale, IL	Trinity	Nick Owens	
		Geoff Ziegler	
Lansing, IL	First	Ben Kappers	Donald Kooy
Manhattan, IL	Missio Dei	Paul Vroom	
Naperville, IL	Naperville	Dane Ortlund	
	The Redemption	Jong Park	
Vernon Hills, IL	Lakeview	Bo Collins III	
West Chicago, IL	Faith Community	Rhett Austin	
Winnetka, IL	Grace	Marshall Brown	
		Chris Colquitt	
		Douglas O'Donnell	
		Philip Ryken	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Columbus Metro			
Columbus, OH	Grace Central	Greg Blosser	
Dublin, OH	Northwest	Nate Conrad Chris Mabee	
Gahanna, OH	Walnut Creek	Jonathan Robson	
Galena, OH	Story	Justin Grimm	
Granville, OH	Granville Chapel	Dan Layman	
Hilliard, OH	New City	James Kessler	
Covenant			
Charleston, MS	First	Paul Long Jr.	
Cleveland, MS	Covenant	Ben Ratliff Clint Wood Hunter Brewer	Ted Leininger
Collierville, TN	Trinity		
Columbus, MS	Main Street		Justin Harris
Conway, AR	Christ	Kevin Hale	Jarod Williams
Cordova, TN	Grace Community	Ashley Dusenbery	Frank Riley
Dyersburg, TN	First	Gage Jordan	John K. Jones
Eads, TN	Hickory Withe	Doug Barcroft	
Fort Smith, AR	Covenant		Jon Hendrickson Michael Hudson
Greenville, MS	Covenant	David Frierson	
Greenwood, MS	Westminster	Richard Owens	Eugene Stansel Jr.
Hernando, MS	Christ Covenant	Jim Plunk	Bob Barber
Horn Lake, MS	Christ Fellowship	Mike Winebrenner	
Hot Springs, AR	Hope	Scott Davis	
Houston, MS	Houston	Craig Barnard	
Indianola, MS	First	Duncan Hoopes	
Jackson, TN	Covenant	Steven Wright	
	Grace	Scott Floyd	David Sinclair
Jonesboro, AR	Christ Red PCA	Barr Overcast Jeff Wreyford	
Little Rock, AR	Central Hope	Daniel Anderson	
	Covenant	Tim Reed	
Memphis, TN	Independent	Robert Browning	Cannon Allen
		Sean Lucas	Matthew Buyer
		Ed Norton	Will Chase
		Parker Tenent	Sam Graham
		Rick Powell	
	Redeemer	Matt Howell	
		Ben Winkler	
Olive Branch, MS	Christ	Logan Almy	Dick Butler
		Jim Yates	

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City/State	Church	Teaching Elder	Ruling Elder
Covenant, continued			
Oxford, MS	Christ College Hill	Curt Presley III Justin McGuire	Glynn Ingram
Saltillo, MS	Redeemer	Michael Kidd	
Sherwood, AR	Trinity Fellowship	Brad DeVries	
Somerville, TN	Christ	John Sartelle	
Starkville, MS	Grace	Seth Starkey	Jonathan Barlow
Tupelo, MS	Lawndale	Bill Bradford	
Water Valley, MS	First	Barron Caulfield Jr. Austin Braasch Alan Cochet Joseph Johnson Marc Scheibe Brian Sorgenfrei Clint Wilcke	
Eastern Carolina			
Cary, NC	Peace	Doug Domin Ken Langley	Dan Prins
Chapel Hill, NC	Christ Community	Byron Peters	
Clayton, NC	Christ	John Musgrave	
Dunn, NC	Christ	Tim Inman	
Durham, NC	Ch of Good Shep	Bob Burns	
Jacksonville, NC	HarvestGrant Beachy		
New Bern, NC	Village Chapel	Norman Evans	Chris Conger
Princeton, NC	Progressive	Shawn Willis	
Raleigh, NC	Christ The King Midtown Comm Redeemer	Geoff Bradford Lindsey Williams Daniel Seale	Bruce Narveson Michael Newkirk Jim Pendergrass
Wake Forest, NC	Christ Our Hope	Timothy Sharpe Gabe Sylvia Jr.	
Wilmington, NC	Christ the King		Ron West
Wilson, NC	Wilson	Andy Raynor Andy Jones Sam Kennedy Simon Stokes	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Eastern Pennsylvania			
Allentown, PA	Lehigh Valley	Matt Franchetti	Ken George
	West Valley	Mark Howard	
Center Valley, PA	Cornerstone	Matt Bostrom	
		Doug Tharp	
Dresher, PA	New Life	Anthony Gammage	
Hatfield, PA	Lansdale	Brian Hand	
Moosic, PA	Hope	Taylor Bradley	Bill Barnes
North Wales, PA	Gracepoint North	Paul Kim	
Warminster, PA	Christ Covenant	Mark Herzer	Terry Carnes
Willow Grove, PA	Calvary	Angel Gomez	
		David Green	
Evangel			
Alabaster, AL	Evangel	Jeff Lowman	
Birmingham, AL	Altadena Valley	Michael	
		MacCaughelty	Karl Poythress
	Briarwood	Joel Acevedo	Billy Ball
		Jim Alexander	Jim Entrekin
		Westby Anderson	Doug Haskew
		Max Bunn	Walter Leveille
		Mark Cushman	Matt Moore
		Jason Ellerbee	Drew Ricketts
		Donald Furuto	Bob Sproul Jr.
		Rob Genin	Bruce Stallings
		Kotaro Hamamatsu	Bryan
			Wintersteen
		Seongmin Im	Charles
			Woodall
		Dave Matthews	
		Benny Parks	
		Bobby Parks	
		Phil Reddick	
		Eric Reebals	
		Harry Reeder III	
		Jay Shaw	
		Olan Stubbs	
		Ray Tucker	
		Michael Wichlan	
		Benny Youngblood Jr.	
	Cahaba Park	Murray Lee	
		John Pearson	
		Jamie Peterson Sr.	

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City/State	Church	Teaching Elder	Ruling Elder
Evangel, continued			
Birmingham, cont'd.	Covenant	Marty Crawford David Driskill John Fountain Robby Holt Josh Johnson	David ODell John Pickering
	Faith	Cameron Patterson Jason Sterling Martin Wagner	Johnny Johnson
	Oak Mountain	Bob Flayhart Mark Long Tom Patton III Greg Poole Chad Walker	Tim Bennett
	Red Mountain	Matt Clegg Charles Johnson	Miles Gresham
	Third	Michael Brock Hunter Twitty	
Calera, AL	Cornerstone	Heath Kahlbau	Levoy Bankson
Fairfield, AL	Urban Hope	Chad Granger Alton Hardy	
Helena, AL	Christ Community	David Cunningham	
Jasper, AL	First	Scott Pierce	
Moody, AL	Community	Robby Grames III	Joe Ellis
Pell City, AL	Lakewood	Daniel Leavengood	
Pinson, AL	Mount Calvary	Philip Rich	Steve Norris
Pleasant Grove, AL	Pleasant Grove	Jay Haley Jim Maples	
San Juan, PR	Iglesia La Travesía	Yamil Alejandro	
Sylacauga, AL	Knollwood	Mark Jessup David Hellwig	Bill Boycott
Trussville, AL	Christ	Michael Davis James Dickson David Chester Howard Eyrich Jeph Guinan	
Fellowship			
Chester, SC	Trinity	Richard Wheeler	
	Zion	Al Ward Jr.	
Clover, SC	Bethel	Robert Love	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Fellowship, continued			
Fort Mill, SC	Christ Ridge	Michael Dixon	Chad Cureton Tom Neagle
Gaffney, SC	Salem	Matthew Duraski	
Lake Wylie, SC	Redm Grace PCA	Aaron Morgan Gordon Kerr	Richard Cain
McConnells, SC	Olivet	John Franklin Chip McArthur Jr.	Chris Arnold
Rock Hill, SC	Hopewell Westminster	Jason Anderson Jeff Bryant	
Van Wyck, SC	Trinity	Chris Sewell	Keith Franklin
York, SC	Filbert	Dave Hall Wallace Tinsley Jr.	Robert Allison Everett Whitesides Jeff Sigmon
	Temple		
		Joseph Hatcher	
Georgia Foothills			
Athens, GA	Redeemer	Wes Andrews Todd Lowery Matt Siple	
Chestnut Mtn, GA	Resurrection Chestnut Mountain	Jared Bryant John Batusic Travis Brown Ben Phillips	
Dacula, GA	Restoration	Rich Good	
Duluth, GA	Old Peachtree	Joe Deighton Alan Johnson Charlie Phillips	Steve Bennett Jack Wilson
Gainesville, GA	Westminster		
Suwanee, GA	Chris		Glen Huff
Watkinsville, GA	Faith	Steven Brooks Nathan Parker	
		Don Aldin Ed Dunnington Stephen Estock Alan Foster Brian Moore Brady Nelson Bruce Owens Roy Taylor Jr.	

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City/State	Church	Teaching Elder	Ruling Elder
Grace			
Centreville, MS	Thomson Memorial	Eric Greene	
Collins, MS	Collins McDonald		Ronnie Eaves
Crystal Spr, MS	First	Grover Gunn III	Bob Lee
Gulfport, MS	First	Christopher Willett	Sam Duncan
Hattiesburg, MS	Bay Street	Toby Holt	Doug Lipscombe
		Brian Davis	Mike Smith
	First	David Jussely	Keith Easterling
		Jim McCarthy	Bill Stanway
	Woodland		Bill Turpin
Hazlehurst, MS	First	James Logan	Troy Gibson
McComb, MS	New Covenant	Brian McCollough	
Picayune, MS	First	Chris O'Brien	Dick Ulerich
		Michael Craig	
		Carey Hammett IV	
		Randy Kimbrough	
		Jim Misner	
		Matt Schilling	
		Jim Shull	
Great Lakes			
Ann Arbor, MI	Christ	Jeremy Byrd	
Bad Axe, MI	First	Scott McDermand	
Brighton, MI	Pathway Comm	Del Belcher III	
Detroit, MI	Redeemer	Jon Saunders	Jerome Gorgon
East Lansing, MI	Good Shepherd	Ryan Potter	
		Neil Quinn	
	University Ref	Jason Helopoulos	Allan Knapp
		Kevin Phipps	Zane Meibeyer
			Nick Settingington
Fenton, MI	Tyrone Covenant	Lawrence Bowlin	Steve Thomas
		David Groendyk	
Ft. Wayne, IN	Providence	Tony Garbarino	Mike Coplin
Grand Rapids, MI	Christ	Addison Hawkins	Jim Visser
		Andrew Vander Maas	
	Gracehill	Ben Seneker	
Granger, IN	Michiana Covenant	Peter Wallace	
Harrison Tnshp, MI	Knox	Jon Herr	
Holland, MI	Covenant	Ken Klett	Glenn
			Schripsema
		Tedd Sutton	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Great Lakes, continued			
Hudsonville, MI	Trinity	Jeremy Visser	
Valparaiso, IN	Good Shepherd	Andrew Gretzinger	
		Elliott Pinegar	
		Greg Salazar	
Gulf Coast			
Atmore, AL	First	Jim Thorpe	
Crestview, FL	Grace Redm PCA	Tyson Turner	
Destin, FL	Safe Harbor	James Calderazzo	
Fairhope, AL	Eastern Shore	Andrew Colbert	Jay Colbert
		Pat Davey	Mike McCrary
		Kyle Parker	John McMenamin
Foley, AL	Grace Fellowship	Rick Fennig	TJ Neely
Ft. Walton Bch, FL	Westminster	Chad Watkins	Kelly Jones
		Knox White	
Gulf Breeze, FL	Concord	Jonathan Becker	Joel Holston
Lillian, AL	Lillian Fellowship	Dean Conkel	
Loxley, AL	Loxley	Jonas Brock	
Milton, FL	Westminster	Bob Hornick	
Mobile, AL	Christ	Joshua Sparkman	Jay Benson
	Christ Redeemer	Ryan Alford	
		Ben Nelson	
Niceville, FL	First	Joe Grider	Shawn Mitchell
Panama City, FL	Covenant	Cory Colravy	
	First	Ron Brown	
Pensacola, FL	Fairfield	Ralph LaGuardia	
	McIlwain Mem	Rob Looper	
Quincy, FL	New Philadelphia	Matthew Creamer	
Tallahassee, FL	Westminster	James Craft	Brett Doster
		Sean McGowan	
	Wildwood	David McNeely	
		David Anderegg Jr.	
		Jonathan Craig	
		Scott DeVries	
		Kelly Jackson	
		JD McNutt	
		Dennis Shackelford	

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City/State	Church	Teaching Elder	Ruling Elder
Gulfstream			
Boca Raton, FL	Spanish River	David Cassidy	
Jupiter, FL	Sand Harbor	Andrew Jacobson	
Palm Bch Gard, FL	Cornerstone	Weston Lauver	
Port St. Lucie, FL	Christ the King	Andrew Cheatham	
Royal Palm Bch, FL	Christ Community	Peter Bartuska	
Stuart, FL	Grace	Bernie van Eyk	
	Treasure Coast	Randy Lozano	
Heartland			
Andover, KS	Kirk of the Plains	Rick Franks	
Lees Summit, MO	Christ the Redm	Aaron Suber	Steve Campbell Matthew Rankin
Olathe, KS	New Hope	Jim Baxter Tim Elliott	
Overland Pk, KS	Park Woods Redeemer	Nathan Currey Tony Felich	George Martin Patrick Berch Lance Kinzer Bill Burns
Shawnee, KS	Oak Hills	Dale Thiele	
Wichita, KS	Evangel Heartland Comm	Tim Rackley Gary Goodrich	
		Jonathan Dunning Ben Jensen Tom Johnson	
Heritage			
Dover, DE	Grace	Kenny Foster Joshua Suh	Tyler Hogan
Easton, MD	Shore Harvest	Scott Shaw	
Hockessin, DE	Good News	Sam DeSocio	
Kemblesville, PA	Cornerstone		George Pauley Dave Spangler
Middletown, DE	The Town (PCA)	Scott Winchester	
Salisbury, MD	Providence	Peter Render	
Wilmington, DE	City Faith	Israel Ruiz Ore Michael Yurik	
		Rick Gray	
Highlands			
Asheville, NC	Covenant Ref Trinity	Sean McCann Conley Brown Stephen Todd	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Highlands, continued			
Boone, NC	CrossPoint Comm Grace Highlands	Scott Stewart Graham Svendsen	
Elizabethton, TN	Memorial	Tim Mindemann	
Franklin, NC	Emmanuel	Tim McQuitty	
Hazelwood, NC	Hazelwood		John Baxley
Hendersonville, NC	Covenant	Steve Mirich Jr.	
Morganton, NC	Faith	Mike Thompson	
Murphy, NC	Providence	David Hina	
Sylva, NC	Redeemer	Steven Hansen	
Weaverville, NC	First	Skip Gillikin	Alan Sonner
		Rob Herron	
		Scott Hill	
		Andrew Shank	
Hills and Plains			
Bartlesville, OK	Hope	Joseph Hall Shane Pennington	
Bentonville, AR	Christ	Chris Taylor	Aaron Raines
Edmond, OK	Heritage	Wes Martin	Scott Levy
	King's Cross	Michael Philliber	Peter Schuppel
Fayetteville, AR	Christ Community Covenant	Casey Shutt Jay Bruce	Andrew Brill
		Paul Sagan	John Redwine
Minco, OK	First Reformed	Samuel Rodriguez	
Norman, OK	Christ the King	Mike Biggs	
Okla City, OK	City	Doug Serven	Matthew Teeselink Robert Whittaker
Rogers, AR	Trinity Grace	Ben Baugh Chris Miller Brandon Van Marel	
Siloam Spr, AR	Redeemer	Ted Wenger	
Stillwater, OK	Grace	Jason Averill Ryan Baker	
Tulsa, OK	Christ Ethos New City Fell Inc.	Jeremy Fair Shane Hatfield Montré Brooks	
	RiverOaks	Caleb Long Jonathan Dorst Ricky Jones	David Hall Bevan Houston

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City/State	Church	Teaching Elder	Ruling Elder
Hills and Plains, continued			
		Bill Berry Brent Corbin Caleb Harlan	
Houston Metro			
Beaumont, TX	Reformed	Mark Blalack	Ryan Bowling Chuck Heare Winston Dollahon
Bellaire, TX	Southwest		
Cypress, TX	King's Cross Cypress	Dennis Hermerding	Todd Phillips
Houston, TX	Christ Evangelical	Richard Colquitt Patrick Fischl Richard Harris Juan Carlos Martinez Nolan Williamson	Dave Garber Travis Graham Ken Wynne
	Christ the King	Clay Holland	Raymond Cunningham
	Cornerstone	Andres Zelaya Blake Arnoult	Neal Wade Philip Whitley
	Covenant	Lou Veiga Julian Zugg	Andy Edwards Jeremy Thomas
	Oaklawn	Pablo Martinez	Robert Gomez
Katy, TX	Christ	Fred Greco Jason Wegener Dave Cias	Mark Becker Mike Burns
Lufkin, TX	Covenant	Mark O'Neill	Bill Craig Kirk Fearing
Spring, TX	Spring Cypress	Ben Duncan	Charles Dorau Danny McDaniel
Sugar Land, TX	Providence	Seth Skogen	
The Woodlands, TX	Grace	Kyle Bobos Bradley Wright	
		Todd Crusey Brooks Harwood	
Illiana			
Carbondale, IL	Grace	Wyatt George	Keith Phillips
Coulterville, IL	Grandcote Reformed	James Stark	
Cutler, IL	Reformed	Curt Rabe	Keith Boyce

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Illiana, continued			
Edwardsville, IL	Center Grove	Ryan Diehl Wes James	Richard Burns
Evansville, IN	Providence		Scott Lollar
Godfrey, IL	Providence	Bill Hill Jr.	Mason Scroggins
Marissa, IL	Westminster	Adrian Das	Charles Martin
Owensboro, KY	Marissa	James Ryan	
Sparta, IL	Christ	John Birkett	Kevin Whear
	Bethel Reformed		John Hancock
			Norris Lessley II
Terre Haute, IN	Living Hope	Chris Rufener	
		Will Hesterberg	
Iowa			
Des Moines, IA	Redeemer	Wayne Larson	
Holland, IA	Colfax Center	Luke Wolfe	David Pruin
Hospers, IA	Hospers	Brian Janssen	Fred Van Schepen
Iowa City, IA	One Ancient Hope		Chris Sutton
		Larry Doughan	
		Doug Van Der Pol	
James River			
Fredericksburg, VA	New Life in Christ	Sam Capitano	Doug Bergen
		Sean Whitenack	Robert Rumbaugh
Hopewell, VA	West Hopewell	Ethan Mullis	Pat Maddox
Midlothian, VA	Spring Run	Andrew Conrad	
	Sycamore	Sean Sawyers	
Richmond, VA	All Saints Reformed	Dennis Bullock	Matthew Fender
			Al Yancey
	Church Hill	Steve Moulson	
	City	Erik Bonkovsky	James Murphy
		Harrison Ford	
	Crown and Joy	Stanley Morton	
	Northside	Charles Lewis	
		Matt Lorish	
	Stony Point Ref		Dan Carrell
			Leonard Joyce
Stafford, VA	West End		Alden Weichel
	Hope of Christ	Leonard Bailey	Rich Leino
		Gordon Duncan	
		Harry Long	
		Peter Lyon	
		Jim Pulizzi	
		Fred Sloan	

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City/State	Church	Teaching Elder	Ruling Elder
Korean Capital			
Baltimore, MD	Harris Creek Comm	Hansoo Jin	
Centreville, VA	Christ Central	Huey Lee Owen Lee Bobby Suh Albert Young	
	Korean Central		Sang Choi
Chantilly, VA	Korean	Yong Ho Cha	
Clarksville, MD	Harvest	Walter Lee	
Fairfax, VA	Korean	Paul Bang	
Laurel, MD	Covenant	Dong Woo Kim John Chung Steve Yoon	
Korean Central			
Ann Arbor, MI	Korean	Jae Joong Hwang	
Columbia, MO	Korean First	Han Joo Park	
Elmhurst, IL	Vineyard	Sun Sik Park James Yoo	
Glenview, IL	First Korean	Stephen Jon	
Grayslake, IL	Cornerstone	Joseph Kim	
Indianapolis, IN	Eunhye Korean	Paul Cho	
Louisville, KY	Korea SaeHan	Sanghun Kim	
Nixa, MO	First Korean	Ju-Heon Lyu	
St. Ann, MO	First Korean	Shinkwon Lee	
St. Louis, MO	Korean	Luke Kim	
Vernon Hills, IL	Highland Korean	Jason Hyunsoo Park Paul Chi KJ Kim Peter Kim Sungwoo Nam Brian Park Chang Kwon Suh	
Korean Eastern			
Ambler, PA	Sarang Nanum Comm	Seog Woo Sun	
Dillsburg, PA	First Korean	David Kim	
Dresher, PA	Nak Won	Hyung Choi	
Lansdale, PA	Cornerstone	Andrew Kim	
State College, PA	State College Korean	Jonathan Kim Tae Kwon Kim Dae Kyung Lee Kisup Lee	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Korean Northeastern			
Hicksville, NY	New Heart	Paul Chung	
New York, NY	Exilic	Brian Cho	
		Aaron Chung	
		Gene Joo	
		David Schuman	
Pleasantville, NY	Sekwang	Min Young Lee	
Tenafly, NJ	Glory Community	Sam Sung	
		Paul Lee	
Korean Northwest			
Anchorage, AK	Anchorage New Life	Yong Dok Pak	
Honolulu, HI	Hawaii Central	Kenneth Kang	
Lacey, WA	Olympia One Light	Choon Sik Park	
Merced, CA	New Vision	Changwon Choi	
Pleasant Hill, CA	Hamonah	Sung Chol Lim	
Pullman, WA	Pullman Korean	Joo Young Kang	
Sacramento, CA	CrossPoint	Ezra Kim	
		Chun Ho Oh	
		Seongeun Jang	
Korean Southeastern			
Charlotte, NC	Charlotte	Sungkyun Na	
Ft. Walton Bch, FL	FWB Intnatl Comm Church	Joshua Jea	
Jacksonville, FL	Korean Cornerstone	Youngsu Jeong	
Knoxville, TN	Korean Sarang	Jin Eun Jung	
Macon, GA	Macon Korean	Sung Bok Oh	
Marietta, GA	Korean Covenant	John Lee	
Orlando, FL	Him Orlando Korean	Juseong Paek Jae Lee	
Panama City, FL	Panama City Korean	Zadok Hong	
Peachtree Corners, GA	New	Youngchun Cho John Kim	Yoonho Kang Andy Shim
Pike Road, AL	Montgomery Open Kingdom	Kyung Jae Seo	
Suwanee, GA	Grace Community	Eddie Lim Billy Park	
		Young Pal Cho David Lee Bill Sim	

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City/State	Church	Teaching Elder	Ruling Elder
Korean Southern			
Carrollton, TX	Hope Korean	Gu Kwang Lee Sung Eun Yoon	
Friends Wood, TX Houston, TX	Houston Korean Faith	Soo Dong Kim In Seung Lee	
Korean Southwest			
Diamond Bar, CA	Global	Daniel Chin Daniel Kim	
Los Angeles, CA Pomona, CA San Fernando, CA Torrance, CA Valencia, CA	The Way Inland Gateway Redeemer Jesus Family	Chansub Park Hwan Ahn Sang Kim James Han Seongryong Kwon	
		Johan Baik	
Korean Southwest Orange County			
Fullerton, CA	New Life	Boaz Choi	Alex Jun Frank Cho
Orange, CA	Orange Hill		
Lowcountry			
Beaufort, SC	First Scots	Alex Mark Steven Walton	Mark Senn
Charleston, SC	Church Creek	Nick Batzig	Donald Cummings David Walters Jr. Jr.
Hilton Head II, SC	Hilton Head	Chris Bowen William McCutchen	
Mount Pleasant, SC	Christ Church	Michael Bauer Jon Payne	Tobe Hester Mike Royal
Orangeburg, SC	Trinity	John Mark Patrick	
		Nathan Francis	
Metro Atlanta			
Atlanta, GA	Atlanta Westside Brookhaven ChristChurch	Jason Kriaski Zach Bradley Hace Cargo Jeffery Hamm	Byron Johnson

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Metro Atlanta, continued			
Atlanta, cont'd.	Ch of the Redeemer	Bob Brunson Ewan Kennedy	
	City	Scott Armstrong	
	Intown Community	Jimmy Agan III	Jason Kang Jim Wert Jr.
	Ponce Tucker Village Westminster	Tolivar Wills Erik Veerman Matthew Armstrong Carlton Wynne	Chet Lilly Mark Melendez John White Jr.
Covington, GA	Trinity Matt Abel	Kevin Lanclos Rob Rienstra	Steve McWilliams
Cumming, GA Fayetteville, GA	GracePointe Covenant	James Nichols Jamie Lambert John Sutton	Kevin Nichols
Franklin, GA Johns Creek, GA	Redemption Fell Salem	Bill Heard	Frank Brown
	Perimeter	Ryan Brown Bob Cargo Caleb Click Andrew Harwell Jay Moore Jeff Norris Randy Pope Randy Schlichting Jerry Schriver Chip Sweney Jr. John Thompson	John Purcell III
Lawrenceville, GA Lilburn, GA Marietta, GA	New City Parkview East Cobb	James Martin Paul Owens	Joe Brand Bob Edwards Jonathan Jackson
Norcross, GA Peachtree City, GA	Christos Community Carriage Lane	Alex Villasana Doug Griffith Sam Hogan	Greg Janos Greg Rosser
Sharpsburg, GA Stockbridge, GA	Christ The Rock	Drew Archer John Stovall	
		Roy Boyd John Burch	

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City/State	Church	Teaching Elder	Ruling Elder
Metro Atlanta, continued			
		Buddy Eades Jr. Thomas Eddy Daniel Iverson IV Kurt Peistrup Michael Phillips Guy Richard James Saxon Tracey West	
Metropolitan New York			
Manhasset, NY	Living Faith Comm	Philip Sangjin Chung Stephen Ro	
New York, NY	Emmanuel Redeemer	Scott Strickman Justin Adour Abraham Cho Michael Keller Jeffrey White	Bruce Terrell
Oyster Bay, NY Water Mill, NY	North Shore Comm Grace	John Yenchko Mark Middlekauff Jim Fredere Jay Harvey III Wei Ho Eric Lipscomb Mark Robinson Andrew Terrell	
Mississippi Valley			
Bailey, MS	Bailey	Eric Mabbott	
Belzoni, MS	First	Jonathan McGuire	
Brandon, MS	Brandon	John Dawson	
Byram, MS	Grace	Roger Collins	
Carthage, MS	Forest Grove		Brad Gomillion
Clinton, MS	Pinehaven		Kevin Burns Larkin Chapman
	Providence	Ian Kayser	
Delhi, LA	Delhi	Chris Wright	
Flowood, MS	Lakeland	John Duke Steve Jussely John Revell	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Mississippi Valley, continued			
Jackson, MS	First	Billy Dempsey David Felker Ralph Kelley Gary Sinclair David Strain	Ned Currie Claude Harbarger Wayne Husband Bill Stone Jr. Tim Threadgill Mark Windham
	Redeemer	Brian Gault Elbert McGowan Jr. Zack Owens	Otis Pickett Kelly Simpkins
	Trinity		Dennis Watts
Kosciusko, MS	First		Hugh Potts Jr.
Louisville, MS	First		Robert Higginbotham Mike Triplett
Macon, MS	Macon	Michael Butterfield	
Madden, MS	Carolina	Perry McCall	
Meridian, MS	Northpointe	Mason Kiple	
Monroe, LA	Ouachita	Harris Bond	
Pearl, MS	Pearl	Joey McLeod Jr.	
Raymond, MS	Raymond	Zachery Byrd	
Ridgeland, MS	Highlands	Devin Kahan Bradford Mercer Joseph Wheat III	Hap Farber Mac McGehee Kevin Russell
	Pear Orchard	Caleb Cangelosi Dean Williams	Ken Haynes John Moran Robert Waltzer
Ruston, LA	John Knox	Chris Stevens	Chuck Murphy
Tchula, MS	Tchula		Samuel Hutton
Union, MS	First	Christopher Shelton	
Vaiden, MS	Blackmonton	Philip McRae	
Winona, MS	First	Andy Coburn	
Yazoo City, MS	First	Charles Wingard	
	Second	James Peaster	
		Bruce Baugus Ligon Duncan III Aaron Halbert Wayne Herring Mark Lowrey Jr. Fred Marsh Wes Strebeck Guy Waters	

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City/State	Church	Teaching Elder	Ruling Elder
Missouri			
Ballwin, MO	Twin Oaks	David Barnes Russell St. John	Terry Jones Brian Roby Robert Wilkinson
Byrnes Mill, MO	Spring Hills	Michael Anderson Dave Stain	Jeff Cunningham David Haas
Chesterfield, MO	Chesterfield	Hugh Barlett Dale Hollenbeck Tony Howard Justin Huensch Tim Jackson Owen Tarantino	George Middendorf George Poland John Ranheim
Columbia, MO	Midtown Redeemer	Ross Dixon Ryan Speck	
Eureka, MO	Heritage	Jesse York	Ken Leslie Larry Valentine
Farmington, MO	Grace		Allan Harmening
Kirkwood, MO	Trinity	Chris Polski Nate Taylor Ben Tharp	Duncan Highmark Fielding Poe
Maplewood, MO	Crossroads	Josiah Green	Kyle Keating
St. Charles, MO	Grace	Mike McLaughlin	Scott Wightman
St. Louis, MO	Covenant	Ryan Laughlin Greg Meyer Christopher Smith Mike Brandenstein Tim LeCroy	John Bauer Theo Vander Velde David Yates Pete Watson
	Grace & Peace Fell	Ben Porter Chad Townsley	Taylor Clement Jason Groves Kent Needler
	Kirk of the Hills	Greg Johnson Keith Robinson	Joe Thompson
	Memorial		
	Midtown		Marcus Whitman
	New City Fellowship	Barry Henning	Mark Belz Steve Schaper
	New City South	Roy Hubbard	
	New City West End	Thurman Williams	
	New Life	Mike Bobell	
	Providence Reformed	Jeff Meyers Caleb Skogen	Tom Hanley Randy Stone

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Missouri, continued			
	Restoration Comm	Zac Carrera Jon Eagin Daniel Song	
Union, MO	South City Trinity	Mike Higgins Curtis Crumpecker Jr.	Michael Bandowski
Washington, MO	New Port	Darrell Jung	
Webster Groves, MO	Old Orchard		Ron Nelson
Wentzville, MO	New Creation	Loren Bell Randy McLaren	Luke Calvin
		Cartee Bales Benjamin Church Jack Collins Mark Dalbey Charlie Dey Daniel Doriani Frank Harrell Jim Hatch Robert Kim Tom Lloyd Daniel Murphree Steven Ottolini Ed Ouimette Jason Polk Paul Reynolds Kyle Schmidt Jay Sklar Kevin VandenBrink	
Nashville			
Brentwood, TN	All Saints	Nathan McCall	
Columbia, TN	Zion	Paul Joiner	
Cookeville, TN	Grace	Andrew Berg	
Franklin, TN	Christ Community	Casey Cramer Ken Leggett	
	Cornerstone	Tony Giles Benjamin Griffith Nathan Shurden	James Payne Jim Smith
	Mercy Parish	Ryan Doyle George Grant Brian Phillips	Tom Goddard Michael Mastroberti
		John Scherrer	

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City/State	Church	Teaching Elder	Ruling Elder
Nashville, continued			
Goodlettsville, TN	Faith	John Pink	
Mt. Juliet, TN	Hickory Grove		Al Williams
Murfreesboro, TN	Trinity	Mitchell Carter Brandon Eggar	
Nashville, TN	Christ	Mika Edmondson David Filson Russ Ramsey Scott Sauls Todd Teller	Tom Drury LeeEric Fesko Buz Graham Jimmy Hodges Doug Korn Bill Mooney Paul Richardson Bob Stewart Rob Wheeler
	Covenant	Ryan Anderson Chad Scruggs IV	Bryce Sullivan Jack Watkins Joshua Davis
	Flatrock Community Midtown Fellowship	J Hager Brant Bonetti Elliott Cherry Darrell Jones	
	Parks The West End Comm	Eric Ashley Ian Sears Greg Davis	Chuck Merritt
Nolensville, TN	Southpointe Comm	Monte Starkes	
Tullahoma, TN	Covenant		Frank Wonder
		Gavin Breeden Will Cote Weston Duke Michael Graham Ross Lockwood Charles McGowan Steve Robertson Kevin Teasley Kevin Twit Jeff Wilkins	
New Jersey			
Allenwood, NJ	Calvary	Tom Harr Jr.	
Cherry Hill, NJ	Covenant	Bob Orner	
Glassboro, NJ	Mercy Hill		Ric Springer
Lawrenceville, NJ	Hope	Stephen O'Neill David Rowe	Noel Greenberger Jason Method
Mount Laurel, NJ	Grace	Ted Trefsgar Jr.	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
New River Morgantown, WV	Mercy	Curt Stapleton Michael VanDerLinden Seth Young	
New York State Cortland, NY Duanesburg, NY Orchard Park, NY Rochester, NY	Church of the Redm Duanesburg Ref Armor Bible Grace New City Fell Beechwd	Daniel Wells Ken McHeard Jonathan Hunt Marc Swan Chris Holdridge Alex Wright Tom Kristoffersen	LeRoy Osborn Curtis Lindahl
Wellsville, NY	Presbyterian		
North Florida Fernandina Bch, FL Jacksonville, FL	Grace Community Ortega Westminster Community Community Cross Creek	David Bradsher Joshua Hinson Stephen Spinnenweber Tommy Peterson Zach Seal Keith Snow Dave Burke Larry Roff	Bill Cheek
Live Oak, FL McIntosh, FL St. Johns, FL			
North Texas Anna, TX	Grace and Peace	Matt Wood Brent Thomas	Brian Heise
Carrollton, TX	Metrocrest	Bill Lovell James Woods	Larry Perry
Celina, TX Dallas, TX	New City Bethel Christ the King Lakewood Mercy New St. Peter's Park Cities	Jake Patton Anton Heuss Todd Gwennap Jon Buell Alex Dean Colin Peters Noah Wiersema Pete Deison Paul Goebel Rick Owens Bill Thomas Blake Woodall	Greg Gorman Randall Gradle Scott Covington Jim Pocta Donald Dillahunty Tim Jeffress

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City/State	Church	Teaching Elder	Ruling Elder
North Texas, continued			
Fort Worth, TX	Fort Worth	Ryan Moore	
	Grace Community	Andrew Sarnicki	
	Trinity	Brian Davis	
Frisco, TX	Christ Community	Patrick Poteet	
Lubbock, TX	Providence	Ronnie Rowe	
McKinney, TX	Redeemer	Jordan Stone	Shawn Arthur Matt Linebarger Nate Sung Eric Wallace
	Trinity	Jake Yohannan	
	Richardson, TX	New City Fell Dallas Town North	Robbie Mills David Rogers
Rockwall, TX	Rockwall	Zach Pummill Marq Toombs	Rob Scheele
Shreveport, LA	Grace	Howard Davis III Quinn Hill	
Southlake, TX	Lakeside	Donny Friederichsen	Steven Stallard
		James Jessup	Ben Thompson
Temple, TX	Redeemer	David Rapp	
Tyler, TX	Fifth Street	Steve Simmons	John Covington
		Fred McDowell	
		Ben Wheeler	
Weatherford, TX	Weatherford		Wes Hammond
			Robert Looper
		Keith Berger Richey Goodrich Fee Kennedy Paul Miller Chris Morrison Justin Smith Nathan Waddell Sam Wheatley Andy Wood	
Northern California			
Brigham City, UT	Brigham City Bible	Alex Ford	
Castro Valley, CA	Indelible Grace	John Cherne	
Chico, CA	Ridge	Bryan Laws	
Fremont, CA	New Life	Kevin Timmons	
Fresno, CA	Grace Fresno	Brad Mills	Ray Sanchez
Palo Alto, CA	Grace	David Jones	
		Iron Kim	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Northern California, continued			
Paso Robles, CA	Covenant	Daniel Katches	
Roseville, CA	Valley Springs	Matt Esswein Matt Mobley	John Christopher Chad Edison
Salt Lake City, UT	City	Mark Peach	
San Anselmo, CA	Grace	Rod Miles	
San Jose, CA	Grace South Bay	Steven Chitty Bob Crossland	Matt Cabot
Santa Rosa, CA	Redeemer	Michael Awtry	Randy Gallegos
Sunnyvale, CA	Revive	Soo Sang Park	
West Jordan, UT	Jordan Valley	Jon Stoddard	Nathaniel McNeil
		Jon Medlock	
Northern Illinois			
Aledo, IL	Trinity	Daren Dietmeier	Larry McAuley Troy Young
Freeport, IL	Grace Fellowship	Justin Coverstone	Larry DeVries
Hanna City, IL	Hanna City	David Keithley	Benjamin Harding Fred Winterroth
Normal, IL	Christ	Brad Lucht Bob Smart Timothy Trouten	Jonny Smart
Paxton, IL	Westminster	Steve Jones	James Golden
Peoria, IL	Grace	Greg Grindinger	Michael Flinn Fred Nelson Thom Simpson Paul Stark
Springfield, IL	Redeemer	Mark Henninger	
Urbana, IL	Exodus All Souls	Stephen Lawrence Luke Herche	
		Stan Armes Bryan Chapell	
Northern New England			
Lewiston, ME	Free Grace	Per Almquist	
Portland, ME	Christ the Redeemer	Joshua Henderson Sean Roberts	Richard Hollen
St. Albans, VT	Trinity	Seth Anderson	

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City/State	Church	Teaching Elder	Ruling Elder
Northwest Georgia			
Acworth, GA	Christ Community	Cameron Barham	Jonathan Stuckert
Canton, GA	Cherokee Grace	Robie Hembree	Chuck Lokey Stephen
Murphy			
Cedartown, GA	Grace	Matthew Rabe	
Douglasville, GA	Grace	Clif Daniell David Gilbert	Justen Ellis Timothy Verner
Marietta, GA	Hope	Martin Hawley	
Powder Springs, GA	Midway	David Barry David Hall	Rodney Pritchett Wes Richardson Bob Whitaker
Smyrna, GA	Smyrna	Danny Myers Joel Smit	Jared Kee David Owen
Villa Rica, GA	First	Thomas Myers	
Woodstock, GA	Christ Covenant	Job Dalomba Robert Lester	
		Wes Calton Zack Carden III Buster Williams	
Ohio			
Boardman, OH	Cornerstone	Mark Bell	
Cleveland, OH	The Heights	Mark Robertson	
Hudson, OH	Grace	Rhett Dodson	Peter Miller Mike Scott
	Redeemer	Jason Piland Scott Wright	Ray Gilliland Ernie Miller
Mayfield Heights, OH	Story	Jeremy King	
Medina, OH	Harvest	David Wallover	
North Canton, OH	Trinity	Lee Hutchings	Scott Wulff
Vincent, OH	Veto		Bill Howell
		Alan Gay	
Ohio Valley			
Bellevue, KY	Grace and Peace	Lee Veazey	Stan Frey
Centerville, OH	South Dayton	Michael Littell	Jeffrey Jacobsen Shahram Parvani
Cincinnati, OH	New City	Brian Ferry Josh Reitano Ryan Zhang	Ben Frade

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Ohio Valley, continued			
Danville, KY	Grace PCA	Shane Terrell	
Elizabethtown, KY	Grace	Monty Hershberger	
Hamilton, OH	Living Hope PCA	Chad Grindstaff	
Lexington, KY	Tates Creek	Robert Cunningham	Ronald Whitley
		Will Witherington	
Louisville, KY	Community		Rick Martin Herb Melton
	Redeemer	Fritz Games	Jake Williams
Ludlow, KY	Trinity	Charles Hickey	Shay Fout Tom Hill
		George Hamm	
		Larry Hoop	
		Paul Hurst	
		Bill Manning	
		Billy Otten	
Pacific			
Glendale, CA	Calvary	Philip George	
Los Angeles, CA	Pacific Crossroads	Shawn Gendall	
North Hills, CA	Valley	Ron Svendsen	
Santa Barbara, CA	Christ	Joshua Burdette	
		Matthew Trexler	
Pacific Northwest			
Anchorage, AK	Faith	Jerid Krulish	Jeff Banker
		Bill March	
Beaverton, OR	Evergreen	Adam Parker	Larry Lake Micah Meeuwssen
Bellevue, WA	Hope	Martin Hedman	Christopher LaBonte Jim Sherwin
Bellingham, WA	Christ	Jonathan Kiel	
		Nate Walker	
Boise, ID	Boise	Brian Frey	Howie Donahoe
Eugene, OR	City	Shaynor Newsome	Evin Langley
Issaquah, WA	Covenant	Shiv Muthukumar	
Mill Creek, WA	Trinitas		Scott Hedgcock
Poulsbo, WA	Liberty Bay		Everett Henry
Puyallup, WA	Resurrection	David Scott	

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City/State	Church	Teaching Elder	Ruling Elder
Pacific Northwest, continued			
Seattle, WA	Trinity	Michael Kelly David Richmon	
Spokane, WA	Coram Deo	Matt Allhands	
Tacoma, WA	Faith	Nathaniel Gutierrez	
Vancouver, WA	Westminster	Chris Wiley	Christopher Berkompas Camden Spiller
Walla Walla, WA	Covenant	Ron Gonzales	
Yakima, WA	St. Andrews	Craig Harris	
		Jay Denton Nathaniel Thompson	
Palmetto			
Aiken, SC	Grace	Trent Still	Andrew Rutherford
Batesburg- Leesville, SC	Christ Comm	Kent Suits	
Columbia, SC	Eau Claire Northeast	Adam Shields Joshua Desch Jason Pittman	
Irmo, SC	St. Andrews Grace Point	Jason Hunt Keith Kneeshaw	
Lexington, SC	Lexington Watershed Fell	Andrew Whitaker Kevin Thumpston	
Ridgeway, SC	Aimwell	Erwin Threatt Doug Porter	Donald Hoover
Winnsboro, SC	Lebanon	Jack Carmody Jason Cornwell Andrew Halbert Jr. Craig Wilkes	Bobby Caldwell
Pee Dee			
Alcolu, SC	New Harmony	David Sanders	
Andrews, SC	Andrews	Mark Horne	
Cheraw, SC	Faith	Joe Arnold	
Conway, SC	Grace	Kyle Brent	Sidney MacIntyre
Dillon, SC	First	Matt Adams Don Stager	Michael Brown

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Pee Dee, continued			
Florence, SC	Faith Good Shepherd	Jordan Gallo Jake Hooker Stacey Severance	Andy McInville
Hartsville, SC	Hartsville	David McIntosh Jr. James Robbins	Gregory Lesley John Ropp
Kingstree, SC	Central Kingstree Mouzon	Mike Moreau Robert Jolly Michael Brown	Arthur Bass
Myrtle Beach, SC	Faith Surfside	John Irwin Brian Peterson	Paul Goodrich Ellison Smith
New Zion, SC	Sardinia	Zach Simmons	
Sumter, SC	Westminster	Stuart Mizelle James Carter	
Philadelphia			
Philadelphia, PA	Northeast Comm Renewal Tenth	Maranatha Chung Travis Drake Carroll Wynne Will Barker II John Lenk SJ Lim	
Philadelphia Metro West			
Bryn Mawr, PA	Proclamation		Bob Carlson Gerald Kunze
Harleysville, PA	Covenant	John Muhlfeld	
Pottstown, PA	Grace & Peace		Tom Albrecht
West Chester, PA	Iron Works	Robbie Schmidtberger Dave Garner Peter Lillback Shibu Oommen	
Piedmont Triad			
Asheboro, NC	Grace Fellowship	Douglas Stelzig	
Greensboro, NC	Covenant Grace	Tom Brown	
Jamestown, NC	Friendly Hills	Nathan Kline	
Lexington, NC	Meadowview Ref	Pablo Ayllon George Sayour	

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City/State	Church	Teaching Elder	Ruling Elder
Piedmont Triad, continued			
Winston-Salem, NC	Hope Redeemer Salem	Ethan Smith Chris Horne Ben Milner Austin Pfeiffer	
	Trinity	Joel Branscomb Derek Radney John Bourgeois IV Brian Deringer Jonah Hooper Darin Stone	Trevor Laurence
Pittsburgh			
Bovard, PA	Laurel Highlands	Adrian Armel	
East Liverpool, OH	First Evangelical	Gregory Mead	
Indiana, PA	Resurrection Indiana	David Schweissing	
LaVale, MD	Faith	Lee Capper Joshua Jarvis Matt Stevens	
Leechburg, PA	Kiski Valley	David Kenyon	
Ligonier, PA	Pioneer	Jason Leist	
Murrysville, PA	Murrysville Comm	Joseph Bianco	
Pittsburgh, PA	City Reformed	John McCombs	
	First Reformed	James Curtis Brent Horan James Weidenaar	
Robinson Twnshp, PA	Grace and Peace Redemption Hill	Travis Scott	Charles Arnold
	Providence	Peter Doerfler Rick Appleton Jeff Garrett Ray Heiple Jr.	Dennis Stewart Jim Stuart
Washington, PA	Washington	Philip Amaismeier	
Wexford, PA	Covenant Comm	Alejandro Martinez Jon Price John Kenyon	Dave Johnson Adam Kirkton
Platte Valley			
Fremont, NE	Grace	Kyle McClellan	Kyle Thomas
Grand Island, NE	Grace Covenant	Todd Bowen	
Gretna, NE	New Song	Bruce Otto	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Platte Valley, continued			
Lincoln, NE	Redeemer PCA	Matthew Odum	
	Zion	Stu Kerns	
Omaha, NE	Harvest Community	Jacob Gerber	
		Andrew Lightner	
		Brian Brown	
		Michael Gordon	
Potomac			
Annandale, VA	One Voice Fell	Chris Sicks	
Arlington, VA	Christ		Mark Doehnert
	Emmanuel	Scott Seaton	
Ashburn, VA	King's Cross	Paul May	
Bowie, MD	Reformed	Stephen Fix	Steve Hollidge
Burke, VA	Christ	Porter Harlow	Scott Hatch
California, MD	Cornerstone	Dae Gyu Kim	Doug Leepa
		Walt Nilsson	Frederic Neubert
College Park, MD	Wallace		Rock Brockman
			Charles Robinson
Fairfax, VA	New Hope	David Coffin Jr.	
		Paul Wolfe	
Falls Church, VA	Chinese Christian	Tim Carroll	
Frederick, MD	Faith Reformed	John Armstrong Jr.	Martin Hudzinski
		Rich Rochford Jr.	
Fulton, MD	Good Hope	Samuel Hettinger	
		Jack Waller	
Gainesville, VA	Gainesville	Jack Lash	
Hagerstown, MD	Grace Reformed Fell	Garry Knaebel	
Herndon, VA	First Asian Indian	Jegar Chinnavan	
	Grace Christian	Zhiyong Wang	
Leesburg, VA	Potomac Hills	Dave Silvernail Jr.	
Lusby, MD	Harvest Fellowship	Barry Noll	Cal Metz
Manassas, VA	Spriggs Road	Matt Bowles	Bo Deane
		Michael Mang	
Martinsburg, WV	Pilgrim	Kirk Blankenship	
McLean, VA	McLean	JT Tarter II	Tom Pilsch
		Rob Yancey Jr.	Matt Stone
Silver Spring, MD	Mosaic Community	Joel St. Clair	
		Dan Sung	
Warrenton, VA	Heritage	Brian Sandifer	Edward Faudree

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City/State	Church	Teaching Elder	Ruling Elder
Potomac, contiued			
Washington, DC	Grace	Glenn Hoburg Joel Littlepage Mike Park Russell Whitfield Remargo Yancie Cyril Chavis Ken Godwin Irwyn Ince Jr. Michael Langer Jerry Mead Don Sampson Brian Webster	Ryan Bratt
Providence			
Albertville, AL	Grace Fellowship	Caleb Ehmke Jackie Gaston Jr.	
Athens, AL	Grace Covenant	Jeff Hooker III	
Cullman, AL	Christ Covenant	Andrew Siegenthaler	Jonathan Haynes
Decatur, AL	Decatur	Tommy Lee Jr. Rick Stark	Blake Temple
Florence, AL	Redeemer	Scott Barber	
Huntsville, AL	Cornerstone	Taylor King	John Bise Frank Cohee
	Southwood	Ron Clegg Will Spink	
	Westminster	Stephen Hooks Jim Roberts Nick Robison Joe Steele III	Robert Johnson Ken Shipman
Madison, AL	Valley	William Plott	
Meridianville, AL	North Hills	Jacob Hale	
Tuscumbia, AL	First	Scott Edburg Randy Thompson Vinnie Athey	Jimmy Hughston Bret Waldrep
Rio Grande			
Albuquerque, NM	High Desert	Dan Rose	
El Paso, TX	Las Tierras Comm	Jeffrey White	
Farmington, NM	Providence	Gary McMillan	Tony McCargar
Las Cruces, NM	University	Jordan Huff Jonathan Clark Doug Swagerty	Robin Rose

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Rocky Mountain			
Billings, MT	Rocky Mtn Comm	Rolf Meintjes	
Buena Vista, CO	Summit	Jason Tippetts	
Castle Rock, CO	Cornerstone	Shawn Young	Dennis Helsel
		Bruce Olson	
Centennial, CO	Skyview	Rick Vasquez	Tim Berglund
			Brett Jenkins
Cheyenne, WY	Northwoods	Blake Denlinger	Timothy Anderson
Colorado Spr, CO	Cheyenne Mountain Forestgate	Matthew Capone	
		Matt Giesman	Bruce Harrington
		Curt Straeter	
	Grace and Peace Village Seven	Vincent Hoppe	David Kliever
			Mark Morley
			EJ Nusbaum
			Bill Petro
Denver, CO	Denver	Ronnie Garcia	
		Jason Walch	
	Grace & Peace Denver	Matt Morginsky	
Falcon, CO	High Plains Fell	Matt Holst	John Leaf
Gillette, WY	Harvest Reformed	Caleb Nelson	Wayne Holyoak
Kalispell, MT	Faith Covenant	Lloyd Pierson	
Lafayette, CO	The Table	Brad Edwards	
		Bryce Hales	
Lander, WY	Covenant	Scott MacNaughton	Kelly Dehnert
Littleton, CO	Deer Creek Comm	Duane Cory	
		Daniel Nealon	
Longmont, CO	Redeemer Longmont	Paul Ranheim	
Montrose, CO	Trinity Reformed		Ronald Kruis
New Castle, CO	Trinity Reformed	Zach Kruis	
Westminster, CO	Rocky Mountain	Shane Waldron	
		Christopher Weniger	
		Dominic Aquila	
		Mark Bates III	
		Del Farris	
		Sam Rico	
		Rob Wootton	
Savannah River			
Augusta, GA	Cliffwood First	Geoff Gleason	Jon Thompson
		John Franks	
		Mike Hearon	
	Lakemont	Dave Vosseller	

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City/State	Church	Teaching Elder	Ruling Elder
Savannah River, continued			
Brunswick, GA	Redeemer	Jim Shaw II	
Evans, GA	Redeemer	Anthony Brogan Eric Schievenin	
Lyons, GA	Grace Community	Jason Davis Branden Williams	
Martinez, GA	Westminster		Bryan McReynolds
Richmond Hill, GA	New Covenant	Dave Senters	Dan Nielsen
Savannah, GA	Grace	JC Cunningham	Travis Peacock Mark Board Tom Taylor Jr. Ty Donaldson
	The Kirk	Peter Whitney	
St. Simons Isl, GA	Golden Isles	Alexander Brown	
Statesboro, GA	Trinity	Roland Barnes	
		Evan Gear Terry Johnson Merle Messer Timothy Shaw	
Siouxlands			
Fargo, ND	Resurrection	John St. Martin	
Minnetonka, MN	Good Shepherd		Blake Pool
Rapid City, SD	Black Hills Comm	Art Sartorius	
Rochester, MN	Trinity	Chris Harper Steve Johnson	Lee Aase
Spearfish, SD	New Covenant	Luke Bluhm	
St. Paul, MN	CityLife		Bryan Bademan
		Brandon Haan Brennan McCafferty Paul Meiners	
South Coast			
Escondido, CA	New Life	Julius Kim John Kong Won Kwak Robin Lee	
Irvine, CA	Christ Church	Clayton Willis	
	New Life	Jeffrey Suhr	
La Mesa, CA	New Life		Dean Abbott
Murrieta, CA	Christ	Robert Recio	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
South Coast, continued			
San Diego, CA	Redemption	Nicholas Davis	
Santa Ana, CA	Trinity	Eric Kapur	
Yorba Linda, CA	Grace	Ben Muresan	Robert Olson
		Chad Brewer	
		Ray Call III	
		Steven Cooper	
		Karl Dahlfred	
		Lloyd Kim	
		Derek Rishmawy	
South Florida			
Coral Gables, FL	Granada	Worth Carson	
		Jamid Jimenez	
Coral Springs, FL	First	Jason Paugh	
Cutler Bay, FL	Pinelands	Aldo Leon	
Ft. Lauderdale, FL	Coral Ridge	Robert Pacienza	
Miami, FL	Kendall	Victor Labrada	
South Texas			
Austin, TX	Christ the King	Timothy Fox	
	CrossPointe	Steve Johnson	
	Emmanuel	Adam Lopez	
		Greg Ward	
	Redeemer	Eric Landry	Barry McBee
		Bryce Waller	Joshua Torrey
Bryan, TX	Westminster	Wade Coleman	Chris Peterson
		Tree Triolo	
College Station, TX	Redeemer	Ben Hailey	
Edinburg, TX	Dios Con Nosotros		
	Iglesia Presbiteriana		Robert James
Harlingen, TX	Covenant	Italo Furieri	
Kerrville, TX	Christ	Billy Crain	
McAllen, TX	Grace	Thomas McKeon Jr.	Hector Flores
New Braunfels, TX	Christ	John Bennett	
		Berdj Tchilinguirian	
	Hope	Derek McCollum	
San Antonio, TX	Redeemer	Tom Gibbs	Jeremy Whitley
		Victor Martinez	
		Brad Tubbesing	
	Trinity Grace	Michael Novak	

APPENDIX T

City/State	Church	Teaching Elder	Ruling Elder
South Texas, continued			
Victoria, TX	Christ	Mike Singenstreu	
		Titus Bagby Terry Dykstra Gama Pozos Lee Wright Dan Young	
Southeast Alabama			
Auburn , AL	Christ	Tanner Crum Eric Zellner	
Auburn, AL	Covenant	Jere Scott Bradshaw Clint Estes	Steve Dowling
Brewton, AL	First	Parker Johnson	Earl Cooper
Clanton, AL	Grace Fellowship	Kevin Corley	
Dothan, AL	First	Caleb Galloway Rusty Milton	Jack Holmes James Robeson Steven Salter
	Westwood	Lynn Miley	
Enterprise, AL	First	Chris Thomas	
Eufaula, AL	Covenant	Brewer Ames III	
Greenville, AL	First	Rob Fossett	
Millbrook, AL	Millbrook	Brannon Bowman	Bruce Herbitter
Monroeville, AL	Monroeville	Roger McCay Jr.	
Montgomery, AL	Eastwood	Ross Hodges Billy Joseph III Barton Lester	Forrest Marion Richard Pass
	First Trinity	Reed DePace Claude McRoberts III	Mark Anderson III Bart Harmon Fred Johnson Herbert Wilson
Prattville, AL	First	Allan Bledsoe Bryant Hansen	Doug Gordon Mike Milton
Troy, AL	First	Rick Holbert	
Wiesbaden, Germany	Christ	Phil Gelston	
		Michael Alsup Lee Bloodworth Jr. Samuel Bratt Joe Harrell Gary Spooner James Williams	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Southern Louisiana			
Baton Rouge, LA	Westminster	Brandon Bernard	
Clinton, LA	Faith	Kelly Dotson	
Metairie, LA	Grace	Richard Davies	
New Orleans, LA	Redeemer	Ray Cannata	Ken Kostrzewa
	St. Roch Community		Aaron Collier
			Gentri Williams
Zachary, LA	Plains	Ricky Glenn	
		Campbell Silman	
		Josiah Carey	
Southern New England			
Boston, MA	Citylife	Benjamin Bae	
		Daniel Paik	
Cambridge, MA	Christ The King	Matthew Owens	David Daniel
Charlestown, RI	Christ Our Hope	Daniel Jarstfer	Chris Shoemaker
Concord, MA	Redeemer	Andrew Davis	Cris Campelli
		Matthew Kerr	Rob Steele
		Will Snyder	
Coventry, CT	Presbyterian	Michael Hill	Dave Bartlett
Millers Falls, MA	Covenant	Curran Bishop	
New Haven, CT	Christ	Mike Brunjes	
Newton L Falls, MA	Christ the King Newton	Bradley Barnes	
Quincy, MA	Christ the King	Helio Carneiro	
Somerville, MA	Seven Hills	David Richter	
W. Springfield, MA	West Springfield Cov Comm	Rodney Collins	
		Robert Hill	
		Thomas Hudson	
		Solomon Kim	
Southwest Florida			
Brandon, FL	Westminster	Wes Holland Jr.	Jim Eggert
Clearwater, FL	Christ Community	Bob Brubaker	
Highland City, FL	Good Shepherd	Jeremy Kemp	
Lakeland, FL	Christ Community Covenant	Taylor Clark	
		Jeff McDonald	Jared Morrison
		David McWilliams	Scott Robinson
	Redeemer	Dave Martin	Robert Vogel
	Strong Tower	Ben Turner	Rich Cali
	Trinity	Tim Rice	Frank McCaulley

APPENDIX T

City/State	Church	Teaching Elder	Ruling Elder
Southwest Florida, continued			
Mulberry, FL	Greater Hope	Stan McMahan Jr.	
Palm Harbor, FL	Grace Community	Brent Bergman	
Riverview, FL	Redeemer	Craig Swartz	
Sebring, FL	Covenant	Tom Schneider	
St. Petersburg, FL	City	Justin Woodall	Jonathan Pelts
	St. Petersburg	David Harding	
Tampa, FL	Christ Central	John Keen	Bryan Toenes
	Tampa Bay	Freddy Fritz	Ed Jordan
			Ken Pothoven
Winter Haven, FL	Redm Winter Haven	Drew Bennett	
		Jeff Skipper	
		Jonathan Winfree	
		Tony Elswick	
		Jimbo Mullen	
		Andrew Newman	
Suncoast Florida			
Bonita Springs, FL	Bay	Patrick Womack	
Bradenton, FL	Cornerstone of Lakewood Ranch	Phil Woods	Joseph Shields
Cape Coral, FL	Providence Christian	Brent Lauder	Michael Levenhagen
Lake Suzy, FL	Grace	David Stewart	David Greenwald
			Bob Rhodes
Marco Island, FL	Marco	Scott Kerens	
Naples, FL	Covenant	Trent Casto	
		Chris Voorhees	
		Brent Whitefield	
North Ft. Myers, FL	North Ft. Myers	Dann Cecil	
North Port, FL	Covenant of Grace	Aleksey Zhuravlev	Aleksey Fomichenkio
			Anatoliy Shiva
	First	Arnie Brevick	
Sarasota, FL	Covenant Life	Ken Aldrich	Pete Conner
		Steve Jeantet	Brent Phillips
		Scott Mawhinney	
Venice, FL	Auburn Road	Dwight Dolby	Jim Robinson
Susquehanna Valley			
Carlisle, PA	Carlisle Reformed	Matt Purdy	Pat Daly
		Decherd Stevens	
Chambersburg, PA	Redeemer	Jeff Cottone	
Cochranville, PA	Manor	Daniel Henderson	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Susquehanna Valley, continued			
Harrisburg, PA	Second City Trinity	Peter Rowan Michael Wolcott	
Lancaster, PA	Harvest Westminster	Jim Furey Chris Walker	Robert Hayward Jr. Thomas Lints James Ressler
	Wheatland	Tucker York Luke Le Duc Keith Winder	
Mechanicsburg, PA	New Cov Fellowship		Michael Groves Nathan Scheidler
Mount Joy, PA	Proclamation	Troy DeBruin	
Oxford, PA	Bethany	Lincoln Larsen	
Quarryville, PA	Faith Reformed	Andy Pickens	Leon Stauffer
State College, PA	Oakwood	Dan Kiehl	Douglas Sharp Jr.
York, PA	Providence	Vince Wood	Darryl MacPherson Al Taglieri
		Bob Eickelberg William Massey Richard Smith Jr.	
Tennessee Valley			
Chattanooga, TN	Covenant	Jake Bennett John Jones IV	Adam Sanders
	First	Mike Haberkorn	Mark Casson Loren Hartley
	Grace+Peace Mosaic Fellowship New City Fell	Benjie Slaton Luke Banner Billy McKillop Randy Nabors Kevin Smith	Travis Jones Oliver Trimiew
	New City Fell E Lake Restoration Southside	Gustavo Formenti Jared Huffman	
Cleveland, TN	Trinity	Sam Brown Philip Caines	Ben Christmann
Crossville, TN	First	Andy Aikens	Robert Berman Bobby Duck
Dalton, GA	Grace	Wes Parsons	
Dayton, TN	Westminster	Carter Johnson	
Flintstone, GA	Chattanooga Valley	Dennis Louis	David Marr

APPENDIX T

City/State	Church	Teaching Elder	Ruling Elder
Tennessee Valley, continued			
Ft. Oglethorpe, GA Hixson, TN	First Hixson	Ryan Biese Thad Davis Steven Edging Robert Johnson	Wil Davis
Knoxville, TN	Woodlands Gathering Christ Covenant	Greg Baney Seth Hammond Joel McCall	Andy Halbert Sr. Bill Huxtable Mitchell Moore Joshua McQuaid
Knoxville, TN LaFayette, GA	Redeemer West Hills Resurrection Highlands	Shawn Slate John McKenzie Brent Harriman Tom May	Bill Browne Dan Hudson
Lookout Mtn, TN	Lookout Mountain	Frank Hitchings III Chad Middlebrooks Wil Nettleton IV Brian Salter	Gill Jeong Don Kent Gary Lindley Nathan Thompson John Wingard
Louisville, TN Morristown, TN Oak Ridge, TN	Christ the King Lakeway Covenant	Nate Xanders Chris Talley John Blevins III Nick Willborn	Brad Isbell Kurt Schmidt
Signal Mtn, TN	Wayside	Chuck Barrett Brian Cosby	Aaron Gould David Moss
Sweetwater, TN Trenton, GA	Christ Grace Comm Trenton	Wes Alford Hutch Garmany	Carl Thompson
		Cal Boroughs III Jeremy Coenen Paul Hahn Jr. John Herberich Chandler Rowlen John Mark Scruggs David Stoddard	
Tidewater			
Norfolk, VA	Immanuel Trinity	Ben Lyon Clay Warden	Dale White
Painter, VA	Shore	Chris Cartwright	

MINUTES OF THE GENERAL ASSEMBLY

City/State	Church	Teaching Elder	Ruling Elder
Tidewater, continued			
Virginia Beach, VA	Eastminster New Covenant New Life	David Zavadil Jeff Elliott Ken Christian Jr	Kurt Nelson
Williamsburg, VA	Grace Covenant	Dennis Griffith	Ron Pohl
		Brady Rentz	
Warrior			
Aliceville, AL	First	Derrick Brite	Everett Owens III Donny Sanders
Eutaw, AL	Pleasant Ridge	Tom Kay Jr.	
Tuscaloosa, AL	Riverwood	Jeff Pate	John Kim Gene Martin
	Trinity	Richard Vise Jr.	
		Paul Kooistra John Robertson Ron Smith Stewart Swain	
West Hudson			
Montclair, NJ	Redeemer	Brad Bissell Daniel Ying	
Randolph, NJ	Hope	Jeff Ridgway	Steve Hunter Chuck Nelson
Short Hills, NJ	Covenant	Christopher Diebold	David Talcott
Westminster			
Abingdon, VA	Abingdon	John Dawson	David Dawson
Bristol, TN	Edgemont Walnut Hill	Aaron Bartmess Andy Moehn	Ben Lawson
Cedar Bluff, VA	Covenant	Carl Howell Jr.	Bill Alicie
Coeburn, VA	Coeburn	Stephen Baker	
Glade Spring, VA	Seven Springs	Thomas Rickard	
Greeneville, TN	Meadow Creek	Richard Steele	Jerry Neas
Johnson City, TN	Christ Community	Bill Leuzinger Jim Powell	
	Westminster	Bobby Roberts Andy Wyatt	Frank McCollum Larry Steuck
Kingsport, TN	Westminster	Rob Dykes Steve Warhurst	Daniel Witcher

APPENDIX T

City/State	Church	Teaching Elder	Ruling Elder
Wisconsin			
Appleton, WI	Emmaus Road	David Ehmke	Luke Friemark
Cedar Grove, WI	Faith Reformed	Zachary Tarter	
Delafield, WI	Cornerstone	Clay Smith	Jason Heinen
		Steve Iler	
Green Bay, WI	All Saints	Chad Baudhuin	
	Jacob's Well	Dan Jackson	
		Spencer Thomas	
La Crosse, WI	Christ Covenant	James McCune	
Madison, WI	Harvest	Michael Vogel	
	Resurrection Madison	Matt Grimsley	
Merrill, WI	Bible	Andy Perry	Bruce Heldt
			Paul Thompson
Milwaukee, WI	Christ	Jon Talley	Greg Smith
	Friend of Sinners	Dan Quakkelaar	
Oconomowoc, WI	Grace & Peace		
	Oconomowoc	Ben Sinnard	
Oshkosh, WI	Living Stone	Joshua Golackson	Chris Mott
Wausau, WI	New Hope Comm	Tony Lombardo	
		Nick Bratcher	

TEACHING ELDERS	1499
RULING ELDERS	615
TOTAL	2114
PRESBYTERIES	86
CHURCHES	967

APPENDIX U

RESOLUTION OF THANKS

COME TO THE WATERS, Commissioners of the 2021 General Assembly, and drink. “Come, everyone who thirsts, and he who has no money, come, buy and eat!”

We have convened our national meeting for the third time in Missouri, by the mighty waters of America’s great river. These lands were reformed first by settlers from the Carolinas who organized by God’s sovereign grace the first Presbyterian church west of the Mississippi. It was the Bellevue Church in Caledonia, organized by Salmon Giddings three years after the Corps of Discovery and Lewis and Clark passed through these lands. Reverend Giddings would organize the First Presbyterian Church in this city a decade later.

Seek the LORD while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.

Here in St Louis we remember the remarkable kingdom-building endeavor of the Rayburn family at our National Seminary, Covenant, and for many in the PCA a place of great honor connected to our RPCES kith and kin. All of the PCA mourns the homegoing of beloved Dr. David Calhoun, and we are reminded in this year of pandemic of the many other losses that have become heaven’s gain.

We so appreciate the spirit of Missouri Presbytery Host Committee capably led by its Chairman Phil VanValkenburg and the program chairs Katie Polski, Justin Huensch, and Tim LeCroy, along with all the other members of the committee and the host of volunteers from local churches who have labored for the benefit and practical service of this General Assembly.

Our joyful commendation goes out to the 3rd Stated Clerk of the Presbyterian Church in America, Dr. Roy Taylor, who has capably led this denomination through his 22 years. We welcome his successor, Dr. Bryan Chapell: may the Lord bless you and make you a blessing to His church in every way in your new call. We particularly want to thank the AC Staff, who serve this church so well along with the many godly servants of this General Assembly.

We have been greatly blessed by the Christ-exalting exhortation of RE Howie Donahoe, the preaching of TEs Russ Whitfield and Abraham Cho, the rich times of worship and praise, and the soul-stirring joy of receiving the unhindered means of grace. We give thanks to the musicians and liturgists from this great river city who have helped us throughout this gathering of the PCA family. We commend the excellent work of our Moderator Taylor.

Mr. Moderator, this is the first Resolution of Thanks for which the PCA has not had the venerable Henry Lewis Smith of Southeast Alabama Presbytery to assist in its crafting. I close this report with some of his own words: “Tears mingle with joy as we continue to watch the dwindling numbers of the courageous Band of Brothers who founded this denomination. We give thanks to God for the joy they have afforded us and the truth they stood and suffered for – recalling that in that day on every hand there were many ‘who wished not well unto our Zion.’ All praise to our Sovereign God who has birthed, nurtured, preserved, and increased THIS vineyard.”

Mr. Moderator we move this motion be received with thanksgiving and acclamation.

TE Charles E. McGowan (Chairman) Nashville Presbytery
RE Melton L. Duncan (Secretary) Calvary Presbytery
TE Michael F. Ross (Alternate) Columbus Metro Presbytery

APPENDIX V

REPORT OF THE AD INTERIM COMMITTEE ON DOMESTIC VIOLENCE AND SEXUAL ASSAULT TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The *Ad Interim* committee to study and report on domestic abuse and sexual assault in the church was created by the 47th General Assembly of the Presbyterian Church in America meeting in June 2019 in Dallas, Texas, with adoption of Overture 7, which stated:

1. That the 47th General Assembly create a seven-man Study Committee on Domestic Abuse and Sexual Assault tasked to accomplish the following:
 - a. The Committee shall prepare an annotated bibliography of resources the Committee endorses on topics related to child abuse and sexual assault, domestic abuse and sexual assault, and domestic oppression. The annotated bibliography should also include pastoral resources for the care of victims of these sins, as well as ministry and counsel for those overtaken by these sins.
 - b. The Committee shall report regarding best practices and guidelines that could be helpful for elders, Sessions, Presbyteries, and agencies for protecting against these sins and for responding to them. However, no practice, policy, or guideline will be proposed for adoption or approval. It is simply information, which shall not be binding or obligatory in any sense.
 - c. The Committee may recommend to the 48th GA any statement(s) it believes would be prudent and warranted for the Assembly to adopt.
2. The 47th GA authorizes the GA Moderator to appoint the seven voting members *of this Committee, per RAO 9-354 and RAO 19-1 (Robert's Rules, RONR, 11th ed., pp. 174-175, pp. 495-496, and p. 579)*.
 - a. These members shall be PCA teaching elders or PCA ruling elders, and the Committee shall include at least three of each. (Anyone may suggest names to the Moderator.)

APPENDIX V

- b. The 47th GA authorizes the Moderator to make his appointments after the 47th GA adjourns.
3. The 47th GA authorizes the Moderator to appoint others to serve the Committee as non-voting advisors, regardless of denominational affiliation or gender. The 47th GA recommends the Moderator consider appointing, as advisors, at least two subject-matter experts and at least two women.
4. The budget for the Study Committee shall be \$25,000 and that funds be derived from gifts to the AC designated for that purpose.

Following the adjournment of the 47th General Assembly, the Moderator, Hon. J. Howard Donahoe, appointed to the committee the following members and advisors:

Teaching Elders

Rev. Dr. Timothy R. LeCroy, Missouri Presbytery, Convener
Rev. Dr. Lloyd Pierson, Rocky Mountain Presbytery
Rev. Shane Michael Waldron, Rocky Mountain Presbytery
Rev. T. Cal Boroughs (Hon. Ret.), Tennessee Valley Presbytery

Ruling Elders

Dr. Kelly H. Dehnert, Covenant Presbyterian Church, Lander, WY
Dr. David R. Haburchak, MD, East Cobb Presbyterian Church, Marietta, GA
Mr. Robert D Goudzwaard, Christ Covenant PCA, Matthews, NC

Advisory Members

Mrs. Ann Maree Goudzwaard, MDiv Counseling
Executive Director Help(her) Resources
Member, Christ Covenant Presbyterian Church, Matthews, NC
Mrs. Darby A. Strickland, MDiv Counseling
Christian Counseling Educational Foundation Faculty
Member, Cornerstone Presbyterian Church, Center Valley PA
Dr. Barbara W. Shaffer, Ph.D., Psychologist
Member, Faith Presbyterian Church, Wilmington, DE
Dr. M. Diane Langberg, Ph.D., Psychologist
Director, Diane Langberg and Associates
Member, Calvary Presbyterian Church, Willow Grove, PA
Mrs. Rachael J. Denhollander, J.D.
Member, Reformed Baptist Church of Louisville, Louisville, KY

MINUTES OF THE GENERAL ASSEMBLY

The committee was convened late summer of 2019, electing Tim LeCroy as chair and Kelly Dehnert as secretary. We had several Zoom meetings over the course of the Fall of 2019 but were only able to have one in-person meeting before the COVID crisis hit. As was the case for many, the lives of the members of the committee were upended since we were actively involved in responding to the pandemic either as pastors, counselors, therapists, medical doctors, advocates, or ministry leaders. The committee has continued meeting over Zoom and has accomplished a great deal, yet we find ourselves in need of an additional year. We require a few in-person meetings to discuss some important matters delegated to us and to finalize our report. Our plan is to present our report with recommendations to the 49th General Assembly in Birmingham, AL.

In our second recommendation we are asking for our funding to be included in the Administrative Committee budget, with outside contributions to our work strongly encouraged. This was the original recommendation from the Pacific Northwest Presbytery in 2019 and is the subject of Overture 17 to this General Assembly, clarifying the language of *RAO* 9-3. As the Pacific Northwest Presbytery states in that overture, if the General Assembly decides to appoint a committee to study an issue, the GA should fund that work. Our work should not be inhibited due to lack of funds and we should not be expected to forgo reimbursement in doing the work of the Assembly. The members of our committee are not professional fundraisers, although we have done our best and were able to raise enough money to have one meeting prior to COVID and to be present at this General Assembly. We are humbly asking for our funding to be included in the AC budget, and for presbyteries, churches, and concerned individuals to be strongly encouraged to donate to our work.

Specifically, we are requesting an additional \$25,000 of funding be made available for the additional year of work. Of the original \$25,000 we were allowed to raise, only \$18,000 was contributed. Not counting expenses for attending this General Assembly we spent \$3,600 of that on our first in person meeting. Our expenses to attend this General Assembly will likely be more than that, which would leave us less than \$10,000 remaining. While we are not likely to use the entire additional \$25,000, that was the original amount allocated to us for the first year, which we have stretched into two years' use.

RECOMMENDATIONS

The committee moves the following recommendations:

1. That the *Ad interim* committee to study abuse in the church be extended to the 49th General Assembly; and
2. The committee budget for the additional year shall be \$25,000. This expense shall be included in the Administrative Committee budget. Presbyteries, churches, and individuals are highly encouraged to contribute funds to the AC, designated for this work.

Respectfully submitted,
Rev. Dr. Timothy R. LeCroy, Chair

APPENDIX W

REPORT OF THE AD INTERIM COMMITTEE ON HUMAN SEXUALITY TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA (2019-2020)

In June 2019, the 47th PCA General Assembly in Dallas adopted a recommendation from its Overtures Committee answering Chicago Metro Presbytery's Overture 42 in the affirmative, as amended by the OC.¹ The GA directed Moderator Donahoe to “*appoint the seven voting members who shall be either PCA teaching or ruling elders, and the Committee shall include at least three teaching and three ruling elders.*” The GA's assignment to the Committee is shown in Attachment A. Below is a list of members, with brief biographies in Attachment B.

TE Dr. Bryan Chapell, *Northern Illinois* (Chair)
RE Dr. Derek Halvorson, *Tennessee Valley*
TE Dr. Kevin DeYoung, *Central Carolina*
RE Mr. Kyle Keating, *Missouri*
TE Dr. Tim Keller, *Metropolitan New York*
RE Mr. Jim Pocta, *North Texas*
TE Dr. Jim Weidenaar, *Pittsburgh*

The Committee had eight meetings: Aug. 30, Sept. 9, Oct. 10, Nov. 15, Dec. 13, Feb. 10, Mar. 4, and Apr. 3. Below is a summary of the matters the GA assigned to the Committee, according to the subdivisions of the overture (see Attachment A).

- 1.a; 2 annotated bibliography;
- 1.b.1 nature of temptation, sin, repentance, and the difference between Roman Catholic and Reformed views of concupiscence as regards same-sex attraction;

¹ *M47GA*, 701 (original version of Overture 42); 104 (Overture 42 as amended by GA Overtures Committee).

APPENDIX W

- 1.b.2 propriety of using terms like “gay Christian” when referring to a believer struggling with same-sex attraction;
- 1.b.3 status of “orientation” as a valid anthropological category;
- 1.b.4 practice of “spiritual friendship” among same-sex attracted Christians;
- 1.c analysis of *WLC* 138 & 139 regarding same-sex attraction, with careful attention given to the compatibility of the 7th commandment and same-sex attraction and the pursuit of celibacy by those attracted to the same sex;
- 1.d exegesis of the terms “*malakoi*” and “*arsenokoitai*” (1 Cor. 6:9);
- 1.e suggested ways to articulate and defend a Biblical understanding of homosexuality, same-sex attraction, and transgenderism in the context of a culture that denies that understanding.

The Report is arranged in six sections (with pertinent overture subdivisions shown in parentheses).

Preamble	874
Twelve Statements (1.b, 1.c, 1.d)	877
Confessional Foundations Regarding the Nature of Temptation, Sin, & Repentance (1.b.1).....	887
Biblical Perspectives for Pastoral Care - Discipleship, Identity, & Terminology (1.b.2-4, 1.c).....	900
Apologetic Approaches for Speaking to the World (1.e)	913
Select Annotated Bibliography (1.a and 2).....	928
Conclusion	939
Attachment A - Assignment from the 47th GA	941
Attachment B - AIC Member Bios.....	945

Herein the Committee has sought to address the issues and questions assigned to it for study by the 47th General Assembly. Although we are not making any formal recommendations, we hope and pray that this Report will be unifying, edifying, and Biblically useful for our denomination.

PREAMBLE

This Committee has been tasked by the 2019 General Assembly to “*study the topic of human sexuality with particular attention to the issues of homosexuality, same-sex attraction, and transgenderism and prepare a report*” (Overture 42 from Chicago Metro Presbytery, as amended [M47GA, 104]). Our task was not to address the whole of human sexuality, but limited to specific concerns raised in our denomination.

The Assembly’s adopted overture lists a number of issues that it wants the Report to address, including: (1) the nature of sexual sin, temptation, and mortification, (2) the propriety (or not) of a Christian referring to himself or herself as a “gay Christian,” (3) the propriety (or not) of speaking of a homosexual “orientation,” and (4) recent practices of incorporating Christians into Christian community who have been attracted to the same sex—all while giving special attention to parts of the Scripture (e.g., 1 Corinthians 6) and the Standards (e.g., WLC 138 & 139) that are relevant to these topics.

Our list of assigned topics is long, and we have sought to address them most directly in this Preamble and the immediately following Twelve Statements that we pray are of a length to be most helpful for ease of distribution and common use in the church. This Preamble and Twelve Statements are a summary of our discussions and convictions, and provide a theological and pastoral framework for all the other parts of this Report. Our Committee engaged in its most lengthy and precise discussions on these two documents, as we carefully weighed the most critical issues to provide Biblical and Confessional arguments that we hope will bring clarity and unity on these sensitive subjects for our churches, families, and friends.

Our Committee also gathered explanatory essays from our members that discuss issues assigned to us by the Assembly. We have included these essays in subsequent sections of this Report because, without endorsing how every thought is expressed, we all believe they will be helpful in explaining key understandings behind our Twelve Statements. Finally, we compiled a Select Annotated Bibliography that lists materials we believe will be helpful to the various constituencies of our church who wish to become more informed about these issues. In this bibliography, we have provided materials for a variety of audiences (pastors, scholars, parents, children, etc.). Our goal is *not* to present an exhaustive list of all available materials (that would unbalance the elements and efficacy of this Report), but to aid the church by

presenting some of the most useful materials for different constituencies and different purposes. We cannot affirm our agreement with every word or thought in such a wide variety of materials (indeed, sometimes we must make informed readers aware of resources they should be prepared to counter or receive with caution). Our goal is for our annotations to guide our readers with the Biblical discernment needed to hold to what is good and rightly sift what is unbiblical or less certain.

Amidst all these statements and essays we discern two overarching concerns—concerns which may be expressed as two important tasks for the Church in our time and two competing sets of fears.

The two tasks could be called the “pastoral task” and the “apologetic task.” On the one hand, Overture 42 asks that the Report “*help pastors and sessions shepherd congregants who are dealing with same-sex attraction*” (M47GA, 104). On the other hand it asks for “*suggested ways to articulate and defend a Biblical understanding of homosexuality, same-sex attraction, and transgenderism in the context of a culture that denies that understanding*” (M47GA, 105).

There is no reason why these two tasks need to be pitted against each other, although they often seem to be. One reason they seem at loggerheads is that attached to each undertaking is a set of fears.

One set of fears is that we will be harsh and unfeeling toward people who have been wounded and deeply hurt—and often by the Church. A hard-sounding stance toward them at this moment may only make it easier to discredit the Church in people’s minds. As a consequence, many are afraid that the Church will speak in ways that only support the powerful cultural narrative that orthodox Christian belief is toxic for hurting and struggling people.

Another set of fears, however, is that we will compromise at the very place where the world is attacking the Church in our culture. We see many professing Christians and whole denominations surrendering to the sexual revolution. We do not want to be one of them, nor even now in subtle ways to sow the seeds for some future capitulation. As the natural family is a fundamental unit of human society and is the normal means of care and nurture, all sins which threaten, undermine, or marginalize it are both spiritually dangerous and detrimental to human flourishing.

Part of the problem with regard to addressing these issues is that many of us are far more gripped with one set of fears than the other. But because both of these tasks—the pastoral and the apologetic—are required, we should give each of them strong attention.

Sinclair Ferguson, in his book *The Whole Christ*, reminds us that the two main ways that the gospel is compromised are through legalism on the one hand and antinomianism on the other. He then says that it is common to fall into “the mistake of prescribing a dose of antinomianism to heal legalism, and vice-versa, rather than the gospel antidote of our grace-union with Christ.”² He goes on to argue that the Church must present to the world the *whole* Christ, “clothed in his gospel.”³ Jesus is both the Holy One and the merciful one. He cleanses the temple yet eats with sinners. He gives Martha teaching on truth (John 11:25-26) yet he gives Mary only tears (John 11:35) even though they had both said the same thing to him about their grief (John 11:21, 32). He gives each of them what they most need at the moment. On the cross Jesus fulfills both the unyielding demands of the Law yet also the most wonderful purposes of God’s love.

And so we must present “the whole Christ” when we both pastor individuals and speak to the world about sexuality and gender today. Jesus is full of grace *and* truth. In pastoral care we must not apply the truth so harshly as to be callously alienating *or* so indirectly that the truth is never clearly grasped.

The very form of the following Twelve Statements seeks to capture this “grace and truth” wholeness as we address the issues. Each statement is dual, an associating of one truth with a concomitant truth or teaching. The aim is not to achieve some kind of abstract intellectual balance or “third way,” but rather to show the path of theologically rich pastoring. The paired truths help the pastor avoid the opposite errors of either speaking the truth without love or trying to love someone without speaking the truth.

The “grace and truth” path to which we point the church in this Report is not an easy one. Speaking the truth yet doing it in love is nearly always harder than separating these needed aspects of the whole gospel into two alternatives. Speaking with grace and truth, in the process of our work together this year, we on your Ad-Interim Committee have been delighted to find a greater spirit and degree of oneness amongst ourselves than we would have expected. Our prayer is that our entire church may increasingly find that same “unity of the Spirit in the bond of peace” (Eph. 4:3).

² Sinclair Ferguson, *The Whole Christ: Legalism, Antinomianism, and Gospel Assurance—Why the Marrow Controversy Still Matters* (Wheaton, IL: Crossway, 2016), 86.

³ *Ibid.*, 46.

TWELVE STATEMENTS

STATEMENT 1: MARRIAGE

We affirm that marriage is to be between one man and one woman (Gen. 2:18-25; Matt. 19:4-6; *WCF* 24.1). Sexual intimacy is a gift from God to be cherished and is reserved for the marriage relationship between one man and one woman (Prov. 5:18-19). Marriage was instituted by God for the mutual help and blessing of husband and wife, for procreation and the raising together of godly children, and to prevent sexual immorality (Gen. 1:28; 2:18; Mal. 2:14-15; 1 Cor. 7:2, 9; *WCF* 24.2). Marriage is also a God-ordained picture of the differentiated relationship between Christ and the Church (Eph. 5:22-33; Rev. 19:6-10). All other forms of sexual intimacy, including all forms of lust and same-sex sexual activity of any kind, are sinful (Lev. 18:22; 20:13; Rom. 1:18-32; 1 Cor. 6:9; 1 Tim. 1:10; Jude 7; *WLC* 139).⁴

Nevertheless, we do not believe that sexual intimacy in marriage automatically eliminates unwanted sexual desires, nor that all sex within marriage is sinless (*WCF* 6.5). We all stand in need of God's grace for sexual sin and temptation, whether married or not. Moreover, sexual immorality is not an unpardonable sin. There is no sin so small it does not deserve damnation, and no sin so big it cannot be forgiven (*WCF* 15.4). There is hope and forgiveness for all who repent of their sin and put their trust in Christ (Matt. 11:28-30; John 6:35, 37; Acts 2:37-38; 16:30-31).

⁴ Paul coined the term *arsenokoitai* (1 Cor. 6:9; 1 Tim. 1:10) from the use of two related terms in the Septuagint version of Leviticus 18 and 20. The basic meaning is “man-bedders” or men who have sex with other men. The word *malakoi* can mean “soft” as in soft clothing (Matt. 11:8; Luke 7:25), or when used pejoratively of men it can mean “effeminate.” In the ancient Roman world, “The ‘soft’ man lack[ed] masculine posture, courage, authority, and self-restraint; he is like a woman.” Fredrik Ivarrson, “Vice Lists and Deviant Masculinity,” in *Mapping Gender in Ancient Religious Discourses*, eds. Todd Penner and Caroline Vander Stichele (Leiden: Brill, 2007), 180. Sexual passivity or penetrability is not the definition of *malakos*, but it is one possible connotation. Ivarrson, “Vice Lists,” 180-81. The combination of *arsenokoitai* and *malakoi*, uniquely used in the New Testament in 1 Corinthians 6:9, likely refers most directly—as per the ESV footnote—to the active and passive partners in consensual homosexual activity. For more extended discussion, see Chapter 5 in Kevin DeYoung, *What Does the Bible Really Say About Homosexuality?* (Wheaton, IL: Crossway, 2015).

STATEMENT 2: IMAGE OF GOD

We affirm that God created human beings in his image as male and female (Gen. 1:26-27). Likewise, we recognize the goodness of the human body (Gen. 1:31; John 1:14) and the call to glorify God with our bodies (1 Cor. 6:12-20). As a God of order and design, God opposes the confusion of man as woman and woman as man (1 Cor. 11:14-15). While situations involving such confusion can be heartbreaking and complex, men and women should be helped to live in accordance with their biological sex.

Nevertheless, we ought to minister compassionately to those who are sincerely confused and disturbed by their internal sense of gender identity (Gal. 3:1; 2 Tim. 2:24-26). We recognize that the effects of the Fall extend to the corruption of our whole nature (*WSC* 18), which may include how we think of our own gender and sexuality. Moreover, some persons, in rare instances, may possess an objective medical condition in which their anatomical development may be ambiguous or does not match their genetic chromosomal sex. Such persons are also made in the image of God and should live out their biological sex, insofar as it can be known.

STATEMENT 3: ORIGINAL SIN

We affirm that from the sin of our first parents we have received an inherited guilt and an inherited depravity (Rom. 5:12-19; Eph. 2:1-3). From this original corruption—which is itself sinful and for which we are culpable—proceed all actual transgressions. All the outworkings of our corrupted nature (a corruption which remains, in part, even after regeneration) are truly and properly called sin (*WCF* 6.1-5).⁵ Every sin, original and actual, deserves death and renders us liable to the wrath of God (Rom. 3:23; James 2:10; *WCF* 6.6).⁶ We must repent of our sin in general and our particular sins, particularly (*WCF* 15.5). That is, we ought to grieve for our sin, hate our sin,

⁵ A.A. Hodge comments on *WCF* 6.5 that “innate moral corruption remains in the regenerate as long as they live” and that “all the feelings and actions” prompted by this remaining corruption “are truly of the nature of sin.” A.A. Hodge, *The Westminster Confession: A Commentary* (Edinburgh: Banner of Truth, 1998), 115.

⁶ In theological language, actual sin is distinguished from the original sin we inherited from Adam. “Actual” should be understood in a comprehensive sense of the word “act.” The term “does not merely denote those external actions which are accomplished by means of the body, but all those conscious thoughts and volitions which spring from original sin.” Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1996), 251.

turn from our sin unto God, and endeavor to walk with God in obedience to his commandments (*WCF* 15.2).⁷

Nevertheless, God does not wish for believers to live in perpetual misery for their sins, each of which are pardoned and mortified in Christ (*WCF* 6.5). By the Spirit of Christ, we are able to make spiritual progress and to do good works, not perfectly, but truly (*WCF* 16.3).⁸ Even our imperfect works are made acceptable through Christ, and God is pleased to accept and reward them as pleasing in his sight (*WCF* 16.6).

STATEMENT 4: DESIRE

We affirm not only that our inclination toward sin is a result of the Fall, but that our fallen desires are in themselves sinful (Rom 6:11-12; 1 Peter 1:14; 2:11).⁹ The desire for an illicit end—whether in sexual desire for a person of the same sex or in sexual desire disconnected from the context of Biblical marriage—is itself an illicit desire. Therefore, the experience of same-sex attraction is not morally neutral; the attraction is an expression of original or indwelling sin that must be repented of and put to death (Rom. 8:13).

⁷ Calvin defines repentance as “the true turning of our life to God, a turning that arises from a pure and earnest fear of him; and it consists in the mortification of our flesh and of the old man, and in the vivification of the Spirit.” John Calvin, *Institutes of the Christian Religion*, 2 vols., ed. John T. McNeil, trans. Ford Lewis Battles (Philadelphia: Westminster Press, 1960), 3.3.5 [cited by Book, Chapter, and Section].

⁸ Francis Turretin writes: “We must distinguish between truly good and perfectly good. We have proved before that the latter cannot be ascribed to the works of the saints on account of the imperfection of sanctification and the remains of sin. But the former is rightly predicated of them because although they are not as yet perfectly renewed, still they are truly and unfeignedly renewed.” Francis Turretin, *Institutes of Elenctic Theology*, 3 vols., ed. James T. Dennison Jr., trans. George Musgrave Giger (Phillipsburg, NJ: Presbyterian and Reformed, 1997), 17.4.9.

⁹ James 1:14-15 should not be misunderstood as suggesting that fallen desire is something other than sin. Calvin explains: “It seems, however, improper, and not according to the usage of Scripture, to restrict the word sin to outward works, as though indeed lust itself were not a sin, and as though corrupt desires, remaining closed up within and suppressed, were not so many sins. But as the use of a word is various, there is nothing unreasonable if it be taken here, as in many other places, for actual sin. And the Papists ignorantly lay hold on this passage, and seek to prove from it that vicious, yea, filthy, wicked, and the most abominable lusts are not sins, provided there is no assent; for James does not shew when sin begins to be born, so as to be sin, and so accounted by God, but when it breaks forth.” John Calvin, *Commentaries on the Catholic Epistles*, trans. John Owen (Grand Rapids, MI: Baker Book House, 1993), 290.

Nevertheless, we must celebrate that, despite the continuing presence of sinful desires (and even, at times, egregious sinful behavior), repentant, justified, and adopted believers are free from condemnation through the imputed righteousness of Christ (Rom. 8:1; 2 Cor. 5:21) and are able to please God by walking in the Spirit (Rom. 8:3-6).

STATEMENT 5: CONCUPISCENCE

We affirm that impure thoughts and desires arising in us prior to and apart from a conscious act of the will are still sin.¹⁰ We reject the Roman Catholic understanding of concupiscence whereby disordered desires that afflict us due to the Fall do not become sin without a consenting act of the will.¹¹ These desires within us are not mere weaknesses or inclinations to sin but are themselves idolatrous and sinful.¹²

Nevertheless, we recognize that many persons who experience same-sex attraction describe their desires as arising in them unbidden and unwanted.

¹⁰ After describing the Roman Catholic doctrine of concupiscence (i.e. that “the guilt and pollution of original sin was totally removed by baptism” and that concupiscence “does not injure those who do not consent to it”), Herman Bavinck argues: “The Reformation spoke out against that position, asserting that also the impure thoughts and desires that arose in us prior to and apart from our will are sin.” Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2008), 3:143.

¹¹ “Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls *concupiscence*, or metaphorically, ‘the tinder for sin’ (*fomes peccati*); since concupiscence ‘is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ’” (*Catechism of the Catholic Church* 1264; see also 1426). Concupiscence is later defined as “the movement of the sensitive appetite contrary to the operation of the human reason...Concupiscence stems from the disobedience of the first sin. It unsettles man’s moral faculties and, without being in itself an offense, inclines man to commit sins” (*Catechism of the Catholic Church* 2515).

¹² Calvin articulates the Reformed position well: “But between Augustine and us we can see that there is this difference of opinion: while he concedes that believers, as long as they dwell in mortal bodies, are so bound by inordinate desires (*concupiscentiis*) that they are unable not to desire inordinately, yet he dare not call this disease ‘sin.’ Content to designate it with the term ‘weakness,’ he teaches that it becomes sin only when either act or consent follows the conceiving or apprehension of it, that is, when the will yields to the first strong inclination. We, on the other hand, deem it sin when a man is tickled by any desire at all against the law of God. Indeed, we label ‘sin’ that very depravity which begets in us desires of this sort.” Calvin, *Institutes*, 3.3.10. Likewise, Bavinck argues that sin is found not in the excess of passions, but “in the manner [and] direction of those passions.” Later he writes, “This means, on the one hand, that the objects/images that spirit and body deposit in the soul as the seat of the feelings are impure, sinful, and corrupt; and, on the other hand, that the feelings themselves are corrupt, reflect impurity, are blurred and muddled.” Herman Bavinck, *Reformed Ethics: Created, Fallen, and Converted Humanity*, ed. John Bolt (Grand Rapids, MI: Baker Academic: 2019), 90-91.

We also recognize that the presence of same-sex attraction is often owing to many factors, which always include our own sin nature and may include being sinned against in the past. As with any sinful pattern or propensity—which may include disordered desires, extramarital lust, pornographic addictions, and all abusive sexual behavior—the actions of others, though never finally determinative, can be significant and influential. This should move us to compassion and understanding. Moreover, it is true for all of us that sin can be both unchosen bondage and idolatrous rebellion at the same time. We all experience sin, at times, as a kind of voluntary servitude (Rom. 7:13-20).¹³

STATEMENT 6: TEMPTATION

We affirm that Scripture speaks of temptation in different ways. There are some temptations God gives us in the form of morally neutral trials, and other temptations God never gives us because they arise from within as morally illicit desires (James 1:2, 13-14).¹⁴ When temptations come from without, the temptation itself is not sin, unless we enter into the temptation. But when the temptation arises from within, it is our own act and is rightly called sin.¹⁵

Nevertheless, there is an important degree of moral difference between temptation to sin and giving in to sin, even when the temptation is itself an expressing of indwelling sin.¹⁶ While our goal is the weakening and lessening

¹³ “‘In some base and strange way,’” Calvin writes, quoting Bernard of Clairvaux, “‘the will itself, changed for the worse by sin, makes a necessity for itself. Hence, neither does necessity, although it is of the will, avail to excuse the will, nor does the will, although it is led astray, avail to exclude necessity. For this necessity is as it were voluntary.’ Afterward he says that we are oppressed by no other yoke than that of a kind of voluntary servitude.” Calvin, *Institutes*, 2.3.5.

¹⁴ The word for “tempts” (*peirazei*) and “tempted” (*peirazetai*) in verses 13 and 14 is the same word (in noun form) translated as “trials” (*peirasmois*) in verse 2.

¹⁵ John Owen explains: “Now, what is it to be tempted? It is to have that proposed to man’s consideration which, if he close, it is evil, it is sin unto him. This is sin’s trade: epithumei—‘it lusts.’ It is raising up in the heart, and proposing unto the mind and affections, that which is evil; trying, as it were, whether the soul will close with its suggestions, or how far it will carry them on, though it does not wholly prevail. Now, when such a temptation comes from without, it is unto the soul an indifferent thing, neither good nor evil, unless it be consented unto; but the very proposal from within, it being the soul’s own act, it is sin.” “Indwelling Sin,” in John Owen, *Overcoming Sin and Temptation*, eds. Kelly M. Kopic and Justin Taylor (Wheaton, IL: Crossway, 2006), 276.

¹⁶ According to Owen, James 1:14-15 describes a five-step process of sin: (1) the mind being drawn away, (2) the affections being entangled, (3) the will consenting to actual sin, (4) the conversation wherein sin is brought forth into view, and (5) the stubborn course that

of internal temptations to sin, Christians should feel their greatest responsibility not for the fact that such temptations occur but for thoroughly and immediately fleeing and resisting the temptations when they arise. We can avoid “entering into” temptation by refusing to internally ponder and entertain the proposal and desire to actual sin. Without some distinction between (1) the illicit temptations that arise in us due to original sin and (2) the willful giving over to actual sin, Christians will be too discouraged to “make every effort” at growth in godliness and will feel like failures in their necessary efforts to be holy as God is holy (2 Peter 1:5-7; 1 Peter 1:14-16). God is pleased with our sincere obedience, even though it may be accompanied with many weaknesses and imperfections (*WCF* 16.6).

STATEMENT 7: SANCTIFICATION

We affirm that Christians should flee immoral behavior and not yield to temptation. By the power of the Holy Spirit working through the ordinary means of grace, Christians should seek to wither, weaken, and put to death the underlying idolatries and sinful desires that lead to sinful behavior. The goal is not just consistent fleeing from, and regular resistance to, temptation, but the diminishment and even the end of the occurrences of sinful desires through the reordering of the loves of one’s heart toward Christ. Through the virtue of Christ’s death and resurrection, we can make substantial progress in the practice of true holiness, without which no man shall see the Lord (Rom. 6:14-19; Heb. 12:14; 1 John 4:4; *WCF* 13.1).

Nevertheless, this process of sanctification—even when the Christian is diligent and fervent in the application of the means of grace—will always be accompanied by many weaknesses and imperfections (*WCF* 16.5, 6), with the Spirit and the flesh warring against one another until final glorification (*WCF* 13.2). The believer who struggles with same-sex attraction should expect to see the regenerate nature increasingly overcome the remaining corruption of the flesh, but this progress will often be slow and uneven. Moreover, the process of mortification and vivification involves the whole person, not simply unwanted sexual desires. The aim of sanctification in

finishes sin and ends in death (297-98). Each step of the process is worse than the next. We are to be “watchful against all enticements unto the conception of sin,” but in particular we must carefully “attend unto all particular actions” agreeable to God’s will (299). Speaking more broadly, the *Larger Catechism* teaches that while every sin deserves the wrath and curse of God (*WLC* 152), some sins are more heinous than others, depending on the persons offending, the parties offended, the nature of the offense, and the circumstances of the offense (*WLC* 151).

one's sexual life cannot be reduced to attraction to persons of the opposite sex (though some persons may experience movement in this direction), but rather involves growing in grace and perfecting holiness in the fear of God (*WCF* 13.3).

STATEMENT 8: IMPECCABILITY

We affirm the impeccability of Christ. The incarnate Son of God neither sinned (in thought, word, deed, or desire) nor had the possibility of sinning.¹⁷ Christ experienced temptation passively, in the form of trials and the devil's entreaties, not actively, in the form of disordered desires. Christ had only the suffering part of temptation, where we also have the sinning part.¹⁸ Christ had no inward disposition or inclination unto the least evil, being perfect in all graces and all their operations at all times.¹⁹

Nevertheless, Christ endured, from without, real soul-wrenching temptations which qualified him to be our sympathetic high priest (Heb. 2:18; 4:15). Christ assumed a human nature that was susceptible to suffering and death.²⁰ He was a man of sorrows and acquainted with grief (Isa. 53:3).

¹⁷ “We ascribe to Christ not only natural, but also moral, integrity or moral perfection, that is sinlessness. This means not merely that Christ could avoid sinning (*potuit non peccare*), and did actually avoid it, but also that it was impossible for Him to sin (*non potuit peccare*) because of the essential bond between the human and divine natures” (Berkhof, *Systematic Theology*, 318).

¹⁸ This phrasing comes from Owen, who goes on to say, “So that though in one effect of temptations, namely trials and disquietness, we are made like to Christ, and so are to rejoice as far as by any means that is produced; yet by another we are made unlike to him—which is our being defiled and entangled: and are therefore to seek by all means to avoid them. We never come off like Christ. Who of us ‘enter into temptation’ and is not defiled?” “Of Temptation,” in John Owen, *Overcoming Sin and Temptation*, eds. Kelly M. Kapic and Justin Taylor (Wheaton, IL: Crossway, 2006) 183.

¹⁹ This way of stating the matter comes from Owen: “[Christ] was also like unto us in temptations...But herein also some difference may be observed between him and us; for the most of our temptations arise from within us, from our own unbelief and lusts...But from these things he was absolutely free; for as he had no inward dispositions or inclination unto the least evil, being perfect in all graces and all their operations at all times, so when the prince of this world came unto him, he had no part in him,—nothing to close with his suggestions or to entertain his terrors.” John Owen, *An Exposition of Hebrews* (Edinburgh: Banner of Truth, 1991), 3:468.

²⁰ Bavinck makes this point in arguing that although Christ's human nature was not fallen, he did assume a weak human nature that in some respects differed from Adam's before the Fall (Bavinck, *Reformed Dogmatics*, 3:311). The impeccability of Christ does not mitigate against genuine struggle in the life of Christ. “For although real temptation could not come to Jesus from within but only from without, he nevertheless possessed a human nature, which dreaded suffering and death. Thus, throughout his life, he was tempted in all sorts of ways—

STATEMENT 9: IDENTITY

We affirm that the believer's most important identity is found in Christ (Rom. 8:38-39; Eph. 1:4, 7). Christians ought to understand themselves, define themselves, and describe themselves in light of their union with Christ and their identity as regenerate, justified, holy children of God (Rom. 6:5-11; 1 Cor. 6:15-20; Eph. 2:1-10). To juxtapose identities rooted in sinful desires alongside the term "Christian" is inconsistent with Biblical language and undermines the spiritual reality that we are new creations in Christ (2 Cor. 5:17).

Nevertheless, being honest about our sin struggles is important. While Christians should not identify with their sin so as to embrace it or seek to base their identity on it, Christians ought to acknowledge their sin in an effort to overcome it. There is a difference between speaking about a phenomenological facet of a person's sin-stained reality and employing the language of sinful desires as a personal identity marker. That is, we name our sins, but are not named by them. Moreover, we recognize that there are some secondary identities, when not rooted in sinful desires or struggles against the flesh, that can be legitimately affirmed along with our primary identity as Christians. For example, the distinctions between male and female, or between various nationalities and people groups, are not eradicated in becoming Christians, but serve to magnify the glory of God in his plan of salvation (Gen. 1:27; 1 Peter 3:7; Rev. 5:9; 7:9-10).

STATEMENT 10: LANGUAGE

We affirm that those in our churches would be wise to avoid the term "gay Christian." Although the term "gay" may refer to more than being attracted to persons of the same sex, the term does not communicate less than that. For many people in our culture, to self-identify as "gay" suggests that one is engaged in homosexual practice. At the very least, the term normally communicates the presence and approval of same-sex sexual attraction as morally neutral or morally praiseworthy. Even if "gay," for some Christians, simply means "same-sex attraction," it is still inappropriate to juxtapose this

by Satan, his enemies, and even by his disciples (Matt. 4:1-11; Mark 1:13; Luke 4:1-13; Matt. 12:29; Luke 11:22; Matt. 16:23; Mark 8:33). And in those temptations he was bound, fighting as he went, to remain faithful; the inability to sin (*non posse peccare*) was not a matter of coercion but ethical in nature and therefore had to be manifested in an ethical manner." Ibid., 3:315.

sinful desire, or any other sinful desire, as an identity marker alongside our identity as new creations in Christ.

Nevertheless, we recognize that some Christians may use the term “gay” in an effort to be more readily understood by non-Christians. The word “gay” is common in our culture, and we do not think it wise for churches to police every use of the term. Our burden is that we do not justify our sin struggles by affixing them to our identity as Christians. Churches should be gentle, patient, and intentional with believers who call themselves “gay Christians,” encouraging them, as part of the process of sanctification, to leave behind identification language rooted in sinful desires, to live chaste lives, to refrain from entering into temptation, and to mortify their sinful desires.

STATEMENT 11: FRIENDSHIP

We affirm that our contemporary ecclesiastical culture has an underdeveloped understanding of friendship and often does not honor singleness as it should. The church must work to see that all members, including believers who struggle with same-sex attraction, are valued members of the body of Christ and engaged in meaningful relationships through the blessings of the family of God. Likewise we affirm the value of Christians who share common struggles gathering together for mutual accountability, exhortation, and encouragement.

Nevertheless, we do not support the formation of exclusive, contractual marriage-like friendships, nor do we support same-sex romantic behavior or the assumption that certain sensibilities and interests are necessarily aspects of a gay identity. We do not consider same-sex attraction a gift in itself, nor do we think this sin struggle, or any sin struggle, should be celebrated in the church.

STATEMENT 12: REPENTANCE AND HOPE

We affirm that the entire life of the believer is one of repentance.²¹ Where we have mistreated those who struggle with same-sex attraction, or with any other sinful desires, we call ourselves to repentance. Where we have nurtured or made peace with sinful thoughts, desires, words, or deeds, we call

²¹ Martin Luther, “Ninety-five Theses,” in *Martin Luther: Selections from His Writings*, ed. John Dillenberger (New York: Anchor Books, 1962), 490.

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ourselves to repentance. Where we have heaped upon others misplaced shame or have not dealt well with necessary God-given shame, we call ourselves to repentance.

Nevertheless, as we call ourselves to the evangelical grace of repentance (*WCF* 15.1), we see many reasons for rejoicing (Phil. 4:1). We give thanks for penitent believers who, though they continue to struggle with same-sex attraction, are living lives of chastity and obedience. These brothers and sisters can serve as courageous examples of faith and faithfulness, as they pursue Christ with a long obedience in gospel dependence. We also give thanks for ministries and churches within our denomination that minister to sexual strugglers (of all kinds) with Biblical truth and grace. Most importantly, we give thanks for the gospel that can save and transform the worst of sinners—older brothers and younger brothers, tax collectors and Pharisees, insiders and outsiders. We rejoice in ten thousand spiritual blessings that are ours when we turn from sin by the power of the Spirit, trust in the promises of God, and rest upon Christ alone for justification, sanctification, and eternal life (*WCF* 14.2).

**CONFESSIONAL FOUNDATIONS
REGARDING THE NATURE OF TEMPTATION, SIN, AND
REPENTANCE**

GA Assignment: 1.b.1 [Prepare a report which shall address...] the nature of temptation, sin, repentance, and the difference between Roman Catholic and Reformed views of concupiscence as regards same-sex attraction;

Some of the issues being discussed in our churches today have to do with understandings of sin and gospel expectations. Accordingly, the first item assigned to this committee was to address “the nature of temptation, sin, repentance, and the difference between Roman Catholic and Reformed views of concupiscence as regards same-sex attraction” (1.b.1). These are doctrinal categories reflected in our Confessional tradition which are both broadly applicable as well as instructive for many of the specific questions before us. Therefore, before considering issues regarding sexuality, we need to briefly review and describe the system of doctrine concerning sin and the Christian life to which we subscribe in the *Westminster Confession of Faith (WCF)*. In view of the issues before us, we want to focus especially on the human experience of sin and the application of redemption. What do we believe the Bible teaches us about our condition as fallen human beings? What does it mean to be saved from this state? How does regeneration affect our experience of fallenness? How we answer these questions will determine how we answer the more specific questions about our experience of sexuality.

I. CONFESSIONAL FOUNDATIONS

I.A. Corruption

First, the *Confession* describes the current state of humanity apart from redemption in terms of comprehensive corruption. The Fall of our first parents is described, and the result that they “became dead in sin, and wholly defiled in all the faculties and parts of soul and body” (*WCF* 6.2).²² This emphasizes the integrated and wholistic nature of our humanity. The corruption of sin strikes at the core of our nature, such that its effects are felt throughout. Further, this corrupted nature is said to be “conveyed to all their

²² Gen. 2:17; Eph. 2:1-3; Gen. 6:5; Jer. 17:9; Titus 1:15; Rom. 3:10-19.

posterity” (*WCF* 6.3).²³ In other words, what was true of our first parents is true of us who are born into their corrupted nature.

As the *Confession* describes this, it introduces the distinction between the corruption itself and the active fruit of that corruption: “From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions” (*WCF* 6.4).²⁴ This is the distinction between “original” and “actual” sin. As a technical theological term, “actual” sin refers not to the reality or non-reality of sin, but to its being an *act*²⁵ of the soul as opposed to a *disposition* or *inclination* only. While it is significant that a distinction is made between original and actual sin,²⁶ the emphasis at this point in the *Confession* is that original sin, as a disposition or inclination, is truly sin: “This corruption of nature...itself, and all the motions thereof, are truly and properly sin” (*WCF* 6.5).²⁷

What is behind Article VI of the *Confession*, and especially section 5 of the article, is the historical dispute over concupiscence. Though *concupiscence* as a Latin word originally had a broader definition as simply “desire,” what was in dispute in the Reformation was *concupiscence* as a technical theological term. As such, it refers not to desire in general but to disordered desire, thus, desire as corrupted by the Fall. Within this category of disordered desire there is especially concern for the spontaneity or unbidden nature of disordered desire.²⁸ When the sin status of concupiscence was

²³ Ps. 51:5; John 3:6; Gen. 5:3; Job 15:14.

²⁴ Rom. 7:18; 8:7; Col. 1:21; Matt. 15:19; James 1:14-15; Eph. 2:2-3.

²⁵ It is important to note *act* can be internal or external. “The term ‘actual sins’ does not merely denote those external actions which are accomplished by means of the body, but all those conscious thoughts and volitions which spring from original sin.” Berkhof, *Systematic Theology*, 251.

²⁶ The answer to Question 151 of the *Westminster Larger Catechism*, in listing factors that mark any sin as “more heinous” than others, mentions if it is “not only conceived in the heart, but breaks forth in words and actions.” Whether this describes the transition from original to actual sin or just the development of actual sin from inward intent to outward deed, the clear implication is that there is an increase in the “heinousness” of sin as it progresses toward active fulfillment.

²⁷ Rom. 7:7-8; Gal. 5:17.

²⁸ *Concupiscence* as used in this historical-theological context is a very specific category of desire. This usage stems from Augustine’s discussion of the experience of desire rising up in him prior to any conscious consent on his part and even contrary to his reason—sexual desire being a common example (see, for example, Augustine, *De Civitate Dei*, Book XIV). As such, the theological discussions of concupiscence do not have in mind desire as a broader category.

disputed, the concern was this spontaneous, pre-deliberate, experience of desire, before the will consciously assented or consented to it.

Consent, as described in the Medieval discussions of concupiscence, began at any conscious approval of the feeling, even letting it linger so as to enjoy the feeling itself. Concupiscence was a sinward feeling, arousal, or attraction *before* any conscious consent to that feeling was given. Concupiscence, then, was the experience of the corruption of our nature. It was the inclination to desire in disordered ways²⁹ experienced as spontaneous feelings and not the consent to or active cultivation of those feelings. Thus, concupiscence in this technical theological sense is associated more closely with original, not actual sin. It is “This corruption of nature...itself, and all the motions thereof,” and is “truly and properly sin” (*WCF* 6.5).

I.B. Corruption and the Regenerate

WCF 6.5 begins, “This corruption of nature, during this life, doth remain in those that are regenerated.”³⁰ This statement is the lead point under which several other things are said about the Christian life—a life that is fundamentally renewed and yet continues to experience the effects of the Fall. This section, though it mentions that “through Christ” this corruption is “pardoned and mortified,” emphasizes both that it remains in the Christian and that it is sin.

What then, are we to make of this corruption being “pardoned and mortified?” That it is pardoned refers to the doctrine of justification. The Reformation’s teaching on justification is clarified as opposed to the Roman view by how God is said to deal with the remaining sinful corruption. Chapter 11 makes the point that when God justifies corrupted humans, he does it “not by infusing righteousness into them, ...but by imputing the obedience and satisfaction of Christ unto them” (*WCF* 11.1).³¹ The fact that the corruption remains highlights that justification is *imputed*, not *infused*.

But is there any real change in the life of the believer? Is the believer only forgiven, but doomed to continue in this life in the exact condition of sinful

²⁹ This disorder could be understood in many ways—to desire what ought not be desirable, or to desire what should be desirable to too little or too great an extent, or to desire in the wrong context or with the wrong purpose or in the wrong way, etc. The point is that it is a moral disorder; the “order” by which it is defined as disordered is the Law of God.

³⁰ Prov. 20:9; Eccl. 7:20; Rom. 7:14, 17-18, 21-23; 1 John 1:8, 10.

³¹ Rom. 4:5-8; 3:22-28; 1 Cor. 1:30-31; 2 Cor. 5:19, 21; Titus 3:5, 7; Eph. 1:7; Jer. 23:6.

corruption and slavery to it? No, there is change—change that is both *real* and *imperfect*. The *Confession* describes real change in its article on Free Will: “When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good” (*WCF* 9.4).³² Our doctrine clearly affirms that the Christian wills and does spiritually good things. But immediately the *Confession* adds, “yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only will that which is good, but doth also will that which is evil.”³³ We will and do things that are truly good, but not perfectly or exclusively so.

Chapter 13 on Sanctification further describes the reality of change in the Christian life. There the *Confession* states, “They, who are once effectually called, and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally...the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness...” (*WCF* 13.1).³⁴ This section of the *Confession* describes the real change and progress we have in Christ by the Spirit, even against the lusts of the body, and toward “true holiness.” In fact, section 2 begins by saying that “this sanctification is throughout, in the whole man,” language which clearly echoes the description of the extent of the corruption. Yet, this change that is “throughout, in the whole man” is “yet imperfect in this life: there abiding still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh” (*WCF* 13.2).³⁵

The *Confession* here describes an experience in which we have new life and old corruption existing at the same time, at war with each other. And, the *Confession* acknowledges that we do not always feel like we are winning battles: “In which war, ...the remaining corruption, for a time, may much prevail...” (*WCF* 13.3).³⁶ At any given time in our life some aspect of that corruption may be “much prevailing,” meaning that it may seem that we are not making progress but are stuck or even regressing. But this conflict is

³² Col. 1:13; John 8:34, 36; Rom. 6:6-7, 14, 17-19, 22; Phil. 2:13.

³³ Gal. 5:17; Rom. 7:14-25.

³⁴ Ezek. 36:22-28; Rom. 6:6, 14; 8:13-14; Gal. 5:24; Eph. 3:16-19; Col. 1:10-11; 1 Thess. 5:23-24;

2 Thess. 2:13-14.

³⁵ Rom. 7:14-25; Gal. 5:17.

³⁶ Rom. 7:23-24; Gal. 6:1; 1 Thess. 5:14.

ultimately not symmetrical; it is not a tug of war that ends in a tie. Though corruption prevail for a time, the upper hand is given to growth in grace: “In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace...” (*WCF* 13.3).³⁷ We are to be encouraged that the “corruption prevailing” phase is not the whole story, and by faith the regenerate cling to the promise that the Spirit’s work in them cannot ultimately fail.

I.C. Corruption and the Goodness of Our Works

There is one more aspect of the *Confession’s* picture of the Christian life that answers an important question regarding this true spiritual good that we do, which is nonetheless always imperfect and marred by remaining corruption. How is it that our good works can be considered truly good, if they are mixed with corruption and imperfect? Do not good works that are not completely good still fall short by definition? Indeed, Calvin says it this way: “If the true standard of righteousness is to love God with the whole heart, and mind, and strength, it is clear that the heart cannot incline otherwise without declining from righteousness... The law, I say, requires perfect love: we do not yield it. Our duty was to run, and we go on slowly limping.”³⁸

The *Confession* agrees concerning our works, that “as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God’s judgment” (*WCF* 16.5).³⁹ Is this a contradiction in the *Confession’s* description of the Christian life? No. The answer brings us back again to justification and our union with Christ: “Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprouable in God’s sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied

³⁷ Rom. 6:14; 2 Cor. 3:18; 7:1; Eph. 4:15; 2 Peter 3:18; 1 John 5:4.

³⁸ The context for Calvin’s comment here is his response to the Council of Trent’s statement that concupiscence in believers is not sin. Calvin’s point is that the very fact that our remaining concupiscence causes our good works to be incomplete and “mixed” entails our sinning at least by omission in that we do not fulfill the entire demand of the law. “Antidote to the Council of Trent,” in John Calvin, *Tracts*, 3 vols., trans. Henry Beveridge (Edinburgh: Calvin Translation Society, 1851), 3:88.

³⁹ Luke 10:27; Ps. 130:3; 143:2; Isa. 64:6; Rom. 7:15, 18; Gal. 5:17.

with many weakness and imperfections” (*WCF* 16.6).⁴⁰ As an extension of God’s justifying grace to us in Christ, he is truly pleased with our sincere, though mixed, efforts at good.

II. APPLICATION TO CURRENT ISSUES

At the heart of much of our current concern is how to understand homosexual attraction in relation to the gospel and the Christian life. The doctrine we have described in the *Westminster Confession of Faith* shows the way forward on this question, enabling us to make several applications to the issue of same-sex attraction. To begin with, consider the question of concupiscence. The experience of homosexual attraction is an example of concupiscence. As with all other disordered desires, this attraction is contained in what is referred to in the *Confession* as our “corruption of nature...and all the motions thereof,” and is “truly and properly sin” (*WCF* 6.5). But that is just the beginning of what should be said. For the *Confession* says much more about the corruption of our nature than that it is sin. It relates it in a balanced and careful way to the reality of the Christian life. There are several implications of the *Confession*’s teaching that bear on the issue before us. But first, more must be said about concupiscence.

II.A. Importance of Concupiscence

Let’s start with asking the significance of the affirmation that concupiscence (i.e., our “corruption of nature...and all the motions thereof”) is “truly and properly sin.” Why is this important? The broadest answer to this question can be found by asking the historical question, “Why was it important to the Reformers?” How did the Protestant view differ from the Roman view and why? The Roman view is summarized in the Council of Trent’s decree on original sin:

But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive [to sin]; which, since it is left for us to strive against, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ; yea, he who shall have *striven lawfully shall be crowned*. This concupiscence, which the apostle sometimes calls sin, the holy synod declares that the Catholic Church has never understood to be called sin, as

⁴⁰ Eph. 1:6; 1 Pet. 2:5; Heb. 6:10; 11:4; 13:20-21; 1 Cor. 3:14; 2 Cor. 8:12; Matt. 25:21, 23.

being truly and properly sin in those *born again*, but because it is of sin, and inclines to sin. And if any one is of a contrary opinion, let him be anathema.⁴¹

As this has often been summed up, the Council says that concupiscence is a result of sin and inclines to sin, but is not itself sin. The anathema is aimed at the Reformers. What was so important to the Reformers that they would be willing to make a sticking point of this doctrine and be anathematized by the Council?

The quotation from Trent above reveals one of the Reformers' concerns. Trent declared, "This concupiscence, which the apostle sometimes calls sin,...the Catholic Church has never understood to be called sin, as being truly and properly sin in those *born again*,..." Here the decree refers to Paul's language in Romans 5-8 from which the Church gets the language of indwelling sin and which all parties at the time associated with concupiscence. When the Reformers heard this part of the decree, they heard something like, "The Bible calls it sin, but we as the Church never have." This touches on issues of authority and tradition that were key to the Reformation. Beyond the issue of authority itself, it was important to the Reformers that sin be defined by Scripture and by God's Law, not by human experience, expedience, or tradition. If a motion or feeling arises in us that is in a direction contrary to the righteousness described in God's Law, it is sin, the extent to which we think we consciously deliberated or decided upon it notwithstanding.⁴² The Reformers placed a high importance on the issue of Biblical authority and the defining of sin as any lack of conformity to God's Law.⁴³

⁴¹ *The Canons and Decrees of the Council of Trent*, trans. Theodore Buckley (London: George Routledge and Co., 1851), 23-24. See Fifth article of the First Decree of Session 5. Italics in this translation indicate Scripture quotations.

⁴² So Calvin's response to Trent is straightforward: "If they would better their case, they must first of all show that there is such a conversion in the nature of things that what is the same becomes unlike itself. It cannot be denied without effrontery, that repugnance to the law of God is truly sin. But the Apostle affirms this of a disease remaining in the regenerate. It follows, therefore, that of its own nature it is sin, although it is not imputed, and the guilt is abolished by the grace of Christ." Calvin, *Tracts*, 3:87.

⁴³ Consider William Cunningham's expression of this: "But one thing is very manifest, that it should require evidence of no ordinary strength and clearness to warrant men in maintaining that *that* is not truly and properly sin, which the apostle so frequently calls by that name, without giving any intimation that he understood it in an improper or metaphorical sense; and that if there be any subject with respect to which men ought to be more particularly scrupulous in departing, without full warrant, from the literal ordinary meaning of scriptural statements, it is when the deviation would represent *that* as innocent which God's word calls sinful, — a

But on this issue the concern went beyond sin to the gospel, beyond hamartiology to soteriology. Nineteenth-century Free Church of Scotland theologian and historian William Cunningham put it this way: “Scriptural views of the effects of the fall, and of the actual condition of men as fallen, firmly held and fully applied, are fitted to exert a most wholesome influence upon men’s whole conceptions of the way of salvation, and their whole impressions of divine things, and, indeed, are indispensable as a means to this end.” The Reformers were convinced that this was true regarding the question of concupiscence, and that the Roman view corresponded to serious errors in understanding the gospel. “Two of the most striking and dangerous tendencies or general characteristics of the theology of the Church of Rome are, first, exaggerating the efficacy and influence of external ordinances; and, secondly, providing for men meriting the favour of God and the rewards of heaven; and both these tendencies are exhibited in this single doctrine of the innocence or non-sinfulness of concupiscence.”⁴⁴

Cunningham’s perception of these tendencies in this doctrine is especially connected to the language of the Council of Trent that immediately precedes the direct mention of concupiscence:

If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that all that which has the true and proper nature of sin is not taken away, but says that it is only erased, or not imputed,—let him be anathema. For, in those who are *born again*, God hates nothing, because, *There is no condemnation to those who are truly buried together with Christ by baptism into death; who walk not according to the flesh, but, putting off the old man,*

tendency which men’s darkened understandings and sinful hearts are but too apt to encourage.” William Cunningham, *Historical Theology*, 2 vols. (Edinburgh: Banner of Truth, 1960), 1:536.

⁴⁴ Cunningham, *Historical Theology*, 1:534. That Calvin also noticed this tendency is clear in that he pointed out that in effect the Roman view of concupiscence ended up doing the same thing with original sin in the regenerate as the Pelagians did with original sin in everyone: “If it were only a verbal question, still they ought no more to be listened to than those who affirm that infants cannot properly be said to be born with sin. Both interpret sin in the same way. There is this difference, that the latter speak thus of original sin generally, whereas these venerable Fathers maintain that after baptism a thing is no longer the same thing it was, though it remains the same.” Calvin, *Tracts*, 3:87. Explaining the effect of the Pelagian heresy on the understanding of the gospel was rhetorically unnecessary; it was enough then to assert that the Roman view of concupiscence was the same error.

*and putting on the new one, who is created according to God, are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God, but joint heirs with Christ; so that there is nothing whatever to retard them from entrance into heaven.*⁴⁵

The significance of this quotation is Trent's description of what is done to "all that which has the true and proper nature of sin." The Council opposed those who would deny that it is *taken away*, but only say that it is *erased* and *not imputed*. The Reformers saw in this a gospel-destroying shift from the imputation of Christ's righteousness to a confidence in our own. Though reference is made to Romans 8:1, the righteousness that Trent describes as belonging to the Christian is not imputed and alien, but infused and inherent. To the Reformers this struck at the heart of the gospel. The Christian would be encouraged to rest in a righteousness within himself. The paragraph on concupiscence follows immediately, so as to say that though the experience of the pull of concupiscence was still there, the Christian was to believe that all sin was ontologically removed from him (therefore concupiscence must not be sin). The Reformers, however, stressed the importance of recognizing the ongoing presence of *sinful* concupiscence in the Christian precisely because it highlighted that the righteousness given is only and completely an *imputation* of that which is Christ's.

Cunningham mentioned as a second tendency, "exaggerating the efficacy and influence of external ordinances." This was not only in the fact that this "removal" of sin is accomplished by the sacrament of baptism, but also in the way the sacramental system of the church would then relate to the Christian life. Since "all that pertains to the true essence of sin" is removed, the Christian is in an innocent, pure state—the corruption from original sin is no longer sin. The only sin that remains possible is actual sin, which would then be dealt with through the sacrament of penance: "Men may still, indeed, incur guilt by actual transgressions of God's law, but the church of Rome has provided for their comfort the sacrament of penance, another external ordinance by which this guilt is taken away."⁴⁶ In summary, the Reformers saw two dangers in the Roman view of concupiscence, a view of the Christian life which was heavily weighted towards reliance on church authority and rites, combined with a view of self and everyday Christian experience that would be more confident than it ought to be in maintaining a pure avoidance of sin. In other words, the daily Christian life would be

⁴⁵ *Canons and Decrees of the Council of Trent*, 23.

⁴⁶ Cunningham, *Historical Theology*, 540.

characterized by a weakened awareness of one's constant need for the grace and righteousness of Christ (as opposed to the grace administered through the sacramental system of the church).

These concerns are certainly not irrelevant to today's issues. The Reformation doctrine in this area highlights that there are implications of the discussion of homosexuality that extend far beyond the issue itself. The issues pertain to our understanding of the gospel, to justification, to the imputation of the righteousness of Christ. There is and should be concern for how the church's teaching affects those among us who experience homosexual attraction. But the church's teaching on these things affects everyone, for it affects the gospel. Keeping in mind how these questions connect to the Christian faith and experience of everyone in the church, we are in a better position to consider some of the implications specific to the issue of homosexuality.

II.B. Applications to Same-Sex Attraction

II.B.1. The Common Dynamic of Concupiscence

First, the dynamic of spontaneous sinful desire or attraction is not unique to those who experience homosexual desire. All people experience it. It is an essential point in the *Confession* that all of us who are descended from Adam and Eve experience their corrupted nature and the complex of disordered affections, desires, and attractions that come with that corruption. The danger of this question arising in the context of the discussion of homosexuality is that some might be tempted to think of that particular example of disordered desire as qualitatively different from their own. Or worse, some may be willing to assert the sinfulness of one category of spontaneous desire but minimize or remain largely ignorant of the sinful concupiscence that is common to all.

The truth is that if we think humbly and carefully about our own spontaneous thoughts, feelings, and desires, we would recognize that we are all much more alike than different. Who has been a Christian for some length of time who is not aware of at least one particular area of struggle with sin in which whatever success is had in curbing behavior is nonetheless accompanied by a troubling inward draw towards the sin, like a stubborn memory of sinful pleasure that interrupts incessantly and uninvited? Who does not feel the passion of sinful anger rising up without conscious deliberation or decision, even in contradiction to a prior deliberate decision to "deal with" our anger

problem? Even our lack of feeling is often concupiscent: that which is most good and would glorify God does not delight us as it should; that which is evil does not repel us as it should. Luther put it this way, “For it is like a sick man whose mortal illness is not only the loss of health of one of his members, but it is, in addition to the lack of health in all his members, the weakness of all of his senses and powers, culminating even in his disdain for those things which are healthful and in his desire for those things which make him sick.”⁴⁷ Good Reformed teaching on sin places us all on equal footing in our need of Christ’s imputed righteousness.

II.B.2. *Continued Corruption*

Second, according to the system of the *Westminster Confession of Faith*, we should not be surprised, but rather expect that concupiscence in general, and specific instances like homosexual attraction, would continue in the life of a believer. The *Confession* is clear; corruption remains “in every part” (13.2). We would never say to a new believer who has a history of destructive anger, “Now that you are a Christian, you will never again feel a rush of anger rise up within you at the wrong time, for a selfish reason, out of proportion to the situation, or in any other way that contradicts God’s law.” Neither should we communicate to a believer with a history of homosexual attraction the expectation that this will simply disappear.⁴⁸

Why is this important? First, it has not been uncommon for those with homosexual attractions to be made, intentionally or unintentionally, to feel as though they cannot be real Christians unless they experience in this life a reversal or eradication of their attractions. If this experience is presented in the form of a promise, as in some expressions of what has been called “reparative therapy,” it is not a promise based on a full understanding of the gospel. If the reversal or eradication is presented in the form of a demand, in the exhortations or discipline of the church, then that demand is an anti-gospel that only crushes and condemns—especially if the admonitions are applied selectively to this form of concupiscence but not to other common varieties, both sexual and other. This acknowledgement of the remnants of

⁴⁷ Martin Luther, *Lectures on Romans: Glosses and Scholia*, ed. Hilton C. Oswald, trans. Walter G. Tillmanns and Jacob A. O. Preus, vol. 25 of *Luther's Works* (Saint Louis: Concordia, 1972), 300.

⁴⁸ It is important to note that we do not ground this point on the reasoning that homosexual attraction is an indelible part of the person, as the world around us would. Rather, we ground it in the Scripture’s picture of the Christian’s life of faith as a battle between the flesh and the Spirit.

corruption in believers does not negate the call to fight against that corruption; our endeavor to oppose and put to death what is earthly in us (Col.3:5) demands a commitment to fight all of our sin. However, to teach that our sinful corruption must be entirely removed from any part of us in order to be considered truly repentant is a spiritually treacherous perversion of the doctrine of repentance.

II.B.3. *Real Change*

Third, according to the doctrinal system of the *Westminster Confession of Faith*, we should not rule out, but rather expect that concupiscence in general, and specific instances like homosexual attraction, would be areas in which the believer would see some progress toward truly righteous feelings and actions. Our previous point had to do with the danger of creating the expectation that our experience of corruption will entirely disappear in this life if we are regenerate. This point addresses what might be considered an error on the other end of the spectrum, the error of asserting that change is not possible or not to be sought. But just as the *Confession* is clear that corruption remains in every part, it is also clear that the sanctifying work of the Spirit is felt in the “whole man.” Someone with homosexual attraction ought not close himself or herself off to the pursuit of, and hope of, real change in those attractions, even if that change is incomplete and mixed.

II.B.4. *Celebrating Sincere Efforts*

Fourth, according to the system of the *Westminster Confession of Faith*, the remaining experience of homosexual attractions notwithstanding, God is truly pleased with one’s sincere efforts to follow Christ in holiness because he looks on even those imperfect deeds as being “in Christ,” and covered by the imputation of Christ’s perfect righteousness (*WCF* 16.6). This point assumes the *Confession’s* assertion that gospel change in an individual’s life is always incomplete and mixed with corruption, but then puts that assertion in the form of a positive encouragement. In Christ, every bit of progress, every moment of victory over temptation, even victory over the temptation that comes from the sinful corruption remaining inside of us, is to be celebrated as a gift of the new life of Christ with confidence that it pleases God as such.

II.B.5. *Moral Difference*

Finally, we can discern a very practical value to the distinction between the sin that is constituted by our “corruption of nature...and all the motions thereof” and the “actual transgressions” that proceed from it. Even where original sin is manifested in the form of sinfully disordered desires or feelings, including homosexual attraction, there is significant moral difference between that initial “motion” of corruption and the decision to cultivate or act on it. To feel a sinfully disordered sexual attraction (of any kind) is properly to be called sin—and all sin, “both original and actual” earns God’s wrath (*WCF* 6.6)—but it is significantly less heinous (using the language of the *WLC* 151) than any level of acting upon it in thought or deed. The point here is *not* to encourage those with homosexual attraction to become comfortable with or accepting of it. Rather, it is to counter the undue heaping of shame upon them as if the presence of homosexual attraction itself makes them the most heinous of sinners. On the contrary, their experience is representative of the present life of all Christians. John Owen has said, “...yet sin doth so remain, so act and work in the best of believers, whilst they live in this world, that the constant daily mortification of it is all their days incumbent upon them.”⁴⁹ Our brothers and sisters who resist and repent of enduring feelings of same-sex attraction are powerful examples to us all of what this “daily mortification” looks like in “the best of believers.” We should be encouraged and challenged by their example and eager to join in fellowship with them for the mutual strengthening of our faith, hope, and love.

⁴⁹ The full sentence places this daily mortification in the context of other senses of mortification: “This, then, is the first general principle of our ensuing discourse: Notwithstanding the meritorious mortification, if I may so speak, of all and every sin in the cross of Christ; notwithstanding the real foundation of universal mortification laid in our first conversion, by conviction of sin, humiliation for sin, and the implantation of a new principle opposite to it and destructive of it;—yet sin doth so remain, so act and work in the best of believers, whilst they live in this world, that the constant daily mortification of it is all their days incumbent upon them.” *Of the Mortification of Sin in Believers; the Necessity, Nature, and Means of it*, in *Works of John Owen*, 16 vols. (Edinburgh: Banner or Truth, 1967), 6:14.

**BIBLICAL PERSPECTIVES FOR PASTORAL CARE—
DISCIPLESHIP, IDENTITY, AND TERMINOLOGY**

- GA Assignments
- 1.b.2 propriety of using terms like “gay Christian” when referring to a believer struggling with same-sex attraction;
 - 1.b.3 status of “orientation” as a valid anthropological category;
 - 1.b.4 practice of “spiritual friendship” among same-sex attracted Christians;
 - 1.c analysis of *WLC* 138 & 139 regarding same-sex attraction, with careful attention given to the compatibility of the 7th commandment and same-sex attraction and the pursuit of celibacy by those attracted to the same sex

There is a very important sense in which pastoral care for Christians experiencing attraction to the same sex is, at an essential level, the same as for any other believer who is struggling with sin in our fallen world. All believers regardless of their struggles are made in the image of God and created by him to worship him (Gen. 1:27, 1 Cor. 6:20). All believers have repented and believed upon the Lord Jesus for salvation (Mark 1:15, Rom. 10:9). All believers must mortify their sins, pursue holiness, and strive to live in light of their union with Christ (Rom. 8:13). Nevertheless, it is undeniable that our particular cultural moment—with our culture’s embrace of the sexual revolution and discarding of the Biblical sexual ethic, as well as the failure of some churches to speak with theological clarity and compassion—the pastoral care of same-sex attracted people requires special consideration. In this section of our Report, we seek to address some of the primary issues surrounding the pastoral care of those who experience same-sex attraction in the church, particularly focusing on areas that the General Assembly has asked us to address. Here we will only address them briefly in summary, trusting that our shepherds will further study the Scriptures, our Confessional standards, and some of the recommended writings in the Report’s bibliography for further guidance.

DISCIPLESHIP FOR BELIEVERS EXPERIENCING SAME-SEX ATTRACTION

It is crucially important that our churches communicate to same-sex attracted believers experiencing same-sex attraction⁵⁰ that faithfulness to God's call to discipleship upon their lives is possible. An unclear understanding of the Reformed position that sinful temptations themselves, as well as sins of the will, are to be repented of might reasonably lead some to believe that faithfulness is impossible and pursuing holiness is an exercise in futility. We should be clear that while every Christian's obedience remains imperfect and tainted by sin in this life, there is still a very real and important sense in which through Christ all Christians have been equipped for real and progressive obedience to God that brings him honor and is worthy of rejoicing in (*WCF* 16.6). This remains true even if their attraction to the same sex does not go away.

Sanctification—The Already-Not-Yet Tension

The call to discipleship for all believers means that none of us can be content to remain unchanged. Indeed, in and through Christ we are in the process of being changed, conformed to the image of Christ. But what does that change look like? What kind of change is normative for believers who experience same-sex attraction? These questions have generated much debate. There are two common errors we might encounter in our attempts to answer such questions, one which reflects an over-realized eschatology and one which reflects an under-realized eschatology.

The error of some Christian approaches to same-sex sexual desire has been to tie faithfulness to the elimination of homosexual temptation (or even the development of heterosexual desire) as though if Christians really did enough therapy, had enough faith, or repented sufficiently, God would deliver them in some final and complete way, changing their orientation. This perspective reflects a sort of over-realized eschatology—a view that what we will be finally and fully in the new creation will be realized in that way in the present life. Against such a view, our *Confession* reminds us that even in the regenerate, the corruption of sin remains in this life (*WCF* 6.5). The task for believers is to pursue faithfulness and obedience in this life, holding in view

⁵⁰ As we will note in our later discussion of terminology, the committee recognizes the difficulty of identifying phrasing that is theologically clear and accurate, pastorally helpful, and semantically practical. Here we have opted for a more descriptive, if also more verbose, approach—recognizing that it has its own drawbacks.

our new creation selves into which we are progressively, though often with many fits and starts, being conformed.

The error of other Christian approaches to same-sex sexual desire is to treat it as a sort of fixed reality that has no malleability or capacity for change whatsoever. In its most extreme forms, this reflects our broader culture's notions of one's sexual orientation being a completely fixed reality—contending that there is no sense in which sexual desires can meaningfully change over time. The problem with this under-realized eschatology is that in its attempts to push back against views of change that overstate the Christian's sense of having “arrived,” it suggests that there is no journey to take at all and no progress to be expected. However, the Biblical perspective is that the Holy Spirit uses repentance with the ordinary means of grace to advance Christian understanding, godly desires, and Biblical obedience. If a believer struggles with habitual sexual sin, we should expect to see real meaningful change in their behaviors as they repent and mortify their sin, and pursue holiness in aggressive, practical ways. If believers are routinely tempted along similar lines over the course of life, they should expect that the less they give in to that temptation and establish deep habits of holiness, over time the pull of their hearts toward that sin should lessen, or even be drowned out by the expulsive power of a greater affection for Christ.⁵¹

Therefore, it is critically important that pastors and leaders in our churches communicate clearly about the already-not-yet tension of our experience of sanctification in this life. We ought not over-promise or tie God's character to promises of complete deliverance in this life that he does not make. However, we also ought not treat same-sex sexual desire as a completely static reality that will involve no significant effort on the part of the believer to war against, regardless of whether such warring produces heterosexual desire. Simply put, the telos of sanctification is Christlikeness, not heterosexuality. As the apostle says, “Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure” (1 John 3:2-3).

⁵¹ See Thomas Chalmers, “The Expulsive Power of a New Affection,” in *Sermons and Discourses*, 2 vols. (New York: Carter, 1846), 2:271.

The Christian's Identity

Biblical Identity

Any Christian understanding of our selves—who we believe we are—must first and foremost reflect the basic building blocks of reality as described in Scripture. Particularly, if we are going to think about identity in a distinctively Christian way, the redemptive-historical narrative (creation, fall, redemption, consummation) of the Bible offers us a helpful path.⁵² Scripture begins with the affirmation that humans are created in the image of God, male and female (Gen. 1:27-28; *WCF* 4.2). This affirmation is the foundational reality of all human identity. It tells us who we are inherently and *ontologically*—in our very essence. We are made by God and therefore all of our self-understanding is dependent upon the God who made us and sustains our lives. We are made male and female and therefore these categories are not merely cultural constructions or fluid components of our self-understanding—they are identities that are imprinted upon us in our creation by God.⁵³

However, a Biblical understanding of identity must also take into account the reality that we are fallen and corrupted, possessing original and indwelling sin, as well as the miseries of the Fall (*WCF* 6, 9.4, 13.2; *WSC* 17-19). It tells us who we are *phenomenologically*—as we experience our sinful selves and our sinful world. As fallen, sinful human beings we can and should be honest about the ways in which the sin and misery of the Fall are a part of us—even as such a confession is rightly a source of guilt as well as godly grief toward our own sin, the sins of others against us, and the miseries of living in a sin-cursed world.

The third and most critical foundational reality pertains to those who repent and believe in the Lord Jesus Christ. We who are made in his image, yet

⁵² Oliver O'Donovan, *Church in Crisis: The Gay Controversy and the Anglican Communion* (Eugene: Cascade, 2008), 87. "The narrative of creation and redemption has accompanied and disciplined Christian attempts to think about the moral dilemmas thrown up by every age... In each dilemma, they have asked, what gifts of the Creator are to be rejoiced in here? What evils are to be repented of and lamented? What transformations are yet to be hoped for?"

⁵³ See Ryan S. Peterson, "Created and Constructed Identities in Theological Anthropology," in *The Christian Doctrine of Humanity* (Grand Rapids: Zondervan, 2018), 124-143. Peterson notes that we have both created identities which are indelible, central, and come from God, and constructed identities, which are our more malleable attempts to interpret our particular experiences and relationships in the world.

defiled by sin, are redeemed and restored into the image of Christ (2 Cor. 3:18) through our union with him. This foundational reality identifies who we are *teleologically*—our end destination, that is, who we are and are becoming in Christ. Thus, the most central claim about any Christian’s identity is that his or her identity is found *in Christ*. While a thorough explanation of what it means to find our identity “in Christ” is beyond the scope of this Report, we note a few critical observations. First, we are justified and made righteous “in Christ” by virtue of his righteousness and not our own (*WCF* 11). Second, we are sanctified and progressively conformed to the image of Christ as new creations, with the abiding presence and power of Christ as the first fruits (1 Cor. 15:20, 2 Cor. 5:17; *WCF* 13).⁵⁴ Finally, the ultimate perseverance and glorification of every Christian is secured by their union with Christ.

Sexual Identity

How then are Christians to think about sexual identity (how a person thinks about his or her sexuality) in relation to these three Biblical-theological realities? To what extent should Christians allow their experience of sexuality to shape who they are? And more specifically, how should Christians attracted to the same sex think about how their experience of their sexual attractions shapes who they are?

First, with respect to creation, all people by virtue of their creation are image bearers regardless of how they conceive of their sexual identity. Thus, all people, including those in what contemporary society identifies as the LGBT community, are worthy of dignity and respect as image bearers and should never be the target of self-righteous condescension, violence, or hatred. Within the church there is no place for a sort of second-class citizenship of believers who have particular struggles, trials, or temptations.

Additionally, the doctrine of creation means that any sexual or gender identity that relativizes the reality of the male/female binary as the ideal of creation necessarily undermines the Biblical understanding of sex and

⁵⁴ Sinclair Ferguson describes this element of union with Christ well in Donald L. Alexander, ed., *Christian Spirituality: Five Views of Sanctification* (Downers Grove, IL: IVP Academic, 1989), 88: “It is rooted, not in humanity and their achievement of holiness or sanctification, but in what God has done in Christ, and for us in union with him. Rather than view Christians first and foremost in the microcosmic context of their own progress, the Reformed doctrine first of all sets them in the macrocosm of God’s activity in redemptive history. It is seeing oneself in this context that enables the individual Christian to grow in true holiness.”

gender. While there are cases of ambiguity or uncertainty in identifying biological sex as seen in the experience of intersex persons, these circumstances are a product of the fallenness of creation and do not negate God’s original binary design for sex and gender. While it is beyond the scope of this Report to address the particularly complex pastoral issues surrounding intersex persons, we believe the best counsel is rooted in encouraging such persons to live out their biological sex insofar as it can be known.

As we consider human sin and corruption, it is clear that sexual attractions that have their telos or end in something that God has forbidden are themselves sinful desires—a part of indwelling sin that exists in all people and remains even in those who are believers. Any time Christians experience sexual attraction whose fulfillment would be sin, they should recognize such attraction as something to be rejected and mortified. This is true for all believers, regardless of whether those attractions are to the same sex or the opposite sex.

However, we must also acknowledge the ways in which our sexual identities are shaped by the sins of others against us as well as the ways in which the Fall has shaped our biological and social development. Some experiences of sexual desire may come unbidden as a result of sins committed against a person, and while sinful, should be treated with great pastoral care for the person who has been victimized and sinned against. The origins and development of sexual desire remain complex and, in many ways, mysterious. It is possible to conceive of the experience of same-sex attraction as simultaneously a part of the remaining corruption of original sin as well as the misery of living in a fallen world, one of the ways our bodies themselves groan for redemption (Rom. 8:22-23; *WCF* 6.6; *WLC* 17-19).⁵⁵ For many of these Christians, the burden of shame is already great and what is especially needed from pastors and mature believers is our preaching and living out of the grace of the gospel that frees us all from guilt and shame.

With respect to our redemption and union with Christ, it is clear that those who are united to Christ must submit their sexual identity to the greater

⁵⁵ In his *Systematic Theology*, Reformed theologian Louis Berkhof offers a helpful tripartite definition of sin: “Sin may be defined as *lack of conformity to the moral law of God, either in act, disposition, or state.*” Berkhof: *Systematic Theology*, 233. The Reformed perspective recognizes that all three—act, disposition, and state—are sin, yet each will require a distinct response on the part of the person. For example, practically and pastorally speaking, repentance or mortification will look different for high-handed rebellion compared to unbidden attractions due in part to sins committed against a person. Our *Confession* recognizes that we are sinners, those sinned-against, and those living in a fallen world.

allegiance of being “in Christ.” Such submission has several implications. First, it means that the most important part of our personhood is not found in our sexual desires but rather in being justified, sanctified, and glorified in Christ. Second, it means that our union with Christ should shape our attitude and approach to our sexual desires. Desires that are inconsistent with God’s design are to be resisted and mortified, not celebrated or accommodated. Third, it means that as new creations we are truly being conformed into his image and can rightly expect some measure of growth in this life, even as we await the fullness of our new-creation personhood in the new heavens and new earth. We are best served in our sanctification by looking forward to our new creation selves, which will be fully purified from sinful desire, rather than by looking backwards to our Adamic, fallen selves.

However, our identity as those united to Christ does not eliminate our experiences of living as sinful people in a sinful world. It remains important for believers to live in the tension of the already and not-yet. Just because our identity is in Christ doesn’t mean that we won’t continue to experience trials and temptations in this life. Christians are well-served when they can be honest about both their present fallen realities and their hope for sanctification. It should not surprise us that regenerate Christians who experience same-sex attraction might continue experiencing those attractions in this life (*WCF* 16.5-6). Rather, our churches ought to be places where believers can find refuge and strength for the long obedience of discipleship to Christ.

This discussion of the Scriptural, theological, and pastoral basis for thinking about sexual identity provides the basis for considering the question of terminology to which we next turn.

Terminology

In light of the theological foundations for human identity as it relates to sexuality, what can we say about the various issues around terminology that have taken up so much time and space in current debates which the General Assembly has asked us to address?

On Language

We begin by noting four principles regarding language. First, the language we choose to describe reality matters. Our language and terminology should seek to faithfully and helpfully articulate the truths of our doctrine which are

rooted in Scripture. We should choose our language carefully with the goal that it expresses the truth and communicates clearly and winsomely in our particular context. Second, language itself is a secondary issue relative to the doctrine it expresses. Sometimes there are disagreements about language even when the underlying doctrinal commitments seem to be the same. Thus, while doctrinal truth is rightly understood as obligating our affirmation, issues around terminology are more properly understood as issues of wisdom, necessitating careful Scriptural and pastoral guidance. Third, we must recognize that the meanings of terms change over time and that definitions may not be shared across different groups of people.⁵⁶ This is especially true in the area of sexuality, where terminology seems to be developing with increasing rapidity and where there may be few shared definitions across communities. Finally, issues surrounding sexual identity, and identity more generally, cannot be reduced to language alone. There is a way to make being gay central to personhood, while still using circumspect or “acceptable” language. Similarly, there is a way to make being gay far less central to one’s ethos and identity, even while using potentially less helpful language. For these reasons, how persons express themselves is not finally determinative of their identity.

Gay and Gay Christian

Take for instance the word *gay*, which has undergone a massive lexical transformation in the past seventy-five years. Today it most commonly refers to a sense of self in relation to ongoing sexual attraction to the same sex. However, different communities define that sense of self with different nuances. Some Christians might describe themselves as gay merely as a way of articulating that they experience prominent and persistent attractions to the same sex, using terminology our culture is familiar with. Others find the term *gay* to be an important part of being honest about the reality of their sexual attractions, especially given that other terms like same-sex attraction are perceived by some to be associated with “ex-gay” or orientation-change approaches.⁵⁷ Other Christians might describe themselves as gay in order to

⁵⁶ This is a basic principle of lexical semantics. See for example, Moises Silva, *Biblical Words and their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1983), 139: “...Linguists assign a *determinative* function to context; that is, context does not merely help us understand meaning—it virtually *makes* meaning.”

⁵⁷ See for instance Greg Coles, *Single, Gay, Christian: A Personal Journey of Faith and Sexual Identity* (Downers Grove, IL: IVP Books), 61, 63, where he says, “By talking in terms of attraction instead of sexual orientation, ex-gay advocates were better equipped to treat homosexuality as a passing phase...Because of this linguistic history, I couldn’t help cringing when people referred to my sexual orientation as ‘same-sex attraction.’”

identify with the LGBT community as a group of people with a shared story, culture, and experience. Generally, when the term *gay* is used in our culture, it denotes all of the above, along with the assumption that this experience is a natural and good part of diverse human experience that is to be celebrated and can be acted upon as a person sees fit. Thus, the word *gay* can denote a number of things which may vary from a factual observation about one's experiences, to a deeply unbiblical understanding about one's identity and desires. Despite the dynamic and diverse uses of the term, the word *gay* is not a neutral word in our cultural discourse, and Christians should be mindful of these dynamics when considering use of the term.

Given the potential issues with the term *gay*, we can see how the term *gay Christian* might be open to an even greater degree of misunderstanding. Some use the term in a simple adjectival manner, suggesting that the adjective *gay* is merely meant to describe which particular Christians one is referring to (namely those experience attractions to the same sex) with no intentions to make a definitive statement about identity. Others use it to articulate how their being "in Christ" has shaped their approach to their gayness or same-sex attraction (see for instance those who use the term *celibate gay Christian*). Because of these dynamics, it is apparent that the term *gay Christian* is not adequately clear or theologically precise in expressing the type of Reformed Biblical self-understanding we described earlier. The term can be made more unhelpful by the fact that there are many who use it to describe a view of their sexual identity that is "affirming"—that believes that same-sex sexual desires and relationships are blessed by God. There is an understandable desire among some celibate Christians who identify as *gay* to utilize the common parlance of our culture as a missional or apologetic tool, hoping to redefine for our culture a way of being *gay* that in fact submits those desires to the lordship of Christ. However, there is a substantial corresponding risk of syncretism in such an approach. This potential danger toward syncretism can manifest as an over-identification with the LGBT community (over and against a primary identification with the church) or even the formation of an LGBT subculture within the church. In view of the twin dangers of misunderstanding and syncretism, we believe it is generally unwise to use the language of *gay Christian*.

Given this conclusion, how should we respond to fellow believers in our churches who may use such language? First, we ought not start from the assumption that they are being unfaithful or living in active rebellion to God. Rather, in the context of established relationships, pastors and leaders in the church ought to ask questions and seek to understand each individual's story.

Why do they use that language? Have they thought through the relative benefits and dangers? Noting the range of possible meanings of terms like *gay* and *gay Christian*, we would do well to seek understanding before imparting advice. In practical and plain terms, the issue of terminology is more likely a matter for shepherding in wisdom, and not in and of itself grounds for discipline.

Orientation

How then should we think of the language of sexual orientation? Insofar as the term *orientation* is used descriptively to articulate a particular set of experiences, namely the persistent and predominant sexual attractions of an individual, it can remain useful as a way of classifying those experiences in contrast to the experiences of the majority of other people. However, insofar as the term *orientation* carries with it a set of assumptions about the nature of that experience that is unbiblical (e.g., overemphasized rigidity, its normativity, etc.), then the terminology may require qualification or even rejection in some circumstances.⁵⁸

Singleness, Friendship, and Community

It is a sad reality that some Christians in our churches who experience same-sex attraction have found limited support and encouragement in their desire to follow Christ. While the reasons for this reality vary, one of the most critical components to faithful discipleship is a deep-rooted connection in a local body of believers who can provide challenge, encouragement, and a strong sense of belonging. We ought to grieve any time a person who experiences attraction toward the same sex finds a greater welcome and belonging in the secular LGBT community instead of the church.⁵⁹

⁵⁸ There have been a number of productive online discussions about the origins, value, and place of sexual orientation as a category in our current culture. For example, see Michael Hannon's 2014 *First Things* essay "Against Heterosexuality" (<https://www.firstthings.com/article/2014/03/against-heterosexuality>), as well as responses from Steven Wedgworth (<https://calvinistinternational.com/2014/02/26/think-heterosexuality>) and Matthew Lee Anderson (<https://mereorthodoxy.com/meaning-of-heterosexuality>).

⁵⁹ As Rosaria Butterfield notes, "If you want to share the gospel with the LGBTQ community or anyone who will lose family and homes, the gospel must come with a house key. This hundredfold blessing promised here in these verses [Mark 10:28-31] is not going to fall from the sky. It is going to come from the church. It is going to come from the people of God acting like the family of God." See "*Why the Gospel Comes with a House-Key*." <https://erlc.com/resource-library/articles/why-the-gospel-comes-with-a-house-key> (accessed 04/26/2020).

Having noted the potential dangers of expressions or emphases that could establish one's primary identity or community on the basis of one's sexuality, one of the most important questions that believers experiencing same-sex attraction have asked in recent years is: where am I to find community, companionship, and belonging in this journey of discipleship? All too often, Christians have been very clear on the “no” of same-sex sexual relationships, without then offering a plausible pathway to deep and meaningful community for which we were made (Gen. 2:18, Gal. 6:2, Heb. 10:24-25). Believers who experience same-sex attraction often struggle with a deep-seated and crushing loneliness—a fear of never belonging to another human being. Churches must be committed to being communities of welcome for all sinners. For those repentant believers who know the struggle of same-sex attraction, our churches may welcome them not merely as broken people to be ministered to, but also as active and important participants and contributors in our communities. Like all yet-to-be-glorified Christians, those who struggle with same-sex attraction are commanded to walk with the Lord in faith and repentance. Insofar as such persons display the requisite Christian maturity, we do not consider this sin struggle automatically to disqualify someone for leadership in the church (1 Cor. 6:9-11, 1 Tim. 3:1-7, Titus 1:6-9; 2 Pet. 1:3-11).

Our churches should seek to cultivate rich, Biblical friendships among people of the same sex. Regardless of whether a person struggles with same-sex attraction, strong friendships with the same sex are important components of a healthy Christian community. Far too often we act as though, if a person is married, she or he no longer needs the same type of deep friendships that were needed before marriage or that single people need. Friendship is the proper category for thinking of the type of close, intimate, same-sex relationships that Scripture upholds. David and Jonathan, Jesus and John, Paul and Timothy—each relationship was framed by an understanding of deep, committed, abiding friendship.

Recently some Christians who experience same-sex attraction have proposed celibate partnerships as a way of adhering to the traditional sexual ethic while retaining certain romantic elements of exclusive relationships. However, we find such practices to be unwise and inconsistent with the depictions of deep same-sex relationships in Scripture, which are instead cast in the context of familial or filial relations. Scripture frames our relationships with fellow believers as familial (Mark 10:29-30, Titus 2; *WCF* 25.2)—the church is “a place to love and be loved, a family in which to grow.”⁶⁰ While friendships

⁶⁰ For an argument that believers struggling with same-sex attraction should find relational closeness primarily in the family of the church, see Rachel Gilson, *Born Again This Way*:

can be deep and abiding, they are not by nature romantic or exclusive. The attempt to retain aspects of the marital relationship in the context of celibate partnerships is fundamentally a category mistake: it seeks to have aspects of romance or marriage without its fullness, instead of rightly rooting this type of deeply caring, same-sex relationship in its proper relational category of family or friendship. The attempt to bring aspects of the marital relationship into a non-marital relationship is itself a violation of the seventh commandment. While it is beyond the scope of this Report to seek to sort out the specific lines between expressions of marriage, family, and friendship, at its core these questions are issues of the heart and motivation—mature believers should seek honest self-examination and the wisdom of others as they seek to remain faithful to the commandment.

Our churches must be places where single people (who are called to a vocation of singleness or who are simply currently single) can find deep and meaningful community if they are to be places where those who are persistently attracted to the same sex can find belonging.⁶¹ Singleness should not be treated merely as a problem to be solved. For some it is a vocation from the Lord whose expression in the service of the church provides resources that our churches desperately need (1 Cor. 7:32, 38; *WLC* 138). The church ought to be a place which proves to be a spiritual family for single people—part of the cure for the loneliness of the single life.

The Confession rightly cautions against entangling vows of the single life (*WLC* 139). Nonetheless, Christians with same-sex attraction who are pursuing chastity and yet do not experience attractions to the opposite sex may properly be considered continent (*WLC* 138) and may very well have an indefinite or life-long call to singleness. The perspective that the *only* Biblical resolution to same-sex attraction is marriage is not a consensus perspective that can be proven from our Standards nor does it seem to give proper regard to the rights and dignity of both parties in the marriage relationship (Eph. 5:31; 1 Peter 3:7). While marriage is one remedy “for preventing of uncleanness” (*WCF* 24.2), pastoral wisdom dictates that we are sensitive to the fact that single persons often remain unmarried for a variety of understandable reasons. When the single person embraces the gospel advantages of being single, this is a *charisma* given by the Spirit for the

Coming Out, Coming to Faith, and What Comes Next (Epsom, Surrey: Good Book Company, 2020).

⁶¹ For two recent treatments on being single as a Christian see: Sam Allberry, *Seven Myths about Singleness* (Wheaton, IL: Crossway, 2019) and Barry Danylak, *Redeeming Singleness: How the Storyline of Scripture Affirms the Single Life* (Wheaton, IL: Crossway, 2010).

edification of the body (1 Cor. 7:7, 32-35; 12:7). Regardless of whether the singleness of our people is temporary or persistent in this life, an eschatological understanding of our sexuality recognizes that in the new heavens and new earth, marriage will give way to a union of even greater intimacy with God and the communion of saints (Matt. 22:30). Thus, single people in our churches can also help model this eschatological reality for us in their daily faithfulness to God and service to his people in the body of Christ.

Scripture and our *Confession* provide the core and essential resources for the pastoral care of those who experience same-sex attraction. They give us unchanging theological principles from which we must care for those in our churches for whom this is a struggle. In many ways, the discourse around the various applications of these principles in our particular cultural moment remains ongoing. Thus, we encourage our churches to hold firmly to the vision of Christian discipleship put forth in the Scriptures and in our *Confession* while offering compassionate pastoral care to those whom we are called to shepherd in our particular contexts.

Finally, we rejoice with our brothers and sisters who, while experiencing ongoing attraction to the same sex and living in a culture which would encourage them to embrace and act on those attractions, instead pursue lives of faithfulness through chastity and obedience to Christ by daily echoing Jesus's words of "not my will, but yours, be done" with respect to their sexuality (Luke 22:42). In this, they model for us all what it means to heed Jesus' teaching: "If anyone would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). May it be that thanks to the finished work of Christ, and at the end of our sometimes faltering and imperfect obedience, we each hear the divine accolade: "Well done, good and faithful servant."

APOLOGETIC APPROACHES FOR SPEAKING TO THE WORLD

GA Assignment: 1.e [Prepare a report which shall address...] suggested ways to articulate and defend a Biblical understanding of homosexuality, same-sex attraction, and transgenderism in the context of a culture that denies that understanding.

The 47th General Assembly requested that our committee report “...include suggested ways to articulate and defend a Biblical understanding of homosexuality, same-sex attraction, and transgenderism in the context of a culture that denies that understanding.” There is, then, a need for a “sexuality apologetic”—a project of offering and defending the Christian understanding of sex to a secular culture in ways that are as unmistakably clear but also as persuasive as possible without any compromise.

What follows here is not written directly to a skeptic. It is an essay addressed to believers that lays out the issues we will have to address and the questions to which we will have to provide compelling answers.

THE CONTEMPORARY NARRATIVE OF SEXUALITY

In our culture sexuality is spoken of like this:

- 1. The oppression of the past.** In the past, ancient cultures surrounded sex with all sorts of taboos. In general, sex outside of marriage was forbidden in order to control women, to help men protect their daughters and wives as their property.
- 2. The need for authentic expression.** In modern times, however, we have come to believe in the freedom and rights of individuals, including the right to love whomever we choose in a consensual relationship. Science has shown us that sex is a healthy thing and a crucial part of one’s identity. It is also a human right, and therefore we will only thrive and flourish as human beings if that right to choose is equally available to all people.
- 3. The fight to love whom we want to love.** Over the past century a number of brave individuals—usually women, gay, and transgender persons—have heroically stood up to the oppressive culture and said, ‘This is who I am! Don’t let anyone tell you who you can or cannot

love!” Many of the early heroes of this movement were marginalized and many died for their willingness to challenge the cultural elites.

4. **The hard-won rights of today.** But today we have a culture that affirms the right to have sex outside of marriage, to conduct same-sex relationships and include them in the legal institution of marriage, and to allow people to choose their own genders. In all these changes we are forging the first human society in history which is sex-positive and in which all persons can live as equal sexual beings.
5. **The continual danger.** Despite these great accomplishments, most places in the world, and many places in our own society, still resist this healthy culture of sexual freedom and justice. Indeed, there are those who would try to turn back the clock and roll back these rights. Under no circumstances must we allow regressive forces—the foremost of which is religion—to take this away from us again.

This modern moral story about sexuality creates a plot-line of a struggle between courageous heroes and bigoted, oppressive villains—all toward a happy ending. This particular moral story, however, is based on several beliefs that are not proven—only assumed. They are the modern understandings of freedom and identity, and as we will see, of history. Christians cannot speak to the world about sex in a compelling way if we merely answer the story with a list of moral imperatives, however Biblical. We must put the Christian sex ethic into a counter-narrative, one based on the Bible’s great story of redemption. And in order to do that, we must face three challenges.

THREE CHALLENGES FOR CHRISTIANS TODAY

Challenge 1: Addressing the modern identity narrative—unseen, deep background beliefs about identity and freedom/power.

The narrative of modern sexual liberation feels compelling to so many because it is based on background beliefs of identity and freedom which have been deeply instilled in us through cultural institutions for nearly three generations.

Identity. The Christian prohibitions about marriage, homosexuality, and transgenderism make no sense to most people because of their belief that sexuality is crucial for the expression of identity. And behind that belief is the very concept of the modern self.

In our culture sex is no longer seen as a way to honor God and to create and nurture new human life. Most believe something like this: “If you want to use sex for the development of new human life, that’s an option and your choice, but it’s not the primary reason people have sex. Rather, sex is for individual fulfillment and self-realization.” This modern view of identity is often called “expressive individualism”—the idea that deep within are feelings and desires that must be discovered and unlocked and expressed to become a true self. Identity is now found in one’s desires, while in the past it was found in one’s duties and relationships with God, family, and community.⁶² Determining—and acting on—your sexual desires is considered a key part of that process of becoming an authentic person.

Today, this view of identity is not conveyed with arguments but rather is presented as a simple given, not to be questioned. Slogans such as “be true to yourself” and “live your own truth” are repeated in countless ways verbal and non-verbal and sink deep into people’s hearts. Any other view is seen as psychologically repressive and therefore unhealthy.

But the modern self is extremely fragile. Because it is based on nothing but inward feelings, it is constantly changing from year to year or even month to month. Modern identity requires searching through ever shifting and often contradictory emotions and desires to determine a core “self.” And once you decide who you want to be, it is completely up to you to achieve it, no matter whether your family and community are supportive or not. So the modern self is highly performance-oriented and can be a crushing burden. An additional problem is that this view of identity requires a “soft relativism.” Our society teaches us to say, “Only *I* can determine right and wrong for myself,” even though, in the next moment our modern culture imposes a very definite set of moral norms on people. This is deeply contradictory, dictating moral absolutes while insisting that we are now liberated from all such truths. In all these ways the modern self and view of identity are unstable and problematic, however dominant they seem.

Freedom/power. To this individualist view of identity—which arguably has been growing in cultural influence since at least the early 19th century period of “romanticism”—has been added the post-modern view of freedom and power. It holds that power in culture is exercised through “dominant discourses”—namely, language and truth-claims—produced by those elites who inhabit the high places of status in culture. Everything we believe as

⁶² See Robert N. Bellah, et al, *Habits of the Heart: Individualism and Commitment in American Life, With a New Preface* (Berkeley: University of California Press, 2008).

good, true, right, and beautiful has been constructed by a particular culture's "discursive systems." We can only be free to create ourselves by "destabilizing dominant discourses." For example, if we wish to include transgender people in society, it is believed, the way forward is not just to show compassion to individuals. Rather, we must deconstruct the very idea of a gender binary. Only then will transgender people have an equal place in society.

The problems with this post-modern view of freedom and power are as significant as the modern view of identity. It brings a self-contradictory "hard relativism." If all social systems are chains of power forged through discourse—so that all truth claims and moral judgments are really just ways of exerting power—then why would one particular set of power-brokers be "wrong" or "unjust"? How could you determine which sets of socially-structured power relationships are unjust (and which are not) unless you had a non-culturally constructed, objective moral norm by which to judge between them? And where would such a transcendent moral absolute come from, if there is no God?

These contemporary views of identity and freedom are in many ways at odds with each other. (The view of identity is individualist and Freudian; the view of power is Marxist and Nietzschean.) Yet over the last 20 years they have been merged and become dominant and pervasive, particularly in our popular media. Romantic comedies, situation comedies, children's cartoons, Disney's and others' movies for children—all lift these beliefs up and forge them into *the* heroic narrative of our time (the one spelled out at the beginning of this essay). The meaning of life is to determine who you are and to throw off the shackles of an oppressive society that refuses to accept and include you. It is this story that is to be our guiding light in making life decisions and is to serve as the shared value of a free society.

Arguably, Christians cannot make a plausible case for the Biblical sex ethic because in many ways we have adapted too much to—or even adopted—the contemporary views of identity and freedom in the way we preach and do ministry. Some have pointed out that the ethos of evangelical youth ministry has been highly emotivist for years. The emphasis has not been on Biblical theology and doctrine but almost exclusively on how Christ builds up our self-esteem and meets our emotional needs. The prosperity gospel, churches and ministries without membership and discipline, consumer-oriented mega-churches—all adapt heavily to the culture of expressive individualism rather than challenging it.

Conclusion. As long as people in our culture hold these views of identity and freedom, they cannot find the Christian view of sexuality plausible. And so no Christian sexuality apologetic can have any real impact unless it spends time and effort to reveal the deeply problematic nature of these background beliefs. In short, our sexuality apologetic cannot talk only about sex. Only in a compelling, Biblical framework of identity, of being in Christ, and of discipleship, of losing oneself in the love and service of God in order to find one’s true self (Matthew 10:39) will all of the Christian teaching about the meaning of sex make sense.

Challenge 2: Addressing the historical narrative—ignorance of the first (Christian) “sexual revolution.”

As we saw above, the main cultural story about sexuality is to a great degree a historical narrative—one that provides a “history of sex” that is now widely believed. It serves as another layer of assumptions that frame modern people’s responses to Christian views of sexuality. Those who believe this account of our sexual history will not be able to find Christian views plausible. We have been given a great deal of help, however, toward exploding the popular history-of-sex myths in the ground-breaking scholarship by Kyle Harper, *From Shame to Sin*.⁶³

History or Myths?

Popular history says: (a) The Roman world was a time and place of “polymorphous sexual freedom” and “sexual diversity”;⁶⁴ (b) but Christianity came in with its highly restrictive sex ethic, which it imposed through legislation. But Harper writes: “Over the last generation, as the history of sexuality became one of the great scholarly enterprises, the popular story in which Christianity put an end to pagan freedom with the body was exposed as a caricature, at best.”⁶⁵ How so?

In the Greco-Roman world it was understood that while respectable women had to be virgins at marriage and could have sex with no one but their

⁶³ Kyle Harper, *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity* (Cambridge, MA: Harvard University Press, 2013). See also Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 2008).

⁶⁴ Hillel Halkin, “The Persistence of the Oldest Hatred,” Review of *How to Fight Anti-Semitism* by Bari Weiss. *The New York Times*, September 10, 2019.

⁶⁵ *Shame to Sin*, 2.

spouses, husbands—and all males—were expected to have sex with servants and slaves, prostitutes, poor women, and boys. Men could essentially force themselves on anyone below them in the social order; they could have sex with anyone but the wife of another man of status. This was, for men at least, a permissive sex ethic. Why then, long before the Caesars became professing Christians, did the Church grow rapidly as millions of people voluntarily adopted our faith's more restrictive standards for sexual behavior? How could such a restrictive code have won out culturally?

The short answer is this: that while the pagan behavioral code was more permissive, at least for men, the underlying logic or vision for sex propounded by Christians was vastly more positive and humane than the pagan one.⁶⁶ And the practical outcome was far more protective of the interests of both women and children. How so?

Every culture has a sexual morality, and that morality is grounded in beliefs about what sex is *for*. A sex act is allowed if it meets that culture's *telos* (i.e., purpose) for sex and disallowed if it does not. In Rome sexual morality was determined by the social status of the parties and, therefore, by *power*. Sex was for the personal pleasure and enhancement of people with social rank. The rightness or wrongness of sexual acts depended on whether or not they kept persons in a right relationship with the *polis*, the social order and hierarchy. Those with more power and social honor (men over women, high social status over lower social status) had more sexual freedom than those with less.

The First (Christian) Sexual Revolution

Christianity, however, brought in the first sexual revolution in the West. Christianity changed the “foundational logic” of sex so that “the cosmos replaced the city as the framework of morality.”⁶⁷ Sex acts were judged as to whether or not they kept persons in a right relationship with the *cosmos*, God's created and redemptive order. Christians' sexual behavior had to be patterned after God's saving love for us. As God gave himself to us in Jesus Christ and we give ourselves exclusively to him, so sex is to be practiced only within a life-long covenant of marriage. As union with Christ bridges the gap and unites God and humanity, so sex is to be practiced in a marriage uniting two different genders. (See below under Challenge #3.) In a

⁶⁶ Harper writes that what happened as Christianity grew in the West was “a transformation in the deep logic of sexual morality.” *Ibid.*, 7.

⁶⁷ *Ibid.*, 8.

revolutionary break with the culture, then, Christians insisted that the rightness or wrongness of sexual acts be determined not by social status and power but by *covenantal love and gender difference*.

There was an immediate concrete result that all could see. By breaking the connection of sex with the social order, Christianity guarded the vulnerable from exploitation. No man could demand sex of a woman without giving up his independence and committing his whole life to her. No man could demand sex from his servants. The vulnerable—women, slaves, and children—were protected by the insistence that sex occur only within the safety of the covenantal union of marriage. But beyond these practical results, the “underlying logic” of Christianity regarding sex went much further and higher. It re-imagined sex as no longer a mere appetite that we could barely control but rather as a joyous, even sacred, expression that reflects the way God is saving the world.

The Second (Modern) Sexual Revolution

How does the Christian sexual revolution relate to the second, modern “sexual revolution”?

First, it is important to recognize that the very humanitarian values of our culture—including its affirmation of sex and consent—come from Christianity. The modern emphasis on the goodness of the physical body and of sex, as well as on consent and mutuality (1 Corinthians 7:1-4) without a double standard for men and women, were Christian gifts to the modern world. Indeed, Paul’s statement that “the husband’s body does not belong to himself but to his wife,” just as the wife’s belongs to the husband, was a radical, unprecedented declaration in that patriarchal culture. Harper writes: “The social assumptions of pre-Christian sexual morality, such as the casual exploitation of the bodies of [powerless] non-persons, seem incomprehensible [to us today] precisely because the Christian revolution so completely swept away that old order....”⁶⁸ Harper here is referring to a growing body of scholarship demonstrating that the modern secular person believing fiercely in the equal rights and dignity of every individual is really borrowing a belief

⁶⁸ Kyle Harper, “The First Sexual Revolution: Kyle Harper shows how Christianity transformed the ancient world,” *First Things: A Monthly Journal of Religion and Public Life*, no. 279, 2018, 41+. <https://www.firstthings.com/article/2018/01/the-first-sexual-revolution> (accessed 04/26/2020).

about human nature that originally developed from the Bible and grew out of Christian societies.⁶⁹

Second, we should realize that the modern movement of sexual liberation is in many ways retrograde, a turning back the clock to the underlying logic of Rome. Modern culture has broken the link between sex and God and re-attached sex to the social order. So sex is again detached from the requirement of life-long commitment in marriage. Sex again becomes about self-fulfillment instead of self-giving. As Harper notes, the modern sexual revolution retains some of Christianity's gifts to the world, the concepts of consent and of the goodness of sex. So while not as brutal as it was in the older pagan culture (due to the remaining Christian elements), sexual culture today is still depersonalizing and objectifying. There are numerous studies and anecdotal evidence that people are far lonelier, with sex detached not only from marriage but even from personal relationship through the massive and elaborate empire of pornography. In ancient Rome there was usually one party—the party with power—using the other party as an object to satisfy his physical needs. Today often the parties are *both* using one another, treating the other party as an object to meet needs, to be related to only as long as those needs are being met.

Modern culture's desire to retain some parts of the Christian sex ethic but not the others has created huge tension. The idea of consent goes best with covenant, not hook-ups.⁷⁰ Women in particular can feel used as objects. Early Christians faced the same charge that we do—that our sex ethic is stifling, kill-joy, negative, repressive, and unrealistic. They also knew that, while in the short run sexual self-control is hard, in the long run, the Christian sex ethic is more fulfilling and less dehumanizing. In our day we must also find ways to talk confidently about the revolutionary Christian good news about sex.

⁶⁹ See Larry Siedentop, *Inventing the Individual: The Origins of Western Liberalism* (Cambridge, MA: Harvard University Press, 2014); Tom Holland, *Dominion: How the Christian Revolution Remade the World* (New York: Basic Books, 2019); Eric Nelson, *The Hebrew Republic: Jewish Sources and the Transformation of European Political Thought* (Cambridge, MA: Harvard University Press, 2010); Brian Tierney, *The Idea of Natural Rights: Studies on Natural Rights, Natural Law, and Church Law 1150-1625* (Grand Rapids, MI: Eerdmans, 1997); Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge: Harvard University Press, 1989) and *A Secular Age* (Cambridge, MA: Harvard University Press, 2007).

⁷⁰ See Zoe Strimpel, "Why the Young are Falling Out of Love with Sex," *Unherd*, November 26, 2019, which is a good look at "the state of modern sex." Follow the links in the article to other empirical studies. <https://unherd.com/2019/11/why-are-the-young-falling-out-of-love-with-sex/?=refinnar> (accessed 04/26/2020).

Challenge #3: Rooting the church’s teaching about sexuality in its full theology, rather than simply declaring its ethic.

The Christian sex ethic can be stated with great economy and simplicity. “There should be no sex outside of marriage between a man and a woman.” Today most younger people will ask the question: “Why? Why is sex outside of marriage (or with someone of the same sex) wrong?”

Christian theology answers that sex is part of the image of God—it must image God and in particular his redeeming love. Sex is not about enhancing one’s power but about mutually giving up power to one another in love, as Christ did for us. The Christian answer to the question, “Why must sex be within heterosexual marriage?” gets us into the very heart of the gospel. We should not, then, present the sex ethic without rooting it in the Bible’s doctrines of God, of creation, and of redemption. Certainly Paul argues in this way. After reminding us that we are united with Christ by the Spirit (“He who is joined to the Lord becomes one spirit with him” 1 Corinthians 6:17), he immediately says in verse 18: “Flee from sexual immorality (porneia).” Why is sex outside of marriage wrong?⁷¹ We note that Paul does not merely say, “It is wrong because the Word of God says so” although he certainly could have done that. Rather, he writes “or do you not know that your body is a temple of the Holy Spirit...?” (1 Cor. 6:18, 19)⁷² He is saying that sexual immorality is wrong because of our union with Christ, which must serve as the pattern for sexual union.

So what is sex *for*? It is a signpost pointing to God’s design of saving love, and it is a means for experiencing something of that same pattern of love at the horizontal level between two human beings that we know at the vertical level in Christ. Spelling this out—

⁷¹ The particular case of extra-marital sex Paul is addressing in 1 Corinthians 6 is sex with a prostitute (“Shall I then take the members of Christ and make them members of a prostitute? Never!” 1 Cor. 6:15). As we have seen, prostitution was extremely common in the Roman world and any new male convert would need pastoral guidance rooted in theology. But what Paul says here would hold for any sexual activity outside of marriage.

⁷² As one commentator puts it: “In fornicating...a [Christian] removes his body (which is a temple of the Spirit)...from union with Christ and makes it a member of her body...” Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament, ed. Gordon D. Fee (Grand Rapids: Eerdmans, 1987), 262.

GROUNDING THE PURPOSES OF SEX IN BIBLICAL THEOLOGY

A. As union with Christ is a relationship of exclusive, covenantal, self-giving love, so sexual intimacy is only to be experienced within the covenant of marriage.

There is no intimacy with God without entering into covenant with him, and so there must be no sexual intimacy without entering into an exclusive, permanent, covenant relationship with your spouse. Modern culture turns all sexual relationships into consumerist, transactional relationships. A consumer connection is about mutual self-fulfillment; the individual's needs are the non-negotiables and are more important than the relationship, which is provisional and easily terminated. A covenant, however, is based on mutual self-giving and putting the needs of the other party and the good of the relationship before your own. In marriage, spouses give up their independence for interdependence. They give their entire selves to each other—emotionally, physically, legally, economically. We must not “split the self” as modernity does, so sexual partners give their bodies to one another but not the rest of themselves.⁷³ The rule “no sex outside marriage” sounds “sex-negative” to modern people, but the opposite is the case. It elevates sex from a mere consumer good into a way to create the deepest community between two human beings—as well as a way to honor and resemble the One who gave himself wholly for us so we can be liberated to give ourselves exclusively to him.

B. As union with Christ is a relationship between deeply different beings (God and humanity), so sexual intimacy is only to be experienced in a union across the deep difference of gender.

Ephesians 5:31-32 interprets Genesis 2:24 Christologically. Paul says that when God created the marital union he was doing so to give us a *mysterion*—a sign pointing to Christ's love and union with us. The male-female bond can only serve as an analogy to the Christ-Church union if the parties are significantly *different*. The wonder of our union in Christ is that humanity

⁷³ For a fascinating article by a non-Christian writer, who intuits parts of the Christian view of sexuality (the sacredness of sex and the unnaturalness of giving one's body without the rest of one's life) see Courtney Sender, “He Asked Permission to Touch, but Not to Ghost.” *The New York Times*, September 7, 2018. See also Stephen Sondheim's song “Marry Me a Little,” in which a deeply conflicted singer wants to keep individual freedom but still longs for the commitment and security of marriage. <https://genius.com/Stephen-sondheim-marry-me-a-little-lyrics>.

and deity—alienated by sin—are now united, first in the person of Christ himself, and then in our union with him through the Holy Spirit. And one of the great accomplishments of marriage is that the genders—also alienated by sin (Genesis 3:16-17)—are brought together in a loving union. The rule “marriage only between a man and a woman” sounds narrow to modern ears, but the opposite is the case. Homosexuality does not honor the need for this rich diversity of perspective and gendered humanity in sexual relationships. In one of the great ironies of late modern times, in which we celebrate diversity in so many other cultural sectors, we have devalued the ultimate unity-in-diversity—inter-gendered marriage. Male and female each have excellencies and glories, perspectives and powers, that the other gender does not have and cannot reproduce. As you could not have an entirely male or female society or church without impoverishment, neither can you have such a marriage.

C. As union with Christ brings new life into the world, so God has bestowed only on male-female marriage both the ability to create new human life and the best resources to nourish that life.

In Genesis 1 it is to human beings as male and female (v. 27) that God says “be fruitful and increase in number; fill the earth” (v. 28 NIV). It is only on this male-female union that God bestows the ability to produce new human life. In marriage, male and female form a deep unity with life-giving power. And if a marriage brings new lives into the world, the presence of both a father and a mother gives children deep, long-term relationships with and access to both of the gendered halves of humanity and therefore to the full range of human strengths and abilities. Again, this fits the pattern of our union with Christ. Just as the union of male and female produces the “fruit of the womb—a reward” (Psalm 127:3)—so the union of Christ with his people produces the fruit of new life in Christ, through conversion (John 15:16; Rom 1:13; Col 1:6,10) and growth into Christ-likeness (Gal 5:22-23).

Summary. To recap: sex is (A) for self-giving, which is only complete if there is a life-long covenant, (B) for the bridging of difference across the barrier between male and female, and (C) for the creation and nurture of life. These theological purposes explain the ethic—why sexual intimacy is only to be experienced within marriage between a man and a woman.

TOWARD A CHRISTIAN SEXUAL APOLOGETIC

The Rationale for the Christian View of Marriage

How shall we proceed, then, with a sexual apologetic? First, while grounding the three purposes of sex in our Biblical theology, we should also connect them to existing cultural narratives, so as to both critique them and yet build on them.⁷⁴ So we can say to the world that Christianity understands sexual intimacy to be:

- A. ***Super-consensual.*** Christians believe sexual intimacy is not for those who merely give temporary consent for one sexual encounter but for those who give permanent, whole-life consent to each other through marriage. And even inside marriage, sex must be mutually consensual (1 Cor. 7: 1-4). We believe this reflects how we know God—only through a covenant of exclusive love.
- B. ***Gender diverse.*** Christians believe God distributed unique abilities, perspectives, and other gifts across the two genders. We do not believe that men can reproduce all the gifts women have nor that women can reproduce what men have. We believe a marriage between persons of the same gender fails to practice the gender diversity that we wish to see in other areas of life. We believe that the union of male and female in marriage reflects the union of God and humanity through Christ.
- C. ***Capable of life.*** Christians understand as God’s will the biological reality that the sexual union of male and female can produce new human life. This is why we believe it is right to bestow the institution of marriage only on a male-female relationship. Not only is this relationship the one that produces new human life, it also then exposes growing children to the full range of our gendered humanity through the presence of both a mother and a father.

The Christian Counter-Narrative of Sexuality

- 1. ***The brutality of sex in the old world.*** Greco-Roman society was the historic forerunner of all western culture. In the ancient world sexual

⁷⁴ This approach is a form of presuppositional apologetics, also called “contradictive or subversive fulfillment,” based on the apologetic approach of J.H. Bavinck. See Daniel Strange, *Plugged In: Connecting Your Faith with What You Watch, Read, and Play* (Epsom, Surrey: Good Book Company, 2019).

standards were very permissive. Sex was seen merely as a way to enhance personal pleasure and fulfillment of those in power, and so any sex was permitted if it did not upset the social order of the time—men over women, owners over slaves, rich over poor. While wives could not have sex with others, their husbands could have sex with most anyone they desired. This led to much brutality.

2. ***A new personal identity.*** Christianity came into the world with a message of grace, namely, that it was possible to have personal communion with God in a relationship of love as a free gift through the work of Jesus the Son of God who died and rose again for us. This message of salvation by grace rather than good works, morality, respectability, or pedigree had a social-levelling effect. Christians who had social status in society stood in exactly the same place as sinners in need of grace as did the social outsiders and moral failures (cf. John 3 and John 4).
3. ***A new social ethic.*** This new personal identity was unique. Christians' self-regard was not based on performance or on how one was regarded by family or society. Culture's ability to define believers' personhood was broken. It also meant Christians were all equal in Christ—equally sinners in need of grace, and equally loved, justified, and adopted as God's beloved children. This new identity had many practical effects. The Christian community was the first multi-ethnic religious community,⁷⁵ which brought wealthy and poor together in unprecedented ways. Relationships within the Christian community were to be based on self-giving, sacrificial love, rather than on class and status.⁷⁶
4. ***A new vision for sexuality.*** But one of the most striking applications of this new identity and social ethic was in the area of sexual relationships. Christians called for sex to be based not (as in the Roman society) on power but on love, to be captive not to the culture but to Christ who gave himself for us and brought us into an exclusive, covenantal relationship with him. Sexual love had to reflect God's saving love and this meant that sex was shaped by two principles. First, *the principle of self-giving*. Just as salvation and intimacy with God is only available inside an exclusive, life-long covenant relationship with God, so sexual intimacy is only to be experienced within marriage. Second, *the principle of*

⁷⁵ See Chapter 3, "A Different Identity," in Larry W. Hurtado, *Destroyer of the gods: Early Christian Distinctiveness in the Roman World* (Waco: Baylor University Press, 2016), 77-105.

⁷⁶ See the New Testament books of James and Philemon. See also the descriptions of hospitality and wealth-sharing in the accounts of the earliest church in Acts 2 and Acts 4.

gender diversity. Just as salvation creates a union between God and humanity—a unity across deep difference—so marriage brings together the different—male and female. Just as each gender has some glories and abilities that the other gender cannot reproduce, so practicing gender-diversity in marriage combines the full range of human excellencies and abilities.

5. ***The failures of western society.*** When laws enforcing Christian sexual standards across a whole country were disconnected from the animating high vision of Christ’s love and grace, a kind of “sex-negativity” indeed did grow, so that in many places all sex was seen as shameful. Also, when Christian sexual mores are held by a largely nominal Christian populace—without a keen sense of being sinners saved by sheer grace—those mores were more often than not enforced very harshly, so that pregnant teenage girls or homosexual youths were treated with cruelty. And often society’s leaders not only violated their professed morality, but used their power to coerce sex in the Roman way. Those without power felt excluded and oppressed.

6. ***The modern sexual revolution.*** The modern sexual revolution was to some degree a reaction to this harsh regime. However, there is great evidence that the revolution is failing in many ways. While contemporary people have maintained the idea of mutual consent (an idea that came from Christianity), they have severed sex from whole-life commitment. That means we have “turned back the clock” to the ancient world, where sex was for self-fulfillment rather than for loving self-giving. Sex becomes transactional, a consumer good in which two parties exchange favors only as long as they are getting their needs met. The results have been great numbers of people who are having sex but feeling used (and, consequently, abandoning sexual intimacy for digital stimulation or other forms of societally-approved satisfaction and distraction), of people who feel no need to marry and have children, of people who feel lonely and detached as the numbers of people living in families plummet. These trends are especially devastating to the poorest communities and so, arguably, the modern sex ethic is hardest on those with the least power and societal protections.

7. ***The Christian sexual counter-culture.*** Christians still believe that sex must be rooted in the larger story of God’s saving love. Our culture tells us we must discover our deepest desires and then express them in order to become our authentic selves. But the reality is that we have contradictory

APPENDIX W

impulses in our heart. We need some standard to help us determine which of our desires and instincts should be cultivated and which ones should not. Ancient people and modern people alike let their cultures set the standards. Christianity says: don't let tribe or culture control you and give you your valuation. Let God's Word give you the moral grid to understand your heart. And let God's love and grace, through Jesus Christ, give you your deepest validation and identity. We believe that this link between God's love and sexuality, that is lived out through the Biblical model of marriage, is the best way for human beings to live and thrive.

SELECT ANNOTATED BIBLIOGRAPHY

The bibliography is arranged in three sections:

Books for Pastors and Sessions (12 citations)

Resolutions Adopted by PCA General Assemblies and Other Church Reports (15 citations)

Books and Articles for Further Study (16 citations)

We have included, first of all, books, reports, and statements that we believe can, as stated by the 47th General Assembly's Overture 42 from Chicago Metro Presbytery (as amended), "*help pastors and sessions shepherd congregants who are dealing with same-sex attraction*" and gender dysphoria. We have also included, in a separate section, "Books and Articles for Further Study" that are germane to the topic at hand or have played an important role in the debate within our fellowship surrounding questions of sexuality. Some authors found in this third section of the bibliography come from outside of our tradition and, as a consequence, hold some views that would not align with those presented in this Committee's Report. We have listed some of these works either because they include helpful insights or because they are relevant for pastors and sessions who wish to understand the nature of current debate within Christian communities that remain committed to clear Biblical directives regarding sexual behavior and human identity.

Recommendation of a work in this bibliography does not constitute endorsement of a given author's entire corpus, nor necessarily of the subsequent views of a given author. Likewise, the exclusion of a work from this bibliography does not constitute repudiation of an author's works or views. People's views change over time, and in some cases, we include one book by an author while excluding other books by that same author because we believe the views in the book recommended are helpful while the views in the books excluded are not as helpful.

Every book or article included in this bibliography should be read charitably and critically in light of the truths of Scripture, our Confessional standards, the pronouncements of the church, and other literature on the subjects addressed.

BOOKS FOR PASTORS AND SESSIONS

Allberry, Sam. *Is God Anti-Gay? And Other Questions about Homosexuality, the Bible and Same-Sex Attraction*. Purcellville, VA: Good Book Company, 2013.

The author is honest and transparent about his own journey of sexual brokenness. He proceeds to the topic less like a teacher and more like a friend. He treats the pertinent Biblical passages, and a hearty dose of the gospel makes them understandable and relational.

Allberry, Sam. *7 Myths about Singleness*. Wheaton, IL: Crossway, 2019.

In this short, hope-filled book, Allberry affirms the goodness of marriage as a picture of the gospel, while arguing that singleness demonstrates the sufficiency of the gospel—especially in our cultural moment that places so much emphasis on romance as the source of satisfaction. He argues against the myths that the single life is too hard, that it means no intimacy or family, and that it wastes one's sexuality, instead offering a picture of single life as a good gift from a good God.

Black, Nicholas. *Homosexuality and the Bible: Outdated Advice or Words of Life?* Greensboro, NC: New Growth Press, 2010.

Black deals in concise and summary fashion with the major “revisionist” arguments regarding the Bible’s view of homosexuality. A helpful introduction.

DeYoung, Kevin. *What Does the Bible Really Say About Homosexuality?* Wheaton, IL: Crossway, 2015.

A helpful popularization of some of the more scholarly work on the exegetical basis for the traditional interpretation of Scripture. Begins with Creation, explaining the importance of a God-defined sexuality and the picture it presents before setting up the contrast that homosexuality presents. An excellent resource for those who need to be convinced of the Biblical support for historic Christian understandings of sexuality.

Geiger, Tim. *Explaining LGBTQ+ Identity to Your Child: Biblical Guidance and Wisdom*. Greensboro, NC: New Growth Press, 2018.

Geiger explains the categories associated with the LGBTQ+ acronym with an understanding of common sin patterns. In doing so, he gives wisdom to help parents prepare their children to extend the love of Christ in this world, particularly to those struggling with same-sex attraction and/or gender identity.

Gilson, Rachel. *Born Again This Way: Coming Out, Coming to Faith, and What Comes Next*. Purcellville, VA: Good Book Company, 2020.

Gilson demonstrates clear conviction regarding God's love and trustworthiness in this reflection on her move out of the gay community and gay relationships toward Christ. She movingly tells of her embrace of a Biblical model for relationships, which involved the risk of loving others in healthy friendships, in the church, and eventually—for her—marriage to a man. She is laudably vulnerable in sharing her story of redemption, encouraging all of us to follow Jesus and trust Him with our own sexual brokenness.

Grant, Jonathan. *Divine Sex: A Compelling Vision for Christian Relationships in a Hypersexualized Age*. Grand Rapids, MI: Brazos Press, 2015.

Grant exposes key cultural practices that shape our sexual and relational lives, unveiling assumptions regarding human sexuality that many Christians have unknowingly adopted from the broader culture. He addresses how to train our sexual impulses within God's will. Grant reveals how healthy relationships provide a solid foundation on which we can launch legitimate and healthy sexual relationships. His understanding of history and literary theory provides a rich backdrop for the picture he paints of faithful discipleship in the realm of sexuality.

Perry, Jackie Hill. *Gay Girl, Good God: The Story of Who I Was, and Who God Has Always Been*. Nashville: B&H Publishing Group, 2018.

Perry shares not so much advice but her own story. She shares deeply from her heart and her own struggle to be faithful while experiencing same-sex attraction. This is not a "how-to" guide but

a worshipful narrative that leads us, same-sex attracted or not, to find our identity and subsequent freedom in Christ and His gospel work.

Pinson, Cooper. *Helping Students with Same-Sex Attraction: Guidance for Parents and Youth Leaders*. Greensboro, NC: New Growth Press, 2017.

Cooper uses the Harvest USA model of gospel heart-change to help parents and youth leaders understand and help, with sensitivity and wisdom, young men and women who are struggling with same-sex attraction.

Roberts, Vaughan. *Transgender*. Purcellville, VA: Good Book Company, 2013.

In this very short book, Roberts lays out the foundational principles for a Christian view of gender identity and a Christian response to transgenderism.

Shaw, Ed. *Same-Sex Attraction and the Church: The Surprising Plausibility of the Celibate Life*. Downers Grove, IL: IVP Books, 2015.

Shaw's book seeks to provide a balanced treatment of same-sex attraction. Shaw emphasizes the need for churches to create plausible pathways to faithfulness for believers who experience same-sex attraction. Very pastoral and helpful for discipleship. Shaw is strong on friendship and on suffering, both of which are relevant for faithful Christians struggling with same-sex attraction.

White, David. *Can You Change if You're Gay?* Greensboro, NC: New Growth Press, 2013.

This short book deals with the controversial subject of change. White avoids errors common to this topic by grounding the idea of change in the gospel.

**RESOLUTIONS ADOPTED BY PCA GENERAL ASSEMBLIES
AND OTHER CHURCH REPORTS**
(Chronological Order)

Resolution on Homosexuality. Adopted by the 5th General Assembly of the Presbyterian Church in America (Overture 11, as amended), 1977. *M5GA*, 67–68. <http://www.pcahistory.org/pca/digest/studies/2-398.pdf>

Declaration of Conscience. Adopted by the 21st General Assembly of the Presbyterian Church in America (Overture 16, as amended), 1993. *M21GA*, 129–132. See also Communication #4, *M21GA*, 133. <http://www.pcahistory.org/pca/digest/studies/2-399.pdf>

Resolution on Homosexual Marriage. Adopted by the 24th General Assembly of the Presbyterian Church in America (Personal Resolution 7, as amended), 1996. *M24GA*, 315–319. <http://www.pcahistory.org/pca/digest/studies/3-025.pdf>

Resolution on the “Homosexual Agenda.” Adopted by the 27th General Assembly of the Presbyterian Church in America (Overture 22, as amended), 1999. *M27GA*, 174–175. <http://www.pcahistory.org/pca/digest/studies/27GA-Ov22.pdf>

“Pastoral Care for the Repentant Homosexual.” Report of the Reformed Presbyterian Church, Evangelical Synod’s Study Committee on Homosexuality, 1980. <http://pcahistory.org/rgo/rpces/docsynod/301.html>

“Contemporary Perspectives on Sexual Orientation: A Theological and Pastoral Analysis.” Reformed Presbyterian Church of North America, 2011. <https://bapca.org/Contemporary-Perspectives-on-Sexual-Orientation-A-Theological-and-Pastoral-Analysis.pdf> or https://www.crownandcovenant.com/The_Gospel_Sexual_Orientation_p/ds535.htm

Report of the PCA CMC Subcommittee on Homosexuality. January 24, 2015. *M43GA*, 331-333. http://www.pcahistory.org/pca/ga/43rd_pcaga_2015.pdf

“From the Beginning’: God’s Design for Marriage.” Statement from the Anglican Church in North America, June 26, 2015.

http://www.anglicanchurch.net/media/ACNA_College_of_Bishops_Statement_on_Marriage.pdf

“Homosexuality and the Gospel of Grace: Faithfulness to the Lord’s Calling in an Age of Sexual Autonomy.” Missouri Presbytery, 2017.

https://drive.google.com/open?id=1iBLGL_2YhsIcI9_kZCBxLZHSYXWhFeLQ

“Nashville Statement.” Council on Biblical Manhood and Womanhood, 2017. Declared by the 47th General Assembly of the Presbyterian Church in America to be “a biblically faithful statement,” June 2019. (*M47GA*, pp. 76, 89, 112, 589).

http://www.pcahistory.org/pca/ga/47th_pcaga_2019.pdf

<https://cbmw.org/nashville-statement/>

“Position Paper on Human Sexuality.” 37th General Assembly of the Evangelical Presbyterian Church, June 2017.

<http://epcoga.wpengine.com/wp-content/uploads/Files/1-Who-We-Are/B-About-The-EPC/Position-Papers/PositionPaper-HumanSexuality.pdf>

“Pastoral Letter on Human Sexuality.” 38th General Assembly of the Evangelical Presbyterian Church, June 2018.

<http://wrfnet.org/sites/default/files/EPC%20Pastoral%20Letter%20on%20Human%20Sexuality.pdf>

“Study Committee Report on 2018 Revoice Conference.” Central Carolina Presbytery, 2019.

http://www.ccpcanet.net/news/ccp_study_committee_report_on_2018_rev voice_conference.pdf

“Report of the Ad Hoc Committee to Investigate Memorial Presbyterian Church and Revoice.” Missouri Presbytery, 2019.

https://drive.google.com/file/d/1XyxAwY-ACZsVS-pe_barvg2_wI9BBJsB/view

“The Associate Reformed Presbyterian Church Position Statement on Human Sexuality.” Minutes of the Two-Hundred Fifteenth General Synod of the Associate Reformed Presbyterian Church, 2019, 31–37. <http://arpchurch.org/wp-content/uploads/2019/07/Human-Sexuality-Position-Statement-2019.pdf>

BOOKS AND ARTICLES FOR FURTHER STUDY

Allberry, Sam. *Why Does God Care Who I Sleep With?* Purcellville, VA: The Good Book Company, 2020.

In this accessible and short book, Allberry treats sexuality in general, and in so doing provides helpful guidance for all members of the church. That guidance is rooted in a Biblical anthropology and Biblical sexual ethics, with human sexuality pointing ultimately toward the design and love of the Creator.

Barr, Adam T. and Ron Citlau. *Compassion without Compromise: How the Gospel Frees Us to Love our Gay Friends without Losing the Truth.* Minneapolis, MN: Bethany House, 2017.

Written by two pastors, one of whom (Citlau) used to be active in the gay lifestyle, this book focuses on practical application. Whether everyone agrees with all their practical advice, the tone is warm and winsome, while still clear on Biblical principles.

Burk, Denny. *What Is the Meaning of Sex?* Wheaton, IL: Crossway, 2013.

This is a good overview of a big subject—more of an introduction than a comprehensive analysis. Given Burk's active presence online and his leadership behind the Nashville Statement, some will be predisposed to appreciate Burk's writing while others will be less sanguine, but his views are anchored in a high view of the Bible and are accessible to a lay audience.

Butterfield, Rosaria. *Secret Thoughts of an Unlikely Convert: An English Professor's Journey into Christian Faith.* Pittsburgh, PA: Crown & Covenant Publications, 2012.

Butterfield offers a compelling account of God's grace at work in the life of a former lesbian professor of gender studies. She gives credit where credit is due—to Jesus Christ, who drew her to Himself using an obedient pastor and his wife, who loved her for years before she came to faith. Gets to the heart of the

need of all sinners for redemption and then reveals the Redeemer in the person of Jesus (not in heterosexuality).

Danylak, Barry. *Redeeming Singleness: How the Storyline of Scripture Affirms the Single Life*. Wheaton, IL: Crossway, 2010.

In this unique treatment of singleness, Danylak seeks to demonstrate that the entire story of Scripture affirms that the single life is a demonstrably good life. Less a book about the experience of singleness or a how-to manual for the single life, instead Danylak seeks to unpack a Biblical theology of singleness, wrestling directly with the tensions across the Biblical narrative between the importance of family life alongside affirmations of the goodness of the single life.

Fortson, S. Donald and Rollin G. Grams. *Unchanging Witness: The Consistent Christian Teaching on Homosexuality in Scriptures and Tradition*. Nashville, TN: B&H Academic, 2016.

Fortson and Grams provide a survey of the faithful witness of the Church over the centuries on homosexuality as well a thorough treatment of Biblical passages addressing homosexuality. A helpful scholarly resource.

Gagnon, Robert A.J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville, TN: Abingdon, 2001.

Gagnon's work is the most comprehensive treatment of the exegesis of individual texts on the subject of homosexuality. His scholarship is solid, though his tone is at times less than pastoral.

Harper, Kyle. *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*. Cambridge, MA: Harvard University Press, 2013.

Harper provides scholarly, historical background on the introduction of the countercultural Christian sexual ethic into the ancient Roman world. For those wanting to explore how Christianity overturned pagan sexual dynamics and protected

weaker parties—and hence was a religion of freedom, not oppression—this is an invaluable resource.

Hays, Richard. “Homosexuality.” In *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. San Francisco: Harper San Francisco, 1996, 379–406.

Hays is unequivocal in his presentation of Biblical prohibitions against homosexual practice and provides good, introductory treatment of the key Biblical passages. Perhaps because it was first published over 20 years ago, this chapter does not take into account changes in terminology that have become the focus of significant debate in the PCA, and Hays’s recommendations on public policy questions are clearly rooted in the Wesleyan tradition out of which he operates. Nevertheless, this is a helpful short introduction to the clear ethical positions presented in the Biblical text.

Hill, Wesley. *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*. Grand Rapids: Zondervan, 2010; revised & expanded edition, 2016.

Part memoir, part biography, part theology, Hill’s writing is that of a Christian who struggles with his own sexuality. Hill provides a nuanced treatment of the topic which may prove helpful for those who are attracted to the same sex or want a picture of what the cost of discipleship looks like for those with that experience. Hill offers a different perspective on terminology than the authors of this Report have adopted, and Reformed readers may have other objections to his approach, but Hill preaches Christ and declares that his celibacy depends on him, while asking good questions of the Church.

Pearcey, Nancy. *Love Thy Body: Answering Hard Questions about Life and Sexuality*. Grand Rapids, MI: Baker Books, 2018.

Pearcey is strong on the sexuality debate as it interfaces with cultural and social issues. She offers important insights on the spiritual nature of our bodies, helping to distinguish Biblical from cultural perspectives.

Sprinkle, Preston. *People to Be Loved: Why Homosexuality Is Not Just an Issue*. Grand Rapids: Zondervan, 2015.

Sprinkle takes a dynamic and thoughtful approach to dealing with the problems of the same-sex attracted, writing from a pastor's heart. He is objective and careful in his approach to all sides. He is aware of the tensions surrounding debates on these questions—perhaps to a fault. But his careful linguistic and historic approach to Biblical teaching on the topic is valuable, and he affirms the historic Christian ethic on marriage.

Stott, John. "Same-Sex Partnerships." In *Our Social and Sexual Revolution: Major Issues for a New Century*, 3rd ed., 189–220. Grand Rapids: Baker Books, 1999.

Originally published in pamphlet form in the mid-1980s, Stott's essay provides a helpful introduction to key texts and issues. Because it was first published over 30 years ago, it does not treat questions that have arisen in recent years—e.g., around terminology. Nevertheless, it is solid on the central issue of Biblical commands with regard to sexuality.

Stringer, Jay. *Unwanted: How Sexual Brokenness Reveals Our Way to Healing*. Colorado Springs: NavPress, 2018.

An insightful book on how to respond to sexual acting-out through pornography and adultery. Offers an alternative to the typical pressured and constrictive approach most Christian "purity" books have to offer. Celebrates healthy, Biblical sexuality and encourages us to enter into stories of sexual shame for insight to healing. Stringer, a minister and therapist, offers remedies to shame-inducing behaviors, bringing the gospel to bear on deep wounds. Stringer's broad manner of dealing with sexual sin is applicable to all the sexually broken in the church.

Yarhouse, Mark A. *Understanding Sexual Identity: A Resource for Youth Ministry*. Grand Rapids: Zondervan, 2013.

Primarily directed toward counseling adolescents who experience same-sex attraction. Presents in layman's terms a sexual

identity therapy (SIT) framework, employing secular psychological categories. Yarhouse's strength, as a social scientist, lies in his observation of empirical phenomena. This book contains helpful insights when approached with appropriate Biblical discernment.

Yuan, Christopher. *Holy Sexuality and the Gospel: Sex, Desire, and Relationships Shaped by God's Grand Story*. Colorado Springs: Multnomah, 2018.

Beginning with the garden, Yuan anchors our identity in the *imago Dei*. He argues that the Biblical-theological framework of sin is better than a sexual-orientation framework, which he sees as leading believers to being either "ex-gay" or "gay Christians." Yuan offers a compelling picture of the Christian church as the central community for those who experience same-sex attraction, even if more could be done to expound a robust doctrine of gospel-shaped repentance. His approach to sexuality brings theological clarity, but some may find it simplistic or reductionistic at points.

CONCLUSION

We conclude this Report, as we began, with the prayer that the Scriptural solidarity and relational unity we experienced as a Committee will be reflected in how the Presbyterian Church in America receives what we have written. With the prayer that these materials may prove helpful for the unity, witness, and mission of our church and her people, we also offer a confession—

We confess that we began our work with the obvious understanding that members of this Committee were chosen to represent varying perspectives in our church. While we shared mutual respect, the polarities in our church and the expectations of various constituencies we represented created a certain wariness in our initial discussions. Two important commitments helped us advance beyond wariness of churchmen to the work of the church in a way that we believe honors the Lord: 1) the commitment of leaders to deal with one another honestly and honorably; and, 2) the commitment of each person on the Committee to be a learner, as well as a leader.

Each of us had things to learn: details, history, and implications of our Confessional standards; the pastoral challenges of those whose sacrificial ministries regularly involve ministering to those whose sexual sins our culture approves; the ways to get a hearing for the gospel from friends and neighbors who have adopted the pervasive cultural mindset; resources that equip us with additional knowledge and perspective to address one another and our culture with wise application of God's Word; and means to extend grace and truth to those with whom we disagree—even those in the church. These differing perspectives and pastoral obligations are reflected in the various sections of our Report that we pray will serve the varying concerns of ministry leaders across our church. The Lord blessed us by providing Committee members who could teach each of us, and by providing leaders who would listen without letting wariness become deafness to fathers and brothers serving the Lord in different capacities and contexts.

Just as we were clear-eyed about the differences among Committee members, we recognized that there are those outside our Committee who might presume that some sort of “group-think” became responsible for the unity of our Report. So, we also sent our key documents to trusted leaders, representing diverse perspectives across our denomination for commentary and critique. All provided honest and detailed responses that allowed us to discern some blind spots, address some issues with greater sensitivity or directness, and refine some language. No response was disrespectful. No response was disregarded. All responses proved helpful and were addressed in the final Report.

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We received literally hundreds of suggestions for items to include in our Report from PCA constituencies. These included everything from reminders of important verses in the Bible to dense scholarly articles advocating perspectives on how to parse the language of those verses. Clearly there has been significant interest in the work of our Committee and significant concern that we be true to our Biblical, theological, historical, and pastoral obligations. The temptation under such scrutiny has been to write voluminously. We have tried—with marginal success—to avoid that temptation. Our intention has been to serve the wider church with a Report that we hope will be brief enough in its different sections to be useful for the differing ministry tasks that must be undertaken by churches, sessions, pastors, and parishioners. We still had to be comprehensive enough to address the many issues given to us by the General Assembly, but we also tried to be succinct in our Preamble and Twelve Statements to give readers an accessible view of the framework for our Biblical, theological, and pastoral discussions.

For those who want to go into the theology of why unbidden desires remain sinful before God, there is a theologically and Confessionally rich essay to engage your minds with those ideas. For those who want to know how to pastor those who are struggling with same-sex attraction and related issues, there is also an important section on how the church shepherds such persons. And, for those who want to know how to speak to family and friends about how the Bible's plan for loving relationships is not bigotry but beauty, there is an essay for how to address modern culture.

Knowing that some have anticipated that our Report will divide and polarize our church with recommendations that will try to press certain perspectives on others, we have made no recommendations. The PCA asked the members of this Committee to study these issues, and to express our understanding, and we have. Because of the consequences of a world-wide pandemic, we have not yet formally presented this material to the General Assembly. Still, we believe that our best service to the church will not be given by trying to leverage actions with recommendations, but asking that our church's leaders experience what we have on this Committee by listening with respect to what the Lord may intend to teach from those who have sought to honor his Word and each other in this Report. There are and will be many situations to which the principles and perspectives of this Report apply. We trust that the godly leaders of local churches and presbyteries determined to declare the truth of Scripture and share the grace of Jesus Christ are those best equipped to make such application.

ATTACHMENT A

**47th General Assembly's Assignment
to the Ad Interim Committee on Human Sexuality
and
Summary of the 2019 Actions of the 47th GA on Overture 42**

On June 27, 2019, in Dallas, the PCA's 47th GA adopted a recommendation from its 126-member Overtures Committee answering Chicago Metro Presbytery's Overture 42 in the affirmative, as amended (see below), and therein directed the Moderator to appoint the seven-man Ad Interim Study Committee.

Please Note:

- For the purposes of this Report and for ease of reference, the bulleted format of the Overture 42 resolution found in the *GA Minutes* has been altered to a numbered and lettered outline form.
- Any items in brackets below, and the footnote, are added for clarification and are not part of the 47th *GA Minutes*, p. 104.

Overture 42

1. Therefore, be it resolved that the 47th General Assembly create an Ad Interim Committee (AIC) to study the topic of human sexuality with particular attention to the issues of homosexuality, same-sex attraction, and transgenderism, and prepare a report which:
 - a. Shall include an annotated bibliography of resources on sexuality, which the Committee endorses, to help pastors and sessions shepherd congregants who are dealing with same-sex attraction;
 - b. Shall address:
 - (1) the nature of temptation, sin, repentance, and the difference between Roman Catholic and Reformed views of concupiscence as regards same-sex attraction;
 - (2) the propriety of using terms like “gay Christian” when referring to a believer struggling with same-sex attraction;
 - (3) the status of “orientation” as a valid anthropological category;
 - (4) the practice of “spiritual friendship” among same-sex attracted Christians; and

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- c. Shall include an analysis of *WLC* 138 and 139 regarding same-sex attraction, with careful attention given to the compatibility of the 7th commandment and same-sex attraction and the pursuit of celibacy by those who are attracted to the same sex; and
 - d. Shall include exegesis of the terms “*malakoi*” and “*arsenokoitai*” (1 Cor. 6:9); and
 - e. Shall include suggested ways to articulate and defend a Biblical understanding of homosexuality, same-sex attraction, and transgenderism in the context of a culture that denies that understanding; and
 - f. Should the Committee conclude it prudent, may, as one of its recommendations, propose a statement on the topic; and
2. Be it further resolved, that, in its examination of Scripture and the PCA [*sic*] of *Faith* and Catechisms, the Committee consider studies and statements of other bodies outside and within the PCA, including, but not limited to:
- the Council on Biblical Manhood and Womanhood's “Nashville Statement” [2017]
 - the RPCNA's “Contemporary Confession [*sic*] Perspectives on Sexual Orientation: A Theological and Pastoral Analysis” [2011 Synod; 43 pages]
 - the RPCES's “Pastoral Care for the Repentant Homosexual” [1980]
 - Missouri Presbytery's “Homosexuality and the Gospel of Grace: Faithfulness to the Lord's Calling in an Age of Sexual Autonomy” [2017 report; 53 pages]
 - Central Carolina Presbytery 2019 Study Committee Report on 2018 Revoice Conference [16 pp.]
 - the 2019 Missouri Presbytery Report on the Revoice Conference [143 pages]
 - the statements on homosexuality issued by the 5th, 24th, and 27th General Assemblies of the PCA and the January 14, 2015 Report of the [Cooperative Ministries Committee] CMC Subcommittee on Homosexuality [M34GA, Chattanooga, 2015, pp. 331-33]
- and resources recommended in those documents; and
3. Be it further resolved, that the Moderator of the 47th General Assembly appoint the seven voting members who shall be either PCA teaching or

ruling elders, and the Committee shall include at least three teaching and three ruling elders; and

4. Be it further resolved that the Committee be permitted to recruit others to serve the Committee as advisors within the confines of its budget, with particular concern to secure advisors with experience in counseling those dealing with same-sex attraction and transgenderism; and
5. Be it further resolved that the budget for the study committee be set at \$25,000/year and that funds be derived from gifts to the AC [Administrative Committee] designated for that purpose; [see Summary of 2019 GA Actions, p. 57 below] and
6. Be it further resolved that the committee shall present its report to the 48th General Assembly, including any recommendations it may present.

Summary of the 2019 Actions of the 47th GA on Overture 42

The 47th GA's Overtures Committee (OC) voted 72-54 to recommend the appointment of the Ad Interim Committee on Sexuality proposed by Overture 42, and by a voice vote, the GA adopted the OC recommendation. It was one of four Overtures proposing an ad interim committee on this subject, and the other three were answered by reference to the Assembly's action on Overture 42.

Prior to the GA discussion on Overture 42, several other overtures related to sexuality had already received lengthy debate (including some OC Minority Reports). This included 81 minutes devoted to the OC's recommendation to answer Calvary Presbytery's Overture 4 in the affirmative, which asked the GA to "declare the Nashville Statement to be a biblically faithful statement." See the GA archive titled "Thursday PM Program #2,"⁷⁷ where discussion on the OC recommendation on Overture 4 begins at timestamp 00:28:15 and ends at 1:49:00. This included a Minority Report to recommit, which failed by a vote of 572-792. The OC recommendation on Overture 42 was adopted by a vote of 803-541 (60-40%) (*M47GA*, 76, 89, 112, 589).

The subsequent GA floor discussion and action on Overture 42 took nine minutes. After OC chairman TE Sean Lucas presented the OC's recommendation

⁷⁷ <https://livestream.com/accounts/8521918/events/8720909/videos/193106462>

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(at about 11 pm Thursday), and, after a three-minute floor speech in favor, a motion was made to “call the question.” The Assembly adopted that cloture motion, thus ending debate by a vote of 1216-85 (a 93% majority). The OC's recommendation on Overture 42 was then adopted by a voice vote. For the brief discussion on Overture 42, see same archive titled “Thursday PM Program #2,” beginning at 1:53:00 and ending at 2:02:30 (*M47GA*, 77, 104-07, 701).

Funding - A question arose about whether the AIC budget should be recorded as \$15,000 instead of \$25,000, because \$15,000 was the original amount in Overture 42, and it was the amount in the recommendation from the OC. However, the Assembly had already adopted Recommendation 6 from the AC Committee of Commissioners which read: “That, in the event the Assembly, upon recommendation of the Overtures Committee, answers Overtures 30, 42 and 44 in the affirmative, approving the establishment of an ad interim committee on the Study of Same-Sex Attraction, the budget of such committee be \$25,000, to be provided solely by designated gifts to the AC” (*M47GA* 70,77, 184, and timestamp 3:39:00 in archived “Thursday PM Program”). Prior to the vote on the OC recommendation, the Moderator clarified that amounts contributed over and above any specific budget amount would still be useable by this Ad Interim Committee and that there was “technically no cap, per se” (Timestamp 1:54:50 in archived “Thursday PM Program #2”).

ATTACHMENT B

**Members of the 47th General Assembly
Ad Interim Committee on Human Sexuality (2019-2020)**

Alphabetically

TE Dr. Bryan Chapell	Pastor, Grace PCA, Peoria, IL, <i>Northern Illinois Presbytery (Chairman)</i>
TE Dr. Kevin DeYoung	Pastor, Christ Covenant Church, Matthews, NC, <i>Central Carolina Presbytery</i>
RE Dr. Derek Halvorson	President, Covenant College, Lookout Mountain, TN <i>Tennessee Valley Presbytery</i>
RE Mr. Kyle Keating	Teacher and Dean, Providence Classical Christian Academy, St. Louis, MO <i>Missouri Presbytery</i>
TE Dr. Tim Keller	Pastor Emeritus, Redeemer NYC & Redeemer City-to-City <i>Metro NY Presbytery</i>
RE Mr. Jim Pocta	Licensed Professional Counselor, Dallas, TX <i>North Texas Presbytery</i>
TE Dr. Jim Weidenaar	Harvest USA & Assistant Pastor, First Reformed PCA, Pittsburgh, PA <i>Pittsburgh Presbytery</i>

TE Bryan Chapell, Northern Illinois Presbytery. *BSJ, Northwestern University; MDiv, Covenant Theological Seminary; PhD, Southern Illinois University.* TE Chapell began pastoral ministry at Woodburn Presbyterian Church in Woodburn, IL, in 1976 and subsequently pastored Bethel Reformed Presbyterian Church in Sparta, IL, 1978-1985. He became a professor of preaching at Covenant Theological Seminary in 1985, where he

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also served as Dean of Faculty (1987-1994), President (1994-2012), and Chancellor (2012-2013). On Easter, 2013, he became Senior Pastor of the historic Grace Presbyterian Church in Peoria, Illinois. Chapell was a founding member of the Gospel Coalition. He was the founder and is currently chairman of Unlimited Grace Media, a radio and online Bible-teaching ministry. His books include *Christ-Centered Preaching*, *Christ-Centered Worship*, *Holiness by Grace*, *Praying Backwards*, *Each for the Other*, and a children's book, *I'll Love You Anyway and Always*. Chapell was Moderator of the 2014 PCA General Assembly in Houston and is currently a member of the PCA's Standing Judicial Commission, Class of 2022. He and Kathy have four adult children and a growing number of grandchildren.

TE Kevin DeYoung, Central Carolina Presbytery. *BA, Hope College; MDiv, Gordon-Conwell Theological Seminary; PhD, University of Leicester*. TE DeYoung has been Senior Pastor of Christ Covenant Church in Matthews, NC, since 2017 as well as Assistant Professor of Systematic Theology at Reformed Theological Seminary in Charlotte. Prior to moving to Charlotte, he was Senior Pastor at University Reformed Church, East Lansing, MI. His Ph.D focused on the theology of John Witherspoon, a Scottish-American Presbyterian theologian and a Founding Father of the United States. Regularly blogging on thegospelcoalition.org, DeYoung also has been invited as a keynote speaker to numerous conferences and lectures including Together For the Gospel, The Gospel Coalition, Ligonier, and many more. He has published more than a dozen books for adults and children, including *Just Do Something*, *The Hole in Our Holiness*, and *The Biggest Story*. His book, *Crazy Busy: A Mercifully Short Book About a Big Problem*, was named the 2014 Evangelical Christian Publishers Association Book of the Year. In addition, *Christianity Today* awarded Book of the Year honors to three of his books in 2009, 2010, and 2013. *World Magazine* named *What Does the Bible Really Teach About Homosexuality?* one of its 2015 Books of the Year. He is a member of the General Assembly's Committee on Administration, Class of 2022, and Chairman of the Board for the Gospel Coalition. He and his wife Trisha have three daughters and five sons.

RE Derek Halvorson, Tennessee Valley Presbytery. *BA, Covenant College; MA, University of Arizona; PhD, Loyola University Chicago*. RE Halvorson is Covenant College's sixth president. After graduating from Covenant in 1993, Halvorson spent time trading foreign currencies in Charlotte and Chicago. He returned to academia, earning advanced degrees in history. From 2003 to 2009, Halvorson served at Covenant as Director of Constituent Relations and then as Regional Director of Development. In 2009, he became

President of Providence Christian College, where he served until 2012, when he was appointed President of Covenant College. Halvorson serves on the boards of the Chalmers Center for Economic Development and the Council for Christian Colleges and Universities. He and his wife Wendy have a son and a daughter. They are members of Lookout Mountain Presbyterian Church.

RE Kyle Keating, Missouri Presbytery. *BA, Univ. of Illinois Champaign-Urbana; MDiv, Covenant Theological Seminary.* Keating serves as a ruling elder in the Missouri Presbytery. After attending Covenant Seminary, he began teaching upper school history and theology at Providence Classical Christian Academy, where he now serves as Dean. Keating regularly speaks at churches and campuses on the plausibility of the biblical sexual ethic in the modern age. He served as one of three REs on the eight-member Missouri Presbytery committee that reported on Revoice and Memorial Presbyterian Church in 2019. Additionally, he served on the Missouri Presbytery committee that issued the 2017 report titled “Homosexuality and Gospel of Grace.” He and his wife and fellow-teacher, Christy, live in St. Louis and have a daughter.

TE Tim Keller, Metro New York Presbytery. *BA, Bucknell University; MDiv, Gordon-Conwell Seminary; DMin, Westminster Theological Seminary.* TE Keller is the founding pastor of Redeemer Presbyterian Church in Manhattan, which he started in 1989 with his wife, Kathy, and three young sons. For 28 years he led a diverse congregation of young professionals that grew to a weekly attendance of over 5,000. He is also the Chairman & Co-Founder of Redeemer City to City (CTC), which starts new churches in New York and other global cities, and publishes books and resources for ministry in an urban environment. In 2017 Keller transitioned to CTC full time to teach and mentor church planters and seminary students through a joint venture with Reformed Theological Seminary's City Ministry Program. He also works with CTC's global affiliates to launch church planting movements. Keller's books, including the *New York Times* bestselling *The Reason for God* and *The Prodigal God*, have sold over 2 million copies and been translated into 25 languages. Keller previously served as the pastor of West Hopewell Presbyterian Church in Hopewell, Virginia, Associate Professor of Practical Theology at Westminster Theological Seminary, and Director of Mercy Ministries for the Presbyterian Church in America.

RE Jim Pocta, North Texas Presbytery. *BA, University of Texas at Dallas; MA Counseling, Amberton University.* RE Pocta has been a licensed

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professional counselor for 12 years and has practiced biblical counseling for over thirty years. He has his own biblical counseling private practice specializing in depression, anxiety, sexual trauma, and abuse, as well as helping those with same-sex attraction and being transgendered. A ruling elder at New St. Peters Presbyterian Church in North Dallas, Pocta has been married to Linda (a recently retired RN) for 40 years, and they have three sons and three grandchildren.

TE Jim Weidenaar, Pittsburgh Presbytery. *MTS, Calvin Theological Seminary; PhD, Westminster Theological Seminary.* TE Weidenaar joined the Harvest USA staff in June 2012 as Director for the Greater Pittsburgh Region. His 2011 PhD. dissertation is titled: “*Totum Hominem Non Aliud... Quam Concupiscentiam: A Study of Calvin's Doctrine of Concupiscence with Special Reference to its Place in His Soteriology.*” He lives in the eastern suburbs of Pittsburgh with his wife and daughter.

APPENDIX X

OVERTURES TO THE FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

(**Note:** The following are the original texts of the overtures as submitted by Presbyteries to the PCA Office of the Stated Clerk. For any changes to these overtures by the Committees of Commissioners and/or the Assembly, see the respective Committee of Commissioner Reports in the Daily Journal.)

OVERTURE 1 from the Presbytery of Potomac (to CCB, OC)
“Amend *BCO* 8-7 Regarding Chaplains”

Whereas, military and civilian chaplains from the PCA have a strong history of glorifying God and faithfully proclaiming the Gospel of Christ within institutions and organizations; and

Whereas, the Sixth General Assembly of the PCA (1978) approved the establishment of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCCMP or PRCC) in conjunction with the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, “for the purpose of providing a joint endorsing agency for military and institutional chaplains” (*Minutes of the Sixth General Assembly*, 6-121, pp. 125-126/Full Report of the Interchurch Sub-Committee, Appendix D, pp. 165-166); and

Whereas, the Sixth General Assembly assigned the duties of examination, endorsement, and oversight of chaplains through the PRCCMP to the Mission to the United States Permanent Committee, now known as Mission to North America, which subsequently formed MNA Chaplain Ministries; and

Whereas, endorsement is a credential required for all federal government chaplain positions and by many other organizations that educate, certify, or hire chaplains; and

Whereas, endorsement is also known as ecclesiastical endorsement because it is an official declaration issued by the highest level of a denomination’s governing authority so that chaplain organizations may be assured that any endorsee from that denomination has been vetted through a consistent and unified process, and that the endorsee meets

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and will be held to the denomination's standards for theological, ministerial, and professional integrity; and

Whereas, endorsement is a verification by a denomination that it will provide support and discernment to those seeking to enter chaplaincy, and that it will provide support, guidance, and oversight to those engaged in chaplain ministry; and

Whereas, endorsement verifies a denomination has at a minimum utilized a process of written papers, interviews, and mutual discernment to address the following core standards with each endorsee: ministerial and theological competence, good standing and accountability within the denomination, ability to minister within diverse and pluralistic settings, and willingness of the endorsee to maintain communication and accountability to the denomination and the endorsing agent; and

Whereas, the PRCC can only ecclesiastically endorse a chaplain, or approve a candidate for the Military Chaplain Candidate Program, if that teaching elder is a member in good standing of a PCA Presbytery, or the candidate is under care and in good standing of a PCA Presbytery; and

Whereas, there are currently over 200 PCA teaching elders ministering as military and civilian chaplains who are ecclesiastically endorsed through MNA Chaplain Ministries by the PRCC, and opportunities to become chaplains are numerous and growing significantly; and

Whereas, there appears to be a significant number of teaching elders serving their communities as paid or volunteer chaplains who are unaware of the availability and value of endorsement for their chaplain ministry; and

Whereas, a teaching elder's ministry as a military or civilian chaplain, paid or volunteer, falls outside the jurisdiction of a Presbytery, MNA Chaplain Ministries through the PRCC is able to assist Presbyteries extend ecclesiastical care over its ministers who are chaplains by helping with credentials, training, advocacy, oversight, accountability, encouragement, and assistance as needed with religious liberty protections; and

Whereas, the important Gospel ministry of chaplaincy and the role of MNA Chaplain Ministries and the PRCC in recruiting, equipping, endorsing, serving, and protecting chaplains are not well known in all presbyteries;

Whereas, PCA military chaplains who were unaware of the PRCC have sought endorsement through other agencies;

Therefore, be it resolved that *Book of Church Order* 8-7 be amended by adding the underlined paragraph below:

8-7. A Presbytery may, at its discretion, approve the call of a teaching elder to work with an organization outside the

APPENDIX X

jurisdiction of the Presbyterian Church in America, provided that he be engaged in preaching and teaching the Word, that the Presbytery be assured he will have full freedom to maintain and teach the doctrine of our Church, and that he report at least annually on his work. As far as possible, such a teaching elder shall be a member of the Presbytery within whose bounds he labors. (See *BCO* 20-1.)

A Teaching Elder requiring ecclesiastical endorsement to serve as a chaplain must be approved through the endorsing agency authorized by the General Assembly for such purpose. Teaching Elders ministering as paid or volunteer chaplains in settings that do not require ecclesiastical endorsement should consider seeking the same endorsement.

So that *BCO* 8-7 as amended would read:

8-7. A Presbytery may, at its discretion, approve the call of a teaching elder to work with an organization outside the jurisdiction of the Presbyterian Church in America, provided that he be engaged in preaching and teaching the Word, that the Presbytery be assured he will have full freedom to maintain and teach the doctrine of our Church, and that he report at least annually on his work. As far as possible, such a teaching elder shall be a member of the Presbytery within whose bounds he labors. (See *BCO* 20-1.)

A Teaching Elder requiring ecclesiastical endorsement to serve as a chaplain must be approved through the endorsing agency authorized by the General Assembly for such purpose. Teaching Elders ministering as paid or volunteer chaplains in settings that do not require ecclesiastical endorsement should consider seeking the same endorsement.

Adopted by Potomac Presbytery at its stated meeting, March 16, 2019

Approved by Potomac Presbytery at its September 17, 2019, meeting to resend to 48th General Assembly

Attested by /s/ RE Charles D. Robinson, stated clerk

OVERTURE 2 from Central Georgia Presbytery (to SJC)
“BCO 34-1 request for General Assembly to Assume Original
Jurisdiction in Missouri Presbytery Issue”

Whereas TE Greg Johnson has and continues to teach that Christians can be identified as homosexuals, and that those who experience same-sex temptations are not normally delivered from these, and are not normally changed in nature by the LORD; and

Whereas Memorial Presbyterian Church’s session promoted Revoice 2018, which propagates these doctrines; and

Whereas these doctrines are contrary to the clear teaching of scripture with regard to sanctification as taught in 1 Corinthians 6:9-11, which states that homosexual identity is past tense for believers; and

Whereas these doctrines are contrary to the Biblical doctrine of regeneration as taught in 2 Corinthians 5:17, which states that those who are in Christ are new creatures, and that the old is passed away; and

Whereas these doctrines are contrary to the Westminster Standards, specifically the Westminster Confession of Faith, Chapter 13, article 1, which states that the lusts of those who are regenerated and sanctified “are more and more weakened and mortified” and that those so regenerated are “more and more quickened and strengthened in all saving graces, to the practice of true holiness;” and

Whereas TE Greg Johnson and the session of Memorial Presbyterian Church, St. Louis, MO, were investigated by Missouri Presbytery with regard to possible theological error in these teachings, and specifically in regard to the promotion of the 2018 Revoice Conference and its positions on homosexuality which are contrary to the biblical, confessional doctrines as stated above; and

Whereas Missouri Presbytery found TE Greg Johnson and Memorial Presbyterian Church’s session guilty of no gross theological error (as published in its May 18, 2019 report); and

Whereas BCO 34-1 states that two presbyteries may request that General Assembly take up original jurisdiction of a case originally brought before another presbytery; and

Whereas RAO 11 specifies that these presbyteries make this request by means of Overture of the General Assembly; and

Whereas RAO 15-4 and 17-2 would require such an overture case to be referred to the Standing Judicial Commission for action;

Therefore be it resolved that Central Georgia Presbytery requests that the 48th General Assembly assume original jurisdiction of the case of the

investigation by Missouri Presbytery of Greg Johnson and the session of Memorial Presbyterian Church with regard to theological error and involvement in the 2018 Revoice Conference.

*Adopted by Central Georgia Presbytery at its stated meeting, January 11, 2020
Attested by RE Robbin W. Morton, stated clerk*

OVERTURE 3 from Heritage Presbytery (to MTW)
“Amend MTW Manual”

Whereas Mission to the World (MTW) is a committee of the General Assembly [BCO 14-1.12] and the ecclesiastical mission arm of the Presbyterian Church in America (PCA), and not an independent parachurch organization; and

Whereas MTW is accountable to the PCA’s General Assembly; and

Whereas on September 27, 2018, the Committee on Mission To the World (CMTW) approved a “Statement on Valuing Women in MTW”; and

Whereas MTW subsequently proposed guidelines (“Guidelines”), dated January 9, 2019, to implement the “Statement on Valuing Women in MTW” that were distributed to MTW missionaries; and

Whereas the “Guidelines” opened leadership positions with authority over MTW church planting and church development ministry to unordained men and women; and

Whereas the “Guidelines” affirmed “there has been no MTW policy regarding women serving in these leadership roles...”; and

Whereas a Committee of Concerned MTW Missionaries has authored an extensive position paper raising their “serious concern” about the “Guidelines” “officially opening line authority leadership over MTW church planting and church development ministry to women and men who are not elders”; and

Whereas Heritage Presbytery and other presbyteries of the PCA are charged to provide spiritual oversight for ordained elders who come from within our bounds, but who serve under MTW [BCO 8-3 and 13-2.];

Therefore be it resolved that Heritage Presbytery hereby overture the 48th General Assembly of the PCA to direct CMTW to amend the MTW Policy Manual to include the following statement:

MTW leaders in line authority over church planting or church development ministry should be ordained elders. In extraordinary cases where this policy is not

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followed, the appointment of an unordained man who exhibits the qualities of an elder is permissible, but must be approved annually by a three-quarters vote of CMTW, and there shall be a record of the reasons for such an appointment included in CMTW's minutes that are submitted to the General Assembly.

Be it further resolved that this statement be considered a “material change” to the MTW Policy Manual, and that any change or removal of this statement must be approved by CMTW and submitted to the General Assembly through the usual process of reports of the Permanent Committees and Agencies in accordance with *RAO* 4-21.j and *RAO* 14-11.d, f, g, h.

Rationale:

CMTW's “Statement on Valuing Women” affirms “supporting and equipping our sisters in Christ as they exercise their gifts and abilities throughout MTW's global ministry...” This is a commendable statement. However, MTW needs a clear statement in its Policy Manual to ensure that non-elders serving with MTW are not placed in ecclesiastical positions of authority over elders, churches, or church plants. Such appointment would be unwarranted by Scripture, and may create an untenable crisis of conscience for both men and women serving with MTW in church planting or church development ministry.

After hearing the objections of the Committee of Concerned MTW Missionaries, PCA churches, and PCA elders, MTW subsequently revised the “Guidelines” to no longer leave open positions of leadership in line authority over church planting or church development ministry to women. This demonstrates the validity of the objections and the responsiveness of MTW. However, without a mandate that the MTW Policy Manual include a clear and unambiguous statement that ensures leaders in line authority over church planting and church development ministry be ordained elders, the revised “Guidelines” could still be revised again, at any time, to permit non-elders to serve in these leadership positions without the approval of the General Assembly.

MTW is the ecclesiastical missions arm of the PCA, and our Lord has provided for the authority of the Church to be exercised by ordained elders

[Ephesians 4:11; 1 Peter 5:12]. While service and advice should be sought from unordained men and women, they should not be the voice of authority in the Church.

*Adopted by Heritage Presbytery at its stated meeting, January 25, 2020
Attested by RE Conrad W Judy Jr., stated clerk*

OVERTURE 4 from Savannah River Presbytery (to SJC)
"That the General Assembly Assume Original Jurisdiction
of the Case Investigated by the Missouri Presbytery Referenced
in Its Report Received at the May 18, 2019, Stated Meeting"

Whereas, Missouri Presbytery acknowledged that on October 10, 2018, the Session of Memorial Presbyterian Church sent a reference to the Missouri Presbytery to consider and conclude matters pertaining to their hosting the Revoice conference in accordance with *Book of Church Order* 41-1; and

Whereas, Missouri Presbytery acknowledged that on October 10, 2018, TE Greg Johnson also requested an investigation in accordance with *BCO* 31-2 regarding his own involvement and teaching regarding Revoice and homosexuality in general; and

Whereas, *BCO* 31-2 requires the court investigating one of its members to institute process, appoint a prosecutor, prepare an indictment, and conduct the case if an investigation should raise a strong presumption of guilt; and

Whereas, Missouri Presbytery acknowledged error on the part of Memorial Presbyterian Church in sections III.A, III.B.5, and III.B.9 of their report and yet required no formal action from the lower court to address these errors; and

Whereas, Missouri Presbytery acknowledged error on the part of TE Johnson twice in section III.A and in III.B.5, and yet there is no evidence of *BCO* 31-2 being followed by Missouri Presbytery in addressing these errors through formal process in the church court; and,

Whereas, many of the allegations made in the communications referenced on page 27 of the Missouri Presbytery report remain unaddressed;

Therefore, be it resolved that Savannah River Presbytery concurs with Overture 2 from Central Georgia Presbytery, adopted on January 11, 2020, and in accord with *BCO* 34-1 requests the General Assembly to assume original jurisdiction of the case of the investigation by Missouri

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Presbytery of TE Greg Johnson and the Session of Memorial Presbyterian Church with regard to the theological error and involvement in the 2018 Revoice Conference.

*Adopted by Savannah River Presbytery at its stated meeting, January 25, 2020
Attested by /s/ RE William Hatcher, stated clerk*

OVERTURE 5 from Calvary Presbytery (to CCB, OC)
“Amend *BCO* 20-4; 24-3; 24-4 Regarding Election of Pastor, Associate Pastor, and Officers”

Whereas, the *Book of Church Order (BCO)* provides that for the election of a pastor “a majority of all the voters present shall be required to elect,” (*BCO* 20-4); and for the election of elders and deacons “[a] majority vote of those present is required for election,” (*BCO* 24-3), and “a majority of all the voters present shall be required to elect,” (*BCO* 24-4); and

Whereas, the Committee on Constitutional Business has opined that these sections of the *BCO* mean that the election of a pastor, elders, and deacons requires a majority of all members of the congregation who are eligible to vote and who are present at the meeting (*see M10GA*, 10-75, III, Item 10, p. 101); and

Whereas, requiring a majority of all those present who are eligible to vote, while used for some purposes, is not the usual method for conducting elections or votes on items of business (*see Roberts Rules of Order Newly Revised* [“*RONR*”] [11th ed.], p. 4, I, 3-18); and

Whereas, the General Assembly has affirmed that the usual manner of conducting votes does not require a majority of all those present who are eligible to vote.

Compare M25GA, 25-17, Item 2, p. 114: “On Item 2, a parliamentary inquiry was raised concerning the counting of abstentions in the determination of an issue when a majority vote is required. The Moderator ruled that, according to [*RONR*], 1990 Edition, Sect. 43, p. 385, when a majority vote is required, it means more than half of the votes cast by persons legally entitled to vote, excluding blanks and abstentions.”

with Rules of Assembly Operations XX: “The *Rules of Assembly Operations* may be amended or suspended

only by a two-thirds vote of those voting, which must also be a majority of the total enrollment of commissioners.”; and

Whereas, *RONR* notes the problems inherent in determining a majority of members present:

Voting requirements based on the number of members present—a majority of those present, two thirds of those present, etc.—while possible, are generally undesirable. Since an abstention in such cases has the same effect as a negative vote, these bases deny members the right to maintain a neutral position by abstaining. For the same reason, members present who fail to vote through indifference rather than through deliberate neutrality may affect the result negatively. When such a vote is required, however, the chair must count those present immediately after the affirmative vote is taken, before any change can take place in attendance. (*RONR* [11th ed.], p. 403, XIII, 13-24) and

Whereas, the problems noted in *RONR* are exacerbated in congregational meetings, where large numbers of persons not eligible to vote are present and where some number of persons enter and leave the meeting during its course. In such cases, accurately determining the number of eligible voters present is difficult; and

Whereas, requiring a majority of all those present who are eligible to vote causes confusion when blank ballots are submitted or when ballots with multiple candidates have “yes” boxes checked for some candidates with both “yes” and “no” boxes left unmarked for others – did the person forget to check a box, mistakenly submit a blank ballot, intend to abstain, etc.?.; and

Whereas, an example of this confusion occurred at an election of officers at one PCA church where elders were on one side of the ballot and deacons on the other (admittedly not the best ballot design). Many ballots were submitted with one side completed but not the other. A fair assumption would be that voters completed one side of the ballot but did not realize there was a second side to complete. But under current *BCO* language, the uncompleted side had to be counted as negative votes; and

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Whereas, the legislative history of *BCO* 20-4, 24-3, and 24-4 provides no reference to any salutary effects of the present language;

Be it therefore resolved that *BCO* 20-4 is amended as follows (~~strike-through~~ for deletions, underlining for new wording):

20-4. Method of voting: The voters being convened, and prayer for divine guidance having been offered, the moderator shall put the question:

Are you ready to proceed to the election of a pastor?

If they declare themselves ready, the moderator shall call for nominations, or the election may proceed by ballot without nominations. In every case a majority of all the ~~voters present~~ votes cast shall be required to elect.

Be it further resolved that *BCO* 24-3 is amended as follows:

24-3. All communing members in good and regular standing, but no others, are entitled to vote in the election of church officers in the churches to which they respectively belong. A majority ~~vote of those present~~ of votes cast is required for election.

Be it further resolved that *BCO* 24-4 is amended as follows:

24-4. The voters being convened, the moderator shall explain the purpose of the meeting and then put the question:

Are you now ready to proceed to the election of additional ruling elders (or deacons) from the slate presented?

If they declare themselves ready, the election may proceed by private ballot without nomination. In every case a majority of all the ~~voters present~~ votes cast shall be required to elect.

Adopted by Calvary Presbytery at its stated meeting, January 25, 2020

Attested by /s/ RE Melton L. Duncan, stated clerk

OVERTURE 6 from Covenant Presbytery (to CCB, OC)
"Amend *BCO* 24-1 Allowing Some Session Discretion on the
Timing of Portions of the Examination of Elder and Deacon
Candidate Nominees"

Whereas, in *Crouse v. NW Georgia Presbytery* (2019-03), the Standing Judicial Commission declared that the sequence in *BCO* 24-1 is mandatory: there is a nomination period; all nominees shall go through training; and then all nominees shall go through examination; and

Whereas, only after examination would it be possible to remove nominees from the process; and

Whereas, the SJC further declared that if sessions desired more flexibility in the process, they should submit an overture to the General Assembly seeking such; and

Whereas, this overture seeks to amend *BCO* 24-1 simply by adding a word and eliminating a word; and

Whereas, the word added, "qualified," keeps in place the general mandate of *BCO* 24-1, represented by the "shall" statements, while granting sessions flexibility to remove "clearly or grievously disqualified" nominees from the process apart from the instruction and examination process; and

Whereas, the word removed, "then," allows sessions to sequence their examinations as they desire; and

Whereas, some sessions may desire to do the examination for Christian experience first prior to instruction; removing "then" would allow such to happen; and

Whereas, the overture keeps the "shall" statements to ensure that all the parts of the instruction and examination process remain in place for qualified nominees;

Therefore, be it resolved that *Book of Church Order* 24-1 be amended as follows (underlining for additions, ~~strike through~~ for deletions):

24-1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer

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should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period, qualified nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each qualified nominee shall ~~then~~ be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, *The Constitution Defined*),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

So that if adopted it would read:

24-1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the

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Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period, qualified nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each qualified nominee shall be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

Adopted by Covenant Presbytery at its stated meeting, February 4, 2020
Attested by /s/ TE Robert O. Browning, stated clerk

OVERTURE 7 from Lowcountry Presbytery - (to CCB, OC)
WITHDRAWN

OVERTURE 8 from Catawba Valley Presbytery (to MNA)
Title: “Change the Presbytery Boundary Between the Catawba Valley Presbytery and the Central Carolina Presbytery”

Whereas, on January 22, 2011, the Central Carolina Presbytery formed a new presbytery, the Catawba Valley Presbytery, from the northwest portion of Central Carolina Presbytery which comprised the following North Carolina counties: Mecklenburg north of Interstate 85, Cabarrus, Cleveland, Gaston, Iredell, Lincoln, and Rowan; and

Whereas, at the time of its formation, the Catawba Valley Presbytery had 18 churches and one mission church, with a total of 2,460 communing members; and

Whereas, the Catawba Valley Presbytery now has 16 churches and one mission church, with a total of approximately 2,800 communing members; and

Whereas, one of the churches in the newly formed Catawba Valley Presbytery in 2011 was Freedom Presbyterian Church, located at 1646 Toddville Road, Charlotte, North Carolina; and

Whereas, Freedom Presbyterian Church withdrew from the PCA in June of 2017; and

Whereas, Freedom Presbyterian Church voted to rejoin the PCA as a Mission Church of the Catawba Valley Presbytery on August 25, 2019; and

Whereas, Freedom Presbyterian Church was accepted as a Mission Church by the Catawba Valley Presbytery and was appointed a Temporary Governing Commission on September 24, 2019; and

Whereas, Freedom Presbyterian Church currently has less than 35 active members and is located in a community of changing demographics that is expected to experience rapid growth over the next decade; and

Whereas, to become a particular church once again, Freedom Presbyterian Church will require a church renewal plan and permanent full-time leadership with a vision to minister to its multicultural community residents; and

Whereas, since the Presbytery was divided in 2011, the Central Carolina Presbytery has planted two minority-led churches and is actively engaged in planning for one additional minority-led church plant; and

Whereas, on November 7, 2019, the Missions Committee of the Central Carolina Presbytery presented a *Church Renewal and Replant Plan* for

Freedom Presbyterian Church to the Freedom Temporary Governing Commission; and

Whereas, that *Church Renewal and Replant Plan* includes the hiring of a church planter using external funding for the first three years, over half of which is already committed; and

Whereas, on November 7, 2019, the Freedom Temporary Governing Commission voted unanimously to accept that *Church Renewal and Replant Plan*; and

Whereas, it is believed that minority-led church plants are best able to plant other minority-led church plants, provided they have the appropriate financial resources; and

Whereas, the Freedom Presbyterian Church Temporary Governing Commission and the Missions Committees of both Presbyteries believe Freedom Presbyterian Church can best be renewed and replanted through the guidance of certain pastors of minority-led churches in the Central Carolina Presbytery who have church renewal and church planting experience, with those men becoming members of the Temporary Governing Commission; and

Whereas, the PCA BCO does not specifically provide that men from one presbytery can serve as members of a Temporary Governing Commission of another presbytery; and

Whereas, the Missions Committees of both presbyteries believe the presbytery boundary in Mecklenburg County should be changed to move Freedom Presbyterian Church into the Central Carolina Presbytery so that men who pastor minority-led churches in that Presbytery and who have church planting and church renewal experience will be eligible to become members of the Temporary Governing Commission; and

Whereas, the proposed boundary change below would bring Freedom Presbyterian Church into the Central Carolina Presbytery but would not impact any other church in the Catawba Valley Presbytery; and

Whereas, the proposed presbytery boundary change below would result in greater opportunity for regional cohesiveness and shared ministries between Freedom Presbyterian Church and certain minority-led Central Carolina Presbytery churches in adjacent multicultural communities; and

Whereas, the existing presbytery boundary divides contiguous African American neighborhoods in Charlotte, which is believed to be an impediment to minority church planting; and

Whereas, bringing the northwest quadrant of Charlotte (inside I-485) into the Central Carolina Presbytery would give African American led churches in the Central Carolina Presbytery the opportunity for

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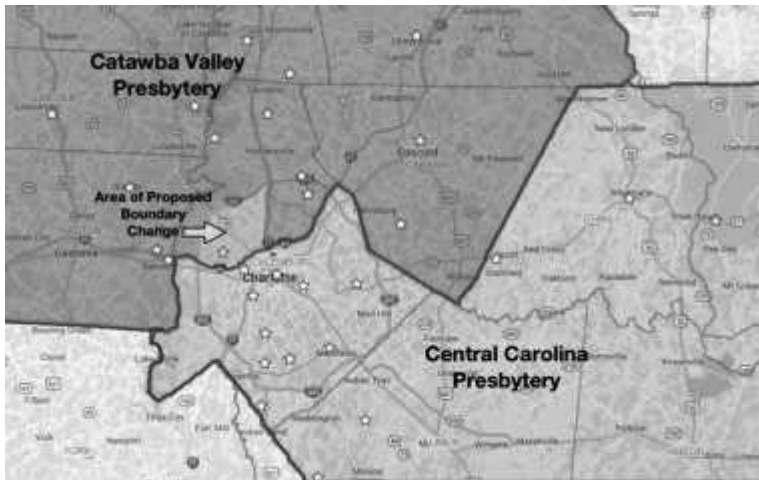
additional church plants in that part of the city, something they have an interest in doing; and

Whereas, the boundary change continues the practice of using interstate highways to define the presbytery boundary in Mecklenburg County;

Therefore, be it resolved that Catawba Valley Presbytery hereby overtures the 48th General Assembly to:

1. Change the presbytery boundary in Mecklenburg County so that Catawba Valley Presbytery includes “Mecklenburg north of Interstate 85, excluding that portion within I-485 west of I-77” and Central Carolina Presbytery includes “Mecklenburg south of Interstate 85, and that portion within I-485 west of I-77,” with an effective date of June 19, 2020.
2. Permit Teaching Elders who reside in affected area on the effective date to choose which presbytery in which they desire membership. If a choice is not made by 90 days after the effective date, they will remain on the roll of Catawba Valley Presbytery.

*Adopted by Catawba Valley Presbytery at its stated meeting, January 25, 2020
Attested by /s/ TE Kevin Burrell, stated clerk*



OVERTURE 9 from Ascension Presbytery (to CCB, OC)
Title: “Amend *RAO* 15-6.s.2), 3) Regarding the Number of
Members of the Overtures Committee Required to File a
Minority Report”

Whereas, minority reports from the Overtures Committee comprise an essential mechanism for allowing the General Assembly to hear and act upon different views that may arise in the Overtures Committee; and

Whereas, minority reports allow a minority of the Overtures Committee to clear their consciences by expressing their differences to the General Assembly; and

Whereas, *RAO* 15-6.s.2), 3) require that at least three ruling and three teaching elders sign a minority report; and

Whereas, the procedure by which the General Assembly hears and acts upon a minority report from the Overtures Committee (see 15-8.g) can be complex and time consuming ; and

Whereas, there is a need to maintain a reasonable balance between the rights of the minority of the Overtures Committee and the need of the General Assembly to conduct its business efficiently; and

Whereas, that balance can be harmed if a very small minority is able to force the General Assembly to follow the procedure of *RAO* 15-8.g; and

Whereas, at the 35th General Assembly (the first after the establishment of the Overtures Committee and related procedures) there were 67 members of the Overtures Committee (and a possible membership of 152), meaning that a 6 member minority would have comprised 8.95% of the members present (and 3.95% of the possible number of members); and

Whereas, at the 47th General Assembly there were 134 members of the Overtures Committee (and a possible membership of 176), meaning that a 6 member minority would have comprised 4.48% of the members present (and 3.41% of the possible number of members); and

Whereas, the continued growth in the number of presbyteries and of presbyteries sending both of their possible delegates to the Overtures Committee will likely mean that these percentages will continue to shrink; and

Whereas, it seems that a better way to balance the rights of the minority and those of the majority would be to tie the number of signatures needed for a minority report to a percentage rather than a fixed number; and

Whereas, a requirement that a minority report be signed by 10% of the membership of the Overtures Committee, at least 1/3 of whom must be ruling elders and at least 1/3 of whom must be teaching elders would restore the balance to very close to what it was at the 35th General

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Assembly, while still underscoring the parity between ruling and teaching elders; and

Whereas, at the 47th General Assembly this would have required 14 of the 134 members to have signed any minority report (of whom at least 5 would have had to have been ruling elders and 5 would have had to have been teaching elders); and

Whereas, a requirement that 10% of the Overtures Committee agree to a minority report seems to be a reasonable threshold for invoking the procedures of *RAO* 15-8.g;

Therefore be it resolved that the Presbytery of the Ascension hereby overtures the 48th General Assembly to amend *RAO* 15-6.s.2), 3) by deleting from both paragraphs the words “signed by at least three (3) teaching elder members of the committee and three (3) ruling elder members of the committee,” and replacing them with “signed by at least ten percent (10%) of the members of the committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders,” (~~strike through~~ for deletions; underlining for new wording):

RAO 15-6

s. Minority Reports.

- 1) With respect to any recommendation, prior to a recess or adjournment of the Overtures Committee following the adoption of said recommendation, any member of the committee may indicate an intention to file a minority report by giving notice to the chairman.
- 2) Written notice of intent to file a minority report, ~~signed by at least three teaching elder members of the committee and three ruling elder members of the committee,~~ signed by at least ten percent (10%) of the members of the committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders, must be delivered to the Office of the Stated Clerk within one hour of any recess or adjournment following the adoption of said recommendation. The Office of the Stated Clerk shall inform the chairman of the Overtures Committee of such notice as soon as practicable.
- 3) The printed minority report, ~~signed by at least three teaching elder members of the committee and three~~

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ruling elder members of the committee, signed by at least ten percent (10%) of the members of the committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders, must be presented to the chairman of the committee as soon as practicable, but in no case less than fifteen (15) minutes before the recommendation in question is brought to the floor.

So that the revised paragraphs would read as follows:

- 2) Written notice of intent to file a minority report, signed by at least ten percent (10%) of the members of the Committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders, must be delivered to the Office of the Stated Clerk within one hour of any recess or adjournment following the adoption of said recommendation. The Office of the Stated Clerk shall inform the chairman of the Overtures Committee of such notice as soon as is practicable.
- 3) The printed minority report, signed by at least ten percent (10%) of the members of the Committee of whom at least one-third (1/3) must be teaching elders and at least one-third (1/3) must be ruling elders, must be presented to the chairman of the committee as soon as practicable, but in no case less than fifteen (15) minutes before the recommendation in question is brought to the floor.

*Adopted by the Presbytery of the Ascension at its stated meeting, November 2, 2020
Attested by: /s/ RE Frederick R. Neikirk, stated clerk*

OVERTURE 10 from the Presbytery of the Ascension (to CCB, OC)
Title: “Amend RAO 15-6.s by Adding New Paragraphs
Dealing with the Content of Minority Reports”

Whereas, minority reports from the Overtures Committee comprise an essential mechanism for allowing the General Assembly to hear and act upon different views that may arise in the Overtures Committee; and

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- Whereas**, minority reports allow a minority of the Overtures Committee to clear their consciences by expressing their differences to the General Assembly; and
- Whereas**, the *RAO* currently contains no requirements on the content of minority reports; and
- Whereas**, neither the Overtures Committee nor the General Assembly is well served if relevant proposals and arguments are presented by a minority to the Assembly that were not presented to the Overtures Committee in the course of its deliberations; and
- Whereas**, it seems patently unfair and unhelpful to the General Assembly that the one presenting the view of the Overtures Committee could be given only fifteen (15) minutes to prepare to respond to proposals or arguments which he has not previously heard (see *RAO* 15-6.s.3)); and
- Whereas**, there appear to have been some instances in the past where, for whatever reason, minority reports were presented the General Assembly with proposals and arguments that had not been made before the Committee; and
- Whereas**, if, after the Overtures Committee concludes its action on a matter, a minority determines it has a new proposal or arguments that may sway the Committee, that minority may always ask the Committee to reconsider or rescind its previous action so as to hear the new proposal or arguments;
- Therefore be it resolved** that the Presbytery of the Ascension hereby overtures the 48th General Assembly to amend *RAO* 15-6.s) by adding the following two new paragraphs following the three currently existing paragraphs (underlining for additions):

***RAO* 15-6.s**

- 4) No proposed action or proposed change in the wording of a recommendation from the Overtures Committee may be included in a minority report unless that proposal had been presented to the Overtures Committee and was defeated or tabled.
- 5) Ordinarily a minority report should employ arguments that were offered in the course of the Overtures Committee's deliberations on the matter in question.

Adopted by the Presbytery of the Ascension at its stated meeting, November 2, 2020

Attested by: /s/ RE Frederick R. Neikirk, stated clerk

OVERTURE 11 from Central Carolina Presbytery (to MNA)
Title: “Change Boundaries of Central Carolina Presbytery”

Whereas, on January 22, 2011, the Central Carolina Presbytery formed a new presbytery, the Catawba Valley Presbytery, from the northwest portion of Central Carolina Presbytery which comprised the following North Carolina counties: Mecklenburg north of Interstate 85, Cabarrus, Cleveland, Gaston, Iredell, Lincoln and Rowan; and

Whereas, at the time of its formation, the Catawba Valley Presbytery had 18 churches and one mission church, with a total of 2,460 communing members; and

Whereas, the Catawba Valley Presbytery now has 16 churches and one mission church, with a total of approximately 2,800 communing members; and

Whereas, one of the churches in the newly formed Catawba Valley Presbytery in 2011 was Freedom Presbyterian Church, located at 1646 Toddville Road, Charlotte, North Carolina; and

Whereas, Freedom Presbyterian Church withdrew from the PCA in June of 2017; and

Whereas, Freedom Presbyterian Church voted to rejoin the PCA as a Mission Church of the Catawba Valley Presbytery on August 25, 2019; and

Whereas, Freedom Presbyterian Church was accepted as a Mission Church by the Catawba Valley Presbytery and was appointed a Temporary Governing Commission on September 24, 2019; and

Whereas, Freedom Presbyterian Church currently has less than 35 active members and is located in a community of changing demographics that is expected to experience rapid growth over the next decade; and

Whereas, to become a particular church once again, Freedom Presbyterian Church will require a church renewal plan and permanent full-time leadership with a vision to minister to its multicultural community residents; and

Whereas, since the Presbytery was divided in 2011, the Central Carolina Presbytery has planted two minority-led churches and is actively engaged in planning for one additional minority-led church plant; and

Whereas, on November 7, 2019, the Missions Committee of the Central Carolina Presbytery presented a *Church Renewal and Replant Plan* for Freedom Presbyterian Church to the Freedom Temporary Governing Commission; and

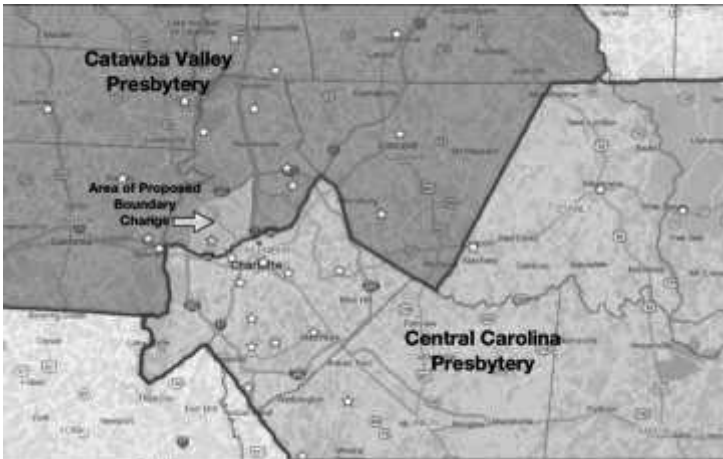
- Whereas**, that *Church Renewal and Replant Plan* includes the hiring of a church planter using external funding for the first three years, over half of which is already committed; and
- Whereas**, on November 7, 2019, the Freedom Temporary Governing Commission voted unanimously to accept that *Church Renewal and Replant Plan*; and
- Whereas**, it is believed that minority-led church plants are best able to plant other minority-led church plants, provided they have the appropriate financial resources; and
- Whereas**, the Freedom Presbyterian Church Temporary Governing Commission and the Missions Committees of both Presbyteries believe Freedom Presbyterian Church can best be renewed and replanted through the guidance of certain pastors of minority-led churches in the Central Carolina Presbytery who have church renewal and church planting experience, with those men becoming members of the Temporary Governing Commission; and
- Whereas**, the PCA BCO does not specifically provide that men from one presbytery can serve as members of a Temporary Governing Commission of another presbytery; and
- Whereas**, the Missions Committees of both presbyteries believe the presbytery boundary in Mecklenburg County should be changed to move Freedom Presbyterian Church into the Central Carolina Presbytery so that men who pastor minority-led churches in that Presbytery and who have church planting and church renewal experience will be eligible to become members of the Temporary Governing Commission; and
- Whereas**, the proposed boundary change below would bring Freedom Presbyterian Church into the Central Carolina Presbytery but would not impact any other church in the Catawba Valley Presbytery; and
- Whereas**, the proposed presbytery boundary change below would result in greater opportunity for regional cohesiveness and shared ministries between Freedom Presbyterian Church and certain minority-led Central Carolina Presbytery churches in adjacent multicultural communities; and
- Whereas**, the existing presbytery boundary divides contiguous African American neighborhoods in Charlotte, which is believed to be an impediment to minority church planting; and
- Whereas**, bringing the northwest quadrant of Charlotte (inside I-485) into the Central Carolina Presbytery would give African American led churches in the Central Carolina Presbytery the opportunity for additional church plants in that part of the city, something they have an interest in doing; and

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Whereas, the boundary change continues the practice of using interstate highways to define the presbytery boundary in Mecklenburg County, and **Therefore, be it resolved** that Central Carolina Presbytery hereby overtures the 48th General Assembly to:

1. Change the presbytery boundary in Mecklenburg County so that Catawba Valley Presbytery includes “Mecklenburg north of Interstate 85, excluding that portion within I-485 west of I-77” and Central Carolina Presbytery includes “Mecklenburg south of Interstate 85, and that portion within I-485 west of I-77,” with an effective date of June 19, 2020.
2. To permit Teaching Elders who reside in affected area on the effective date to choose which presbytery in which they desire membership. If a choice is not made by 90 days after the effective date, they will remain on the roll of Catawba Valley Presbytery.

*Adopted by Central Carolina Presbytery at its stated meeting, February 22, 2020
Attested by /s/ RE Flynt Jones, stated clerk*



OVERTURE 12 from Philadelphia Metro West Presbytery (to CCB, OC)
“Amend *BCO* 31-2; 32-2 to Clarify that Investigation Shall
Precede Process”

We propose the following changes to *BCO* 31-2 and *BCO* 32-2, with additions underlined:

BCO 31-2. It is the duty of all church Sessions and Presbyteries to exercise care over those subject to their authority. They shall initiate an investigation and with due diligence and great discretion demand from such persons satisfactory explanations concerning reports affecting their Christian character. This duty is more imperative when those who deem themselves aggrieved by injurious reports shall ask an investigation.

If such investigation, however originating, should result in raising a strong presumption of the guilt of the party involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment and to conduct the case. This prosecutor shall be a member of the court, except that in a case before the Session, he may be any communing member of the same congregation with the accused.

BCO 32-2: Process against an offender shall not be commenced unless, after a careful investigation (*BCO* 31-2) by the court and its finding of a strong presumption of guilt, some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honor of religion, itself to take the step provided for in *BCO* 31-2.

Rationale:

It is important to clarify that when allegations are brought before a court, as in *BCO* 31-2 and 32-2, they are necessary but are not sufficient to indict and appoint a prosecutor.¹ You cannot indict and possibly go to trial unless you have allegations, but the court must first take certain investigation steps to look into the allegations before deciding whether they warrant instituting such process. One clear example of the need for investigation is found in *BCO* 34-2, which says: “As no minister ought, on account of his office, to be screened in his sin, or slightly censured, so scandalous charges ought not to

¹ See Howard Donahoe’s “Concurring Opinion” at: pcahistory.org/pca/ga/42nd_pca_ga_2014 pp. 517-528 for a strong defense of this position.

be received against him on slight grounds.” Thus, this passage, in the case of a minister, requires investigation before process to see if solid evidence or probable grounds exist for the charges that are brought to the court. *BCO* 31-2 likewise calls for finding a strong presumption of guilt before instituting process.

Howard Donahoe, in his Concurring Opinion in the SJC’s Case 2011-15, makes excellent points about the necessity of conducting an investigation before process and provides numerous *BCO* passages required to guide the steps of an investigation. We quote him at length:

-- The *BCO* doesn’t explain how a person “undertakes to make out the charge” (*BCO* 32-2). Is there a substantial difference between someone who alleges an offense and someone who filed charges? I don’t think so. Sometimes an allegation is made with supporting evidence, but sometimes not. But regardless, an allegation from an individual is simply that – an allegation. It doesn’t matter much if he says he’s “filing charges.” The court is the only entity that officially files charges, in the sense of an issuing an indictment (*BCO* Appendix G is a sample form for a court’s indictment. There’s no sample form for an individual “filing charges.”)

An offended brother has a right to “tell it to the Church” per Matthew 18:17 (after complying with vss. 15-16). But telling and demanding prosecution are not the same things. The Church is required to listen to the telling, and inquire, but it doesn’t have to indict. In the PCA, an indictment is always and only in the name and on behalf of the Church – not the individual” and quote of *BCO* 31-3,4.²

-- In the interpretation and application of *BCO* 32-2, there may be confusion between what’s a sufficient condition and what’s a necessary one. *BCO* 32-2 is best understood as stipulating a charge is a necessary condition, that is, the accused must know what he is being accused of. Even the SJC’s Reasoning in Lee and Lyons seems to agree that a charge filed by an individual is not a sufficient condition because the SJC stipulates four *BCO* requirements that must also be met before commencing process:

² op. cit., p. 518

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BCO 29-1. Nothing, therefore, ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture.

BCO 31-8. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash or highly imprudent.

BCO 32-20. Process in the case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant.

BCO 34-2. As no minister ought, on account of his office, to be screened in his sin, or slightly censured, so scandalous charges ought not to be received against him on slight grounds.

Let's call them the SAYS standards – Scripture, Accuser, Year, and Slight [grounds]. The reasoning in Lee (and perhaps less directly in Hahn) seems to imply any charge from an individual must be prosecuted if the four SAYS standards are met. But there are additional factors. For example, a court should consider whether *BCO 31-5* has been followed: “An injured party shall not become a prosecutor of personal offenses without having tried the means of reconciliation and or reclaiming the offender, required by Christ.” (Matt 18: 15-16)

And every court has the freedom to seek informal and private interaction with an alleged offender ‘before instituting actual process.’ *BCO 31-7* seems to encourage this:

When the prosecution is instituted by the court, the previous steps required by our Lord in the case of

personal offenses are not necessary. There are many cases, however, in which it will promote the interests of religion to send a committee to converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt, before instituting actual process.

But in addition to SAYS, and *BCO* 31-5 and 31-7, there are other matters a court should consider before it proceeds to formal indictment and prosecution at trial. Below are just a few examples we'll call the WEEP standards.

- Is a trial really warranted?
- Will the ends of discipline be promoted in a trial?
- Is there enough preliminary evidence to support an indictment?
- Is it likely the allegation will be provable at trial?³

The Court might consider the preliminary evidence insufficient to support the accusation/charge. It would not be prudent to order an indictment until and unless it believes otherwise. While additional evidence might later change the court's mind, absent that, the court is within its rights to decline to prosecute...And this understanding is reflected in SJC Manual, Chapter 16: Procedures for Assuming Original Jurisdiction over a Minister (*BCO* 34-1) Even if two Presbyteries file charges against a minister in another Presbytery, and the SJC determines it's a doctrinal case or case of public scandal, and the SJC determines the original Presbytery 'refused to act,' the SJC still must determine there is a strong presumption of guilt before commencing process.

OMSJC 16.1b If the case is determined to be in order, the [SJC] panel shall conduct an investigation of allegations against the minister under the provisions of *BCO* 31-2.

OMSJC 16.4 If the SJC's final judgment is that the above investigation does not raise "a strong presumption of the guilt of the party involved," (*BCO* 31-2) the SJC shall dismiss the case and advise the parties to the case...

³ op. cit., pp. 520-523

-- This freedom to exercise discretion and judgment echoes that expressed over a century ago by F.P. Ramsay in his *Exposition of the Book of Church Order* (1898, p. 193-4, on VI-2). <http://pcahistory.org/bco/rod/32/02.html>

Ramsay is broadly regarded as one of the most eminent exegetes of Presbyterian polity. Below are his comments on the same paragraph as our *BCO* 32-2:

173-II. 'Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honor of religion, itself to take the step provided for in Chapter V., section II.

Ramsay: Since an offence is anything in principle or practice contrary to the Word of God, who of us is not an offender? Were it the duty to prosecute every offender, the Church would have no time or strength for anything else. Process shall not commence unless one of two conditions is fulfilled. The one of these conditions is, that some person or persons volunteer to prosecute in spite of the warning in 169 and after complying (if an injured party or one privy to a private offence) with 165; and even then the court may decline to allow process to commence, either from objection to the voluntary prosecutor (168), or because the thing charged is not an offence, or the evidence proposed is seen to be inadequate, or because the ends of discipline will not be promoted in the circumstances. The other of these conditions is that the court shall find it necessary, for the honor of religion, to take the step provided for in 162. (Emphasis added).

Here's an excerpt from Morton Smith's commentary on *BCO* 32-2 (echoing Ramsay):

...Even [if someone files charges], the Court may decline to prosecute, and any one of the following reasons:

1. objection to the voluntary prosecutor and his motivations *BCO* 31-8;

2. the thing charged is not an offense;
3. the evidence proposed is inadequate;
4. the ends of discipline will not be promoted in these circumstances.”⁴

L. Roy Taylor, current PCA Clerk, in his paper “Chargeable Offenses” – *BCO 29*, argues that process should not proceed when charges are made if there is not a *chargeable* offense [quoting from Charles Hodge, on Chapter I, paragraph 2 of “The Revised Book of Discipline” (1858), pp. 694-697]. He says that “Errors of judgment and relational failures may or may not rise to the level of a chargeable offense”. He also references *BCO 31-5*; *31-9* as factors to consider and *34:5-6*.⁵

James Thornwell, Chairman of the Committee on the Revision of the Book of Discipline in the Presbyterian Church of the United States, was a vigorous champion of the need of an investigation prior to process. His Committee, which included Charles Hodge, proposed the current wording of *BCO 31-2* and *32-2* in draft form in the late 1850s and early 1860s. They were later approved and adopted by the southern Presbyterian Church of the United States in 1879 and subsequently by the PCA in 1973. [See James H. Thornwell, *The Collected Writings*, Vol. 4, 1873, pp. 304ff.] Thornwell commends the value of an investigation before initiating process in the following passage: “It is not an inquisitorial, vexatious, star chamber power. It is to be exercised in the spirit of love, for the glory of God, and for the honor and good repute of the Church. Every man whose good name has suffered unjustly ought to rejoice in the exercising of it, as it gives him the opportunity of vindicating his character without subjecting him to the shame of being arraigned for a crime. The guilty ought to rejoice in it, as it is a means of bringing them to a sense of their sin, and of leading their minds to repentance.” [Ibid. p. 305]

Adopted by Philadelphia Metro West Presbytery at its stated meeting of February 22, 2020

Attested by /s/ RE Paul A. Rich, stated clerk

⁴ op. cit., pp. 524-525

⁵ pchistory.org under Articles by Dr. L. Roy Taylor, pp. 1-2

OVERTURE 13 from Mississippi Valley Presbytery (to MNA)
“Endorse Lifeline Children’s Services”

Whereas the Presbyterian Church in America has responded to sanctity of life issues through its work and actions not only in thesis but in deed; and

Whereas the PCA has a deep concern for not only opposing abortion but in providing positive alternatives to abortion for those women who experience unwanted pregnancies; and

Whereas one avenue of implementing alternatives was in the endorsement of Bethany Christian Services for the past several decades; and

Whereas BCS did not pursue the endorsement of the PCA at the 47th GA; and

Whereas there is value for PCA churches in knowing who the denomination endorses in ministering to women in distress; and

Whereas there is currently a ministry in place available to provide assistance for these situations; and

Whereas Lifeline Children’s Services is such a ministry which was birthed out of the ministry of Briarwood Presbyterian Church of Birmingham, Alabama, in 1983;

Be it therefore resolved that the MNA Permanent Committee explore the advisability of endorsing Lifeline Children’s Services as a possible resource for PCA churches.

Adopted by The Presbytery of the Mississippi Valley at its stated meeting, February 4, 2020

Attested by /s/ TE Roger G. Collins, stated clerk

OVERTURE 14 from Evangel Presbytery (to MTW)
“Revise MTW Manual”

Whereas Mission to the World (MTW) is a committee of the General Assembly [BCO 14-1.12] and the ecclesiastical mission arm of the Presbyterian Church in America (PCA), and is not an independent parachurch organization; and

Whereas MTW is accountable to the PCA’s General Assembly; and

Whereas the written policy manual of MTW states the urgency and priority of Planting and Strengthening churches as the priority for MTW 2.1.2; and

Whereas on September 27, 2018, the Committee on Mission To the World (CMTW) approved a “Statement on Valuing Women in MTW”; and

Whereas MTW subsequently proposed guidelines (“Guidelines”), dated January 9, 2019, to implement the “Statement on Valuing Women in MTW” that were distributed to MTW missionaries; and

Whereas the “Guidelines” opened leadership positions with authority over MTW church planting and church development ministry to unordained men and women; and

Whereas the “Guidelines” affirmed “there has been no MTW policy regarding women serving in these leadership roles...”; and

Whereas a Committee of Concerned MTW Missionaries has authored an extensive position paper raising their “serious concern” about the “Guidelines” “officially opening line authority leadership over MTW church planting and church development ministry to women and men who are not elders”; and

Whereas Evangel Presbytery and other presbyteries of the PCA are charged to provide spiritual oversight for ordained elders who come from within our bounds, but who serve under MTW [*BCO* 8-3 and 13-2];

Therefore be it resolved that Evangel Presbytery hereby overture the 48th General Assembly of the PCA to direct CMTW to amend the MTW Policy Manual to include the following statement: “All MTW leaders in line authority over church planting or church development ministry shall be ordained elders.”

Be it further resolved that this statement be considered a “material change” to the MTW Policy Manual, and that any change or removal of this statement must be approved by CMTW and submitted to the General Assembly through the usual process of reports of the Permanent Committees and Agencies in accordance with *RAO* 4-21.j and *RAO* 14-11.d, f, g, h.

Rationale: CMTW’s “Statement on Valuing Women” affirms “supporting and equipping our sisters in Christ as they exercise their gifts and abilities throughout MTW’s global ministry...” This is a commendable statement. However, MTW needs a clear statement in its Policy Manual to ensure that non-elders serving with MTW are not placed in ecclesiastical positions of authority over elders, churches, or church plants. Such appointment would be unwarranted by Scripture, and may create an untenable crisis of conscience for both men and women serving with MTW in church planting or church development ministry. After hearing the objections of the Committee of Concerned MTW Missionaries, PCA churches, and PCA elders, MTW subsequently revised the “Guidelines” to no longer leave open positions of leadership in line authority over church planting or church development ministry to women. This demonstrates the validity of the

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objections and the responsiveness of MTW. However, without a mandate that the MTW Policy Manual include a clear and unambiguous statement that ensures leaders in line authority over church planting and church development ministry be ordained elders, the revised “Guidelines” could still be revised again, at any time, to permit non-elders to serve in these leadership positions without the approval of the General Assembly. MTW is the ecclesiastical missions arm of the PCA, and our Lord has provided for the authority of the Church to be exercised by ordained elders [Ephesians 4:11; 1 Peter 5:1-4]. While service and advice should be sought from unordained men and women, they should not be the voice of authority in the Church.

*Adopted by Evangel Presbytery at its stated meeting, February 12, 2020
Attested by /s/ TE Martin Wagner, stated clerk*

NOTE: This Overture was presented to and rejected by Chesapeake Presbytery, *RAO* 11-10.

OVERTURE 15 from the Session of New Covenant PCA,
Abingdon, Maryland (to CCB, OC)
“Revise *RAO* 11-2 to Disallow Electronic Communications
Regarding Voting at the General Assembly”

Whereas *RAO* 11-2 states that:

Communications from individuals shall not be received by the General Assembly, unless they originate with persons who have no other access to the General Assembly. If the General Assembly desires to receive and consider any such communications, other than as information, the Stated Clerk shall recommend reference to the proper General Assembly committee. Letters, telegrams, or telephone calls from communicants or congregations of the Presbyterian Church in America are not proper communications and are not to be received by the General Assembly;

and

Whereas *RAO* 11-3 states that: “The Stated Clerk shall recommend to the General Assembly reference for all proper communications”; and

Whereas the framers of the original *Rules of General Assembly Operations* could not conceive of Facebook Messenger, Twitter, e-mail, or instant

message, though they mention letters, telegrams, and telephone calls; and

Whereas it has been alleged that there is a political director of the National Partnership, a secretive group of PCA teaching elders and ruling elders that communicate through e-mail and Facebook messenger, <https://www.theaquilareport.com/national-partnership-prepares-pca-general-assembly/>; and

Whereas digital communication has bypassed the Stated Clerk and has been disseminated while in session to a significant portion of the General Assembly via Facebook Messenger to members of the National Partnership; and

Whereas digital communication to a significant portion of the General Assembly originated from members of the General Assembly; and

Whereas digital communication to a significant portion of the General Assembly was by its nature withheld from the full General Assembly; and

Whereas to continue to allow secret digital communication and vote coordination to exclusive groups within the General Assembly reveals a spirit of exclusivity, engenders distrust, and promotes disunity; and

Whereas all communication to members of the General Assembly pertaining to business before the General Assembly is to be submitted through the proper channels: through overture, timely submitted letter to the Stated Clerk, or through speeches on the floor before the whole General Assembly;

Therefore, be it resolved to insert as the second sentence of *RAO 11-2*: Nor should digital communication for vote coordination be transmitted or received by any person or portion of the General Assembly while in session.

EDITORIAL NOTE:

So that *RAO 11-2*, as amended, would read:

Communications from individuals shall not be received by the General Assembly, unless they originate with persons who have no other access to the General Assembly. Nor should digital communication for vote coordination be transmitted or received by any person or portion of the General Assembly while in session. If the General Assembly desires to receive and consider any such communications, other than as information, the Stated Clerk shall recommend reference to

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the proper General Assembly committee. Letters, telegrams, or telephone calls from communicants or congregations of the Presbyterian Church in America are not proper communications and are not to be received by the General Assembly.

Approved by the Session of New Covenant Presbyterian Church, October 1, 2019.

Attested by /s/ RE David A. O’Steen, Clerk of Session,

New Covenant Presbyterian Church.

Presented to Chesapeake Presbytery, November 12, 2019,

Rejected by Chesapeake Presbytery, January 14, 2020

(RAO 11-10). RE Timothy Persons, stated clerk.

OVERTURE 16 from Westminster Presbytery (to CCB, OC)
“Amend *BCO 7* by Addition to Disqualify Same-sex Attracted Men from Ordination”

Whereas God created Adam and Eve and ordained the first marriage and family consisting of one man and one woman in sexual union, establishing the context for the biblical sexual ethic (Gen. 1:27-28; 2:24; 4:1); and

Whereas God has established the one flesh sexual union between a husband and wife, as a great mystery in reference to Christ and his Church (Eph. 5:25; 31-32); and

Whereas the Holy Scriptures declare that the sexual union and desire between one man and one woman, in the covenant of marriage, is righteous and holy, and all other sexual activity is unrighteous and sinful, including homosexuality, which the Holy Scriptures describe as “degrading passions” (Rom. 5:18-19; Rom. 1:26-27; 1 Cor. 6 9-11; Eph. 5:3-5; Heb. 13:4, *WCF* 24:1 & 2; *WLC* 138,139); and

Whereas the application of the 7th Commandment forbids the sins of homosexuality, unnatural lusts, and unclean affections, affirming that homosexual acts and the desires to commit those acts are both sinful (Matt. 5:27-28; *WLC* 139); and

Whereas the Biblical qualifications for a church officer require him to be “above reproach” and the “husband of one wife,” officers and candidates for office must conform their lives to Biblical sexual ethics, which include denying and mortifying all sexual passions and desires toward anyone to whom they are not married (1 Tim. 3:2); and

Whereas identification as a “homosexual,” is sinful and against nature itself, is something God detests, and is not fitting for an officer of the Church of Christ (Lev. 18:22; 1 Tim. 3:2; Titus 1:5-6); and

Whereas the Christian’s identity is rooted in Christ so that he is a “new creation” in Him, his identity cannot be defined by sexual and/or any other desires or lifestyles that are contrary to the Holy Scriptures; for the Christian there is a clear distinction between self-conception (“this is who I am”) and their remaining indwelling sin (“this is what I must daily mortify”) (Rom 6:1-14; 1 Cor. 6:9-11; 2 Cor. 5:17; Col. 3:1-5); and

Whereas the sexual revolution and LGBTQ+ movement are infiltrating many quarters of the Church and causing no small amount of confusion; and

Whereas the Council on Biblical Manhood and Womanhood’s Nashville Statement on biblical sexuality, affirmed by the 47th General Assembly of the PCA as a biblically faithful declaration, states in Article VII, “We deny that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption”;

Therefore be it resolved that Westminster Presbytery overtures the 48th General Assembly of the Presbyterian Church in America to amend *The Book of Church Order*, Chapter 7, such that a new clause, *BCO 7-4*, be added which reads as follows (new words underlined):

7-4. Men who identify as homosexual, even those who identify as homosexual and claim to practice celibacy in that self-identification, are disqualified from holding office in the Presbyterian Church in America.

Adopted by Westminster Presbytery at its stated meeting March 14, 2020

Attested by /s/ TE Mark Blalack, stated clerk

OVERTURE 17 from Pacific Northwest Presbytery (to CCB, OC)
“Revise *RAO 9-3* to Clarify Funding for Ad Interim Committees”

Be it resolved, that *RAO 9-3* be amended by deleting the current paragraph and replacing with a new paragraph as follows (strike-through for deletion and underlining for new paragraph):

~~**RAO 9-3.** Only two (2) ad interim study committees may be appointed or continued in any given year, (with no committee continuing with undesignated Administrative Committee~~

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~~funding beyond the third year of its inception and no more than two [2] committees existing in any one [1] year), and any additional committees would have to be approved by a two-thirds vote of commissioners, with financing provided from outside the Administrative Committee budget.~~

Proposed replacement paragraph:

RAO 9-3. The General Assembly may appoint or continue any number of ad interim committees. However, no committee may be funded with undesignated AC funding after its third year, and only two committees may be funded with undesignated AC funding in any given year.

Rationale:

1. The *Rules of Assembly Operations* rightfully privilege the GA's Administrative Committee in annually presenting budgets for GA consideration. At the same time, the *RAO* also allows for changes to AC recommendations.

RAO 4-11....Budgets of permanent Committees and Agencies that are agreed upon by the Administrative Committee may be changed only by a two-thirds vote of the Assembly commissioners present and voting at the time the budget is submitted for adoption....The requirement of a two-thirds vote of the General Assembly applies only to changes not recommended by the Administrative Committee, initiated on the floor of the Assembly.

Thus, if an Overture seeks to have GA partially fund an Ad Interim or Study Committee from *inside* the AC budget, it can only happen if (1) the AC recommends adding the funding to an increased AC budget if the GA creates the Ad Interim Committee, or (2) a two-thirds GA majority votes to increase the AC budget. But no Rule needs to be suspended to do so because *RAO 4-11* already provides the procedure.

2. Alleviate Confusion: Despite the provisions in *RAO 4-11*, there are some differing interpretations of *RAO 9-3*. One contends that our Rules require *every* ad interim committee to *only* be funded from outside the AC budget. Another holds that our Rules only require this in two instances:

(1) for any committee in its fourth year, or (2) for a third committee at any time. We understand *RAO 9-3* in the second sense. And while we believe the wording proposed by the Overture says the same thing as the current *RAO 9-3*, the proposed language is clearer and should help resolve the interpretive confusion.

3. In 2019, Pacific NW Presbytery filed Overture 7 proposing a Study Committee on Abuse. The 47th GA approved the Overture, as amended. Below is Part 4 from the original Overture.

Overture 7, Part 4: Committee budget shall be \$15,000. *This expense shall be included in the Administrative Committee budget.* Presbyteries, churches, and individuals are highly encouraged to contribute funds to the AC, designated for this work. (The Pacific NW Presbytery has approved \$1,000 to that end.)⁶ [Emphasis added. M47GA, p. 596.]

Prior to the GA, the 2019 AC reported Recommendation 5:

That, in the event the Assembly, upon recommendation of the Overtures Committee, answers Overtures 7, 10, 13, 20, 26, 31, 38, 43, and 47 in the affirmative, approving the establishment of an ad interim committee on the study of Domestic Violence, the budget of such committee be \$25,000, *to be provided solely by designated gifts to the AC.* (M47GA, p. 184. Emphasis added.)

Also prior to the GA, the 2019 Committee on Constitutional Business reported this advice:

In the opinion of the CCB, Overture 7 **is in conflict** with other parts of the Constitution. *RAO 9-3* requires ad interim committees be established with "financing provided from outside the Administrative Committee budget." [M47GA, p. 399. Emphasis original; underlining added. The CCB vote was 6-1-1.]

The AC's recommendation was in order, per *RAO 4-11*. But, we believe, the CCB's interpretation of *RAO 9-3* was incorrect.

⁶ Pacific NW sent its promised contribution in July 2019.

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Eventually, the 2019 Overtures Committee recommended approval of Overture 7, but with the following amended version of the funding part: "The budget for the [Abuse] Study Committee shall be \$25,000 and *that funds be derived from gifts to the AC designated for that purpose.*" [Emphasis added. M47GA, p. 91. See also pp. 79, 89, 596.] The OC did not provide grounds for why it recommended amending this part of Overture 7, but it might have been due to the CCB opinion. Thus, our Presbytery believes the interpretation of *RAO 9-3* should be clarified.

4. Interpretation - The 2019 CCB seems to have interpreted the final eight-word clause of *RAO 9-3*, underlined above, to apply to *all* ad interim committees, rather than just committees in two particular scenarios. But that interpretation appears internally inconsistent. Applying the outside financing clause to *every* committee contradicts a stipulation made earlier in *RAO 9-3*, i.e., "no committee may *continue* with undesignated AC funding beyond the third year of its inception."

RAO 9-3 is a 64-word sentence that should be worded more clearly. Nonetheless, as currently written, the "outside financing" Rule *only* applies to two scenarios: (a) any committee in its fourth year, or (b) a third committee at any time. The table below depicts that understanding of the Rule.

	2021	2022	2023	2024
Ad Interim A	GA decides funding	GA decides		
Ad Interim B	GA decides funding	GA decides	GA decides	Outside financing only
Ad Interim C		Outside financing only	GA decides	GA decides

This interpretation is reinforced two paragraphs later, when *RAO 9-5* envisions a study committee might *sometimes* have *some* effect on the AC budgets.

RAO 9-5. All ad interim and study committees shall be considered by the GA for appointment or extension at the time during the GA docket of the AC Committee's report so that due consideration be given as to their priority and their effect on the budgets.

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If every ad interim committee must — *per the Rules* — be entirely supported "with financing provided from outside the AC budget," then there is no reason for *RAO 9-5* because no ad interim committee would ever have any effect on the AC budget.

Our Presbytery's interpretation also seems to be the one held by the 2019 Administrative Committee and the 2019 AC Committee of Commissioners. Both *recommended* that the 47th GA stipulate only outside funding be used for the AIC on Abuse. But if *RAO 9-3* mandates outside funding in every case (i.e., if the 2019 CCB interpretation was correct) there would be no reason for the AC recommendations.

AC Rec. #5 - That in the event the Assembly, upon recommendation of the Overtures Committee, answers Overtures 7, 10, 1, 20, 26, and/or 31 in the affirmative, approving the establishment of an ad interim committee on the Study of Domestic Violence, the budget of such committee be \$15,000, *to be provided solely by designated gifts to the AC*. [Emphasis added. M47GA, p. 69 & 184.

5. This revision (or clarification) to *RAO 9-3* is important for future committees, because Assemblies should not expect members of ad interim and study committees to be fundraisers, nor should they be expected to forego reimbursement for expenses. To expect or imply otherwise could affect the Assembly's ability to recruit the most experienced and gifted members for these committees.
6. If someone believes *every* ad interim committees should *always* function exclusively with outside funding, they can ask their Presbytery to overture a change to *RAO 9-3*, and a deletion of *RAO 9-5*.

Proposed to the Pacific Northwest Presbytery at its stated meeting on January 24, 2020

Final version adopted by an Administrative Commission of Presbytery on April 8, 2020

Attested by /s/ TE Nathan Chambers, interim stated clerk

OVERTURE 18 from Pacific Northwest Presbytery (to CCB, OC)

“Amend *BCO* 24-1 to Clarify that a Session Has Discretion on the Timing of Some Parts of the Exam of Officer Nominees”

Be it resolved that *BCO* 24-1 be amended by the deletion of one word (“then” in the first paragraph) and the addition of one sentence (after 24-1.e), as follows (strike-through for deletions; underlining for addition):

BCO 24-1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period, nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall ~~then~~ be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

The Session may render a decision on Christian experience at any point in the process, and based on that decision, may judge him ineligible for that election.

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting

for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

Rationale:

1. Striking the word, "then," in our current *BCO* 24-1 more clearly allows Sessions some flexibility to sequence their examinations as they deem most prudent. Specifically, some Sessions may desire to do the exam on Christian experience prior to instruction. Removing the word, "then," more clearly allows this to happen. Otherwise, a man could go through the entire instruction, only to be disqualified at the end for something his Session knew about before he started receiving instruction.
2. An October 2019 SJC Decision seemed to interpret *BCO* 24-1 as prohibiting *any* portion of an officer nominee exam to be conducted prior to completion of all training - even the evaluation of personal character or family management. Below is excerpt from the Decision in *Case 2019-03: Crouse v. Northwest Georgia*

Barring clearly or grievously disqualified nominees, the procedures for instruction and examining nominees outlined in *BCO* 24-1 should be followed. That process *requires instruction* and examination *to precede* a session's determination of a nominee's qualifications and eligibility. (Emphasis added.)

3. The *Crouse* Decision did not define its phrase, "clearly or grievously disqualified," or give examples. While a non-member or a female nominee would be in the "clearly" disqualified category, it's unclear whether the Decision would regard a man with significant problems in "personal character" or "family management" to also be in that category.
4. The SJC also offered the following suggestion in the *Crouse* Decision:

Should anyone suppose that there should be greater flexibility in the process of *BCO* 24-1, proposed amendment to the *BCO* would be in order.

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5. History - Twenty-six years ago, in 1994, the 22nd GA in Atlanta added the following sentence to *BCO* 24-1: "*Nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office.*" The 22nd GA also added items and clarifications to what was to be examined. This resulted from Overture 5 the year prior, filed by North Georgia Presbytery. But it doesn't appear Overture 5 was intended to prohibit disqualifications prior to completion of all instruction. (M21GA, 1993, p. 120 and M22GA, 1994, p. 58)

The last revision of *BCO* 24-1 was made 20 years ago in 2000 when the 28th GA in Tampa made the changes shown below. This was prompted by Overture 25 from Central Carolina Presbytery two years prior. That Overture sought to give Sessions more time to complete exams before elections, but there was no indication Overture 25 was intended to require Sessions to complete all instruction before *any* portion of the exam could be conducted. Below is a summary of the changes adopted in 2000 resulting in our current version.

BCO 24-1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: ~~Public notice shall be given of the time, place, and purpose of this meeting at least one month prior to the appointed time, during which time the congregation is asked to~~ At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in I Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. ~~The Session shall examine those nominated and then report to the congregation on or before the Sunday prior to election day those eligible for election. Each nominee shall then be examined in....~~If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for elections. [M26GA, 1998, p. 208, M27GA, 1999, p. 58, M28GA, 2000, pp. 54, 275]

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Below are the reasons Central Carolina Presbytery supplied for the Overture:

Grounds: *BCO* 24-1 requires public notice of the time, place and purpose at least one month prior to the appointed time of electing officers, during which time the congregation is asked to submit names to the Session. *BCO* 24-1 requires the Session to examine those nominated and then report to the congregation before election day those eligible for election. These two requirements can place undue time constraints upon the Session to examine candidates and report to the congregation before the election day.

While there might have been different reasons why Commissioners at the 26th and 28th GA voted in favor of the proposed change, it's apparent from the Presbytery's grounds that it did not intend to restrict a Session's freedom to do some parts of the exam prior to instruction.

*Proposed to the Pacific Northwest Presbytery at its stated meeting on
January 24, 2020*

*Final version adopted by an Administrative Commission of Presbytery on
April 8, 2020*

Attested by /s/ TE Nathan Chambers, interim stated clerk

OVERTURE 19 from Pacific Northwest Presbytery (to CCB and OC)
"Amend *BCO* 38-1 & 42-2 to Allow Appealing a Censure in a
Case without Process"

Be it resolved that *BCO* 38-1 be amended as follows, affording a person the right to appeal a censure after a confession in a case without process, instead of just filing a complaint.

Be it also resolved that *BCO* 42-2 also be amended to correspond with the revision of *BCO* 38-1, and to also include a reference to the right of appeal provided in *BCO* 34-10 regarding divestiture. (Strike-through for deletions, underlining for new wording.)

***BCO* 38-1.** When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded, and judgment rendered without process. In handling a confession of guilt, it is essential that the person

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intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused and by the court, before the court proceeds to a judgment. ~~The accused has the right of complaint against the judgment.~~ A censured person has the right to appeal (BCO 42).

BCO 42-2. ~~Only~~ The only parties entitled to an appeal are those who have submitted to a regular trial ~~are entitled to an appeal,~~ those appealing a censure in a BCO 38-1 case without process, and those appealing a BCO 34-10 divestiture without censure

Rationale:

This past year, the SJC received complaints alleging three presbyteries violated BCO 38-1. Thus, some clarification is warranted.⁷ These Cases have resulted in the expenditure of hundreds of manhours.

In addition to this Overture, our Presbytery has filed three others pertaining to BCO 38-1, which seek to:

- clarify procedures for the confession document on which censure is based;
- clarify when a confession can be handled as a case without process; and
- explicitly allow the right to counsel in a case without process.

Each of these four revisions is needed and BCO 38-1 will be much improved if all four are adopted. They're filed separately so each can be considered individually because (a) each is important in and of itself and (2) none of them affect, or rest on, the adoption of any of the others.

Now, to the explicit rationale for why appeals should be allowed in BCO 38-1 matters.

⁷ Case 2019-10 *TE Evans v. Arizona*. SJC sustained the Complaint on 7/20/20 by a vote of 18-3.

Case 2019-04 *TE Williams v. Chesapeake*. SJC sustained the Complaint on 8/24/20 by a vote of 13-5.

Cases 2020-07 *TE Wilbourne v. Pacific*; combined with Case 2020-08 *TEs Gendall, Hightower, & Lien v. Pacific*, and Case 2020-09 REs *Ozbolt & Barr v. Pacific*. (Pending)

APPENDIX X

1. The *BCO* allows a person convicted at trial to appeal his censure, so it's fair to give the same right to a person who confessed his offense, but seeks higher court review of the censure. An appeal results in much quicker adjudication by the higher court(s) because a complaint must first be filed with the original court. (Ten of our presbyteries only meet twice a year.) And if the complaint is assigned to a presbytery commission, it would delay even further the date on which the SJC could render a final decision.
2. There's also an important difference between the remedies available to the higher court when it sustains a complaint vs. when it sustains an appeal. This alone is a compelling reason why *BCO* 38-1 should be revised to allow an appeal in a case without process.

Complaint: *BCO* 43-10. The higher court has power, in its discretion, to annul the whole or any part of the action of a lower court against which complaint has been made, or to send the matter back to the lower court with instructions for a new hearing. ... (Ephasis added here and below.)

Appeal: *BCO* 42-9. The decision of the higher court may be to affirm in whole or in part; to reverse in whole or in part; to render the decision that should have been rendered; or to remand the case to the lower court for a new trial. In every case a written opinion shall be prepared, and a copy of the opinion and judgment entered will be delivered personally or mailed to the lower court and the appellant, with a written receipt required.

It would be wiser to allow the higher court to render the decision that should have been rendered (as in an appeal) rather than limiting its power to annulling or remanding for new hearing. Here is an example. This year, three cases came to the SJC from different presbyteries, each which essentially alleged that inadmissible evidence or statements were presented when the presbyteries were considering censure (in addition to the agreed-upon "full statement of the facts"). The SJC sustained two, and the third is pending. In such cases, it would be wiser and fairer to allow an appeal, so the higher court could "render the decision that should have been rendered."

It doesn't seem prudent to "annul" a censure when the person has confessed to an offense warranting censure. And it doesn't seem prudent

to “send the matter back” when the lower court has probably jeopardized the fairness of any future hearing by already having received inadmissible evidence. It would be wiser in many instances to allow the higher court to “render the decision that should have been rendered” by having it consider only the confession document, as it was mutually approved by the confessor and the lower court.

3. Some of the grounds for appeal listed in *BCO* 42-3 (below) could also occur in a *BCO* 38-1 case.

BCO 42-3. The grounds of appeal are such as the following: *any irregularity in the proceedings of the lower court*; refusal of reasonable indulgence to a party on trial; receiving improper or declining to receive

proper evidence; hurrying to a decision before all the testimony is taken; manifestation of prejudice in the case; and mistake or injustice in the judgment and censure. (Emphasis added.)

4. Problems with Multiple Complaints - Unless *BCO* 38-1 is revised to allow an appeal, we could continue to have multiple, simultaneous complaints filed against the same censure. It happened twice this year.⁸ This complicates higher court review in several ways. For example, the *BCO* doesn't stipulate whose complaint takes precedence. If this amendment is adopted, a censured person could appeal a *BCO* 38-1 censure and his appeal would ordinarily be considered before any complaint against the same action, per the principle in the final clause of *BCO* 43-1.

BCO 43-1. ... It is the right of any communing member of the Church in good standing to make complaint against any action of a court to whose jurisdiction he is subject, except that *no complaint is allowable in a judicial case in which an appeal is pending*. (Emphasis added.)

5. Suspension of Censure - In appeals, the censure is suspended until the higher courts have rendered a decision. But censure isn't suspended in a complaint. For example, if a person is disciplined after improper

⁸ Cases 2019-10 *Evans* and 2019-12 *Pitts, et al, v. Arizona*, and Cases 2020-07 *Wilbourne*, 2020-8 *Gendall, Hightower, & Lien*, and 2020-9 *Ozbolt & Barr v. Pacific*.

procedures in a *BCO* 38-1 case, or if the censure is clearly unjust, he can presently only file a *BCO* 43 complaint. And if it is a minister, that improper or unjust censure would remain in effect throughout the course of presbytery and SJC review of his complaint, which could easily take more than a year for a final decision. And even if the SJC eventually sustained his complaint, the minister would have been disciplinarily suspended from office for the entire time, and if so, he would probably have lost his job, and his church would probably have needed to call another pastor (or at least an interim).⁹

Even if the Overture is adopted and an appeal becomes allowable, the original court still has the option of enacting the *non-disciplinary* suspension provided in *BCO* 42-6:

BCO 42-6. Notice of appeal shall have the effect of suspending the judgment of the lower court until the case has been finally decided in the higher court. However, the court of original jurisdiction may, for sufficient reasons duly recorded, prevent the appellant from approaching the Lord's Table, and if an officer, prevent him from exercising some or all his official functions, until the case is finally decided (cf. *BCO* 31-10; 33-4). This shall never be done in the way of censure.

6. History - The first sentence of our *BCO* 38-1 dates back 140 years to the PCUS Book of 1879. The other four sentences were added in 2000 after being proposed the year prior in Overture 11 from Pittsburgh Presbytery. That Overture originally proposed the right of "appeal" but the 30-member Bills & Overtures Committee amended to "complaint." No grounds were offered in the B&O report, or in the *Minutes of the 27th GA*. (*M27GA*, Louisville 1999, p. 163 and *M28GA*, Tampa 2000, p. 59)¹⁰
7. Regardless of whether *BCO* 38-1 is amended to allow appeals, an additional clause needs to be added to *BCO* 42-2 because it doesn't currently reference *BCO* 34-10, but it should. The second paragraph of *BCO* 34-10 references the right to *appeal* a divestiture, but *BCO* 42-2 unexplainably omits reference to that appeal situation.

⁹ In SJC Case 2019-04 *Williams v. Chesapeake*, over 17 months elapsed between when the minister filed his complaint to Presbytery against his *BCO* 38-1 censure, and when the SJC finally sustained his Complaint. And he was under suspended from office the entire time.

¹⁰ It might be significant to note that no SJC members were on the 1999 B&O Committee. (*M27GA*, p. 181)

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BCO 34-10. Whenever a minister of the Gospel shall habitually fail to be engaged in the regular discharge of his official functions, ... In such a case, the clerk shall under the order of the Presbytery forthwith deliver to the minister concerned a written note that, at the next stated meeting, the question of his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defense; and if the decision pass against him he may appeal, as if he had been tried after the usual forms. This principle may apply, with any necessary changes, to ruling elders and deacons. (Emphasis added.)

8. If *BCO 38-1* is not revised to allow appeal, anyone considering a confession — especially a minister — should know that unless he is confident of what censure will be imposed (or at least what censure will be recommended by the investigative committee, prosecutor, or commission), waiving his rights provided in *BCO 35-1, 35-3, and 42-2* by making a confession could result in a censure that will take effect immediately, and remain in effect throughout a very lengthy complaint process, because he cannot appeal.

Additionally, even if he prevails in a complaint before the SJC, the SJC can presently only afford him the complaint remedies of *BCO 43-10*, which might include “sending the matter back to the court with instructions for a new hearing” – i.e., back to the court which may have already presented or heard inadmissible evidence.¹¹

First version adopted and filed by a Commission of Presbytery on April 8, 2020
Revision adopted and refiled by a Commission of Presbytery on March 26, 2021
Attested by TE Nathan Chambers, interim stated clerk

¹¹ In Case 2019-10, *Evans v. Arizona*, the SJC ruled: “The Complaints are sustained, the action of AZP is annulled, and the matter is *remanded to AZP for further action* consistent with this Decision. ... Nothing in this Decision, however, affects the underlying matter before AZP with respect to [the minister]. AZP could adjudicate the underlying matter *as a case without process*, a case of process, or a case to be dismissed entirely.” (Emphasis added.) In Case 2019-04, *Williams v. Chesapeake*, the SJC ruled: “The Complaint is sustained and the action of Presbytery approving the [Presbytery Judicial Commission] report is annulled, thereby *returning the matter* to the PJC. The PJC is free to dismiss the case, or to *adjudicate the case with process* according to the principles set forth herein.” (Emphasis added.)

OVERTURE 20 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 31-10 and 33-4 on Pre-trial Non-Disciplinary
Suspensions”

Be it resolved that *BCO* 31-10 and *BCO* 33-4 be amended by addition, as follows (underlining for additional wording):

BCO 31-10. When a member of a church court is under process, all his official functions may be suspended at the court’s discretion; but this shall never be done in the way of censure, and this requires a three-fourths (3/4) majority.

BCO 33-4. When it is impracticable immediately to commence process against an accused church member, the Session may, if it thinks the edification of the Church requires it, prevent the accused from approaching the Lord’s Table until the charges against him can be examined, but this requires a three-fourths (3/4) majority.

Rationale:

1. Indictment only requires a simple majority, but the bar should be higher for a court to "administratively" suspend someone from office or from the Lord's Table *prior* to the accused even presenting a defense. Granted, the court should retain this option when it is clearly warranted, but when it is warranted it should be clear to a three-fourths majority. To help ensure that a non-disciplinary suspension from office is "*never* done in the way of censure," it should require a three-fourths (3/4) majority.
2. This is particularly important because the *BCO* does not stipulate a deadline for the court to conduct the trial.
3. Furthermore, because it is not possible for a higher/appellate court to promptly review whether such a non-censure suspension is actually "not done in the way of censure," or whether "the edification of the Church requires it," the 3/4 majority will help ensure that a non-disciplinary suspension is clearly warranted.
4. Ministers – While a Presbytery cannot impose a pre-trial suspension from office "in the way of censure," it would certainly *feel* like a censure to a defendant who is a minister, and likely have a similar effect. And unless his church can afford to pay him *and* his temporary replacement, the non-disciplinary suspension would almost certainly impact his salary and his family's finances (unlike church members or elders under similar non-disciplinary suspensions).

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5. Below are a few other things for which the *BCO* requires a three-fourths (3/4) Presbytery majority. A pre-trial suspension should also be placed in this super-majority category.
 - 19-16. Where circumstances warrant, a Presbytery may approve previous experience which is equivalent to internship. This equivalency shall be decided by a three-fourths (3/4) vote of Presbytery at any of its regular meetings.
 - 21-4. No Presbytery shall omit any of these parts of trial for ordination except in extraordinary cases, and then only with three-fourths (3/4) approval of Presbytery.
 - 21-4.a. No Presbytery shall omit any of these [ordination] educational requirements except in extraordinary cases, and then only with a three-fourths (3/4) approval of the Presbytery.
 - 21-4.c. [An ordination candidate] shall further be required to preach a sermon before the Presbytery or committee thereof, upon three-fourths (3/4) vote.
 - 34-8. ...The removal of deposition requires a three-fourths (3/4) vote of the court inflicting the censure, or a three-fourths (3/4) vote of the court to which the majority of the original court delegates that authority.

Proposed to the Pacific Northwest Presbytery at its stated meeting on January 24, 2020

Final version adopted by an Administrative Commission of Presbytery on April 8, 2020

Attested by /s/ TE Nathan Chambers, interim stated clerk

OVERTURE 21 from Pacific Northwest Presbytery (to CCB, OC)
“Amend *BCO* 42-6 on Vote Required for Maintaining
Censure during an Appeal”

Be it resolved that *BCO* 42-6 be amended by addition, as follows (underlining for addition):

***BCO* 42-6.** Notice of appeal shall have the effect of suspending the judgment of the lower court until the case has been finally decided in the higher court. However, the court of original

jurisdiction may, for sufficient reasons duly recorded, prevent the appellant from approaching the Lord's Table, and if an officer, prevent him from exercising some or all his official functions, until the case is finally decided (cf. BCO 31-10; 33-4). This shall never be done in the way of censure, **and shall require a two-thirds (2/3) majority.**

Rationale:

1. To ensure that "this shall *never* be done in the way of censure," it should require a two-thirds majority.
2. If, for example, a minister's disciplinary suspension is maintained during his Appeal of a Presbytery conviction or censure, the process would likely take six to nine months to adjudicate through the SJC. And if a church member was suspended from the Lord's Supper, his Appeal could take a year to be adjudicated by the Presbytery and the SJC.

Proposed to the Pacific Northwest Presbytery at its stated meeting on January 24, 2020

Final version adopted by an Administrative Commission of Presbytery on April 8, 2020

Attested by /s/ TE Nathan Chambers, interim stated clerk

OVERTURE 22 from Pacific Northwest Presbytery (to CCB, OC)
"Amend *BCO* 32-20 Regarding Time Considerations for Offenses"

Be it resolved that *BCO* 32-20 be amended as follows (strike-through for deletion; underlining for additions):

***BCO* 32-20.** ~~Process, in case of scandal, shall commence within the space of one year after the offense was committed, unless it has recently become flagrant. When, however, a church member shall commit an offense, after removing to a place far distant from his former residence, and where his connection with the church is unknown, in consequence of which process cannot be instituted within the time above specified, the recent discovery of the church membership of the individual shall be considered as equivalent to the offense itself having recently become flagrant. The same principle, in like circumstances, shall also apply to ministers.~~

There is no statute of limitations, per se, for prosecuting offenses. However, the accused or a member of the court may object to the consideration of a charge, for example, if he thinks the passage of time since the alleged offense makes fair adjudication unachievable. The court should consider factors such as the gravity of the alleged offense as well as what degradations of evidence and memory may have occurred in the intervening period.

Background & Rationale

1. Some people mistakenly think *BCO* 32-20 provides a one-year "statute of limitations" for *all* offenses. But the current requirement to commence process within a year only applies to specific situations (i.e., "cases of scandal"). If an alleged offense is not a case of scandal, *BCO* 32-20 allows the court to prosecute it when it deems appropriate.¹²
2. Even in a case of scandal, what might effectively be a one-year statute of limitations for prosecution makes little sense. Expedient process is certainly important in a such a case, but if the cause of Christ is jeopardized by the Church's neglect of timely discipline, how would disallowing prosecution on day 366 repair the matter? The scandal would continue, unabated.¹³ Thus, this Overture deletes reference to a case of scandal.
3. The question of whether an indictment should be brought for an offense committed in the distant past, is, and should be, a matter of judgment and discretion for the original court — regardless of whether the offense was personal or general, private or public (*BCO* 29). Granted, the court might decide that commencing process for an offense alleged to have occurred in the distant past would be unfair to the accused (for various reasons) or too challenging for effective prosecution. And the accused could raise that objection.
4. It would be difficult to codify any time-requirement based on when a court "learns" of an alleged private offense. In a "case of scandal," the court presumably learns of it when the broader public learns of it (if not earlier). But it would be difficult to determine, for example, when a

¹² *BCO* 29-4 seems to refer to such offenses as "notorious."

¹³ F.P. Ramsay's 1898 *Exposition of the Book of Church Order* - "The principle is that, if the Church neglects to commence process against scandal (which is any flagrant public offence or practice bringing disgrace on the Church) within a year, she is debarred from thereafter doing it. This is not to shield the offender, but to incite to the prompt prosecution of such offences. Offences not so serious or scandalous the Church may bear with the longer while seeking to prevent scandal; but for no consideration is the Church to tolerate such offences as are scandalous." (<http://pcahistory.org/bco/rod/32/20.html>)

- presbytery, *as a body*, becomes aware of a private offense, unless the matter is raised at a meeting or to a commission.
5. If the accused or a member of the court objects to the consideration of a charge, the court's ruling could be subject to eventual review by the higher court(s), according to the procedures of *BCO* Rules of Discipline. But this does not need to be explicitly stated in *BCO* 32-20 because it is assumed, just like any other objections that might be filed in the course of judicial process.
 6. The phrase presently near the end of *BCO* 32-20 — "recently become flagrant" — is vague and has also caused some confusion. It is unnecessary in the new revision.
 7. Disputes in four recent SJC Cases demonstrate the need for a clarification of *BCO* 32-20.¹⁴
 8. The OPC, ARP, EPC, and PCUSA each address the subject (below), but the revision proposed by this Overture is preferable. Neither the RPCNA nor URCNA address it.

¹⁴ **Case 2016-05** *Complaint of TE Tom Troxell v. Presbytery of the Southwest* (M45GA, 2017, pp. 514-520.)

Excerpt from SJC Reasoning: “[*BCO* 32-20] establishes a standard for timeliness in dealing with offenses while allowing the court the ability to deal with allegations of sin when they become flagrant. ... [T]he record before us does not indicate that the offense in question did recently become flagrant. ... We are therefore left with a record that shows that PSW voted to institute process in September 2015 for an offense that occurred in June 2014; the 15-month delay does not meet the standard specified in *BCO* 32-20.”

Case 2019-08 *Appeal of TE Neal Ganzel v. Central Florida* (SJC's 2020 Report to 48th GA, pp. 73-88.)

Excerpt from SJC Reasoning: “We agree that in the normal pattern *BCO* 32-20 bars a court from prosecuting an alleged offense that occurred more than one year previously. The honor of Christ, the protection of His Church, the cause of justice, and the concern that memories could fade, and testimony become unreliable, all support that conclusion. At the same time, we do recognize that there may be situations in which a court could not reasonably have known about an alleged offense until long after it occurred (e.g., cases of child abuse or embezzlement). In such cases we would have sympathy for [Presbytery's] broader reading of *BCO* 32-20 and would conclude that the *Troxell* precedent would not apply. Given, however, the clear language and logic of *BCO* 32-20, any effort by a court to avail itself of a broader reading of the time limits must, of necessity, be accompanied by a clear showing as to why the court could not have known of the alleged offense(s). ... In sum, *BCO* 32-20 exists to protect the honor of Christ, the cause of His Church, and those alleged to be offenders by mandating that prosecution of matters of scandal not be delayed beyond one year.” (pp. 83, 85)

Case 2020-07 *Complaint of TE Wilbourne v. Pacific* (Pending)

Case 2020-14 *Appeal of TE Aaron Myers v. Illiana* (Pending)

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OPC Book of Discipline, II.2. “No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appears that unavoidable impediments have prevented an earlier filing of the charge.” (Emphasis added.)

ARP BoD 5-13. “Prosecution for the alleged offense should begin as soon as possible, but it must begin within one year from the time of the alleged commission of the offense or from the date it is reported to the court of jurisdiction.” (Emphasis added.)

EPC BoD 6-2. “An action for discipline must be commenced within three years after the acts constituting the offense were committed, unless the acts were unknown and were not reasonably knowable by the offended person or court. In the event that the offended person is under the age of 18, the action for discipline must be commenced before that person’s twenty-first birthday.” (Emphasis added.)

PCUSA BoD D-10.0400 “Charges - No charges shall be filed later than five years from the time of the commission of the alleged offense, nor later than one year from the date the investigating committee was formed, whichever occurs first, except as noted below.

In situations where civil proceedings have commenced, the investigating committee may request of its permanent judicial commission or session and receive an extension of its time for filing charges of up to six months from the conclusion of any investigation or resulting trial undertaken by civil authorities.

The investigating committee shall maintain contact with civil authorities to determine when such civil proceedings have concluded.

For instances of sexual abuse of another person, the five year time limit shall not apply. There is also no time limit for charging that a person who knew or reasonably should have known of the reasonable risk of sexual abuse of another as defined in D-10.0401c(1) or (2) failed to take reasonable steps to minimize the risk. Both charges may be brought regardless of the date on which an offense is alleged to have occurred.”

(Emphasis added.)

9. This revision could help in cases of alleged abuse, even abuse of a child. For example, if a person alleges a church officer abused them two years ago, the accused officer might cite the present text of *BCO* 32-20 and contend that because the offense allegedly occurred two years ago, was not publicly known (not a case of scandal), and has not “recently become flagrant,” and therefore it can't be prosecuted in the PCA.¹⁵
10. We understand *RAO* 11-5 (below) would permit the PCA Stated Clerk, or the GA Overtures Committee itself, to refer this Overture to the Standing Judicial Commission and to the Ad Interim Committee on Domestic Abuse and Sexual Abuse, for them to give their advice to the 48th or the 49th GA Overtures Committee(s), which could include recommended revisions.

RAO 11-5 ... An Overture proposing amendment to the Constitution shall be referred only to the Overtures Committee for consideration and recommendation; such an overture, however, may be referred to other Committees of Commissioners, other permanent Committees or Agencies, or other ad interim committees for advice only, to the Overtures Committee. ...

First version proposed to Pacific NW Presbytery at its stated meeting on January 24, 2020.

First version adopted and filed by a Commission of Presbytery on April 8, 2020.

Revision adopted and refiled by a Commission of Presbytery on March 26, 2021.

Attested by TE Nathan Chambers, Presbytery Interim Stated Clerk

OVERTURE 23 from Gulf Coast Presbytery (to CCB, OC)

“Amend *BCO* 17 by Adding a Clause Which Prohibits Ordination for Men Who Self-Identify as ‘Gay Christians,’ ‘Same-sex Attracted Christians,’ ‘Homosexual Christians,’ or Like Terms”

Whereas God created Adam and Eve and ordained the first marriage and family consisting of one man and one woman in sexual union, establishing the context for the biblical sexual ethic (Gen. 1:27–28; 2:24; 4:1); and

¹⁵ Church courts should always consider reporting allegations of criminal physical or sexual abuse to the appropriate local civil authorities, regardless of the date of alleged occurrence.

- Whereas** God has established the one flesh sexual union between a husband and wife, as a great mystery in reference to Christ and his Church (Eph. 5:25, 31–32); and
- Whereas** Holy Scripture declares that the sexual union and desire between one man and one woman, in the covenant of marriage is righteous and holy and all other sexual activity is unrighteous and sinful, including homosexuality, which Holy Scripture describes as “degrading passions” (Prov. 5:18–19; Rom. 1:26–27; I Cor. 6:9–11; Eph. 5:3–5; Heb. 13:4; WCF 24.1 & 2; WLC 138, 139); and
- Whereas** the application of the 7th Commandment forbids the sins of homosexuality, unnatural lusts, and unclean affections, affirming that homosexual acts and the desires to commit those acts are both sinful (Matt. 5:27–28; WLC 139); and
- Whereas** the Biblical qualifications for a church officer require him to be “above reproach” and the “husband of one wife” (one-woman man), officers and candidates for office must conform their lives to Biblical sexual ethics, which include denying and mortifying all sexual passions and desires toward anyone to whom they are not married; and
- Whereas** identification as “gay,” “same-sex attracted,” and/or “homosexual” is sinful, against nature itself, is something God detests, and is not fitting for an officer of the Church of Christ (Lev. 18:22; I Tim. 3:2; Titus 1:5–6); and
- Whereas** the Christian’s identity is rooted in Christ so that he is a “new creation” in Him, his identity cannot be defined by sexual and/or any other desires or lifestyles that are contrary to Holy Scripture; for the Christian there is a clear distinction between self-conception (“this is who I am”) and remaining indwelling sin (“this is what I must daily mortify”) (Rom. 6:1–14; I Cor. 6:9–11; II Cor. 5:17; Col. 3:1–5); and
- Whereas** the sexual revolution and LGBTQ+ movement are infiltrating many quarters of the Church and causing no small amount of confusion; and
- Whereas** the Council on Biblical Manhood and Womanhood’s *Nashville Statement* on biblical sexuality, affirmed by the 47th General Assembly of the PCA as a biblically faithful declaration, states in Article VII, “*We deny that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption;*” and
- Whereas** the 5th General Assembly of the PCA affirmed that, “*In light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America,*” clarity is required regarding the

ordination of men who claim not to be committing homosexual acts, but who identify as “gay Christian” or “same-sex attracted Christian;” and **Whereas** the 47th General Assembly of the PCA voted to create an ad interim study committee on the topic of human sexuality with particular attention to the issues of homosexuality, same-sex attraction, and transgenderism, study committee reports are non-binding in nature and do not change the Constitution of the PCA, including requirements for the ordination of elders;

Therefore, be it resolved that Gulf Coast Presbytery overture the 48th General Assembly of the Presbyterian Church in America to amend *The Book of Church Order* chapter 17 such that a new clause, *BCO* 17-4, be added, which reads as follows (new words underlined):

17-4. Men who self-identify as a “gay Christian,” “same-sex attracted Christian,” “homosexual Christian,” or like term shall be deemed not qualified for ordination in the Presbyterian Church in America.

Adopted by Gulf Coast Presbytery at its stated meeting, February 11, 2020

Attested by /s/ TE Joseph C. Grider, stated clerk

OVERTURE 24 from Tennessee Valley Presbytery (to AC [RAO 10-4; 11-5])
"Reduce Registration Fee for Ruling Elders to \$250"

Whereas the principle of the parity of elders is foundational to Presbyterian polity and “Elders being of one class of office, ruling elders possess the same authority and eligibility to office in the courts of the Church as teaching elders” (*BCO* 8-9); and

Whereas the Presbyterian Church in America's polity underscores this principle by requiring significant participation on General Assembly committees and boards, setting required minimum numbers of Ruling Elders in many cases; and

Whereas “The PCA was started primarily through the efforts of Ruling Elders,” according to Stated Clerk Roy Taylor; and

Whereas the percentage of Ruling Elder commissioners attending General Assembly has dropped steadily, from averaging 44% in the 1970s to 23% since 2000; and

Whereas true (not merely theoretical) parity would be enabled by broader and greater participation of Ruling Elders in the General Assembly; and

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Whereas the high costs of General Assembly attendance would seem to ensure that higher income or retired Ruling Elders (who are more able to afford to attend) are over-represented, thus hurting the diversity of the elders by age and income; and

Whereas Ruling Elders who are not full-time employees of churches and who are otherwise employed sustain loss of income or vacation time to attend not only the meetings of presbyteries, but especially the General Assembly (while many Teaching Elders are paid to attend the courts of the church court and/or lose no vacation time to do so); and

Whereas the average PCA church has fewer than 100 members and can barely afford to send a Teaching Elder to General Assembly, much less even one accompanying Ruling Elder; and

Whereas the amount of "revenue" lost by the reduction of the Ruling Elder registration fee would be offset almost entirely by a small increase in Teaching Elder registration fees, e.g.

*1600 total elders at full registration fees at current fees of
\$450 each = \$720,000*

set against

1600 total elders (25% REs & 75% TEs)

with fees of \$250 and \$500 respectively = \$700,000;

Therefore be it resolved that the 49th General Assembly set the commissioner registration fees as follows: \$250 for Ruling Elders; \$500 for Teaching Elders; Honorably retired or emeritus elders would continue to pay \$150; Teaching Elders from churches with annual incomes below \$100,000, as per their 2020 statistics, may register for \$300.

Adopted by Tennessee Valley Presbytery at its stated meeting, July 14, 2020

Attested by /s/ TE Jacob A. Bennett, stated clerk

OVERTURE 25 from Southeast Alabama Presbytery (to SJC)
"BCO 34-1 Request to Assume Original Jurisdiction over
TE Greg Johnson"

Whereas Southeast Alabama Presbytery submitted a BCO 31-2 report (see Attachment A) to Missouri Presbytery regarding Teaching Elder (TE) Greg Johnson, a member of Missouri Presbytery, in August 2019; and

Whereas Southeast Alabama Presbytery alleges that TE Johnson conflates our confessional categories of sin and misery in a way that contradicts

our confession by teaching that homosexual or “gay” orientation (at least some aspect of it) is non-sinful yet due to the Fall; and

Whereas Southeast Alabama Presbytery alleges that TE Johnson conflates our confessional categories of the state of sin and the state of grace in a way that contradicts our confession by teaching that it is acceptable to identify as a “gay” or homosexual Christian; and

Whereas Missouri Presbytery, at its July 21, 2020 stated meeting, found no strong presumption of guilt in TE Johnson in spite of the clear doctrinal error he has been propagating which violates the Word of God as confessed in the Westminster Standards; and

Whereas BCO 34-1 states that two presbyteries may request that General Assembly take up original jurisdiction of a case originally brought before another presbytery; and

Whereas RAO 11 specifies that these presbyteries make this request by means of Overture to the General Assembly; and

Whereas RAO 15-4 and 17-2 would require such an overtured case to be referred to the Standing Judicial Commission for action;

Therefore be it resolved that Southeast Alabama Presbytery joins with Savannah River Presbytery and Central Georgia Presbytery in requesting that the General Assembly assume original jurisdiction in the case of the doctrinal error of Teaching Elder Greg Johnson per BCO 34-1.

Approved by Southeast Alabama Presbytery at its stated meeting, August 11, 2020

Attested by TE Henry Lewis Smith, stated clerk

Attachments: A. Southeast Alabama Presbytery 2019 Report to Missouri Presbytery

B. Open Letter from Southeast Alabama Presbytery to Missouri Presbytery

Attachment A
(Overture 25 to 48th General Assembly)

A Report to Missouri Presbytery of the Presbyterian Church in America
To Request Investigation of Teaching Elder Greg Johnson

In the name of the Presbyterian Church in America (PCA), Southeast Alabama Presbytery of the PCA (in accordance with BCO 31-2) hereby requests an investigation by Missouri Presbytery into the allegations that

Teaching Elder (TE) Greg Johnson understands homosexuality in a way that contradicts our confessional understanding of Scripture and is teaching this error. In this highly important and necessary process (*BCO 27-3*), we in Southeast Alabama Presbytery pray that God will be glorified, His Church purified, and that our brother, TE Johnson, be kept in the true faith and reclaimed from his sin (should such sin be revealed in this investigation).

The Judicial Basis for this Request:

BCO 31-2 reads as follows: “It is the duty of all church Sessions and Presbyteries to exercise care over those subject to their authority. They shall with due diligence and great discretion demand from such persons satisfactory explanations concerning reports affecting their Christian character. This duty is more imperative when those who deem themselves aggrieved by injurious reports shall ask an investigation. If such investigation, however originating, should result in raising a strong presumption of the guilt of the party involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment and to conduct the case. This prosecutor shall be a member of the court, except that in a case before the Session, he may be any communing member of the same congregation with the accused.”

Allegations Against TE Greg Johnson

1. Allegation #1: TE Greg Johnson conflates our confessional categories of *sin* and *misery* in a way that contradicts our confession by teaching that homosexual or “gay” orientation (at least some aspect of it) is non-sinful yet due to the Fall.
2. Allegation #2: TE Greg Johnson conflates our confessional categories of the *state of sin* and the *state of grace* in a way that contradicts our confession by teaching that it is acceptable to identify as a “gay” or homosexual Christian.

Specifications

Confessional Teaching on Sin and Misery (Regarding Allegation #1)

- 1) In speaking of the estate into which the Fall has brought mankind, the Westminster Standards make a categorical distinction between “sin” and “misery” (*WCF 6.6; WSC 17; WLC 23*).
 - While both are aspects of the Fall, “sin” is any lack of conformity to or transgression of the law of God (*WSC 14; 1 John 3:4*) and is therefore distinct from “all miseries spiritual, temporal, and eternal” (*WCF 6.6*).

- While ultimately due to Adam’s sin (for which we are all held guilty), the misery of “sufferings,” “tribulations,” and “trials” can be the result of our own personal sin *or the result of living in a fallen world* (Rom. 8:18; John 16:33; James 1:2).
- 2) Examples of misery (suffering or trial) which are caused not by personal sin but simply due to living in a fallen world are fallen biology/physiology (e.g. infertility, paraplegia, or cancer) and fallen sociology/nurture (e.g. being sinned against in marriage).
 - There is no sense in which infertility, paraplegia, cancer, or being sinned against are one’s sin; these conditions fit under the category of misery (they are non-sinful yet due to the Fall).
 - 3) In contrast to those conditions, homosexuality is a violation of the seventh commandment and is always and only portrayed in Scripture as sinful (1 Cor. 6:9; 1 Tim. 1:10; Gen. 18:20-19:11; Lev. 18:22 & 20:13; Rom. 1:26-27; *WLC* 139). The term homosexuality (or its cognates) is never used in Scripture or our confession to refer to a condition which is non-sinful yet due to the Fall.
 - In sharp contrast to infertility or paraplegia or cancer (or being sinned against), homosexuality fits under the category of one’s sin rather than under the category of misery. The Bible never says “neither paraplegics nor the infertile nor the cancerous (nor those who have been sinned against) will inherit the kingdom of God, and such were some of you.” However, it does say neither “effeminate, nor homosexuals... will inherit the kingdom of God. Such were some of you” (1 Cor. 6:9-11 NASB).

TE Johnson on Sin and Misery (Regarding Allegation #1)

- 1) In contradiction to our confessional understanding of Scripture, TE Johnson treats “gayness” or homosexuality (at least some aspect of it) as fitting in the same category as conditions such as paraplegia or infertility¹⁶ or cancer or being sinned against in marriage.¹⁷ This is a categorical error that strikes at the vitals of religion.
 - In an interview, TE Johnson states:
 - That being “gay” or having a homosexual or “gay orientation” is a “condition” which is distinct from

¹⁶ See TE Greg Johnson’s sermon “Testimony of a Unicorn” at Memorial Presbyterian Church on May 19, 2019 (<http://www.memorialpca.org/mp3/2019/190519.mp3>) and his speech on the floor of the 47th PCA General Assembly on June 27, 2019 in Dallas, Texas (<https://www.youtube.com/watch?v=NkWdMBQyVkc>).

¹⁷ See TE Johnson’s interview with Cross Politic on July 15, 2018 (<https://www.youtube.com/watch?v=wb5yk2ldGpc>).

- homosexual lust, is a “fallen condition,” and at least some aspect of it is not “sin.”
- That this fallen condition of homosexual orientation (at least some aspect of it) is akin to or in the same category as “a really difficult, empty feeling marriage” (being sinned against, fallen nurture) or “when they have cancer” (fallen biology).
 - That one may identify as a “gay” Christian because there is nothing wrong with identifying as a “cancer survivor” Christian.¹⁸
 - It appears that TE Johnson is assuming a premise such as the following:
 - *Homosexual or “gay” orientation is a category which includes homosexual lust (which is sinful and can lead to sinful actions) but broader than homosexual lust and includes “homosexual” biology, “homosexual” sociology, and/or other non-sinful yet fallen components of homosexuality.*
 - However, this premise contradicts Scripture: Homosexuality is a term that is never used in Scripture to refer to our broken, fallen biology or sociology or to any other non-sinful aspect of our condition but is always and only used to refer to sin. Even granting that one’s fallen biology and/or sociology can make one more prone or more tempted toward homosexual desire (which is sin) or homosexual behavior (which is sin), there is no biblical or confessional basis for referring to this fallen biology /sociology as itself “homosexual.”
- 2) Whether this or some other line of reasoning leads TE Johnson to the conclusion that homosexual orientation (at least some aspect of it) is akin to paraplegia or infertility or cancer or being sinned against (something non-sinful but due to the Fall), this is a categorical error that strikes at the vitals of religion.
- 3) TE Johnson’s conflation of the biblical, confessional categories of sin and misery is likely the cause (or one of the causes) of his acceptance of identifying as a homosexual Christian.¹⁹

¹⁸ Ibid.

¹⁹ See TE Johnson’s interview with Cross Politic on July 15, 2018; his sermon entitled “Testimony of a Unicorn” at Memorial Presbyterian Church on May 19, 2019; his article published by *Christianity Today* entitled “I Used to Hide My Shame. Now I Take Shelter Under the Gospel.” dated May 20, 2019 (<https://www.christianitytoday.com/ct/2019/may-web-only/greg-johnson-hide-shame-shelter-gospel-gay-teenager.html>); and his speech on the floor of the 47th PCA General Assembly on June 27, 2019 in Dallas, Texas.

- It appears that TE Johnson is assuming an argument such as the following:
 - *Premise #1: Homosexual orientation is a category which includes homosexual lust (which is sinful and can lead to sinful actions) but is broader than homosexual lust and includes “homosexual” biology, “homosexual” sociology, and/or other non-sinful yet fallen components of homosexuality.*
 - *Premise #2: There is nothing wrong with identifying ourselves with our fallen biology (e.g. I am a cancer-surviving Christian, I am an autistic Christian) or our fallen sociology (e.g. I am a sex abuse survivor Christian).*
 - *Conclusion: Therefore, there is nothing wrong with saying one is a celibate “gay” Christian, assuming that by that we mean*
 - *One is celibate (one is repentant of, fighting, and turning away from homosexual lust and behavior);*
 - *One is “gay”/homosexual (one has a “homosexual” biology and/or sociology due to the Fall);*
 - *One is a Christian.*
 - Where this argument falls apart is Premise #1 (which, as seen above, contradicts our confessional understanding of Scripture).
- 4) Whether this or some other line of reasoning leads TE Johnson to his acceptance of identifying as a celibate “gay” Christian, his conflation of sin and misery is a categorical error that strikes at the vitals of religion.

Confessional Teaching on the State of Sin and the State of Grace (Regarding Allegation #2)

- 1) The Westminster Standards also make a categorical distinction between the “state of sin” and the “state of grace” (WCF 9.3-4). In fact, there are four different states: the state of innocency, the state of sin, the state of grace, and the state of glory (WCF 9.2-5).
- In Paradise, Adam and Eve lived in the “state of innocency” in which mankind had the ability to will and to do that which is good and well pleasing to God (WCF 9.2).
 - Ever since the Fall, mankind is naturally in the “state of sin” in which we have lost all ability to will and to do any spiritual good and are slaves to the penalty, guilt, and power of sin (WCF 9.3). Therefore, in this state, our sin defines who we are, and we can rightly conceive of ourselves and label ourselves as fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the

covetous, drunkards, revilers, and swindlers (1 Cor. 6:9-10). In the state of sin, that is how we are to consider ourselves and identify ourselves because we are slaves to sin.

- When the Holy Spirit works faith in us, uniting us to Christ in our effectual calling, we are translated into the “state of grace” (*WCF* 9.4; *WSC* 30) and partake of the benefits of justification, adoption, and sanctification (*WSC* 30-32). In this state, while we do not perfectly or only will that which is good but also that which is evil (due to our remaining corruption), we are freed from bondage to sin and by grace are enabled freely to will and to do that which is spiritually good (*WCF* 9.4).
- 2) The conversion from the state of sin to the state of grace is so dramatic and the distinction between the two so vast that we no longer are to conceive of ourselves and label ourselves as fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and swindlers. Scripture says such will not inherit the kingdom of God, “and such *were* some of you” (1 Cor. 6:9-11). In the state of grace, you no longer identify that way (e.g. as a fornicator, idolater, adulterer, etc.). Why? “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:9-11). Because of our union with Christ, our specific sins no longer define who we are.
- Obviously, due to remaining corruption, we can still speak of ourselves as sinners in the present tense (1 Tim. 1:12-16) as those who continue to experience and battle with the presence and pollution of sin (Gal. 5:17; Rom. 7:14-25) and even at times feel as though we are enslaved to sin (Rom. 7:14).
 - However, the truth is that we are no longer slaves to sin, having been freed from slavery to its guilt (Rom. 3:24; Eph. 1:7), its penalty (Gal. 3:13), and its power (1 Pet. 1:18-19; Rom. 6:6). For this reason, while of course we are (and can say we are) sinners (1 Tim. 1:12-16), we are no longer to identify ourselves with our specific sins. “Such *were* some of you” (1 Cor. 6:9-11). “Though *formerly* I *was* a blasphemer, persecutor, and insolent opponent... I received mercy... in Christ Jesus” (1 Tim. 1:13-14).
 - Instead of considering ourselves as drunkards or adulterers or homosexuals, we are commanded to have a different self-conception: “You must consider yourselves dead to sin and alive to God in Christ Jesus” (Rom. 6:11). This does not mean

that Christians do not continue to struggle with sin all their life long. It means that such a believer ought not *consider* himself a drunkard Christian or an adulterer Christian or a homosexual Christian but rather a Christian who struggles with the temptation to drunkenness, adultery, or homosexuality (and who is repentant when he succumbs to such temptations).

TE Johnson on the State of Sin and the State of Grace (Regarding Allegation #2)

- 1) In contradiction to our confessional understanding of Scripture, TE Johnson teaches that it is acceptable to identify as a (celibate) homosexual Christian.²⁰ In other words, while Scripture says, “Homosexuals will not inherit the kingdom of God, and such *were* some of you”—TE Johnson seems to say “Homosexuals will not inherit the kingdom of God, and such *are* some of you.” This is a conflation of the state of sin and the state of grace.
 - One of the likely causes of this conflation is that TE Johnson appears to be more influenced by secular categories than biblical ones. For example, in the interview (referred to above), TE Johnson:
 - Resists using biblical categories (he refuses to say the Christian is no longer a drunkard/alcoholic or a homosexual or a porn addict because “such *were* some of you”).
 - Uses secular categories (he prefers for a Christian to refer to himself as an alcoholic Christian or a homosexual Christian or a porn addict Christian who is “sober”).
 - Insists on the use of the secular category of homosexual “orientation” (which he admits is a “problematic concept”), while being unwilling to place everything within such an “orientation” under the category of sin or the sinful nature.²¹
- 2) Regardless of the cause, this conflation of the state of sin (when we could say we *are* fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, swindlers, etc.) and the state of grace (those who no longer view ourselves that

²⁰ See TE Johnson’s interview with Cross Politic on July 15, 2018; his sermon entitled “Testimony of a Unicorn” at Memorial Presbyterian Church on May 19, 2019; his article published by *Christianity Today* entitled “I Used to Hide My Shame: Now I Take Shelter Under the Gospel” dated May 20, 2019; and his speech on the floor of the 47th PCA General Assembly on June 27, 2019 in Dallas, Texas.

²¹ See TE Johnson’s interview with Cross Politic on July 15, 2018.

way but as washed, sanctified, and justified in the name of the Lord Jesus Christ and by the Spirit of our God) strikes at the vitals of religion.

The Remedy for the Allegations Against TE Johnson

We request an investigation into the aforementioned allegations against TE Johnson. If the investigation raises a strong presumption of guilt, Missouri Presbytery is obligated to institute judicial process against TE Johnson in accordance with *BCO* 31-2. This request is made with the conviction that this teaching error of TE Johnson strikes against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ, as the King and Head thereof.

We request that when Missouri Presbytery concludes its investigation that it inform Southeast Alabama Presbytery of its disposition and outcome.

Attachment B (Overture 25 to 48th General Assembly)

To Our Fathers and Brothers of Missouri Presbytery,

Greetings in the name of our Lord and Savior Jesus Christ. We are thankful for you in Him, and we are filled with grateful joy that because of the redemptive work of His life, death, and resurrection, hell-deserving sinners like us have been saved, forgiven, and declared righteous in the sight of Almighty God by grace alone through faith alone in Christ alone.

In your letter to us, you stated: “We are thankful for both your concern for and commitment to protecting the peace and purity of the church by sharing concerns in a way that honors the relationship between us as fathers and brothers in Christ.” We wholeheartedly agree with you that this should be our goal, and likewise we are thankful to you for communicating with us in that manner as well. Speaking of the relationship of Missouri Presbytery (MOP) to Southeast Alabama Presbytery (SEAL) and other courts of the church, you have said: “We believe we need each other, and so we invite our brothers in these courts to work with us as we continue to think, pray, and reason together. We all need to do it with mutual trust...”²² We heartily agree with you on this, brothers. We love you. We need you. And we want to continue to think, pray, and reason together with you.

²² “Missouri Presbytery Ad Hoc Committee to Respond to Memorial Presbyterian Church: Report of Its *BCO* 31-2 Investigation of TE Greg Johnson,” 4. Henceforth, MOP Report.

In that spirit, SEAL would like to respond to MOP's communication to SEAL. To make it clear for those who may not know, in August 2019, SEAL sent a Report to MOP entitled, "A Report to Missouri Presbytery of the Presbyterian Church in America to Request Investigation of Teaching Elder Greg Johnson" (SEAL's Report may be found in the Appendix to this letter). The reason for SEAL's Report was to express its concern over the teaching of Pastor Greg Johnson, a teaching elder (TE) who is a member of MOP. In response to SEAL's request, MOP has completed an investigation of TE Johnson and has found no strong presumption of guilt.²³ Again, for those who may not know, according to the PCA *Book of Church Order*, this was not a trial. This was an investigation by MOP to determine whether or not it would institute process and undertake a trial. MOP has decided not to do so and has written to SEAL (as well as to three other courts who also sent letters requesting investigation). MOP's response to SEAL is entitled, "Missouri Presbytery Ad Hoc Committee to Respond to Memorial Presbyterian Church: Report of Its *BCO* 31-2 Investigation of TE Greg Johnson."

We know that MOP will join with SEAL in affirming that not all conflict among believers is inappropriate. In fact, faithfulness will sometimes require godly conflict. If a Christian observes teaching that is false, dangerous, and injurious to the peace and purity of the church, he has an obligation to speak up. Though some will undoubtedly misinterpret his intentions or disagree with him—and though this will bring him into a conflict of sorts—he has this responsibility nonetheless. This is true even when it means contradicting a dear brother in Christ with whom one would love to enjoy time of fellowship and breaking bread together. TE Johnson is a dear brother in Christ—in fact, because he is such—we believe we have an obligation to speak up for the peace and purity of the church.

Though we have sought to have this discussion privately between SEAL and MOP as presbyteries, given that MOP is publishing its response to SEAL online, SEAL has decided to make this an open letter.²⁴

²³ MOP Report, 90.

²⁴ SEAL privately sent its Report to MOP in August 2019, purposely making sure not to publish it online to give MOP time to read and respond to SEAL's Report. Now, basically one year later (August 2020), MOP is responding to SEAL—but not in a similarly private way. Given that MOP has made its response public, SEAL is making this letter public.

Allegation #1: On Identifying as a “Gay” or Homosexual Christian or as a Homosexual

In its Report to SEAL, MOP summarizes our first allegation in this way: “By Self-identifying as a Same-Sex-Attracted Man TE Johnson Compromises and Dishonors His Identity in Christ.”²⁵ However, SEAL’s allegation was and is actually different than as interpreted by MOP. As we stated in our Report: “TE Greg Johnson conflates our confessional categories of the *state of sin* and the *state of grace* in a way that contradicts our confession **by teaching that it is acceptable to** identify as a “gay” or homosexual Christian.” The point is simple: We believe it is unbiblical and contrary to our confession for a believer to conceive of himself as a “gay” or homosexual Christian or as a homosexual.

MOP does not dispute that TE Johnson does teach and preach that this is acceptable for believers to do. What MOP disputes is that this teaching is unbiblical and unconfessional. Therefore, in response to this allegation, MOP goes into extensive discussion about how SEAL seems to assume that “identity” must be used in an “aspirational” sense to represent the kind of person one aspires to be—and that that must be why we are against believers thinking of themselves as homosexuals.²⁶ MOP states: “they [SEAL] see it as having only an aspirational sense (i.e., as naming what am I aiming to be and who I love most, etc.).”²⁷ However, SEAL does not argue along these lines. Where does SEAL say that those who think of themselves as homosexuals are doing so because they aspire to be that kind of person? We do not hold that position.

Furthermore, MOP says: “we do not believe that [the aspirational sense of ‘identity’] is how the term ‘identity’ is always used in our time.”²⁸ MOP continues: “*Great care should be taken not to lay down precise rules for how the abstract English word ‘identity’ must be used and must not be used by Christians...*” (emphasis original).²⁹ However, SEAL’s argument is not based on how the term “identity” is used in our time. We do not make appeals to “abstract” notions of identity. Rather, our argument is based upon the concrete, clear teaching of Scripture about how believers are to conceive of themselves and identify themselves.

²⁵ MOP Report, 20.

²⁶ MOP Report, 21.

²⁷ MOP Report, 60.

²⁸ MOP Report, 22.

²⁹ MOP Report, 22.

As TE Johnson himself recognizes, there is a distinction between “building one’s identity on” something and “identifying as” something. He says: “In numerous reports making their way back to us, however, we are hearing a confusion of two different (but similar sounding) concepts. Building your identity on something is different from identifying with something. Many Revoice presenters identify as same-sex-attracted. They are not building their identity on same-sex attraction.”³⁰ Like TE Johnson, we would make this distinction. The difference is that whereas he believes building one’s identity on homosexuality is not acceptable and the identifying as a homosexual is acceptable, SEAL’s argument is that both are unacceptable.

One of TE Johnson’s recurring arguments for such a position is that people do the same with the sin of drunkenness. He says: “Even though drunkenness is a sin, a Christian who is 18 years sober may still identify as an alcoholic, but his sobriety tells you he is not building his identity on alcohol or drunkenness. Quite the opposite. Alcoholism is just a label he uses for a weakness he experiences.”³¹ That is not the way Scripture speaks. 1 Corinthians 6:9-11 says: “⁹Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,¹⁰ nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.¹¹ Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (NASB).

Whereas TE Johnson says the believer who has not had a sip of alcohol for 18 years *is* a drunkard (what secular culture calls an “alcoholic”), the Bible says the Christian who has abstained all of those years (or even the believer who has struggled and given into temptation multiple times and has repented and borne fruit of repentance) *was* a drunkard. “Such *were* some of you.” For the Christian, that is not who you are anymore. While TE Johnson may appeal to the language of Alcoholics Anonymous (AA) in this regard, we are appealing to the language of Scripture. And we urge him to be biblical in his theological description of those who struggle with drunkenness but also of those who struggle with homosexuality.

MOP seems to agree with SEAL in one respect: that 1 Corinthians 6:9-11 (quoted above) is indeed about how Christians are to conceive of themselves. Explaining this text, MOP says that Paul is proclaiming to believers “their

³⁰ MOP Report, 23.

³¹ MOP Report, 49.

new status” and is saying the Christian “is to think of himself” that way.³² If one recognizes that is what Paul is teaching, then one should also recognize—given the contrast in the text—that he is telling us no longer to think of ourselves and conceive of ourselves as fornicators, idolaters, adulterers, homosexuals, thieves, drunkards, etc. Drunkards and homosexuals will not inherit the kingdom of God, “and such *were* some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Cor. 6:11). It is clear in the text that we are not only to think of ourselves according to our new status (in Christ) but we also are to think of ourselves as no longer holding our old status (adulterers, drunkards, homosexuals, thieves, etc.). MOP admits this passage is speaking about what our self-conception *should* be; but it is clear that it also tells us what our self-conception should *not* be. SEAL is simply pointing out that Christians need to be consistent on this point. A believer must not have a self-conception as a homosexual; he is to have a self-conception as one who is in Christ.

To the question of why a believer would self-identify or think of himself as a homosexual Christian, MOP states: “In the interest of transparency. And transparency to what end? To the end of being known in their weakness and not having to live secretly within the body of Christ; but even more importantly, perhaps, to live transparently for the sake of others...”³³ We want to be clear that SEAL’s objection most certainly is not to Christians going public with their struggles or openly sharing their sins with others. We agree that it is good to be known in one’s weakness and to not have to live secretly within the body of Christ. Our contention is simply that we must be biblical and confessional in our theological description of our struggles. Our objection is not to a believer sharing that struggle with homosexuality but to a Christian identifying as a homosexual (or as a homosexual Christian).

In defense of his view, TE Johnson says: “Many a drunkard had found great freedom by taking that first step and saying, ‘I’m an alcoholic.’”³⁴ Most everyone knows where the world teaches this (AA); but where does Scripture teach this? The apostle Paul seems to say the opposite. The way forward is not to say, “I *am* a drunkard,” but to repent and trust in Christ and realize ever more deeply: “I *was* a drunkard, but I was washed, I was sanctified, I

³² MOP Report, 55.

³³ MOP Report, 28.

³⁴ MOP Report, 27.

was justified in the name of the Lord Jesus and by the Spirit of our God. This sin need not have dominion over me anymore, since I am not under law but under grace!”

MOP is very interested in restricting the application of 1 Corinthians 6:9-11 only to outward actions and not to inward sins. With reference to this passage, MOP says: “the context clearly points to bad *behavior* [emphasis original]. *Those who are ‘unrighteous’ are not simply those who are feeling the pull of their sinful flesh, the immoral bent of their own soul, but people who are misbehaving in one way or another, as the list of nouns that follows demonstrates (‘adulterers’ = those people who commit adultery)* [emphasis original].”³⁵

SEAL has no objection to consideration of this text as primarily about actions. However, a few responses are in order. First, what about “the covetous” (1 Cor. 6:10)? While this certainly could refer to those who engage in greedy behavior (and we have no problem with that interpretation), is that absolutely clear from the text? Is it not also possible “the covetous” refers to the internal sin of coveting or greed? Understanding this text to be speaking primarily of behaviors is fine, but we do question why one should be so insistent that it must be.

Second, SEAL does not deny the technical meaning (of most if not all) of the words used for the sins listed in 1 Corinthians 6:9-10 does refer to bad *behaviors*: Fornication, idolatry, adultery, homosexuality, thievery, drunkenness, etc. Technically, the word “drunkard” means someone who engaged in the behavior of being habitually drunk; the word “effeminate” means the passive partner in a homosexual act; the word “homosexual” means the active partner in a homosexual act. But this raises a question for TE Johnson’s position. He holds: (1) that a Christian who does not engage in the behavior of drunkenness is a drunkard (alcoholic) and (2) that a believer who does not engage in homosexual behavior can conceive of himself as a homosexual. But if we are going only with the most technical meaning and these words are exclusively about the act, how can who one has never engaged in such behavior (or is not currently engaging in such behavior) call himself those things? That Christian is not a drunkard or a homosexual or a thief or an adulterer or an idolater (because he is not engaging in the act, he only has the inward temptation or inner sin).

³⁵ MOP Report, 53.

Third, we must make a distinction between speaking purely in terms of God's Law (apart from Christ) and speaking as a Christian (in Christ). *Speaking purely in terms of God's Law*, if one has ever committed the act of murder or adultery or homosexuality or blasphemy or theft or has ever lied—even once—then he is a murderer, an adulterer, a homosexual, a blasphemer, a thief, or a liar. *Speaking purely in terms of God's Law*, even if one has not committed the act but has ever committed the sin in his heart (even once)—or if he simply experiences unchosen desires to do so—before the Law of God, strictly speaking, that person too is a murderer, an adulterer, a homosexual, a blasphemer, a thief, or a liar. This of course means that *speaking purely in terms of God's Law* (apart from Christ), everyone is condemned either as a murderer, a liar, a blasphemer, an adulterer, a homosexual, a thief, or so on and so forth.

But there is a difference between *speaking purely in terms of God's Law* and *speaking as a Christian* (as someone who is in Christ). And that is what Paul is doing in 1 Corinthians 6:9-11. He makes “the turn” to speak about who one is as a Christian, as someone who is in Christ. He is no longer to consider himself as a murderer, a liar, an adulterer, a homosexual, a thief, or a blasphemer. He is no longer to consider himself purely in terms of God's Law apart from Christ. “Such *were* some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

MOP says of 1 Corinthians 6:9-11: “The conclusion seems clear to us: Those things Paul lists here, things which will disqualify a person from inheriting the Kingdom of God when it comes in its fullness, are what the *WCF VI.5* calls ‘actual sins,’ **sinful external acts** animated by the decision to give in to the inner impulses of what the Apostle Paul calls the sinful flesh (Galatians 5:13-26), or what the *WCF VI.5* calls the (inner) ‘motions’ or dispositions of our ‘corrupted nature’ (*WCF VI.3, 5*)” (emphasis ours).³⁶ Though they recognize that inner sins earn us damnation as well, MOP claims in this passage that Paul is teaching exclusively that sinful *behaviors* are what disqualify people from inheriting the kingdom. This seems to be a strained reading of the text. Making such a sharp distinction (to the degree that there is absolutely no application to the internal) does not appear to be Paul's primary point.

MOP states: “it is arbitrary to claim that Christians can only self-identify as sinners in general and not in a way that names any particular inclination

³⁶ MOP Report, 53.

toward sin.”³⁷ Obviously, all sides agree that believers should name their particular inclinations toward sin. What MOP is referring to as “arbitrary” is our statement in SEAL’s Report: “For this reason, while of course we are (and can say we are) sinners (1 Tim. 1:12-16), we are no longer to identify ourselves with our specific sins. ‘Such *were* some of you’ (1 Cor. 6:9-11). ‘Though formerly I was a blasphemer, persecutor, and insolent opponent... I received mercy... in Christ Jesus’ (1 Tim. 1:13-14).”³⁸ Why is this arbitrary? If SEAL were randomly, haphazardly deciding how to conceive of ourselves, that would be arbitrary. But we do not believe that we get to decide our self-conception based on our own personal preferences or on what the culture says but rather based on what Scripture says (which is why we explicitly based everything we said on the Bible). What seems arbitrary to us is an unwillingness to recognize that two things can be true at one time: (1) The Bible clearly speaks of the *legitimacy* of believers self-identifying as chief of sinners (1 Tim. 1:12-16); (2) the Bible just as clearly speaks of the *illegitimacy* of Christians having a self-conception as drunkards, homosexuals, thieves, etc. It seems clear to us that while we are (and can say we are) sinners, we are no longer to identify ourselves with our specific sins. SEAL does not believe one can pick and choose which passages he wants to follow; we must heed them all.

We are puzzled by exactly whom MOP is arguing against when they say: “*Any suggestion that the past tense [in 1 Corinthians 6:9-11] implies that the desires, inclinations, and impulses that spawned the sinful behaviors they had abandoned were taken away by the Spirit of God upon their conversion is without grounds [emphasis original].*”³⁹ Who is making that suggestion? SEAL does not believe that and has nowhere said that. MOP says one’s conversion long ago “does not imply at all that the Lord had delivered” that person “from their homosexual inclinations; such a conclusion is being read *into* the text, not out of it” (emphasis original).⁴⁰ Who is reading that into the text? SEAL does not claim that Christians are incapable of struggling with homosexual inclinations (or even the behavior for that matter).

But MOP goes on like this: “Galatians chapter 5 is proof positive that apostolic teaching acknowledged that the inclination toward sin (which Paul personifies as ‘the flesh’), that influence on us of our sin-infected, ‘corrupted

³⁷ MOP Report, 62.

³⁸ “A Report to Missouri Presbytery of the Presbyterian Church in America to Request Investigation of Teaching Elder Greg Johnson” (henceforth, SEAL Report), 4.

³⁹ MOP Report, 54.

⁴⁰ MOP Report, 54.

nature’ (to use the language of our confessional Standards), remains with us till we die.”⁴¹ Who is denying that? SEAL does not. MOP continues: “we do not see how Paul’s admonition [in 1 Corinthians 6:9-11] would forbid a justified, cleansed Christian from confessing *as his own* his struggles and inclinations, his warfare with sinful desires—that remain even now, on this side of conversion” (emphasis original).⁴² Who is MOP arguing against here? Again, along these lines, MOP states: “Note the realism in what the Westminster Standards” says when it refers to how we are “wholly defiled in all the parts and faculties of soul and body”—and “Consider the realism in the Larger Catechism” when it says “The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them.”⁴³ Who is not affirming that?

We will simply close out this section by restating our first allegation and giving an extended quotation from our Report to MOP. The allegation is that TE Johnson conflates our confessional categories of the *state of sin* and the *state of grace* in a way that contradicts our confession by teaching that it is acceptable to identify as a “gay” or homosexual Christian.

The Westminster Standards also make a categorical distinction between the “state of sin” and the “state of grace” (*WCF* 9.3-4)... Ever since the Fall, mankind is naturally in the “state of sin” in which we have lost all ability to will and to do any spiritual good and are slaves to the penalty, guilt, and power of sin (*WCF* 9.3). Therefore, in this state, our sin defines who we are, and we can rightly conceive of ourselves and label ourselves as fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and swindlers (1 Cor. 6:9-10). In the state of sin, that is how we are to consider ourselves and identify ourselves because we are slaves to sin.

When the Holy Spirit works faith in us, uniting us to Christ in our effectual calling, we are translated into the “state of grace” (*WCF* 9.4; *WSC* 30) and partake of the benefits of justification, adoption, and sanctification (*WSC* 30-32). In this state, while we do not perfectly or only will that which is good but also that which is evil (due to our remaining corruption), we are freed from

⁴¹ MOP Report, 54.

⁴² MOP Report, 55.

⁴³ MOP Report, 60-61.

bondage to sin and by grace are enabled freely to will and to do that which is spiritually good (WCF 9.4).

The conversion from the state of sin to the state of grace is so dramatic and the distinction between the two so vast that we no longer are to conceive of ourselves and label ourselves as fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and swindlers. Scripture says such will not inherit the kingdom of God, “and such *were* some of you” (1 Cor. 6:9-11). In the state of grace, you no longer identify that way (e.g. as a fornicator, idolater, adulterer, etc.). Why? “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:9-11). Because of our union with Christ, our specific sins no longer define who we are.

Obviously, due to remaining corruption, we can still speak of ourselves as sinners in the present tense (1 Tim. 1:12-16) as those who continue to experience and battle with the presence and pollution of sin (Gal. 5:17; Rom. 7:14-25) and even at times feel as though we are enslaved to sin (Rom. 7:14).

However, the truth is that we are no longer slaves to sin, having been freed from slavery to its guilt (Rom. 3:24; Eph. 1:7), its penalty (Gal. 3:13), and its power (1 Pet. 1:18-19; Rom. 6:6). For this reason, while of course we are (and can say we are) sinners (1 Tim. 1:12-16), we are no longer to identify ourselves with our specific sins. “Such *were* some of you” (1 Cor. 6:9-11). “Though *formerly* I *was* a blasphemer, persecutor, and insolent opponent... I received mercy... in Christ Jesus” (1 Tim. 1:13-14).

Instead of considering ourselves as drunkards or adulterers or homosexuals, we are commanded to have a different self-conception: “You must consider yourselves dead to sin and alive to God in Christ Jesus” (Rom. 6:11). This does not mean that Christians do not continue to struggle with sin all their life long. It means that such a believer ought not *consider* himself a drunkard Christian or an adulterer Christian or a homosexual Christian but rather a Christian who struggles with the temptation to drunkenness, adultery, or homosexuality (and who is repentant when he succumbs to such temptations).

In contradiction to our confessional understanding of Scripture, TE Johnson teaches that it is acceptable to identify as a (celibate) homosexual Christian. In other words, while Scripture says, “Homosexuals will not inherit the kingdom of God, and such *were* some of you”—TE Johnson seems to say “Homosexuals will not inherit the kingdom of God, and such *are* some of you.” This is a conflation of the state of sin and the state of grace...this conflation of the state of sin (when we could say we *are* fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, swindlers, etc.) and the state of grace (those who no longer view ourselves that way but as washed, sanctified, and justified in the name of the Lord Jesus Christ and by the Spirit of our God) strikes at the vitals of religion.⁴⁴

Allegation #2: On the Idea That at Least Some Aspect of “Gay” or Homosexual Orientation Is Non-sinful (Yet Due to the Fall)

MOP summarizes our second allegation in this way: “TE Johnson Denies That Same-Sex Attraction Is Sinful.”⁴⁵ For the record, this is most certainly *not* SEAL’s position. In another place, MOP summarizes our allegation by saying that SEAL has “alleged” that TE Johnson “reject[s] the claim that the fallen condition of living with homoerotic desire is ‘sin.’”⁴⁶ Again, this is most emphatically *not* what SEAL is saying. Moreover, MOP says that SEAL claims TE Johnson denies that “the condition of living with enduring patterns of same-sex desire” is sinful.⁴⁷ That is *not* our position. In the addendum to this letter, one can read our Report to MOP and will see that nowhere does SEAL claim that TE Johnson says same-sex attraction or homosexual desire or enduring patterns of homosexual desire is non-sinful. We are not at all surprised that MOP rejected *that* allegation because SEAL rejects it as well! However, that was *not* our allegation.

So what was and is our claim? It is not about homosexual **desire** or **lust** being non-sinful (we recognize TE Johnson affirms those are sinful); rather, it is about there being ***at least some aspect of*** homosexual **orientation** which is non-sinful. One can distinguish between homosexual *desire* and homosexual *orientation*—the latter being broader than the former. TE

⁴⁴ SEAL Report, 3-5.

⁴⁵ MOP Report, 8.

⁴⁶ MOP Report, 10.

⁴⁷ MOP Report, 9.

Johnson is fine with conceiving of homosexual **orientation** as inclusive of homosexual **desire** (which we recognize he affirms is sinful) but also as inclusive of “fallen biology” which, of course, is non-sinful yet due to the Fall.⁴⁸ That is the problem we are pointing out in this second allegation.

SEAL has no issue recognizing—as TE Johnson says—that “fallen nature” (which he also refers to as “fallen biology”) and “fallen nurture” can make one more *tempted toward* certain sins.⁴⁹ It may be that this is the case with homosexuality (or as TE Johnson puts it, “homosexual orientation”). The problem comes when TE Johnson speaks of fallen biology not just as a hardship that creates *temptations to* homosexuality or homosexual orientation but as *an aspect of* homosexual orientation. TE Johnson believes it is legitimate to conceive of such “fallen biology” as a “partial aspect” of homosexual orientation.⁵⁰ According to TE Johnson, there may be “compelling evidence that partial aspects of orientation may be proved to be genetic and/or physiological.”⁵¹ In this vein, he has publicly written that though he does not believe he was “born gay,” “homosexual orientation” can consist of a biological aspect: “According to twin studies, an inborn factor accounts **at most** 31-39% of homosexual orientation” (emphasis original).⁵² It is our understanding that TE Johnson believes the following three points: (1) “Inborn”/ biological characteristics are non-sinful. (2) Such fallen biological characteristics can legitimately be considered an “aspect” of “homosexual orientation.” (3) Therefore, it can be said there is something non-sinful (yet fallen) about homosexual orientation.

#1 is absolutely true: Fallen inborn or biological or genetic characteristics are not sinful. As TE Johnson puts it, fallen biology is “morally neutral, like a birth defect.”⁵³ But #2 is unbiblical. If true, it would mean there is something **non-sinful** yet fallen about homosexual orientation or homosexuality, but this violates Scripture and our confession. As we stated in our Report:

It appears that TE Johnson is assuming a premise such as the following: *Homosexual or “gay” orientation is a category which*

⁴⁸ MOP Report, 50.

⁴⁹ MOP Report, 50.

⁵⁰ MOP Report, 50.

⁵¹ MOP Report, 50.

⁵² See this Patheos article which contains TE Johnson’s response at the bottom: <https://www.patheos.com/blogs/troublerofisrael/2019/07/why-are-presbyterians-fighting-over-celibate-gay-christians/>

⁵³ MOP Report, 50.

includes homosexual lust (which is sinful and can lead to sinful actions) but is broader than homosexual lust and includes “homosexual” biology, “homosexual” sociology, and/or other non-sinful yet fallen components of homosexuality.

However, this premise contradicts Scripture: Homosexuality is a term that is never used in Scripture to refer to our broken, fallen biology or sociology or to any other non-sinful aspect of our condition but is always and only used to refer to sin. Even granting that one’s fallen biology and/or sociology can make one more prone or more tempted toward homosexual desire (which is sin) or homosexual behavior (which is sin), there is no biblical or confessional basis for referring to this fallen biology/sociology as itself “homosexual.”⁵⁴

Given that TE Johnson believes it is okay to conceive of homosexual orientation as inclusive of fallen biology (something non-sinful yet due to the Fall), it is not surprising that he would compare identifying as “gay” or as a homosexual with calling oneself a paraplegic or infertile or a cancer survivor. Those are examples of fallen biology (something non-sinful yet due to the Fall). That is not to say we know this was a factor that affected TE Johnson’s willingness to compare homosexual orientation to paraplegia, infertility, or cancer, but that is not the point. The fact is: Given his view, one would be absolutely free to say those are in the same category. Unless, of course, his view is wrong (as we contend).

Furthermore, if—as TE Johnson believes—it is okay to conceive of homosexual orientation as inclusive of fallen biology, then one cannot simply make a blanket statement that people should repent of homosexual orientation. They can repent *of aspects of* homosexual orientation (such as same-sex attraction or homosexual desire or homosexual lust), but one cannot say wholesale that people must repent of homosexual orientation.

This brings us to TE Johnson’s CrossPolitic interview: In an interview which was specifically about Christians who struggle with “same-sex attraction,” “homosexuality,” being “gay,” and “gay” or homosexual “orientation,” the interviewers kept referring to those who fight such battles as struggling with *sin*.⁵⁵ TE Johnson pushes back on precisely this point, saying: “One thing—

⁵⁴ SEAL Report, 2-3.

⁵⁵ See TE Johnson’s interview with CrossPolitic on July 15, 2018 (<https://www.youtube.com/watch?v=wb5yk2IdGpc>), 5:40-5:50, 6:18-18:11.

you keep saying sins. Now, you're talking about—when you're talking about somebody who struggles with same-sex attraction... They have a condition. Same-sex attraction is not the same as then actively lusting with their mind. It's not the same obviously as acting it out either... And the question for the Christian who struggles with same-sex attraction is what term for non-straight are they allowed to use?—because that's what they're talking about. They're not talking about sin, they're talking about fallenness."⁵⁶

Later in the interview, TE Johnson made other statements along these lines, saying: “Yea, I'm just flabbergasted that somebody would actually say that the fallen condition itself is a sin.”⁵⁷ “When you tell somebody, when you tell them that they should be feeling, you know, massive guilt and shame over their orientation and they need to repent of that—how do you repent of an orientation?... Now, if it is fallen for you to find other women sexually attractive—okay, I understand how you repent of lusting after them, I don't understand how you repent of being attracted to women other than your wife... what I'm hearing is you judging brothers for not repenting of something that can't be repented of. You can resist it. You can flee it.”⁵⁸

At one point, the interviewer asks TE Johnson, “Let me ask you this way. You said you're asking us to repent of something, or asking them to repent of something, that they can't repent of. What is that? What is that?”—and “What can't they repent of?”—to which TE Johnson responds: “An attraction. You can repent of a lust, because that's a choice, but can you repent of an attraction?”⁵⁹

When the interviewer says that the Revoice Conference “is not clearly identifying this sin as an abomination, a perversion, a vile affection, degrading passion, it's not identifying the shame of it clearly” and says that those at the Revoice Conference are wanting to be identified with this sin, TE Johnson responds: “Because they're distinguishing. They're making distinctions that you're not making though. You know, when somebody talks about same-sex attraction, they're distinguishing that from a choice to lust... Well, they're trying to separate the act from the orientation.”⁶⁰

⁵⁶ CrossPolitic interview, 19:00-23:12.

⁵⁷ CrossPolitic interview, 19:00-23:12.

⁵⁸ CrossPolitic interview, 40:20-41:55, 50:40-50:55, 51:57-53:45.

⁵⁹ CrossPolitic interview, 50:40-50:55, 51:57-53:45.

⁶⁰ CrossPolitic interview, 55:48-56:36.

While TE Johnson should be very understanding toward those who come away from this interview thinking that he *does* believe same-sex attraction is non-sinful, that is *not* the position of SEAL. That is *not* what our Report to MOP says. But how does TE Johnson explain what he said in the interview? Well, the *Westminster Confession of Faith* makes a distinction between original sin and actual sin (*WCF* 6.4).⁶¹ The *Confession* also makes a distinction between general repentance and particular repentance (*WCF* 15.5). How does TE Johnson account for what he said in the interview? He says that he was pointing out that same-sex attraction is not “a sin” (i.e. it is not actual sin) but it is “sin” (i.e. it is original sin or indwelling sin).⁶² Furthermore, TE Johnson says he was pointing out that because homosexual desire is not “a sin,” one cannot engage in “particular repentance” for it, but given that it is “sin” one can engage in “general repentance” for it.⁶³

SEAL absolutely believes TE Johnson’s explanation that that is what he meant to say. In the heat of the moment, any of us can misspeak. Unfortunately, what is described above is not what TE Johnson said in the interview. Instead, he simply stated: It “can’t be repented of” and “They’re not talking about sin, they’re talking about fallenness.” Though no one could come away from that interview thinking TE Johnson believes same-sex attraction (or as MOP puts it, homosexual desire) is sinful and can be repented of, SEAL is completely willing to grant that what he meant was it *is* sin (original or indwelling), not just fallenness—and you can repent of it (in terms of general repentance).

⁶¹ One can even distinguish this further as TE Johnson does into original sin, indwelling sin, and actual sin. According to the *Confession*, original sin is an “original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil” (*WCF* 6.4). Actual sins are all those “actual transgressions” which “proceed” from original sin (*WCF* 6.4). The *Confession* also states: “This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned, and mortified; yet both itself, **and all the motions thereof**, are truly and properly sin” (*WCF* 6.5). TE Johnson refers to “the motions thereof” as indwelling sin. On page 11 of the MOP Report, TE Johnson states: “By desire, do we mean the potential within my heart to notice a good looking man and feel myself sexually attracted to him? That’s what *WCF* calls ‘original corruption’ (6.4).” “By desire, do we mean the internal temptation I feel to lust? My best understanding is that that’s what *WCF* 6 calls ‘the motions of’ our ‘corrupted nature’ (which is also sometimes called indwelling sin)—we might call it inner temptation.” “By desire, do we mean actually lusting, coveting or pining after someone, or storing their image in our minds for later retrieval? In other words, is this something volitional or intentional? These are what *WCF* 6.6 calls ‘actual’ sins.”

⁶² MOP Report, 10.

⁶³ MOP Report, 15.

The problem that remains is that TE Johnson did not speak merely of same-sex attraction or homosexual desire (which we know from above he views as sinful in one way or another); he also spoke of homosexual orientation (which we know from above he believes can be inclusive of fallen biology). On the view of one such as TE Johnson who thinks it is legitimate to conceive of at least some aspect (e.g. fallen biology) of homosexual orientation as non-sinful yet fallen, what would be wrong about what he said in that interview? In that case, it would be perfectly legitimate to say: “When you tell somebody, when you tell them that they should be feeling, you know, massive guilt and shame over their orientation and they need to repent of that—how do you repent of an orientation?”—or, “They’re not talking about sin, they’re talking about fallenness.” If homosexual orientation is inclusive of fallen biology: (1) One is free to speak of one’s “gay” orientation as fallen yet non-sinful (if one is referring to the biological aspect of his orientation). (2) One is free to say he cannot repent of his homosexual orientation (if one is referring to the biological aspect of his orientation)—either with particular or general repentance. That is not to claim we know this was a factor that affected TE Johnson’s way of expressing himself in the interview, but that is not the point. The fact is: Given his view, one would be absolutely free to make such statements. Unless, of course, his view is wrong (as we contend).

We will simply close out this section by restating our second allegation and giving an extended quotation from our Report to MOP. The allegation is that TE Johnson conflates our confessional categories of *sin* and *misery* in a way that contradicts our confession by teaching that homosexual or “gay” orientation (at least some aspect of it) is non-sinful yet due to the Fall.

In speaking of the estate into which the Fall has brought mankind, the Westminster Standards make a categorical distinction between “sin” and “misery” (*WCF* 6.6; *WSC* 17; *WLC* 23). While both are aspects of the Fall, “sin” is any lack of conformity to or transgression of the law of God (*WSC* 14; 1 John 3:4) and is therefore distinct from “all miseries spiritual, temporal, and eternal” (*WCF* 6.6). While ultimately due to Adam’s sin (for which we are all held guilty), the misery of “sufferings,” “tribulations,” and “trials” can be the result of our own personal sin *or the result of living in a fallen world* (Rom. 8:18; John 16:33; James 1:2).

Examples of misery (suffering or trial) which are caused not by personal sin but simply due to living in a fallen world are fallen biology/physiology (e.g. infertility, paraplegia, or

cancer) and fallen sociology/nurture (e.g. being sinned against in marriage). There is no sense in which infertility, paraplegia, cancer, or being sinned against are one's sin; these conditions fit under the category of misery (they are non-sinful yet due to the Fall).

In contrast to those conditions, homosexuality is a violation of the seventh commandment and is always and only portrayed in Scripture as sinful (1 Cor. 6:9; 1 Tim. 1:10; Gen. 18:20-19:11; Lev. 18:22 & 20:13; Rom. 1:26-27; *WLC* 139). The term homosexuality (or its cognates) is never used in Scripture or our confession to refer to a condition which is non-sinful yet due to the Fall.

In sharp contrast to infertility or paraplegia or cancer (or being sinned against), homosexuality fits under the category of one's sin rather than under the category of misery. The Bible never says "neither paraplegics nor the infertile nor the cancerous (nor those who have been sinned against) will inherit the kingdom of God, and such were some of you." However, it does say neither "effeminate, nor homosexuals... will inherit the kingdom of God. Such were some of you" (1 Cor. 6:9-11 NASB).

In contradiction to our confessional understanding of Scripture, TE Johnson treats "gayness" or homosexuality (at least some aspect of it) as fitting in the same category as conditions such as paraplegia or infertility or cancer or being sinned against in marriage. This is a categorical error that strikes at the vitals of religion.

In an interview, TE Johnson states: [1] That being "gay" or having a homosexual or "gay orientation" is a "condition" which is distinct from homosexual lust, is a "fallen condition," and at least some aspect of it is not "sin." [2] That this fallen condition of homosexual orientation (at least some aspect of it) is akin to or in the same category as "a really difficult, empty feeling marriage" (being sinned against, fallen nurture) or "when they have cancer" (fallen biology). [3] That one may identify as a "gay" Christian because there is nothing wrong with identifying as a "cancer survivor" Christian.

APPENDIX X

It appears that TE Johnson is assuming a premise such as the following: *Homosexual or “gay” orientation is a category which includes homosexual lust (which is sinful and can lead to sinful actions) but is broader than homosexual lust and includes “homosexual” biology, “homosexual” sociology, and/ or other non-sinful yet fallen components of homosexuality.*

However, this premise contradicts Scripture: Homosexuality is a term that is never used in Scripture to refer to our broken, fallen biology or sociology or to any other non-sinful aspect of our condition but is always and only used to refer to sin. Even granting that one’s fallen biology and/or sociology can make one more prone or more tempted toward homosexual desire (which is sin) or homosexual behavior (which is sin), there is no biblical or confessional basis for referring to this fallen biology/sociology as itself “homosexual”... his conflation of sin and misery is a categorical error that strikes at the vitals of religion.⁶⁴

Fathers and brothers of MOP, SEAL does not take any pleasure in disagreeing with our dear brother TE Johnson. Nevertheless, because we believe these two teachings of TE Johnson contradict God’s Word as confessed in the Westminster Standards and are injurious to the peace and purity of the church, we must speak up. Indeed, if you believe that someone is in that kind of error Scripturally speaking, it would be unloving if you did not point it out. “Faithful are the wounds of a friend; profuse are the kisses of an enemy” (Proverbs 27:6).

We do not write to you out of any sense of superiority or any sense that we have “arrived” or any sense that we are better than you. We know that you believe the same thing about yourself when you have moments that you have to speak up. We are foul, wretched, rotten, evil sinners who are redeemed by the blood of Christ. And so we close as we opened reaffirming that we need each other. We invite you to work with us, to pray with us, and to reason together. We call upon you, in brotherly love, to reconsider the teaching of TE Johnson as unbiblical and unconfessional on the two specific points we have mentioned. We plead with you to not allow TE Johnson to propagate these teachings and to urge him to change his views. Fathers and brothers, we reach out to you because we are not your enemies; we are your

⁶⁴ SEAL Report, 1-3.

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friends. And real friends speak the truth in love. As imperfect and defiled by sin as we are, “The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:14). We rejoice that in spite of our differences as family in Christ, we share this aim with you and we look forward to fellowshiping you. May God grant His lavish blessing to Missouri Presbytery, to the Presbyterian Church in America, and to His broader church in this world.

In the Name of Christ Jesus our Lord,
Southeast Alabama Presbytery

OVERTURE 26 from Philadelphia Metro West Presbytery (to CCB, OC)
“Amend *BCO* 10 to Permit Telecommunication Meetings”

Be it resolved, that a new Section 10-7 be added to the *Book of Church Order*, as follows (new wording underlined):

10-7. The General Assembly, presbyteries, and churches, in their discretion, may conduct meetings using telecommunications arrangements, such as telephone arrangements, internet-based audio and audio-visual communications arrangements, closed circuit audio and audio-visual communications arrangements, and combinations of such arrangements. The General Assembly, presbyteries, and churches, in their discretion, also may authorize their subordinate committees, commissions, and agencies, to conduct meetings using telecommunications arrangements.

Some examples of meetings permitted by this Section 10-7 are a meeting in which all of the persons attending the meeting attend using telecommunications arrangements, and a meeting in which some of the persons attending the meeting attend in-person at the appointed meeting place and some of the persons attending the meeting attend using telecommunications arrangements.

The General Assembly, presbyteries, and churches, in their discretion, may for themselves and their subordinate committees, commissions, and agencies, adopt rules determining when telecommunications arrangements may be used for meetings and regulating how meetings using telecommunications arrangements shall be conducted.

A meeting using telecommunications arrangements shall be conducted as closely as reasonably feasible in the same manner as an in-person meeting and so as to permit:

- a. each person who is eligible to attend the meeting, to attend the meeting;
- b. each person who attends the meeting, to hear what is said by the other persons attending the meeting while they are speaking;
- c. each person who attends the meeting and is eligible to speak to the meeting, to speak to the meeting;
- d. each person who attends the meeting and is eligible to make a motion at the meeting, to make the motion; and,
- e. each person who attends the meeting and is eligible to vote on a matter that is being voted on at the meeting, to vote on the matter.

Rationale:

The recent Covid19 pandemic has prevented the General Assembly, the presbyteries, the churches, and other bodies of the PCA, from holding in-person meetings. This has resulted in significant delays in conducting business.

While it might have been possible for many meetings to be conducted using telecommunications arrangements, the existing language of the *Book of Church Order (BCO)* arguably has sometimes barred the use of such arrangements. For instance, *BCO* 13-4 provides in pertinent part:

13-4. Any three ministers belonging to the Presbytery, together with at least three ruling elders, ***being met at the*** time and ***place appointed***, shall be a quorum competent to proceed to business.

However, any Presbytery, by a majority **vote of those present at a stated meeting**, may fix its own quorum provided it is not smaller than the quorum stated in this paragraph. (emphasis added)

On April 23, 2002, the General Assembly Committee on Constitutional Business ("CCB") gave the advice (see *Rules of Assembly Operations* 8-2) that the highlighted language of *BCO* 13-4 bars the use of teleconferencing arrangements for presbytery meetings:

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Response: It is the opinion of the CCB that the Stated Clerk's advice correctly referenced *BCO* 13-4 parameters governing the meeting of a presbytery. The CCB further concludes that until the *BCO* is amended to reflect current technological opportunities, the present language in *BCO* 13-4, which specifies that the presbytery meet at the "place appointed" presents a constitutional bar to presbytery meeting via teleconferencing. Additionally, the *BCO* 13-4 language requiring the "vote of those present at a stated meeting" confirms the understanding that the people must be present at the "place appointed." (*Minutes of the Thirtieth General Assembly of the Presbyterian Church in America*, Appendix A, p. 353. See also, *Handbook for Presbytery Clerks*, 2020, p. 88-10, Q&A 27.)

The advice of the CCB with regard to meetings of presbyteries presumably also would apply to meetings of the General Assembly, since *BCO* 14-5 contains language similar to the first sentence of *BCO* 13-4:

14-5. Any one hundred (100) of these commissioners, of whom half shall be teaching elders and half ruling elders, representing at least one-third (1/3) of the Presbyteries, being met on the day and **at the place appointed**, shall be a quorum for the transaction of business. (emphasis added)

A review of the language of *BCO* 13-4 and 14-5 in the PCA Historical Center's online publication *The Historical Development of the Book of Church Order* shows that the *BCO* 13-4 phrase "being met at the . . . place appointed" was used in the 1789 PCUSA predecessor to the *BCO*, and the *BCO* 14-5 phrase "being met . . . at the place appointed" was used in the 1867 PCUS draft predecessor to the *BCO*. (<https://pcahistory.org/bco/fog/13/04.html>; <https://pcahistory.org/bco/fog/14/05.html>)

It is understandable that a church in those years, before the advent of the telecommunications arrangements available today,⁶⁵ would expect that a presbytery meeting would be held in-person. However, there is no reason to continue to apply such a rule in the current day where meetings of many sorts are regularly conducted using telecommunications arrangements.

⁶⁵ Alexander Graham Bell was awarded the first U.S. patent for the telephone on March 7, 1876.

With regard to holding meetings using telecommunications arrangements, the *BCO*'s current language also may fail to meet the requirements of *Robert's Rules of Order Newly Revised* (12th Edition, 2020 ["RONR (12th ed.)"]), the principal parliamentary standard used by the General Assembly (*Rules of Assembly Operations*, 19-1). *RONR* (12th ed.) requires that in order for an organization and its committees to conduct meetings using telecommunications arrangements ("electronic meetings"), such meetings using telecommunications arrangements must be authorized by the organization's by-laws or similar rules. *RONR* (12th ed.) 9:30 through 9:36. The *BCO*, though, does not expressly authorize meetings using telecommunications arrangements.

To avoid the limitations that currently may be imposed by the *BCO* and address the requirements of *Robert's Rules of Order Newly Revised*, proposed new *BCO* Section 10-7 would expressly allow the General Assembly, presbyteries, and churches, in their discretion, to conduct meetings using telecommunications arrangements, such as telephone arrangements, internet-based audio and audio-visual communications arrangements, closed circuit audio and audio-visual communications arrangements, and combinations of such arrangements. Proposed *BCO* 10-7 also would expressly allow the General Assembly, presbyteries, and churches, in their discretion, to authorize their subordinate committees, commissions, and agencies, to conduct meetings using telecommunications arrangements.

Some examples of meetings that would be permitted by the proposed rule are a meeting in which all of the persons attending the meeting attend using telecommunications arrangements, and a meeting in which some of the persons attending the meeting attend in-person at the appointed meeting place and some of the persons attending the meeting attend using telecommunications arrangements.

Consistent with the General Assembly's practice of adopting *Rules of Assembly Operations* to regulate the conduct of its meetings and the similar practice of the presbyteries in adopting standing rules, proposed *BCO* Section 10-7 would permit the General Assembly, presbyteries, and churches, in their discretion, for themselves and their subordinate committees, commissions, and agencies, to adopt rules determining when telecommunications arrangements may be used and regulating how meetings using telecommunications arrangements shall be conducted.

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The final sentence of the proposed *BCO* 10-7 seeks to help assure that persons who are eligible to attend and participate in meetings using telecommunications arrangements will be able to do so. Proposed *BCO* 10-7 provides that a meeting using telecommunications arrangements shall be conducted: (a) as closely as reasonably feasible in the same manner as an in-person meeting; (b) so as to permit each person who is eligible to attend the meeting, to attend the meeting; (c) so as to permit each person who attends the meeting to hear what is said by the other persons attending the meeting while they are speaking; (d) so as to permit each person who attends the meeting and is eligible to speak to the meeting, to speak to the meeting; (e) so as to permit each person who attends the meeting and is eligible to make a motion at the meeting, to make the motion; and, (f) so as to permit each person who attends the meeting and is eligible to vote on a matter that is being voted on at the meeting, to vote on the matter.

The rules set out in the final sentence of proposed *BCO* 10-7 are intended to be a basic set of rules helping to assure the fairness and effectiveness of meetings using telecommunications arrangements. It is expected that the additional rules provision of proposed *BCO* 10-7 would be utilized to adopt further rules (such as those suggested in *RONR* [12th ed.] 9-30 through 9-36 and pp. 635-649) that would more fully help assure that meetings using telecommunications arrangements are conducted "decently and in order."

Adopted by Philadelphia Metro West Presbytery at its stated meeting, September 26, 2020

Attested by /s/ RE Paul A. Rich, stated clerk

OVERTURE 27 from Platte Valley Presbytery (to CCB, OC)
"Amend *BCO* 36 to Require Public Excommunication"

Whereas, when the Apostle Paul administered the censure of excommunication against the unrepentant Corinthian in sexual sin, he insisted that the censure be pronounced in the midst of the assembled Corinthian church (1 Cor. 5:2–5); and

Whereas, the Apostle Paul also instructed that those who persist in sin should be rebuked "in the presence of all, so that the rest may stand in fear" (1 Tim. 5:20; cf. *BCO* 30-4); and

Whereas, if the censure of excommunication is administered in private without public announcement, it is impossible for the whole congregation to consider the excommunicated offender "as a Gentile and

a tax collector,” according to the words of our Lord Jesus (Matt. 18:17), or to disassociate with such an excommunicated offender, according to the instructions of the Apostle Paul (1 Cor. 5:11); and

Whereas, concerning the excommunication considered in 1 Corinthians 5:2–5, John Calvin commends Paul’s course of action as lawful for churches today, “provided the elders do not do it by themselves alone, but with the knowledge and approval of the church; in this way the multitude of the people does not decide the action but observes as witness and guardian so that nothing may be done according to the whim of a few” (*Institutes*, Book 4, ch. 12, §7); and

Whereas, administering the censure of excommunication privately, without public announcement, deprives other members under the jurisdiction of the same court of their right to file a complaint against one of the most significant actions taken by that court (*BCO* 43-1); and

Whereas, nearly all other English-speaking NAPARC denominations require public announcements and/or administrations before the congregation in cases of excommunication, including the Associate Reformed Presbyterian Church (ARPC Book of Discipline 7.6), the Canadian Reformed Churches (CanRC Church Order, Article 68), the Heritage Reformed Congregations (HRC Church Order, Article 77), the FRCNA (Church Order 2017, Article 77), the Orthodox Presbyterian Church (OPC Book of Discipline, Chapter VI, C-1), the Reformed Church in the United States (RCUS Constitution, Article 118), the Reformed Presbyterian Church of North America (RPCNA Book of Discipline, Chapter 4.1e), and the United Reformed Churches in North America (URCNA Church Order, Ecclesiastical Discipline, Article 55); and

Whereas, the current language in our *BCO* permits, but does not require, the public announcement or the public administration of excommunication before the congregation; instead, the *BCO* allows excommunication to be administered “according to one or other of the two modes laid down for indefinite suspension, or to be inflicted in public as the court may decide” (*BCO* 36-6); in turn, our *BCO* explains that indefinite suspension “should be administered after the manner prescribed for definite suspension” (*BCO* 36-5); and, in turn, our *BCO* permits that definite suspension “should be administered in the presence of the court alone, or in the open session of the court, as it may deem best, and public announcement thereof shall be at the court’s discretion” (*BCO* 36-4); and

Whereas, this chain of references in our *BCO* from excommunication to indefinite suspension to definite suspension permits the administration of excommunication in the presence of the court alone, with public

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announcement only at the court's discretion, which is contrary to the biblical instruction on excommunication and the normative Reformed practice; and

Whereas, the historic language from the PCUS Rules of Discipline much more clearly requires a public administration and/or announcement before the congregation of the censure of excommunication, and may serve as a guide to reform the current language in our *BCO* to align with the biblical requirement for public, congregational administration and/or announcement of excommunication, albeit with some updated language; and

Whereas, the fact that the *BCO* does not currently require the administration or announcement of excommunications to be public may also open churches up to lawsuits when churches choose to administer/announce the censure publicly, rather than doing so privately;

Therefore, Platte Valley Presbytery overtures to amend *BCO* 36-2 to read (underlining for new words):

36-2. Church censures and the modes of administering them should be suited to the nature of the offenses. For private offenses, censure should be administered in the presence of the court alone, or in private by one or more members of the court. In the case of public offenses, the degree of censure and mode of administering it shall be within the discretion of the court, acting in accordance with paragraphs below which deal with particular censures. When there are peculiar and special reasons, the court may visit public offenses, not very gross in their character, with private admonition, or with definite suspension in private; but the censures of excommunication and deposition should be either administered before the church, or else announced to it, at the discretion of the court.

So that it reads:

36-2. Church censures and the modes of administering them should be suited to the nature of the offenses. For private offenses, censure should be administered in the presence of the court alone, or in private by one or more members of the court. In the case of public offenses, the degree of censure and mode of administering it shall be within the discretion of the court, acting in accordance with paragraphs below which

deal with particular censures. When there are peculiar and special reasons, the court may visit public offenses, not very gross in their character, with private admonition, or with definite suspension in private; but the censures of excommunication and deposition should be either administered before the church, or else announced to it, at the discretion of the court.

And, therefore, Platte Valley Presbytery further overtures to amend *BCO* 36-6 to read (~~strike through~~ for deletions; underlining for new words):

36-6. ~~Excommunication is to be administered according to one or other of the two modes laid down for indefinite suspension, or to be inflicted in public as the court may decide. When the sentence of excommunication has been regularly passed, In administering this censure the moderator of the Session shall make a public statement before the church of the several steps which have been taken with respect to the offending brother, and inform them that it has been found necessary of the decision to cut him off from the communion of the church. He shall then show from Matthew 18:15-18 and 1 Corinthians 5:1-5 the authority of the church to cast out unworthy members, and shall explain the nature, use and consequences of this censure, warning the people that they are to conduct themselves, in all their interactions with him as is proper towards one who is under the heaviest censure of the Church.~~ He shall then administer the censure in the words following:

Whereas, _____, a member of this church has been by sufficient proof convicted of the sin of _____, and after much admonition and prayer, obstinately refuses to hear the Church, and has manifested no evidence of repentance: Therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of _____ church do pronounce him to be excluded from the Sacraments, and cut off from the fellowship of the Church.

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Prayer shall then be made that by God's blessing this solemn action of the court may issue in the repentance and restoration of the offender, and in the establishment of all true believers.

So that it reads:

36-6. When the sentence of excommunication has been regularly passed, the moderator of the Session shall make a public statement before the church of the several steps which have been taken with respect to the offending brother, and inform them that it has been found necessary to cut him off from the communion of the church. He shall then show from Matthew 18:15-18 and 1 Corinthians 5:1-5 the authority of the church to cast out unworthy members, and shall explain the nature, use and consequences of this censure, warning the people that they are to conduct themselves, in all their interactions with him as is proper towards one who is under the heaviest censure of the Church. He shall then administer the censure in the words following:

Whereas, _____, a member of this church has been by sufficient proof convicted of the sin of _____, and after much admonition and prayer, obstinately refuses to hear the Church, and has manifested no evidence of repentance: Therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of _____ church do pronounce him to be excluded from the Sacraments, and cut off from the fellowship of the Church.

Prayer shall then be made that by God's blessing this solemn action of the court may issue in the repentance and restoration of the offender, and in the establishment of all true believers.

*Adopted by Platte Valley Presbytery at its stated meeting, November 7, 2020
Attested by /s/ TE Jacob Gerber, stated clerk*

OVERTURE 28 from Philadelphia Metro West Presbytery (to CCB, OC)
“Amend *BCO* 31-2 to Describe Sequence of Discipline Investigation”

Amend *BCO* 31-2 by addition, as follows (new wording underlined):

BCO 31-2. It is the duty of all church Sessions and Presbyteries to exercise care over those subject to their authority. They shall with due diligence and great discretion demand from such persons satisfactory explanations concerning reports affecting their Christian character. This duty is more imperative when those who deem themselves aggrieved by injurious reports shall ask an investigation.

The court shall follow this four-step investigation procedure in the order given and applicable *BCO* guidelines included with each step.

1. Decide which court investigates (*BCO* 31-1; 41-1 to 6; 32-9; 33-1; 34-1) and which members of the court participate (*BCO* 15-1 to 3).
2. Conduct initial inquiry/action:
 - a. List reported alleged offenses and what type of offense they are (*BCO* 29-2 to 4; 31-5);
 - b. Seek the ends of discipline with proper motivation (*BCO* 27-3, 4);
 - c. Confirm prior required pre-court actions have occurred (*BCO* 27-5.b and c; 31-5; 34-3); and, if so, decide whether to recommend further voluntary mediation or arbitration (Appendix D);
 - d. Appoint a representative for the alleged offender (*BCO* 32-19).
 - e. Obtain response from the alleged offender; direct testimony of witnesses; and, any corroborative evidence offered (*BCO* 31-2; 35-1 to 3);
 - f. Determine if the alleged offense(s), in whole or in part, if true and accurate, constitute a chargeable offense, i.e. shown to be an offense from Scripture (*BCO* Preface III; 29-1; 39-3; 39-3.1) and weighty enough for censure (*BCO*; 34-5 to 7; 21-4.e, f; 21-5 Q2; 24-6 Q2);
 - g. Encourage confession (*BCO* 31-7) and/or determine if “statement of facts” of a confession are accurate

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- and complete enough for court to render judgment and censure without process (BCO 38-1);
- h. Assess whether process can be commenced within one-year deadline (BCO 32-20).
 - i. Decide whether Step 3 is warranted by the court's findings in Step 2.b, c, e-h, and/or by when those who deem themselves aggrieved by injurious reports request it.
3. If warranted, determine if a strong presumption of guilt exists:
- j. Prepare a summary of each allegation(s) including times, places, circumstances, witnesses, testimony from the alleged offender or spouse (allowed but not compelled, BCO 35-1, 2) and any other corroborating evidence (BCO 35-3) then known, as in an indictment (BCO 32-5);
 - k. Evaluate the evidence for each allegation (BCO 35-1 to 3; 31-8, 9; 34-2) and determine if there is a strong presumption of guilt for each allegation and the reasons why or why not (BCO 31-2). A strong presumption of guilt requires the court to find sufficient and credible evidence, not necessarily the strongest possible evidence. (BCO 32-9 uses the synonymous wording, "probable ground for accusation.")
4. Prepare a written investigation report and judgment (with a-d parts in this order):
- l. List the reported alleged offense(s) received by court.
 - m. State the findings and actions in Step 2 of investigation for each allegation. If a confession and an agreed-upon Statement of Facts were made, provide that Statement, the judgment and censure proposed and adopted by the court and the reasons given for such judgment and censure. If the court decided there was no warrant for proceeding to Step 3 for any of the allegations, provide the reasons given for this conclusion.
 - n. If Step 3 was taken, state the court's proposal and judgment for each allegation as to whether there was a strong presumption of guilt.

- o. State the reasons given for judgments proposed and for judgments adopted regarding strong presumption of guilt for each allegation, including evaluation of specific witness testimony and any other relied-upon evidence.

If such investigation, however originating, should result in raising a strong presumption of the guilt of the party involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment and to conduct the case. This prosecutor shall be a member of the court, except that in a case before the Session, he may be any communing member of the same congregation with the accused.

Rationale:

BCO 31-2 speaks of the need for a court to investigate allegations brought to it. It does not, however, provide sequential steps for how to conduct such an investigation. Relevant *BCO* passages are scattered throughout the *BCO* and may be applied in an improper sequence, be misunderstood or overlooked entirely. For instance, a court might jump to the proposed Step 3, to determine if there is strong presumption of guilt, before checking if the required prior actions in *BCO* 27- 5.b and c in Step 2.c were followed.

This *BCO* 31-2 addition provides a unified and coherent four-step investigation procedure guided by relevant *BCO* passages. This well-defined procedure required of courts will surely aid them to investigate with “due diligence and great discretion” (*BCO* 31-2). Although this may appear to be a very large addition, it gives needed critical guidance as to whether to institute process, and should be perceived as miniscule in comparison to the size of process itself, which is a vastly larger body of prescribed judicial procedures taking up much of the remaining portion of *BCO* 31:3-11 and most of the following chapters or sections of *BCO* 32-46.

Step 2 of this proposed procedure is part of what is required in a *BCO* 31-2 investigation and determines whether Step 3 is warranted. A court can have a *BCO* 31-2 investigation, therefore, without determining if there is strong presumption of guilt. This is part of what discretion means when it says the court is to investigate with “due diligence and great discretion.” Ramsay in his Exposition of the Book of Church Order, 1898, pp. 185-6, qualifies, to some extent at least, what it means to investigate with “due diligence and great discretion” in this way: “The phrase, ‘with due diligence and great

discretion,’ qualifies the imperative ‘shall demand’ that the Court may, for satisfactory reasons, omit such demand in some cases when there are injurious reports; but only for extreme reasons would a Court be justified in refusing a request for an investigation, if made by a party claiming to be aggrieved by injurious reports.” Various parts of Step 2, Initial Inquiry and Action, therefore may preclude the need for determining strong presumption of guilt if, for instance: prior steps need to be taken and there is reconciliation; it is determined that the alleged offense is not chargeable (or weighty enough for censure); initial inquiry leads to a confession with a Statement of Facts approved resulting in judgment and censure given; or, the one-year deadline has passed for commencing process if strong presumption of guilt were to be found in Step 3.

We have added in Step 2.c, if personal offenses are involved, the *voluntary* consideration of further mediation or arbitration, if the required initial attempts at mediation in *BCO 27-5.b* and *c* fall short of adequate reconciliation. Such an effort could possibly help avoid an eventual adversarial trial.

Also, *BCO 34-3* referenced in Step 2.c does not imply a “one-witness” principle because it does not say, bring the case to “the court” but rather “some other minister” in the singular. This may be a way to involve a member of Presbytery who shares equal status as a fellow-Presbyter, but this “some other minister” is still required by *BCO 27-5.c* to bring in one or two others, since the biblical references in *27-5.b* can include not just personal offenses (as in Mt. 18:15) but also more broadly private offenses, as in Gal. 6:1. This is also shown in *BCO 31-5* where, in the case of “private offenses”, removing the scandal “by private means” means “by a few” since “private” is so defined in *BCO 29-4*.

BCO 31-5 does allow a court to investigate *personal* offenses “as if general when the interest of religion seem to demand it,” e.g. if a child is molested, it should not be expected that the child would go to the offender in private to seek reconciliation, or a court is not necessarily bound to have to wait for the offended party to bring allegations if it is a pressing matter. But a general offense, if private, still requires following *BCO 27-5.c* (as explained in the case of *BCO 31-5*-above).

Appointing a representative to help guide the accused is important and necessary early on in Step 2.d after the prior, pre-court steps of *BCO 27-5.b* and *c* in Step 2.c have been taken. The alleged offender’s testimony may be

subject to review and judgment if he makes a confession or later if Step 3 is taken and strong presumption of guilt is found that requires process and trial.

Step 4 “Report and Judgment” may serve the purpose of providing a standard outline to be followed for proposed *BCO* 31-2 judgments made *to* the court as well as the actual judgments subsequently made *by* the court. Upon hearing or considering the parts of the report and its reasoning, the court can adopt or reject the judgments proposed based on the reasoning given or new reasoning given by the court. Having a standard outline helps assure the following beneficial results:

- a. It reminds the court of the required Steps of an investigation and its various parts as it investigates and prepares a report.
- b. It provides a sufficiently complete record of inquiry, actions taken and reasons given for the judgments that are proposed before the court makes its decisions and judgments.
- c. If strong presumption of guilt is found, the various parts of the Report will be valuable for both prosecution and defense in the court’s ensuing required process and trial.
- d. In an appeal or complaint, when the original court’s decisions are under review by a higher court, this detailed Report will help clarify to the reviewing court whether or not there was clear error involved in the lower court’s decision.

The General Assembly’s Standing Judicial Commission in some cases has stated the importance of greater specificity in a lower court’s reporting. Here is one statement of that need:

When a Court conducts a *BCO* 31-2 investigation and fails to find a ‘strong presumption of guilt,’ one who desires to bring a Complaint to the next Higher Court must make sure that the Court of Original Jurisdiction not only considered all the evidence (i.e. in a Case such as the one before the Standing Judicial Commission, all the statements or views considered to be objectionable), but also that said statements or views are clearly and specifically set out in the Record. This is a difficult, but necessary burden and one must undertake it, without knowing what the Court’s Final Decision might be. [pcahistory.org, Minutes for 39th General Assembly, Case 2011-04, Concurring Opinion, pp. 583-4]

The specificity of Step 4’s investigation report and judgment should satisfy this expressed need for greater specificity and remove the burden from a

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complainant or respondent to provide it as in Case 2011-04 (or an appellant or appellee in the case of an appeal). It would already be a part of the Record of the Case with its inclusion of the Written Report and Judgment of the lower court.

Adopted by Philadelphia Metro West Presbytery at its stated meeting, November 17, 2020

Attested by /s/ RE Paul A. Rich, stated clerk

OVERTURE 29 from Philadelphia Metro West Presbytery (to CCB, OC)
“Add *BCO* Appendix of Investigation Suggestions”

Amend the *Book of Church Order* by the addition of a new Appendix (K), as follows (new text underlined).

APPENDIX K

**SUGGESTIONS FOR INVESTIGATIONS BY COURTS
BEFORE PROCESS**

Introduction

1. When reports of wrongdoing are brought to a court, *BCO* 31-2 requires an “investigation” by the court to be performed “with due diligence and great discretion.” This Appendix offers practical suggestions for courts in how to conduct the steps of a *BCO* 31-2 investigation before process and judgment. Reference is made to relevant *BCO* passages to be considered and followed in each step of their investigation as they are applicable in any given case.
2. Please note: many churches have special policies for sexual abuse and molestation prevention and reporting. States also have certain required reporting regulations and, as a result, a separate civil investigation may be conducted which could coincide with an ecclesiastical investigation because of their separate spheres of authority.

Step I - Decide which Court Investigates and Which Members of the Court Participate:

A. Which Court Investigates?

1. Ordinarily and preferably the court of original jurisdiction - the Session for church members and the Presbytery for teaching elders (BCO 31-1; 15-1; 41-5);
2. The next higher court – when a lower court asks for a final disposition of a judicial matter referred (BCO 41-1, 3, 5);
3. The court within whose bounds an alleged offense was committed – when an alleged offense occurred at a distance, such court can investigate and determine if there are probable grounds for accusation, if necessary (BCO 32-9);
4. Presbytery – when a church Session refuses to act in doctrinal cases or instances of public scandal and two other Sessions of churches in the same Presbytery request the Presbytery of which the church is a member to assume original jurisdiction (BCO 33-1); or,
5. General Assembly – when a Presbytery refuses to act in doctrinal cases or cases of public scandal and two other Presbyteries request General Assembly to assume original jurisdiction (BCO 34-1; OMSJC 16.1-5).

B. Which Members Participate?

1. Court as a Whole (BCO 15-3): A Session or Presbytery as a whole, may conduct investigation Steps II and III below. This is especially appropriate with smaller Sessions or Presbyteries.
2. Committee (BCO 15-1): The court may appoint a committee to conduct Investigation Steps II and III below on behalf of the court. According to BCO 15-1, “a committee is appointed to examine, consider and report” back to the court, where there can be discussion, debate and a final decision.

In more sensitive situations, there may be advantages to using a committee limited to two or three members. It protects the innocent or bruised and prevents unnecessary antagonizing of the accused and unnecessary division, anxiety and confusion in the court. This more careful approach would not necessarily apply to allegations of public offenses.

3. Judicial Commission (BCO 15-3): A Presbytery may appoint a judicial commission to conduct investigation Steps II and III. Each commission shall have a minimum quorum of two teaching and two ruling elders (BCO 15-2). The Commission shall submit to

Presbytery a full statement of its investigation and judgments rendered. “The Presbytery without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to a study committee. If Presbytery approves, the judgment of the commission shall be final and shall be entered on the minutes of Presbytery as the action. If Presbytery disapproves, it shall hear the case as a whole, or appoint a new commission to hear the case again.” (BCO 15-3).

When BCO 15-3 refers to “committing any judicial case to a commission” which shall “try the case”, the word “try” does not refer to just “trials,” (i.e. formal process as described in BCO 32-2ff.) It can refer to other types of judicial cases as well. In the legal context, “try” can mean more broadly “to examine judicially” [from *Black’s Law Dictionary Edition 2*].

Although investigations can be done by the court as a whole or by committee, in most cases it is better for Presbyteries to delegate this task to an ad hoc judicial commission, or preferably to a Standing Judicial Commission that could be established by the Presbytery to receive and investigate cases arising between Presbytery meetings. Standing Judicial Commissions may be empowered to investigate only or may also be authorized to conduct trials, appeals and complaints. Proposed reasons whether to institute process with possible trial are usually the result of an involved investigation where voluminous testimony and sensitive evidence must be weighed, discussed, and debated carefully over time. Such effort can more readily, and more appropriately, be delegated to a judicial commission appointed to do such work and to make its reports to Presbytery without debate (BCO 15-3). Not allowing debate is important because it: (1) protects against statements and objections that have not been informed by careful investigation and review; (2) saves time on the floor of Presbytery; and, (3) presumes trust in its commissioners to adjudicate wisely and justly, unless there is a clear error in its proposal, in which case the proposal could be voted down by Presbytery as a whole, or a complaint could be made.

Step II – Conduct Initial Inquiry/Action

A. Initial Inquiry:

1. List reported alleged offenses and determine whether the alleged offenses are:

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- a. Personal or general (BCO 29-2, 3), and if personal, “whether in the interest of religion” it should be dealt with as general (BCO 31-5).
 - b. Private or public (BCO 29-4).
2. Aim to uphold the purposes of discipline (BCO 27-3) and to exhibit a Christ-like attitude of seriousness toward wrongdoing with humility and gentleness and seek to promote the same attitude in those investigated (Matt. 5:23-26; 7:1-5; Gal. 6:1; BCO 32-1; 27-3,4).
3. Determine whether a humble and adequate attempt was made, by private means, to remedy a personal or general and private offense following the steps of Matt. 18:15-16, Lk. 17:3 or Gal. 6:1 (BCO 27-5 b and c; 31-5, 7; 32-1, 34-3). If the prior steps in BCO 27-5 b and c required before admitting an allegation to court have not been followed in proper sequence, the court cannot admit the alleged offense for any further investigation until they are performed (BCO 27-5) nor proceed with process as in BCO 32-2ff. In a way similar to BCO 27-5 b and c, BCO 34-3, says: “If anyone knows a minister to be guilty of a private offense, he should warn him in private. But if the offense be persisted in, or become public, he should bring the case to the attention of some other minister in the Presbytery. If it has not become “public,” i.e. “notorious” (BCO 29-4), then the “some other minister (singular) in the Presbytery” should also attempt to see that BCO 27-5 c is followed (i.e. taking it to one or two others) before taking it to the court.
4. Consider appointing advisors (not necessarily court members) for both the defendant and the accuser(s) to be present when meeting with the parties involved (BCO 32-19).
5. Meet separately, when possible, with those making the allegation(s), the injured, any witnesses and the alleged offender(s) to obtain direct testimony regarding the allegations being made (BCO 31-2; 35-1, 2).
6. Determine whether an alleged offense, if assumed to be true and accurate in every respect, constitutes a chargeable offense:
 - a. Shown to be an offense from Scripture according to the standards of the Constitution of the PCA (BCO Preface III; 29-1 to 4; 39-3, 3.1).
 - b. Serious enough to warrant process or censure (BCO 34-5 to 7; BCO 21-4.e, f; 21-5 Q 2; 24-6 Q 2) to maintain the ends of discipline (BCO 27-3). WLC Q151 lists numerous factors of seriousness under the general categories of: (i) persons

- offending, (ii) parties offended, (iii) the nature and quality of the offense, and (iv) circumstances of time and place.
- c. Whether in dealing with a more complex doctrinal or moral issue of a Constitutional nature, it should form a study committee or refer the matter to a higher court (BCO 15-3; 41-1ff).
7. Determine whether someone has come forward voluntarily and confessed a chargeable offense or has made such confession after initial inquiry into allegations (BCO 38-1; 31-7).

B. Initial Action

1. After initial inquiry, when deemed appropriate or necessary, investigators should inform the Session or Presbytery of its findings and recommendations, before taking the initial action in this section IIB, unless the Session or Presbytery empowers the investigation committee or judicial commission to take such initial action or to proceed to Step III on its own. As stated in Step I.A.3, having a judicial commission investigate is usually better for a Presbytery in most cases and will be indicated by the reference “Presbytery judicial commission” in what follows below. In either case, final approval for any actions must be given by the Session or Presbytery as a whole (BCO 15-1 or 3).
2. Non-chargeable offenses are to be dismissed by the court without prejudice.
3. If the conciliatory steps in II.A.3 above have not been followed and one or both parties refuses or fails to take such steps after a reasonable time, unless the allegations have been otherwise appropriately withdrawn, the court should consider whether to bring accusations against them for:
- a. Disobeying Matt. 18:15-16; Lk. 17:3; and Gal. 6:1 by refusing to meet with the party, remaining unrepentant, or failing to guard against gossip or slander which undermines the honor of Christ, the peace, unity and purity of the church, and the reputation of the accused (WLC 143-145); or
- b. Showing lack of forgiveness to the accused who has confessed fully and has adequately shown repentance (Matt. 18:21-35; Lk. 17:3-4; Col. 3:13; Matt. 5:22-26).
4. In light of testimony received, determine:
- a. Whether to encourage a confession (BCO 31-7[b]) and/or;
- b. In case of someone who has confessed to a chargeable offense, the following steps should be taken:

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- (i) Discern if the confessor will permit the court (or Presbytery judicial commission) to use their confession to render judgment without formal process. If so, a full statement of the facts shall be approved by both the accused and the court before the court proceeds to judgment (BCO 38-1). It would be appropriate to suggest to the confessor that he obtain an advisor (BCO 32-19) to help guide him in this and the following steps ii.a-c [below]. The court shall explain to the alleged offender (and his counsel) any special rules it has for how voluntary testimony given by the alleged offender can or will be used in a trial if process is initiated. The counsel can advise the alleged offender whether giving testimony during investigation is advisable, especially if it might result in the dismissal of the allegations. This may be particularly attractive if the alleged wrongdoer is seeking to vindicate his/her name before being subjected to trial (BCO 31-2).
 - (ii) To approve a statement of facts, a court or Presbytery Commission should:

 - (a) Meet with witnesses and/or injured parties to determine if there is any discrepancy between the confessor's statement of facts and the testimony of witnesses and/or those injured.
 - (b) After determining what changes might need to be made to have a more complete and accurate report, discuss this with the confessor and try to come to final agreement on the statement of facts. If mutual agreement is found on a statement of facts, the Session or Presbytery Commission shall meet in closed session. There it shall determine its judgment without process for the confessed offense along with any censure (BCO 38-1).
 - (c) If there is not mutual agreement on the statement of facts, meet in closed session to determine if they should proceed to Step III below to determine if there is a strong presumption of guilt for any chargeable offenses the confessor refuses to include in his/her statement of facts.
5. Determine whether Step III of determining if strong presumption of guilt is warranted. If the conciliatory steps in Step II.A.3 (including BCO 27-5.b and c and the others listed) above were taken but without resulting in reconciliation, confession or repentance, and the offenses were chargeable, and the one-year deadline for scandal has

not passed, then the Session or Presbytery Judicial Commission shall consider:

- a. Whether to proceed to Step III (see below) and whether the ends of discipline will be promoted by doing so (BCO 27-3), especially when “those who deem themselves aggrieved by injurious reports shall ask for an investigation” (BCO 31-2);
- b. Whether an alternative course should be taken. For instance:
 - (i) whether further mediation, possibly with advisory opinion, should be recommended to the parties (not required in the BCO but see recommendations in BCO Appendix I). Although following Matt. 18:16 involves mediation, there are times when further mediation should be considered, especially if the case is complex; or,
 - (ii) whether binding arbitration should be recommended (again, not required in the BCO but see recommendations in BCO Appendix I), which is most appropriate with property disputes and similar matters (1 Cor. 6:1 ff). Such arbitration is not appropriate for suspending or deposing officers or exercising church discipline leading to censure in relational, moral, doctrinal, or constitutional matters.

Further mediation or arbitration are not required in the BCO but, if both parties are agreeable, it might bear good fruit where issues with both parties can be properly covered and an adversarial trial can be avoided.

6. There is no BCO requirement for a time period for Step II of Investigation, but it would be prudent to try to limit it to two months from when it began, unless additional time is needed for further mediation or arbitration. A good goal for mediation or arbitration to be completed might be 60 days after its commencement.

Step III – If Warranted, Determine if Strong Presumption of Guilt Exists

If there is no dismissal or a delay in consideration of the allegation(s), no confession by the accused, and if a party chooses against participation in further mediation or in binding arbitration (if either is recommended) or either party is dissatisfied with any portion of any mediation or an advisory opinion of mediation, the court or Presbytery judicial commission shall enter into Investigation Step III to determine if there is strong presumption of guilt for the allegations brought forward, lasting hopefully no longer than a two-month period, and which will include the following:

1. Investigators will prepare a statement of the allegations brought to their attention. Each allegation will set forth the particular offense alleged, with Scriptural and Constitutional references or citations, together with a specification of the witnesses, facts or evidence relied upon to sustain the allegation (times, places and circumstances –similar to charges in an indictment (see *BCO* 32-5). This could include allegations a confessor would not agree to in their statement of facts.
2. Allow, but not compel, the alleged offender to give complete, preferably written responses to the written allegations (*BCO* 35-1). Explain how the court might or might not use such voluntary testimony if there is a subsequent trial (see section II B.4.b.i).
3. Determine whether caution should be exercised regarding the character, partiality and/or standing of an alleger, or allegers, of wrongdoing (*BCO* 31-8);
4. Determine whether a voluntary alleger of wrongdoing (and later possible voluntary prosecutor) has been previously warned that if he later becomes a prosecutor and fails to show probable cause of the charges, he may himself be censored as a slanderer of the brethren (*BCO* 31-9);
5. Evaluate whether there is a strong presumption of guilt on the part of the alleged offender and possible reasons why or why not (*BCO* 31-2; 32-9; 34-2; 35-3). A “strong presumption of guilt” requires the court to find sufficient and “credible” evidence from witnesses, materials, and/or documents to support the allegations at a trial (*BCO* 35-1, 35-3), not necessarily the strongest possible evidence. *BCO* 32-9 uses the synonymous term: “probable grounds for accusation.” Ramsay’s definition is helpful: “A strong presumption means a belief by the members of the court that evidence as then known to them would indicate that guilt probably exists, unless evidence to the contrary can be produced not then known to them.” [F.P. Ramsay, *Exposition of the Book of Church Order* (1898, pp. 185-6, on RoD, V-2)].
6. A court or Presbytery judicial commission, in closed session, shall review and discuss its findings in Step III of the investigation and determine, by majority vote, whether or not there exists a strong presumption of guilt requiring the institution of formal process (*BCO* 31-2). The court or Presbytery judicial commission will make a report about its initial inquiry and initial action. If Step III was decided not to be warranted, the reasons why not shall be included.

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A Presbytery Commission shall report its conclusions to the Presbytery and the Presbytery will decide by majority vote without debate whether to accept the conclusions of the Commission (BCO 15-3).

7. If strong presumption of guilt is not found, process is not warranted and should not be initiated (BCO 34-2).
8. Written notice of the final decision of the Session or Presbytery regarding whether or not to proceed to process should be communicated in a timely fashion to both parties, preferably within one week's time after the court's final decision.
- [*9. Though not required in the BCO, it would be very helpful to have a Written Investigation Report if the court rules to institute formal process. Such a Report could be used by the prosecutor and defense to prepare for trial and could include in it all supporting documents of testimony, summary of testimonies, and any other evidence received or collected during the investigation. It might also prove useful in case of an appeal or complaint. Such a Report might take this form:

Written Investigation Report and Judgment shall include (with a-d parts in this order):

- a. List of reported alleged offenses received by court.
- b. Findings and actions in Step 2 of the investigation for each of the allegations; if a confession and an agreed upon Statement of Facts were made, provide that Statement; and, the judgment and censure proposed and adopted by the court, with the reasons given for such judgment and censure. If court decided there was no warrant for proceeding to Step 3 for any of the allegations, state the reasons for this conclusion.
- c. If Step 3 was taken, state the court's proposal and judgment for each allegation as to whether there was strong presumption of guilt.
- d. Provide the reasons given for proposed judgments and for adopted judgments regarding strong presumption of guilt for each allegation, including evaluation of specific witness testimony and any other evidence.]
Include this Section 9 only if the PMWP's BCO 31-2 Overture Step 4 is not approved.

Rationale for Appendix:

BCO 31-2 speaks of the need for a court to judicially investigate allegations of wrongdoing that come before it. This Appendix provides practical suggestions about how investigation steps can be followed by the court and the order in which to follow them. Relevant *BCO* passages to be considered are listed for each step to aid in the court's mandate in *BCO* 31-2 to investigate with "due diligence and great discretion."

Specific practical suggestions given include matters such as: 1) when it is best to investigate with a small committee of two or three; 2) the advantages of a judicial commission over a committee when Presbytery investigates (including the value of a Standing Judicial Commission); 3) the important reasons for confirming the required prior steps of *BCO* 27-5 b. and c. were followed; 4) the need early on for appointing a representative for the alleged wrongdoer; 5) how to determine if an offense is chargeable (warranting censure); 6) important steps in handling a confession; 7) how to decide if determining strong presumption of guilt is necessary; 8) the importance of listing and describing each allegation for evaluation and giving reasons from witness testimony and other evidence as to why there is or is not strong presumption of guilt; the importance of a written Investigation Report and a sample outline for one with the proper order of its parts.

*Adopted by Philadelphia Metro West Presbytery at its stated meeting,
November 17, 2020*

Attested by/s/ RE Paul A. Rich, stated clerk

OVERTURE 30 from Lowcountry Presbytery (to CCB, OC)
"Amend *BCO* 21 & 24 to Clarify Moral Requirements for
Church Office"

Note from Lowcountry Presbytery: This overture concerning the examination of a candidate's character is informed by the work of the report of The Forty-Seventh General Assembly of the Presbyterian Church in America Ad Interim Committee on Human Sexuality.

Whereas the character of a candidate for ordination is as important as his doctrine (1 Tim. 3: 1-13; Titus 1: 6-9) and specific areas and means of inquiry into doctrine, views, and ability are enumerated in the *BCO* (*BCO* 21-4; 24-1); yet little emphasis or elaboration is given to the examination of the candidate's character (*BCO* 21-4-a-1; 24-1-a); and

- Whereas** the qualifications for a church officer particularly require that he be above reproach and blameless (1 Tim. 3:2, 10; Tit. 1: 7); and
- Whereas** scripture itself singles out sexual immorality as being worthy of particular note in the context of the church operating in the world (Acts 15:20); and
- Whereas** the Presbyterian Church in America has sought consistent and clear responses to questions of homosexuality throughout its history⁶⁶; and
- Whereas** recently the language of sexual and gender identification has caused much confusion, leading to the formation of a study committee and its helpful report⁶⁷; and
- Whereas** still other forms of actual sin and desire raise similar concerns, and new issues will likely arise in the future; and
- Whereas** the Christian’s identity is rooted in Christ so that he is a “new creation” in Him, his identity cannot be defined by any desires or lifestyles that are contrary to the Holy Scripture; for the Christian there is a clear distinction between self-conception (“This is who I am”) and remaining indwelling sin (“This is what I must daily mortify”) (Rom. 6: 1-14; 1 Cor. 6: 9-11; 2 Cor. 5: 17; Gal. 2:20; Col. 3: 1-5); and
- Whereas** some men may have experienced various struggles with sin in a manner that would have disqualified them from church office, yet through God’s work of sanctification they have been faithfully and consistently, although imperfectly, mortifying this sin with its desires to the point where they may be qualified; and
- Whereas** all Christians should expect to experience progress in the Christian life (*WLC* 75; *WSC* 35) as a work of grace by the Holy Spirit and in time to be enabled more and more to die unto sin and to live unto righteousness; and
- Whereas** the mortifying of sin includes not only actual sins committed but also the battling of all sinful passions and desires that remain (*WLC* 78; *WSC* 35); and

⁶⁶ In 1977, the 5th General Assembly (GA) adopted a resolution on homosexuality (available <https://www.pcahistory.org/pca/digest/studies/2-398.pdf>); in 1993, the 21st GA adopted a “Declaration of Conscience” on homosexuality (available at <https://www.pcahistory.org/pca/digest/studies/2-399.pdf>); in 1996, the 24th GA adopted a resolution on homosexual marriage (available at <https://www.pcahistory.org/pca/digest/studies/3-025.pdf>); and, in 1999, the 27th GA adopted a resolution on the “homosexual agenda” (available at <https://www.pcahistory.org/pca/digest/studies/27GA-Ov22.pdf>).

⁶⁷ “Report of the Ad Interim Committee on Human Sexuality” (available at <https://pcaga.org/wp-content/uploads/2020/05/AIC-Report-to-48th-GA-5-28-20-1.pdf>).

Whereas the “Report of the Ad Interim Committee on Human Sexuality” offers the clarifying distinction that “we name our sins, but are not named by them”⁶⁸; and

Whereas the answer to contemporary debates is better made with biblical and confessional language rather than the introduction of contemporary terms which cause confusion; and

Whereas there is precedent for amending the *BCO* to address emerging cultural issues⁶⁹;

Therefore be it resolved that, for the examination of Teaching Elders, *BCO* 21-4 be amended to add a new sub-paragraph 21-4.e, as follows, with the subsequent sub-paragraphs [21-4.e-h] re-lettered [to be 21-4.f-i]:

BCO 21-4.

e. In the examination of the candidate’s personal character, the presbytery should give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, fornication, and pornography), addictions, abusive behavior, and financial mismanagement. Careful reflection should be given to his practical struggle against sinful actions, as well as persistent sinful desires. The candidate shall give clear testimony of his reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103: 2-5, Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5: 22-23). While imperfection will remain, he should not be known by reputation or self-profession according to his remaining sinfulness, but rather by the work of the Holy Spirit in Christ Jesus (1 Cor 6: 9-11). In order to maintain discretion and protect the honor of the pastoral office, the presbytery may empower a committee to conduct detailed examination into these matters and to give prayerful support to candidates.

⁶⁸ “Report of the Ad Interim Committee on Human Sexuality,” p 11, lines 22-23.

⁶⁹ For example, the Forty-Seventh GA approved amendments to BCO 59-3, and granted it full constitutional authority (see the Minutes of the 47th General Assembly, p 19, available at https://pcahistory.org/pca/ga/47th_pca_ga_2019.pdf).

Be it further resolved that, for the examination of Ruling Elders and Deacons, *BCO* 24-1 be amended by the addition of a second paragraph (addition underlined):

24-1. Every church shall elect persons to the office of ruling elders and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination (*BCO* 24-6).

In the examination of each nominee's personal character, the Session should give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, fornication, and pornography), addictions, abusive behavior, and financial mismanagement. Careful reflection should be given to his practical struggle against sinful actions, as well as persistent sinful desires. Each nominee shall give clear testimony of his reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending upon this work of grace to make progress over sin (Psalm 103:2-5; Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he should not be known by

reputation or self-profession according to his remaining sinfulness, but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). In order to maintain discretion and protect the honor of church office, the Session may empower a committee to conduct detailed examinations into these matters and prayerful support to nominees.

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for the elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

Adopted by the Lowcountry Presbytery at its stated meeting, November 5, 2020
Footnotes added by action of Lowcountry Presbytery at its stated meeting,
January 23, 2021
Attested by RE Richard H. Wylly, stated clerk

OVERTURE 31 from Northwest Georgia Presbytery (to CCB, OC)
“Amend BCO 22 Process for Assistant to Associate Pastor”

Whereas, a congregation may wish to elevate, by promotion-in-place, an assistant pastor, previously and duly called by the session, and now faithfully serving the congregation; and

Whereas, the BCO does not presently provide a process for this specific change in relation from assistant pastor to associate pastor; and

Whereas, the BCO does not prohibit such a change in relation from assistant pastor to associate pastor; and

Whereas, application of BCO 20-2 in this specific case is not appropriate because called pastors currently serve the church and no search is required; and

Whereas, a BCO process specifically suited to this case would be helpful to a congregation and its session to conduct its rightful business without undue confusion, work, or delay;

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Therefore, let it be resolved that an existing assistant pastor, who has provided satisfactory service for one-year in this congregation, may be elected by the congregation as an associate pastor at the recommendation of the Session without the election of a pulpit committee.

Such that a new sentence (underlined) be added to *BCO 22-2* to read:

The pastor and associate pastor are elected by the congregation using the form of call in *BCO 20-6*. An existing assistant pastor, who has provided satisfactory service for one-year in this congregation, may be elected by the congregation as an associate pastor at the recommendation of the Session without the election of a pulpit committee. Being elected by the congregation they become members of the Session.

Adopted by Northwest Georgia Presbytery at its stated meeting, August 15, 2020
Approved by Northwest Georgia Presbytery at its January 16, 2021, meeting
Attested by /s/ TE David E. Gilbert, stated clerk

OVERTURE 32 from Central Indiana Presbytery (to OC, AC)
“Form Study Committee for Biblical Ethics in Digital Media”

Whereas, Jesus desires his church to be “sanctified in the truth” (John 17:17); and

Whereas, the ninth commandment forbids bearing false witness against another (Exodus 20:13); and

Whereas, our confessional standards thoroughly outline what is required (WLC 144) and forbidden (WLC 145) by the ninth commandment; and

Whereas, the Westminster divines wrote before the age of the internet, social media, and other forms of rapid digital communication; and

Whereas, these forms of communication are increasingly prevalent in our churches; and

Whereas, new forms of communication create new opportunities both to advance the Kingdom of God and to violate God’s commandments; and

Whereas, there has been growing concern among PCA elders regarding online gossip and slander, especially in areas of controversy and debate; and

Whereas, pastors, elders, and those they shepherd need wisdom to apply God’s eternal word to contemporary questions about digital speech and communication;

Therefore, be it resolved that Central Indiana Presbytery hereby overtures the 48th General Assembly of the PCA to form an Ad-Interim Committee to study and report on:

- 1) How the ninth commandment applies to digital forms of communication (such as blogs, social media, public and private online groups, and other developing technologies).
- 2) Biblical and confessional teaching regarding godly speech, charitable debate, and wisdom in discerning truth from falsehood.
- 3) Pastoral guidance on how to address questions of public concern without unintentionally spreading false or misleading information, or disparaging the good name of others.
- 4) Distinctions between private and public offenses (BCO 29-2, 29-4, 34-3), when private online groups with substantial membership are increasingly common.
- 5) Practical steps for accountability and discipline; that our members might be edified, and our officers remain “above reproach” (1 Timothy 3:2).
- 6) Should the findings of the study committee warrant BCO changes, the study committee will propose such changes for the General Assembly to consider.

Be it further resolved that the moderator of the 48th General Assembly appoint the seven voting members who shall be either PCA teaching or PCA ruling elders; and

Be it further resolved that the Committee be permitted to recruit others, within the confines of its budget, to serve as its advisors, regardless of denomination or gender; and

Be it further resolved that the budget for the study committee be set at \$15,000 and that funds be derived from gifts to the AC designated for that purpose; and

Be it further resolved that the committee shall present their findings and recommendations to the 49th General Assembly.

*Adopted by Central Indiana Presbytery at its stated meeting, February 12, 2021
Attested by /s/ TE Ben Reed, stated clerk*

OVERTURE 33 from Pacific Northwest Presbytery (to CCB and OC)
“Amend *BCO* 38-1 re Confession Document for Case
Without Process”

Be it resolved that *BCO* 38-1 be amended as follows. (Strike-through for deletions, underlining for new wording.)

BCO 38-1. When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, ~~a full statement of the facts should~~ a written Confession (i.e., a sufficient summary of the facts, the person’s specific confession, and any expression or evidence of repentance) must be approved by the accused, and by the court, before the court proceeds to a judgment, and the co-signed document shall be appended to the minutes (regular or executive session). No other information may be presented without written consent from the accused and the court, and this prohibition includes individuals, prosecutors, committees, and commissions. The accused person has the right of complaint against the judgment.

Rationale: In two SJC cases this year, the presbyteries allowed investigative or judicial commissions to present “reports” in addition to the agreed-upon confession document. The SJC ruled that was contrary to *BCO* 38-1.⁷⁰ This revision makes the prohibition clearer, and should help avoid a recurrence of the mistaken procedures in those cases.

In addition, it provides examples of the three most important components to a “Confession” document. This is helpful because the current phrase “full statement of the facts” doesn’t explicitly reference the confession of

⁷⁰ Case 2019-10 *TE Evans v. Arizona*. SJC sustained the complaint on 7/20/20 by a vote of 18-3.

Case 2019-04 *TE Williams v. Chesapeake*. SJC sustained the complaint on 8/24/20 by a vote of 13-5.

And a third Case, 2020-07 *TE Wilbourne v. Pacific*, is pending.

sin or any expression or evidence of repentance. These items should be in the Confession document, which is the lone document on which the court is to base censure.⁷¹

*Adopted and filed by a Commission of Presbytery on March 20, 2021
Attested by TE Nathan Chambers, Presbytery Interim Stated Clerk*

OVERTURE 34 from Pacific Northwest Presbytery (to CCB and OC)
“Amend *BCO* 38-1 re Confession Timing for Case
Without Process”

Be it resolved that *BCO* 38-1 be amended by adding a second paragraph and moving the last sentence of the first paragraph to a third paragraph, as follows. (Addition underlined. Moved sentence indicated by strike-through and underlining.)

BCO 38-1 When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused, and by the court, before the court proceeds to a judgment. ~~The accused has the right of complaint against the judgment.~~

A person may proffer a confession, and request the matter be handled as a case without process, prior to an investigation, during an investigation, or after process has commenced. If a confession is proffered after the court has instituted process (*BCO* 31-2, second paragraph), the

⁷¹ For discussion of the difference between a Commission *presenting a report* and a Commission “submitting a full record of its proceedings” (*BCO* 15-1), see Dissenting Opinion from RE Donahoe, et al. in Case 2020-04, *Complaint of Marusich v. Central Indiana*. It’s found in the SJC’s 2021 report to GA, and via link below.
https://drive.google.com/file/d/1yL6rOaH8CWvS3mEx9uL6e_BGSWgksx1N/view?usp=sharing

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prosecutor shall ascertain whether the accused is pleading guilty to the charge (BCO 32-3) or is seeking to proceed via BCO 38-1. If the latter, and if the prosecutor accepts the Confession, he shall suspend process and recommend the court approve the Confession. He may also recommend a censure. However, if no agreement is reached on the Confession, and the matter proceeds as a case of process, confession discussions between the prosecutor and the accused are not admissible as evidence.

The accused person has the right of complaint against the judgment.

Rationale:

The revision makes it clearer that the court can accept a confession, and handle it as a case without process, at different stages – pre-investigation, during investigation, or even post-indictment. But the court is never required to handle a confession as a case without process. It always remains entirely the court’s discretion.

*Adopted and filed by a Commission of Presbytery on March 20, 2021
Attested by TE Nathan Chambers, Presbytery Interim Stated Clerk*

OVERTURE 35 from Pacific Northwest Presbytery (to CCB and OC)
“Amend BCO 38-1 re Counsel for Case Without Process”

Be it resolved that BCO 38-1 be amended by the addition of a final sentence. (Addition underlined.)

BCO 38-1. When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused, and by the court, before the court proceeds to a judgment. The accused person has the right of-complaint against the judgment. The person has the

right to be represented by counsel at any point, in accord with the stipulations of BCO 32-19.

Rationale: In one of the *BCO* 38-1 Cases this year, a presbytery commission refused to allow the accused to be accompanied by anyone during the investigation phase or during the *BCO* 38-1 discussions. The presbytery commission contended that the *BCO* only allows post-indictment representation (i.e., their interpretation of *BCO* 32-19).

This revision makes it clear that persons in cases without process also have that right.

32-19. No professional counsel shall be permitted as such to appear and plead in cases of process in any court; but an accused person may, if he desires it, be represented before the Session by any communing member of the same particular church, or before any other court, by any member of that court. ...”⁷²

Furthermore, proper requests and objections from competent counsel can sometimes help the court avoid mistakes that would otherwise result in an appeal or complaint being sustained by the higher court.

General Note:

If the four separate Overtures on *BCO* 38-1 from Pacific Northwest are adopted (Overtures 19, 33, 34, 35), the *BCO* 38-1 would be revised as follows (Underlining for additions, Strike-through for deletions):

38-1. When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should a written Confession (i.e., a sufficient summary of the facts, the person’s specific confession, and any expression or evidence of

⁷² Case 2020-07 *TE Wilbourne v. Pacific*

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repentance) must be approved by the accused, and by the court, before the court proceeds to a judgment, and the co-signed document shall be appended to the minutes (regular or executive session). No other information may be presented without written consent from the accused and the court, and this prohibition includes individuals, prosecutors, committees, and commissions. The accused person has the right of complaint against the judgment.

A person may proffer a confession, and request the matter be handled as a case without process, prior to an investigation, during an investigation, or after process has commenced. If a confession is proffered after the court has instituted process (BCO 31-2, second paragraph), the prosecutor shall ascertain whether the accused is pleading guilty to the charge (BCO 32-3) or is seeking to proceed via BCO 38-1. If the latter, and if the prosecutor accepts the Confession, he shall suspend process and recommend the court approve the Confession. He may also recommend a censure. However, if no agreement is reached on the Confession, and the matter proceeds as a case of process, confession discussions between the prosecutor and the accused are not admissible as evidence.

The person has the right to be represented by counsel at any point, in accord with the stipulations of BCO 32-19. A censured person has the right to appeal (BCO 42).

So that the revised BCO 38-1 would read:

When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent.

In the event a confession is intended, a written Confession (i.e., a sufficient summary of the facts, the person's specific confession, and any expression or evidence of repentance) must be approved by the accused, and by the court, before the court proceeds to a judgment, and the co-signed document shall be recorded in the minutes. No other information may be presented without written

consent from the accused and the court, and this prohibition includes individuals, prosecutors, committees, and commissions.

A person may proffer a confession, and request the matter be handled as a case without process, prior to any investigation, during an investigation, or after process has commenced. If a confession is offered after the court has instituted process (*BCO* 31-2, second paragraph), the prosecutor shall ascertain whether the accused is pleading guilty to the charge (*BCO* 32-3) or is seeking to proceed via *BCO* 38-1. If the latter, and if the prosecutor approves the Confession, he shall suspend process and recommend the court approve the Confession. He may also recommend a censure. However, if no agreement is reached on the Confession, and the matter proceeds as a case of process, confession discussions between the prosecutor and the accused are not admissible as evidence.

The person has the right to be represented by counsel at any point, in accord with the stipulations of *BCO* 32-19. A censured person has the right to appeal (*BCO* 42).

Conclusion: We believe this Overture’s revision to *BCO* 38-1, and the other three proposed by Pacific Northwest Presbytery, will actually *encourage* confessions by providing clearer procedures related to them. And confession is a good thing.⁷³ In addition, better procedures can help avoid time-consuming, complicated, and often unnecessary judicial process, along with avoiding many complaints and appeals.^{74 75}

*Adopted and filed by a Commission of Presbytery on March 20, 2021.
Attested by TE Nathan Chambers, Presbytery Interim Stated Clerk*

⁷³ e.g., *WCF* 15:6; 1 John 1:9; James 5:16; Proverbs 28:13

⁷⁴ For a discussion of the different timings of confessions (i.e., pre-investigation, during investigation, and post-indictment) – and processes for handling them, consider one of the Concurring Opinions in Case 2019-10: *Evans v. Arizona* in the SJC’s 2021 Report, and at the link below.

https://drive.google.com/file/d/10Vi_D1HVNmtvMty-t6HMYK-bHfZlD4Qr/view?usp=sharing

⁷⁵ For brief summaries of how criminal courts address confessions, see: *Admissibility of Confessions* - www.law.cornell.edu/uscode/text/18/3501
Charge v. Sentence Negotiations - www.nolo.com/legal-encyclopedia/how-plea-bargains-get-made.html
Plea Bargains - www.nolo.com/legal-encyclopedia/plea-bargains?utm_source=nolo-content&utm_medium=nolo&utm_campaign=nolo-related-products

OVERTURE 36 from Chesapeake Presbytery (to OC, AC)
"Appoint Study Committee re White Supremacy"

Whereas, all of mankind, men and women, are made in the image of God (Gen. 1.27) and all fall short of the glory of God (Rom 3.23); and

Whereas, Jesus invites all to come unto him (Matt 11.28); and

Whereas, there is no man, woman, Jew, Gentile, but are one in Christ (Gal 3.28); and

Whereas, the Apostle James teaches that the Church should not be governed nor guided by partiality, even more so that such partiality is a sin (James 2.1, 9); and

Whereas, racism, more generally, and white supremacy, more particularly, are forms of the sin of partiality, and creates a constructed hierarchy that is not found anywhere in Scripture, and wrongly cultivates castes of superiors and inferiors; and

Whereas, we have position papers on groups like freemasonry, relationships between the spheres of the church and state, and frameworks like theonomy; and

Whereas, we have more recent papers presented by ad interim committees on women in the church, race and reconciliation, and human sexuality; and

Whereas, our denomination's history traces its lines through this difficult and complex issue in the United States of America; and

Whereas, our recent national events reveal both the ripples of, existing tensions between, and deep wounds within; and

Whereas, the historical roots and current tensions within families, churches, and communities are causing disruption and discord in congregations; and

Whereas, we lack a cohesive theological exposition and clear pastoral advice on this topic for the churches in our Assembly; and

Whereas, previous study reports encouraged presbyteries and sessions to consider how to make progress toward racial reconciliation within their contexts; and

Therefore, be it resolved that the 48th General Assembly authorize the Moderator to appoint a study committee, comprised of teaching and ruling elders, that would consider the relevant biblical and theological materials and consult with knowledgeable persons such as historians and social scientists, in order to:

- a. Provide biblical and theological exposition relevant to the topic of White Supremacy;
- b. Consider the historical background and impact regarding this topic;

- c. Report to the 49th General Assembly the conclusion of their work and present any relevant recommendations for the understanding and use of sessions and presbyteries in the PCA;
- d. Set the budget for the study committee at \$15,000/year and that funds be derived from gifts to the Administrative Committee designated for that purpose, of which Columbia Presbyterian Church will contribute \$1000 toward that proposed budget.

*Approved by Chesapeake Presbytery at its stated meeting March 13, 2021
Attested by /s/ RE Timothy M. Persons, stated clerk*

OVERTURE 37 from Eastern Pennsylvania Presbytery (to CCB, OC)
“Amend *BCO* 21-4 and 24-1 Clarifying Moral Requirements for Church Office”

Whereas the character of a candidate for ordination is as important as his doctrine (1 Tim. 3:1-13; Titus 1: 6-9) and specific areas and means of inquiry into doctrine, views, and ability are enumerated in the *BCO* (*BCO* 21-4; 24-1); yet little emphasis or elaboration is given to the examination of the candidate’s character (*BCO* 21-4.a.1; 24-1.a); and

Whereas the qualifications for a church officer particularly require that he be above reproach and blameless (1 Tim. 3:2, 10; Tit. 1:7); and

Whereas scripture itself singles out sexual immorality as being worthy of particular note in the context of the church operating in the world (Acts 15:20); and

Whereas the Presbyterian Church in America has sought consistent and clear responses to questions of homosexuality throughout its history; and

Whereas recently the language of sexual and gender identification has caused much confusion, leading to the formation of a study committee and its helpful report; and

Whereas still other forms of actual sin and desire raise similar concerns, and new issues will likely arise in the future; and

Whereas the Christian’s identity is rooted in Christ so that he is a “new creation” in Him, his identity cannot be defined by any desires or lifestyles that are contrary to the Holy Scripture; for the Christian there is a clear distinction between self-conception (“This is who I am”) and remaining indwelling sin (“This is what I must daily mortify”) (Rom. 6: 1-14; 1 Cor. 6: 9-11; 2 Cor. 5:17; Gal. 2:20; Col. 3:1-5); and

Whereas some men may have experienced various struggles with sin in a manner that would have disqualified them from church office, yet

through God's work of sanctification they have been faithfully and consistently, although imperfectly, mortifying this sin with its desires to the point where they may be qualified; and

Whereas all Christians should expect to experience progress in the Christian life (*WLC* 75; *WSC* 35) as a work of grace by the Holy Spirit and in time to be enabled more and more to die unto sin and to live unto righteousness; and

Whereas the mortifying of sin includes not only actual sins committed but also the battling of all sinful passions and desires that remain (*WLC* 78; *WSC* 35); and

Whereas the "Report of the Ad Interim Committee on Human Sexuality" offers the clarifying distinction that "we name our sins, but are not named by them"; and

Whereas the answer to contemporary debates is better made with biblical and confessional language rather than the introduction of contemporary terms which cause confusion; and

Whereas there is precedent for amending the *BCO* to address emerging cultural issues;

Therefore be it resolved that, for the examination of Teaching Elders, *BCO* 21-4 be amended to add a new sub-paragraph 21-4.e, as follows, with the subsequent sub-paragraphs [21-4.e-h] re-lettered [to be 21-4.f-i]:

BCO 21-4.

e. In the examination of the candidate's personal character, the presbytery should give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, fornication, and pornography), addictions, abusive behavior, and financial mismanagement. Careful reflection should be given to his practical struggle against sinful actions, as well as persistent sinful desires. The candidate shall give clear testimony of his reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he should not be known by reputation or self-profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in

Christ Jesus (1 Cor. 6:9-11). In order to maintain discretion and protect the honor of the pastoral office, the presbytery may empower a committee to conduct detailed examination into these matters and to give prayerful support to candidates.

Be it further resolved that, for the examination of Ruling Elders and Deacons, *BCO* 24-1 be amended by the addition of a second paragraph (addition underlined):

24-1. Every church shall elect persons to the office of ruling elders and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, The Constitution Defined),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination (*BCO* 24-6).

In the examination of each nominee's personal character, the Session should give specific attention to potentially notorious concerns, such as but not limited to relational sins, sexual immorality (including homosexuality, fornication, and pornography), addictions, abusive behavior, and financial mismanagement. Careful

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reflection should be given to his practical struggle against sinful actions, as well as persistent sinful desires. Each nominee shall give clear testimony of his reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending upon this work of grace to make progress over sin (Psalm 103:2-5; Romans 8:29) and to bear fruit (Psalm 1:3; Gal. 5:22-23). While imperfection will remain, he should not be known by reputation or self-profession according to his remaining sinfulness (e.g., homosexual desires, etc.), but rather by the work of the Holy Spirit in Christ Jesus (1 Cor. 6:9-11). In order to maintain discretion and protect the honor of church office, the Session may empower a committee to conduct detailed examinations into these matters and prayerful support to nominees.

If there are candidates eligible for the election, the Session shall report to the congregation those eligible, giving at least thirty (30) days prior notice of the time and place of a congregational meeting for the elections.

If one-fourth (1/4) of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting on the above procedure. The number of officers to be elected shall be determined by the congregation after hearing the Session's recommendation.

Adopted by Eastern Pennsylvania Presbytery at its stated meeting, April 20, 2021

Attested by TE Thomas Keane, stated clerk

OVERTURE 38 from Calvary Presbytery
"Commend Human Sexuality Report"

(to OC, CDM)

Whereas the PCA Ad Interim Committee on Human Sexuality has served the Presbyterian Church in America very well by declaring

STATEMENT 1: MARRIAGE

We affirm that marriage is to be between one man and one woman (Gen. 2:18-25; Matt. 19:4-6; *WCF* 24.1). Sexual intimacy is a gift from God to be cherished and is reserved for the marriage relationship between one man and one woman (Prov. 5:18-19). Marriage was instituted by God for the mutual help and blessing of husband and wife, for procreation and the raising together of godly children, and to prevent sexual immorality (Gen. 1:28; 2:18; Mal. 2:14-15; 1 Cor. 7:2, 9; *WCF* 24.2). Marriage is also a God-ordained picture of the differentiated relationship between Christ and the Church (Eph. 5:22-33; Rev. 19:6-10). All other forms of sexual intimacy, including all forms of lust and same-sex sexual activity of any kind, are sinful (Lev. 18:22; 20:13; Rom. 1:18-32; 1 Cor. 6:9; 1 Tim. 1:10; Jude 7; *WLC* 139).

Nevertheless, we do not believe that sexual intimacy in marriage automatically eliminates unwanted sexual desires, nor that all sex within marriage is sinless (*WCF* 6.5). We all stand in need of God's grace for sexual sin and temptation, whether married or not. Moreover, sexual immorality is not an unpardonable sin. There is no sin so small it does not deserve damnation, and no sin so big it cannot be forgiven (*WCF* 15.4). There is hope and forgiveness for all who repent of their sin and put their trust in Christ (Matt. 11:28-30; John 6:35, 37; Acts 2:37-38; 16:30-31).

STATEMENT 2: IMAGE OF GOD

We affirm that God created human beings in his image as male and female (Gen. 1:26-27). Likewise, we recognize the goodness of the human body (Gen. 1:31; John 1:14) and the call to glorify God with our bodies (1 Cor. 6:12-20). As a God of order and design, God opposes the confusion of man as woman and woman as man (1 Cor. 11:14-15). While situations involving such confusion can be heartbreaking and

complex, men and women should be helped to live in accordance with their biological sex.

Nevertheless, we ought to minister compassionately to those who are sincerely confused and disturbed by their internal sense of gender identity (Gal. 3:1; 2 Tim. 2:24-26). We recognize that the effects of the Fall extend to the corruption of our whole nature (*WSC* 18), which may include how we think of our own gender and sexuality. Moreover, some persons, in rare instances, may possess an objective medical condition in which their anatomical development may be ambiguous or does not match their genetic chromosomal sex. Such persons are also made in the image of God and should live out their biological sex, insofar as it can be known.

STATEMENT 3: ORIGINAL SIN

We affirm that from the sin of our first parents we have received an inherited guilt and an inherited depravity (Rom. 5:12-19; Eph. 2:1-3). From this original corruption—which is itself sinful and for which we are culpable—proceed all actual transgressions. All the outworkings of our corrupted nature (a corruption which remains, in part, even after regeneration) are truly and properly called sin (*WCF* 6.1-5). Every sin, original and actual, deserves death and renders us liable to the wrath of God (Rom. 3:23; James 2:10; *WCF* 6.6). We must repent of our sin in general and our particular sins, particularly (*WCF* 15.5). That is, we ought to grieve for our sin, hate our sin, turn from our sin unto God, and endeavor to walk with God in obedience to his commandments (*WCF* 15.2).

Nevertheless, God does not wish for believers to live in perpetual misery for their sins, each of which are pardoned and mortified in Christ (*WCF* 6.5). By the Spirit of Christ, we are able to make spiritual progress and to do good works, not perfectly, but truly (*WCF* 16.3). Even our imperfect works are made acceptable through Christ, and God is pleased to accept and reward them as pleasing in his sight (*WCF* 16.6).

STATEMENT 4: DESIRE

We affirm not only that our inclination toward sin is a result of the Fall, but that our fallen desires are in themselves sinful

(Rom 6:11-12; 1 Peter 1:14; 2:11). The desire for an illicit end—whether in sexual desire for a person of the same sex or in sexual desire disconnected from the context of Biblical marriage—is itself an illicit desire. Therefore, the experience of same-sex attraction is not morally neutral; the attraction is an expression of original or indwelling sin that must be repented of and put to death (Rom. 8:13).

Nevertheless, we must celebrate that, despite the continuing presence of sinful desires (and even, at times, egregious sinful behavior), repentant, justified, and adopted believers are free from condemnation through the imputed righteousness of Christ (Rom. 8:1; 2 Cor. 5:21) and are able to please God by walking in the Spirit (Rom. 8:3-6).

STATEMENT 5: CONCUPISCENCE

We affirm that impure thoughts and desires arising in us prior to and apart from a conscious act of the will are still sin. We reject the Roman Catholic understanding of concupiscence whereby disordered desires that afflict us due to the Fall do not become sin without a consenting act of the will. These desires within us are not mere weaknesses or inclinations to sin but are themselves idolatrous and sinful.

Nevertheless, we recognize that many persons who experience same-sex attraction describe their desires as arising in them unbidden and unwanted. We also recognize that the presence of same-sex attraction is often owing to many factors, which always include our own sin nature and may include being sinned against in the past. As with any sinful pattern or propensity—which may include disordered desires, extramarital lust, pornographic addictions, and all abusive sexual behavior—the actions of others, though never finally determinative, can be significant and influential. This should move us to compassion and understanding. Moreover, it is true for all of us that sin can be both unchosen bondage and idolatrous rebellion at the same time. We all experience sin, at times, as a kind of voluntary servitude (Rom. 7:13-20).

STATEMENT 6: TEMPTATION

We affirm that Scripture speaks of temptation in different ways. There are some temptations God gives us in the form of morally neutral trials, and other temptations God never gives us because they arise from within as morally illicit desires (James 1:2, 13-14). When temptations come from without, the temptation itself is not sin, unless we enter into the temptation. But when the temptation arises from within, it is our own act and is rightly called sin.

Nevertheless, there is an important degree of moral difference between temptation to sin and giving in to sin, even when the temptation is itself an expressing of indwelling sin. While our goal is the weakening and lessening of internal temptations to sin, Christians should feel their greatest responsibility not for the fact that such temptations occur but for thoroughly and immediately fleeing and resisting the temptations when they arise. We can avoid “entering into” temptation by refusing to internally ponder and entertain the proposal and desire to actual sin. Without some distinction between (1) the illicit temptations that arise in us due to original sin and (2) the willful giving over to actual sin, Christians will be too discouraged to “make every effort” at growth in godliness and will feel like failures in their necessary efforts to be holy as God is holy (2 Peter 1:5-7; 1 Peter 1:14-16). God is pleased with our sincere obedience, even though it may be accompanied with many weaknesses and imperfections (*WCF* 16.6).

STATEMENT 7: SANCTIFICATION

We affirm that Christians should flee immoral behavior and not yield to temptation. By the power of the Holy Spirit working through the ordinary means of grace, Christians should seek to wither, weaken, and put to death the underlying idolatries and sinful desires that lead to sinful behavior. The goal is not just consistent fleeing from, and regular resistance to, temptation, but the diminishment and even the end of the occurrences of sinful desires through the reordering of the loves of one’s heart toward Christ. Through the virtue of Christ’s death and resurrection, we can make substantial progress in the practice of true holiness, without

which no man shall see the Lord (Rom. 6:14-19; Heb. 12:14; 1 John 4:4; *WCF* 13.1).

Nevertheless, this process of sanctification—even when the Christian is diligent and fervent in the application of the means of grace—will always be accompanied by many weaknesses and imperfections (*WCF* 16.5, 6), with the Spirit and the flesh warring against one another until final glorification (*WCF* 13.2). The believer who struggles with same-sex attraction should expect to see the regenerate nature increasingly overcome the remaining corruption of the flesh, but this progress will often be slow and uneven. Moreover, the process of mortification and vivification involves the whole person, not simply unwanted sexual desires. The aim of sanctification in one's sexual life cannot be reduced to attraction to persons of the opposite sex (though some persons may experience movement in this direction), but rather involves growing in grace and perfecting holiness in the fear of God (*WCF* 13.3).

STATEMENT 8: IMPECCABILITY

We affirm the impeccability of Christ. The incarnate Son of God neither sinned (in thought, word, deed, or desire) nor had the possibility of sinning. Christ experienced temptation passively, in the form of trials and the devil's entreaties, not actively, in the form of disordered desires. Christ had only the suffering part of temptation, where we also have the sinning part. Christ had no inward disposition or inclination unto the least evil, being perfect in all graces and all their operations at all times.

Nevertheless, Christ endured, from without, real soul-wrenching temptations which qualified him to be our sympathetic high priest (Heb. 2:18; 4:15). Christ assumed a human nature that was susceptible to suffering and death. He was a man of sorrows and acquainted with grief (Isa. 53:3).

STATEMENT 9: IDENTITY

We affirm that the believer's most important identity is found in Christ (Rom. 8:38-39; Eph. 1:4, 7). Christians ought to understand themselves, define themselves, and describe

themselves in light of their union with Christ and their identity as regenerate, justified, holy children of God (Rom. 6:5-11; 1 Cor. 6:15-20; Eph. 2:1-10). To juxtapose identities rooted in sinful desires alongside the term “Christian” is inconsistent with Biblical language and undermines the spiritual reality that we are new creations in Christ (2 Cor. 5:17).

Nevertheless, being honest about our sin struggles is important. While Christians should not identify with their sin so as to embrace it or seek to base their identity on it, Christians ought to acknowledge their sin in an effort to overcome it. There is a difference between speaking about a phenomenological facet of a person’s sin-stained reality and employing the language of sinful desires as a personal identity marker. That is, we name our sins, but are not named by them. Moreover, we recognize that there are some secondary identities, when not rooted in sinful desires or struggles against the flesh, that can be legitimately affirmed along with our primary identity as Christians. For example, the distinctions between male and female, or between various nationalities and people groups, are not eradicated in becoming Christians, but serve to magnify the glory of God in his plan of salvation (Gen. 1:27; 1 Peter 3:7; Rev. 5:9; 7:9-10).

STATEMENT 10: LANGUAGE

We affirm that those in our churches would be wise to avoid the term “gay Christian.” Although the term “gay” may refer to more than being attracted to persons of the same sex, the term does not communicate less than that. For many people in our culture, to self-identify as “gay” suggests that one is engaged in homosexual practice. At the very least, the term normally communicates the presence and approval of same-sex sexual attraction as morally neutral or morally praiseworthy. Even if “gay,” for some Christians, simply means “same-sex attraction,” it is still inappropriate to juxtapose this sinful desire, or any other sinful desire, as an identity marker alongside our identity as new creations in Christ.

Nevertheless, we recognize that some Christians may use the term “gay” in an effort to be more readily understood by non-

Christians. The word “gay” is common in our culture, and we do not think it wise for churches to police every use of the term. Our burden is that we do not justify our sin struggles by affixing them to our identity as Christians. Churches should be gentle, patient, and intentional with believers who call themselves “gay Christians,” encouraging them, as part of the process of sanctification, to leave behind identification language rooted in sinful desires, to live chaste lives, to refrain from entering into temptation, and to mortify their sinful desires.

STATEMENT 11: FRIENDSHIP

We affirm that our contemporary ecclesiastical culture has an underdeveloped understanding of friendship and often does not honor singleness as it should. The church must work to see that all members, including believers who struggle with same-sex attraction, are valued members of the body of Christ and engaged in meaningful relationships through the blessings of the family of God. Likewise we affirm the value of Christians who share common struggles gathering together for mutual accountability, exhortation, and encouragement.

Nevertheless, we do not support the formation of exclusive, contractual marriage-like friendships, nor do we support same-sex romantic behavior or the assumption that certain sensibilities and interests are necessarily aspects of a gay identity. We do not consider same-sex attraction a gift in itself, nor do we think this sin struggle, or any sin struggle, should be celebrated in the church.

STATEMENT 12: REPENTANCE AND HOPE

We affirm that the entire life of the believer is one of repentance. Where we have mistreated those who struggle with same-sex attraction, or with any other sinful desires, we call ourselves to repentance. Where we have nurtured or made peace with sinful thoughts, desires, words, or deeds, we call ourselves to repentance. Where we have heaped upon others misplaced shame or have not dealt well with necessary God-given shame, we call ourselves to repentance.

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Nevertheless, as we call ourselves to the evangelical grace of repentance (*WCF* 15.1), we see many reasons for rejoicing (Phil. 4:1). We give thanks for penitent believers who, though they continue to struggle with same-sex attraction, are living lives of chastity and obedience. These brothers and sisters can serve as courageous examples of faith and faithfulness, as they pursue Christ with a long obedience in gospel dependence. We also give thanks for ministries and churches within our denomination that minister to sexual strugglers (of all kinds) with Biblical truth and grace. Most importantly, we give thanks for the gospel that can save and transform the worst of sinners—older brothers and younger brothers, tax collectors and Pharisees, insiders and outsiders. We rejoice in ten thousand spiritual blessings that are ours when we turn from sin by the power of the Spirit, trust in the promises of God, and rest upon Christ alone for justification, sanctification, and eternal life (*WCF* 14.2).

Therefore be it resolved that the Calvary Presbytery hereby overtures the 48th General Assembly and asks it to declare the Report of the Ad Interim Committee on Human Sexuality as a biblically faithful declaration and refer it to the Committee on Discipleship Ministries for inclusion and promotion among its denominational teaching materials.

Grounds:

The PCA "Report of the Ad Interim Committee on Human Sexuality," is a biblically faithful work by gifted churchmen within the PCA. It is a most useful resource concerning the apologetic and pastoral task surrounding gender and sexuality confusion within the PCA and the broader culture.

Adopted unanimously by Calvary Presbytery at its stated meeting, April 22, 2021
Attested by /s/ RE Melton L. Duncan, stated clerk

OVERTURE 39 from Fellowship Presbytery (to AC [RAO 10-4; 11-5])
"Reduce Registration Fee for Ruling Elders to \$250"

[Editorial Note: This overture is identical to Overture 24 from Tennessee Valley Presbytery]

Whereas the principle of the parity of elders is foundational to Presbyterian polity and "Elders being of one class of office, ruling elders possess the same authority and eligibility to office in the courts of the Church as teaching elders...." (BCO 8-9); and

Whereas the Presbyterian Church in America's polity underscores this principle by requiring significant participation on General Assembly committees and boards, setting required minimum numbers of Ruling Elders in many cases; and

Whereas "The PCA was started primarily through the efforts of Ruling Elders," according to Stated Clerk Emeritus Roy Taylor; and

Whereas the percentage of Ruling Elder commissioners attending General Assembly has dropped steadily, from averaging 44% in the 1970s to 23% since 2000; and

Whereas true (not merely theoretical) parity would be enabled by broader and greater participation of Ruling Elders in the General Assembly; and

Whereas the high costs of General Assembly attendance would seem to ensure that higher- income or retired Ruling Elders (who are more able to afford to attend) are over- represented, thus hurting the diversity of the elders by age and income; and

Whereas Ruling Elders who are not full-time employees of churches and who are otherwise employed sustain loss of income or vacation time to attend not only the meetings of presbyteries, but especially the General Assembly (while many Teaching Elders are paid to attend the courts of the church court and/or lose no vacation time to do so); and

Whereas the average PCA church has fewer than 100 members and can barely afford to send a Teaching Elder to General Assembly, much less even one accompanying Ruling Elder; and

Whereas the amount of "revenue" lost by the reduction of the Ruling Elder registration fee would be offset almost entirely by a small increase in Teaching Elder registration fees, e.g.:

1600 total elders at full registration fees at current fees of \$450 each = \$720,000 set against

1600 total elders (25% REs & 75% TEs) with fees of \$250 and \$500 respectively = \$700,000

Therefore, be it resolved that the 49th General Assembly set the commissioner registration fees as follows: \$250 for Ruling Elders; \$500 for Teaching Elders; Honorably retired or emeritus elders would continue to pay \$150; Teaching Elders from churches with annual incomes below \$100,000, as per their 2020 statistics, may register for \$300.

*Adopted by Fellowship Presbytery at its stated meeting, January 23, 2021
Attested by John M. McArthur, Jr., stated clerk*

OVERTURE 40 from Tennessee Valley Presbytery (to CCB, OC)
“Amend *BCO* 32-13 and 35-5 to Allow Victim Protection Provisions

Whereas, when this Overture was filed, it was our understanding these proposals were endorsed by the Ad Interim Committee on Domestic Abuse and Sexual Assault. See the AIC Report for any comments.

Whereas, these changes are needed to protect victims of abuse during judicial process. As the *BCO* sections now stand, a victim of abuse is given the right to be cross-examined by the accused. That means any of the following examples are possible.

- A teenage girl who was raped by a church staff member is cross-examined by the man who raped her.
- Someone who was emotionally and/or physically abused is cross-examined by the abuser.
- A young child who was sexually abused is cross-examined by the predator.

The current provision of cross-examination by the accused in these sorts of cases greatly increases the risk of an abused person being unwilling to participate in a case of process, and also opens the door to further trauma. There is no scriptural mandate for such a right of confrontation. The only situation in which such a right was invoked was the example of Paul asserting that right as a Roman citizen (Acts 25:16).

Whereas, the right afforded the accused to cross-examine his accuser has a long history in the Presbyterian Church, dating back to at least 1858. This right of confrontation reflects civil law embedded in the 6th amendment to the U.S. Constitution, ratified in 1791. The 6th amendment grants the accused the right “to be confronted with the witnesses against him.” In 1808, Chief Justice John Marshall famously stated of the Confrontation Clause: “I know of no principle in the preservation of which all are more concerned. I know none, by undermining which, life, liberty and property, might be more endangered. It is therefore incumbent on courts

to be watchful of every inroad on a principle so truly important.” This opinion notwithstanding, it is of note that the Supreme Court has wrestled with the right of confrontation and has been willing to recognize the need for some protection of some accusers, particularly in cases involving minors.

For example, in *Maryland v. Craig* (1990), the Court allowed a state to utilize a one-way closed circuit television procedure for the receipt of testimony by a six-year-old victim in an abuse case.⁷⁶

Whereas, our *BCO* has not wrestled with the possibility of reasonable limits to the right of confrontation. Our ecclesiastic law should incorporate reasonable protections for minors and abuse victims, while at the same time protecting the rights of the accused to know and “confront” his accuser. In fact, we believe that the Church should be more protective of those entrusted to its care than the state.

Whereas, as the *BCO* currently stands, if a church court allowed an alleged child-abuse victim to testify by Zoom, the accused might have grounds for appeal, alleging the court violated his *BCO* 32-13 right to “examine” all witnesses “in his presence” even if defense counsel cross-examined the witness over Zoom.

⁷⁶ In *Maryland v. Craig*, in a 5-4 decision written by O’Connor, the Court held as follows: “The Confrontation Clause does not guarantee criminal defendants an *absolute* right to a face-to-face meeting with the witnesses against them at trial. The Clause’s central purpose, to ensure the reliability of the evidence against a defendant by subjecting it to rigorous testing in an adversary proceeding before the trier of fact, is served by the combined effects of the elements of confrontation: physical presence, oath, cross-examination, and observation of demeanor by the trier of fact. Although face-to-face confrontation forms the core of the Clause’s values, it is not an indispensable element of the confrontation right. If it were, the Clause would abrogate virtually every hearsay exception, a result long rejected as unintended and too extreme, *Ohio v. Roberts*, 448 U.S. 56, 63. Accordingly, the Clause must be interpreted in a manner sensitive to its purpose and to the necessities of trial and the adversary process. See, e.g., *Kirby v. United States*, 174 U.S. 470. Nonetheless, the right to confront accusatory witnesses may be satisfied absent a physical, face-to-face confrontation at trial only where denial of such confrontation is necessary to further an important public policy and only where the testimony’s reliability is otherwise assured. *Coy, supra*, at 1021. Pp. 5-11.” <https://www.law.cornell.edu/supct/html/89-478.ZS.html>

See also Scalia’s Dissenting Opinion, joined by Brennan, Marshall and Stevens. In sum, Scalia contended the 6th Amendment to the Constitution would need to be amended in order for Maryland to do what it did, because the 6th Amendment clearly says, “In all criminal prosecutions, the accused shall enjoy the right ... to be confronted with the witnesses against him ...” <https://www.law.cornell.edu/supct/html/89-478.ZD.html> Scalia’s objection wasn’t to the fairness issue, but rather, he was sticking to the letter of the law. This Overture seeks to change the law, so, Scalia’s argument would not apply to the proposed revision.

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Whereas, we urge that some accommodation be made for victim testimony in cases alleging child abuse, domestic abuse, sexual abuse, or sexual assault, to allow the court to make reasonable accommodations to shield accusers from face-to-face contact with the accused.

Therefore, be it resolved that *BCO 32-13*, *35-1* and *35-5* be amended by adding, to each, the four-sentence paragraphs underlined below.

BCO 32-13. In order that the trial may be fair and impartial, the witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend. Witnesses may be cross-examined by both parties, and any questions asked must be pertinent to the issue.

However, throughout the trial in cases involving alleged child abuse, domestic abuse, sexual abuse, or sexual assault, a court may make reasonable accommodations to shield accusers from face-to-face contact with the accused. This can be done upon request by the accuser or when the court determines that such accommodation is necessary. Such accommodations might include procedures such as written testimony or videoconferencing testimony, in which a reasonable path for cross-examination is provided. The court shall include in the record its reasons for any accommodations and any objection from the accused to such accommodation, and the objection and the court's response shall be included in the record.

BCO 35-1. All persons of proper age and intelligence are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. The accused party may be allowed, but shall not be compelled to testify; but the accuser shall be required to testify, on the demand of the accused. Either party has the right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his competency. It belongs to the court to judge the degree of credibility to be attached to all evidence.

Throughout the trial in cases involving alleged child abuse, domestic abuse, sexual abuse, or sexual assault, a court may make reasonable accommodations to shield accusers from face-to-face contact with the accused. This can be done upon request by the accuser or when the court determines that such accommodation is necessary. Such

accommodations might include procedures such as written testimony or videoconferencing testimony, in which a reasonable path for cross-examination is provided. The court shall include in the record its reasons for any accommodations and any objection from the accused to such accommodation, and the objection and the court's response shall be included in the record.

BCO 35-5. Witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party, may put additional interrogatories. No question shall be put or answered except by permission of the moderator, subject to an appeal to the court. The court shall not permit questions frivolous or irrelevant to the charge at issue.

Throughout the trial in cases involving alleged child abuse, domestic abuse, sexual abuse, or sexual assault, a court may make reasonable accommodations to shield accusers from face-to-face contact with the accused. This can be done upon request by the accuser or when the court determines that such accommodation is necessary. Such accommodations might include procedures such as written testimony or videoconferencing testimony, in which a reasonable path for cross-examination is provided. The court shall include in the record its reasons for any accommodations and any objection from the accused to such accommodation, and the objection and the court's response shall be included in the record.

Adopted by Tennessee Valley Presbytery at its stated meeting, April 17, 2021

Attested by /s/ TE Jacob A. Bennett, stated clerk

OVERTURE 41 from Tennessee Valley Presbytery (to CCB, OC)
"Amend BCO 35-1 to Expand Potential Witness Eligibility"

Whereas, the prosecutor and the accused should have the right to seek to call anyone as a witness. Either party may object to any proposed witness and the court would rule on the objection. Even if an objection is overruled, the court would still need to judge the credibility of the witness and his testimony; and

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Whereas, to exclude those who do not believe in the existence of God or in a future state of rewards and punishments may, in certain cases, hamper the prosecutor or the accused in presenting necessary evidence, or hamper the interest of justice;

Therefore, be it resolved to strike the first sentence of *BCO 35-1* to read as follows:

~~All persons of proper age and intelligence are competent witnesses, except such as do not believe in the existence of God, or in a future state of rewards and punishments.~~
The accused party may be allowed, but shall not be compelled to testify; but the accuser shall be required to testify, on the demand of the accused. Either party has the right to challenge a witness who he believes to be incompetent, and the court shall decide upon his competency. It belongs to the court to judge the credibility to be attached to all evidence.

Adopted by Tennessee Valley Presbytery at its stated meeting, April 17, 2021

Attested by /s/ TE Jacob A. Bennett, stated clerk

OVERTURE 42 from Susquehanna Valley Presbytery (to MNA)
"Adjust Boundaries of Susquehanna Valley Presbytery"

Whereas there are five (5) counties in the north central part of Pennsylvania (Bradford, Cameron, Potter, Sullivan, and Tioga) that are not assigned to any presbytery of the PCA; and

Whereas those five (5) counties are contiguous to the northern boundary of the Susquehanna Valley Presbytery (SVP); and

Whereas Berks County is presently included within the boundary of SVP but is more naturally associated with that part of the Philadelphia area served by the Philadelphia Metro West Presbytery; and

Whereas there is a comma (,) in the description of the boundaries of SVP that makes it appear that the Township of London Britain is two (2) Townships;

Therefore, Susquehanna Valley Presbytery petitions the General Assembly to change its boundary description, effective July 2, 2021, to add those five unassigned counties, remove Berks County, and remove the erroneous comma so that the boundary description for SVP should read:

APPENDIX X

Susquehanna Valley Presbytery (43): The following counties of Pennsylvania: Potter, Tioga, Bradford, Cameron, Clinton, Lycoming, Sullivan, Centre, Union, Snyder, Northumberland, Montour, Columbia, Huntingdon, Mifflin, Juniata, Perry, Dauphin, Schuylkill, Lebanon, Fulton, Franklin, Cumberland, Adams, York, Lancaster, and all that part of Chester County west of a line going south on Route 41, Route 796, and Route 896, except the townships of Elk, New London, Franklin, and London Britain.

Adopted by Susquehanna Valley Presbytery at its stated meeting, February 20, 2021

Attested by TE Tucker York, stated clerk

OVERTURE 43 from Hills and Plains Presbytery (to OC, AC)
“Form Study Committee for Biblical Ethics in Digital Media”

[Editorial Note: This overture is identical to Overture 32 from Central Indiana Presbytery]

Whereas, Jesus desires his church to be “sanctified in the truth” (John 17:17); and

Whereas, the ninth commandment forbids bearing false witness against another (Exodus 20:13); and

Whereas, our confessional standards thoroughly outline what is required (WLC 144) and forbidden (WLC 145) by the ninth commandment; and

Whereas, the Westminster divines wrote before the age of the internet, social media, and other forms of rapid digital communication; and

Whereas, these forms of communication are increasingly prevalent in our churches; and

Whereas, new forms of communication create new opportunities both to advance the Kingdom of God and to violate God’s commandments; and

Whereas, there has been growing concern among PCA elders regarding online gossip and slander, especially in areas of controversy and debate; and

Whereas, pastors, elders, and those they shepherd need wisdom to apply God’s eternal word to contemporary questions about digital speech and communication;

MINUTES OF THE GENERAL ASSEMBLY

Therefore, be it resolved that Central Indiana Presbytery hereby overtures the 48th General Assembly of the PCA to form an Ad-Interim Committee to study and report on:

- 1) How the ninth commandment applies to digital forms of communication (such as blogs, social media, public and private online groups, and other developing technologies).
- 2) Biblical and confessional teaching regarding godly speech, charitable debate, and wisdom in discerning truth from falsehood.
- 3) Pastoral guidance on how to address questions of public concern without unintentionally spreading false or misleading information, or disparaging the good name of others.
- 4) Distinctions between private and public offenses (*BCO* 29-2, 29-4, 34-3), when private online groups with substantial membership are increasingly common.
- 5) Practical steps for accountability and discipline; that our members might be edified, and our officers remain “above reproach” (1 Timothy 3:2).
- 6) Should the findings of the study committee warrant *BCO* changes, the study committee will propose such changes for the General Assembly to consider.

Be it further resolved that the moderator of the 48th General Assembly appoint the seven voting members who shall be either PCA teaching or PCA ruling elders; and

Be it further resolved that the Committee be permitted to recruit others, within the confines of its budget, to serve as its advisors, regardless of denomination or gender; and

Be it further resolved that the budget for the study committee be set at \$15,000 and that funds be derived from gifts to the AC designated for that purpose; and

Be it further resolved that the committee shall present their findings and recommendations to the 49th General Assembly.

*Adopted by Hills and Plains Presbytery at its stated meeting, May 4, 2021
Attested by /s/ TE Wesley Dean Martin, stated clerk*

OVERTURE 44 from Philadelphia Metro West Presbytery (to MNA)
“Transfer Berks County, Pennsylvania, to Philadelphia Metro West Presbytery”

Whereas, the Susquehanna Valley Presbytery has requested the General Assembly to remove Berks County, Pennsylvania from the territory of Susquehanna Valley Presbytery; and

Whereas, Berks County is adjacent to the present territory of Philadelphia Metro West Presbytery, and Philadelphia Metro West Presbytery is willing to accept a transfer of Berks County to the territory of Philadelphia Metro West Presbytery;

Now therefore, Philadelphia Metro West Presbytery requests the PCA General Assembly to transfer Berks County to the territory of Philadelphia Metro West Presbytery, effective July 2, 2021.

Adopted by Philadelphia Metro West Presbytery at its stated meeting, May 8, 2021

Attested by /s/ RE Paul A. Rich, stated clerk

OVERTURE 45 from Metro Atlanta Presbytery (to OC, CDM, AC)
“Seek Asian American Flourishing”

Whereas, the 44th General Assembly of the Presbyterian Church in America recognized, confessed, condemned, and repented of past failures to love brothers and sisters from minority cultures in accordance with what the Gospel requires, as well as failures to lovingly confront our brothers and sisters concerning racial sins and personal bigotry, and failing to “learn to do good, seek justice and correct oppression” (Isaiah 1:17); and

Whereas, the 44th General Assembly resolved to praise and recommit itself to the gospel task of racial reconciliation, diligently seeking effective courses of action to further that goal, with humility, sincerity, and zeal, for the glory of God and the furtherance of the Gospel; and

Whereas, Metro Atlanta Presbytery learned with sorrow of the tragic deaths of eight people in and around our own presbytery on Tuesday, March 16, 2021, six of whom were of Asian descent, who were wives, mothers, sisters, and daughters made in the image of God; and

Whereas, even though the ultimate motivation of this shooter remains unestablished, these tragic shootings happened within the larger context of an increase in violence in this nation against Asian Americans over the last year; and

MINUTES OF THE GENERAL ASSEMBLY

- have brought to light the racism that many of our Asian American brothers and sisters in Christ, and Asian American neighbors have experienced, and remind them of the anti-Asian racism that has been present in the past; and

Whereas, Asian Americans have been members of the PCA since its earliest days, even before the Tenth General Assembly, which approved the formation of the first Korean Language Presbytery in 1982; and

- Korean-Americans alone constitute more than 10% of Presbyteries (9 of 88), 11% of churches (218 of 1,927), and 14% of Teaching Elders (682 of 4,951); and

Whereas, the PCA recognizes a desire and need to grow in our ability as a denomination to shepherd and be shepherded by such a large and important part of our body;

Therefore, be it resolved that the 48th General Assembly ask the Moderator to appoint an Asian American commissioner to lead the Assembly in a time of corporate prayer with one voice (Korean style), on behalf of our Asian American brothers and sisters; and

Be it further resolved, that the attached “Pastoral Letter” be offered as an example of how a church or presbytery might provide shepherding care for its Asian American members in light of the recent shootings and rise in violence; and

Be it further resolved that this General Assembly appoint five Asian Americans from diverse generations and cultural backgrounds to serve the PCA over the next three years by:

- Exploring with CDM and *byFaith* the possibility of producing a series of multimedia resources (interviews, articles, videos, podcasts, book list, etc.) on the Asian American experience in the United States, in the PCA, and Asian American Presbyterianism more broadly, in order to help churches, sessions, presbyteries, and PCA committees and agencies grow in affirming, receiving, cultivating, and deploying the contributions, gifts, unique cultural backgrounds, stories, and leadership of Asian Americans; and
- Coordinating with the Administrative Committee to have a future General Assembly commemorate the more than forty years of faithful ministry by Asian Americans in the PCA (this might include an Assembly-wide panel to discuss the Asian American experience in the United States, in the PCA, and in Asian American Presbyterianism more broadly, recognizing and honoring the original members of the first Korean Language Presbytery, etc.); and
- Preparing the PCA with earnest prayer for the possibility that in the next forty years, God might draw to himself individuals and

communities from every tribe, language, people, and nation, so that the bride of Christ globally, and the PCA specifically, might come to better reflect the progress of the gospel among all peoples; and **Be it finally resolved**, that the General Assembly recognize that the flourishing of our Asian American brothers and sisters now and in the future, will contribute to the flourishing of us all as the body of Christ, because if one member suffers, all suffer together; if one member is honored, all rejoice together, for the glory of God.

*Adopted by Metro Atlanta Presbytery at its stated meeting, May 4, 2021
Attested by /s/ TE Randy Schlichting, stated clerk*

Attachment

Pastoral Letter Shepherding Asian American Brothers and Sisters

Dear Brothers and Fathers,

In one of our Lord Jesus Christ's final interactions with the apostles, he spoke to Peter with a specific message about his and the others' role of shepherding those who followed Him. If we were to put our calling and mission into one word, it would be "shepherd." We are to receive the shepherding hand and voice of Jesus and to shepherd the flock over whom God has given us responsibility and authority. It is a humbling calling that draws us into constant reliance upon the Holy Trinity and the fellowship of the Body of Christ.

More specifically, Jesus asked Peter a series of questions. Here's what we see and hear:

John 21 (ESV):

¹⁵ When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?"

He said to him, "Yes, Lord; you know that I love you."

He said to him, "Feed my lambs."

¹⁶ He said to him a second time, "Simon, son of John, do you love me?"

He said to him, "Yes, Lord, you know that I love you."

Jesus said, "Tend my sheep."

¹⁷ He said to him the third time, "Simon son of John, do you love me?"

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Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.”

Jesus said to him, “Feed my sheep.

¹⁸ Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.”

¹⁹ (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me!”

We have Jesus’ expectation that we shepherd, and our congregations have the expectation that their elders will shepherd and lead them. Jesus directs us to “take care of my sheep.” No doubt, all of us within the Presbyterian Church in America want to shepherd and to receive shepherding. The intention of our letter is to encourage and exhort, and perhaps to reveal an area where greater focus is needed. As we have laid out in our overture, our Asian American brothers and sisters in the PCA have been wounded, and as any good shepherd might do, we want to bind up those wounds. Just as the Lord gave Peter a second chance, we are given another opportunity to take care of the Lord’s sheep.

Tragic events like those that occurred in Atlanta on March 16, 2021, bring pain and suffering that extends even further than that experienced by the victims and their close friends and families. Events like this one bring into focus the darkness and fallenness of our world, and our responses to this event will bring into focus the darkness and fallenness of our own hearts. Thus, we are called to bring our hearts to the heart of God and to his grace and mercy. And we want to lead and carry those in our flock to God’s heart, too. How can we do that? Where do we start?

1. Pray. Ask the Lord for forgiveness, for comfort, and for wisdom.
2. Listen. Have ears to hear what the word of God and the Spirit of God say to you.
3. Locate. Find the Korean PCA church that is geographically closest to your church and make a connection with an elder there to learn how they are doing.
4. Invite. Extend an invitation to those of Asian descent in your congregation or your community to come and share with your congregation how they are feeling and what their needs are. Be bold and persistent in your invitations. Be humble in listening.

5. Visit. Go to the Asian Americans in your church and community and pray with and for them. This may take some extra effort and focus if there are not any Asian Americans in your congregation, and you may need to network within your community to meet someone new.

Shepherd those who are in particular pain and have been wounded. You know how to shepherd. We aren't asking you to do anything unusual, but to pay special attention to those who have silently been persecuted and disrespected.

When Jesus rejoined his apostles on the beach that morning, he gave symbolic gestures that he cared about them. He knew they were fishermen, and he helped them catch fish. He spoke words of comfort and they knew it was the Lord. You may need to make some symbolic and substantive efforts to show that you care about your Asian American brothers and sisters. May the Lord give us grace to have a witness to a watching world that is both corporate and individual.

To summarize, shepherd your Asian American families through grieving with them, comforting them, and empathizing with them. Condemn the tragic shootings in Atlanta and the other acts of anti-Asian behavior that have gone on in our country and in our communities. And humbly ask for the shepherding that your Asian brothers and sisters can give you in the spirit of Ephesians 5:21 – “Submit to one another out of reverence for Christ.”

Respectfully in Christ,

OVERTURE 46 from Metropolitan New York Presbytery (to OC, CDM, AC)
“Seek Asian American Flourishing”

[Note: This overture was originally submitted by Metro Atlanta Presbytery as Overture 45. Only the third paragraph has been altered, to reflect submission by a second Presbytery.]

Whereas, the 44th General Assembly of the Presbyterian Church in America recognized, confessed, condemned, and repented of past failures to love brothers and sisters from minority cultures in accordance with what the Gospel requires, as well as failures to lovingly confront our brothers and

MINUTES OF THE GENERAL ASSEMBLY

sisters concerning racial sins and personal bigotry, and failing to “learn to do good, seek justice and correct oppression” (Isaiah 1:17); and

Whereas, the 44th General Assembly resolved to praise and recommit itself to the gospel task of racial reconciliation, diligently seeking effective courses of action to further that goal, with humility, sincerity, and zeal, for the glory of God and the furtherance of the Gospel; and

Whereas, Metro Atlanta Presbytery learned with sorrow of the tragic deaths of eight people in and around our own presbytery on Tuesday, March 16, 2021, six of whom were of Asian descent, who were wives, mothers, sisters, and daughters made in the image of God; and

Whereas, even though the ultimate motivation of this shooter remains unestablished, these tragic shootings happened within the larger context of an increase in violence in this nation against Asian Americans over the last year; and

- have brought to light the racism that many of our Asian American brothers and sisters in Christ, and Asian American neighbors have experienced, and remind them of the anti-Asian racism that has been present in the past; and

Whereas, Asian Americans have been members of the PCA since its earliest days, even before the Tenth General Assembly, which approved the formation of the first Korean Language Presbytery in 1982; and

- Korean-Americans alone constitute more than 10% of Presbyteries (9 of 88), 11% of churches (218 of 1,927), and 14% of Teaching Elders (682 of 4,951); and

Whereas, the PCA recognizes a desire and need to grow in our ability as a denomination to shepherd and be shepherded by such a large and important part of our body;

Therefore, be it resolved that the 48th General Assembly ask the Moderator to appoint an Asian American commissioner to lead the Assembly in a time of corporate prayer with one voice (Korean style), on behalf of our Asian American brothers and sisters; and

Be it further resolved, that the attached “Pastoral Letter” be offered as an example of how a church or presbytery might provide shepherding care for its Asian American members in light of the recent shootings and rise in violence; and

Be it further resolved that this General Assembly appoint five Asian Americans from diverse generations and cultural backgrounds to serve the PCA over the next three years by:

- Exploring with CDM and *byFaith* the possibility of producing a series of multimedia resources (interviews, articles, videos, podcasts, book list, etc.) on the Asian American experience in the

United States, in the PCA, and Asian American Presbyterianism more broadly, in order to help churches, sessions, presbyteries, and PCA committees and agencies grow in affirming, receiving, cultivating, and deploying the contributions, gifts, unique cultural backgrounds, stories, and leadership of Asian Americans; and

- Coordinating with the Administrative Committee to have a future General Assembly commemorate the more than forty years of faithful ministry by Asian Americans in the PCA (this might include an Assembly-wide panel to discuss the Asian American experience in the United States, in the PCA, and in Asian American Presbyterianism more broadly, recognizing and honoring the original members of the first Korean Language Presbytery, etc.); and
- Preparing the PCA with earnest prayer for the possibility that in the next forty years, God might draw to himself individuals and communities from every tribe, language, people, and nation, so that the bride of Christ globally, and the PCA specifically, might come to better reflect the progress of the gospel among all peoples; and

Be it finally resolved, that the General Assembly recognize that the flourishing of our Asian American brothers and sisters now and in the future, will contribute to the flourishing of us all as the body of Christ, because if one member suffers, all suffer together; if one member is honored, all rejoice together, for the glory of God.

Adopted by Metropolitan New York Presbytery at its stated meeting, May 11, 2021

Attested by /s/ TE James Fredere, stated clerk

Attachment 1

Pastoral Letter

Shepherding Asian American Brothers and Sisters

Dear Brothers and Fathers,

In one of our Lord Jesus Christ's final interactions with the apostles, he spoke to Peter with a specific message about his and the others' role of shepherding those who followed Him. If we were to put our calling and mission into one word, it would be "shepherd." We are to receive the shepherding hand and voice of Jesus and to shepherd the flock over whom God has given us responsibility and authority. It is a humbling calling that draws us into constant reliance upon the Holy Trinity and the fellowship of the Body of Christ.

More specifically, Jesus asked Peter a series of questions. Here's what we see and hear:

John 21 (ESV):

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Jesus said, "Tend my sheep."

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Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you."

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¹⁸ Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go."

¹⁹ (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me!"

We have Jesus' expectation to shepherd, and our congregations have the expectation that their elders will shepherd and lead them. Jesus directs us to "take care of my sheep." No doubt, all of us within the Presbyterian Church in America want to shepherd and to receive shepherding. The intention of our letter is to encourage and exhort, and perhaps to reveal, an area where greater focus is needed. As we have laid out in our overture, our Asian American brothers and sisters in the PCA have been wounded, and as any good shepherd might do, we want to bind up those wounds. Just as the Lord gave Peter a second chance, we are given another opportunity to take care of the Lord's sheep.

Tragic events like those that occurred in Atlanta on March 16, 2021, bring pain and suffering that extends even further than that experienced by the victims and their close friends and families. Events like this one bring into focus the darkness and fallenness of our world, and our responses to this event will bring into focus the darkness and fallenness of our own hearts. Thus, we are called to bring our hearts to the heart of God and to his grace

and mercy. And we want to lead and carry those in our flock to God's heart, too. How can we do that? Where do we start?

1. Pray. Ask the Lord for forgiveness, for comfort, and for wisdom.
2. Listen. Have ears to hear what the word of God and the Spirit of God say to you.
3. Locate. Find the Korean PCA church that is geographically closest to your church and make a connection with an elder there to learn how they are doing.
4. Invite. Extend an invitation to those of Asian descent in your congregation or your community to come and share with your congregation how they are feeling and what their needs are. Be bold and persistent in your invitations. Be humble in listening.
5. Visit. Go to the Asian Americans in your church and community and pray with and for them. This may take some extra effort and focus if there are not any Asian Americans in your congregation, and you may need to network within your community to meet someone new.

Shepherd those who are in particular pain and have been wounded. You know how to shepherd. We aren't asking you to do anything unusual, but to pay special attention to those who have silently been persecuted and disrespected.

When Jesus rejoined his apostles on the beach that morning, he gave symbolic gestures that he cared about them. He knew they were fishermen, and he helped them catch fish. He spoke words of comfort and they knew it was the Lord. You may need to make some symbolic and substantive efforts to show that you care about your Asian American brothers and sisters. May the Lord give us grace to have a witness to a watching world that is both corporate and individual.

To summarize, shepherd your Asian American families through grieving with them, comforting them, and empathizing with them. Condemn the tragic shootings in Atlanta and the other acts of anti-Asian behavior that have gone on in our country and in our communities. And humbly ask for the shepherding that your Asian brothers and sisters can give you in the spirit of Ephesians 5:21 – “Submit to one another out of reverence for Christ.”

Respectfully in Christ,

OVERTURE 47 from Chesapeake Presbytery (to OC, AC)
“Form Study Committee on Critical Race Theory”

Whereas, all of mankind, men and women, are made in the image of God (Genesis 1:27) and all fall short of the glory of God (Romans 3:23); and

Whereas, Jesus invites all to come unto Him (Matthew 11:28); and

Whereas, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” (Galatians 3:28); and

Whereas, the Apostle James teaches that the Church should not be governed nor guided by partiality, and that such partiality is a sin (James 2:1,9); and

Whereas, the Scriptures teach that we are not to boast in anything but the LORD (Jeremiah 9:23-24), and that we are not to judge ourselves as better than any other because of our group identity (Galatians 6:3-5); and

Whereas, racism and racial supremacy are forms of the sin of partiality and create a constructed hierarchy that is not found in the Scriptures as an example for the people of God to follow; and

Whereas, there is a particular philosophical system known as “critical race theory,” which appears to advocate the judgment of individuals by an assumed group identity based on the color of their skin; and

Whereas, this particular philosophical system contains an interpretation of the history of the human race that may be out of line with the biblical principles of Providence (*WCF* 5, *WSC* 11, *WLC* 18); and

Whereas, this particular philosophical system is increasingly influencing the governance of the nation in which we live and serve, as well as the academic institutions where our covenant children may be educated; and

Whereas, expertise in the vast range of secular philosophies necessary to rightly understand this particular philosophical system may not be possible for every elder in the PCA, thus requiring many to rely on the study and expertise of those they should be able to trust; and

Whereas, there are elders in the PCA who have been actively promoting the value of this particular philosophical system, and we know that “The first one to plead his cause seems right, until his neighbor comes and examines him.” (Proverbs 18:17); and

Whereas, the flock of Jesus Christ gathered in the PCA need to know how to glorify God in a world that embraces this particular philosophical system as a way to understand reality;

Therefore, be it resolved that the 48th General Assembly authorize the Moderator to appoint a study committee, comprised of at least 4 ordained teaching elders and 3 ruling elders, with each member from a unique

presbytery, to consider the relevant biblical, theological, philosophical, and historical materials, including living experts in those fields of study, in order to:

- Provide biblical and theological exposition relevant to the topic of preferential treatment based on skin-color, or “race”;
- Provide historical information as to the origins of “critical race theory” and the overarching impact of that system of philosophical thought on the church and Christ’s mission for her;
- Report to the 49th General Assembly the conclusion of their labor and present a recommendation as to the value of this philosophical system to the end of the edification of Christ’s bride;

Be it further resolved that the budget for the study committee be set at \$15,000 and that funds be derived from gifts to the AC designated for that purpose;

Adopted by Chesapeake Presbytery at its stated meeting, May 11, 2021

Attested by /s/ RE Timothy Persons, stated clerk

OVERTURE 48 from Korean Capital Presbytery (to OC)
“Repudiate Anti-Asian Racism”
"반아시아적 인종차별주의를 거부합니다"

Whereas, the Bible maintains the *Imago Dei* and ascribes every human being with the immense value and dignity of being image bearers of God (Gen 1:27; cf. 2 Cor 3:18); and

성경은 한결같이 하나님의 형상을 담고 있는 모든 인류를 무한한 가치를 지닌 존엄한 존재라고 말합니다 (창 1:27; 참고. 고후 3:18).

Whereas, Jesus, through his life, death, and resurrection tore down the dividing wall of hostility between people who would otherwise be divided by constructs, both natural and social, including ethnicity, gender, age, social class, occupation, and race (Eph 2:13-18); and

예수 그리스도는 그의 삶과 죽음과 부활의 능력으로 인류의 분열을 초래하는 혈통, 성별, 연령, 계급, 직업, 인종을 포함한 모든 개인적/사회적인 대립의 장벽들을 허무셨습니다 (엡 2:13-18).

Whereas, there is a long history of anti-Asian sentiment in our nation as evidenced by the 1871 Chinese Massacre in Los Angeles⁷⁷, the Chinese Exclusion Act of 1882⁷⁸, the internment of Japanese Americans during World War II, and the murder of Chinese-American Vincent Chin in 1982; and

1871년 중국인 학살사건, 1882년 중국인 추방령, 세계 2차 대전 기간 동안 지속된 일본계 미국인들에 대한 감금 조치, 1982년 중국계 미국인 Vincent Chin 살해 사건 등, 미국내 반아시안 정서는 긴 역사를 가지고 있습니다.

Whereas, the 30th General Assembly of the Presbyterian Church in America adopted a statement on racial reconciliation that confessed its covenantal, generational, and heinous sins connected with unbiblical forms of servitude, the 32nd General Assembly of the Presbyterian Church in America adopted a paper titled “The Gospel and Race” that was produced under the oversight of our Mission to North America committee, the 144th General Synod of the Reformed Presbyterian Church, Evangelical Synod, adopted a statement on “Racial Questions,” and the 44th General Assembly of the Presbyterian Church in America resolved to praise and recommit itself to the gospel task of racial reconciliation, diligently seeking effective courses of action to further that goal, with humility, sincerity and zeal, for the glory of God and the furtherance of the Gospel; and

30회 총회가 채택한 인종간 화해 선언에는 성경적 원리를 거스르는 노예제의 형태들과 이와 연계된 예속적이고 세대를 이어 계승되는 사악한 죄의 고백이 포함되어 있습니다. 이어서 32회 총회는 북미선교부의 책임하에 작성된 “복음과 인종”(The Gospel and Race)이라는 제목의 성명서를 채택하였습니다. Reformed Presbyterian Church Evangelical 144회 총회에서는 “인종에 관한 질문들”이란 제목의 성명서를 채택하였고, 또한 44회 총회는 인종간 화해를 촉구하고 이를 증진하기 위한 일련의 지속적이고

⁷⁷ Zesch, Scott. 2012. *The Chinatown War: Chinese Los Angeles and the Massacre of 1871*. New York, NY: Oxford University Press.

⁷⁸ Soennichsen, John Robert. 2011. *The Chinese Exclusion Act of 1882*. Santa Barbara, CA: Greenwood.

효과적인 실천에 겸손과 진심과 열의로 임할 것을 하나님의 영광과 복음의 확장을 위하여 결의하였습니다.

Whereas, recent anti-Asian rhetoric has been fueled by anti-Asian remarks made by influential political and thought leaders who have a significant impact on many people⁷⁹; and

최근 많은 신도들에게 영향력이 지대한 일부 정치 및 사상적 지도자들이 반아시안적 언급을 일삼은 것으로인해 반아시안 정서가 더욱 확산 일로에 있습니다.

Whereas, there have been over 3,000 reported hate crimes against Asian Americans since March 2020⁸⁰; and

2020년 3월 이후로 3,000건 이상의 아시아계 미국인에 대한 혐오 범죄가 보고 되었습니다.

Whereas, there is a long history of our government baselessly scapegoating Chinese immigrants for epidemic outbreaks along the West Coast going back all the way to 1870, resulting in their vilification, destruction of their properties, and even their deaths⁸¹; and

역사를 거슬러 이미 1870년에 서부 해안을 따라 퍼지던 전염병의 원인으로 아무런 근거없이 중국 이민자들을 지목하여 희생양으로 삼았던 [요즘 일어나고 아시아인들에 대한 근거없는 혐오와 다를 바 없는] 일이 있었습니다. 이로 인해 많은 중국인들이 세간의 조소에 시달려야 했고, 그들의 재산이 파괴되었으며, 심지어 죽음에 처하기도 했습니다.

⁷⁹ Hswen, Yulin, Xiang Xu, Anna Hing, Jared B. Hawkins, John S. Brownstein, and Gilbert C. Gee. “Association of ‘#covid19’ Versus ‘#chinesevirus’ With Anti-Asian Sentiments on Twitter: March 9–23, 2020.” *American Journal of Public Health* 111, no. 5 (May 2021): 956–64. <https://doi.org/10.2105/AJPH.2021.306154>.

⁸⁰ Data Bits. “Anti-Asian Hate Affects Upwards of 2 Million Adults,” April 5, 2021. <https://aapidata.com/blog/anti-asian-hate-2-million/>. NBC News. See also, “T800 Anti-Asian Racist Incidents, Mostly against Women, in Past Year.” Accessed May 24, 2021. <https://www.nbcnews.com/news/asian-america/there-were-3-800-anti-asian-racist-incidents-mostly-against-n1261257>. See also, Data Bits. “Tip of the Iceberg: Estimates of AAPI Hate Incidents Far More Extensive than Reported,” March 30, 2021. <https://aapidata.com/blog/tip-iceberg-march2021-survey/>.

⁸¹ Trauner, Joan B. “The Chinese as Medical Scapegoats in San Francisco, 1870-1905.” *California History* 57, no. 1 (April 1, 1978): 70–87. <https://doi.org/10.2307/25157817>.

Whereas, six Asian-American women were among the eight people murdered in and around Atlanta, GA on March 16, 2021 by a man who, at that time, was raised in, disciplined by, and was a member in good standing of an American, theologically conservative, evangelical church; and

2021년 3월 16일 조지아주 아틀란타 근교에서 8명의 여성이 살해되었는데 그중 6명이 아시아계 미국인 여성입니다. 범인 남성은 사건이 벌어질 당시 신학적으로 보수적인 미국의 복음주의 진영의 한 교회에서 신앙적 양육을 받고 성장하여 무흠 교인으로 등록되어 있었던 것으로 알려져 있습니다.

Whereas, Asian Americans often experience marginalization, often are treated as foreigners or outsiders, and do not experience, safety, or belonging in America;

그리스도 안에 형제된 아시아계 미국인 신도들은 잦은 사회적 소외를 경험하고 있고, 종종 외국인과 이방인 취급을 당하며, 그리스도 안에 형제와 자매된 PCA 교회의 구성원으로서 함께 누려야 할 복음의 사랑과 안전함과 소속감에서 배제되는 경험을 하기도 합니다.

Therefore, be it therefore resolved that the 48th General Assembly of the Presbyterian Church in America strongly repudiates the sin of anti-Asian racism;

이에, 48회 PCA 총회에서 반아시안 인종주의에 대한 강력한 규탄을 결의해 주실 것을 촉구합니다.

Be it further resolved that the Presbyterian Church in America rejects and condemns the culture of sexual objectification of Asian women which destroys their inherent status as bearers of the *Imago Dei*;

PCA 교단 차원에서 아시아계 여성들의 하나님의 형상(*Imago Dei*)으로서의 본연적 지위를 심각하게 훼손하는 성적 대상화의 문화 행태를 단호히 거절해 주시길 촉구합니다.

Be it further resolved that the Presbyterian Church in America denounces the use of rhetoric discriminatory against Asians, such as the usage of

phrases like “Chinese Virus” for non-academic and non-journalistic purposes, that have been catalytic for violence against Asians⁸²;

PCA 교단 차원에서 아시안인을 향한 폭력을 선동하는 (학문과 보도의 영역과 무관한) “중국발 바이러스” 등의 반아시안적 차별 및 혐오 언어들의 사용을 규탄해 주시길 촉구합니다.

Be it further resolved that the members of the Presbyterian Church in America commit to actively denounce anti-Asian rhetoric, racist jokes, mocking, and all other actions they witness that are inconsistent with a Biblical ethic of loving one’s neighbor, among their church members, friends, family, and neighbors;

PCA 소속 개 교회와 신도들이 신도, 교우, 가족, 이웃들 간에 목격하게 되는 인종주의적 농담과 각종 비하를 포함한 성경의 이웃 사랑 윤리에 반하는 반아시안적 혐오 발언들 및 행동들을 적극적으로 규탄해 주시길 촉구합니다.

Be it further resolved that the Presbyterian Church in America exhorts its ministers to faithfully and regularly teach the doctrine of *Imago Dei* and its implications to their congregations, along with the gospel-implications to love and protect their neighbors regardless of race, ethnicity, and nationality;

본 교단에 속한 목회자들이 하나님의 형상(*Imago Dei*) 교리와 그 의미와 인종과 혈통을 무론한 이웃 사랑과 보호를 명하는 복음의 가르침을 그들의 회중에게 성실하게 그리고 정기적으로 가르칠 것을 권면해 주시기를 촉구합니다.

Be it further resolved that the Presbyterian Church in America exhorts its ministers to teach its congregations that social change must go hand-in-hand with the proclamation of the gospel of Jesus Christ, recognizing that legislation and activism are helpful, yet temporary and incomplete representations of God’s Kingdom;

예수 그리스도의 복음 선포가 사회의 변화 운동과 병행되어야 함을 목회자들이 진지하게 가르칠 것을 권면해 주시길 바랍니다. 더불어 목회자들이 법의 제정과 사회참여 운동이 하나님의 나라의

⁸² Ibid., Hswen, et. al., “Association of ‘#covid19’ Versus ‘#chinesevirus’ With Anti-Asian Sentiments on Twitter: March 9–23, 2020.”

가치실현에 매우 효과적이지만 동시에 그 가치를 온전히 드러내기에는 여전히 한시적이고 역부족이라는 사실을 이해해야 할 것입니다.

Be it further resolved that the members of the Presbyterian Church in America humbly consider the ways that we may have either explicitly or implicitly contributed to anti-Asian racism through the discipleship practices in our churches including who fills our pulpits and what books and curriculum we utilize, our relationships with Asian-American churches or lack thereof, and our attempts to minimize the pain that our Asian American brothers and sisters have felt as a result of anti-Asian racism.

반아시안적 인종주의의 영역에서 강단을 점한 설교들과 사용중인 서적 및 양육 과정들을 비롯한 양육의 방법들이, 아시아계 교회들과의 관계 혹은 물관계가, 우리의 아시안계 형제 자매들이 겪었을 고통을 최소화하려는 시도들이 명시적 혹은 암시적으로 반아시안적 인종주의를 조장하고 있진 않았는지 살펴 주실 것을 촉구합니다.

*Adopted by Korean Capital Presbytery at its stated meeting, May 25, 2021
Attested by /s/ TE Dong Woo Kim, stated clerk*

APPENDIX Y

OPENING WORSHIP SERVICE TUESDAY EVENING, JUNE 29, 2021

Call to Worship: *Psalm 65:1-4*

Rev. Dr. Thurman Williams
Pastor New City Fellowship West End
Director of Homiletics,
Covenant Theological Seminary

Invocation

Hymn: “Holy, Holy, Holy”

Confession of Sin

Assurance of Pardon: *1 John 1:7-9*

Hymn: “Man of Sorrows! What a Name”

NT Lesson: *1 Corinthians 15:35-58*

Alleluia

Gospel: *Luke 23:32-43*

Sermon: *Heaven*

Luke 23:32-43
Hon. J. Howard Donahoe
Moderator of the 47th General Assembly

Nicene Creed

Rev. Dr. Timothy R. LeCroy

Offertory: “At the Name of Jesus”

Sursum Corda and Sanctus

Prayers of the People

The Lord’s Prayer

Institution

Invitation

Distribution

Communion Hymn: Behold the Lamb

Closing Hymn: Bought by the Blood

Benediction: *Numbers 6:24-26*

Postlude: “Bought by the Blood”

MINUTES OF THE GENERAL ASSEMBLY

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PART IV

CORRECTIONS TO PREVIOUS MINUTES OF THE GENERAL ASSEMBLY

Corrections to Minutes of the 47th General Assembly

General Assembly Directory, VII Ad Interim Study Committees

p. 14: Domestic Violence and Sexual Assault

Correct Domestic Violence Advisory Members to read:

“Advisory Members

Mrs. Rachael Denhollander

Mrs. Ann Maree Goudzwaard

Dr. Diane Langberg

Dr. Barbara W. Shaffer

Mrs. Darby A. Strickland”

Daily Journal

p. 28: “RE Todd Gwenapp” should read “TE Todd Gwennap.”

p. 31: “RE Todd Gwennap” should read “TE Todd Gwennap.”

p. 31: “CoC’s Recommendation VI.55” (in first paragraph) should read
“RPR’s Recommendation VI.55.”

Appendix S, Attendance Report, p. 560.

Correct the final enrollment numbers to read:

TEACHING ELDERS:	1211
RULING ELDERS:	416
TOTAL:	1627
PRESBYTERIES	88
CHURCHES:	892

MINUTES OF THE GENERAL ASSEMBLY

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PART V

REFERENCES AND INDEX

FORTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA PRE-ASSEMBLY SCHEDULE AND GENERAL ASSEMBLY DOCKET

America's Convention Center Complex
St. Louis, Missouri • June 28-July 2, 2021
(THIRD DRAFT)

PRE-ASSEMBLY SCHEDULE

Monday, June 28, 2021

9:00 a.m. Commissioner Registration Open

10:00 a.m. Briefing for:

Overtures Committee (Overtures Committee begins
immediately after briefing)

11:00 a.m. Briefing for:

Committees of Commissioners

12:00 noon Lunch on your own

1:00 p.m. Committee of Commissioners Meetings begin

Administrative Committee
Covenant Theological Seminary
PCA Retirement and Benefits
Reformed University Fellowship

5:00 p.m. Commissioner Registration Closed

Tuesday, June 29, 2021

7:00 a.m. Commissioner Registration Open

8:00 a.m. Briefing for Committees of Commissioners

MINUTES OF THE GENERAL ASSEMBLY

Tuesday, June 29, continued

- 9:00 a.m.** Meetings of the Committees of Commissioners begin:
- Committee on Discipleship Ministries
 - Covenant College
 - Interchurch Relations
 - Mission to North America
 - Mission to the World
 - PCA Foundation
 - Ridge Haven
- Noon** Meeting of AC/Board of Directors
- Briefing of Floor Clerks
- 2:00 p.m.** Committee on Constitutional Business (if necessary)
- 2:30 – 4:25 p.m.** Seminars
- 2:30 – 3:20 p.m. First Session
 - 3:35- 4:25 p.m. Second Session
- 5:00 p.m.** Commissioner Registration Closed

**FORTY-EIGHTH GENERAL ASSEMBLY
PROPOSED DOCKET**

Only the orders of the day and special orders are fixed times in the docket. Other items may be taken up earlier or later in the docket, depending upon the rate at which actions on reports are completed. *Therefore, those who present reports should be prepared to report earlier or later than the docketed times.*

- 6:00 p.m.** Musical Prelude
- 6:30 p.m.** Opening Session of the General Assembly
- Call to Order by the outgoing Moderator: RE J. Howard Donahoe (RAO 1-1)
 - Worship Service and Observance of the Lord's Supper

DOCKET

Tuesday, June 29, continued

8:10 p.m. Assembly Reconvenes

Report on enrollment and determining of quorum
(*RAO* 1-2)

Election of Moderator (*RAO* 1-3, 1-4, 1-5)

Presentation to Retiring Moderator

Presentation and Adoption of Docket (*RAO* 3-2.m)

Election of Recording and Assistant Clerks

Appointment of Assistant Parliamentarians (*RAO* 3-2.i)

Appointment by Moderator of a Committee on Thanks

Report of the Stated Clerk of the General Assembly,
including:

New Churches Added, Statistics, Overtures
(*RAO* 11-4 to 11-11)

Communications (*RAO* 11-1, 11-2, 11-3, 11-11)

Report on Presbytery Votes on Proposed
Amendments to *BCO*

Vote on *BCO* Proposed Amendments approved by
Presbyteries

Partial Report of AC re: amendments to *RAO* 8-4.i
and *RAO* 13-2

Cooperative Ministries Committee Report

Committee on Constitutional Business Report

Theological Examining Committee Report

Interchurch Relations Committee of Commissioners
Report and Fraternal Greetings (Fraternal Greetings
will be made by video at the open and close of sessions
of the General Assembly.)

[Note: The Committees of Commissioners Reports are
not subject to floor amendments. No minority reports
are allowed. But alternative proposals passed by a
majority of the CoC may be presented. The Assembly
votes on the recommendations to approve, disapprove
or refer back without instructions (*RAO* 14-9).]

10:00 pm

Assembly recessed. Dessert Social in Exhibit Hall

MINUTES OF THE GENERAL ASSEMBLY

Wednesday, June 30, 2021

- 8:00 a.m.** Seminars
Commissioner Registration Open
- 9:15 a.m.** Assembly-wide Seminar - The Future Glory of the Church:
The PCA We Envision for Christ's Purposes
Participants: Michael Allen, Brian Habig, Chuck Garriott,
Julius Kim, Phil Ryken, Thurman Williams
- 11:00 a.m.** Assembly Reconvenes
Review of Presbytery Records Committee Report
[Note: The RPR report may be amended on the floor. Standard rules of debate apply. Minority reports are allowed (*RAO* 16-7.h; 19).]
- 12 noon** Lunch (on your own)
Deadline for Nominations from the floor for Stated Clerk (if any) at noon (*RAO* 8-4.i), if the proposed revision to *RAO* 8-4.i and special rule of procedure are approved.
- 1:30 p.m.** Assembly Reconvenes
Informational and Committee of Commissioners Reports
[Note: Committee of Commissioners' Reports are not subject to floor amendments. No minority reports are allowed. But alternative proposals passed by a majority of the CoC may be presented. The Assembly votes on the recommendations to approve, disapprove or refer back without instructions (*RAO* 14-9).]
PCA Retirement & Benefits
- 1:45 p.m.** Report of Ad Interim Committee on Sexuality
[Note: for Ad Interim committee reports the narrative sections are not amendable. The recommendations are amendable (*RAO* 19; *RONR* [11th ed.] pp. 124-125; 507-508).]

DOCKET

Wednesday, June 30, continued

- 3:00 p.m.** Report of Ad Interim Committee on Domestic Violence
(RAO 19)
- 3:15 p.m.** Informational and Committees of Commissioners Reports
Covenant Theological Seminary
Reformed University Fellowship
Ridge Haven Conference Center
PCA Foundation
- 4:30 p.m.** Deadline for Nominations from the floor to the Nominating
Committee at recess (*RAO* 8-4.i), if the proposed revision
to *RAO* 8-4.i is approved.
- Meeting of the Nominating Committee
Worship Service
Commissioner Registration Closed
- 6:00 p.m.** Recess for Dinner and Fellowship Time
Meeting of Theological Examining Committee (if
necessary)

Note on Presentation of New Business:

All personal resolutions are new business (*RAO* 13-1, 13-2, 11-9) and are to be presented no later than the recess of the afternoon session if amendment to *RAO* 13-2 is approved.

Thursday, July 1, 2021

- 8:00 a.m.** Seminars
Commissioner Registration Open
- 9:30 a.m.** Assembly Reconvenes
Minutes of Wednesday Sessions

MINUTES OF THE GENERAL ASSEMBLY

Thursday, July 1, continued

9:30 a.m. Informational and Committee of Commissioners Reports
[Note: Committee of Commissioners' Reports are not subject to floor amendments. No minority reports are allowed. But alternative proposals passed by a majority of the CoC may be presented. The Assembly votes on the recommendations to approve, disapprove or refer back without instructions (*RAO 14-9*).]

Covenant College

Committee on Discipleship Ministries

Mission to the World

Mission to North America

Administrative Committee

11:00 a.m. **Special Order**: Nominating Committee Report & Election of Stated Clerk

Administration of vows to SJC members (*RAO 17-1*)

Declaration of SJC as Assembly's Commission (*BCO 15-4*)

Partial Report of the Theological Examining Committee, if necessary (*RAO 3-4*)

Partial Report of the Administrative Committee, Election of the Stated Clerk

12 noon Lunch Recess

1:30 p.m. Assembly Reconvenes

Special Order: Standing Judicial Commission Report

3:00 p.m. Overtures Committee Report

[Note: The Report of the Overtures Committee may *not* be amended on the floor. The Assembly either approves, disapproves or recommits *without* instructions the recommendations (*RAO 15-8.c*). An OC member may not participate in floor debate unless he is the designee of the

DOCKET

Thursday, July 1, continued

chairman on a specific recommendation (*RAO* 15-8.f). A minority report is permitted (*RAO* 15-6.s; 15-8.g) if brought by at least three (3) Teaching Elders and three (3) Ruling Elders.]

5:30 p.m. Recess for Dinner

7:00 p.m. Musical Prelude

7:30 p.m. Assembly Reconvenes for Worship Service

9:10 p.m. Assembly reconvenes for business

Minutes of Thursday Session

9:15 p.m. Overtures Committee Report continued

11:45 p.m. Committee on Thanks Report

Appointment of Commission to review and approve final version of minutes

Adjournment (*BCO* 14-8)

Singing of Psalm 133

11:59 p.m. Apostolic Benediction (II Corinthians 13:14)

Friday, July 2, 2021

8:00 a.m. Assembly Reconvenes for Business (Optional)

Facilities are available until noon if agenda requires

Only commissioners with badges will be admitted to the floor of the Assembly.

MINUTES OF THE GENERAL ASSEMBLY

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DAILY JOURNAL
FORTY-EIGHTH GENERAL ASSEMBLY**

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