

12 June 2022

To Great Lakes Gulf Presbytery:

We, the undersigned, wish to file a complaint regarding an action of the Session of Christ Church Reformed Presbyterian (CCRP), which occurred on May 23, 2022 at a Session meeting. The entire Session (moderator Hart and elders Koons, Judd, Bird, O'Neill) was present. Session invited Nathan Enas and his wife, Ginny Enas, both members of CCRP, and permitted Mr. Enas to invite one (and only one) guest. Mr. Enas invited Todd Brown (CCRP deacon), who was also in attendance. Nathan Shaver (CCRP Interim Pastoral Assistant) and elder Jonathan Schaefer (CCRP Shepherding Committee) were also present. The Session meeting was scheduled in order to "clarify these matters," which "matters" are described in a sequence of emails (see Appendix A). The "matter" initiated by Mr. Enas was for a member of Session to help explain to Mr. Enas why elder Sean Bird had recommended privately after worship (on May 15, 2022), without any explanation, that Mr. Enas leave CCRP and begin attending another congregation, suggesting Sycamore RPC. Session's action began when elder Koons read a letter (Appendix B) on behalf of Session to Mr. Enas.

In summary, our grievances with Session's action, expressed in their letter to Mr. Enas, include the following:

1. Session sought to dismiss Mr. Enas from communicant membership at CCRP without any disciplinary process, or any appeal to Scripture or even the Constitution of the RPCNA. Their only appeal was to a perceived lack of trust in Session and lack of heeding their counsel and guidance. Instead of praising God for the sacrifices of Mr. Enas (and others) to help the Session come to godly sorrow for sins they committed, they utilized a partial history of past events, and select recent events, to achieve their unbiblical goal (ie, dismissal without Biblical discipline) for a sheep under their care.
2. In lieu of dismissal (Session's preferred option), Session required Mr. Enas to affirm an unqualified trust in the Session's ability to shepherd him, his family, and the entire congregation. This requirement is unbiblical, undermining the very trust they sought to enjoin.
3. Session offered Mr. Enas an unbiblical ultimatum, that is, a false dilemma, creating a false appearance that Mr. Enas had only two righteous options at his disposal. They pressured him to make a decision during the meeting, without giving him any advance idea about the meeting agenda or their demands. When Mr. Enas refused to agree to their ultimatum during the meeting, they gave him 4 days to respond to their demands. When Mr. Enas responded to Session after 4 days, requesting additional time for thought, prayer, and counsel, the Session promptly (the following day) sent a petition to Presbytery, asking for a judicial commission to solve the "impasse" caused by "members' level of trust and confidence in Session," referring directly to their recent demands on Mr. Enas.
4. To provide evidence of unqualified trust in Session, they required Mr. Enas to perform acts that may appear reasonable, but are actually unbiblical and ungodly requirements based on falsehoods and uncharitable responses to Mr. Enas and his efforts to be faithful to Christ and His body and bride, the church.

### **Explanatory commentary**

We need not remind Presbytery of the difficult straits that CCRP has been through for the past several years. Over half of the congregation that existed prior to the LeFebvre controversy has left the congregation, and some ordained elders of CCRP who once had vowed to uphold the Scripture as summarized in our Constitution have even left the RPCNA entirely. For several years, some CCRP members have asked their Session to reflect on what happened that resulted in such devastation, and the members of Session consistently defended their actions and shepherding, before and after Mr. LeFebvre resigned and left the RPCNA. It is fair to posit that, if Session had quickly and humbly admitted their failures and sins to CCRP and sought to

quickly make amends and repairs, CCRP could be in much better spiritual and administrative condition to proceed forward in the mission given the church by King Jesus. It is also fair to say that, had said church members not sought the assistance of Presbytery, Session would likely never have been led to confess their sins in relation to their shepherding of the church, including our former pastor. We praise God that Session has come to such resolve to confess their sins, but are sad at how long it has taken to come to this important milestone in the reconciliation process, and sad at how reconciliation is proceeding following their confessions.

Presbytery knew that confession was only the beginning, not the end, of the reconciliation process. As the CCRP Reconciliation Committee stated in its report to the Spring 2022 Presbytery, "It would be naïve on the part of this Committee to believe that the work of reconciling these parties is concluded." This realization led Presbytery to appoint a Shepherding Committee for CCRP "in order to aid and encourage both parties in following through with reconciliation" for an entire year (Minutes from 2022 Spring meeting, footnote 37, page 7 of 15). Indeed, the Session has benefitted from both Committees, as seen by Session's public confession on Jan. 23, 2022 with the assistance of the Reconciliation Committee (see Minutes from 2022 Spring meeting, pp. 275-282), followed by a more detailed public confession on Apr. 10, 2022 with assistance from the Shepherding Committee (Appendix C). The members who raised concerns have also greatly benefitted from the assistance given by Presbytery, both formally through the appointed Committees, and informally through the counsel and encouragement of many presbyters throughout the Presbytery (and beyond).

On April 29, 2022, Mr. Enas and Kevin Swan submitted charges of sin to CCRP Session against Rev. James Faris. One week later, Session asked Messrs. Enas and Swan to attend a Session meeting scheduled for May 12, 2022, stating that, "We will be taking up the communication you submitted for referral to Presbytery. We would like for you to be present so we can discuss the communication with you." This Session meeting turned out to be "informal" since the moderator, Rev. Hart, had recused himself from any Session action related to Rev. Faris. After hearing counsel of the elders to not pursue charges against Rev. Faris, and after discussing the topic for a few hours, Rev. Hart joined the meeting, and elder O'Neill then asked Messrs. Enas and Swan, "Are we now united and reconciled?" (referring to language in a letter from the Reconciliation Committee to CCRP; see Appendix D). This question was obviously weighty, but also surprising, since Session had given no prior indication that they would ask such a question at this meeting. Mr. Enas tried to defer the question for a later meeting to allow for more thought and prayer, but when members of Session pressed him for an answer, Mr. Enas answered the question in the negative, stating that more work was needed (just as the Reconciliation Committee had stated 3 months earlier in their report to Presbytery). However, Session did not schedule a new meeting to discuss what still remained to achieve reconciliation. Instead, they hastily met with Mr. Enas less than 2 weeks later and declared he should either leave CCRP, or affirm an unqualified trust and submission to the Session.

We must ask, is this how shepherds of the flock of Christ are commanded to shepherd, especially given all the troubles CCRP has already experienced? Many people have asked concerned members like Mr. Enas to be patient with Session as the members of Session grow in faithfulness to their solemn vows. But does this kind of pressure and avoidance of due process from Session demonstrate exemplary patience with the sheep in their care?

We will now address the specific evidences that Session used to justify their actions to "shepherd" (ie, dismiss) Mr. Enas "to a different congregation":

1. Session: Mr. Enas does not agree that the issues raised by him and other members of CCRP "are now settled."

Answer: The implication here is that, if someone disagrees with Session or a Committee, that person must leave the congregation. This conclusion should be disturbing to the church. Both the Reconciliation Committee and the Shepherding Committee have confronted the Session, and Session has confessed some of their sins, but no one has

said confession is sufficient for reconciliation. Even the Session has laid out a plan to bear the “fruits of repentance.” The Reconciliation Committee stated Session needed to “grow in an active approach to shepherding the flock.” Their letter to Mr. Enas is certainly “active,” but it is not righteous.

2. Session: Mr. Enas refused to heed Session’s counsel to “pursue a different path toward reconciliation” with Rev. James Faris.

Answer: While we might appreciate it if the Scriptures were more clear on various topics (eg, eschatology, demonology), they cannot be clearer on the topic of sin. Every page of Scripture declares human depravity and God’s just mercy. King Jesus, our Redeemer and Judge, gave clear instructions to His people in Matthew 18:15-17, and God’s people throughout Scripture applied this process. Mr. Enas has sought to obey Christ in the matter of brother Faris, following the law and order of the church, so it is perplexing and offensive for a church court to seek to dismiss Mr. Enas from the church for not obeying their counsel to the contrary. Instead, shepherds of Christ’s flock should lead the way to implement Christ’s law and counsel, and help the sheep who are obeying Christ.

3. Session: Mr. Enas insisted on adding “reconciliation” as a topic about which our Interim Pastoral Assistant would be expected to offer counsel to church members, in spite of counsel from the Reconciliation Committee.

Answer: We have already addressed what the Reconciliation Committee actually advised the Presbytery to do: send a Shepherding Committee to CCRP “in order to aid and encourage both parties in following through with reconciliation.” Mr. Enas was merely attempting to be transparent with the Interim Pastoral Assistant, affirming that Presbytery and members of CCRP believe that reconciliation is still needed at CCRP. We believe asking Mr. Enas to leave CCRP clearly demonstrates the need for ongoing reconciliation.

4. Session: Mr. Enas covertly records meetings without the consent of the other parties involved.

Answer: We believe recording meetings of the courts is good for several reasons. First, no human we know can remember all of the conversations and speeches that transpire in a 1 hour meeting, let alone 3-5 hour meetings, such as Mr. Enas and others have had with Session and committees of Presbytery. Multiply the meetings and add them up over months and years, and the task of accurately recalling (or even notating during meetings) the important content is impossible, especially when someone is being asked to answer important questions and consider what others are saying. Second, recording meetings provides a true representation of what was said. Since words and language matter, knowing the precise words people say is an important aspect of knowing truth. And such truth will quickly dispel lies or inaccurate representations of what words transpired in a meeting. Third, recordings can be used for sanctification and growing in grace. As we listen to recordings of ourselves and others, we can reflect on what was said and how it was said, and then seek God in word and prayer for how to grow in grace in our speech. Fourth, recordings provide necessary accountability for how people converse in meetings. Sinful speech should not be allowed in church courts, and recordings provide a Godly basis for ensuring that speech is edifying. Fifth, even the courts of the world are public, and complete audio or written transcripts are created by paid recorders. Finally, since we always speak in God’s presence, we should always speak in such a way that glorifies God and that we would be happy for others to hear as well. As our Lord commands, “But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation” (James 5:12). Mr. Enas has never abused any recording he has made, and Session should not ask him to leave the church for his work to preserve true records of important court meetings for Godly uses.

5. Session: Mr. Enas has a “continued debating and critical spirit about the Session’s actions and competence.”

Answer: First, Mr. Enas has been very discrete with his criticisms about Session, expressing them in accordance with the law and order of the church. Records of his concerns and criticisms can be found in the documents he has submitted to the courts of the church. He has not engaged others with these criticisms unless he has been asked in good faith. Second, if Session commits errors (as in their recent letter to Mr. Enas), it is the duty of Christians to confront those errors, and, yes, some debate may ensue and certainly some critique must be made. If this “spirit” is truly sinful, then Session has a duty to help Mr. Enas identify and mortify this sinful “spirit” through discipline, not send him off to another church.

It is important to note that Session never appeals to any Scripture to support its demands. If Session really believes these “evidences” require either dismissing Mr. Enas or requiring him to affirm his unqualified trust in them, they should seek to apply Biblical discipline to Mr. Enas in love so that Mr. Enas can grow in grace and knowledge of Jesus Christ. Such discipline cannot be applied according to their own whims and personal scruples. Rather, such discipline must be “in the Lord,” that is, according to God’s infallible Word and not the wisdom of man. And dismissal of a member should only follow the proper handling of sin as delineated in the Book of Discipline.

Next, we will address Session’s demands for Mr. Enas to be able to continue worship and fellowship at CCRP.

1. Session: Trust Session to be able to shepherd Mr. Enas, his family, and the entire congregation, contradicting Mr. Enas’ earlier statement that he had “lost confidence” in the Session.

Response: First, we must obey Scripture, which repeatedly tells us not to trust in man. For example, “Put not your trust in princes, in a son of man, in whom there is no salvation.” (Psalm 146:3) and “Thus says the LORD: ‘Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD’” (Jeremiah 17:5). Rather, we must trust the Lord God Almighty and Him alone: “Blessed is the man who trusts in the LORD, whose trust is the LORD” (Jeremiah 17:7). To make a vow to trust in the abilities of a group of men is foolish, and for the shepherds of Christ’s flock to require such a vow is self-contradictory. Second, both committees sent by Presbytery over the past year have observed and declared the breakdown in trust between the Session and multiple families. This is why CCRP needs the Presbytery’s assistance and counsel. Even if Scripture required it, to require one member to declare unqualified trust in Session clearly does not resolve the breakdown in trust nor does it achieve the desired reconciliation. Third, Session appears to be weaponizing an honest, written declaration from Mr. Enas, instead of trying to rebuild the “lost confidence” Mr. Enas expressed. After denying to Mr. Enas (and other members) for almost 2 years any wrongdoing in overseeing Mr. LeFebvre and CCRP, representatives of Presbytery (and, we trust, the Holy Spirit) finally helped Session see that they did commit sinful errors of neglect. We are glad that Session confessed their sins, but should the trust that was depleted by their repeated denials instantly be restored, and then further be required as a condition of membership in a congregation of the Church of Christ? We think not, and Session’s recent letter to Mr. Enas reinforces the very distrust they are asking Mr. Enas to forswear.

2. Session: Submit willingly to the elders in keeping with your membership vows.

Response: When we take the Covenant of Communicant Membership, we “promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the Constitution of the Reformed Presbyterian Church of North America,” and we “promise to respect the authority and

discipline of the church” in case we need correction in doctrine or life. Mr. Enas has already affirmed this vow, and has never been accused of breaking this vow. If the Session’s demand of Mr. Enas is consistent with his vows, then he has already affirmed their demand by taking the ordinary vows. If the Session’s demand is not consistent with his vows, then the onus is on the Session to explain how their demand is different from our ordinary vows, why it applies uniquely to Mr. Enas, and how it is “based upon the Scriptures.”

3. Session: Accept the Reconciliation Committee’s counsel, move forward from debates and complaints about Mr. LeFebvre’s publications, and cease to mention “things that have been settled.”

Response: Mr. Enas spent many hours with the Reconciliation Committee and other church members during the past year. This Committee came to CCRP because Mr. Enas and others petitioned Presbytery to investigate Session’s shepherding. Mr. Enas has considered their counsel and has taken much of it to heart (eg, buying and reading the book called “Graciousness” by John Crotts). However, some parts of their counsel are debatable (eg, what is the “correct” interpretation of “love covers a multitude of sins”?). We don’t believe that accepting all of their counsel must be a requirement for continued membership at CCRP. In any event, Mr. Enas has not debated or complained “about Mr. LeFebvre’s publications” in recent months, particularly since Presbytery approved the CCRP Shepherding Committee. Rather, he has been seeking help for those members of Session who have not resigned, that they may grow in their ability to shepherd the flock of Christ. Such growth will be an ongoing process, and Presbytery has admitted its important role in this process by sending a Reconciliation Committee and, now, a Shepherding Committee.

4. Session: Contribute financially to the work of CCRP.

Response: This is a dangerous requirement to make of a member of the church of Christ. The Scripture teaches that “God loves a cheerful giver,” and our Session has rightly taken pains to not make financial demands of the church members. Now, they have apparently changed years of teaching and practice to coerce money out of a particular church member. They have never before talked to Mr. Enas about his giving habits. They apparently assumed that, when Mr. Enas stopped giving to the church via checks, he stopped contributing altogether. This assumption is false, and they made no effort to verify their assumption or discuss the matter with Mr. Enas. Instead, they believed the worst about him, even after cashing a sizable check from Mr. Enas a whole month before giving their letter to Mr. Enas.

5. Session: Cease the practice of recording interactions without consent of the parties.

Response: We explained earlier the general goodness of recording meetings of the courts. Unless our reasoning is incorrect, this requirement must be considered inappropriate.

6. Session: Inform Session regarding who is counseling Mr. Enas and what counsel his counselors are providing.

Response: This requirement is inexplicable. What right does Session have to require this kind of information in order to be a member in good standing of Christ’s visible church? Certainly, they can request such information, but the prerogative to answer must remain with the church member. Making this practice a condition of continued membership in a church is inappropriate.

Finally, we should also mention that Session has not operated without leadership and counsel. Since our pastor resigned, Session has been moderated by Rev. Faris and Rev. Hart. Under Rev. Faris as moderator, the CCRP Session declared that they disagreed with the concerns raised by certain members, but it was these very concerns that motivated Presbytery to send Committees to CCRP and uncover unconfessed sins committed by Session. Also, as moderator at CCRP, Rev. Faris consistently attempted to silence CCRP members' attempts to ask for Presbytery's help. Now, under Rev. Hart as moderator, the Session has levied false accusations and made unbiblical demands of a member in good standing. We must complain that such leadership within our congregation is not helpful at promoting righteous peace and unity of the faith. We greatly appreciate Presbytery supplying an interim moderator for our Session in our time of need, but we beseech Presbytery for a moderator who will facilitate robust, Biblical reconciliation, not create roadblocks to reconciliation, as in the case of the Session's recent letter to Mr. Enas.


Complaints such as ours are not meant to construe every act of these elders as evil. We applaud all of these men for the good they have done in the church of Christ, and we trust Presbytery will do the same. However, these men are sinners like all of us, and their ungodly actions need to be addressed for the sake of Christ's name and the good of his flock.

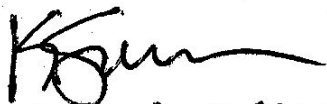
This is the purpose of this complaint, and we trust you will hear our complaint and attend to it with due sobriety and care.

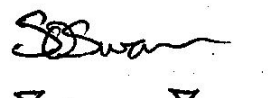
Sincerely,

  
Nathan Enas


  
Ginny Enas

  
Lydia Enas

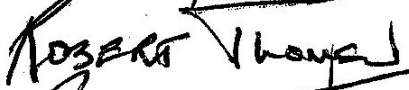
  
KEVIN SWAN

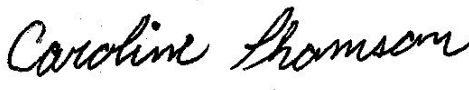
  
Solomon Swan

  
Rachelle Swan

  
Kimberly Thomson

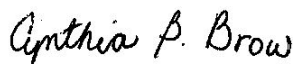
  
Lauren Thomson

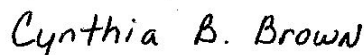
  
ROBERT THOMSON

  
Caroline Thomson

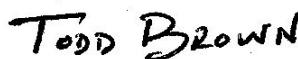
  
Adam Ek

  
Stephanie Ek

  
Cynthia B. Brown

  
Cynthia B. Brown

  
Todd Brown

  
TODD BROWN

## Appendix A: Email exchange between Mr. Nathan Enas and CCRP elders

**Nathan Enas**

May 15, 2022 at 9:19 PM

NE

Request for help

[Hide](#)

To: Duane J Judd, Dale Koons, Jason O'Neill,

Cc: Sean Bird, Joel Hart, Craig Scott, Jonathan Schaefer, Nathan Shaver,

Bcc: Ginny Enas

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Duane, Dale, and Jason,

After worship this morning, Sean Bird very gently asked to talk with me privately, so I agreed and we went outside near the pulpit door. Basically, he asked me to take my family and join another church, suggesting Sycamore RP in Kokomo. Perplexed at his counsel, I repeatedly tried to discover his reasons for asking me to do this, but I never received an answer. He did affirm that this was his personal advice, not a message from CCRP Session. However, since he is an elder, I thought this was serious enough to bring to your attention and ask for your help, not as a court, but just as Sean's fellow elders on Session.

Would you please help me understand what motivated Sean's request and his reasons why we should leave CCRP? If God wants us to join another church, I certainly want to follow His guidance, but I trust we all agree that such a choice requires much prayer, counsel, and discernment, and should not be made hastily or without compelling reasons.

Sincerely,

Nathan

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**Jason O'Neill**

May 19, 2022 at 9:49 PM

JO

Re: Request for help

[Hide](#)

To: Nathan Enas,

Cc: Duane J Judd, Dale Koons, Sean Bird, Joel Hart, Craig Scott,  
Jonathan Schaefer, Nathan Shaver

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Nathan,

As you noted in your e-mail, Sean's conversation was a personal word of counsel, and not a statement from the Session. As Sean was speaking personally, we don't have anything to add at this juncture as a group. You are of course, free to follow-up with Sean to better understand his comments.

In Christ,

-Jason

**Nathan Enas**

May 19, 2022 at 10:21 PM



Re: Request for help

[Hide](#)

To: Jason O'Neill,

Cc: Duane J Judd, Dale Koons, Sean Bird, Joel Hart, Craig Scott,  
Jonathan Schaefer, Nathan Shaver

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Hi Jason,

Thanks for your reply. As I said in my email, I have already asked Sean repeatedly for an explanation.

Just to clarify, I am not asking for Session to add anything. I am just asking for at least one elder to help resolve a mystery.

May I ask for a short meeting before or after worship this Sunday with me, Sean, and another elder? I trust it won't take long.

Nathan

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**Jason O'Neill**

May 21, 2022 at 9:03 PM



Re: Request for help

[Hide](#)

To: Nathan Enas,

Cc: Duane J Judd, Dale Koons, Sean Bird, Joel Hart, Craig Scott,  
Jonathan Schaefer, Nathan Shaver

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Nathan-

We have discussed this, and we believe it would be best to meet with you as a Session to clarify these matters. We won't be able to meet with you tomorrow, but we'd like to meet with you on Monday evening at 7:30 p.m. at the church building. Ginny is also welcome to attend, as well as one other guest if you would like.

-Jason



## Appendix B: Letter from CCRP Session to Mr. Nathan Enas

May 23, 2022

Dear Nathan,

We want to affirm our love and care for you and your family. You are a founding member of this congregation, and we honor your sacrificial contribution to our fellowship. We regularly pray for your family and earnestly seek the Lord's blessing for you all. However, we have come to a point that we need to have a difficult, but important conversation about how we can best shepherd you going forward.

In July 2020 you sent a communication to the Session stating that you had "lost your confidence in the CCRP Session" and had begun to seek out alternative options for worship. Then in October 2020, you wrote us to tell us that you were leaving Christ Church, were seeking to join another congregation, and anticipated transferring your membership once a new congregation was found. At that time, you said "Some of my requests have not yet been addressed, and I would appreciate it if you would help bring them to closure, but this is in your hands, and I will not press you further for your response." Around that time, you stopped attending worship services at CCRP and stopped contributing financially to the congregation. After this, you returned at least twice to the congregation, once to contest the proposed severance package for Michael LeFebvre, and once for the congregational interview with Tre' Cranford.

Then, in October of 2021, you communicated your intent to return to worship at CCRP, in conjunction with the preparation of a communication to Presbytery alleging negligence on the part of Session that could lead to "hard feelings between us." You returned to worship one week before asking Session to transfer your communication to Presbytery. At this point there was no indicating that your level of confidence in the Session and your fundamental need to transfer to a new congregation was unchanged.

The CCRP Session, while stating disagreement with the characterization of the allegations in your communication, did not oppose the communication in Presbytery, and participated fully in the reconciliation process that ensued. We spent many hours meeting with and listening to you and the reconciliation committee. In response, we communicated with the congregation, asking for forgiveness for mistakes made in our shepherding, and committing to new courses of action. Then, in March, after discussions with the newly formed Shepherding Committee, we more specifically confessed and repented of sin related to that shepherding. At the end of this process, the members of the Reconciliation Committee issued the following counsel to the congregation "there is no reason why the entire congregation should not be united and reconciled. It has been a very difficult two years for everyone associated with CCRPC and it is now time to put the past behind and move on in love, peace, and unity as the congregation seeks to serve Christ." This counsel supplemented the Committee's counsel to the families who signed the original communication "to be careful of the appearance of a debating spirit and to practice the correct interpretation of 'love covers a multitude of sins.'"

In light of these events, and our recent interactions, it seems clear to us that despite these efforts you have not regained your confidence in the Session, you do not trust the Session to shepherd you in your spiritual walk, and you are not willing heed the Session's counsel and guidance. This is evidenced to us specifically by the following examples:

1. Your statement at our last meeting that you do not agree with the Reconciliation Committee and Shepherding Committee that the issues at the heart of the October communication are now settled and the congregation should move on from these controversies.

2. Your refusal to heed counsel regarding submitting charges against James Faris to presbytery, and to pursue a different path toward reconciliation (note that Joel Hart, Interim Moderator, is recused from matters concerning the Faris charges and does not join in this observation).
3. Your insistence on inserting language about "pursuing reconciliation" into the job description for the Interim Pastoral Agreement, in spite of the Reconciliation Committee's counsel that the congregation move on from those points of disagreement.
4. Your covert recording of conversations and meetings without the consent of the other parties involved.
5. Your continued debating and critical spirit about the Session's actions and competence with members of the Session and others.

Based on the totality of these events and observations it is our assessment that for your own spiritual good, we need to shepherd you to a different congregation — one to which you can submit to with a clear conscience.

While this is a grievous occasion — we have fellowshiped together with you for many years — we believe it to be the best course of action. If you do wish to continue in fellowship, with this congregation, you will need to be able to answer the following questions in the affirmative:

1. Do you trust the CCRP Session to shepherd you and your family, and do you have confidence in its ability to shepherd Christ Church Reformed Presbyterian? Do you affirm this specifically in contrast to your October 2020 decision to leave Christ Church?
2. Are you willing to submit to the direction and oversight of the CCRP elders, so that you can fully affirm your membership vows to this congregation with a clear conscience?

If you cannot affirm these questions, it should be clear that a change to another congregation is in order. If you can affirm these queries, then the Session will stipulate the following actions as evidence of progress in this regard:

1. Accepting the Reconciliation Committee's counsel and moving forward from the debates and complaints surrounding Michael LeFebvre's publications; ceasing to bring up things that have been settled.
2. Financially contributing to the work of CCRP as the Lord prospers you.
3. Ceasing the practice of recording interactions without the consent of other parties.
4. Informing the Session of the source and content when seeking counsel from other presbyters if you believe the Session is not responding appropriately regarding possible future complaints concerning actions of the Session.

We know this is a serious and difficult conversation, but we believe it is our responsibility to encourage you in your spiritual growth, which in this case means shepherding you to a place you can worship with greater trust of the leadership, unless you can continue in full affirmation of the questions and actions above.

In Christ,

The CCRP Session

## **Appendix C: Confession of sins by CCRP Session during worship, April 10, 2022**

As we approach our prayer of confession today, we'd like you to hear this word about sin and repentance from our Session.

We spoke to you in January about the Session's oversight and shepherding surrounding Michael's publications. At that time, we addressed errors in shepherding that caused offense within the congregation, asked for your forgiveness, and committed to specific actions in the spirit of repentance. Through our discussions with the Shepherding Committee, we understand that it would be helpful to better define our categories. To be clear, our mistakes and errors were sin.

We sinned by not being more open with the congregation by failing to involve them earlier in Michael's publications and by failing to inform them of opposition to his writings (#1,5,7). We sinned by not being more diligent in our review of Michael's writings and more confrontational with him regarding contra-confessional issues (#2,3). We sinned by not pursuing a more diverse group of counselors earlier in this process (#4,6).

We failed to uphold the high standards to which Jesus calls his under shepherds. We recognize this and repent of these sins; we do ask for your forgiveness; and we will continue to walk forward in faith by God's grace in the ministry of the gospel.

## **Appendix D: Email from Craig Scott with attached letter from CCRP Reconciliation Committee (March 26, 2022)**

Dear CCRPC Session and Enas and Swan families,

It has come to our attention that members of CCRPC have raised questions regarding the CCRPC Reconciliation Committee and the revised report. This is understandable, therefore attached is a very brief summary of the background to the revised report. I am sending this to you all first. Session is at liberty to send the explanation to individuals or the whole congregation.

On behalf of the dissolved CCRPC Reconciliation Committee,

Craig Scott

### **Attached letter:**

Dear Christ Church RPC,

The following is a brief statement and explanation of the context of changes to the CCRPC Reconciliation Report.

### **Timeline**

In the first week of February a member of the committee proposed a first draft for the report. The other committee members believed this to be a good report, but it omitted a few items pertinent to reconciliation. These items were then added, and the outcome was the original report sent to presbytery. On February 24, the member who composed the first draft felt convicted that he could not fully endorse the report and desired the first draft to be submitted. The committee discussed whether this should result in a majority and minority report or accommodate for the sake of unity. It was decided to accommodate for the sake of unity and the revised report was then communicated to presbytery.

It is pertinent to state that on February 26 the Enas and Swan families communicated with a member of the committee by Zoom to express offense at some of the language and content of the original report. The committee's language and content were in no way intended to publicly harm anyone's character, so an apology to this effect was made in the revised report. In the estimation of the committee, although the language and some content were omitted in the revised report, the substance remained the same (see below). The committee also apologized on the floor of presbytery for the procedure of revision. This apology was due to the improper timing of the revision with only two days before presbytery and with no prior dialogue with the CCRPC session over the revision.

### **Substance**

As stated above, the committee believes the substance of the report remained the same. In the report the ruling elders were instructed to communicate to the congregation a timeline of events and confess any mistakes, corrections, or sins they believe they committed. The elders were also instructed to improve upon their method of shepherding with more regular household visitations and begin a new study on a confessional standard. The Enas and Swan families were instructed to be patient and charitable towards the elders as they follow their steps of reconciliation. The families were also instructed to be careful of the appearance of a debating spirit and to study and practice the correct interpretation of love covers a multitude of sins.

### **Hope**

As noted in the report, the committee believes if both parties follow the steps of reconciliation, then healing, forgiveness, and peace will abound in CCRPC. The ruling elders have already communicated their confession to the congregation in January, commenced a study on

Timothy Whitmer's The Shepherd-Leader, started a plan to increase household visitations, and are planning a future study of a confessional document. As the elders are already following the steps of reconciliation, there is no reason why the entire congregation should not be united and reconciled. It has been a very difficult two years for everyone associated with CCRPC and it is now time to put the past behind and move on in love, peace, and unity as the congregation seeks to serve Christ.

The CCRPC Reconciliation Committee (dissolved)

Craig Scott

Drew Poplin

David Kleyn