

2022 Spring Presbytery Meeting

Meeting of the Great Lakes / Gulf Presbytery of the Reformed Presbyterian Church of North America



Omnibus

Revision 2

Hosted by the Reformed Presbyterian Church of Lafayette, Indiana

Table of Contents

Proposed Agenda.....OM-1
Clerk’s Report.....OM-7

Communications

22.1-3 (Southfield)OM-11
22.4A-B (Grand Rapids).....OM-15
22-5 (Durham).....OM-17
22-6 (Atlanta)OM-19
22-7 (Christ Church).....OM-20
22-8 (Marion).....OM-22

Commissions/Committees Reports

Ad Interim Commission (AIC) Report.....OM-23
Ad Interim Commission (AIC) Minutes.....OM-30
Treasurer’s.....OM-77
Shepherding Committee.....OM-79
Internet Maintenance CommitteeOM-80
Candidates & Credentials Committee (C&CC).....OM-81
Christ Church Reconciliation CommitteeOM-103
Atlanta Commission/Temporary Governing BodyOM-117
Child Protection Policy Committee.....OM-123
Anderson Verdict Response Committee.....OM-169
Presbytery Youth (CYPY).....OM-170
COVFAMIKOIOM-175
SOCHEXOM-179
Chaplain Ross Fearing.....OM-180
Geneva College Nominee to the Board of Corporators.....OM-182

(continued...)

GLG Spring 2022 Meeting

Student Papers & Examinations

Joe Smith, Exegesis (Philippians 2:12-16).....OM-184
Examination of Joe Smith Exegesis PaperOM-229
Jonathan Sturm, Church HistoryOM-230
Examination of Jonathan Sturm Church History Paper.....OM-248

Congregational Reports

Belle CenterOM-251
Christ Church.....OM-259
Grand Rapids.....OM-266
ImmanuelOM-270

BloomingtonOM-276
Columbus.....OM-282
DurhamOM-286
Elkhart.....OM-291
LafayetteOM-295
Marion.....OM-300
OrlandoOM-305
Second (2RP).....OM-323
Southfield.....OM-329
Southside.....OM-334
SpartaOM-337
Sycamore.....OM-340
Terre Haute.....OM-344
WestminsterOM-348

The Great Lakes-Gulf Presbytery (RPCNA)

Proposed Agenda — Upd. 2/28/22

CLERK

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2022 ANNUAL SPRING MEETING

Time: Thursday March 3 @ 10:30 a.m. to Saturday March 5 @ Noon

Place: Reformed Presbyterian Church of Lafayette

Address: 1723 S. 9th St. Lafayette, IN 47905

Phone: (765) 474-3307

DAILY SCHEDULE

THURSDAY

Business Session #1 (10:30 - 12:30p)

- Lunch Break (12:30 - 1:30p)

Business Session #2 (1:45 - 5:30p)

- Mid-Session Break (3:15 - 3:45p)

- Dinner Break (5:30 - 6:30p)

Business Session #3 (6:45 - 9:00p)

FRIDAY

Business Session #4 (8:30a - 12:30p)

- Mid-Session Break (10:45 - 11:00a)

- Lunch Break (12:30 - 1:30)

Business Session #5 (1:45 - 5:30p)

- Mid-Session Break (3:15 - 3:30p)

- Dinner Break (5:30 - 6:30p)

Business Session #6 (6:45 - 9:00p)

SATURDAY

Business Session #7 (8:30a - 12:00p)

- Mid-Session Break (10:15 - 10:30a)

- Adjournment (Noon)¹

BUSINESS SESSION #1

Thu 10:30 a.m. - 12:30 p.m. (No Break)

1. **CALL TO ORDER** (F. Smith) 30 mins [11:00]
 - A. Retiring Moderator's Address
 - B. Prayer of Constitution
2. **ROLL CALL** (Koons) 5 mins [11:05]
3. **FORMAL INTRODUCTIONS** (First-Time Delegates, Fraternal Delegates, Special Guests) 5 mins [11:10]
4. **CLERK'S REPORT** (Kuehner) 20 mins [11:30]
 - A. Report & Recommendations
 - B. Call for Papers², Session/TGB Minute Books, Report to Synod
5. **OFFICER ELECTIONS** (Nominations from Floor) *Moderator, Clerk, Asst. Clerk* — 5 mins [11:35]
6. **RULING/TEACHING ELDER MEMORIALS** (If Applicable) 5 mins [11:40]

¹ Lunch is typically served following adjournment, with sack lunches available upon request.

² The last call for papers will be Friday 3/4, immediately following the mid-morning break.

7. **AD INTERIM COMMISSION REPORT** (F. Smith) *5 mins* [11:45]
8. **TREASURER'S REPORT** (Magill) *5 mins* [11:50]
9. **SHEPHERDING COMMITTEE REPORT** (F. Smith) *5 mins* [11:55]
10. **INTERNET MAINTENANCE COMMITTEE** (Kuehner) *10 mins* [12:05]
11. **CANDIDATES AND CREDENTIALS COMMITTEE REPORT** (Niess)
 - A. Oral Report/Update & Recommendations — *5 mins* [12:10]
 - B. Exam: Bible Results — Jake Schwartz (Voice Vote) *2.5 mins*
 - C. Exam: Bible Results — Jonathan Sturm (Voice Vote) *2.5 mins* [12:15]
12. **INTERCESSORY PRAYER FOR CHRIST'S FLOCK — Order of the Day @ 12:15p** — *15 mins* [12:30]
 - Pre-assigned delegates will prepare in advance to lead in prayer for: *Hetheron (Poplin), Orlando (Fearing), Second RP (F. Smith-Recess)*
13. **PRAYER TO RECESS FOR LUNCH** (12:30 p.m.)

BUSINESS SESSION #2

Thu 1:45 p.m. - 5:30 p.m. (Break @ 3:15p)

14. **CALL TO ORDER / PRAYER TO RECONVENE** (Moderator) *Appointments?* — *5 mins* [1:50]
15. **VISUAL ATTENDANCE** (Asst. Clerk)
16. **READING OF THE PREVIOUS MINUTES** (Clerk) *5 mins* [1:55]
17. **CANDIDATES AND CREDENTIALS COMTE REPORT — Continued** (Niess) — *80 mins* [3:15]
 - A. Exam: Personal Godliness — Jake Schwartz — *40 mins* [2:35]
 - B. Exam: Theology 1 — Jonathan Sturm — *40 mins* [3:15]
18. **MID-SESSION BREAK (15 mins) — Order of the Day @ 3:15p** [3:30]
19. **CANDIDATES AND CREDENTIALS COMTE REPORT — Continued** (Niess) — *40 mins* [4:10]
 - C. Exam: Theology 2 — Aaron Murray — *40 mins* [4:10]
20. **CHRIST CHURCH RECONCILIATION COMTE** (Scott) *20 mins* [4:30]
21. **CONGREGATIONAL REPORT — Christ Church** *20 mins* [4:50] *Incl. GLG 22-7 + Recommendations*

22. CONGREGATIONAL REPORT — Belle Center 25 mins [5:15] *Incl. Request for Investigative Comte³*

23. INTERCESSORY PRAYER FOR CHRIST’S FLOCK — Order of the Day @ 5:15p

- Pre-assigned delegates will prepare in advance to lead in prayer for: *Belle Center (D. Hanson), Bloomington (Eshelman), Christ Church (Dage-Recess).*

24. PRAYER TO RECESS FOR DINNER (5:30 p.m.)

BUSINESS SESSION #3

Thu 6:45 - 9:00 p.m. (No Break)

25. CALL TO ORDER / PRAYER TO RECONVENE (Moderator) *Appointments?* — 5 mins [6:50]

26. VISUAL ATTENDANCE (Asst. Clerk)

27. READING OF PREVIOUS MINUTES (Clerk) 5 mins [6:55]

28. GRAND RAPIDS INQUIRY COMTE (McCollum) 20 mins [7:30]

29. CONGREGATIONAL REPORT — Grand Rapids 10 mins [7:40]

30. CANDIDATES AND CREDENTIALS COMTE REPORT — Continued (Niess)

A. Paper: Church History — Jonathan Sturm (Comte Report, Comments, Voice Vote) 10 mins [7:50]

B. Paper: Exegesis — Joe Smith (Comte Report, Voice Vote) 10 mins [8:00]

31. INTERCESSORY PRAYER FOR CHRIST’S FLOCK — Order of the Day @ 8:00p — 15 mins [8:15]

- Pre-assigned delegates will prepare in advance to lead in prayer for: *Columbus (Whittle), Durham (Niess), Grand Rapids (McCollum)*

32. BUSINESS COMTE OF THE DAY [BUSCOM] — Order of the Day @ 8:15p — 45 mins [9:00]

33. PRAYER TO RECESS FOR EVENING (9:00 p.m.)

³ AIC Minutes (2/17/22): “A request from the Belle Center RPC Session for additional support in handling a pastoral matter was referred back to the Session. The Session is asked to provide more definitive information regarding the request. To aid in further consideration it is recommended that a written summary of the issue(s), the form or nature of support requested and any recommendations regarding the request be provided to the Presbytery or the next appointed AIC.” Belle Center Report to Presbytery (Spring 2022): “The second [challenge] has been the arrest and trial process of Paul and Dana Soma in July, and subsequent matters. Paul has been charged with gross sexual imposition and Dana with child endangering. Their cases are in the local Court of Common Pleas and our county Family Court. Their children have been taken from them, and have been worshiping with Southfield congregation a few times, and now with the Southwest Ohio RPC in Mason, OH. Session, with its small size, has felt overwhelmed at times. We have not proceeded on Church Discipline, yet, since we have no complaint before us, and with a desire not to impede the civil magistrate in his work. We anticipate church discipline procedure to take place after the magistrate has finished his work. When first we heard allegations, we immediately contacted Children’s Services and notified families in our congregation. The Somas’ arrest and situation were extensively covered in the local media, so it is quite public. Session has asked Presbytery to appoint an investigative committee to help us, in our small size and physical separation, determine facts for any church discipline proceedings.” **Presumably, this excerpt from the Belle Center report satisfies the AIC’s request for more definitive information, thereby making it possible to entertain the following motion (if moved and seconded): “That presbytery form a three-man committee, appointed by the moderator, to counsel the Belle Center session regarding (1) Appropriate congregational safety protocols with respect to the Somas, especially Paul, (2) When and how to investigate the relevant facts of the case, and (3) When and how to institute formal church discipline as needed.”** (Other motions could be made. This is just an example.)

BUSINESS SESSION #4*Fri 8:30 a.m. - 12:30 p.m. (Break @ 10:40a)⁴*

- 34. CALL TO ORDER / PRAYER TO RECONVENE** (Moderator) 5 mins [8:35]
- 35. VISUAL ATTENDANCE** (Asst. Clerk)
- 36. READING OF PREVIOUS MINUTES** (Clerk) 5 mins [8:40]
- 37. CHILD PROTECTION POLICY COMTE REPORT** (Poplin) 20 mins [9:00]
- 38. ATLANTA TGB REPORT** (F. Smith) 5 mins [9:05]
- 39. CONGREGATIONAL REPORT — Marion** (Camery) 10 mins [9:15]
- 40. ANDERSON VERDICT RESPONSE COMTE REPORT** (Schwartz/Odom) 25 mins [9:40]
- 41. BUSCOM/JUDCOM REPORT — Order of the Day @ 9:40a** (Chairman) 60 mins [10:40]
- 42. MID-SESSION BREAK (15 mins) — Order of the Day @ 10:40p** [10:55]
- 43. CANDIDATES & CREDENTIALS COMTE REPORT - Order of the Day @ 10:55a** (Niess) 80 mins [12:15]
- A. Exam: Pastoral & Evangelistic Gifts — Joe Smith — 40 mins [11:35]
 - B. Exam: Theology 2 — Allen Blackwood — 40 mins [12:15]
- 44. INTERCESSORY PRAYER FOR CHRIST'S FLOCK — Order of the Day @ 12:15p** [12:30]
- Pre-assigned delegates will prepare in advance to lead in prayer for: *Atlanta (Faris), Marion (Mann), Sparta (Schaefer), Lafayette (Holdeman-Recess)*.
- 45. PRAYER TO RECESS FOR LUNCH** (12:30 p.m.)

BUSINESS SESSION #5*Fri 1:45 - 5:30 p.m. (Break @ 3:15p)*

- 46. CALL TO ORDER / PRAYER TO RECONVENE** (Moderator) 30 mins [2:15]
- Preaching Exam: Expository 2 Sermon (Joe Smith)
- 47. VISUAL ATTENDANCE** (Asst. Clerk)
- 48. READING OF PREVIOUS MINUTES** (Clerk) 5 mins [2:20]
- 49. CANDIDATES & CREDENTIALS COMTE REPORT - Continued** (Niess) 55 mins [3:15]
- A. Exam: Expository Sermon 2 — Joe Smith (Floor Comments & Vote) 10 mins [2:30]
 - B. Exam: Pastoral & Evangelistic Gifts — Allen Blackwood — 45 mins [3:15]
- 50. MID-SESSION BREAK (15 mins) — Order of the Day @ 3:15p** [3:30]
- 51. CANDIDATES & CREDENTIALS COMTE REPORT - Continued** (Niess)
- A. Vote: Licensure to Receive a Call — Joe Smith (Roll Call, Queries, Prayer, Charge) 15 mins [3:45]
 - B. Motion: To receive report as a whole. 5 mins [3:50]
- 52. CONGREGATIONAL REPORT — Selma** 10 mins [4:00]
- 53. LOUISVILLE COMMISSION REPORT** (Hanson) 10 mins [4:10]
- 54. COVFAMIKOI REPORT** (Nelson) 5 mins [4:15]

⁴ The deadline for papers occurs immediately following the mid-morning break.

- 55. INTERCESSORY PRAYER FOR CHRIST'S FLOCK — Order of the Day @ 4:15p** [4:30]
 - Pre-assigned delegates will prepare in advance to lead in prayer for: *Selma (Anderson), Immanuel (Foltz), Elkhart (Scott), Students Under Care (Pockras).*

- 56. BUSCOM/JUDCOM REPORT — Order of the Day @ 4:30p** (Chairman) 60 mins [5:30]

- 57. PRAYER TO RECESS FOR DINNER** (5:30 p.m.)

BUSINESS SESSION #6

Fri 6:45 - 9:00 p.m. (No Break)

- 58. CALL TO ORDER / PRAYER TO RECONVENE** (Moderator) 5 mins [6:50]
- 59. VISUAL ATTENDANCE** (Asst. Clerk)
- 60. READING OF PREVIOUS MINUTES** (Clerk) 5 mins [6:55]
- 61. CLERK'S MOTION** - *That members of the C.Y.P.U. leadership team be granted privileges of the floor during the Presbytery Youth Report.*
- 62. PRESBYTERY YOUTH REPORT — C.Y.P.U.** (Rhoda) 30 mins [7:25]
- 63. SOUTHERN CHURCH EXTENSION COMTE [SOCHEX] REPORT** (Faris) 10 mins [7:35]
- 64. CONGREGATIONAL REPORT — Immanuel** 10 mins [7:45]
- 65. BUSCOM/JUDCOM REPORT — Order of the Day @ 7:45p** (Chairman) 60 mins [8:45]
- 66. INTERCESSORY PRAYER FOR CHRIST'S FLOCK — Order of the Day @ 8:45p**
 - Pre-assigned delegates will prepare in advance to lead in prayer for: *Louisville (de Jong), Southside (Kim), SWORP (Odom), SOCHEX (Wise-Recess).*
- 67. PRAYER TO RECESS FOR DINNER** (9:00 p.m.)

BUSINESS SESSION #7

Sat 8:30 a.m. - 12:00 p.m. (Break @ 10:15a)

- 68. CALL TO ORDER / PRAYER TO RECONVENE** (Moderator) 5 mins [8:35]
- 69. VISUAL ATTENDANCE** (Asst. Clerk)
- 70. FINANCE COMMITTEE REPORT** (Chairman) 10 mins [8:40]
- 71. NOMINATING COMMITTEE REPORT - Draft** (Chairman) 10 mins [8:50]
- 72. TIME & PLACE COMMITTEE REPORT** (Chairman) 5 mins [8:55]
- 73. REPORT ON SESSION MINUTE BOOKS** (Asst. Clerk) 5 mins [9:00]
- 74. BUSCOM/JUDCOM REPORT — Continued, If Necessary** (Chairman) 60 mins [10:00]
- 75. INTERCESSORY PRAYER FOR CHRIST'S FLOCK — Order of the Day @ 10:00a** [10:15]
 - Pre-assigned delegates will prepare in advance to lead in prayer for: *Southfield (TBD), Sycamore (O'Neill), Terre Haute (Nelson), Westminster (Schwartz).*
- 76. MID-SESSION BREAK (15 mins) — Order of the Day @ 10:15a** [10:30]
- 77. BUSCOM/JUDCOM REPORT — Continued, If Necessary** (Chairman) 30 mins [11:00]
- 78. NOMINATING COMMITTEE REPORT - Final** (Chairman) 10 mins [11:10]

79. RESOLUTION OF THANKS COMMITTEE (Chairman) *5 mins* [11:15]

80. READING OF PREVIOUS MINUTES (Clerk) *5 mins* [11:20]

81. BREATHING ROOM *40 mins* [12:00]

82. PRAYER OF ADJOURNMENT (Noon)

OM-7**The Clerk's Report**

2022 Spring Meeting — Lafayette, IN
March 3-5, 2022

Dear Fathers & Brethren,

This past year has proved to be my busiest as clerk, since taking over the reigns from Mr. Morton in 2016. Nevertheless, I am especially grateful for the collaborative efforts of several men, including Dale Koons (Retiring Asst. Clerk), Nathan Eshelman (Asst. Clerk *pro tem*), Frank Smith (GLG/AIC Mod.), Adam Niess (C&CC Ch.), and Richard Blankenship (AIC Clerk, *G.O.A.T.*¹). Since last spring, I have performed the following tasks as clerk.

- Sent official correspondence in response to various communications as directed by the presbytery.
- Sent membership transfer letter(s) in cooperation with the Shepherding Comte and the Ad Interim Commission.
- Forwarded intra-church correspondences from the Clerk of Synod (and others) to the GLG delegates email list.
- Disseminated formal communications from various sources to the GLG delegates email list.
- Recorded, distributed, and submitted all presbytery minutes in accordance with the law and order of the church.
- Cooperated with assistant clerk to formulate attendance rolls and submit annual presbytery report to synod.
- Completed and submitted annual RPCNA statistical questionnaire to our home office in Pittsburgh.
- Worked with various other presbyters (including those mentioned above) to help coordinate all GLGP meetings.
- Cooperated with the AIC in formulating a plan to facilitate the ongoing work of internet maintenance.
- Prepared all meeting agendas, submitted clerical reports with recommendations, disseminated reminders and documents via email, fielded procedural questions from various sources (delegates, committees, individual members), assisted delegates in obtaining information posted on our website (e.g. dates, documents, contact info, etc.), received and implemented feedback regarding password-protection issues, cooperated with attorneys to provide them with pertinent contact information for various delegates, forwarded “Delegates List” email change requests to Keith Evans for processing, sought and received clarification from the Synod Judicial Committee on a variety of questions, and worked with members of the AIC to respond appropriately to the Indianapolis Star.

EXISTING COMMUNICATIONS

We have four existing communications from 2021 which are still in the process of being addressed by the court.

1. **21-5**: Letter from Jordan Kessler (RPCL) expressing concern over our handling of the IRPC judicial case.²
2. **21-10**: Clerical communication relaying synod decisions regarding the LeFebvre and IRPC complaints, etc.³

¹ I am not exaggerating. If it were possible to appoint an AIC clerk *in perpetuity*, Mr. Blankenship would receive my vote.

² Previous Motion Adopted (11/5/21): “That presbytery defer any consideration of GLG 21-5 (Jo. Kessler) until synod’s judicial commission has finished its work.”

³ Previous Motion Adopted (11/5/21): “That presbytery refer GLG 21-10 (Synod Decisions) to BUSCOM, to be appointed, to report back at this meeting with its recommendation(s) regarding an appropriate corporate response, if any, to the judicial decisions of synod. Additional Minutes (11/6/21): “Mr. Dage introduced Item #2, Recommendation 1, concerning GLG 21-10, a clerical communication relaying the recent decisions of synod regarding the LeFebvre and IRPC complaints. It was moved and seconded to lay this recommendation on the table to entertain the following substitute motion: ‘Upon reflection of Synod’s sustaining the Anderson complaint, the Great Lakes-Gulf Presbytery confesses that the suspending of judicial process for Dr. Lefebvre and granting Dr. Lefebvre’s credentials to himself was unwise, unconstitutional, and unbiblical.’ The motion to lay on the table was discussed, after which it was moved and seconded ‘That this matter be referred to the upcoming spring meeting of presbytery.’ The referral motion was discussed and adopted, after which it was moved, seconded, and adopted ‘That the moderator appoint a three-man committee to consider the matter of Synod’s sustaining the Anderson complaint (Comm. 20-05), and to bring a report to the Spring 2022 meeting of the presbytery.’” [Comte: Tom Reid, James Odom, Jake Schwartz]

OM-8

3. **21-11**: Letter from Enas/Swan (CCRP) requesting a committee to investigate concerns and provide counsel.⁴
4. **21-15**: Pre-Litigation Letter Copied to the Presbytery.⁵

NEW COMMUNICATIONS

In addition, we have several new communications to address at this meeting.⁶

1. **22-1**: Paper from A. Kuehner, endorsed by Southfield session, proposing minor revisions to RPCNA queries.
2. **22-2**: Paper from A. Kuehner proposing comte to explore solutions to geographical/logistical challenges.
3. **22-3**: Paper from A. Kuehner outlining proposed advice for presbytery's nominating committee.
4. **22-4A**: Petition from five communicant members of FRPC-GR requesting a visitation committee.⁷
5. **22-4B**: Comments from FRPC-GR Session relative to its forwarding of GLG 22-4A without endorsement.
6. **22-4C**: TBA — *Pre-notification received; awaiting transmission from local session.*
7. **22-5**: Petition from FRPC-D Session requesting transfer to the Presbytery of the Alleghenies (RPCNA).
8. **22-6**: Petition from Atlanta TGB requesting a comte to explore subdividing the GLGP into regional commissions.
9. **22-7**: Petition from the CCRP Session requesting authorization for interim pastoral care.
10. **22-8**: Petition from Marion session requesting assistance with a challenging discipline case.⁸
11. **22-9**: TBA — *Pre-notification received; awaiting transmission from local session.*

INTERCESSORY PRAYER

In the proposed agenda for this meeting, you will notice that each business session includes fifteen minutes of corporate intercessory prayer for three or four designated churches or committees. In order to give our prayer leaders ample time to study the corresponding congregational report in advance, I have listed each proposed prayer assignment in parenthesis. **Please look over the agenda to see if you've been pre-appointed for this important task!** (Even if these assignments are approved with the agenda, they may be swapped with someone else or amended by the moderator.) As in the past, when our prayer time immediately precedes the end of a business session, the final prayer leader will conclude his prayer by recessing the court in the name and by the authority of Zion's only Head and King.

⁴ Previous Motion Adopted (11/5/21): "That presbytery refer GLG 21-11 (Enas/Swan) to BUSCOM, to be appointed, to report back with its recommendation(s) at this meeting;" Additional Minutes (11/6/21): "Mr. Dage introduced BUSCOM's two recommendations for Item 4, concerning GLG 21-11, a petition from CCRP members, Nathan Enas and Kevin Swan, requesting a committee to investigate concerns and provide counsel. Recommendation 1 ("That Communication 21-15 be received.") was withdrawn, being already implied by presbytery's referral of this communication to BUSCOM. Recommendation 2 ("That the moderator appoint a three-person committee to hear from the authors of the GLG 21-11 and the session to pursue reconciliation, and report back to the Spring meeting.") was introduced, after which it was moved, seconded, debated, and adopted to grant Nathan Enas and Kevin Swan ten minutes to address the court. Mr. Enas addressed the court for five minutes, after which Recommendation 2 was discussed and adopted without vocal dissent." [Comte: Craig Scott, David Kleyn, Drew Poplin]

⁵ Previous Minutes (11/6/21): "Mr. Dage introduced BUSCOM's two recommendations for Item 3, concerning GLG 21-15, a letter copied to the presbytery. Recommendation 1 ("That Communication 21-15 be received.") was discussed and adopted. Recommendation 2 ("That the moderator appoint a presbyter to contact Jim McFarland by Tuesday, 11/9/21 to coordinate retention of legal counsel.") was discussed, after which it was moved, seconded and adopted to refer the matter to the AIC. In response to a question from the assistant clerk pro tem, the moderator clarified that GLG 21-15 has become part of the public record, albeit password-protected on the internet. It was moved and seconded by the clerk that presbytery instruct the clerk to password-protect all online versions of GLG 21-15, and refer all requests for the written copy to the AIC. This motion was discussed and adopted." AIC Minutes (11/6/21): "Upon request of the moderator, AIC advises that Andrew Falk (Christ Church, RPC) be appointed to communicate with Mr. Jim McFarland in regard to communication 21-15." AIC Minutes (11/9/21): "It was moved, seconded, and approved to authorized Andrew Falk (Ruling Elder – Christ Church RPC) to retain legal counsel on behalf of the Great Lakes-Gulf Presbytery regarding Communication GLG 21-15 and all related matters with an initial budget of \$5,000. Approval of additional funds for the engagement may be approved by unanimous vote of the AIC. Such vote may be taken and approved via email."

⁶ The deadline for papers will be Friday 3/5 after the mid-morning break, regardless of whether or not it is announced on the floor.

⁷ AIC Minutes (2/3/22): "It was moved, seconded, and approved regarding Communications 22-4A and 22-4B to appoint an Inquiry Committee consisting of Philip McCollum and Richard Blankenship to inquire further into the concerns reported to the AIC by three families and the Session of First RPC of Grand Rapids. The Inquiry Committee is to report their findings and any recommendations to the Presbytery at the Presbytery meeting scheduled for March 3, 2022."

⁸ AIC Minutes (2/17/22): "The request and recommendations received from the Marion RPC Session for help in handling a discipline case in their congregation were moved, seconded, and approved, those being specifically (i) appointing Shawn Anderson (Sycamore RPC—Kokomo) and Bob McKissick (Sycamore RPC—Kokomo) as provisional elders to handle the oversight and discipline of Christian Camery and (ii) appointing Shawn Anderson as moderator pro-tem over the case involving Christian Camery. A copy of the request from the Marion RPC Session is attached to and made a part of these minutes."

OM-9

BUSCOM

As a general rule, in order to facilitate greater efficiency of deliberation, I am recommending that all *petitionary* communications be referred to the moderator-appointed *Business Committee of the Day* (BUSCOM) to report back with recommendations at various designated time slots later in the meeting. Such a vetting mechanism enables three competent men, acting on the court's behalf, to (1) examine each referral carefully in light of our constitution, (2) solicit valuable clarification from the author and/or involved parties, (3) inform the court of its findings, and (4) present a recommended course of action which the court may then discuss. By doing all of this in *advance* of any substantive floor discussion, we are helping to ensure that we have all the information we need to maintain an efficient and constructive deliberation process.

JUDCOM

At the moment, none of our incoming communications warrant referral to a moderator-appointed *Judicial Committee of the Day* (JUDCOM). However, if an item of *judicially-oriented business* (JOB) were to arrive on our doorstep, how would we handle it? On the one hand, presbytery could refer the JOB to JUDCOM. On the other hand, it could authorize BUSCOM to handle *all* types of business (judicial *and* non-judicial), thereby precluding the need for a separate JUDCOM. Generally speaking, if there are *multiple* JOBs, it might make more sense to appoint a separate JUDCOM, so as not to overload BUSCOM. However, if the JOB is singular in nature, perhaps BUSCOM would be the better option. In either case, if the presbytery does see fit to appoint a separate JUDCOM, this committee would need to share the time slots currently assigned to BUSCOM in the proposed agenda.

RECOMMENDATIONS

1. That presbytery appoint Frank Smith and Jason O'Neill as parliamentarians for this meeting, with Steve Rhoda James Odom serving as alternates.
2. That presbytery instruct the nominating committee to determine the congregations to be visited this year.
3. That presbytery instruct the moderator to make the following appointments:

A. Session/TGB Min. Book Reviewers (2/Bk)	D. Finance Committee (3)
B. Business Comte OTD [BUSCOM] (3) ⁹	E. Resolution of Thanks Committee (2)
C. Nominating Committee (3)	F. Time and Place Committee (2)
4. That presbytery adopt it as a standing policy that the deadline for papers at a spring meeting occurs immediately following the mid-morning break on the second day (usually a Friday) regardless of whether or not a "last call for papers" has been made by the clerk or moderator.
5. That presbytery refer GLG 22-1, 22-2, 22-3, and 22-5¹⁰ to the business committee (of the day) [BUSCOM] to report back with recommendations later in the meeting.
6. That presbytery refer GLG 22-4C to the Grand Rapids Inquiry Committee, to report back with any recommendations during its scheduled time slot at this meeting.
7. That presbytery take up GLG 22-7 in connection with the CCRP congregational report.
8. That presbytery... [GLG 22-9]
9. That presbytery receive all written congregational reports *without* hearing oral reports¹¹ — with the exception of Belle Center, Christ Church, Grand Rapids, Immanuel, and Marion¹² each of which shall report orally — and refer the provisional elder recommendations from Elkhart and Westminster to the nominating committee.

⁹ If there are judicial matters to refer, the court can decide to turn BUSCOM into a judicial committee or simply form a separate judicial committee.

¹⁰ The FRPCD Session is requesting that their petition be taken up by the court no later than Friday.

¹¹ Note: This recommendation simply enables the court to *receive* the reports without hearing them orally. It is *not* an absolute prohibition that would hinder the court from adopting a later motion to hear any (or all) of these oral reports, should the current slate of business be completed more efficiently than expected, leaving a sizable surplus of time. Moreover, this recommendation would not prevent the court from hearing oral congregational reports at a future meeting, e.g. our June meeting(s) at Synod or a possible special meeting in the fall. This same principle applies to #7.

¹² It should be evident that these four congregations are enjoying special priority here due to recent developments. If there are other congregations you would like to hear from orally during this meeting, feel free to make a motion to that effect and we can try to fit them in.

OM-10

10. That presbytery approve the following committee reports and commission minutes as submitted¹³, without hearing oral reports:
- A. Inter-Church Liaison Report
 - B. Visitation Reports (Second RP, Sparta)
 - C. Youth Ministries Comte of Synod Report
 - D. Covfamikoi Report
 - E. Geneva College Board of Corp.'s Report
 - F. Military Chaplaincy Report (R. Fearing)
11. That presbytery grant all RPCNA elders present, including all non-certified delegates from this presbytery, the privilege of the floor during the remainder of this meeting.¹⁴
12. That presbytery excuse BUSCOM to begin its work.
13. That presbytery receive the clerk's report.

Respectfully Submitted,
Adam Kuehner, Clerk

¹³ Similar to #6 above, this motion is designed to facilitate "line item" amendments in case the court prefers to hear an oral report from any of these committees, or if the court desires to add other reports to this recommendation.

¹⁴ Note: Recommendation #4 does not grant *voting* privileges to GLG elders lacking written session certification.

Dear Fathers and Brethren,

The RPCNA Covenant of Communicant Membership (CCM) is arguably one of our most valuable assets as a denomination. Nevertheless, its occasional tendency to include multiple interrogative sentences within the same query serves to detract from its overall force and clarity (1 Cor. 14:40). Consider the grammatical structure of CCM Query 3:

Do you repent of your sin; confess your guilt and helplessness as a sinner against God: profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service: Do you promise that you will endeavor to forsake all sin, and to conform your life to His teaching and example?

CCM Query 3 contains two interrogatives separated by a colon. From an oral standpoint, there *are* really two question marks in this query, since we would all tend to *hear* the colon as a question mark.

Likewise, CCM Query 4 features three distinct interrogatives, each punctuated with a question mark.

Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the *Constitution of the Reformed Presbyterian Church of North America*? Do you recognize your responsibility to work with others in the church and do you promise to support and encourage them in their service to the Lord? In case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?

Notice that the *second* of these interrogatives features *two distinct questions embedded within itself*, separated by the conjunction “and”.¹ Orally, therefore, the respondent would seem to be responding to three (or even four) distinct questions within this single query.

Ordination Query 8 also features multiple interrogatives within the same query.

That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—[Deacons, Elders, Ministers]?

This issue *could* be resolved by increasing the number of queries in accordance with the total number of interrogative sentences. However, such a method would likely prove to be *overkill* in seeking to radically restructure two of the most foundational elements of our constitution merely for the sake of increased grammatical simplicity.

A more reasonable approach would seek to consolidate each of the ‘multi-interrogative’ queries into a single question which could be more easily discerned by the respondent as a unified whole. This *consolidative* approach has already been put to good use in several of our existing queries (Cf. CCM 5-6; QFO 3, 5-6). Below are four revisions proposed for adoption by the synod,² which would serve to improve the force and clarity of our existing queries without any change to their meaning or enumeration.³

¹ Ordination Query 9 is structured similarly.

² Recommendation to Synod (As Noted Below): That Synod revise the existing RPCNA Covenant of Communicant Membership and Queries for Ordination in accordance with the changes proposed in this paper.

³ If the grammarians among us know of better ways to consolidate these queries, or of a more appropriate manner of utilizing commas, colons, and semi-colons, I welcome their input.

EXISTING QUERY	PROPOSED REVISION	REVISED QUERY
<p><u>CCM Query 3</u> — Do you repent of your sin; confess your guilt and helplessness as a sinner against God: profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service: Do you promise that you will endeavor to forsake all sin, and to conform your life to His teaching and example?</p>	<p><u>CCM Query 3</u> — Do you repent of your sin; confess your guilt and helplessness as a sinner against God:[] profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service: Do you promise that you will endeavor [, endeavoring] to forsake all sin, and to conform your life to His teaching and example?</p>	<p><u>CCM Query 3</u> — Do you repent of your sin; confess your guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to His service, endeavoring to forsake all sin, and to conform your life to His teaching and example?</p>
<p><u>CCM Query 4</u> — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>? Do you recognize your responsibility to work with others in the church and do you promise to support and encourage them in their service to the Lord? In case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?</p>	<p><u>CCM Query 4</u> — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>? Do you recognize [, recognizing] your responsibility to work with others in the church[,] and do you promise to support and encourage them in their service to the Lord? In [, and promising, in] case you should need correction in doctrine or life, do you promise to respect the authority and discipline of the church?</p>	<p><u>CCM Query 4</u> — Do you promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the <i>Constitution of the Reformed Presbyterian Church of North America</i>; recognizing your responsibility to work with others in the church, to support and encourage them in their service to the Lord; and promising, in case you should need correction in doctrine or life, to respect the authority and discipline of the church?</p>
<p><u>Ordination Query 8</u> — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>	<p><u>Ordination Query 8</u> — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit? Do you promise, [promising] in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>	<p><u>Ordination Query 8</u> — That you may perform faithfully all the duties of the office to which you have been called, do you engage to seek the guidance of the Holy Spirit, promising in His strength, to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the church—</p>
<p><u>Ordination Query 9</u> — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; and do you promise to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>	<p><u>Ordination Query 9</u> — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; and do you promise [promising] to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>	<p><u>Ordination Query 9</u> — Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; promising to submit to all the brotherly counsel which your brethren may tender you in the Lord?</p>

RECOMMENDATIONS

TO SESSION: *That the Southfield RPC Session transmit this paper to Presbytery with endorsement.*

TO PRESBYTERY: *That the Great Lakes-Gulf Presbytery transmit this paper to Synod with endorsement.*

TO SYNOD: *That Synod revise the existing RPCNA Covenant of Communicant Membership and Queries for Ordination in accordance with the changes proposed in this paper.*

Respectfully Submitted,
 Adam Kuehner
 Southfield, MI

Dear Fathers and Brethren of the Great Lakes-Gulf Presbytery,

By God's grace, our presbytery is the 2nd-largest in the RPCNA with net increases over the past decade in attendance, membership, giving, and number of congregations. With blessing, however, comes responsibility (Lk. 12:48). Consider the following observations regarding the GLGP's present regional configuration and ecclesiastical workload.

1. We currently have 21 congregations (plus one mission church) in eight states, covering a distance of over 1100 miles from Dan (Hetherton) to Beersheba (Orlando), giving us the feel of a *national synod* more so than a *regional presbytery*.
2. Due to reasonable logistical factors, a vast majority of our presbytery meetings occur within the same state (Indiana).
3. In recent years, even before COVID, our agenda has been overloaded quite regularly with legitimate business items (both procedural and controversial), forcing us to cancel oral reports from congregations and committees on multiple occasions and frequently adding logistical anxiety to an already stressful docket.
4. With roughly a half dozen men-under-care at any given time, our C&CC is often required to schedule more exams than our already-teeming schedule can handle, thereby forcing us to split into commissions and creating an environment where valuable floor feedback is sparse because everyone knows we are pressed for time.
5. We are presently too busy to maintain an optimal frequency of congregational visitation, as evidenced by the fact that Southfield was last visited in 2011, the year prior to my installation, more than ten years ago.
6. Nearly-unavoidable regional tendencies¹ (e.g. similar ministry philosophy, leadership style, *modus operandi*) have inadvertently developed over the years into ecclesiastical cliques (and, if you will, *anti-cliques*), which, although dormant at times, are easily awakened by controversy, thereby exacerbating conflicts and, once again, overwhelming the presbytery with lengthy deliberations followed by yet lengthier judicial aftermath.
7. Growing tensions have placed an unfair and unpleasant burden of scrutiny upon our Ad Interim Commission as a *de facto* Supreme Court between meetings, rather than as an *apolitical* mechanism for parliamentary efficiency.
8. The judicial overflow from our present "Hetherton to Beersheba" structure has finally begun to spill over into the RPCNA Synod, and could threaten to overwhelm synod's docket on a consistent basis if this trend continues.
9. At present, there is no indication that *any* of our three existing regions² are adequately equipped to become distinct presbyteries at this time, making it unwise to entertain thoughts of a hasty realignment.

By way of analogy, when a local congregation experiences notable growth in Sabbath worship attendance, there is always the danger that *efficiency* (economy of scale) could serve to undermine *intimacy* (deep personal relationships). For this reason, many of our congregations facilitate midweek regional small group meetings where *subsets* of the congregation enjoy meaningful prayer, study, fellowship, and personal "sharing" that would be unsustainable on a church-wide scale (Acts 2:46). Such regional groups are not designed for the purpose of planting new churches, though that sometimes happens. Primarily, they function as an ecclesiastical bridge between the individual household and the broader congregation. What if we applied this same principle to our *presbytery's* vast field of ministry?

One possible solution to our current growing pains would be to form three regional commissions, each with an identical bare-bones remit.³ After a year or more, the presbytery might (or might not) expand the remit gradually, so as to include other types of business. Down the road, the possibility, but never the necessity, would always exist for us to explore the formation of new presbyteries. In the meantime, this arrangement could help to ease our present workload and serve as a bridge between the valuable *efficiency* of centralization and the equally valuable *intimacy* of decentralization. **Of course, this is just an idea, and it might not be a very good one.** That is why I am requesting a 5-man committee to look into these matters *more thoroughly* and to present *its* findings next spring.

Recommendation: *That presbytery form a five-man committee appointed by the moderator to examine the presbytery's existing regional configuration and ecclesiastical workload, solicit and gather feedback from members of the court, and report back to the Spring 2023 meeting with any recommendation(s).*

Respectfully Submitted,
Adam Kuehner
Southfield, MI

¹ When churches are "daughtered", it is only natural that there will be a family resemblance.

² GREAT LAKES (N. Of 400 S.): Belle Center, Elkhart, Grand Rapids, Hetherton, Marion, Southfield, Sycamore, Westminster. CENTRAL INDIANA (S. of 400 S.): Bloomington, Christ Church, Columbus, Immanuel, Lafayette, 2RP, Southside, Terre Haute. SOUTHERN: Atlanta, Durham, Orlando, Selma, Southwest Ohio, Sparta.

³ E.g. congregational reports, session/TGB reports, along with a summary report to our spring meeting with commission minutes.

Dear Fathers and Brethren of the Great Lakes-Gulf Presbytery,

For many years, our presbytery's *Ad Interim Commission* consisted of one local session, plus an additional elder from another congregation. Last spring, the court instructed "the nominating committee in the future [to] consider nominating men from all different sessions for the Ad Interim Commission."¹ In part, this change was a response to a rather unlikely series of recent events. In 2019, the CCRP session happened to be serving on the AIC during the outset of the LeFebvre controversy. Then, in similar fashion, the IRPC session happened to be serving on the AIC when controversy arose there (2020).²

Following the IRPC elders' resignation from the AIC in 2020, Greg Fisher (IN), was joined by four newly-appointed AIC members from four different states: Kent Butterfield (NC), Jon Hughes (MI), Phil Pockras (OH), and Steve Rhoda (IN). By contrast, in the spring of 2021, the court appointed five AIC members from two different states: Richard Blankenship (IN), John Cavanaugh (IN), Andy DeRosa (IN), Philip McCollum (IN), and our presbytery moderator, Frank Smith (GA).³

We have much to be thankful for as a presbytery. Nevertheless, we must never shy away from opportunities to improve our methods of ecclesiastical deliberation and oversight. Last year's decision to reconsider our previous AIC appointment paradigm made a lot of sense, and appears to have worked fairly well thus far.

All the same, it is at least somewhat conspicuous that, in a presbytery with delegates serving in *eight* different states, four of the five men chosen "from all different sessions" would reside in the *same* state, with two serving in the same city. Without a doubt, we all desire to be more effective in cultivating geographic diversity and inclusiveness within our presbytery (John 4:20-21). Here is one proposed mechanism for doing so:

RECOMMENDATION: That presbytery advise the nominating committee that, in the future, when exercising its freedom to nominate AIC members from a variety of local sessions, it should make an effort to avoid proposing more than two nominees (including the moderator) from the same state.

Respectfully Submitted,
Adam Kuehner
Southfield, MI

¹ GLG Minutes (3/4/21): By common consent, Rec. 1 was modified as follows: "That the nominating committee in the future consider nominating men from all different sessions for the Ad Interim Commission", after which the modified recommendation was adopted.

² The onset of the pandemic, along with everyone's increased familiarity with Zoom, probably played a part as well.

³ It is important to note that no objections were raised at last year's spring meeting regarding the geographic makeup of the AIC; nor does this paper intend to convey anything but the utmost respect and appreciation for the diligent effort and unassailable integrity of each AIC member, along with the nominating committee members who recommended their names to the court. As clerk, I have had the privilege of working closely with these men over the past year and can testify to their upright character and genuine desire to serve the Lord.

This communication is for the Ad Interim Commission of Great Lakes / Gulf Presbytery. Please forward it to the Clerk of the AIC, in keeping with *Directory for Church Government*, Chapter 4.9.

To the Ad Interim Commission of Great Lakes / Gulf Presbytery:

We represent three member households of First Reformed Presbyterian Church (Grand Rapids, MI). During the month of December 2021, we (together with one other household) have all found it necessary to begin worshipping elsewhere. We are currently all still members of First RPC; but we do intend eventually to become members of other local congregations. The stated reasons for our departures have centered around our minister, Mr. Craig Scott, and his public ministry among us.

Between the years of 2018 and 2021, Sean McDonald and Will Luke privately brought various concerns to Mr. Scott (3-4 times each), especially pertaining to harsh and uncharitable statements in public and pulpit ministry. Following these private meetings, what we have observed consistently from Mr. Scott is temporary repentance without long-term change.

Mr. Scott and Jake Schwartz (our ruling elder) have also expressed being offended by people who seek respectfully to speak with them about concerns. In December 2020, in the context of someone having addressed concerns to them, they both referred to our congregation as "unsubmissive and disrespectful."

In September 2021, during a men's study for potential elders, Mr. Schwartz mentioned that ministers have more authority than ruling elders. When Sean McDonald sought clarification (on the understanding that ministers and ruling elders are equal in authority), Mr. Schwartz and Mr. Scott both defended the position that ministers have more authority than ruling elders; and used, among other arguments, the argument that ministers are styled "Rev." while ruling elders are not. Mr. Scott furthermore spoke of the inappropriateness of anyone, including ruling elders, to challenge a minister's sermons, since the minister has gone to seminary and studied the passage in question.

In response to our leaving, the Session has called us to meet with them in constituted court in order to hear all our concerns in more detail. Because of the many times we have already brought concerns, having had our trust betrayed in various ways, and believing these issues are far more vast than we have the right or capacity to address individually, we no longer believe it is wise, helpful, or prudent to bring matters to Session.

We humbly request that the Presbytery send a visitation committee to First RPC (Grand Rapids, MI), in order to evaluate the situation as it currently exists in our congregation.

Respectfully,
Sean McDonald
Laura McDonald
Daniel Cross
Will Luke
Savannah Luke

Fathers and brothers,

First RP Session received this communication containing accusations against the elders. The communication was then approved to be sent to AIC without endorsement. We do not desire to be defensive; however, God's law requires the defending of one's name when it is unjustly accused (WLC 144). The following is a brief response to the communication, and the pastoral context which is absent.

First, Session desires to receive the communication with humility. The households are not random members, but a very close group of friends. The households departed from First RP in December 2021 without any prior dialogue or communication with any single member of Session, nor with Session as a court. The households departed suddenly, stating they want to leave "as peaceably as possible." Christians in Grand Rapids have since contacted the elders to state that one household has been slandering the elders before other Christians in the city. In response, Session has sought to be humble and hear the concerns. Session has contacted the households by phone, email, and letter, but they have not responded. Session has also invited them to a congregational open forum on January 26 with Stephen Rhoda as moderator. Session also conducted a congregational meeting on December 26 to hear any concerns from the congregation. No concerns have been given to Session.

Secondly, the households are attending the Free Reformed Church seeking to transfer membership. First RP has not opposed this transfer, although two elders of the FRC contacted us to state their concerns over the households' 'divisive' behavior and their personal experience of one household's reputation in Grand Rapids. The elders informed us of their plan to meet with the households and encourage them to return to First RP and reconcile with the Session. The households then sent the communication to the AIC after this meeting.

Third, Session firmly denies the accusation that the elders believe the church to be 'unsubmissive and disrespectful.' The Elders, without a doubt, believe in the *parity* of the eldership, with both TE and RE *equally* receiving the keys of the kingdom with the power of jurisdiction, concluding that no elder has either more or less, but *equal* authority; and the ruling elder has the right and duty to raise any concerns with the preaching of the Word.

Fourth, Sean McDonald did speak to Pastor Scott on three occasions in 2018-19 concerning comments from the pulpit. Two of these were clarifications of content, and one was over uncharitable speech. Pastor Scott clarified the misunderstandings and did sincerely apologize and repent for the uncharitable speech. However, the other meetings were not due to Pastor Scott's speech but concerns over Sean McDonald's long time pattern of behavior noted by brethren within and without the congregation.

Fathers and brothers, this is some of the pastoral context and background of the communication. First RP Session has sought to be humble and seek reconciliation, but the households have refused our communications.

In conclusion, we find it disingenuous and confusing for these individuals and families to announce their intention to transfer their membership away from our congregation while also calling for Presbytery involvement in the very same letter. In the end, we believe that the ministry of Session as a court of the house of Christ is being circumvented and disrespected by this letter and its appeal for Presbytery visitation.

Yours in Christ,
First RP Session
Craig Scott
Jake Schwartz
Stephen Rhoda



First Reformed Presbyterian Church of Durham

1316 Watts Street
Durham, NC 27701

February 7, 2022

Re: First Reformed Presbyterian Church of Durham Petition Request

PETITION: The Session of the First Reformed Presbyterian Church of Durham formally petitions Synod that the congregation of the First Reformed Presbyterian Church of Durham be transferred from the Great Lakes-Gulf Presbytery to the Presbytery of the Alleghenies.¹

Fathers and Brothers,

On November 20, 2021, the congregation of the First Reformed Presbyterian Church of Durham held a congregational meeting and voted unanimously to petition Synod to transfer our congregation into the Presbytery of the Alleghenies.²

Next year, this congregation will celebrate its 25th anniversary since organizing. Since the beginning of our existence, we have been under the care and oversight of the Great Lakes-Gulf Presbytery. Over the years we have been greatly blessed by the elders in the presbytery and often had to rely upon your help through numerous hard times. We are thankful to the Lord and to all of you men for your love, assistance and labors on Christ's behalf.

Our struggle is the distance. We exist very far from the centrality of the Presbytery, and, as a result, miss out on the vast amount of activity that other congregations enjoy. Our youth do not partake in any of the presbytery youth activities. They do not know any of their peers in other congregations, and distance prohibits consideration to attend and participate in events. None of our families attend Covfamikoi.

Our elders usually attend only the longer presbytery meetings due to the time to travel to presbytery. We tend to leave Saturday early morning to allow sufficient time to get back to NC.

¹ *Directory for Church Government Chapter 6, Paragraph 1 (D-31)*. Groups of congregations are organized into presbyteries within certain geographical boundaries. Appeal for such organization may be made to the Synod by interested congregations.

² *Congregational Meeting Minutes, 20 November 2021*. "The Moderator asked the congregation, 'Should FRPCD petition the Synod of the Reformed Presbyterian Church of North America to transfer our Congregation into the Presbytery of the Alleghenies?' The communicant members of the FRPCD congregation voted on the question by the raising of hands with 17 in favor, none opposed. Seven other communicant members submitted their votes via email absentee ballots with 7 votes in favor and none opposed. Out of a total of 24 votes submitted, 24 were in favor, none opposed. The congregation unanimously voted to petition the Synod of the RPCNA to transfer our Congregation into the Presbytery of the Alleghenies."

At the last annual meeting of presbytery, we stayed to the very end for an important vote, and the meeting went late until 3pm. We arrived home at 4am on the Lord's Day. We lack freedom to fully participate due to the distance of our meetings. Our contributions to assist other congregations, even providing pulpit supply on short notice, is severely limited.

Geography is an issue that cannot be changed. Grace and Truth RPC in Harrisonburg, VA, who will likely organize this summer Lord willing, is 3.5 hours away from Durham. Trinity RPC in Burtonsville, MD, is 4.75 hours away from us. Broomall RPC, which is two presbyteries away, is 6.67 hours from us. We can drive to the seminary in 7.5 hours. Getting to Indianapolis, however, takes 10.5 hours.

As we eagerly seek the Lord's leading in church planting, it makes sense to call on churches that are actually close to us to help; and the opposite should be true as well, helping nearby churches in their efforts to plant. Virginia can easily become a location for such efforts of future church planting for Durham, and the Presbytery of Alleghenies is already active in that state.

For practical reasons alone, it makes more sense to be part of the Presbytery of the Alleghenies.

The Constitution of the RPCNA does not provide specific steps as to how to transfer into another presbytery, apart from the clarification that Synod has the authority to do so.³ We do want to inform our presbytery of this intent and desire the blessing of presbytery to transfer.⁴ We are happy to answer any questions and hope we can leave the Spring 2022 meeting with presbytery's blessing to go forward with this request.

RECOMMENDATIONS:

- I. *To the Great Lakes-Gulf Presbytery:*
 - A. That this communication be sent to Synod with endorsement.
 - B. That this communication be sent to the Presbytery of the Alleghenies.

- II. *To Synod:*
 - A. That the First Reformed Presbyterian Church of Durham be transferred from the Great Lakes-Gulf Presbytery to the Presbytery of the Alleghenies.

Sincerely in Christ,

The Session of First Reformed Presbyterian Church of Durham
Kent Butterfield
Eric Hallfors
Drew Poplin

³ *Directory for Church Government Chapter 6, Paragraph 2 (D-31)*. The Synod, alone, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight . . .

⁴ *Directory for Church Government Chapter 8, Paragraph 11 (D-40)*. . . . All communication from subordinate courts, or from individuals not members of the court, to be brought to the attention of Synod, such as . . . petitions, . . . must bear endorsement showing that they have been regularly transferred by the lower courts. A petition addressed to a presbytery or Synod shall first be submitted to a session, and by it transferred to the presbytery or through the presbytery to the Synod . . .

Communication To GLG Presbytery Clerk Adam Kuehner

February 17, 2022

Adam,

With unanimous endorsement from the Atlanta Reformed Presbyterian Church Temporary Governing Body, the following recommendation is forwarded:

“That Presbytery establish a committee to work out the details so as to establish regional commissions with a view to dividing the Great Lakes Gulf presbytery.”

Sincerely,

G. Scott Damerow

ATL TGB Clerk pro tem



February, 2022

Fathers and Brothers of the Great Lakes—Gulf Presbytery,

Christ Church Reformed Presbyterian (CCRP) respectfully requests that the Great-Lakes Gulf Presbytery (GLGP) authorize CCRP to engage Nathan Shaver in an interim pastoral role, commencing upon or about approval of this request, and continuing through June 30, 2022.

CCRP has been without a full-time pastor since October 2020. During that time, various pastors and seminary students have filled our pulpit. In the summer of 2021, Nathan Shaver preached an eight-week series of sermons for us, and he began a second eight-week series in January 2022. He has also preached for us at various other times, totaling more than 20 times in our pulpit over the last few years.

Nathan is an ordained Southern Baptist pastor who has come to Reformed convictions. In October 2021, Nathan and his family officially became members of CCRP. In February of this year, Nathan requested that he be referred by the Session to the Candidates and Credentials Committee to be taken under care as a pastoral candidate. He has preached at Lafayette RPC, at Second RP in Indianapolis, and been invited to preach in other congregations within the Presbytery.

We have greatly appreciated Nathan's faithful exposition and application of God's word from the pulpit. In an entirely natural and informal role, Nathan's pastoral abilities have been evident to many in the congregation, which he has demonstrated gently and ably without being asked.

As also presented to the GLGP, the Christ Church Reconciliation Committee in its initial report recommended the appointment of an interim pastor. After its second visit to CCRP, meeting Nathan, and hearing the congregation's desires, the Committee recommended that the congregation indeed pursue Nathan for this interim role.

OM-21

On February 6, 2022, at the CCRP annual congregational meeting, the congregation voted on a proposal to request approval from Presbytery to engage Nathan in a more formal, interim pastoral role. This role would extend beyond regular preaching and could include teaching in classroom settings, counseling, participating in visitation, and attending Session meetings. Session explained that Nathan would not be an ordained officer in the church, could not moderate (or vote in) Session meetings, and could not administer the sacraments, among other restrictions. After a brief discussion, the congregation voted unanimously to adopt this proposal.

CCRP thus requests that the GLGP approve the CCRP proposal to engage Nathan Shaver to serve in a more formal interim pastoral role as described above. This appointment would continue through the end of June, 2022, subject to renewal by the congregation, and endorsement by the Presbytery for a similar time.

By a separate request, CCRP is requesting that Nathan would be taken under care of Presbytery to be licensed to preach. That that process, overseen by the Candidates and Credentials Committee, will inform and help CCRP ascertain what role, if any Nathan would have in an ongoing capacity with CCRP. Once licensed, and if it is agreeable to the congregation, Presbytery could appoint Nathan as “stated supply” to our congregation as he continues to work toward receiving a call. The proposed action does not obligate either Nathan or the congregation to any specific action in the future. Nathan is coming under care with a commitment to discern the Lord’s direction to wherever he would be called to serve within the RPCNA.

Recommendations:

1. That Nathan Shaver be given five minutes to address the Court during this meeting to share about his testimony, pastoral experience, and call to the ministry within the RPCNA.
2. That Presbytery authorize CCRP to engage Nathan Shaver in an interim pastoral role through June 30th, 2022, with responsibilities that could include preaching, teaching, counseling, assisting with visitation, and attending Session meetings.

Respectfully submitted,
CCRP Session

February 14, 2022

Re: Marion Reformed Presbyterian Church Petition

PETITION: The Session of the Marion Reformed Presbyterian Church formally petitions the Great Lakes-Gulf Presbytery to appoint two provisional elders to help handle a discipline case that has just happened in our congregation.

Fathers and Brothers,

The facts of the case are as follows as we currently know them to be. In the early morning of February 12, 2022, Christian Camery, a member of Marion RP Church, was in Jaybo's bar. Chris had been in the bar between 9 pm, and 3 am and had become intoxicated. At a little before 3am the 12th, Chris was approached by a man he did not know and was struck/punched, knocking Chris to the ground. Chris proceeded to leave the bar and drive to his residence. While at his home, Chris retrieved two firearms and then returned to the bar. The bar was closed after 3 am, and the door was locked. Chris discharged his gun into the entrance of the bar breaking the locks. Chris entered the bar pointing his weapon at the remaining workers and patrons, demanding to know who struck him. The police arrived while this was going on and disarmed Chris without anyone getting injured.

Chris has been arrested and charged with several serious felonies. If convicted, these will require time in state prison. This is a very public crime, and as you can imagine, it has been picked up on Facebook and the local newspaper. The Marion RPC Session is asking the GLG presbytery for help because we have two conflicts of interest in this case. First, elder Scott Hunt is a deputy prosecutor for Grant County, Indiana. Mr. Hunt cannot give any advice or help to this case because of the implications of personal assistance in the criminal case. Second, Christian is the brother of Jason Camery, the pastor of Marion RPC. It is difficult for pastor Camery to shepherd Christian while also taking on a brotherly role in his life. Pastor Camery willingly admits his inclination to be stricter with Christian in this case. In light of these two conflicts, we believe two other elders would be helpful to come alongside Greg Fisher and Jason Camery to shepherd Chris through this challenging time.

The session would like to note that before the Marion church was organized and still a church plant under the oversight of the Kokomo RP Church, the Kokomo RPC session met with the parents of Chris (Joel and Kay Camery) to counsel them concerning problems Chris was having then. The session of Kokomo RPC does have some background and insight into Chris's history, and that is why we are requesting that elders Shawn Anderson and Bob McKissick be appointed as provisional elders in this matter.

RECOMMENDATIONS:

1. The GLG Presbytery AIC would appoint pastor Shawn Anderson and ruling elder Bob McKissick from Kokomo RP Church as provisional elders to handle the oversight and discipline of Christian Camery.
2. The GLG Presbytery AIC would appoint pastor Shawn Anderson as the moderator Pro-tem over the case involving Christian Camery.

Sincerely in Christ,
The Session of Marion RP Church
Jason Camery, Greg Fisher, Scott Hunt

**GREAT LAKES – GULF PRESBYTERY
2021/2022 AD INTERIM COMMISSION
REPORT TO PRESBYTERY**

The Great Lakes – Gulf Presbytery *Ad Interim Commission* for 2021/2022 was appointed at the March 2021 Annual Spring Meeting of Presbytery and consisted of the following five members,

Frank Smith, Moderator (TE, Atlanta RPC)
Richard Blankenship, Clerk (RE, Second RPC – Indianapolis)
John Cavanaugh (RE, RPC of Southside Indianapolis)
Andy DeRosa (RE, Elkhart RPC)
Philip McCollum (TE, Bloomington RPC)

The Commission met thirteen times between March 2021 and March 2022 on the following dates.

March 11, 2021	October 21, 2021
March 18, 2021	November 6, 2021
April 1, 2021	November 9, 2021
May 6, 2021	January 13, 2022
June 3, 2021	February 3, 2022
July 15, 2021	February 17, 2022
October 14, 2021	

A copy of the minutes of each meeting was distributed to the delegates of Presbytery following each meeting.

Attached as a part of this report is a Topical Summary of actions taken by the *Ad Interim* Commission presented in a Topical Index to the Minutes. The original signed minutes of the meetings of the *Ad Interim* Commission are being delivered to the Clerk of Presbytery for retention and to spread on the minutes of Presbytery.

Recommendation:

1. That presbytery approve this report.

Respectively submitted,

Frank Smith, Moderator
Richard Blankenship, Clerk
John Cavanaugh
Andy DeRosa
Philip McCollum

February 19, 2022

Attachment: 2021/2022 *Ad Interim* Commission Topical Summary of Actions Taken and Index to the Minutes

**2021/2022 AD INTERIM COMMISSION TOPICAL SUMMARY OF ACTIONS
AND
INDEX TO THE MINUTES**

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
Ad Interim Commission	Appointment of Clerk <i>pro tem</i>	October 14, 2021 / 3
	Order to reconvene meeting	October 14, 2021 / 4
	Report to Presbytery approved	February 3 / 11
Approval of AIC Minutes	March 11, 2021	March 11, 2021 / 8
	March 18, 2021	April 1, 2021 / 7
	April 1, 2021	May 6, 2021 / 3
	May 6, 2021	June 3, 2021 / 8
	June 3, 2021	July 15, 2021 / 3
	July 15, 2021	October 21, 2021 / 3
	October 14, 2021	October 21, 2021 / 3
	October 21, 2021	November 9, 2021 / 3
	November 6, 2021	November 9, 2021 / 5
	November 9, 2021	January 13, 2022 / 3
	January 13, 2022	January 13, 2022 / 11
	February 3, 2022	February 3, 2022 / 12
	February 17, 2022	February 17, 2022 / 11
Belle Center RPC	Request for additional support returned to Session for more information	February 17, 2022 / 4
Mark Brown	Candidacy as student under care dismissed from GL-G Presbytery and transferred back to the Presbytery of the Alleghenies	February 3, 2022 / 6
Jason Camery	Resignation from Home Missions Board of Directors accepted	February 3, 2022 / 4
Columbus RPC	Installation Commission for installation of Rev. Joel Hart	April 1, 2021 / 3

OM-25

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
CYPU	Replacement Presbytery leadership	March 11, 2021 / 7
	Appointment of Secretary <i>pro tem</i>	March 18, 2021 / 8
	Advisory Committee	October 21, 2021 / 10
	Candidates for Winter Conference leaders	November 6, 2021 / 3
	Prospective nominees for GL/G Youth Secretary <i>pro tem</i>	November 6, 2021 / 4
	Philip McCollum authorized to approach individuals to discuss serving as CYPUs Secretary <i>pro tem</i> or as member of CYPUs Advisory Committee	November 9, 2021 / 6
	Update: Steve Rhoda CYPUs Director <i>pro tem</i> and Advisory Committee establishment in process	January 13, 2022 / 10
First RPC of Durham	Call of additional pastor	January 13, 2021 / 7
First RPC of Grand Rapids	Philip McCollum and Richard Blankenship appointed to an Inquiry Committee regarding Communications 22-4A and 22-4B	February 3, 2022 / 5
Joel Hart	Temporary placement on roll of Presbytery	March 18, 2021 / 7
Immanuel RPC	Replacement Elders	March 11, 2021 / 3 March 18, 2021 / 4
	Shepherding Committee	March 11, 2021 / 4
	Inquiries regarding matters and official statement	March 11, 2021 / 6
	Shepherding Committee	March 18, 2021 / 5
	Congregation's request for delay	April 1, 2021 / 4
	Distribution of Immanuel Judicial Commission Report	April 1, 2021 / 5

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
Immanuel RPC (continued)	Approval of stay of work of Special Prosecution and action on communications received	May 6, 2021 / 7
	Confirmation of complaints being forwarded to Synod	May 6, 2021 / 8
	Ken DeJong made member of Immanuel Session	June 3, 2021 / 4
	Resignation of Wade Mann as Provisional Elder	July 15, 2021 / 7
	Terry Magnuson appointed Provisional Elder	July 15, 2021 / 8
	Jeff Kessler appointed Provisional Elder	July 15, 2021 / 9
	Resignation of Jared Olivetti accepted, pastoral relationship dissolved, and pulpit declared vacant	February 3, 2022 / 3
	Outside legal counsel's Litigation Hold notice letter approved and Adam Kuehner appointed to provide requested information	February 3, 2022 / 10
Jeff Kessler	Update acknowledged of an unnamed third party's involvement in Matthew 18 reconciliation efforts regarding accusations related to his serving as provisional elder at Immanuel RPC by appointment of the AIC	February 3, 2022 / 9
Michael LeFebvre	Appointment of members of Shepherding Committee (Synod Directive)	July 15, 2021 / 6
Marion RPC	Appointment of provisional elders and a Moderator <i>pro-tem</i> to assist in a discipline case.	February 17, 2022 / 5
Marion Visitation Committee	Appointment of Steve Work to replace Wade Mann	March 11, 2021 / 5

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
Marion Visitation Committee (continued)	Appointment of a new replacement committee	February 17, 2022 / 6
Pageland RPC	Transfer of Gary and Patrice Wise Membership	October 21, 2021 / 4
Presbytery	Distribution of correspondence	May 6, 2021 / 4
	Agreement on Call to Prayer	May 6, 2021 / 5
	Representation at Synod regarding complaints or other matters	May 6, 2021 / 6
	Call of Special Meeting on June 17, 2021	May 6, 2021 /
	Commissions to handle Candidate Exams at Synod	June 3, 2021 / 5 June 3, 2021 / 6
	Location and Details for June 17, 2021 Special Meeting	June 3, 2021 / 7
	Call of Special Meeting on November 5, 2021	July 15, 2021 / 11
	Call for Day of Prayer and Fasting	July 15, 2021 / 12
	Access to non-privileged records of Presbytery by non-delegate	October 21, 2021 / 7
	Appointment of Nathan Eshelman as Assistant Clerk <i>pro tem</i>	October 21, 2021 / 9
	Andrew Falk appointed to discuss with Synod Communication 21-15	November 6, 2021 / 5
	Andrew Falk authorized to retain legal counsel regarding Communication 21-15	November 9, 2021 / 4
	Litigation Hold letter authorized	January 13, 2022 / 4
	Call of Special Meeting on March 2, 2022	January 13, 2022 / 5
	Temporary Internet Maintenance Committee	January 13, 2022 / 6
	Responsibility of Hosting Congregation regarding hotel rooming assignments	January 13, 2022 / 9

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
Presbytery (continued)	Starting time of March 3, 2022 Spring Presbytery meeting changed from 2:00 PM to 10:30 AM	February 3, 2022 / 7
	AIC Clerk directed to ascertain if outside legal counsel was authorized to draft a joint defense agreement.	February 3, 2022 / 8
	Approval of legal counsel invoice for legal services	February 17, 2022 / 7
	Andrew Falk directed to determine if further outside legal counsel services are needed and if so, report to the Clerk of Presbytery the nature of the services and a recommended amount to be budgeted for 2022	February 17, 2022 / 8
	Andrew Falk dismissed as Presbytery client representative with outside legal counsel upon completion of specific duties	February 17, 2022 / 9
	Jim McFarland approved as Presbytery point of contact with assigned insurance defense counsel	February 17, 2022 / 10
Second RPC Indianapolis	Permission to call an Associate Pastor	March 18, 2021 / 6
	Approve and forward call of Jerry Foltz to Pacific Coast Presbytery	October 21, 2021 / 5
	Edict for Ordination and Installation of Jerry Foltz as Associate Pastor	January 13, 2022 / 5
Selma RPC	Mark Brown's extension to accept call	July 17, 2021 / 10
	Appointment of Adam Niess as Interim Moderator	January 13, 2022 / 7
	Appointment of Jerry O'Neill as Provisional Elder	January 13, 2022 / 7

OM-29

CONGREGATION OR TOPIC	SUMMARY OR DETAIL	MINUTES (DATE & ITEM #)
Joseph Smith, Student Under Care	No action taken on Westminster RPC (Colorado) call received from Midwest Presbytery AIC. Not yet licensed to receive a call.	February 17, 2022 / 3
Synod	Certification of Teaching Elders	June 3, 2021 / 3
Transfer of Ministerial Credentials	Dr. Nathan Eshelman – Receive credentials	March 18, 2021 /3
	Jack Baumgarder – Receive credentials	July 15, 2021 / 4
	Keith Evans – Defer action on transfer of credentials	July 15, 2015 / 5
	Keith Evans - Approve transfer of ministerial credentials	October 21, 2021 / 6
	Tom Reid – Approve transfer of ministerial credentials	October 21, 2021 / 8
	End of Items	

2022 AIC Report to Presbytery 2.17.2022.1

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
March 11, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on March 11, 2021 by Zoom video conference call.


1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. The Moderator constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:00 p.m.
3. It was moved and approved that any elder(s) who may resign or otherwise not be serving on the Immanuel RPC Session be replaced according to the following order: Bill Roberts, Wade Mann, John Hanson, Wes Archer, David Pulliam, and Ken DeJong.
4. It was moved and approved to appoint Bill Roberts, Wade Mann and John Hanson as members of a three-man Shepherding Committee to help Immanuel Reformed Presbyterian Church elders follow through with steps of repentance.
5. It was moved and approved to appoint Steven Work as a replacement for Wade Mann on the Marion Visitation Committee.
6. It was moved, seconded and approved to adopt the following statement to be used in regard to inquiries about matters involving the Immanuel Reformed Presbyterian Church.

“Great Lakes-Gulf Presbytery is the regional church court of the Reformed Presbyterian Church of North America (RPCNA) that has jurisdiction over ministers and churches from Michigan to Florida. At its meeting on March 4th through March 6th, 2021, the Presbytery heard a report from a judicial commission. This commission had been appointed to investigate Immanuel Reformed Presbyterian Church, West Lafayette, Indiana, regarding concerns relating to the leadership’s exercise of congregational oversight. The Presbytery has appointed special prosecutors to institute judicial process.”

Inquires about matters involving the Immanuel Reformed Presbyterian Church are to be directed to members of the *Ad Interim* Commission for the Commission to provide this statement.

7. It was moved seconded and approved to authorize Frank Smith to appoint replacement Presbytery leadership for the CYPUP.
8. The minutes were reviewed and approved.
9. It was moved, seconded and approved to adjourn.

10. Philip McCollum prayed for the upcoming congregation meeting at Immanuel RPC and adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 8:54 p.m.


Frank J. Smith, Moderator


F. Richard Blankenship III, Clerk

**Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
March 18, 2021**

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on March 18, 2021 by Zoom video conference call.

1. Elders present were Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Andy DeRosa constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:46 p.m.
3. It was so ordered, having received a request from Dr. Nathan Eshelman and commendation of the Pacific Coast Presbytery, to receive his Ministerial Credentials from the Pacific Coast Presbytery. A copy of his credentials is attached to these minutes.
4. It was so ordered to amend the previously approved (see the AIC minutes of March 11, 2021) order of succession for the replacement of any elder(s) who may resign or otherwise not be serving on the Immanuel RPC Session to now be the following order: John Hanson, Wes Archer, David Pulliam, and Ken DeJong. Bill Roberts and Wade Mann were removed from the succession order that was previously approved due to those two men already serving on the Immanuel RPC Session.
5. It was so ordered that in the event any member of the Immanuel RPC Shepherding Committee resigns or otherwise not be serving on said Committee, that person's alternate shall be established according to the following succession order: John Hanson, Wes Archer, David Pulliam, and Ken DeJong.
6. It was so ordered that Second Reformed Presbyterian Church of Indianapolis be granted permission to call an Associate Pastor as a replacement for Joel Hart, who accepted a call from the Columbus RPC.
7. It was so ordered that Joel Hart be temporarily placed on the roll of Presbytery Without Call pending his installation as Pastor of Columbus RPC. For the time being Mr. Hart will be pulpit supply for Columbus RPC until his installation as Pastor of Columbus RPC.
8. Moderator Frank Smith appointed Andrew Saunders of Second RPC, Indianapolis as CYPUs Secretary Pro Tem to the Presbytery
9. John Cavanaugh adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 9:07 p.m.



Frank J. Smith, Moderator



F. Richard Blankenship III, Clerk

Certificate of Ministerial Credentials

In the Reformed Presbyterian Church of North America

Name: Eshelman, Nathan

Birthplace: Warren, PA

Date of Birth: November 28, 1977

Citizenship: United States of America

Baptized in the year 1989 in the Evangelical United Methodist Church (Corry, PA).

Profession of Faith in the year 1998 in the Cutlerville Independent Reformed Church (Grand Rapids, MI).

Education**Institutions attended (High School +) From to Diploma/Degree**

Corry High School, 1992-1996. Diploma.

Calvin College, 1997-1998.

Kuyper College, 1998-2002. Pre-Seminary (Bible and Theology).

Puritan Reformed Theological Seminary, 2003-2008. Master of Divinity.

Reformed Presbyterian Theological Seminary, 2010-2014. Doctor of Ministry.

Puritan Reformed Theological Seminary, 2015-2021. Master of Theology.

Record of Service

1. Taken under care as a student of theology

October, 2007

Great Lakes-Gulf Presbytery

Date

Presbytery

2. Certificate to Preach

2007

Great Lakes-Gulf Presbytery

Date

Presbytery

Certificate of Ministerial Credentials

In the Reformed Presbyterian Church of North America

3. Certificate of Licensure

2008

Great Lakes-Gulf Presbytery

Date

Presbytery

4. Ordination

February 14, 2009, Los Angeles RPC

Pacific Coast Presbytery

Date

Presbytery

5. Other service in the church and other denomination(s)

Installed in Los Angeles RPC congregation, February 14, 2009.

Released from Los Angeles RPC congregation, February 21, 2021.

Installed in 2009 to the Home Mission Board.

Released in 2020 from the Home Mission Board.

Installed in 2010 to the E & P Board.

Released in 2018 from the E & P Board.

Served as Clerk of the Pacific Coast Presbytery from 2010-2021.

Other: (Disciplinary actions, restorations, exceptions, etc.)

Exceptions;

- Takes exception to the RPCNA position on women Deacons.
- Takes exception to the RPCNA position on civil magistrates calling Synods.

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
April 1, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on April 1, 2021 by Zoom video conference call.

1. Elders present were Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Richard Blankenship constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:30 p.m.
3. It was moved and approved to appoint the following men as the Installation Commission for the installation of Rev. Joel Hart at Columbus RP Church on April 16th, 2021 at 7:00 PM and to authorize the dissemination of the Installation Edict.

Appointed members of the Rev. Joel Hart Installation Commission

Pastor Richard Holdeman, Chairman
Pastor James Faris
Pastor David Hanson
Ruling Elder Mark Hart
Pastor Philip McCollum
Ruling Elder David Pulliam, Clerk
Dr. David Whitla

In the event any of the above men are unable to serve, appointed alternates, in this order are Jeffrey Jones, Dave Schisler and Ed Schisler.

4. Bill Roberts, Moderator of the Immanuel RP Session communicated to the *Ad Interim* Commission the following petition that was passed by the congregation on March 26th, 2021:

“The congregation of IRPC is concerned that, while a trial may or may not be necessary for the good of the RPCNA, it may hinder rather than help repentance, reconciliation and growth in our leaders, our congregation and our presbytery. Therefore, we humbly petition presbytery to delay the filing of charges or starting of any activity related to a trial and instead give time for repentance and its fruits to appear by the work of the Spirit in our hearts.”

A motion to respectfully decline to grant the request was seconded but failed to pass on a 1 For / 4 Against roll call vote:

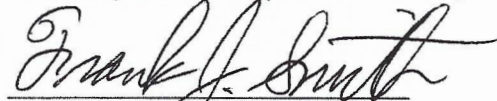
<u>For</u>	<u>Against</u>
Frank Smith	Richard Blankenship
	John Cavanaugh
	Andy DeRosa
	Phillip McCollum

It was moved and approved to return the petition to the petitioners for the petitioners to specify the time period of the requested delay.

5. It was moved, seconded and approved that the AIC confirm that the Immanuel Judicial Commission Report may be distributed to those from the Immanuel RPC who request a copy of the report.

This action was taken in response to Adam Kuehner's request for AIC's counsel in regard to requests from members of the Immanuel RP congregation to receive a copy of the Immanuel Judicial Commission Report.

6. It was so ordered that the following, in the order listed, be added to the order of succession for the replacement of any elder(s) who may resign or otherwise not be serving on the Immanuel RPC Session: Don Prichard, Jerry Porter, Rich Johnston, Dean Filson, Russ Pulliam and Steve Rhoda.
7. The minutes of the March 18th, 2021 meeting of the AIC were approved.
8. It was moved, seconded and approved to adjourn.
9. Frank Smith prayed for the Immanuel RPC and adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 7:52 PM.


Frank J. Smith, Moderator


F. Richard Blankenship III, Clerk

**Edict for the Installation of Rev. Joel Hart
in the
Columbus (Ind.) Reformed Presbyterian Church**

The Great Lakes/Gulf Presbytery has received a call made by the Columbus (Ind.) Reformed Presbyterian Church upon Rev. Joel Hart to be their pastor, and has sustained it as a regular gospel call. He has signified his intention to accept the call. Notice is hereby given that 16th day of April in the year 2021, has been fixed as the time for his installation, with certification that the Presbytery will proceed in the same unless some valid objections be offered to this Commission of Presbytery.

The meeting for installation will be held at 7:00 PM at Columbus Reformed Presbyterian Church, 550 North National Road, Columbus, Indiana.


F. Richard Blankenship, III

Clerk of the *Ad Interim* Commission


Frank J. Smith

Moderator of the *Ad Interim* Commission

By order of the Presbytery this 1st day of April in the year 2021.

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
May 6, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on Thursday May 6, 2021 by Zoom video conference call.

1. Elders present were Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Philip McCollum constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:57 p.m.
3. The minutes of the April 1, 2021 meeting of the AIC were approved by common consent.
4. It was moved, seconded and approved for the Clerk of Presbytery to distribute to the delegates list of Presbytery all correspondence received by the Presbytery unless the Clerk questions such a distribution, in which case the Clerk may refer the question of the distribution of the correspondence to the AIC or the Presbytery as a whole for approval or guidance.
5. It was moved, seconded and approved for the AIC to express its agreement with Frank Smith, Moderator of Presbytery, and Adam Kuehner, Clerk of Presbytery issuing to the Presbytery a call to prayer in substance as follows:

Dear Fathers and Brethren:

Prayer is always appropriate. But it appears to us that our Presbytery is perhaps in particular need for us together to come before the throne of grace, beseeching our Heavenly Father for His grace and mercy in time of need.

Therefore, we are encouraging all of you, especially in the period leading up to the meeting of Synod and also any meetings of Presbytery held this summer, to pray regularly, even daily, for our Presbytery, that the Lord would be pleased to give the sweetness of His blessing of unity in the bonds of peace as well as His abundant wisdom.

Fraternally yours,

Frank J. Smith, Ph.D., D.D., Moderator

Adam Kuehner, M.Div., Stated Clerk

6. It was moved, seconded and approved to authorize the AIC Moderator, Frank Smith, to appoint representatives to Synod for the purpose of representing the Presbytery in regard to complaints filed against the Presbytery with regard to the Immanuel RPC Judicial Commission. Later in the meeting, the AIC extended

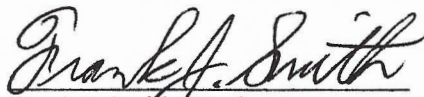
authorization to him to make any other necessary Presbytery representative appointments that arise between now and the next Presbytery meeting.

7. It was moved, seconded and approved that the requested stay on the work of the special prosecution requested in THE FARIS et.al. COMPLAINT v. GLGP re: IRPC (4/3/2021) be granted until action is taken by Presbytery. The vote on this action was as follows:

<u>For</u>	<u>Against</u>
Richard Blankenship	John Cavanaugh
Andy DeRosa	Frank Smith
Philip McCollum	

It was deemed, that in light of the above action, the following communications which had been received were all addressed by this action and that no additional action was necessary.

- Petition from the IRPC congregation that the AIC delay the filing of charges and any trial related activity resulting from the Immanuel Judicial Commission Report until the Presbytery meeting at the time of the 2021 Synod.
 - Request from IRPC provisional elders Roberts, Mann, Hanson and DeJong that upon receipt of charges against any of the IRPC elders any proposed trial be delayed.
 - Request from Jeff Kessler (Lafayette RPC Ruling Elder) related to the above-mentioned Farris et.al. complaint against the Presbytery.
 - Communication from Petitioners Daniel and Bright bringing to the attention of the AIC points related to IRPC Judicial Commission Report.
 - Request from Jordan Kessler (communicant member of RPC of Lafayette) that the AIC reconsider the IRPC matter going to a trial.
8. It was confirmed that IRPC-Related complaints which had been received were forwarded to Synod by the GL-G Clerk of Presbytery.
9. Frank Smith, as Moderator of Presbytery, hereby called a special meeting of the GL-G Presbytery for the purpose of handling any and all motions in regard to the IRPC. The meeting is called for Thursday, June 17, 2021 at 2:00 p.m. or 2 hours after the adjournment of the 2021 Synod, whichever is later, and will be held at the Marion RPC, 1100 West Jeffras Avenue, Marion Indiana.
10. It was moved, seconded and approved to adjourn.
11. Andy DeRosa adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 8:06 p.m.


Frank J. Smith, Moderator


F. Richard Blankenship III, Clerk

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
June 3, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on June 3, 2021 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Philip McCollum constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:32 p.m.
3. It was approved to certify the following Teaching Elders to the June 14 - June 17, 2021 meeting of Synod. (The majority of the list having been provided by the Clerk of Presbytery and consisting of at-large Teaching Elders not presently serving as pastors of organized congregations.)

Brian Dage
Keith Evans
Godfrey Franklin
Rich Johnston
Gordon Keddie
Ray B. Lanning
R. Paul Matthews
Robert B. McCracken
Glenn McFarland
Stan McKenzie
Jim McMahan
Keith Magill
Robert W. Morrow
James Pennington
Dennis Prutow
Frank C. Schutz
Frank J. Smith
David Whitla
James M. Wright
Steven Work

The certification will be prepared by the AIC Clerk and provided it to the Clerk of Synod and to the Clerk and Assistant Clerk of Presbytery. The certification will be attached to and made a part of these minutes.

In the event of any oversight in regard to the list above, the Moderator and Clerk are authorized to address any Teaching Elders overlooked and not on the certification list.

4. It was confirmed by **common consent** that Ken DeJong has become a member of the Immanuel RPC Session. (See also Item Number 4 of the AIC minutes of March 18, 2021).
5. It was approved to establish two commissions to handle Presbytery Candidates & Credentials Committee exams during the Presbytery meetings allowed to take place at the June 14 -17, 2021 Synod and at the Presbytery meeting scheduled to take place on June 17, 2021 following the adjournment of Synod.
6. It was approved for the Clerk of Presbytery and the Chairman of the Candidates & Credentials Committee to appoint the members of each of the two commissions for the candidate exams (see Item 5 above) and to handle all other details related to the administration of the exams by these commissions.
7. It was approved for the Presbytery meeting scheduled for June 17, 2021 following Synod to take place at Marion RPC with the understanding that the Presbytery would pick up the cost of food and lodging for delegates attending the meeting.
8. It was moved, seconded and approved to approve the minutes of the May 6, 2021 AIC meeting.
9. Richard Blankenship adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 7:03 p.m.


Frank J. Smith, Moderator

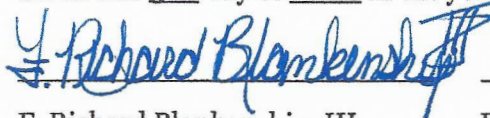

F. Richard Blankenship III, Clerk

RPCNA Form 3 ~ Certificate of Teaching Elder to Synod

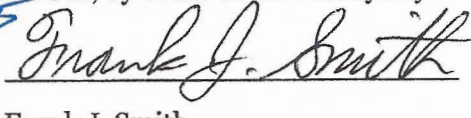
The **Great Lakes - Gulf Presbytery** has certified the following teaching elders to the meeting of Synod, meeting June 14-17, 2021, starting at 6:00 p.m. on June 14, at INDIANA WESLEYAN UNIVERSITY (Marion, Indiana).

Brian Dage	Jim McMahon
Keith Evans	Keith Magill
Godfrey Franklin	Robert W. Morrow
Rich Johnston	James Pennington
Gordon Keddie	Dennis Prutow
Ray B. Lanning	Frank C. Schutz
R. Paul Matthews	Frank J. Smith
Robert B. McCracken	David Whitla
Glenn McFarland	James M. Wright
Stan McKenzie	Steven Work

Given this 3rd day of June in the year 2021, by order of the Presbytery.



F. Richard Blankenship, III
Clerk of the AIC



Frank J. Smith
Moderator of the Presbytery and AIC

RPCNA Form 3 ~ Certificate of Teaching Elder to Synod

The **Great Lakes - Gulf Presbytery** has certified the following teaching elders to the meeting of Synod, meeting June 14-17, 2021, starting at 6:00 p.m. on June 14, at INDIANA WESLEYAN UNIVERSITY (Marion, Indiana).

Andrew B.

William Roberts

Given this 10th day of June in the year 2021, by order of the Presbytery.

F. Richard Blankenship, III
Clerk of the AIC

Frank J. Smith
Moderator of the Presbytery and AIC

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
July 15, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on July 15, 2021 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Philip McCollum constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:35 p.m.
3. It was moved, seconded and approved to approve the minutes of the June 3, 2021 AIC meeting.
4. It was so ordered to accept and receive the transfer of the ministerial credentials of Jack Baumgardner from the Midwest Presbytery. A copy of his credentials is attached to these minutes.
5. It was moved, seconded and approved to defer action on the request from Keith Evans to transfer his ministerial credentials from the GL-G Presbytery to the Presbytery of the Alleghenies until a report is received from the Session of the RPC of Lafayette.
6. It was moved, seconded, and approved, in response to the directive of Synod to appoint Rich Holdeman and James Faris, with Joel Hart appointed as an alternate, to a two-member shepherding committee to communicate with Mr. LeFebvre and, if possible, to shepherd him into membership in a true branch of the Visible Church.
7. It was moved, seconded and approved to accept, with gratitude for his faithful service, the resignation of Wade Mann as a provisional elder of the Immanuel RPC Session, effective July 15, 2021.
8. It was moved, seconded and approved to appoint Terry Magnuson as a provisional elder of the Immanuel RPC Session.
9. It was moved, seconded and approved to appoint Jeff Kessler as a provisional elder of the Immanuel RPC Session.
10. It was moved, seconded, and approved to grant Mark Brown's request for additional time to reconsider acceptance of the call from the Selma RPC, granting him until August 2, 2021, to provide his final response.


11. It was approved to call a special meeting of the GL-G Presbytery for the purpose of handling Candidates & Credentials Committee exams and other business as needed, with the details of the meeting approved by common consent.

The dates and times of the meeting are Friday, November 5, 2021, starting at 8:30 a.m., recessing at 5:30 p.m., and reconvening Saturday, November 6, 2021, at 8:15 a.m., adjourning at 2:00 p.m. The location and other details yet are to be determined.

12. It was approved and adopted to call for a twelve-hour (7:00 a.m. – 7:00 p.m.) day of prayer and fasting for the Presbytery and Denomination with times of prayer being individually and in groups as able. The date of the day of prayer will be designated by the Moderator.

13. John Cavanaugh adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 9:45 p.m.


Frank J. Smith, Moderator


F. Richard Blankenship III, Clerk

Certificate of Ministerial Credentials

in the REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

Name: **Baumgardner, Jack**
 Birthplace: Fort Wayne, Indiana
 Date of Birth: March 7, 1946
 Citizenship: United States of America
 Baptized: 1946; in the Kingsland (IN) Methodist Church
 Profession of Faith: 1956; in the Ashley (IN) Methodist Church

Education

<u>Institutions attended, high school & up</u>	<u>From / To</u>	<u>Diploma / Degree</u>
1. Ashley High School (Indiana)	1960-1964	Diploma
2. Taylor University (Indiana)	1964-1968	BS in Education
3. Butler University (Indiana)	1972-1974	MS in Education
4. Great Lakes / Gulf (RPCNA) theological education	1989-2001	
5. Reformed Presbyterian Theological Seminary	1997-1998	

Record of Church Service

	<u>Date</u>	<u>Presbytery</u>
1. Taken under care as student of theology	April 20, 1990	Great Lakes/Gulf Presbytery
2. Licensed to preach the gospel	_____	Great Lakes/Gulf Presbytery
3. Certified eligible for a call	April 5, 2001	Great Lakes/Gulf Presbytery
4. Ordination	March 29, 2008	Midwest Presbytery
5. Installed at Clarinda (Iowa) RPC	March 29, 2008	Midwest Presbytery
6. Released from Clarinda RPC	March 8, 2021	Midwest Presbytery

Other: Provisional moderator for Sharon & Washington (Iowa) RPCs (2010-2012). Served on the Kansas Conference Administration from 2010-2014.

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
October 14, 2021

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on October 14, 2021 by Zoom video conference call.

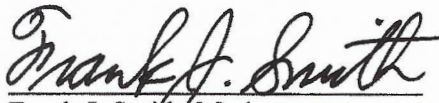
Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), John Cavanaugh (Clerk Pro Tem, RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC).

Andy DeRosa constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:37 p.m.

It was so ordered to appoint John Cavanaugh as Clerk Pro Tem, in the absence of Richard Blankenship.

It was so ordered to reconvene the *Ad Interim Commission* on October 21, 2021, due to the absence of a two-thirds majority.

John Cavanaugh adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 7:07 p.m.


Frank J. Smith, Moderator

John L. Cavanaugh, Clerk Pro Tem

**Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
October 14, 2021**

The *Ad Interim* Commission of the Great Lakes-Gulf Presbytery met on October 14, 2021 by Zoom video conference call.

Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), John Cavanaugh (Clerk Pro Tem, RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC).

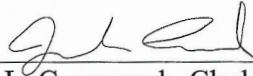
Andy DeRosa constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:37 p.m.

It was so ordered to appoint John Cavanaugh as Clerk Pro Tem, in the absence of Richard Blankenship.

It was so ordered to reconvene the *Ad Interim Commission* on October 21, 2021, due to the absence of a two-thirds majority.

John Cavanaugh adjourned the Court in prayer in the name and by the authority of Jesus Christ, the King and Head of the Church at 7:07 p.m.

Frank J. Smith, Moderator



John L. Cavanaugh, Clerk Pro Tem

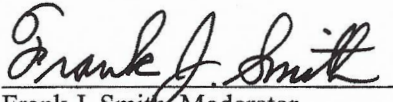
Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
October 21, 2021

The *Ad Interim* Commission (“AIC”) of the Great Lakes-Gulf Presbytery met on October 21, 2021 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Moderator Frank Smith constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:04 p.m.
3. By common consent it was decided to approve the minutes of the July 15, 2021 meeting of the AIC and minutes of the October 14, 2021 meeting of the AIC.
4. By common consent it was decided to approve the transfer of the church membership of Gary and Patrice Wise from the now disbanded Pageland RPC to Faith Presbyterian Church (PCA) in Myrtle Beach, South Carolina.
5. It was moved, seconded, and approved that the Call of Jerry Foltz by Second RPC was (i) made in accordance with the law and order of the church and (ii) is a regular call to be forwarded to the Pacific Coast Presbytery for evaluation and presentation to Jerry Foltz.
6. By common consent it was decided to approve the request from Keith Evans to transfer his ministerial credentials from the GL-G Presbytery to the Presbytery of the Alleghenies.
7. In response to a request by a non-delegate/non-officer member of the Presbytery who requested access to non-privileged Presbytery records such as minutes of Presbytery, it was moved, seconded, and approved to (i) approve the request to have access to such Presbytery records and (ii) refer to Presbytery the issue of how to make such record accessible.
8. By common consent it was decided to approve the transfer of Tom Reid’s ministerial credentials from the Presbytery of the Alleghenies to the GL-G Presbytery.
9. By common consent it was decided to approve the recommendation of Adam Kuehner, Clerk of Presbytery, to appointment Nathan Eshelman to serve as Assistant Clerk Pro Tem for the Fall Presbytery meeting scheduled for November 5th and 6th, 2021 as the replacement for Assistant Clerk, Dale Koons, who has an excused absence from that meeting.
10. It was moved, seconded, and approved that the proposal by Ben Larson, Director of CYPUP, to form an Advisory Committee for the CYPUP Ministry was made under the

purview of his being CYPU Director and that he may bring the proposal to Presbytery as part of his CYPU Ministry Report to Presbytery at the Fall Presbytery meeting.

11. Philip McCollum adjourned the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:32 p.m.



Frank J. Smith, Moderator
Great Lakes-Gulf Presbytery
Ad Interim Commission

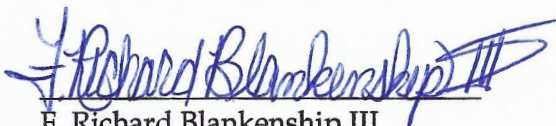


F. Richard Blankenship III, Clerk
Great Lakes-Gulf Presbytery
Ad Interim Commission

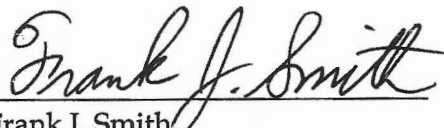
CERTIFICATE OF TRANSFER OF MEMBERSHIP

This is to certify that Gary Wise and Patrice Wise were members of the Pageland Reformed Presbyterian Church of Pageland, South Carolina prior to its disorganization and are now on the membership roll of the Great Lakes-Gulf Presbytery of the Reformed Presbyterian Church of North America. At their own request they are hereby dismissed to unite with the Faith Presbyterian Church (PCA) of Myrtle Beach, South Carolina.

Given this 21st day of October in the year 2021, by order of the Presbytery.



F. Richard Blankenship III
Clerk of Great Lakes-Gulf Presbytery
Ad Interim Commission



Frank J. Smith
Moderator of Great Lakes-Gulf Presbytery
and
Moderator of Great Lakes-Gulf Presbytery
Ad Interim Commission

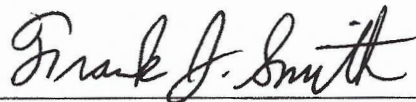
TRANSFER OF A CALL

This call made by Second Reformed Presbyterian Church of Indianapolis, IN upon Jerry E. Foltz on the 26th day of September in the year 2021, was made in accordance with the law and order of the Reformed Presbyterian Church of North America and has by the Great Lakes-Gulf Presbytery been sustained as a regular gospel call. It is hereby transferred to the Pacific Coast Presbytery of which Jerry E. Foltz is a member, for presentation.

By order of the Presbytery this 21st day of October in the year 2021.



F. Richard Blankenship III
Clerk of Great Lakes-Gulf Presbytery
Ad Interim Commission



Frank J. Smith
Moderator of Great Lakes-Gulf Presbytery
and
Moderator of Great Lakes-Gulf Presbytery
Ad Interim Commission



4800 N Michigan Road
Indianapolis, IN 46228
317.255.7557
2RP.church

Pastor's Call and Financial Agreement

We, the Second Reformed Presbyterian Church, 4800 N. Michigan Road, Indianapolis, Indiana, under the care of the Great Lakes Gulf Presbytery, desiring to call an associate pastor to take the spiritual oversight of us in the Lord; and satisfied that your spiritual attainments, intellectual abilities and soundness in the faith and the *Testimony of the Reformed Presbyterian Church* are fitted to our capacities, do now, with the concurrence of Presbytery, call you, **Jerry Foltz**, to undertake the office of pastor among us. Upon your accepting this call and performing the duties of your office as set forth by the Constitution, we promise you all due respect and support in the Lord.

We hereby promise to pay you \$65,000 annually, in the event of your accepting this call, and performing the duties of a pastor among us payable in 12 installments of \$5416.67 each. Of this compensation 40% is designated as an allowance for furnishings and appurtenances for your dwelling as set forth by Section 107 of the I.R. Code.

We include the following in the compensation package:

1. Business Expense

Mileage allowance will be provided at the IRS business mileage rate. All expenses for ministry and attendance at presbytery and Synod will be reimbursed. Secretarial services are provided at the church offices. Attendance at professional conferences and professional development activities are encouraged and will be reimbursed.

2. Other Benefits

The church will pay \$5,200 annually toward the denomination pension plan.

You are expected to purchase family health coverage from your salary.

Three weeks will be provided for vacation time each year. Time will also be given for the for Synod, Presbytery, and the Covfamikoi Family Conference/RP International Conference each year.

3. Moving Expenses

All the costs of moving from present location to new location will be paid up to \$7,000.



4800 N Michigan Road
Indianapolis, IN 46228
317.255.7557
2RP.church

We promise to review annually with you the adequacy of this compensation prior to the adoption of the congregation's budget meeting to take into account the cost of living increase.

In witness thereof, we subscribe this call and financial agreement, the

26th day of September in the year 2021 in the presence of these witnesses:

Elders:

Jeffrey Platt
Russ Pulliam
N. Ryan Wilson
J. Richard Blankenship III
Ken Klein

David Mason
Richard Johnston
Darryl F. [unclear]
[unclear]

Deacons:

Thomas R. Mangum
Mike Stuart
Eric Felton

[unclear]
Paul Sargent

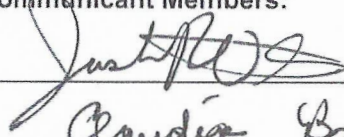
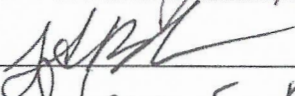
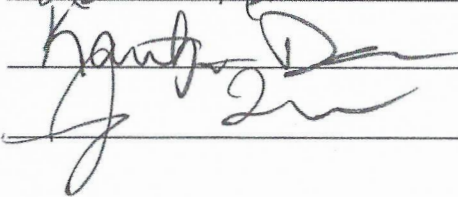
Attestation of a Call and Financial Agreement

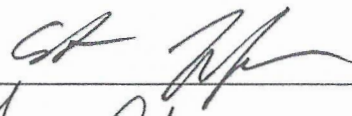
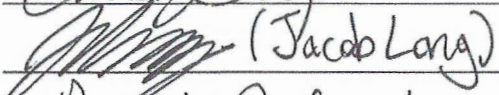
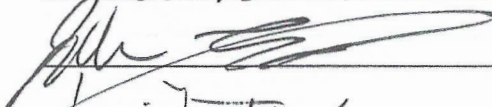
I hereby certify that this call and financial agreement were made out on the date therein specified in accord with the law and order of the church.

James Faris

Pastor James Faris, Moderator

Communicant Members:


 Claudia Birt (+Ward)
 Nemala Rao
 Diana J. Hunter

 Sheri E. Bell
 D. By L
 M.B.F.
 Stephen Schmitt
 STEPHEN
 ANDREW
 Cindy Bright
 Jim Bright
 Eric Johnson
 Elizabeth Jarvis
 Rosemarie Mangano
 Sam S. O'Byrne
 Karen Nelson
 Gary D



 Tony Adams
 Cameron Ford
 Bambu Blum
 Cassi Long
 (Jacob Long)
 Beekie Johnston
 Adam Bell
 Alissa Fisher

 Harry Johnston
 Mark Kincaid
 David H. Cutter
 Craig Calkins
 Joseph Henry
 Carl L. Platt
 Julie Otter
 Linda Blankenship
 David Moman
 Pamela Fisher

(More signatures on attached sheet)

Rachel Hillrode
Kerri Nahr

Lark Olson
Lark Olson

Linda Smigard
Linda Smigard

Pat Erickshaw
Pat Erickshaw

Mike Bell
Mike Bell

Hopie Rhodes
Hopie Rhodes

Jamie Chheng
Jamie Chheng

Janet & Jim
Janet & Jim

Kevin & Amy Koons
Kevin & Amy Koons

Pat Cutler
Pat Cutler

Adam R. Poir
Adam R. Poir

Julia Faris
Julia Faris

Joyce Nordmo
Joyce Nordmo

Rowland Horder
Rowland Horder

Adam & Heidi Puklatz
Adam & Heidi Puklatz

Andrew Dillworth
Andrew Dillworth

Julie Mauser
Julie Mauser

Karl Stoicheff JIF
Karl Stoicheff JIF

Joan Stoicheff JIF
Joan Stoicheff JIF

Congregational meeting called by session for leadership elections
of the Second Reformed Presbyterian Church
at 4800 N. Michigan Road

September 26, 2021

Attendance: Elders: Richard Blankenship; Rich Blum; Donald Cassell;
James Faris; Dean Filson; Terry Magnuson; Jeff Platt; Russ Pulliam.

1. James Faris called the meeting to order and read the edict for the final time.
2. The congregation sang Psalm 118D.
3. James opened God's Word from I Samuel 2-3 and constituted the court in prayer.
4. Russ Pulliam reported that a quorum was present – 98 of 130 active resident members.
5. Donald Cassell offered the session nominations: Jerry Foltz, teaching elder; ruling elders, Adam Doerr; Justin Olson; deacons, Tony Adams and Andrew Saunders. No other nominations were offered for these offices.
6. Ballots were distributed, and the moderator led in prayer. James appointed tellers: Terry Magnuson; Russ Pulliam; Paul Swigart; Richard Blankenship.
7. Russ Pulliam read the membership roll for collection of the ballots.
8. As ballots were counted, Pastor Faris called for Psalm 103:2 testimonies of the Lord's faithfulness among us.

9. The moderator announced the results of the election, with Jerry receiving 89 percent of the votes. The other candidates all received more than 90 percent of the votes counted. Elder Jeff Platt presented the terms of the call, which were approved by the congregation.

10. Pastor Faris adjourned the court in prayer.

Second Reformed Presbyterian Church

Membership: September 25, 2021

Total: 190 members. (NR -- non-resident -- 33) (NP -- Not able to be present physically -- 16).

Adams, Tony

Ahlgrim, Rick (new 2021)

Ahlgrim, Rebecca (new 2021)

Baczkur, Daniel (new 2021)

Baczkur, Marianne (new 2021)

Barta, David (new 2020)

Battiato, Andrew (NR)

Battiato, Laura (NR)

Bell, Mike

Bell, Sherri (10)

Bell, Ethan

Bell, Addie

Bell, Apphia

Bell, Ezra

Bell, Elias

Blank, David

Blank, Julie

Blank, Stuart

Blank, Duncan

Blank, Liam (20)

Blank, Colin

Blankenship, Richard

Blankenship, Linda

Blue, Shane (new 2021)

Blue, Erika (new 2021)

Blum, Richard

Blum, Barbara

Bradshaw, Pat

Bright, Jim

Bright, Cindy (30)

Britt, Ward (NP)

Britt, Claudia

Brodie, Beth (NR)

Calkins, Bob (NP)

Calkins, Caryn (NP)

Calkins, Craig

Calkins, Hannah (NP)

Cassell, Donald

Cassell, Choi-ha

Cassell, Chaya (40)

Cassell, Zuri (NR)

Cassell, Yoezer

Cavanaugh, Beth (new 2021)
Charboneau, Doug
Charboneau, Joy
Chheng, Sam
Chheng, Karen
Chheng, Christopher
Chheng, Joseph
Chheng, Janae (new 2020) (50)
Chheng, Sori-yah
Concannon, Patrick
Concannon, Jerri
Concannon, Ava
Concannon, Bella (NR)
Cutter, Dan
Cutter, Pat
Cutter, Andrew
Cutter, Philip
Cutter, Ashley (60)
Cutter, Jessica (NR)
Daniels, Jonathan (new 2021)
Dinkledine, Adam (new 2021)
Dinkledine, Heidi (new 2021)
Doerr, Adam
Doerr, Andrew
Doerr, Kaitlyn
Duncan, Janet
Faris, James
Faris, Elizabeth (70)
Faris, Ellie (NR)
Faris, Cargill (NR)
Faris, Cameron
Faris, Lydia
Faris, Caleb (new 2020)
Fatyanov, Michael (new 2021) (NR)
Fatyanov, Rachel (new 2021) (NR)
Filson, Dean
Filson, Pam
Filson, Eric (80)
Filson Swigart, Alissa
Fulk, Bruce
Fulk, Joy
Gaskins, Edmund (NR)
Gilhooley, Andrew (new 2020)
Gilhooley Rachel
Gutwein, Dan (new 2021)
Gutwein, Janet (new 2021)

Hoffman, Ethan
Hoffman Anna (90)
Hunter, Diana
Hunter, Tom (NP)
Hunter, Karen (NP)
Jackson, Joshua
Jackson, Cathy
Jesudason, Cynthia
Jesudason, Chandra (NP)
Johnson, Eric
Johnston, Rich
Johnston, Beckie (100)
Johnston, Stephen
Kincaid, Mark
Koons, Kevin (new 2020)
Koons, Amy (new 2020)
Koons, Meredith (new 2020)
Koons, Clara (new 2020)
Koss, Bill
LeFebvre, Drew (new 2021)
Lewis, Kimmy
Long, Cassi (110)
Long, Jacob
Long, Jim
Long, Levi (IA)
Magnuson, Steve
Magnuson, Margaret
Magnuson, Ivana
Magnuson, Josh (NR)
Magnuson, Aaron (NR)
Magnuson Greg (NR)
Magnuson, Platt, Laura (NR) (120)
Magnuson, Terry
Magnuson, Debbie
Magnuson, Nathan
Mangan, Tom
Mangan, Rosemarie
Mangan, Tommy
Mangan (York) Emory
Mangan, Joe (NR)
Mangan, Sarah (NR)
Mangan, Daniel (130)
Mangan, James (new 2020)
Marcisz, Nathan
Mauser, David
Mauser, Julie

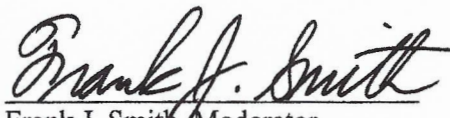
Maurer, Clara (NR)
Mauser, Henry (NR)
Mauser, Evelyn
Metzger, Corinne (NP)
Miller, Chloe (NR)
Murray, Aaron (NR) (140)
Murray, Mary (NR)
Nelson, Jim
Nelson, Karen
Nohr, Kerri (new 2020)
Nordmo, Rowland (NP)
Nordmo, Joyce (NP)
Nwosu, Obi (NR)
Nwosu, Anna (NR)
Olson, Justin
Olson, Leah (150)
Oltean, Julie
Petty, Chance (NR)
Platt, Jeff
Platt, Catherine
Prutow, Dennis (NP)
Prutow, Erma
Pulliam, Russell
Pulliam, Ruth
Pulliam, David
Pulliam, Grace Hanson (160)
Rao, Nirmala (new 2021)
Medina, Brian (new 2021)
Rhodes-Medina, Hope (new 2021)
Saunders, Andrew
Saunders, Lauren
Schmutte, Steve
Sevier, Nathan (new 2020)
Smith, Zach (NR)
Smith, Beth Magnuson (NR)
Snyder, Randy (170) (NP)
Snyder, Daniel
Stoicheff, Karl (NP)
Stoicheff, Joan (NP)
Stuart, Mike
Swigart, Paul
Swigart, Linda
Terpstra, Filson, Laurie
Terpstra, Jake
Thompson, Ann (NR)
Treese, Betty (180)

Treese, Donn
Trout, Luke (NR)
Trout, Ali (NR)
Urbain, Diane
Vanderveen, Tyler
Vanderveen, Katie
Weyrick, Joel (new 2021) (NR)
Weyrick, Stacey (new 2021) (NR)
Wilson, Marty
Zebrun, Walt (NR) (190)

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
November 6, 2021

The *Ad Interim* Commission ("AIC") of the Great Lakes – Gulf Presbytery met on November 6, 2021 directly after the GLG presbytery meeting at Southfield Reformed Presbyterian Church, Southfield, MI.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Philip McCollum (Clerk *pro tem*, Bloomington RPC), Andy DeRosa (Elkhart RPC) and David Whitla (RPTS) appointed by presbytery as a member of the AIC *pro tem* for this meeting only to assure a quorum for prompt addressing of the time-sensitive matters discussed.
2. Moderator Frank Smith constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 2:05 p.m.
3. By common consent it was decided to ask Joel and Orlena Hart (Columbus RPC) to be the Winter Conference leaders to replace Ben Larson for the 2021 program. Steve and Mary Rhoda are back up or could serve in a supporting role to the Harts.
4. Perspective nominees for GLG youth secretary *pro tem* were compiled and discussed.
5. Upon request of the moderator, AIC advises that Andrew Falk (Christ Church, RPC) be appointed to communicate with Mr. Jim McFarland in regard to communication 21-15.
6. Moderator Frank Smith adjourned the court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 2:12 p. m.


Frank J. Smith, Moderator

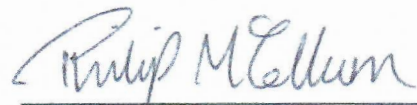
Philip McCollum, Clerk *Pro Tem*

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
November 6, 2021

The *Ad Interim* Commission ("AIC") of the Great Lakes – Gulf Presbytery met on November 6, 2021 directly after the GLG presbytery meeting at Southfield Reformed Presbyterian Church, Southfield, MI.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Philip McCollum (Clerk *pro tem*, Bloomington RPC), Andy DeRosa (Elkhart RPC) and David Whitla (RPTS) appointed by presbytery as a member of the AIC *pro tem* for this meeting only to assure a quorum for prompt addressing of the time-sensitive matters discussed.
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6. Moderator Frank Smith adjourned the court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 2:12 p. m.

Frank J. Smith, Moderator

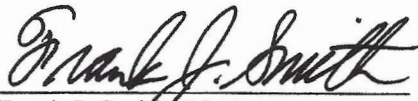


Philip McCollum, Clerk *Pro Tem*

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
November 9, 2021

The *Ad Interim* Commission (“AIC”) of the Great Lakes-Gulf Presbytery met on November 9, 2021 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Philip McCollum constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:32 p.m.
3. By common consent it was decided to approve the minutes of the October 21, 2021 meeting of the AIC.
4. It was moved, seconded, and approved to authorized Andrew Falk (Ruling Elder – Christ Church RPC) to retain legal counsel on behalf of the Great Lakes-Gulf Presbytery regarding Communication GLG 21-15 and all related matters with an initial budget of \$5,000. Approval of additional funds for the engagement may be approved by unanimous vote of the AIC. Such vote may be taken and approved via email.
5. By common consent it was decided to approve the minutes of November 6, 2021, as amended.
6. By common consent it was decided to authorize Philip McCollum to approach individuals previously discussed by the AIC as potential leaders of the Presbytery youth ministry to inquire as to their willingness and availability to serve as CYPY Secretary *Pro Tem* or as a member of the CYPY Advisory Committee and report back to the AIC regarding this matter at a future meeting.
7. Andy DeRosa adjourned the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 7:26 p.m.



Frank J. Smith, Moderator
Great Lakes-Gulf Presbytery
Ad Interim Commission



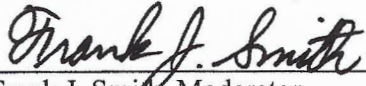
F. Richard Blankenship III, Clerk
Great Lakes-Gulf Presbytery
Ad Interim Commission

Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
January 13, 2022

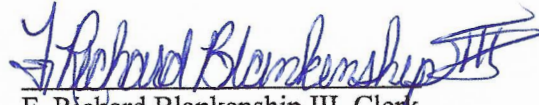
The *Ad Interim* Commission (“AIC”) of the Great Lakes-Gulf Presbytery met on January 13, 2022 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Frank Smith constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:33 p.m.
3. By common consent the minutes of the November 9, 2021 meeting of the AIC were approved.
4. It was moved, seconded, and approved to authorize outside legal counsel, Kroger, Gardis & Regas, LLP, to prepare a litigation hold (a letter requiring preservation of relevant evidence such as emails, committee reports, etc.) and to issue it to the individuals, committees, and commissions as deemed necessary and appropriate.
5. It was moved, seconded, and approved to call a Special Meeting of the Presbytery to be held at Second Reformed Presbyterian Church in Indianapolis, Indiana at 7:00 PM on March 2, 2022 for the purpose of the ordination and installation of Jerry E. Foltz and to authorize the dissemination of the Installation Edict. The Session of Second Reformed Presbytery is authorized to handle the appropriate arrangements for the meeting.
6. It was approved to appoint Adam Kuehner and Nathan Eshelman as the temporary Internet Maintenance Committee through March 2022 and to grant a \$250 stipend to a member of that committee or to one hired by the committee having expertise to handle the technical details related to the Presbytery’s internet functions.
7. It was moved, seconded, and approved for First Reformed Presbyterian Church of Durham to call an additional pastor.
8. It was moved, seconded, and approved, at the request of the Selma RPC Session, to appoint Adam Niess as Interim Moderator replacing Jerry O’Neill and to appoint Jerry O’Neill as Provisional Elder replacing Adam Niess.
9. It was adopted that the congregation hosting a Presbytery meeting is to oversee and appoint appropriate rooming assignments for hotel housing arrangements.
10. Philip McCollum gave an informational update on the CYPUR indicating that Steve Rhoda took on the position of CYPUR Director *Pro Tem* and that work is ongoing to select and establish a CYPUR Advisory Committee.

11. The minutes of the meeting were read and approved.
12. Philip McCollum adjourned the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 7:20 p.m.



Frank J. Smith, Moderator
Great Lakes-Gulf Presbytery
Ad Interim Commission



F. Richard Blankenship III, Clerk
Great Lakes-Gulf Presbytery
Ad Interim Commission

**Edict for the Ordination and Installation
of Jerry E. Foltz
in the
Second Reformed Presbyterian Church of Indianapolis**

The Great Lakes/Gulf Presbytery has received a call made by the Second Reformed Presbyterian Church of Indianapolis upon Jerry E. Foltz to be their associate pastor and has sustained it as a regular gospel call. He has signified his intention to accept the call. Notice is hereby given that the 2nd day of March in the year 2022, has been fixed as the time for his ordination and installation, with certification that the Presbytery will proceed in the same unless some valid objections be offered to the Presbytery which is to meet in a Special Meeting at Second Reformed Presbyterian Church at 7:00 PM on the 2nd day of March in the year 2022 for the ordination and installation.

The meeting for the ordination and installation will be held at 7:00 PM at Second Reformed Presbyterian Church of Indianapolis, 4800 North Michigan Road, Indianapolis, Indiana.

F. Richard Blankenship, III

Frank J. Smith

Clerk of the *Ad Interim* Commission Moderator of the *Ad Interim* Commission

By order of the Presbytery this 13th day of January in the year 2022.

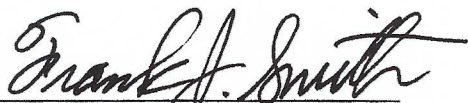
Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
February 3, 2022

The *Ad Interim* Commission (“AIC”) of the Great Lakes-Gulf Presbytery met on February 3, 2022 by Zoom video conference call.

1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), Andy DeRosa (Elkhart RPC) and Philip McCollum (Bloomington RPC).
2. Frank Smith constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 6:35 p.m.
3. It was moved, seconded, and approved to accept, effective February 3, 2022, the resignation of Jared Olivetti as pastor of Immanuel RPC, to dissolve his pastoral relationship and to declare the Immanuel RPC pulpit vacant. It is understood that the Immanuel RPC Session is handling all necessary details including matters of pulpit supply, the administration of the sacraments, and the moderating of a call. A Declaration of Vacant Pulpit is to be provided to the Clerk of the Session of Immanuel RPC, a copy of which is attached to these minutes along with Jared Olivetti’s resignation letter.
4. It was moved, seconded, and approved to accept, effective February 3, 2022, with appreciation for his service, the resignation of Jason Camery from the RPCNA Home Mission Board of Directors. His resignation letter is attached to these minutes.
5. It was moved, seconded, and approved regarding Communications 22-4A and 22-4B to appoint an Inquiry Committee consisting of Philip McCollum and Richard Blankenship to inquire further into the concerns reported to the AIC by three families and the Session of First RPC of Grand Rapids. The Inquiry Committee is to report their findings and any recommendations to the Presbytery at the Presbytery meeting scheduled for March 3, 2022. A copy of Communications 22-4 and 22-4B is attached to these minutes.
6. It was moved, seconded, and approved, at the request of Mark Brown, to dismiss him and his candidacy as a student under care from the Great Lakes/Gulf Presbytery and to transfer his candidacy back to the Presbytery of the Alleghenies. His certifications are to be transferred to the Presbytery of the Alleghenies.
7. It was moved, seconded, and approved to change the starting time of the March 3, 2022 Presbytery meeting from 2:00 pm on March 3, 2022 to 10:30 am on March 3, 2022.
8. It was moved, seconded, and approved to direct the AIC Clerk to discuss with Andrew Falk and ascertain whether he authorized legal counsel retained by the Presbytery to draft a joint defense agreement. If he did not authorize that work, he will be directed to request an appropriate adjustment in the billing to delete charges for that work. If the billing for the joint defense

agreement was authorized the Clerk will direct the Presbytery Treasurer to make payment as billed.

9. Receipt of a February 2, 2022 update from Jeff Kessler was acknowledged. The update was regarding an accusation against him by two families of the RPC of Lafayette related to his appointment by the AIC and his serving as a provisional elder at Immanuel RPC. It is understood that an unnamed third party has been asked to assist in pursuing a Matthew 18 reconciliation.
10. It was moved, seconded, and approved, to adopt the Litigation Hold letter drafted by outside legal counsel and to appoint the Clerk of Presbytery, Adam Kuehner, to provide the information requested by legal counsel in order to distribute the letter to the appropriate parties in the Presbytery.
11. The draft AIC Report to Presbytery was approved for submission to Presbytery granting the Clerk the ability to make any necessary grammatical corrections prior to submission to Presbytery.
12. The minutes of the meeting were reviewed and approved.
13. Andy DeRosa adjourned the Court in prayer in the name of and by the authority of Jesus Christ, the King and Head of the Church at 8:08 p.m.



Frank J. Smith, Moderator
Great Lakes-Gulf Presbytery
Ad Interim Commission



F. Richard Blankenship III, Clerk
Great Lakes-Gulf Presbytery
Ad Interim Commission

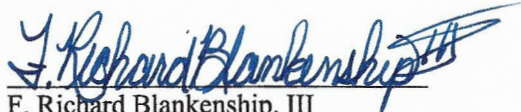
Declaration of a Vacant Pulpit

**Immanuel Reformed Presbyterian Church
Lafayette, Indiana**

The pastor of the Immanuel Reformed Presbyterian Church presented his resignation to the Ad Interim Commission on the 15th day of January in the year 2022.

The resignation was accepted by the Ad Interim Commission at its meeting on the 3rd day of February in the year 2022 to take effect on the 3rd day of February in the year 2022, and the pastoral relationship was dissolved. May the Lord guide the congregation to the choice of another under-shepherd.

It is understood that the Session of Immanuel Reformed Presbyterian Church is handling the necessary details regarding pulpit supply, administration of the sacraments and moderating a call.



F. Richard Blankenship, III
Clerk of the *Ad Interim* Commission



Frank J. Smith
Moderator of the *Ad Interim* Commission

1/15/22

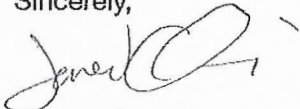
To the Ad Interim Commission of the Great Lakes/Gulf Presbytery:

Today, January 15, 2022, I have announced to the congregation my intention to resign as pastor from Immanuel RPC. My cessation of service will begin on January 17, 2022. I understand that the congregation has two weeks to offer their thoughts to you, and that I am not technically able to request my release from the pastoral relationship until January 29, 2022.

Because I am also informing the Synod Judicial Commission, I wanted to make sure you were in the loop and prepared to act with appropriate urgency on the matter at the soonest possible date. I request that the resignation be accepted and the pastoral relationship be dissolved on January 29, 2022.

Please let me know if this letter will suffice as my request when January 29 comes around or if I will need to communicate with you again.

Sincerely,

A handwritten signature in black ink, appearing to read "Jared Olivetti", written in a cursive style.

Jared Olivetti

Jason Camery
Marion RP church
Great Lakes Gulf Presbytery
01/17/2022

Clerk of Great Lakes Gulf Presbytery
Adam Kuehner

Dear Adam:

It is with regret that I tender my resignation from the RPCNA Home Mission board of directors, effective immediately. Could you please forward this letter to the GLG Ad-interim commission, thank you.

I am grateful for having had the opportunity to serve on the board of this fine organization for the past couple of years and I offer my best wishes for its continued success.

Sincerely,

Jason Camery
Pastor, Marion RP church

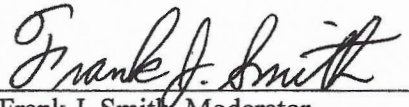
Great Lakes-Gulf Presbytery
Minutes of the *Ad Interim* Commission
February 17, 2022

The *Ad Interim* Commission (“AIC”) of the Great Lakes-Gulf Presbytery met on February 17, 2022 by Zoom video conference call.

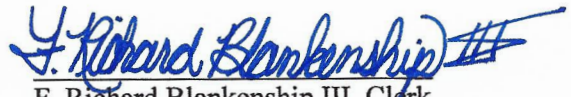
1. Elders present were Moderator Frank Smith (Moderator, Atlanta RPC), Richard Blankenship (Clerk, Second RPC, Indianapolis), John Cavanaugh (RPC of Southside Indianapolis), and Philip McCollum (Bloomington RPC). Andy DeRosa (Elkhart RPC) was providentially hindered from being able to attend.
2. Philip McCollum constituted the Court in prayer in the name of and by the authority of Jesus Christ, the King, and Head of the Church at 6:32 p.m.
3. Having received from the Midwest Presbytery Ad Interim Commission an approved call of Joseph Smith by Westminster RPC (Colorado), the AIC declined to act on it. No action was taken on the call because Mr. Smith has not yet been licensed to receive a call. The call will be forwarded to the Clerk of Presbytery for further action when appropriate. The AIC Clerk will communicate to the Midwest Presbytery AIC the status of the call.
4. A request from the Belle Center RPC Session for additional support in handling a pastoral matter was referred back to the Session. The Session is asked to provide more definitive information regarding the request. To aid in further consideration it is recommended that a written summary of the issue(s), the form or nature of support requested and any recommendations regarding the request be provided to the Presbytery or the next appointed AIC.
5. The request and recommendations received from the Marion RPC Session for help in handling a discipline case in their congregation were moved, seconded, and approved, those being specifically (i) appointing Shawn Anderson (Sycamore RPC – Kokomo) and Bob McKissick (Sycamore RPC – Kokomo) as provisional elders to handle the oversight and discipline of Christian Camery and (ii) appointing Shawn Anderson as moderator *pro-tem* over the case involving Christian Camery. A copy of the request from the Marion RPC Session is attached to and made a part of these minutes.
6. The appointment of a new Marion Visitation Committee was so ordered consisting of Bryan Dage (Heatherton RPC), Ross Fearing (Sparta RPC) and Adam Doerr (Second RPC – Indianapolis) to replace, due to a misunderstanding, the previous Marion Visitation Committee (Wade Mann, Jeff Kessler, and Ross Fearing).
7. It was moved, seconded, and approved to pay the Kroger Gardis & Regas, LLP invoice for legal services dated February 17, 2022 in the amount of \$2,602.27. The AIC Clerk will forward the invoice to Jim Bishop, Treasurer of Presbytery for payment.
8. It was moved, seconded, and approved, to direct Andrew Falk to consult with Kevin Koons of Kroger Gardis & Regas, LLP to determine if additional legal services of the firm are expected to

be needed in 2022, and if they are, for Andrew Falk to prepare a report to Presbytery providing (i) a brief summary of the nature of the work performed since being retained, (ii) a statement as to why the continued engagement would be beneficial, (iii) a summary of the scope of the work to be performed and (iv) a recommendation of the amount to be budgeted for the coming year. This report should be submitted to Adam Kuehner, Clerk of Presbytery for inclusion in his Clerk's Report and submission to the Finance Committee for consideration in preparing the budget. If no additional work and or expenses are likely in 2022, no report to Presbytery will be necessary.

9. It was moved, seconded, and approved to dismiss Andrew Falk from his responsibilities as Presbytery client representative with outside legal counsel, Kroger Gardis & Regas, LLP, upon fulfilling the assignments in item number 8 above.
10. It was moved, seconded, and approved to have Jim McFarland be the Great Lakes-Gulf Presbytery point of contact for Emily Edmundson, assigned insurance defense counsel, retained for the denomination and Presbytery. The Clerk of Presbytery or Clerk of the next AIC should inform Mr. McFarland of the contact information for the new Clerk of the AIC to facilitate Mr. McFarland's providing updates and communications to the AIC or the Presbytery from Ms. Edmundson.
11. The minutes of the meeting were reviewed and approved.
12. John Cavanaugh adjourned the Court in prayer in the name of and by the authority of Jesus Christ, the King, and Head of the Church at 7:29 p.m.



Frank J. Smith, Moderator
Great Lakes-Gulf Presbytery
Ad Interim Commission



F. Richard Blankenship III, Clerk
Great Lakes-Gulf Presbytery
Ad Interim Commission

GREAT LAKES-GULF PRESBYTERY

1/1/2021 Through 12/31/2021

INCOME		2021 Actual
100 - Assessments		
101	2021 Assessments	\$ 37,999.99
120 - From HMB		
124	H.M.B. Supplements - Durham Aid Grant	\$ 16,000.00
140 - Bank Interest		\$ 1.58
TOTAL INCOME		\$ 54,001.57
EXPENSES		
200 - Presbytery Meetings		
201	Annual Meeting	\$ 6,345.87
239	Special Meeting 9/11/2020	\$ 507.15
240	Special Meeting 10/23/2020	\$ 520.95
241	Ross Fearing Install 1/15/2021	\$ 142.79
242	Eshelman Install - 3/18/21	\$ 553.62
243	Joel Hart Install - 4/16/2021	\$ 118.72
244	Special Meeting 6/17/2021	\$ 223.16
245	Special Meeting 11/5-6/2021	\$ 7,969.19
260 - Officer Expenses		
261	Clerk Honorarium	\$ 1,500.00
262	Assisstant Clerk Honorarium	\$ 500.00
265	Officer's Expense	\$ 141.43
290 - Other General Expenses - Internet		\$ 86.17
500 - Seminary Student Aid		\$ 19,500.00
520 - Covfamikoi Family Conference		\$ 2,000.00
540 - Youth Work (CYPY)		\$ 2,000.00
550 - College Ministry		\$ 1,000.00
700 - HMB Aid Distribution		
701	HMB Durham Aid Grant	\$ 16,000.00
800 - Special Committees & Commissions		
814	Immanuel Committee	\$ 401.44
815	Immanuel Judicial Commission	\$ 438.65
816	Christ Church Committee	\$ 693.32
900 - Miscellaneous		
902	Synod Expense-Retired Pastor	\$ 350.08
914	Bank Error	\$ 0.50
TOTAL EXPENSES		\$ 60,993.04
ANNUAL NET		\$ (6,991.47)
Balance Jan 1, 2021		\$ 14,507.81
<u>Balance December 31, 2021</u>		<u>\$ 7,516.34</u>

GREAT LAKES-GULF PRESBYTERY

BANK ACCOUNT BALANCE

1/1/2021 Through 12/31/2021

CHECKING ACCOUNT

Deposits	\$	53,999.99
Withdrawals	\$	(60,993.04)
Interest	\$	1.58
	OVERALL TOTAL	<u>\$ (6,991.47)</u>

Balance Jan 1, 2021

\$ 14,507.81

Balance December 31, 2021

\$ 7,516.34

**Shepherding Committee Report
Spring 2022 Meeting of Great Lakes-Gulf Presbytery**

Below is a list of those who are presently on the general roll who had been members of the mission church in Dayton, Tennessee, with communicants being marked with an asterisk.

Adam* and Sarah* Campbell; Noah*, James. The Campbells have now joined Grace Bible Church, Dayton, Tennessee. Both Adam and Sarah have struggled with health issues.

Kevin* and Marcia* Clauson; Lori, Rachel. The Clausons are attending Independent Presbyterian Church, Sale Creek, Tennessee. Prof. Clauson is spearheading Christendom Bible College, which is being founded in New Richmond, Ohio. The Clausons will accordingly to be moving to that area in the summer, with the plan being for them to attend and join Southwest Ohio RPC.

Stephen Clauson.* According to his parents from a year ago, Stephen had not been attending church. No further information has been received.

Reggie* and Lori* Ecarma; Nathan, Jonathan. The Ecarmas relocated back to the Philippines. We have not been in contact with them.

Bill* and Natalie* Goodpaster; Jonathan, Anna, Jackson, Matthew, R.C. As of last year, Bill and Natalie Goodpaster and their non-communicant children are attending a Primitive Baptist church. Several phone calls the past several months to Mr. Goodpaster have not been answered.

Joshua Goodpaster.* We were not able to contact him last year, despite our best efforts. We have no new information regarding him.

With regard to members from the now-dissolved Pageland (S.C.) mission church, **Gary and Patrice Wise** were transferred by the AIC to Faith Presbyterian Church (PCA), Conway, South Carolina. We have no new information regarding the remaining members, **David Usher** and **Gil and Gwen Whaley**.

Recommendation:

1. That the Campbell family be dismissed with our blessing to Grace Bible Church, Dayton, Tennessee, with confirmation that all the members of that family have received Christian baptism.
2. That unless communication is received by the Clerk of Presbytery prior to June 30, 2022, the following individuals and families be removed from the roll, effective that date; and that the letter communicating this action regarding the impending removal contain the warning of our Confession of Faith that outside of the visible church, there is no ordinary possibility of salvation (cf. Form 2-A [H-3]): Stephen Clauson; the Bill Goodpaster family; Joshua Goodpaster; David Usher; the Gil and Gwen Whaley.
3. That the Kevin Clauson family be encouraged to join the Southwest Ohio RPC at the earliest convenient date.
4. That this report be approved.

Respectfully submitted,

Frank J. Smith, Chairman
Kent Butterfield
Craig Scott

Internet Maintenance Committee Report

2022 Spring Meeting — Lafayette, IN
March 3-5, 2022

Dear Fathers & Brethren,

At our most recent fall meeting (11/5/21), presbytery adopted a motion to “instruct the AIC to... (2) Appoint two new members to the Internet Maintenance Committee, and (3) Work with the clerk(s) and Internet Maintenance Committee, in light of Keith Evans’ transfer to the Presbytery of the Alleghenies, to implement a plan for managing the delegates list and GLG website heading into the spring of 2022.”

On 11/5/21, presbytery also decided to “refer the matter concerning the proper method of public access to presbytery documents [AIC Minutes, 10/22/21] to the Internet Maintenance Committee to report back with a proposal in the spring of 2022.”

On 1/13/22, the AIC adopted a motion “to appoint Adam Kuehner and Nathan Eshelman as the temporary Internet Maintenance Committee [IMC] through March 2022 and to grant a \$250 stipend to a member of that committee or to one hired by the committee having expertise to handle the technical details related to the Presbytery’s internet functions.”

In response to these actions of the court, the IMC promptly secured the services of a highly qualified brother to serve as our Internet Maintenance Technician (IMT) *pro tem*. Andrew Imeson, a well-respected, tech-savvy member of the Southfield congregation¹ with ample experience in the IT field (Covenant Eyes), has agreed to fulfill the tasks previously assigned to the IMC. This includes Keith Evans’ oversight of the delegates email list and dissemination of the spring omnibus. It also includes Zachary Blackwood’s management of the presbytery website, and strict implementation of all presbytery directives relative to online document accessibility.

Our understanding of the current temporary arrangement is that Andrew’s \$250 stipend will cover his initial workload of preparation for the spring meeting. Then, if reappointed by the court to serve as IMT in the coming year, he would receive an annual stipend of \$500. This would also entail the dissolution of the IMC, with Andrew reporting directly to the presbytery clerks as such.

With respect to “the matter concerning the proper method of public access to presbytery documents,” your newly-appointed IMC members (and their newly-hired IMT *pro tem*) believe that more time is needed to formulate an adequate proposal. Our recommendations are as follows.

RECOMMENDATIONS

- (1) That presbytery establish the ongoing role of Internet Maintenance Technician (IMT) to be appointed each spring, with an annual stipend of \$500, to handle the technical details related to the Presbytery’s internet functions.
- (2) That presbytery approve the reappointment of IMT *pro tem*, Andrew Imeson, to serve as IMT until the Spring of 2023.
- (3) That presbytery reassign the oversight of all presbytery internet maintenance functions to the clerks of presbytery.
- (4) That presbytery refer the matter concerning the proper method of public access to presbytery documents [AIC Minutes, 10/22/21] to the clerks, to report back with a proposal at the 2022 synod meeting of presbytery.
- (5) That presbytery dissolve the Internet Maintenance Committee.

Respectfully Submitted,
Adam Kuehner, Ch.
Nathan Eshelman

¹ While Andrew is presently being considered by the session as a diaconal nominee, he is not an elder. During executive session, we commonly permit those managing our audio/visual technology (e.g. Andrew at our fall meeting in Southfield) to remain in the room on the honor system. In his new role, Andrew would be operating in similar fashion with respect to his handling of any sensitive presbytery documents.

OM-81

Candidates & Credentials Committee Great Lakes/Gulf Presbytery Spring 2022 Report

Recommendations

1. That student exams be conducted according to the schedule outlined below.
2. That Jon Hughes be nominated to continue serving on the committee.
3. That Tre Cranford be removed as a student under care.
4. That Nathan Shaver be given ten minutes to share his testimony with presbytery and be received as a student under care.
5. That our report be received.

Serving for Christ,

Joel Hart (2023)
Adam Niess (2024)
Jonathan Schaefer (2024)
Ian Wise (2024)

Rich Holdeman (2023)
Jon Hughes (2022)
Craig Scott (2024)

Student	Exam	Time*	Examiner / text
Allen Blackwood	Theology 2	20/10/5	Joel Hart
	Pastoral and Evangelistic Gifts	20/10/5	Craig Scott
Aaron Murray	Theology 2	20/10/5	David Hanson
Jake Schwartz	Personal Godliness	20/10/5	Ian Wise
	Bible Exam		Proctor: Jeff Wykstra

OM-82

Joe Smith	Exegesis Paper		Kent Butterfield and Steven Work
	Expository Sermon 2	25/-/5	Philippians 2:1-4 (humility)
	Pastoral and Evangelistic Gifts		Philip McCollum
	[Licensure to receive a call]		
Jonathan Sturm	Theology 1	20/10/5	Rich Holdeman
	Church History Paper		Nathan Eshelman and Phil Pockras
	Bible Exam		Proctor: Barry York

*Duration - The first number is the allotted time for the examiner's question, the second is for questions from the presbytery and the third is for discussion by the presbytery about the exam prior to voting.

Student Aid

The following students are receiving aid from presbytery:

- Allen Blackwood (began fall 2019)
- Joe Smith (began spring 2020)
- Jonathan Sturm (began September 2020)

Seminary-Level Classes

Andrew Gilhooley taught two classes at 2RP in 2021: a minor prophets course and an elementary Hebrew course. Both of these have been received well, and we continue to be encouraged by Andrew's teaching.

Credential and Status Changes

Students taken under care or removed from under care

- Jake Schwartz (taken under care, June 2021)
- T.J. Patillo (taken under care, November 2021)

OM-83

- Mark Brown (transferred to the POA, January 2022)

Licensures, ordinations, and installations

- Mark Brown (licensed to receive a call, June 2021)
- Aaron Murray (licensed to preach, June 2021)
- Jerry Foltz (ordained and installed at 2RP, March 2022)

Resignations and transfers

- Keith Evans (credentials transferred to the POA)
- Jared Olivetti (resigned from Immanuel RPC)

Deaths

- We are not aware of any deaths among our credentialed ministers.

Men Under Care

Allen Blackwood - (From Allen) During this past year, my wife Eleni and I celebrated 10 years of marriage (in June) and welcomed a new daughter, Gemima Oasis Ellen (Gemma), into our family in March of 2021. She enjoys her siblings, Henry (6.5 years old) and Marian (almost 3 years old. We enjoyed a summer internship in East Providence, RI, at Christ RPC, under Pastor Daniel Howe, and also enjoyed serving as a page at the 2021 Synod. I also continue to serve on the board of RTF, and was elected Secretary this year, taking over Pastor Bill Roberts position when he retired from the board. We have continued to enjoy being here at RPTS, and living in seminary housing for our 3 years here has been a blessing. I anticipate graduating from RPTS in May. I have been doing a lot of preaching and candidating this year, and have more trips planned in the coming months. I am, Lord willing, seeking a call within the RPCNA, and I hope to be certified eligible to receive a call in June of this year. We are very open to going wherever God leads us.

Aaron Murray - (From Aaron) This past academic year my wife and I had the blessing to be able to welcome our third child into this world. Lillian Rose Murray was born on July 25th 2021. Along with expanding our family my mind continues to be expanded through my seminary education. As graduation grows closer I have had the privilege of candidating for various congregations throughout the denomination. My family and I continue to worship at Hope Community Reformed Presbyterian Church where I have interned for the past year and a half.

Joe Smith - (From Joe) Senior year has been what I thought it would be: very busy and very exciting. Just before the school year began the Lord blessed us with our fourth child, Phinehas Thomas Smith. Candidating trips also began as the year began which certainly added to the excitement and already busy schedule. The candidating process led to a call being extended to me by Westminster, Colorado on January 19, 2022. I have given my intent to accept this call upon condition of passing my presbytery exams and receiving licensure to receive and accept it. Lastly, the Lord has been blessing me this year in great ways this year at Seminary, mainly through the Biblical Counseling and

OM-84

Pastoral Readiness courses I've been taking. The lectures and required readings in those courses have been a true blessing. As a family we are sad that our time at the seminary is almost over, but even more excited about the future and serving the Lord and His people in Westminster.

Jonathan Sturm - (From Jonathan) My studies at the seminary have continued to go well since the last spring meeting. My family enjoyed our summer internship with the RPC of Lafayette - I was thankful to get a clearer picture of day-to-day pastoral life. We are excited for my upcoming internship at Christ RPC in Providence, RI, and look forward to more opportunities to learn and be equipped for ministry. I anticipate continuing full-time at RPTS, and aim to graduate, DV, in May 2023. We worship at the RPC of the North Hills and are greatly blessed by its ministry and fellowship.

Jake Schwartz - (From Jake) The Lord has blessed me in communion and growth through public worship, private worship, and seminary studies. I've better seen the glory of Christ through study of John, been spurred to greater holiness by a seminary paper on antinomianism, and have recently labored to cultivate an athletic mindset in pursuit of holiness according to 1 Corinthians 9:24-27. Our family is regularly observing family worship, in which we sing, pray, read Scripture, and work through the Westminster Standards. My wife is spiritually well, as well as supportive and content with our life and our direction. Our children are happy children, and I make sure they get good time with me. I am steadily attending to the duties of eldership assigned to me and especially seeking to be an example. The Lord is blessing the accounting freelance work I've taken on to allow flexibility for study. We will eventually move to Pittsburgh, and we are weighing whether it should be in August 2022.

T.J. Patillo - (From T.J.) I am TJ Patillo. I am 48 years old and have been married to Nany for 20 years. We have a 10- year-old daughter named Hannah, and a 6-year-old son named Sawyer. I work as an intern at Atlanta Reformed Presbyterian Church where I and my family are members. I also teach guitar to help make a living. I am currently finishing a BTh at Metro Atlanta Seminary and have just started an MDiv at RPTS. Also, I was ordained as a Ruling Elder in the PCA around 15 years ago.

Ministers Without Pastorates

Active

David Whitla - David serves as professor of Church History at RPTS, teaching the core Church History courses as well as several assigned Pastoral and Practical Theology courses, plus attendant administrative and mentoring responsibilities. In the past year he has received preaching invitations within the Alleghenies, Atlantic, Great Lakes Gulf, and Midwest Presbyteries, and the Orthodox Presbyterian Church, and has spoken regularly at conferences, notably the Bloomington RPC Bicentennial Celebration, the seminary's Westminster Conference, the Oklahoma Conference on Reformed Theology, the Evangelical Theological Society, the CORPS Winter Conference and the Scottish Reformation Society. He is currently pursuing several popular and academic writing projects in the field of Church History and Historical Theology. He also serves on Synod's Church History and Youth Ministries Committees, and is Director of the Theological Foundations for Youth program at RPTS.

OM-85

A. B. - (From A.B.) After many months of waiting for a visa, we moved to Central Asia in July 2021. Our primary work for this stage is language learning. I am doing university courses, and both of us are doing self-study with the help of private tutors, our language coach, interacting with locals, and various learning tools. We are temporarily on a team that is focused on helping us learn the language and culture of the people. Though there have been plenty of challenges in adjusting to life in Central Asia, our pre-field training, current supportive team, supporters, and RPGM have greatly bolstered us, and we are making steady progress by God's grace. We envision after two years with this team that we will launch our own team, and for this, we are diligently praying for long-term laborers to join us. So far there is no one in the pipeline, though some are inquiring and praying about it. It is a profound privilege to be here, and we pray that more will join us soon.

As a reminder, we ask that you follow these public communication guidelines that are simple truthful statements concerning our plans: Our location: Central Asia. A's position: Student of a regional language in Central Asia. Long-term plans: A to use his academic research toward translation of educational materials & aiding with refugees. We are also considering business opportunities that will bless the region.

Inactive

Godfrey Franklin - We were unable to make contact with Godfrey for this report.

Retired

Rich Johnston - (From Rich) I appreciate the care and oversight of our Candidates and Credentials Committee during my retired years. This second year of Covid has resulted in my preaching much less, but continuing my many involvement in commissions, boards and committees in Synod, Presbytery and Indianapolis ministries. I preached approximately five times this year at Second RPC, Lafayette RPC and in Sparta RPC. I serve on five committees at Second RP, completed ministry service at Sparta and continue to chair the Disabilities Ministry Committee for our denomination.

My most demanding involvements are leading Friendship Bible study in Indianapolis and Ministering in two significant ways in Liberia, West Africa. Dr. Jonathan Watt and I continue teaching pastors in Pastors Seminars in Ganta and Monrovia, Liberia. I am also the Director of a Work-Study program at Liberia international Christian College in Ganta, Liberia. I also serve on the board of directors for the college.

Gordon Keddie - Gordon's health has prevented him from enjoying as much public ministry in the past, but he is content and happy to serve the Lord in encouraging the pastors at SSRPC and completing some writing projects.

Ray Lanning - We were unable to make contact with Ray for this report.

Keith Magill - (From Keith) I retired in September 2015 from the pastorate after serving since 1979. I was elected a ruling elder at Immanuel and began serving on our Session 3 years ago. However, because of all the disruption Immanuel has experienced in the last 2 years, all of the ruling elders and our pastor resigned in January 2022. Honestly, it has been an unhappy ending to 43 years of service to the Lord in the RPCNA. Thankfully, Immanuel is an active growing ministry where there

OM-86

are plenty of other opportunities for service where I can be useful to Jesus and His Church for as long as He enables me. Keith continues as a “retired minister” on the GLG roles.

R. Paul Mathews - We were unable to make contact with Paul for this report.

Bob McCracken - (From Bob) The biggest change was our move from Columbus, Indiana to Fresno, California. Our reason was to get nearer to our family members, as our age keeps increasing. We have been blessed with a comfortable home in which to live in a safe neighborhood, and very attentive children and grandchildren to help meet our needs. God has been good to give us a fairly good measure of health as we age, but the inevitable is always close at hand. The Fresno church has welcomed us warmly, and made us feel at home, and they have allowed me to preach on 4 different Lord's days, with two more on the schedule. Before I left Columbus I also was privileged to baptize Seth Hart, infant son of Joel and Orlena Hart. Those are the only "official" acts I have done as a retired Pastor this year. May God give His blessing to you and yours, and to the GLG Presbytery.” Bob continues as a “retired minister” on the GLG roles.

Glenn McFarland - Glenn is now in his 90s and recently had knee replacement surgery. He is recovering well and moving into outpatient physical therapy. His wife Jean is suffering with significant back pain resulting from two spinal compression fractures, severe osteoporosis, arthritis, and bone on bone in another vertebrae. Today (Friday) she is to be fitted with a brace for a six-week treatment to reduce pain. Glenn is doing quite well as his knee recovers. Glenn and Jean are both faithful attendees and servants. We miss them when they travel north for the Winters and rejoice when they return South, always with smiles and encouragement of others. Glenn's full recovery from surgery and Jean's debilitating back pain are matters for prayer.

Jim McMahon - We were unable to make contact with Jim for this report.

Bob Morrow - We were unable to make contact with Bob for this report.

Jim Pennington - Jim continues to serve as a Ruling Elder on the ORPC Session and has continued to provide occasional preaching when Pastor Nathan is away. His wife Ruth has recently had a quintuple bypass heart surgery and has had some complications, which appear to be minor at this point. They are actively participating in worship. One significant concern for them has been the need to relocate as their monthly rent is expected to increase \$400. They have a few options they are evaluating. Both Ruth's full recovery and future housing are matters for prayer.

Dennis Prutow - Denny is trusting in the Lord as He has been carried through various challenges in the past year. Various medical difficulties have impacted Denny's health greatly, and we need to pray for his stability and health in days to come. As many know, Denny and Erma's daughter Gail passed away unexpectedly late in 2021, which is a deep loss for the whole Prutow family. Pray for them as they grieve, and for Gail's children as they adjust to life without their mother. Though not engaged in public ministry, Denny continues to minister God's love and encouragement to the various visitors who come with an attempt to encourage him. Denny and Erma continue as members of Second RP.

Steven Work - (From Steven) In 2021, I preached 12 times in 5 RP churches, served as moderator of the Atlanta Temporary Governing Body, created about 30 charts to complement a lecture series by Dr. W. Robert Godfrey, "A Survey of Church History," and served as a ruling elder on the Southwest Ohio RP session.

OM-87

Jim Wright - Jim is presently residing at Solaris HealthCare - Lake Bennet in Ocoee, Florida having recently relocated back to the Orlando area from the R. P. Home in Pittsburgh. After relocating, he has developed some GI issues that keep him from being able to attend worship services in person, though he has been able to listen in on-line. Jim's daughter, Stephanie, and her family are nearby and providing regular support. Jim's inability to attend worship due to a persistent GI issue is a matter for prayer. His desire is for healing.

Appendix A: Student Recommendations

**RPTS Faculty Evaluation of Student
T.J. Pattillo
Winter 2022**

To the Candidates & Credentials Committee of the Great Lakes-Gulf Presbytery:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of T.J. Pattillo as he begins his theological training for gospel ministry. As you know, T.J. is a distance student at RPTS in the Atlanta area. He just began part-time studies with us in the Fall quarter of 2021.

We are pleased with T.J.'s initial work at the seminary. He received a grade of A- in his first class of Elementary Greek I in the fall. This quarter, he is taking two courses: Elementary Greek II, Theological Research & Writing. Though it will not be until the end of February before he receives grades for those courses, the faculty has good reason to believe that he is progressing well in them and appreciates the online interactions with him.

We are grateful to partner with the Great Lakes-Gulf Presbytery in T.J.'s training and look forward to his ongoing studies and progress here with us at RPTS.

Written on behalf of the Faculty,

Barry York
RPTS President and Professor of Pastoral Theology & Homiletics



RPTS Faculty Evaluation of
Allen Blackwood
Spring 2022

To the Candidates and Credentials Committee of the Great Lakes Gulf Presbytery
% Adam Niess:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of Allen Blackwood as he comes to the conclusion of his training for gospel ministry.

He is in his final full-time year of studies at RPTS as he is on target to graduate in May 2022. We are pleased with Allen's progress, Christ-like character, and development over the course of his studies. He presently maintains a GPA of 3.7 in his M.Div. degree and is a blessing here at RPTS to the faculty, staff, and student body.

Allen continues to grow in his knowledge and application of the scriptures, demonstrates a teachable spirit, is a peaceable man, and is godly in his interactions at the Seminary. Additionally, Allen continues to avail himself of multiple avenues of growth outside of the required coursework. It is clear that Allen desires to be found faithful to the Lord Jesus, as one fit for the office of overseer, particularly in the capacity of a teaching elder in Christ's church.

As such, we commend Allen Blackwood to the Presbytery as a man walking with Christ and as one maturing in Christ as he nears the end of his preparations for pastoral ministry.

On behalf of the RPTS Faculty and as Allen's academic advisor,

Keith A. Evans
Professor of Biblical Counseling,
and Academic Dean

**RPTS Faculty Evaluation of Student
Harley “Jake” Schwartz
Winter 2022**

To the Candidates & Credentials Committee of the Great Lakes-Gulf Presbytery:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of Jake Schwartz as he continues his training for gospel ministry. Jake began his studies at RPTS last fall as part-time distance learning student. He plans to move his family to the Pittsburgh area later this year so he can be on campus and increase his credit load beginning in the 2022-23 academic year.

We are encouraged by Jake’s studies at the seminary thus far. He appears to be a strong student who received A grades in the two classes he took in the Fall quarter. Having transferred 16 credits to RPTS from previous studies and credit by examination, he currently has a GPA of 4.0 through 22 completed credit hours earned thus far. All our interactions with Jake have shown him to be a pleasant, respectful student, and we look forward to getting to know him better especially as he comes to campus.

We would encourage Jake to continue in his studies, and are thankful to partner with the Great Lakes-Gulf Presbytery in his ongoing training.

Written on behalf of the Faculty,

Barry York
RPTS President and Professor of Pastoral Theology & Homiletics

**RPTS Faculty Evaluation of Student
Jonathan Sturm
Winter 2022**

To the Candidates & Credentials Committee of the Great Lakes-Gulf Presbytery:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of Jonathan Sturm in his training for gospel ministry. He is currently on a schedule to graduate in May 2023.

We are very pleased with Jon’s progress at the seminary. He is an eager student who has earned an outstanding GPA of 4.0 through 62 credits earned. Jon is a model student - engaged in the classroom, showing respect and honor to the professors, and serving others in the seminary community. Jon is faithfully serving his former pastor, Dr. Whitla, as a teaching assistant, helping him in editing and research. He is an insightful expositor of God’s Word and preaches at a level beyond his age and experience.

We are happy to commend Jon Sturm to the presbytery as a man that exhibits the marks of pastoral giftedness. We look forward to his ongoing studies and development here with us at RPTS.

OM-91

Written on behalf of the Faculty,

Barry York
RPTS President and Professor of Pastoral Theology & Homiletics

**RPTS Faculty Evaluation of Student
Joseph Smith
Winter 2022**

To the Candidates & Credentials Committee of the Great Lakes-Gulf Presbytery:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of Joseph Smith as he continues his training for gospel ministry. He currently is on a schedule that would allow him to graduate this May.

We are extremely pleased with Joseph's progress at the Seminary. He is a diligent and gifted student who has a very strong GPA of 4.0 through 109 completed credit hours earned thus far. Joseph has shown himself to be a leader to whom the other students look because of his outstanding theological knowledge and godly character. His preaching exhibits insightful knowledge of God's Word that unveils the Biblical and systematic theology of passages applied in a direct gospel manner.

We are happy to commend Joseph Smith to the presbytery as one whose pastoral gifts are evident. We look forward to his graduation in May from RPTS and call to service in the church.

Written on behalf of the Faculty,

Barry York
RPTS President and Professor of Pastoral Theology & Homiletics

**RPTS Faculty Evaluation of Student
Aaron Murray
Winter 2022**

To the Candidates & Credentials Committee of the Great Lakes-Gulf Presbytery:

The Faculty of the Reformed Presbyterian Theological Seminary is pleased to report to your committee the progress of Aaron Murray as he continues his training for gospel ministry. He currently is on a schedule that would allow him to graduate this May.

We are very encouraged by Aaron's progress at the Seminary. He is a faithful student who has a very strong GPA of 3.9 through 107 completed credit hours earned thus far. Aaron is a dedicated student in the classroom, shows respect to faculty and staff, and has good relationships with others in the seminary community. He is a loving husband and father. Aaron's strong work ethic is evident, and RPTS hired him to work about half-time with us in Support Services for our facilities to fill in for our director who is away for military training. We are grateful for his faithfulness, one evidence of which

OM-92

is that he drove down from Beaver Falls late one night to clear snow for the parking lot so it would be ready the next morning!

Aaron has developed well as a preacher also, being able to exposit God's Word and deliver it in a plain-spoken, accessible manner with good application. Personally, I have grown in my love and appreciation for him as we are in a discipleship group together this year. I am eager to see the Lord use him as a shepherd of His people upon his graduation.

We are happy to commend Aaron Murray to the Presbytery as a man that shows true evidence of pastoral gifts, and we look forward to him completing his studies here with us at RPTS.

Written on behalf of the Faculty,

Barry York
RPTS President and Professor of Pastoral Theology & Homiletics

OM-93

Appendix B: Student Charts

GLG Presbytery Student Chart: **Aaron Murray**
 C&CC representative: Joel Hart

	Date Completed	Examiner / Proctor	Comments
Taken under care	9/13/19	-----	
Seminary: begun			
Evidence of progress sermon	3/6/20	-----	Mark 10:17-45
Seminary: first year completed			
Personal Godliness exam	3/5/20	Jason Camery	
English Bible exam (written)	6/2021	Ed Blackwood	
Theology & distinctives 1 exam	3/2021	David Whitla	
Expository sermon 1 (assigned text)	3/2021	-----	Psalm 30
Church history paper	6/2021		
Licensure to preach	6/2021	-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam	11/2021	Wade Mann	
Theology & distinctives 2 exam			
Church history exam	11/2021	Phil Pockras	
Expository sermon 2 (assigned topic)	11/2021	-----	Romans 4 (justification)
Exegesis paper			
Licensure to receive a call		-----	

OM-94

Seminary: MDiv awarded			
Internships		Hope Community RPC	
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			
Soundness in the faith & Testimony			

GLG Presbytery Student Chart: **Allen Blackwood**
C&CC representative: Adam Niess

	Date Completed	Examiner / Proctor	Comments
Taken under care	5/2018	-----	
Seminary: begun			
Evidence of progress sermon	3/2020	-----	Romans 15:1-13
Seminary: first year completed			
Personal Godliness exam	3/6/2020	Gary McNamee	
English Bible exam (written)	3/2021	Ed Blackwood	
Theology & distinctives 1 exam	6/2021	Keith Evans	
Expository sermon 1 (assigned text)	3/2021	-----	Psalms 142
Church history paper	3/2021	Frank Smith and Jon Hughes	
Licensure to preach	6/2021	-----	

OM-95

Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam			
Church history exam	11/2021	Drew Poplin	
Expository sermon 2 (assigned topic)	11/2021	-----	Genesis 21:8-21 (God's grace when you sin)
Exegesis paper			
Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships		Christ RPC (Providence, RI)	
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			
Soundness in the faith & Testimony			

GLG Presbytery Student Chart: **Jake Schwartz**
C&CC representative: Craig Scott

	Date Completed	Examiner / Proctor	Comments
Taken under care		June 2021	
Seminary: begun			

OM-96

Evidence of progress sermon		-----	
Seminary: first year completed			
Personal Godliness exam			
English Bible exam (written)			
Theology & distinctives 1 exam			
Expository sermon 1 (assigned text)		-----	
Church history paper			
Licensure to preach		-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam			
Church history exam			
Expository sermon 2 (assigned topic)		-----	
Exegesis paper			
Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships			
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			

OM-97

Soundness in the faith & Testimony

GLG Presbytery Student Chart: **Joe Smith**

C&CC representative: Ian Wise

	Date Completed	Examiner / Proctor	Comments
Taken under care	11/2018	-----	
Seminary: begun			
Evidence of progress sermon	9/13/2019	-----	Deu. 9:1-12
Seminary: first year completed			
Personal Godliness exam	3/6/2020	Philip McCollum	
English Bible exam (written)	3/2021	Ed Blackwood	
Theology & distinctives 1 exam	3/2021	Joel Hart	
Expository sermon 1 (assigned text)	3/2021	-----	Acts 12:1-24
Church history paper	3/2021	Kent Butterfield and Chris Stockwell	
Licensure to preach	3/2021	-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam	11/2021	Shawn Anderson	
Church history exam	11/2021	James Faris	
Expository sermon 2 (assigned topic)		-----	
Exegesis paper			

OM-98

Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships		Southside RPC; Grace RPC (Gibsonia, PA)	
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			
Soundness in the faith & Testimony			

GLG Presbytery Student Chart: **Jonathan Sturm**
C&CC representative: Jonathan Schaeffer

	Date Completed	Examiner / Proctor	Comments
Taken under care	9/27/19	-----	
Seminary: begun			
Evidence of progress sermon	3/2021	-----	Matt. 6:1-2
Seminary: first year completed			
Personal Godliness exam	3/2021	Philip McCollum	
English Bible exam (written)			
Theology & distinctives 1 exam			
Expository sermon 1 (assigned text)	11/2021	-----	1 John 4:1-6
Church history paper			

OM-99

Licensure to preach		-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam			
Church history exam			
Expository sermon 2 (assigned topic)		-----	
Exegesis paper			
Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships		RPC of Lafayette	
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			
Soundness in the faith & Testimony			

GLG Presbytery Student Chart: **T.J. Patillo**
 C&CC representative: Jon Hughes

	Date Completed	Examiner / Proctor	Comments
Taken under care		November 2021	
Seminary: begun			

OM-100

Evidence of progress sermon		-----	
Seminary: first year completed			
Personal Godliness exam			
English Bible exam (written)			
Theology & distinctives 1 exam			
Expository sermon 1 (assigned text)		-----	
Church history paper			
Licensure to preach		-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam			
Church history exam			
Expository sermon 2 (assigned topic)		-----	
Exegesis paper			
Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships			
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			

OM-101

Soundness in the faith & Testimony			
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GLG Presbytery Student Chart: **Tre Cranford**
 C&CC representative: Joel Hart

	Date Completed	Examiner / Proctor	Comments
Taken under care	June 2018	-----	
Seminary: begun	8/2018		
Evidence of progress sermon	3/6/20	-----	Haggai 2:1-5
Seminary: first year completed			
Personal Godliness exam	3/6/2020	Jared Olivetti	
English Bible exam (written)	9/13/2019	Andy McCracken and Jared Olivetti	
Theology & distinctives 1 exam	3/6/2020	Ian Wise	
Expository sermon 1 (assigned text)	3/2021	-----	1 Cor. 15:33-34
Church history paper			
Licensure to preach		-----	
Seminary: second year completed			
Pastoral & evangelistic gifts exam			
Theology & distinctives 2 exam			
Church history exam			
Expository sermon 2 (assigned topic)		-----	
Exegesis paper			

OM-102

Licensure to receive a call		-----	
Seminary: MDiv awarded			
Internships			
Ordination Exams			
Expository sermon (assigned text)		-----	
Personal Godliness exam			
Soundness in the faith & Testimony			

**CHRIST CHURCH REFORMED PRESBYTERIAN RECONCILIATION COMMITTEE
REPORT TO GREAT LAKES-GULF PRESBYTERY – MARCH 2022**

*Neither pray I for these alone, but for them also which shall believe on me through their word;
that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:
that the world may believe that thou hast sent me. – John 17:20-21*

*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind,
meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel
against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which
is the bond of perfectness. – Colossians 3:12-14*

I. THE MANDATE OF THIS COMMITTEE

On November 6, 2021, the Great Lakes-Gulf Presbytery took the following action:

That the moderator appoint a three-person committee to hear from the authors of the GLG 21-11 and the session to pursue reconciliation, and report back to the Spring meeting.¹

Upon appointment, the CCRP Reconciliation Committee understood reconciliation as outlined in the *Book of Discipline* of the RPCNA:

If a member sins against another person, or if a member sins and this sin becomes known to another member of the church, the person sinned against or aware of the sin should go privately to the sinner and confront him. *If the sinner repents, there must be forgiveness and reconciliation, and the matter shall be closed. You have won your brother.*²

Accordingly, this Committee understood our mandate to be that of a reconciliation committee, rather than an investigative or judicial committee. Whereas an investigative or judicial committee's primary aim is to look back, a reconciliation committee's primary aim is to look forward. Our tone is, therefore, seeking to be pastoral and practical; our objective, forgiveness and restoration.

II. THE PROCESS OF THIS COMMITTEE'S WORK

Upon our appointment, this Committee communicated multiple times via Zoom in order to ensure we were unified in our understanding of our mandate, to formulate a plan, and to seek the Lord's blessing in prayer. We then communicated with the CCRP Session, as well as the Enas and Swan families, to arrange a time to meet together.

Our process was to meet with each party separately and then altogether on the final night. Before meeting, this Committee communicated to both parties that it was our prayer and aim that each party will have a

¹ *Minutes of the 2021 Fall Meeting of the Great Lakes-Gulf Presbytery*, BUSCOM Item #4 – Petition from Two CCRP Members (GLG 21-11).

² *RPCNA Constitution, Book of Discipline*, Chapter 2 “Dealing with Sin in the Church — Personal Responsibility,” Paragraphs 1-2, p. E-3. Emphasis added.

concrete understanding of what needs to be done for reconciliation to occur, what they personally need to do to accomplish this, and a route of how this will come to fruition. Being formed as a reconciliation committee, we communicated to both parties that our presupposition is that there is alienation between the Session and members of the congregation. In each meeting, therefore, our task was: (a) to pastorally seek to find the main point(s) of alienation whether it be miscommunication, oversight, mistake, or personal sins; (b) to seek necessary confession of said miscommunication, oversight, mistake, or personal sins; (c) to seek and receive forgiveness for miscommunication, oversight, mistake, or personal sins; and, (d) to have a plan of action where each party seeks to heal the relationship and show the necessary fruits of reconciliation.³

The Committee first met with the Session and families in Indianapolis on the evenings of December 7, 2021, through December 9, 2021 – meeting first with the Session, then the families, and then with all parties together. After the first two evenings of our meetings, and in preparation for the third evening, the Committee prepared short-term steps for each of the parties which should be followed in pursuit of reconciliation.⁴

The steps for the Session were as follows:

- A. Confess particular actions and sins regarding the shepherding of Michael Lefebvre and the congregation; the first six which arose in discussion with the Session, with the seventh from the Committee:
 - 1) The need to have brought publications forward to the congregation sooner;
 - 2) The need to have more oversight over Michael's publications, confronting contra-confessional matters;
 - 3) The need to have read the materials more quickly and fully;
 - 4) The need to have interacted with the seminary more diligently;
 - 5) The need to have shared more openly the opposition to Michael's writings;
 - 6) The need to have not heeded problematic counsel which encouraged the keeping private Michael's problematic views regarding the Creation account; and,
 - 7) The need to have engaged the congregation with greater transparency and initiative.
- B. Communicate to the congregation (in some kind of congregational-meeting format) a timeline of the facts of what has transpired from the time of Michael's disclosing to Session his problematic writings through working with the Reconciliation Committee.
- C. Conduct regular family visitations.

The steps for the Enas and Swan families were as follows:

- A. Be ready and desirous to receive the confession of the Session, extending forgiveness and encouragement to the Session in their duties.
- B. Resolve to maintain a charitable framework toward the Session regarding their words and actions.

³ This paragraph was adapted from an email, dated Monday, December 6, 2021, communicating the CCRP Reconciliation Committee's understanding of our remit and approach, sent from this Committee to all the parties involved.

⁴ The following steps were provided during the meeting between both parties, December 9, 2021, and then were sent to all parties via email on December 10, 2021.

- C. Be patient toward the Session, allowing your leaders to lead; likewise, be patient through this process of reconciliation.

Additionally, the following long-term steps were advised for CCRP:

- A. Pursue the option of finding an intentional interim (or at the least regular, stated pulpit supply).
- B. Both parties are to continue to follow-up with this Committee [between the December and January meetings in order to help mediate communication].
- C. It is recommended that CCRP's congregational report to Presbytery should include information on how trust is being built and reconciliation is occurring within the life of the congregation.
- D. Session is to continue to take initiative on cultivating a spirit of transparency within the Session and congregation.

After prayer and discussion, the Session called for an informal congregational meeting after morning worship on Lord's Day, January 23, 2022, during which they verbally confessed these matters to the congregation, provided a clear timeline of the facts pertinent to the Session's oversight of Michael, and communicated clear steps for repentance and ways in which they desire to grow in their shepherding of the congregation. This statement was then provided in writing to the congregation and is attached as an Appendix to the report. This Committee gives thanks to God for evidence of His grace and kindness in strengthening the Session to confess their sins and infirmities to the congregation, as well as to lay out clear and practical steps to grow in their work as undershepherds.

The Committee met again in Indianapolis with the Session and families the evenings of January 23, 2022, through January 25, 2022 – meeting first with the Session, then the families, and then with all parties together. During these meetings, there were further conversations which were, though at times filled with disagreement, helpful in establishing open communication between the Session and families.

III. FURTHER COUNSEL REGARDING RECONCILIATION AND STRENGTHENING CCRP

It would be naïve on the part of this Committee to believe that the work of reconciling these parties is concluded. But based upon the evaluation of this Committee's interactions with the Session and families, this Committee believes that what is now needed is not the work of a Presbytery Reconciliation Committee, but commitment and follow-through to humbly grow in the following ways. For the Session, there are two long-term changes which will help guard against the lack of diligence in shepherding both the members and pastor of the congregation in the future, being mindful that elders have a particular responsibility and authority in the Church, which holds them to not only a higher standard, but also a stricter judgment. Likewise for the families, this Committee has provided two encouragements which will aid in going forward with reconciliation. It is the belief of this Committee that as the leaders lead well, and as those who follow receive shepherding well, the flock of Christ will be well-tended. For each of the following principles, this Committee has also provided practical applications.

For the Session:

First, there is a need for the Session to grow in an active approach to shepherding the flock. The most important way in which this can develop, to which the Session has publicly stated their agreement, is by elders conducting regular, intentional visitations in the members' homes. Up to this point, the Session has maintained an informal and less structured manner of pastoral care; but it is the counsel of this Committee that having systematic pastoral visits ensures each family is receiving care, relationships are built between the elders and households of the congregation, and each member is given an opportunity to speak openly but privately with the elders. By regularly engaging each household in their home, asking about their growth under the means of grace and of their walk with the Lord, the elders and members alike will grow in their communication and care. This Committee gives the Lord thanks that the Session has demonstrated great humility before God and love for the Bride of Christ by being eager and desirous to begin this work, as they have reached out further to the members of this Committee to learn more about systematic visitations. To aid the elders in equipping them for such work, in addition to receiving encouragement and counsel from their fellow presbyters, this committee would suggest studying, as a Session, through either David Dickson's *The Elder and His Work*, or Timothy Witmer's *The Shepherd Leader: Achieving Effective Shepherding in Your Church*. Along this same subject, this Committee would encourage the CCRP Session to grow in their ability and readiness to have direct confrontation. This Committee witnessed among the Session what is perceived to be an unwillingness to have confrontational disagreement. But often the work of the elder requires a readiness to speak directly with clarity and courage regardless, and the lack thereof leads to a lack of communication and perceived lack of transparency. This is an area where, this Committee believes, our brothers need particular prayer and encouragement. But, by God's grace, as these men grow in their active shepherding, the whole congregation of Christ Church Reformed Presbyterian may flourish beyond what we could even desire – such is the work of God's kindness towards His Church. This Committee notes that at our January 25, 2022, meeting, the Session already showed improvement in their willingness to have difficult conversations and confront issues – for which we thank the Lord.

Second, there is a need for the Session to grow in theological discernment and zeal for doctrinal purity. This Committee believes that these men are called by the King of the Church to be the undershepherds of the particular congregation of CCRP. And being called, they are fully equipped for their task through the means God has provided. Regarding Michael Lefebvre's writings, the Session felt unprepared and unqualified to contend against their Pastor's contra-confessional and unbiblical views. This Committee would seek to exhort and encourage these men in their duty as elders to guard the purity of both the doctrine and life of the Church; and, in areas which they are theologically weak, to diligently study as issues arise. This Committee would encourage our brothers from Christ Church RP to reach out to fellow presbyters for help in finding resources on doctrinal matters they may be unfamiliar with, and for fellow presbyters to be quick in aiding our brethren. Furthermore, this Committee would recommend to the Session that they lead the congregation through a study of the Confession using G. I. Williamson's *The Westminster Confession of Faith: For Study Classes*, or through the Larger Catechism using J. G. Vos's *The Westminster Larger Catechism: A Commentary*. Doing so would be an aid not only to the Session, but to the congregation, that they too would have a greater understanding of and zeal for reformed theology as confessed in the Westminster Standards. This Committee also gives thanks to the Lord for the Session's publicly-stated commitment to review the writings of their future minister, Lord willing, before their publication. Such resolve shows their desire to grow in this area, as well as demonstrates learning from past mistakes.

For the Families:

After further consideration, this section of the report has been revised from the previous edition. The members of this Committee sincerely and publicly apologize to Nathan and Ginny Enas, and Kevin and Rachele Swan, for prejudicing their reputations by implying that they were hateful and stirring up strife. This was not our intent, and we ask for their forgiveness. The Enas and Swan families brought forward their petition, at great expense, out of fervent love for Christ and the purity of His Church. And indeed, there was warrant for doing so, as the Session of CCRP did neglect in part to shepherd both the Pastor and the congregation through this difficult tribulation. This Committee is very encouraged by the steps that are being taken by all in response to our meetings, and is confident in God's promise that he is working this to the good of the families, the Session, the congregation of CCRP, and our Presbytery. The desire for all parties – members of the Committee, Session and families – is for the prospering of CCRP. We are thankful for the propitious substitution and imputed righteousness of Christ, without which there is no hope for salvation. Thus, this Committee provides the following considerations and encouragements to the Enas and Swan families to aid in going forth with reconciliation.

During our conversations, there was disagreement between the Committee and the families on the meaning of “love will cover a multitude of sins” (1 Peter 4:8b, Proverbs 10:12b) and “[Love] bears all things” (1 Corinthians 13:7a). This Committee believes that these verses are helpful for growing in our relationships, especially after there has been division. To the end of aiding the families in their meditation upon these verses, we recommend Matthew Henry's, Charles Bridges', George Lawson's, and Charles Hodge's commentaries upon these verses.

Likewise, there were times in our meetings when the families could have been perceived as being contentious, though this was not their intention. This Committee would encourage an ongoing mindfulness to examine not only what is being said, but how it is being said, that we should not give any unintended offense. To that end, this Committee recommends the families study through *Graciousness: Tempering Truth with Love* by John Crotts, which may be of help to them in this aspect.

For the Presbytery:

One further application for the Presbytery, which would aid our brothers in their growth in these areas, is to form a two-man Shepherding Committee, which would meet at least every other month with the Session (either in-person or by phone, Zoom, etc.) in order to ensure that they are indeed following through on their tasks and growing in their active shepherding. This proposed Committee could, if deemed appropriate by Presbytery, be given this task until the next spring meeting of Presbytery, or until a Pastor is installed at CCRP, whichever comes first. It is the desire of this Reconciliation Committee to have a more long-term plan to aid this Session and congregation to grow through this very difficult season, and we believe that having other brothers come alongside these men would serve such a purpose.

IV. CONCLUSION

As the members of this Committee, as well as the members of the families, have stated to the Session of Christ Church Reformed Presbyterian, we believe that these men are those whom God has called to shepherd the flock of that particular congregation. Likewise, this Committee recognizes that the families who have brought forward this petition have a true love for Christ and the purity of the Church. This

Committee submits that what is most needed for reconciliation is humility and patience; commitment to follow through with these steps; as well as the need to build up the relationships between the Session, the Enas and Swan families, and the whole congregation. It is the desire of this Committee that God would be honored through the strengthening of these men in their work as undershepherds, the growth of these families in mercy and grace, and that the whole congregation would thrive in pursuing the chief end for which they were made – to glorify God and enjoy Him forever.

V. RECOMMENDATIONS:

- 1) That this report be received by Presbytery.
- 2) That a two-man Shepherding Committee be appointed to meet at least every other month (either in-person or by phone, Zoom, etc.) until either the next spring meeting of Presbytery or until a Pastor is installed at CCRP (whichever comes first), in order to ensure and aid the Session in growing in their active shepherding of CCRP.
- 3) That the Presbytery pray for the strength, purity, unity and peace of Christ Church Reformed Presbyterian – particularly that both the Session and the Enas and Swan families would be humble and find reconciliation through the powerful work of the Gospel in their lives.
- 4) That this Committee be dismissed.

For the Peace and Good of Zion,
Craig Scott, Chairman
David Kleyn
Drew Poplin



Christ Church reformed presbyterian

www.ccrp.church • Phone. 317-456-2551

Mailing address: P.O. Box 34182, Indianapolis, IN 46234

Meeting location: 5075 N. Raceway Road, Indianapolis, IN 46234

January 23, 2022

Dear Church Family,

The Session recognizes and understands that the last two and half years have been very difficult for our congregation. We all, including the Session, have been affected by Michael's decision to follow his convictions that Scripture and evolutionary processes are not incompatible. His convictions were the result of more than fifteen years of study of the Pentateuch, viewed through the lens of his knowledge of both ancient Hebrew and Middle eastern culture and law. We are convinced that he did not come to these conclusions lightly. He understood that these conclusions were inconsistent with one point in our denominational standards and brought him close to the edge of other standards, but believed he was within the system of doctrine described in our confessional documents, and therefore not at odds with his ministerial vows. He was fully aware that if the RPCNA were to determine that his positions were not congruent with his vows, he could not and would not remain in the denomination.

When the Great Lakes Gulf Presbytery, in September 2020, denied Michael's request for an exception to the RPCNA testimony, he made a choice to honor both his vows and his convictions and leave our church and the denomination. The judicial process that followed was unusual, unanticipated, controversial, and acrimonious. We all experienced the emotional and spiritual hurt of this separation. This hurt was reflected in different ways. Some

families chose to leave our congregation out of disagreement with Michael or out of disagreement with Presbytery, while some chose to accept the separation in disappointment. Others believed that Session failed to provide proper shepherding to both Michael and the congregation. The Enas and Swan families brought these concerns to the attention of Presbytery in the communication authored by these families. Although only these two families signed the communication, there may be others among the families that either left or stayed that also share in these same concerns.

As you know, the Great Lakes-Gulf Presbytery has established a committee to assist in pursuing reconciliation between the Session and the Enas and Swan families, and perhaps other families, regarding the concerns raised in the communication. The Committee is comprised of Craig Scott (TE – Grand Rapids, MI), Drew Poplin (TE – Durham, NC) and David Kleyn (RE – Southside, IN). We are thankful for the time that the Committee has invested into pursuing the long-term health and stability of our congregation, and we pray that the efforts in this process will bear fruit for the good of our congregation, and to the Glory of God. The Committee thus far has met individually with the Session, the Swan and Enas families, and with both parties together. In these meetings, we have continued the ongoing discussions from the last eighteen months about the circumstances, shepherding, and church processes surrounding Michael's publications.

These have been good, and at times, hard conversations. While it is fair to say there is not agreement on all points, we deeply care about, and are working toward reconciliation. Over the past weeks, the Session has taken opportunity to discuss and consider together the events of the past two years. What follows is intended to be a transparent reflection on areas where we did not

shepherd as well as we could have, what we have learned in hindsight from this process, and steps we are taking to move forward in the future.

Out of these conversations, the Session has been encouraged to communicate with the congregation regarding these matters by presenting a timeline of the interactions regarding Michael, and also to reflect on the Session’s shepherding of Michael and the congregation during this time.

Timeline Regarding Michael’s Publications

Over the past three years, there have been a number of ecclesiastical processes, documents, and communications written from a wide variety of sources. While we have endeavored to provide updates and make documents available to the congregation, the timeline of events and interactions is no doubt confusing.

The Presbytery Committee has encouraged the Session to set forth a clear record of the events pertaining to Michael’s publications. The following timeline summarizes the Session’s interaction with Michael on these matters, and actions taken by the church courts.

Date	Description
June 2017	Michael provides an update to Session on his upcoming research regarding the introductory chapters of Genesis.
July 2017	Michael makes a presentation on Genesis at a Center for Pastor Theologian symposium in Chicago.
July 2017 – September 2018	Michael provides updates to Session on the status of his research, at various intervals.
September 2018	Session solicits counsel from outside presbyters on the oversight of Michael’s publications.
October 2018	“Adam Reigns in Eden” is published by the Center for Pastor Theologians in a volume titled “Essays on the Historical Adam.”

December 2018	Michael makes a presentation at a Biologos conference in Baltimore.
August 2019	“The Liturgy of Creation” is published by Intervarsity Press Academic
September 2019	“Cracking the Code of Cadence: The Genre of Genesis” is published at biologos.org
November 2019	The Great Lakes-Gulf Presbytery receives a communication from the St. Lawrence Presbytery asking for an evaluation of Michael’s publications.
November 2019	The Session writes a pastoral letter to the congregation, apprising it of Michael’s publications, and the communication received from the St. Lawrence Presbytery.
November 2019	Presbytery establishes a committee to review the St. Lawrence Presbytery Communication and recommend a course of action to Presbytery.
March 2020	<p>The initial committee reports back at the March meeting of Presbytery. Presbytery appoints a study committee to review Michael’s publications and to bring a report of its recommendations.</p> <p>A second article, entitled, “First Human or First King? The Introduction of Adam in the Eden Narrative” is published by Biologos.</p>
April 2020	Michael resigns from the Board of Trustees of the Reformed Presbyterian Theological Seminary.
August 2020	The Study Committee releases its report and recommendations to presbytery.
September 2020	Presbytery meets to consider the Study Committee recommendations. Presbytery acts to disallow Michael’s exceptions to the Reformed Presbyterian Testimony. Ecclesiastical charges are filed, and a judicial process ensues.
October 2020	<p>Michael resigns as the pastor of Christ Church Reformed Presbyterian Church.</p> <p>Presbytery convenes for a special meeting. At this meeting, Presbytery releases Michael’s ministerial credentials to himself, and discontinues the judicial process.</p>

November – December 2020	Various Presbyters file three complaints against Presbytery’s actions to Synod.
June 2021	Synod acts on the complaints received, and rules that Presbytery acted in error when it released Michael’s ministerial credentials to himself.
October 2021	The Enas and Swan families request that Session refer a communication to Presbytery regarding Session’s oversight of the LeFebvre publications. The communication is forwarded to Presbytery without endorsement by the Session.
November 2021	Presbytery receives the Enas/Swan communication and establishes a committee to assist in pursuing reconciliation among the parties at Christ Church
December 2021	The Reconciliation Committee meets with the Session and Enas and Swan families, and it recommends actions to facilitate reconciliation.

Regarding Communication to the Congregation

The Session’s intent from the outset was to prevent the controversy and debate surrounding Michael’s publications from becoming a distraction to the local ministry at Christ Church. In that effort, after receiving outside counsel from others, we decided not to purposely introduce Michael’s publications to the congregation, lest we possibly also introduce division and controversy into the life of the congregation. We did not intend to be opaque, since the publications would eventually be in the public forum, but we did not actively communicate with the congregation about the writings prior to their publications.

We now see this decision to be a mistake. In our recent conversations, we have heard how this decision was deeply troubling to some members of the congregation. We understand that it was hurtful to hear about these publications from outside sources instead of from our own Session. It was disorienting for our members to discover that these materials had been published for some time before they were announced to the congregation.

We perceive how it could be concerning to see that a portion of Michael's theological work was being conducted outside of the view of the congregation. We have heard the terms "betrayal" and "blindsided" as members have spoken of how they felt upon discovering and reading Michael's publications.

We hear and understand the disappointment caused by our decision not to inform the congregation of Michael's upcoming writings prior to their publication. We regret that this decision sowed distrust between the Session and some members and created an appearance of non-transparency regarding the Session's interactions with the congregation. We are sorry that these decisions caused harm to our relationships, and we ask for your forgiveness.

Lessons Learned – Regarding Outside Communication and Counsel

The Session's oversight of Michael's publications was framed by our understanding of "system subscription." The RPCNA ministerial vows require that elders subscribe to the "system of doctrine" prescribed in our confessional documents, but do not require "strict subscription" to every point of doctrine. The denomination has never precisely defined the parameters of "system subscription." As we have already noted, Michael believed that his convictions were within the bounds of his ordination vows.

In hindsight, knowing what we do now about the level of controversy these publications created within the congregation, the presbytery, and denomination, it would have been beneficial for the Session to have solicited outside counsel and advice earlier and more broadly on these publications. Doing so would have provided a better understanding of the broader view of these

issues within the Presbytery. It would have helped identify areas – such as with the Reformed Presbyterian Theological Seminary – where breakdowns in communication occurred. It would have helped us to better articulate the opposing view of Michael’s publications to the congregation. Perhaps most importantly, it would have helped us to better anticipate the developments regarding this case, so we could address them with the congregation in a more proactive way.

Fruits of Repentance – Steps for the Future

Going forward, our desire is to work to repair damaged relationships and to learn from the experiences over the last two years. In response to what we have learned, the Session is intending to take the following steps in shepherding the congregation:

- Enact regular pastoral visits: We have conducted visitation both formally and informally in the past, but we have not conducted regular visits for some time. In the coming weeks, we will develop a visitation schedule agreeable to our members to aid in our shepherding of the congregation.
- Develop more structured expectations for the editorial review of publications for our next pastor: We have begun to draft a structure for this policy in advance of our next pastoral call. This is an area where both the Session and the Search Committee will have input.
- Restart regular fellowship events: In the midst of the pandemic, we have effectively discontinued regular fellowship events. We feel the lack of these events in our relationships, and we will work to safely hold fellowship regular events to promote communication and relationships within the congregation.

- Provide more regular updates to the congregation on Presbytery and Synod meetings. We have provided written, and some verbal updates on specific issues of concern in the past. Going forward, we will plan to provide more comprehensive updates of Presbytery and Synod activity, and provide more opportunity for members to have questions answered about the work of the church courts.
- Provide assistance and support to Presbytery: We are ready and willing to provide input and assistance to Presbytery to the extent that it addresses unclear policies, and seeks to provide a smoother, and better defined process for receiving, evaluating and addressing controversial viewpoints.
- Continue to work with the Reconciliation Committee: We will continue to work with the committee assigned by Presbytery to pursue reconciliation within the congregation.

We have sought to shepherd you, the flock of God, as Jesus Christ has led us. However, we recognize that our efforts to do so are imperfect. Please know that we love you and care for all of you deeply. We have prayed for you, and we will continue praying as a chief part of our work. We long for the unity that Christ brings, for “how good and pleasant it is when brothers dwell in unity!” (Psalm 133:1). We find our hope in Jesus, who calls us to come to him, and take his yoke upon us, and learn from him, for he “is gentle and lowly in heart,” and we will find “rest for [our] souls” and the “peace of God, which surpasses all understanding” (Matthew 11:28-29; Philippians 4:7). May he guide, bless, and build us as part of his church.

Humbly in Christ,

The CCRP Session

**The Atlanta Commission/TGB for
Atlanta Reformed Presbyterian Church**
Report to Great Lakes-Gulf Presbytery
March 2022

The Atlanta Commission/TGB for Atlanta Reformed Presbyterian Church has met regularly over the past year. With regard to Atlanta RPC, we are happy to report that the state-of-the-congregation is strong.

Membership

At the end of 2020, total membership was 17 (including ten communicants and seven non-communicants). At the end of 2021, total membership was 19. Reflected in those numbers is a gain of 2 communicant members upon profession of faith. One of those new members was dismissed from a Southern Baptist congregation with its blessing. The other took his vows while on a hospice bed; he later checked himself out of hospice, hopped on a MARTA bus, and took a MARTA train on his own as he made his way back home; he continues to attend church as he is able. In February 2022, we added another communicant member upon profession of faith and baptism.

Contacts, Visitors, and Prospects

We come across a lot of people in our ministry, some of whom remain anonymous to us. However, we keep track of those whose names we are able to learn and for whom we are able to glean contact information for possible follow-up. In 2021, we made a total of 121 contacts. Some of these are not necessarily prospects for church membership (examples would include out-of-towners whom we might happen to meet); nevertheless, we try to place such people on the Penny's Pen email list. Others, though, can be considered potential recruits for Atlanta RPC.

In 2021, there were no fewer than 63 first-time visitors in attendance at a worship service.

At the moment, at least seven people (including two children who would be baptized and join as non-communicants) have formally expressed a desire to join the church. We can count maybe another five individuals who may be considered reasonable prospects for membership for the future.

Attendance

In 2020, the average attendance (for the 45 weeks we met for public worship) was 24.56. (The figure for 2020 includes folks who joined the service by telephone. If those attending remotely are not included, then the average attendance would have been 23.11.) In 2021, the average attendance was 26.73. (If those attending via telephone were not included, the figure would have been 23.12.)

Worship

Customarily, in the worship service, we sing five psalm selections (including a doxology after the benediction). In 2021, we observed the sacrament of communion three times. Our plan is to have the Lord's Supper on a quarterly basis.

OM-118

In 2021, the pastor finished a series on I Thessalonians, and began a series on the book of Revelation. Four others have also filled the pulpit this past year: Pastor Steven Work, Elder T.J. Pattillo, Pastor J. Bruce Martin, and Dr. Michael Rasmussen, a PCA minister who teaches Old Testament at Metro Atlanta Seminary.

Sunday School

Currently, we offer three classes: adult (taught by Elder T.J. Pattillo), older children (taught by Miss Amy Work), and younger children (taught by Mrs. Michele Haag).

Church Life

Every Lord's Day, we experience warm and sincere fellowship. There is a genuine sense of *koinonia* amongst our people, and a real caring for one another. In numerous informal ways, folks maintain contact with each other during the week.

Discipline Matters

On two occasions in 2021, the TGB exercised discipline—in one case a rebuke, and in the other an admonition.

Bible Studies

Our Wednesday night Bible study/prayer meeting for adults met 22 times from January to May and from September to December, with an average attendance of 8.64. The highlight of this series of gatherings occurred on October 27th, when 15 people attended for a special time of prayer at the end of the Presbytery-wide day of prayer and fasting. Heartfelt prayer was followed by a breaking of the fast as we shared a BBQ meal with one another.

Staff Workers

We are blessed with a wonderful cadre of staff workers, including Miss Amy Work, Mrs. Michele Haag, Mrs. Penny Smith, Elder T.J. Pattillo, and Mrs. Nancy Pattillo. Without them, this ministry would not be able to function.

Ministerial Intern

Since September 2019, Elder T.J. Pattillo has faithfully served as a ministerial intern. In addition to teaching adult Sunday School and helping to pick up people for church, he has shown a lot of initiative.

Leadership Development

One of our goals for 2021 is the development of other leadership, not only for the meeting of present needs, but also in anticipation of eventual organization of the mission church as a congregation. We believe that we have identified several men who show potential to serve in a diaconal capacity (if not ordained, then at least as diaconal assistants), and at least two who could serve as elders.

In the meantime, we could really, really use a deacon! (Any volunteers want to move to Georgia?)

Pastoral Activity

The pastor is a tentmaker, being a fulltime Lecturer of History at Georgia Gwinnett College—a circumstance which helps to pay the bills and also provides good health insurance. Most significantly, his being in that role affords many opportunities for Christian witness.

In 2021, the pastor engaged in at least 350 counseling occasions. Sometimes this counseling might last only a few minutes; other times, it took hours. He has counseled many people in the congregation, but also has counseled others (including college students) who do not attend ARPC, and still others from across the RPCNA and in other branches of the church on a wide variety of topics, including ecclesiastical matters.

In July, he published a book on race relations, *Race, Church, and Society*, which underwent a second printing in January 2022 and is now featured as a Kindle on Amazon. He also wrote “Books in Brief,” an overview of ten books, for *The Confessional Presbyterian*. He hopes to bring to completion a biography of his father entitled, *God’s Man From Brooklyn: The Life and Times of a Twentieth-Century Minister*.

Outreach

In November 2020, Atlanta RPC was a sponsor of the video, *The Pilgrims, 17th-Century English Emigrant*, which has hit more than 2800 views on YouTube.

The pastor’s wife continues to write Penny’s Pen, with a new article about three times per year. There are almost 700 names on the email list.

The weekly pulpit messages are placed on SermonAudio.

In April, a front-page article about our ministry appeared in the *Forsyth County News*.

We are hoping soon to go door-to-door in our neighborhood, in order to invite folks to come to church. Meanwhile, most of our new attenders have come through the most effective means, viz., as a result of word-of-mouth, including meeting folks on the street.

Utilizing a Building

We are presently making modest modifications and renovations, to make the edifice more attractive and useful.

A building is, of course, just a building. It has no life in itself. However, it can be very important in terms of establishing a presence in a community, particularly when it is located strategically (as ours is), and when it is somewhere people know that they can go for diaconal and spiritual needs. Our vision is for our building to be open most days of the week, as a place of *shalom* from the hustle and bustle of the world’s frenetic pace; a place that can offer a health clinic and an ask-a-lawyer event on a monthly basis; a place where tutoring can be offered as an after-school program. We are also hoping to lease space to an organization that would provide food to people in the area.

OM-120

Finances

The Lord continues to bless us financially (see attached financial report as well as the budget for 2022). Once renovations are completed, we will be in a good position to evaluate how much of the mortgage we should pay off.

Planning for the Future

Our goal is that Atlanta RPC could be formally organized in the next year or two or three. Already, we are seeing financial stability, along with the occupation of our own building. We have a great leadership corps, and are working to develop other leaders. We look to the future, with optimism, and with the hope that the Lord who has blessed us so much will continue to supply our needs and to protect us in the uncertain days ahead.

Prayer Requests

1. For a dedicated driver or two, in order to facilitate our transporting folks to and from church.
2. For a deacon, who could bring expertise in helping us to discern and to meet diaconal needs.
3. For the raising up of leadership, so we can be prepared for formal organization.
4. For strength and stamina for the current leadership, that they might not be discouraged or lose heart.
5. For courage and boldness in the gospel, that the church would be a faithful witness for King Jesus.
6. For the building renovation, so that the building might be not only attractive but also useful in presenting a visible witness of the kingdom.

Recommendations

1. That the membership of the Atlanta Commission consist of the current members.
2. That Presbytery grant \$2,000.00 for the work of Atlanta RPC for 2021.
3. That Presbytery provide \$2,000.00 for the expenses of the Atlanta Commission.
4. That this report of the Atlanta Commission be approved and spread on the minutes of Presbytery.

100 Facilities and Operation

101 Mortgage	\$ 9,982.80
102 Utilities	4,200.00
103 Building Insurance	3,000.00
104 Van: Insurance/Registration	500.00
105 Van: Fuel	300.00
106 Van: Maintenance/Repair	500.00
107 Mileage	3,000.00
108 Building Supplies/Maintenance	550.00
109 Synod/Presbytery/Conference	500.00
110 Office Supplies	750.00
111 Other Supplies (paper goods, etc.)	400.00
112 Hospitality (coffee, snacks, food, etc.)	800.00
113 Administration	900.00
113 Administration—website maintenance	400.00

200 Ministerial Compensation

201 Housing Allowance	19,500.00
202 Pension	4,500.00
<u>300 Expenses for Diaconal Workers</u>	100.00
<u>400 Pulpit Supply</u>	1,200.00

500 Edification

501 Teaching Supplies	250.00
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700 Mercy

701 Pastor Smith's ministry	8,000.00
702 Tawana Franklin	20,000.00

<u>800 Intern</u>	10,000.00
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900 Miscellaneous and Contingency

901 Miscellaneous Travel	200.20
902 Miscellaneous General	467.00
Total	\$90,000.00

Atlanta Reformed Presbyterian Church

Financial Statement

of

2021

	2021 Year to Date							Totals
	January	February	March	April	May	June		
Opening Balance	\$125,592.32	\$124,632.12	\$122,677.80	\$123,739.51	\$121,725.88	\$121,616.91		
Regular Giving	\$4,092.00	\$6,350.16	\$6,227.00	\$4,100.20	\$5,821.00	\$10,480.00	\$37,070.36	
Designated Giving apart from Bldg Fund	\$0.00	\$0.00	\$1,000.00	\$276.50	\$0.00	\$0.00	\$1,276.50	
Designated Giving for Building Fund	\$1,425.00	\$16,364.34	\$345.00	\$489.00	\$1,525.00	\$25.00	\$20,173.34	
Transfer from Bldg Fund to Gen Fund	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	
Total Inflow	\$5,517.00	\$22,714.50	\$7,572.00	\$4,865.70	\$7,346.00	\$10,505.00	\$58,520.20	
Sub-total	\$131,109.32	\$147,346.62	\$130,249.80	\$128,605.21	\$129,071.88	\$132,121.91		
Budgeted Expenses	\$5,052.20	\$8,304.48	\$6,165.29	\$6,363.83	\$5,929.97	\$5,992.36	\$37,808.13	
Designated Exp apart from Bldg Fund	\$0.00	\$0.00	\$0.00	\$26.50	\$0.00	\$0.00	\$26.50	
Capital Expenses	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	
Transfers to Building Fund	\$1,425.00	\$16,364.34	\$345.00	\$489.00	\$1,525.00	\$25.00	\$20,173.34	
Total Outflow	-\$6,477.20	-\$24,668.82	-\$6,510.29	-\$6,879.33	-\$7,454.97	-\$6,017.36	-\$58,007.97	
Closing Bank Balance	\$124,632.12	\$122,677.80	\$123,739.51	\$121,725.88	\$121,616.91	\$126,104.55		
Currently in Building Fund	\$65,328.54	\$81,692.88	\$82,037.88	\$82,526.88	\$84,051.88	\$84,076.88		
Checking and Bldg Fund Accts Combined	\$189,960.66	\$204,370.68	\$205,777.39	\$204,252.76	\$205,668.79	\$210,181.43		

	Jan - June	July	August	September	October	November	December	Totals
Opening Balance	\$126,104.55	\$121,821.18	\$119,684.37	\$116,670.89	\$110,789.57	\$114,243.92		
Regular Giving	\$37,070.36	\$2,596.00	\$4,796.00	\$6,798.00	\$3,373.20	\$9,365.00	\$13,969.00	\$77,967.56
Designated Giving apart from Bldg Fund	\$1,276.50	\$0.00	\$0.00	\$41.00	\$150.00	\$0.00	\$0.00	\$1,467.50
Designated Giving for Building Fund	\$20,173.34	\$950.00	\$1,025.00	\$900.00	\$125.00	\$630.00	\$1,075.00	\$24,878.34
Other Income			\$15.00			\$420.00	\$0.00	\$435.00
T/F from Bldg Fund (Capital Expenses)	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Total Inflow	\$58,520.20	\$3,546.00	\$5,836.00	\$7,739.00	\$3,648.20	\$10,415.00	\$15,044.00	\$104,748.40
Sub-total	\$129,650.55	\$127,657.18	\$127,657.18	\$127,423.37	\$120,319.09	\$121,204.57	\$129,287.92	
Budgeted Expenses	\$37,808.13	\$6,879.37	\$6,947.81	\$9,852.48	\$9,298.17	\$6,330.65	\$11,870.29	\$88,986.90
Designated Exp apart from Bldg Fund	\$26.50	\$0.00	\$0.00	\$0.00	\$106.35	\$0.00	\$425.00	\$557.85
Capital Expenses	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Transfers to Building Fund	\$20,173.34	\$950.00	\$1,025.00	\$900.00	\$125.00	\$630.00	\$1,075.00	\$24,878.34
Total Outflow	-\$58,007.97	-\$7,829.37	-\$7,972.81	-\$10,752.48	-\$9,529.52	-\$6,960.65	-\$13,370.29	-\$114,423.09
Closing Bank Balance	\$121,821.18	\$119,684.37	\$116,670.89	\$110,789.57	\$114,243.92	\$115,917.63		
Currently in Building Fund	\$85,026.88	\$86,051.88	\$86,951.88	\$87,076.88	\$87,706.88	\$88,781.88		
Checking & Bldg Fund Accts combined	\$206,848.06	\$205,736.25	\$203,622.77	\$197,866.45	\$201,950.80	\$204,699.51		

**COMMITTEE TO FORMULATE A CHILD PROTECTION POLICY
REPORT TO THE GREAT LAKES-GULF PRESBYTERY – MARCH 2022**

I. Introduction

The attached report is the product of appointment by the Moderator according to the following special resolution of the Great Lakes-Gulf Presbytery, June 17, 2021:

A special resolution was moved, seconded, and passed by a two-thirds majority vote that the moderator appoint a 5-person committee to develop a child-protection policy for all presbytery youth activities to be submitted by the next meeting of presbytery; and that presbytery encourage GLG sessions to share their respective youth protection policies with each other for the purpose of review and improvement, and consider the document provided at synod, entitled, “First Steps After an Abuse Allegation” (*Minutes*; June 2021 GLG Special Meeting; Marion, IN).

After first presenting this Committee’s work in the November 2021 meeting of Presbytery, the proposed policy was referred to the Spring 2022 meeting:

That presbytery refer the proposed child protection policy back to the committee to report back at the spring meeting, with the understanding that it will seek further feedback from the delegates as well as a professional legal review during the intervening period. This motion was seconded, debated, and adopted (*Minutes*; November 2021 GLG Special Meeting; Southfield, MI).

II. The Work of this Committee

This Committee met several times via Zoom Video-Conference Call and communicated regularly since our appointment in order, by God’s grace, to carry out the tasks given to us in service to Christ and His Church.

Following the Fall Meeting of Presbytery, this Committee held an open-forum meeting via Zoom on Thursday, December 16, 2021, which was well attended by both elders and members under the jurisdiction of the Great Lakes-Gulf Presbytery. After this meeting, this Committee met together to address the many questions raised in that open-forum meeting, as well as from email communications this Committee received.

With a newly edited draft, this Committee sent the policy to the Risk Control Center of Church Mutual Insurance, through whom Covfamikoi is insured. On January 5, 2022, this Committee received feedback on the Policy with three recommendations from the Risk Control Center (to include reference checks in addition to background checks, to include a group bathroom policy for children, to include clarification regarding sharing sleeping space and providing privacy for minors). The agent wrote to this Committee, “You folks have done a very good and thorough job on this . . . Other than the few recommendations above, you folks have a great policy and very well done and thought out.”

Having made further edits based on the feedback from the Risk Control Center of Church Mutual Insurance, the Child Protection Policy was submitted for legal review to Eric Oliver, of Oliver & Cline, LLP, on February 4, 2022. This Committee received feedback from Mr. Oliver (which updated specific definitions for abuse, made grammatical changes, provided further clarifications on various policies, and recommended procedural clarifications for responding to allegations of abuse) on February 18, 2022. One recommendation for consideration provided by Mr. Oliver is to make viewing MinistrySafe training videos required for all Presbytery events involving minors. However, in the open forum meeting in December, this Committee learned about past Presbytery events (such as family service-project days) that were only a brief period of time and were primarily outdoors. Thus, while this Policy does not contain minimum training requirements for all events, but rather leaves training requirements of workers/volunteers up to the leadership of particular Presbytery Children/Youth functions, Mr. Oliver’s may certainly be something to

be considered by the leadership of such events. The Policy was then updated based upon legal consultation and review, and an updated Policy was sent to Presbytery on February 22, 2022.

God willing, this Committee also will hold another open-forum meeting via Zoom for those under the jurisdiction of the Great Lakes-Gulf Presbytery on Thursday, February 24, 2022, at 7pm Eastern Time, in order to answer any more questions regarding the Policy, as well as to give presbyters an opportunity to interact with the Committee and be better prepared for the meeting of Presbytery in March.

In the process of concluding the work of this Committee, Ruling Elder Stephen Shipp has withdrawn his support of the proposed Presbytery Child Protection Policy, which is why his name is not affixed to the signature of this report. Elder Shipp's contributions, as well as the contributions of all the men of this Committee, were invaluable to the work of this Committee, and we as a Committee are thankful to have been given the opportunity to serve the Lord and His Church through this process.

III. Recommendations

- 1)** That Great Lakes-Gulf Presbytery adopt the proposed Presbytery Child Protection Policy for all GLG Presbytery events involving minors.
- 2)** That Great Lakes-Gulf Presbytery adopt the proposed Sample Congregational Child Protection Policy as a template for local Sessions.
- 3)** That Great Lakes-Gulf Presbytery send the adopted Presbytery and Sample Congregational Child Protection Policy to the other RPCNA Presbyteries for their information and use.
- 4)** That this Committee be dismissed.

Respectfully submitted,

Sean Bird
Bryan Dage
Ross Fearing
Drew Poplin, Chairman



CHILD PROTECTION POLICY GREAT LAKES – GULF PRESBYTERY (RPCNA)

The Great Lakes-Gulf Presbytery takes the protection of her covenant children very seriously. The Covenant of Baptism, noting that children are a possession of God entrusted to the care of their parents, requires watchful protection of children by the entire church.

*Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."
~ Matthew 19:14 ~*

CHILD PROTECTION POLICY GREAT LAKES – GULF PRESBYTERY (RPCNA)

TABLE OF CONTENTS

I. Introduction and Theological Foundation	2
A. Purpose	2
B. Biblical Mandate	2
C. Confessional Foundation	2
II. Scope and Definitions	2
A. The Scope of This Policy	2
B. Definitions of Key Terms	3
III. Policies and Procedures	3
A. Who may work in Presbytery Children and Youth Ministries	3
B. Who may not work in Presbytery Children and Youth Ministries	4
C. General Principles for Child Protection	5
D. Policies and Procedures for Presbytery Children and Youth Ministries	5
E. Counsel on communicating the Presbytery Child Protection Policy	9
IV. Steps for Responding to Suspicious Behavior	9
V. Steps for Responding to and Reporting Allegations of Child Abuse	10
VI. Appendix A: State Requirements for Reporting Abuse	13
VII. Appendix B: Forms	14
A. Presbytery Children and Youth Ministry Worker Application	15
B. Medical Release Form	18
C. Preliminary Documentation of Alleged Child Abuse or Neglect	20

I. INTRODUCTION AND THEOLOGICAL FOUNDATION

A. Purpose

These procedures and policies have been developed to ensure a safe, loving environment conducive to the protection and care of Christ's lambs during Children and Youth Ministry functions of the Great Lakes-Gulf Presbytery of the RPCNA.

B. Biblical Mandate

Matthew 19:14 - Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."

John 21:15 – So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, 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."

Ephesians 5:3 - But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people.

C. Confessional Foundation

Confession of Faith I.6 – . . . 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.

Testimony XXIV.30 – Education of children is primarily the responsibility of parents, though they may delegate part of this responsibility to the church or other agencies . . .

Directory for Church Government I.8 – Members should willingly consecrate their talents and gifts to the service of Christ. They should prayerfully consider accepting a position in the church when called to do so.

II. SCOPE AND DEFINITIONS

A. The Scope of This Policy

This Policy applies to all functions sponsored by or under the jurisdiction of the Great Lakes-Gulf Presbytery in which adults and youth are working directly with children ages newborn up to 18 years old or vulnerable adults. This Policy enumerates the **minimum** requirements for child protection at all functions of Presbytery involving minors or vulnerable adults. Those responsible for organizing and overseeing particular events of Presbytery are at liberty to produce and enforce stricter procedures. Furthermore, this Policy is to be read and interpreted in light of the *Constitution of the Reformed Presbyterian Church of North America*.

In the event that a reasonable exception needs to be made to this Policy due to the Lord's providence in hindering a particular policy or procedure from being followed by an approved worker during a particular Children or Youth Ministry function of Presbytery, such an exception should be communicated to the Presbytery Youth Leadership overseeing

the event, prior to said event. In the event that prior notification is not possible, said notification shall occur within twenty-four hours.

B. Definitions of Key Terms

- 1) **Approved Worker** – Anyone 18 years of age or older who is approved to assist with a Presbytery Children or Youth program as an employee or volunteer, under the terms of this Policy.
- 2) **Child Abuse** – Child neglect, child physical abuse, or child sexual abuse.
 - a) **Child Neglect** – Depriving a child of his or her essential needs, such as adequate food, water, shelter, safety, education, or medical care.
 - b) **Child Physical Abuse** – Any use of violence or threats of violence toward a minor with the imminent risk of serious physical harm or death.
 - c) **Child Sexual Abuse** – Any contact or interaction (visual, verbal, or emotional) between a minor and another person when the minor is being used for the sexual arousal, molestation, or gratification of the perpetrator or any other person.
 - i. *Sexual abuse perpetrated by an adult* is any contact or activity of a sexual nature that occurs between a child and an adult. This includes activity which is meant to arouse or gratify the sexual desires of the adult or child. Sexual behavior between a child and an adult is always considered to be forced whether or not the child consents to it.
 - ii. *Sexual abuse perpetrated by a child* is any contact or activity of a sexual nature that occurs between children, with or without the consent of either child, when one child has power or perceived authority over the other child. This includes any activity which is meant to arouse or gratify the sexual desires of any of the children.
- 3) **Children** – Particularly, minors from newborn to 12 years of age.
- 4) **Children and Youth** – All persons under the age of 18. Also called minors.
- 5) **Presbytery Youth Leadership** – Any Great Lakes-Gulf Presbytery-sanctioned leadership of an official children’s or youth program (e.g., Covfamiko Director, Youth Secretary, Youth Committee).
- 6) **Vulnerable Adult** – Any person 18 years of age or older who is unable to legally consent, unable to comprehend or is otherwise particularly susceptible to coercion or abuse (e.g., those who are severely mentally or physically disabled).
- 7) **Youth** – Particularly, minors from 13 to 17 years old.

- 8) **Youth Volunteer** – Youth, age 13 to 17, who are approved under this policy to assist in the care of children at Presbytery Children ministry function.

III. POLICIES AND PROCEDURES

A. Who may work in Presbytery Children and Youth Ministries

Only Approved Workers may serve in the various Children and Youth Ministries of the Great Lakes-Gulf Presbytery.

- 1) An Approved Worker is one who:
 - a) is an adult (18 years or older) communicant member in good standing of a congregation under the jurisdiction of the RPCNA;
 - b) has submitted a completed worker Application and Reference Letter (see also, Appendix B, p. 14) to the Presbytery Youth Leadership;
 - c) has completed a criminal background check through MinistrySafe.
 - d) Approved Workers are required to satisfy the training requirements to be determined by the Presbytery Youth Leadership (see III.A.4) below).
- 2) Policy on Youth Volunteers:
 - a) If a youth desires to assist the approved workers in a Presbytery Children's Ministry function, that person shall be at least 13 years old and a communicant member in the RPCNA;
 - b) The youth must also submit a Worker Application to the leadership of the respective Presbytery Children and Youth Ministry; and,
 - c) The youth must provide a letter of recommendation from his or her Session.
 - d) Youth assisting the approved workers must remain under the supervision of an approved worker at all times.
- 3) Worker applications, disclosure statements and up-to-date background checks are to be kept on file within the Presbytery's MinistrySafe Account.
- 4) Mandatory training requirements for Approved Workers will be left to the discretion of those responsible for organizing and overseeing each particular Children and Youth Ministry function of Presbytery.

B. Who may not serve in Presbytery Children and Youth Ministries

1) Definition

Presbytery Youth Leadership will use the screening process defined in this report to evaluate the suitability of candidates to serve as Approved Workers or Youth Volunteers. Those who have not completed the proper application procedure or

have been deemed ineligible by Presbytery Youth Leadership upon the completion of the application process, will not be permitted to serve in Presbytery Children and Youth functions.

2) Determination of ineligibility

If anything is questionable or concerning in the application or background check, Presbytery Youth Leadership will determine eligibility for the applicant on a case-by-case basis in light of all the surrounding circumstances. This screening process is also subject to review by the elders of the Great Lakes-Gulf Presbytery. Generally, the sort of issues that would bar an applicant from serving with children and youth include: convictions for offenses involving minors, violence, dishonesty, illegal substances, indecency, or other similar violations of God's Law, or failure to disclose a criminal conviction on the application form.

C. General principles for protection of children and youth

1) Clear communication between the children, youth, workers, parents, and elders is vital to ensuring the ongoing protection and flourishing of Christ's lambs.

2) Workers, parents and elders shall be actively vigilant at all times, seeking to protect Christ's lambs from harm. The safety of children and youth is to be of the utmost priority.

3) Confront and report suspicious behavior (see also, Section IV, p 10).

4) Visibility is important. For example, any windows should remain cleared, if at all possible, so that outside view is not obstructed. Similarly, when appropriate, doors shall remain open and shall be unlocked.

5) To increase accountability, multiple approved workers should be present. The more workers at a given place and time, the better.

6) Approved Workers shall strive to be above reproach in all their dealings with the children and youth, as well as the elders to whom they are accountable.

7) Whether those who are not approved workers are allowed to be on the premises of a particular Children and/or Youth Ministry function of Presbytery will be left to the discretion of those responsible for organizing and overseeing that event. They shall not be permitted to supervise the children and youth under any situation.

D. Policies and procedures for Presbytery Children and Youth Ministries

1) Policy on the required number of approved workers

a) There should be a minimum of two unrelated (meaning not from the same household; e.g., not only a husband and wife) approved workers to supervise children and youth. This is often referred to as the "Rule of Two." For smaller youth group settings where this is not possible, there should always be at least three together in any situation: either one leader with at

least two youth, or two leaders with one youth. If there is only one youth present, said meeting shall occur in a public setting.

b) If one of the two adults must leave the room, either a parent or another approved worker is to remain in the room, if possible.

c) When possible, for groups of children and youth exceeding ten, one additional approved worker should be present for each ten children and youth. For example, if there are 11-20 children, there should ordinarily be a minimum of three approved workers to be present; for groups of 21-30 children, there should ordinarily be a minimum of four approved workers to be present. Youth volunteers may assist the workers, but do not count toward the required workers at a particular Children's Ministry function of Presbytery.

d) Children and youth should be supervised and not allowed to isolate themselves individually or in a group without the appropriate supervision. This policy is in effect during all organized sessions of Presbytery Children Ministry functions. During sessions set aside for family free-time, parents are responsible for the supervision of their children.

2) Procedures for overnight retreats and events

a) Information on the event (e.g., location, time, agenda) is to be made available to the elders of the Presbytery and parent(s) and/or guardian(s) of the children and youth attending the Presbytery ministry function.

b) Except regarding the case of a husband and his wife, males and females shall be lodged separately.

c) Unless the approved worker is the parent or guardian of a child or youth, he or she is not permitted to share the same sleeping space with that child or youth.

d) There is to be ample privacy provided for children and youth for changing clothes and carrying out hygienic activities (e.g. showering). Adults shall not change at the same time and shall not be present in the same room when children and youth are changing clothes and carrying out hygienic activities.

3) Check-In and Check-Out Procedures

Presbytery Youth Leadership will create a process for their particular ministry whereby children fifth grade and younger are to be signed in and out of a Presbytery Children and Youth Ministry Function only by a child's parent(s), guardian(s), or individuals at least 13 years of age approved by the child's parent(s)/guardian(s).

4) Safety Procedures for children in the nursery

a) No one other than approved workers and parents/guardians may enter the nurseries. If a child with special needs has a particular caregiver (whether a member of his or her family or otherwise), one of the approved workers should be informed in order to best accommodate that child. Unless the parent/guardian is an approved worker, they shall leave the nursery after dropping off/picking up the child.

b) Children who are dropped off should remain in the nursery or classroom except in the event of group activities, in the case of emergency or necessity, and when the child is picked up by his or her parent or guardian.

5) Bathroom Policy for Children

a) *Children younger than five years of age* should use a classroom bathroom if one is available. If a classroom bathroom is not available, approved workers should escort children in a group, never taking a child to the bathroom alone. One of the workers should check the bathroom first to make sure that it is empty, and then allow the children inside. The workers should remain outside the bathroom and the escort the children back to the classroom when the children are done.

b) *For children over the age of five*, if possible, at least one male approved worker should take at least two or more boys to the restroom, and at least one female approved worker should take at least two or more girls. The worker should then remain outside the bathroom door and escort the children back to the classroom when the children are done.

c) If a child is taking longer than seems necessary or calls for help, an approved worker may assist, but is to leave all doors open.

6) Policy regarding the discipline of children and youth

a) Workers shall not administer physical discipline (e.g., spanking). Workers may provide verbal correction as well as restriction from participation in particular activities as methods of discipline, but said correction and restrictions shall not be done in private. The aim of discipline is to provide an opportunity to introduce children and youth to the Gospel.

b) If the child or youth persists in misbehavior beyond the ability of the Approved Workers, the parent(s)/guardian(s) of the child should be contacted and asked to remove their child from the event.

7) Policy regarding workers providing counseling to children and youth

There may be times when a worker will need to provide counseling to a child or youth. It is best for two or more approved adults to provide counsel, but if that is not possible, counseling should always be done in an environment with clear visibility (e.g. outdoors or somewhere with the

doors open). When counseling a child or youth, the approved worker should maintain discretionary confidence whenever appropriate. When in doubt, the approved worker should inform the parent of that youth. Counselors shall be mindful of areas of discussion which are subject to state mandatory reporting laws.

8) Policy on movies and entertainment

a) Workers will use discernment when viewing movies with children and youth, and will obtain approval from the appropriate Presbytery Youth Leadership overseeing the event.

b) Words, thoughts, and actions should be in conformity with God's Law (see *Larger Catechism* 112-113, 138-139, and 144-145). Workers are to be careful concerning the activities in which they partake, and about which they discuss, including movies, social media, music, books, and games.

9) Policy on the use of humor

Humor is a useful tool in Children and Youth Ministry, and shall be seen as a means of making connections, engaging the minds of children and youth, and building relationships. Workers, children and youth shall avoid all humor which is degrading for someone else, sexual in nature, or involves the use of harsh sarcasm. None of this is helpful for creating an environment of godliness and flourishing (see Ephesians 4:29, 5:4).

10) Sick Child Policy

a) It is our desire to provide a healthy and safe environment for all of the children and youth of the Great Lakes-Gulf Presbytery. Parent(s) and guardian(s) are encouraged to be considerate of others and not to have their children participate if they have common symptoms of a contagious illness (e.g., fever, vomiting, diarrhea).

b) Children and youth who are observed by workers to be ill will be separated to the extent possible, and the parent(s) or guardian(s) will be contacted to request that the child be picked up immediately.

11) Child Medication Policy

a) Generally, workers are not to administer either prescription or non-prescription medications to the children and youth under our care. Children and youth are not permitted to administer any medications to themselves or others, or share medications with others. Rather, medications should be administered by the child's or youth's own parent or guardian whenever possible. For exceptional circumstances, see below.

b) Exceptions to the medications policy may be granted by parents of children and youth with potentially life-threatening conditions (e.g., asthma

or severe allergic reactions) and will write an action plan to have on file with the Presbytery Youth Leadership.

c) Parent(s)/guardian(s) must provide written permission for a designated approved worker to administer medication before leaving the child in the care of the approved workers. Prescription medication should be labeled with the child's name; date the prescription was filled; name and contact information of the prescribing health professional; expiration date; medical need; instructions for administration, storage, and disposal; and name and strength of the medication. Labeled medications (over-the-counter) should be brought by the parent/guardian in the original container. The label should include the child's name, dosage, relevant warnings as well as specific, legible instructions for administration, storage, and disposal.

d) All Children participating in Presbytery Children Ministry functions are required to fill out a Medical Release Form.

12) Policy on Accidental Injuries

In the event a child or youth is injured while under our care, the following steps shall be followed:

a) For minor injuries, scrapes, and bruises, workers will provide First Aid (Band-Aids, etc.) as appropriate and will notify the child's parent or guardian of the injury at the time the child is picked up from the event.

b) For injuries requiring medical treatment beyond simple First Aid, the parent(s) and/or guardian(s) will immediately be summoned by an approved worker. If necessary, an ambulance will be called. The Presbytery Youth Leadership will be notified of the event.

c) For injuries requiring treatment by a medical professional, Presbytery Youth Leadership will complete an incident report pursuant to the requirements of the Presbytery's Insurance Policy.

13) Policy on approved workers providing transportation during Presbytery Children and Youth Ministry Functions

a) When driving, all traffic laws and seat belt rules are to be obeyed. All drivers shall be licensed and insured.

b) Parental permission and the approval of the Presbytery Youth Leadership must be obtained prior to transporting a child to any location.

c) Transportation shall be in groups of three or more, with at least one approved worker in each vehicle.

14) Worker Training Requirements

a) All approved workers shall review the Child Protection Policy.

b) Presbytery Youth Leadership are at liberty to stipulate further training requirements for the particular event under their oversight (e.g. Ministry Safe training videos).

E. Counsel on communicating the Presbytery Child Protection Policy

- 1) This Policy is to be communicated alongside the informational materials distributed for each upcoming Children and Youth Ministry function of Presbytery.
- 2) This Policy is to be accessible at Children and Youth Ministry functions of Presbytery.

IV. STEPS FOR RESPONDING TO SUSPICIOUS BEHAVIOR

There are times when behavior is exhibited in which formal allegations of child abuse would not be admissible (steps for responding to and reporting allegations of child abuse are provided in Section V below), yet an individual's behavior causes an instinctual concern and raises the suspicion of possibly inappropriate and/or predatory behavior. It is good and loving that we should seek to have evil restrained and warn our neighbor: "Sin lies at the door. And its desire is for you, but you should rule over it" (Genesis 4:7). Whereas Section V (see below) is reactive, Section IV is proactive. If a worker, elder, child or youth is seen exhibiting suspicious behavior, the following steps may be taken according to reasonable precaution and Christian prudence.

Step 1: If possible, confront the individual as soon as suspicious or problematic behavior is observed; but at a minimum, report any such suspicious or problematic behavior to event leadership and Presbytery Youth Leadership (Ephesians 5:3 "There must not be even a hint of sexual immorality ...").

Step 2: If dealing with a minor (whether the minor is the offender or the offended), the director overseeing the event shall speak to the child's parent(s) or guardian(s) to inform them of what is suspected to have taken place.

Step 3: Report any suspicious or problematic behavior to the event leadership. That person will then contact the individuals' Session(s) in a timely manner, so that there may be both pastoral care and particular vigilance among the overseers of Christ's flock.

Step 4: Event leadership and that individual's Session shall then investigate the matter in a timely manner and take reasonable precautions.

V. STEPS FOR RESPONDING TO AND REPORTING ALLEGATIONS OF CHILD ABUSE

Whereas Section IV (see above) addresses how to respond to non-criminal, yet suspicious, behavior, Section V addresses how to respond to and report allegations of child abuse (whether neglect, physical abuse, or sexual abuse). If an allegation of child abuse relative to an event that occurred during a Children or Youth Ministry function of the Great Lakes-Gulf Presbytery or an allegation involving a child is raised, the following Steps are to be carefully, yet swiftly, taken.

Step 1: The following should be immediately contacted:

- 1) The local authorities – consult the local state’s mandatory reporting requirements (See Appendix A, p 14; and Appendix B, p 20) to determine which local authorities the matter should be reported to;
- 2) Event leadership shall ensure that the parent(s) or guardian(s) of all minors involved (accuser and/or accused) are contacted;
- 3) Event leadership shall ensure the Moderator of the Session(s) of the involved parties are contacted.
- 4) *Note*, The elders and all parties involved (accuser, accused, workers and presbyters) are to work in full cooperation with civil authorities according to their proper sphere, as well as with ecclesiastical authorities according to their proper sphere. It is neither the role nor jurisdiction of presbyters to assume the role of criminal investigation. All parties involved are to be mindful that one’s duty before the Lord, as required in both the fifth and ninth commandments, is to speak the truth at every opportunity without equivocation. To that end, there is a form for the preliminary documentation of alleged child abuse or neglect (See Appendix B, p 20).

Step 2: After reporting the matter to the proper persons, event leadership shall attempt to ascertain basic facts and take reasonable steps to safeguard potential victims. If the accusation of child abuse is credible (meaning that there is no clear and immediate cause for dismissal of the accusation), then for the sake of being above reproach in all matters, as well as for the protection of Christ’s lambs, the Presbytery Youth Leadership overseeing the event will not permit that person to participate in that Presbytery children and youth ministry function.

- 1) Specifically, if an approved worker is accused of child abuse, and the accusation is credible (meaning that there is no clear and immediate cause for dismissal of the accusation), he or she should immediately be given a leave of absence from his or her position by the Presbytery Youth Leadership overseeing the ministry event.
- 2) If worker(s) or elder(s) are not reasonably following through with these “Steps for Responding to and Reporting Allegations of Child Abuse” (e.g. if a worker or elder with knowledge of the allegation does not report the allegation to the proper civil authorities), then those worker(s) or elder(s) should be given a leave of absence from the function of their position as it relates to Children and Youth Ministries. These workers or elders may be reinstated to their service according to the will of Presbytery.
- 3) To be given a leave of absence is not to be understood as formal censure. Furthermore, all communications related to any alleged child abuse shall attempt to protect the dignity and privacy of those involved, including the alleged child victim and the person accused of child abuse; while at the same time ensuring that

those responsible for addressing the situation, including civil authorities, remain fully informed.

Step 3: A member of the Presbytery Youth Leadership overseeing the event, or someone designated by the Presbytery Youth Leadership, shall contact the insurance provider within 24 hours of the allegation and document all information per the requirements of the insurance company.

Step 4: If a person (either a minor or a worker) is removed from Presbytery functions due to an alleged incident of abuse which happened during a Presbytery function, a member of the Presbytery Youth Leadership overseeing the event, or someone designated by the Presbytery Youth Leadership, is to ensure the parent(s) and/or guardian(s) whose children and/or youth were present at that function are informed (via email, phone or in-person) of the nature of the allegation within 48 hours. The names of all parties involved (both the accuser and the accused) are to be withheld and protected.

Step 5: The Clerk of the Presbytery is to be notified by the Presbytery Youth Leadership, or someone designated by the Presbytery Youth Leadership, within 48 hours of the allegation. The Clerk is then to contact the Ad-Interim Commission. The Ad-Interim Commission shall prepare a brief statement within 72 hours of their notification. The Ad-Interim Commission shall communicate to Presbytery that a media statement has been made; and that, if asked about the allegations by news reporters, the Moderator of the Ad-Interim Commission (or another member of the Ad-Interim Commission) shall act as spokesman, while all other officers and members of the Great Lakes-Gulf Presbytery are to refrain from speaking to the media except to refer them to the designated spokesman.

Step 6: Elders shall ensure that all parties involved (accuser, accused, and any possible victims), as well as all members of the Church, are able to receive the necessary pastoral care.

Step 7: An investigation is to be carried out by Presbytery regarding the incident and follow-up steps which were taken. If the allegations are established to be true, a report should be given to Presbytery, outlining the incident, follow-up investigation, any further recommendations, and care that is being provided to the families involved. The nature of the offense is to be disclosed, but the identities of all minors are to be withheld and protect.

Step 8: Upon the conclusion of investigation:

- 1) If there is an acquittal of all allegations, Presbytery will seek to encourage the reconciliation of all parties involved and the acquitted will be restored to his or her standing in the Church.

- 2) If there is admittance of guilt by the accused party, or upon the finding of guilt in accordance with the Book of Discipline, church discipline should be carried out by the court of original jurisdiction and the appropriate censure applied for the purpose of upholding the honor of Christ, seeking the repentance of the sinning

brother or sister, bringing justice to the victim(s), and warning all in the visible church against such heinous sin.

Step 9: In the event of an allegation of abuse, Presbytery should review this Policy in order to ensure that Christ's lambs are being protected and to inform areas in which Presbytery leadership may grow more vigilant.

VI. APPENDIX A: STATE REQUIREMENTS FOR REPORTING ABUSE

Below are online resources from each state's (under the jurisdiction of the Great Lakes-Gulf Presbytery) government outlining mandatory reporting requirements and giving points of contact for each state for reporting at the time of this writing. Links and information may be updated and should be checked for the most up-to-date information. Furthermore, www.childwelfare.gov provides a centralized library for state laws and handbooks.

Alabama

<https://dhr.alabama.gov/child-protective-services/written-report-of-suspected-child-abuse-neglect-for-mandated-reporters/>

Florida

<https://www.myflfamilies.com/service-programs/abuse-hotline/>

Georgia

<https://cps.dhs.ga.gov/Main/Default.aspx>

Illinois

<https://www2.illinois.gov/dcfs/safekids/reporting/Pages/index.aspx>

Indiana

<https://www.in.gov/dcs/contact-us/child-abuse-and-neglect-hotline/>

Kentucky

<https://chfs.ky.gov/agencies/dCBS/dpp/cpb/Pages/default.aspx>

Michigan

https://www.michigan.gov/mdhhs/0,5885,7-339-73971_7119_50648_44443-157836--,00.html

North Carolina

<https://www.ncdhhs.gov/divisions/social-services/child-welfare-services/child-protective-services/about-child-abuse-and-child-neglect>

Ohio

<https://jfs.ohio.gov/ocf/reportchildabuseandneglect.stm>

South Carolina

<https://dss.sc.gov/child-well-being/report-child-abuse-and-neglect/>

Tennessee

<https://www.tn.gov/dcs/program-areas/child-safety/reporting/faqs.html>

VII. APPENDIX B: FORMS

**CHILDREN & YOUTH MINISTRY WORKER APPLICATION
GREAT LAKES – GULF PRESBYTERY (RPCNA)**

All information on this application will be kept confidential. If you have any questions about the application, please call or email the Presbytery Youth Leadership overseeing the event.

I. Basic Information

Name: _____ Phone: _____

Date of birth: _____ SSN: _____

Email: _____

Address: _____

How many years have you been a communicant member of the RPCNA? _____

Are you currently a communicant member of the RPCNA in good standing? _____

Current Congregation: _____

II. Experience

Describe any relevant experience working with children and youth.

List any involvement you have had in children and youth programs in the last 5 years.

<i>Organization</i>	<i>Program</i>	<i>Dates</i>	<i>Contact (email/phone)</i>
---------------------	----------------	--------------	------------------------------

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

III. Character References

Applicants must include a letter of recommendation from a member of their session.

In addition, list two individuals who can attest to your character and, if possible, have observed your interactions with children and youth. References must be 18 or older and may not be members of your household.

<i>Name</i>	<i>Relationship</i>	<i>Phone</i>	<i>Email</i>

IV. History

Have you ever been: *(circle one)*

- Arrested for any reason? Yes / No
- Convicted of, or pleaded no contest to, any crime involving minors? Yes / No
- Convicted of, or pleaded no contest to, a moving violation in the last 3 years? Yes / No

Is there any reason why you should not work with minors? Yes / No

*If the answer to any of these questions is “Yes,” please explain on a separate sheet of paper.

V. Affirmations

Place your initials on each line.

_____ I have carefully read the GLGP Child Protection Policy.

_____ I recognize that the GLGP is relying upon the accuracy of the information contained herein. Accordingly, I attest and affirm that all the information that I have provided is completely true and correct, to the best of my knowledge.

_____ I authorize GLGP to contact any person or entity listed in this application and I further authorize any such person or entity to provide GLGP with information, opinions, and impressions relating to my background or qualifications.

_____ I further authorize GLGP to conduct a criminal background investigation and/or child abuse investigation if further investigation is deemed necessary.

_____ I voluntarily release GLGP and any such organization or entity listed herein by me from liability involving the communication of information relating to my background or qualifications.

VI. Attachments

Please remember to include the following with this application form:

1. A letter of recommendation from a member of your session.
2. A copy of your driver’s license.
3. *(If necessary)* Explanation of answers.

Applicant Signature

Date

Parent/Guardian Signature (if applicant is under 18)

Date

For Administrative Use Only

Date Submitted and Received: _____

Date Background Check Submitted: _____

Date Background Check Results Received: _____

Application Approved _____ Application Denied _____

Date of Application Approval or Denial _____

MEDICAL RELEASE FORM
GREAT LAKES – GULF PRESBYTERY (RPCNA)
THIS INFORMATION WILL BE KEPT CONFIDENTIAL

Great Lakes-Gulf Presbytery Children and/or Youth Ministry Function

Child's Name

Date of Birth

M F
Sex

Parent's/Guardian's Name

Parent's/Guardian's Name

Parent's/Guardian's Phone

Parent's/Guardian's Phone

Address

Alternative Emergency Contacts

Primary Emergency Contact

Secondary Emergency Contact

Primary Contact Phone Number

Secondary Contact Phone Number

Primary Contact Street Address

Secondary Contact Street Address

Primary Contact City, State, Zip

Secondary Contact City, State, Zip

Medical Information

Hospital/Clinic Preference

Physician's Name

Physician's Phone Number

Insurance Company

Policy Number

Allergies/Special Health Considerations

I authorize all medical and surgical treatment, X-ray, laboratory, anesthesia, and other medical and/or hospital procedures as may be performed or prescribed by the attending physician and/or paramedics for my child and waive my right to informed consent of treatment. This waiver applies only in the event that neither parent/guardian can be reached in the case of an emergency.

Parent's/Guardian's Signature

Date

I give permission for my child to attend the Children and/or Youth Ministry Function of the Great Lakes-Gulf Presbytery. I release the Great Lakes-Gulf Presbytery and individuals from liability in case of accident during activities related to the Children and/or Youth Ministry Function as long as normal safety procedures have been taken.

Parent's/Guardian's Signature

Date

For Administrative Use Only

Date Received: _____

PRELIMINARY DOCUMENTATION OF ALLEGED CHILD ABUSE OR NEGLECT

Name of Complainant	Date of Report	Time of Report
Address of Complainant	Telephone Number	Email Address

CHILD(REN) INFORMATION

Name of Alleged Victim	Date of Birth	Age	M / F Sex
Name of Alleged Victim’s Parent(s) or Guardian(s)			
Address of Alleged Victim		Telephone Number	

Name of Alleged Victim	Date of Birth	Age	M / F Sex
Name of Alleged Victim’s Parent(s) or Guardian(s)			
Address of Alleged Victim		Telephone Number	

ALLEGED PERPETRATOR INFORMATION

Name of Alleged Perpetrator	Date of Birth	Age	M / F Sex
Name of Alleged Perpetrator’s Parent(s) or Guardian(s) (if Alleged Perpetrator is a minor)			
Address of Alleged Perpetrator		Telephone Number	

GUIDANCE FOR CONGREGATIONAL CHILD PROTECTION POLICIES GREAT LAKES-GULF PRESBYTERY (RPCNA)

GENERAL PRINCIPLES

The following steps are recommendations for each congregation of the Great Lakes-Gulf Presbytery:

- 1) That each congregation of the Great Lakes-Gulf Presbytery (RPCNA) have its own child protection policy that has been formally adopted by the Session of that congregation; and that if a Session does not already have a child protection policy in effect, it does so without unnecessary delay. To this end, this Committee has provided a sample policy (APPENDIX B) that may be adapted by individual congregations to fit their congregational circumstances and applicable state law (noting that the requirements for reporting incidents of abuse vary from state to state, see APPENDIX A).
- 2) That each member of the Session become familiar with the congregation's child protection policy; and that, to this end, a plan be enacted for acknowledgment of the child protection policy by new elders as well as periodic review by the Session as a whole.
- 3) That Sessions review their insurance policy (if applicable) in order to ensure that their congregational child protection policy satisfies their insurance company's requirements, including appropriate procedures and steps required in the event of an abuse allegation.
- 4) That Sessions communicate and make easily available their child protection policy to all members and adherents.
- 5) That Sessions seek to be above reproach by exemplifying transparency and communication, insofar as circumstances allow, in matters of abuse.

CHECKLIST: ELEMENTS FOR A CHILD PROTECTION POLICY

The following is a brief outline of basic elements that should be considered in a congregational Child Protection Policy:

Introduction – Articulating the purpose and biblical foundations of the policy

Scope and Definitions

- 1) Where, when, and to whom does this Child Protection Policy apply?
- 2) Definitions of Key Terms (e.g., child/youth/minor, child abuse)

Policies and Procedures

- 1) General principles for child protection (e.g., avoiding the appearance of evil, transparency, and communication)
- 2) Guidelines for the screening and selection of Approved Volunteers – including background checks and/or reference checks
- 3) Event policies (e.g., minimum number of volunteers, the Rule of Two, policy on the discipline of children, bathroom policy)
- 4) Reporting requirements (i.e., what is required to be reported to the elders, to civil authorities, and to the congregation). For assistance in this, see APPENDIX A below.
- 5) Responding to allegations of abuse (e.g., what is reportable, who has the duty to report, to whom, by when; who is responsible for contacting the civil authorities, insurance provider, relevant parents/guardians, and within what timeframe)

Forms

- 1) Applications to work with Children and Youth (possibly including a disclosure of relevant past or present besetting sin or legal proceedings showing a lack of compliance to the standards articulated in the congregation's Child Protection Policy; acknowledgment of having read and understood the Child Protection Policy; and a waiver to procure a criminal background check)
- 2) Medical release form, if applicable

APPENDIX A: STATE REQUIREMENTS FOR REPORTING ABUSE

Below are online resources from each state's (under the jurisdiction of the Great Lake Gulf Presbytery) government outlining mandatory reporting requirements and giving points of contact for each state for reporting at the time of this writing; links and information may be updated and should be checked for the most up-to-date information. Furthermore, www.childwelfare.gov provides a centralized library for state laws and handbooks.

Alabama

<https://dhr.alabama.gov/child-protective-services/written-report-of-suspected-child-abuse-neglect-for-mandated-reporters/>

Florida

<https://www.myflfamilies.com/service-programs/abuse-hotline/>

Georgia

<https://cps.dhs.ga.gov/Main/Default.aspx>

Illinois

<https://www2.illinois.gov/dcfs/safekids/reporting/Pages/index.aspx>

Indiana

<https://www.in.gov/dcs/contact-us/child-abuse-and-neglect-hotline/>

Michigan

https://www.michigan.gov/mdhhs/0,5885,7-339-73971_7119_50648_44443-157836--,00.html

North Carolina

<https://www.ncdhhs.gov/divisions/social-services/child-welfare-services/child-protective-services/about-child-abuse-and-child-neglect>

Ohio

<https://jfs.ohio.gov/ocf/reportchildabuseandneglect.stm>

APPENDIX B: SAMPLE CONGREGATIONAL CHILD PROTECTION POLICY

The following is intended to be a comprehensive, sample policy for congregations of the Great Lakes-Gulf Presbytery. This sample policy is offered to Sessions to make use of if and how they deem appropriate; and to amend, add or subtract elements of this specific sample policy in order to best fit the circumstances of Children and/or Youth Ministry that are relevant to their particular congregational setting.

Places where the congregation's name is to be inserted are written as CONGREGATION.



CHILD PROTECTION POLICY CONGREGATION (RPCNA)

This congregation takes the protection of her covenant children very seriously. The Covenant of Baptism, noting that children are a possession of God entrusted to the care of their parents, requires watchful protection of children by the entire church.

Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."

~ Matthew 19:14 ~

**SAMPLE CONGREGATIONAL CHILD PROTECTION POLICY
GREAT LAKES – GULF PRESBYTERY (RPCNA)**

TABLE OF CONTENTS

I. Introduction and Theological Foundation 6

- A. Purpose 6**
- B. Biblical Mandate 6**
- C. Confessional Foundation 6**

II. Scope and Definitions 6

- A. Where and when does this Policy apply? 6**
- B. Definition of Key Terms 6**

III. Policies and Procedures 7

- A. Who may serve in Children and Youth Ministries 7**
- B. Who may not serve in Children and Youth Ministries 8**
- C. General Principles for Protection of Children and Youth 8**
- D. Policies/Procedures for Children and Youth Ministries 9**
- E. Counsel on communicating the Child Protection Policy 13**

IV. Steps for Responding to Suspicious Behavior 14

V. Steps for Responding to Allegations of Abuse 15

VI. Forms 17

- A. Children and Youth Ministry Volunteer Application 18**
- B. Medical Release Form 21**

I. INTRODUCTION AND THEOLOGICAL FOUNDATION

A. Purpose

These procedures and policies have been developed to ensure a safe, loving environment conducive to the protection and care of Christ's lambs during Children and Youth Ministry functions of CONGREGATION. While God alone is the sovereign protector and sustainer of life, He has ordained in His providence ordinary and secondary means by which His will is accomplished.

B. Biblical Mandate

Matthew 19:14 - Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."

John 21:15 – So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, 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."

Ephesians 5:3 – But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people.

C. Confessional Foundation

Confession of Faith I.6 – . . . 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.

Testimony XXIV.30 – Education of children is primarily the responsibility of parents, though they may delegate part of this responsibility to the church or other agencies . . .

Directory for Church Government I.8 – Members should willingly consecrate their talents and gifts to the service of Christ. They should prayerfully consider accepting a position in the church when called to do so.

II. SCOPE AND DEFINITIONS

A. Where and when does this Policy apply?

This Policy applies to all functions formally sponsored by or under the jurisdiction of CONGREGATION in which adults and youth are working directly with children ages newborn up to 18 years of age.

If a reasonable exception needs to be made to this Policy due to the Lord's providence in hindering a particular policy or procedure from being followed by an Approved Volunteer during a particular Children or Youth Ministry function of CONGREGATION, such an exception should be communicated to the Session, prior to the said event. In the event that prior notification is not possible, said notification shall occur within twenty-four hours.

B. Definitions of Key Terms

- 1) **Approved Volunteer** – An adult person whom the Session has approved to work with children and youth based on the information obtained in the screening process.
- 2) **Child Abuse** – Child neglect, child physical abuse, or child sexual abuse.
 - a) **Child Neglect** – Depriving a child of his or her essential needs, such as adequate food, water, shelter, safety, education, or medical care.
 - b) **Child Physical Abuse** – Any use of violence or threats of violence toward a minor with the imminent risk of serious physical harm or death.
 - c) **Child Sexual Abuse** – Any contact or interaction (visual, verbal, or emotional) between a minor and another person when the minor is being used for the sexual arousal, molestation, or gratification of the perpetrator or any other person.
- 3) **Children** – Particularly, minors from newborn to 12 years of age.
- 4) **Children and Youth** – All persons under the age of 18. Also called minors.
- 5) **Member** – A communicant member in good standing of CONGREGATION
- 6) **Youth** – Particularly, minors from 13 up to 18 years of age.
- 7) **Youth Volunteer** – Youth, age 13 to 17, who are approved under this policy to assist in the children’s ministry at CONGREGATION.

III. POLICIES AND PROCEDURES**A. Who may serve in Children and Youth Ministries**

Approved Volunteers may serve in the various Children and Youth Ministries of CONGREGATION.

An Approved Volunteer is one who:

- 1) is an adult (18 years or older) communicant member in good standing of CONGREGATION, and has been a communicant member for at least six months (For policy on Youth desiring to assist volunteers, see also, Section III.A.5. below);
- 2) has submitted a completed Volunteer Application and Reference Letter to the Session; and,
- 3) completed a criminal background check. If a volunteer has not had a background check, the Session will provide funds for a background check through an independent third party (such as the local county sheriff, MinistrySafe, etc.) with the results of that report being then accessed by the Session Clerk. Background checks should be done in accordance with the frequency required by the congregation’s insurance policy.

- 4) Approved Volunteers are required to satisfy the training requirements to be determined by the Session (e.g., MinistrySafe videos).
- 5) Policy on Youth Volunteers:
 - a) If a youth desires to assist the Approved Volunteers, he or she shall be at least 13 years old and a communicant member in CONGREGATION; and,
 - b) The youth must also submit a Volunteer Application to the Session.
 - c) Youth assisting the Approved Volunteer must remain under the supervision of an adult Approved Volunteer at all times.
- 6) Volunteer applications, disclosure statements, and up-to-date background checks are to be kept in a locked file in the Church Office.
- 7) Applicants are to be notified of their approval or disapproval by the Session within two weeks of receiving a completed application and the results of their background checks.

B. Who may not serve in Children and Youth Ministries of CONGREGATION

1) Definition

The Session will use the screening process defined in this report to evaluate the suitability of candidates to serve as Approved Volunteers. Those who have not completed the proper application procedure or have been deemed ineligible by the Session upon the completion of the application process, will not be permitted to serve in the Children and Youth ministry functions of CONGREGATION.

2) Determination of ineligibility

If anything is questionable or concerning in the application or background check, the Session will determine eligibility for the applicant on a case-by-case basis in light of all the surrounding circumstances. Generally, the sort of issues that would bar an applicant from serving with children and youth include: convictions for offenses involving minors, violence, dishonesty, illegal substances, indecency, or other similar violations of God's Law, or failure to disclose a criminal conviction on the application form.

C. General Principles for Protection of Children and Youth

- 1) These principles, policies, and procedures can be rightly applied not only to the protection of children and youth, but also for protecting adults with disabilities (e.g. mental or physical handicaps) which make them also particularly vulnerable.
- 2) Clear **communication** between the children, youth, volunteers, parents, and elders is vital to ensuring the ongoing protection and flourishing of Christ's lambs.

- 3) Volunteers, parents, and elders shall be **vigilant** at all times. The safety of children and youth is to be of the utmost priority.
- 4) **Confront and report** suspicious behavior.
- 5) **Visibility** is important. For example, windows should remain clear, if at all possible, so that the view is not obstructed. Similarly, when appropriate, doors shall remain open and shall be unlocked.
- 6) To increase **accountability**, multiple volunteers should be present. The more volunteers at a given place and time, the better.
- 7) **Approved Volunteers** shall strive to be above reproach in all their dealings with the children and youth, as well as the elders to whom they are accountable.
- 8) This Policy is to be **made available** to each household of CONGREGATION. Likewise, this policy should be posted visibly in the congregation's meeting place.
- 9) If a known sex offender attends worship, he or she must be under the **supervision** of at least one elder at all times, and shall not be permitted into areas used exclusively for Children and Youth Ministry. All parent(s) and/or guardian(s) within the congregation are to be notified without unnecessary delay of the presence of sex offenders if known by the Session.

D. Policies/Procedures for Children and Youth Ministries of CONGREGATION

1) Policy on the required number of Approved Volunteers

- a) There should always be a minimum of two unrelated (meaning not from the same household; e.g., not only a husband and wife) Approved Volunteers to supervise children. This is often referred to as the "Rule of Two."
- b) If one of the two adults must leave the room, they must first ensure that either a parent of one of the children or another Approved Volunteer is able to remain in the room.
- c) For groups of children and youth exceeding ten, another Approved Volunteer should be added for every 10 children/youth added. For example, if there are 11-20 children, there is a minimum requirement of three Approved Volunteers to be present; for groups of 21-30 children, there is a minimum requirement of four Approved Volunteers to be present. Youth Volunteers may assist the Approved Volunteers, but do not count toward the required number of Approved Volunteers at a particular Children's Ministry function of CONGREGATION.
- d) No adult should ever be alone with a child that is not their own behind closed doors.

e) Children should be supervised and not allowed to isolate themselves or in a group without the appropriate supervision.

2) Procedures for overnight retreats and events

a) Information on the event (e.g., location, time, agenda) is to be made available to the parent(s) and/or guardian(s) of the children and youth attending the ministry function.

b) Except for the case of a husband and his wife, males and females shall be lodged separately.

c) Unless the Approved Volunteer is the parent or guardian of a child or youth, he or she is not permitted to share the same sleeping space with that child or youth.

d) There is to be ample privacy provided for children and youth for changing clothes and carrying out hygienic activities (e.g. showering). Adults shall not change at the same time and shall not be present in the same room when children and youth are changing clothes and carrying out hygienic activities.

3) Safety Procedures for children in the nursery

a) No one other than female Approved Volunteers and parents/guardians may enter the nursery. If a child with special needs has a particular caregiver (whether a member of his or her family or otherwise), one of the Approved Volunteers should be informed to best accommodate that child. Unless the parent/guardian is an Approved Volunteer, they shall leave the nursery after dropping off/picking up the child.

b) Children who are dropped off should remain in the nursery or classroom except in the event of group activities, in the case of emergency or necessity, and when the child is picked up by his or her parent or guardian.

4) Bathroom Policy for Children

a) Children five years of age and younger should use a classroom bathroom if one is available. If a classroom bathroom is not available, the child must be accompanied to the bathroom by a female Approved Volunteer. That Volunteer should check the bathroom first to make sure that it is empty, and then allow the child inside. The Volunteer should remain outside the bathroom and escort the child back to the classroom when the child is done.

b) For children over the age of five, if possible, at least one male Approved Volunteer should take at least two or more boys to the restroom, and at least one female Approved Volunteer should take at least two or more girls. The

volunteer should then remain outside the bathroom door and escort the children back to the classroom when the children are done.

c) If a child is taking longer than seems necessary or calls for help, an Approved Volunteer may assist, but is to leave all doors open.

5) Policy regarding the discipline of children

a) Volunteers shall not administer physical discipline (e.g., spanking). Volunteers may provide verbal correction as well as restriction from participation in particular activities as methods of discipline, but said correction and restrictions shall not be done in private.

b) If the child or youth persists in misbehavior beyond the ability of the Approved Volunteers, the parent(s)/guardian(s) of the child should be contacted and asked to remove their child from the ministry function.

6) Procedures regarding the discipline of children

a) Appropriate interactions and expectations will reduce the incidence of behavior problems. Volunteers should examine the environment in order to see if the setting is conducive to the learning and obedience of children. Simple changes, such as a change in the room structure, can often help steer the children towards appropriate behavior.

b) State clearly, simply, and regularly to the children expectations for behavior.

c) Observe the child's behavior. What is causing the behavior? Are the child's needs being met? If so, is there a sin that needs to be addressed?

d) If inappropriate behavior occurs, restate behavior expectations and consequences for continued disobedience.

e) Faithfully follow through with appropriate consequences if misbehavior continues.

f) If inappropriate behavior persists, you may need to separate the child from the group or situation for a quick time-out. A general principle is that time-outs should be one minute long for each year of the child's age. A chair for a time-out should be placed in an unused area of the room, away from other children.

g) Communicate with the parents when they pick up their child if it was necessary to use a time-out or other discipline. Volunteers should encourage the parents as they continue to strive to raise their children in the nurture and admonition of the Lord.

h) Share the Gospel with the children after their discipline. Take this opportunity to share with the child in a way they can understand the fact that they are sinners in need of God's grace through Jesus Christ. Pray with them for forgiveness and a changed heart. Demonstrate to the child after the appropriate discipline the grace of restoration and reconciliation.

i) If the child's behavior does not change, have an adult find the parent. The parent should take the child for appropriate discipline. It is the discretion of the primary Approved Volunteer whether the child may return to the group.

7) Policy regarding Volunteers providing counseling to children and youth

There may be times when a volunteer will need to provide counseling to a child or youth. It is best for two or more approved adults to provide counsel, but if that is not possible, counseling should always be done in an environment with clear visibility (e.g. outdoors or somewhere with the doors open). When counseling a child or youth, the Approved Volunteer should maintain discretionary confidence whenever appropriate. When in doubt, the Approved Volunteer should inform the parent of that youth. Counselors shall be mindful of areas of discussion which are subject to state mandatory reporting laws.

8) Policy on movies and entertainment

a) Volunteers will use discernment when viewing movies with children and youth, and will obtain approval from the Session.

b) Words, thoughts, and actions should be in conformity with God's Law (see *Larger Catechism* 112-113, 138-139, and 144-145). Volunteers are to be careful concerning the activities in which they partake, and about which they discuss, including movies, social media, music, books, and games.

9) Policy on the use of humor

Humor is a useful tool in Children and Youth Ministry. It can be used as to make connections, engage the minds of children and youth, and build relationships. Volunteers, children, and youth should avoid all humor that is degrading, sexual in nature, or involves the use of harsh sarcasm. None of this is helpful for creating an environment of godliness and flourishing (see Ephesians 4:29, 5:4).

10) Sick Child Policy

a) Since we desire to provide a healthy and safe environment for all of the children and youth of CONGREGATION, parent(s) and guardian(s) are encouraged to be considerate of others and not to have their children participate if they have common symptoms of a contagious illness (e.g., fever, vomiting, diarrhea).

b) Children and youth who are observed by volunteers to be ill will be separated to the extent possible, and the parent(s) or guardian(s) will be contacted to request that the child be picked up immediately.

11) Child Medication Policy

a) Generally, volunteers are not to administer either prescription or non-prescription medications to the children and youth under our care. Children and youth are not permitted to administer any medications to themselves or others, or share medications with others. Rather, medications should be administered by the child's or youth's own parent or guardian whenever possible. For exceptional circumstances, see below.

b) Exceptions to the medications policy may be granted by parent(s) and/or guardian(s) of children and youth with potentially life-threatening conditions (e.g. asthma or severe allergic reactions). The parent(s) and/or guardian(s) will write an action plan to have on file with the Session.

c) Parent(s)/guardian(s) must provide written permission for a designated Approved Volunteer to administer medication before leaving the child in the care of the Approved Volunteers. Prescription medication should be labeled with the child's name; date the prescription was filled; name and contact information of the prescribing health professional; expiration date; medical need; instructions for administration, storage, and disposal; and name and strength of the medication. Labeled medications (over-the-counter) should be brought by the parent/guardian in the original container. The label should include the child's name, dosage, relevant warnings as well as specific, legible instructions for administration, storage, and disposal.

12) Policy on Accidental Injuries

In the event a child or youth is injured while under our care, the following steps shall be followed:

a) For minor injuries, scrapes, and bruises, volunteers will provide First Aid (Band-Aids, etc.) as appropriate and will notify the child's parent or guardian of the injury at the time the child is picked up from the function.

b) For injuries requiring medical treatment beyond simple First Aid, the parent(s) and/or guardian(s) will immediately be summoned by an Approved Volunteer. If necessary, an ambulance will be called. The Session will be notified of the event.

c) For injuries requiring treatment by a medical professional, the Session will complete an incident report pursuant to the requirements of the congregation's Insurance Policy.

13) Policy on Approved Volunteers providing transportation during Children and Youth Ministry Functions of CONGREGATION

- a) When driving, all traffic laws and seat belt rules are to be obeyed. All drivers shall be licensed and insured.
- b) Parental permission and the approval of the Session must be obtained before transporting a child to any location.
- c) Transportation shall be in groups of three or more, with at least one Approved Volunteer in each vehicle.

14) Volunteer Training Requirements

- a) All Approved Volunteers are to review the Child Protection Policy.
- b) The Session is at liberty to stipulate further training requirements for any particular event under their oversight (e.g. Ministry Safe training videos).

E. Counsel on communicating CONGREGATION's Child Protection Policy

- 1) This Policy is to be made available to all households under the jurisdiction of the Session of CONGREGATION.
- 2) This Policy is to be available in central gathering locations for Children and Youth Ministry functions of CONGREGATION.
- 3) This Policy is to be communicated alongside the informational materials distributed for each upcoming Children and Youth Ministry function of CONGREGATION.

IV. STEPS FOR RESPONDING TO SUSPICIOUS BEHAVIOR

There are times when behavior is exhibited that does not meet the legal definition of child abuse (steps for responding to and reporting allegations of child abuse are provided in Section V below), yet an individual's behavior causes an instinctual concern and raises the suspicion of possibly. Inappropriate and/or predatorial behavior. It is good and loving that we should seek to restrain evil and warn our neighbor: "Sin lies at the door. And its desire is for you, but you should rule over it" (Genesis 4:7). Whereas Section V (see below) is reactive, Section IV is proactive. If a volunteer, elder, child, or youth is seen exhibiting suspicious behavior, the following steps may be taken according to reasonable precaution and Christian prudence.

Step 1: If possible, confront the individual as soon as suspicious or problematic behavior is observed; but at a minimum, report any such suspicious or problematic behavior to an elder (Ephesians 5:3 "There must not be even a hint of sexual immorality ...").

Step 2: If dealing with a minor (whether the minor is the offender or the offended), the pastor shall speak to the child's parent(s) or guardian to inform them of what took place.

Step 3: Report any suspicious or problematic behavior to a member of the Session of CONGREGATION, so that there may be both pastoral care and particular vigilance among the overseers of Christ's flock.

Step 4: If deemed prudent, one or more elders shall be assigned to be vigilant over the person exhibiting suspicious behavior. This will ensure the safety of Christ's lambs if the person is indeed behaving in a possibly predatorial manner, or will demonstrate the individual to be above reproach.

Step 5: If needed, elders shall further restrict the circumstances of the Children and Youth Ministry functions (e.g., not permitting individuals to go to particular areas of the facility).

Step 6: If the elders overseeing the person exhibiting suspicious behavior confirm the possibility of that person demonstrating early signs of predatorial behavior, they shall confront that individual and provide counseling.

Step 7: If suspicious behavior persists, the elders' first duty is the protection of Christ's lambs. At the discretion of the elders, the person exhibiting suspicious behavior may be removed from their participation in Children and Youth Ministry, but may return upon the approval of the Session.

V. STEPS FOR RESPONDING TO ALLEGATIONS OF ABUSE

If there is an allegation of child abuse or an allegation involving a child is raised, the following Steps are to be carefully, yet swiftly, taken.

Step 1: The following should be immediately contacted:

- 1) The local authorities;
- 2) The Session shall ensure that the parent(s) or guardian(s) of all minors involved (accuser and/or accused) are contacted;
- 3) The entire Session of CONGREGATION shall be informed.
- 4) *Note*, The elders and all parties involved (accuser, accused, volunteers, and elders) are to work in full cooperation with civil authorities according to their proper sphere, as well as with ecclesiastical authorities according to their proper sphere. It is neither the role nor jurisdiction of Session to assume the role of a criminal investigation. All parties involved are to be mindful that one's duty before the Lord, as required in both the fifth and ninth commandments, is to speak the truth at every opportunity without equivocation.

Step 2: The Session shall contact the insurance provider within 24 hours and document all allegations, reports written, statements made to officials, and to whom they were made, according to the requirements of the insurance company. Furthermore, this clear and transparent documentation will aid the civil authorities in their duties; as well as help any ecclesiastical procedures which will ensue (e.g., investigation, prosecution, censure). The

more efficient these procedures are, the more time undershepherds will have to tend to the flock of Christ.

Step 3: All parent(s) and/or guardian(s) whose children were at the ministry function of CONGREGATION shall be notified regarding the allegation within 48 hours. If the accused and/or accuser are minors, the nature of the allegation is to be made known, but the identities of minor(s) are to be withheld and protected.

Step 4: The Session shall notify the Great Lakes-Gulf Presbytery of the nature of the allegation within 48 hours. If the accused and/or accuser are minors, the nature of the allegation is to be made known, but the identities of minor(s) are to be withheld and protected.

Step 5: For the sake of being above reproach in all matters, as well as for the protection of Christ's lambs, if a volunteer is accused of abuse, he or she should immediately be given a leave of absence by the Session from his or her position until the conclusion of the investigation. Any who are alleged of causing harm are to be removed from group activities of CONGREGATION involving minors until the conclusion of the investigation, and approval to return is given by the Session.

- 1) If volunteers or elders are not appropriately following through with these "Steps for Responding to Allegations of Abuse," those volunteers and elders should be given a leave of absence by the Session from the function of their position as it relates to the Children and Youth Ministry. If the Session is not following through with these Steps, then Presbytery should be petitioned to assume original jurisdiction (usually through the formation of an investigative committee or judicial commission).

- 2) This leave of absence is not to be understood as formal censure.

Step 6: The Session shall prepare a brief statement within 72 hours, which should be communicated to the Presbytery as well, if asked about the allegations by news reporters, with the Moderator of the Session (or another elder on the Session) being appointed as spokesman. All other officers and members of the congregation are to refrain from speaking to the media.

Step 7: Elders shall ensure that all parties involved (accuser, accused, and any possible victims), as well as all members of CONGREGATION, are able to receive pastoral care.

Step 8: An investigation is to be carried out by the Session. At the conclusion of such investigation, a report should be given to the congregation at a specially-called congregational meeting, as well as a report given to the Presbytery, outlining the incident, follow-up investigation, any further recommendations, and care being provided to the congregation. The nature of the offense is to be disclosed, but the identities of all minors are to be withheld.

Step 9: Upon conclusion of the investigation:

1) If there is an acquittal of all allegations, the Session will seek to encourage the reconciliation of all parties involved and the acquitted will be restored to his or her standing in the Church.

2) If there is an admittance of guilt by the accused party, or upon the finding of guilt in accordance with the Book of Discipline, church discipline should be carried out by the court of original jurisdiction and the appropriate censure applied for the purpose of upholding the honor of Christ, seeking the repentance of the sinning brother or sister, bringing justice to the victim(s), and warning all in the visible church against such heinous sin.

Step 10: In the event of an allegation of abuse, the Session of CONGREGATION should review this Policy to ensure that Christ's lambs are being protected and to inform areas in which we may grow more vigilant.

VI. FORMS (See Below)

**CHILDREN & YOUTH MINISTRY VOLUNTEER APPLICATION
CONGREGATION (RPCNA)**

*All information on this application will be kept confidential.
If you have any questions about the application, please call or email the Session.*

I. Basic Information

Name: _____ Phone: _____

Date of birth: _____ SSN: _____

Email: _____

Address: _____

How many years have you been a communicant member of CONGREGATION? _____

II. Experience

Describe any relevant experience working with children and youth.

List any involvement you have had in children and youth programs in the last 5 years.

<i>Organization</i>	<i>Program</i>	<i>Dates</i>	<i>Contact (email/phone)</i>
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_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

III. Character References

List two individuals who can attest to your character and, if possible, have observed your interactions with children and youth. References must be 18 or older, and may not be members of your household or Session.

<i>Name</i>	<i>Relationship</i>	<i>Phone</i>	<i>Email</i>

IV. History

Have you ever been: *(circle one)*

- Arrested for any reason? Yes / No
- Convicted of, or pleaded no contest to, any crime involving minors? Yes / No
- Convicted of, or pleaded no contest to, a moving violation in the last 3 years? Yes / No

Is there any reason why you should not work with minors? Yes / No

*If the answer to any of these questions is “Yes,” please explain on a separate sheet of paper.

V. Affirmations

Place your initials on each line.

_____ I have carefully read the CONGREGATION Child Protection Policy.

_____ I recognize that the Session of CONGREGATION is relying upon the accuracy of the information contained herein. Accordingly, I attest and affirm that all the information that I have provided is completely true and correct, to the best of my knowledge.

_____ I authorize the Session of CONGREGATION to contact any person or entity listed in this application and I further authorize any such person or entity to provide the Session of CONGREGATION with information, opinions, and impressions relating to my background or qualifications.

_____ I further authorize the Session of CONGREGATION to conduct a criminal background investigation and/or child abuse investigation if further investigation is deemed necessary.

_____ I voluntarily release CONGREGATION and any such organization or entity listed herein by me from liability involving the communication of information relating to my background or qualifications.

VI. Attachments

Please remember to include the following with this application form:

1. A copy of your driver’s license.
2. *(If necessary)* Explanation of answers.

Applicant Signature

Date

Parent/Guardian Signature (if applicant is under 18)

Date

For Administrative Use Only

Date Submitted and Received: _____

Date Background Check Submitted: _____

Date Background Check Results Received: _____

Application Approved _____ Application Denied _____

Date of Application Approval or Denial _____

**MEDICAL RELEASE FORM
CONGREGATION (RPCNA)**
THIS INFORMATION WILL BE KEPT CONFIDENTIAL

Children and/or Youth Ministry Function of CONGREGATION

Child's Name

Date of Birth

M F
Sex

Parent's/Guardian's Name

Parent's/Guardian's Name

Parent's/Guardian's Phone

Parent's/Guardian's Phone

Address

Alternative Emergency Contacts

Primary Emergency Contact

Secondary Emergency Contact

Primary Contact Phone Number

Secondary Contact Phone Number

Primary Contact Street Address

Secondary Contact Street Address

Primary Contact City, State, Zip

Secondary Contact City, State, Zip

Medical Information

Hospital/Clinic Preference

Physician's Name

Physician's Phone Number

Insurance Company

Policy Number

Allergies/Special Health Considerations

I authorize all medical and surgical treatment, X-ray, laboratory, anesthesia, and other medical and/or hospital procedures as may be performed or prescribed by the attending physician and/or paramedics for my child and waive my right to informed consent of treatment. This waiver applies only in the event that neither parent/guardian can be reached in the case of an emergency.

Parent's/Guardian's Signature

Date

I give permission for my child to attend the Children and/or Youth Ministry Function of CONGREGATION. I release CONGREGATION and individuals from liability in case of an accident during activities related to the Children and/or Youth Ministry Function as long as normal safety procedures have been taken.

Parent's/Guardian's Signature

Date

For Administrative Use Only

Date Received: _____

ANDERSON VERDICT RESPONSE COMMITTEE
Report to the Great Lakes-Gulf Presbytery
Spring Meeting 2022

The Anderson Verdict Response Committee was created by the Great Lakes-Gulf Presbytery at its fall 2021 meeting. As instructed, the moderator of the Presbytery appointed the undersigned to serve on this Committee and to report to the spring 2022 meeting of Presbytery.

The Committee has met twice by Zoom and communicated by e-mail.

The RPCNA Synod of 2021 considered at length a number of communications concerning the way in which the Presbytery dealt with one of its teaching elders, Dr. Michael LeFebvre, and made a number of decisions as a result. The Synod did not require that the Presbytery respond to any of these decisions in any way. However, the Committee makes **Recommendation 1** to the Presbytery, that the following letter be approved and sent to the Synod of 2022.

Dear Fathers and Brethren,

The Synod of 2021 considered a number of communications concerning the way in which the Great Lakes-Gulf Presbytery dealt with Dr. Michael LeFebvre. After much study by a Judicial Committee and long deliberation, Synod made several decisions concerning this case. The Synod did not require a response from the Presbytery to any of those decisions, but the Presbytery deems it appropriate to do so.

The Presbytery sincerely thanks the Synod for its long and serious consideration of this case.

The Presbytery acknowledges that the Synod sustained a complaint of injustice and wrong on the part of this Court, in giving Dr. Lefebvre his credentials without specifying any receiving ecclesiastical body to which he would be accountable, thereby removing him from any ecclesiastical jurisdiction while serious charges were pending against him in an already scheduled trial, and thus relinquishing the authority given to us by God to ensure any necessary shepherding, oversight, or discipline of Dr. LeFebvre.

The Presbytery reports to Synod that we have understood the consequences of what we have done and the impossibility of undoing them, which have led to this injustice and wrong against Dr. LeFebvre, the RPCNA, and all of Christ's visible church.

The Presbytery also reports to Synod that, as directed by Synod, it appointed a two member committee to reach out to Dr. LeFebvre during this time of transition for him and that this committee has done so.

Thank you again for your help to us in a very difficult situation.

Respectfully submitted,
Great Lakes-Gulf Presbytery

Recommendation 2 is that the Committee be dismissed.

Respectfully submitted,
Thomas Reid (Orlando), chairman
James Odom (Sparta)
Harley (Jake) Schwartz (Grand Rapids)

Presbytery Youth Report

*“One generation shall praise Your works to another, And shall declare Your mighty acts.”
Psalm 145:4*

God calls us to declare His works to the next generation, that the present and future generations would praise the name of the Lord. Since the late 1800s in our denomination, Covenanter Young Peoples’ Union (CYPYU) has assisted churches, pastors, and parents in making Christ known to young people in order that they might praise Him. In the GL-G Presbytery, many parents continue to send their students to the CYPYU Christ-centered events throughout the year. With the help of pastors, leaders, and counselors, the CYPYU Leadership Team (elected from among the youth, by the youth) annually carry out:

Summer Bash (July), Fall Ministry Project (October), Winter Conference (December), Theological Foundations Weekend (February), ECHO summer mission trip (June), and the Covfamikoi youth program (with the exception of International Conference years).

Our current CYPYU leadership team is composed of students from Bloomington, Christ Church, Immanuel, Second RP, Southside, and Orlando. Our present team members are as follows:

President: *Ava Concannon*

Vice President: *Mariah Larson*

Secretary: *Isabel Olivetti*

Treasurer: *Jesse Burton*

Registration Director: *Lauren Thomson & Jayna Bailey*

Brochures: *Calvin Falk*

Social Media: *Lydia Enas*

Food and Set up Coordinator: *Mariah Larson*

Sports Director: *David Erney*

Summary of events from 2021:

Event	Month	Location	Theme	Speaker	Sponsor	Attendance
Theological Foundations Day	April	McCormick's Creek State Park	Theology/RP distinctives	David Hanson	Nick & Esther Rittenour	43
ECHO	June	Ft. Myers, FL	Service/Missions	N/A	John Hanson	~22
Summer Bash	July	Avon Town Park	Isaiah 6 - Holiness of God	James Faris	Andrew & Lauren Saunders	46
Fall Ministry	Oct	Various	Service in the Church	Ken DeJong	Kevin & Bethany Mauser	31
Winter Conference	Dec	Camp Lakeview	Proverbs	Joel Hart	Jacob & Cassi Long	59

Due to COVID in 2021, the CYPYU team planned an outdoor single-day event in spring dedicated to strengthening the Theological Foundations of our youth. Without Covfamikoi, we gathered again in summer for a day in the park of fellowship and exhortation to holiness from Isaiah 6 brought by James Faris.

The most recent Winter Conference, December 28-31, 2021, “Living Well in God’s World” examined God’s call to live wisely from the book of Proverbs. Pastor Joel Hart urged the students to consider the beauty of a wise life in God’s world that reflects the wisdom of our Creator God. Many thanks to Jacob and Cassi Long for leading this event on short notice.

At the time of this report, we just concluded a successful Theological Foundations Weekend (TFW) February 25-27, 2022, with Pastor David Hanson as our main speaker and teaching coordinator with additional teaching from Ian Wise. Thanks to Nick and Esther Ritenour for their continued coordination of logistics.

We want to publicly thank Kevin & Bethany Mauser for 12 years (2009-2021) of faithful service with the Fall Ministry Project. We are looking for another individual or couple to coordinate this event. We also want to publicly thank Zachary and Flo Blackwood for 5 years of faithful service (2014 - 2019) as Covfamikoi Youth Directors. Stephen and Sarah Shipp will be the Covfamikoi Youth Directors in 2022. The event leaders take the responsibilities that make each of these CYPUs possible. We are blessed and grateful to labor and serve alongside these faithful saints from several congregations!

Once again we made it a priority to offer significant scholarships to churches outside close proximity of Indiana. As a Presbytery spanning from the Great Lakes all the way to the Gulf, it is important to make certain that the more distant churches have an opportunity to participate in the CYPUs as well, and we are thankful for the Presbytery's financial support to make this a possibility.

We are grateful that Andrew Saunders filled the CYPUs director role in an interim capacity from March to June, 2021, and Stephen Rhoda from November 2021 to the present. The CYPUs director mentors the CYPUs leadership team and coordinates between the CYPUs team and event leaders and leads one or more events annually as needed.

Included with this report is a proposed profile for new board to be established by Presbytery to oversee the ministry of CYPUs, providing accountability, support, and encouragement for the director of CYPUs.

Respectfully Submitted,
Stephen Rhoda, CYPUs Director Pro Tem

Recommendations

1. That Presbytery renew its financial support for CYPUs at the same level as last year.
2. That Presbytery adopt the proposed profile for a new board for CYPUs.

Great Lakes/Gulf Presbytery
Reformed Presbyterian Church of North America

CYPU Administrative Board Profile

Origination and Purpose

The Great Lakes/Gulf Presbytery of the Reformed Presbyterian Church of North America (RPCNA) has established this administrative board to oversee the ministry of its youth organization: Covenanter Young People's Union (CYPU). The purpose of the board is to provide accountability, support, and encouragement for the Director of CYPU and for the ministry of CYPU as a whole.

Board Membership and Officers

The members of the board shall be appointed by Presbytery. The board shall consist of five members, including at least two elders and at least two women. Members shall be communicant members of churches of the Great Lakes/Gulf Presbytery.

Each member shall serve a three-year term. Members completing their term may be reappointed by Presbytery for as long as they are willing to serve. While the board may make suggestion to Presbytery for new members to serve on the board, only Presbytery may appoint members to the board. The chair of the board will be appointed by Presbytery and will be responsible for calling, scheduling, and leading the meetings. A secretary will be chosen by the board from its members to record and submit minutes of each meeting and to process correspondence on behalf of the board.

Meetings

The CYPU Board will meet at least twice each year, meetings beginning and ending with earnest prayer for God's blessing in the name of Christ. The first meeting should occur as early as possible in the calendar year for the sake of planning the year's activities for CYPU. A second meeting should occur in the middle of the calendar year to review completed events and to confirm plans for the balance of the year. Meetings may occur in person or electronically, or by a combination of the two.

Accountability and Reporting

1. The board shall submit minutes of their meetings to the Ad Interim Commission (AIC) of the Great Lakes/Gulf Presbytery within a week after each meeting. The minutes should provide a clear record of the board's decisions, including updates on ministry plans, efforts, and accomplishments.
2. The board shall provide a written report to the spring meeting of the Great Lakes/Gulf Presbytery, with a member designated by the board to be available in person to answer questions from the floor of Presbytery.
3. The board shall submit a request for annual funds budgeted and provided by Presbytery along with their report.

PROPOSAL

Delineation of Tasks and Responsibilities

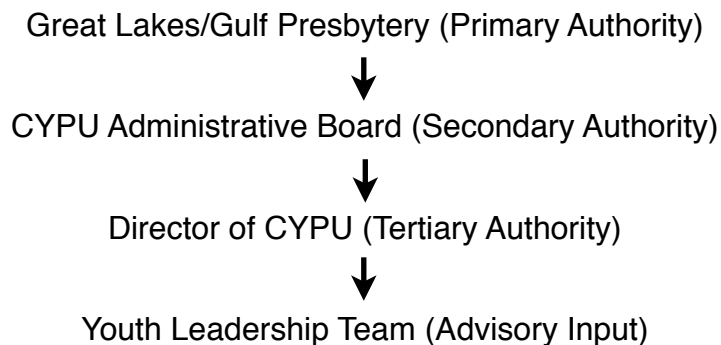
1. The board shall be responsible for calling a director of CYPUP and overseeing the director's work. At each of its two annual meetings, the board shall receive both a written and oral report from the director. The written report will be required of the director at least a week in advance of each meeting. The oral report will require that the director participate in the meeting, though not having a vote in the decisions of the board. The director's report will serve as the main focus of each meeting.
2. The director shall take the lead role in planning and implementing the events of the CYPUP ministry year, including the following existing ministries:

Theological Foundations Weekend (TFW)	Summer Bash
SONRise	Fall Ministry Project
CYPUP Events at Covfamikoi	Winter Conference

These events have occurred in the past and are not hereby mandated by this board profile. Also, new and additional events may be proposed by the director, but may not be carried out without board approval.

3. The Director of CYPUP shall work closely with a Youth Leadership Team (YLT) composed of six youth members from among those eligible for participation in CYPUP ministry, for the sake of giving voice to the youth in the choice and planning of their ministry events, also providing leadership training and experience. As meetings of the YLT are conducted, the Director shall submit minutes to the board within a week after each meeting.

Therefore, the administrative structure of CYPUP will be as follows:



4. The board shall approve the calling of members of the Youth Leadership Team. Each year the director shall lead the current YLT to make nominations of new members, and after gaining pastor or Session recommendation for each nominee, the director shall submit the recommended nominations to the board for approval.
5. The board shall approve the calling of event directors, i.e. a lead person or married couple specific to each ministry event of CYPUP.
6. The board will ensure that an insurance policy providing liability coverage for accidental injury and abuse/misconduct for CYPUP ministries and activities is in force, either under the broader policy of Presbytery or by way of a policy specific to CYPUP.

PROPOSAL

Conclusion

This profile shall serve as a mandate and guide for the ministry of the CYPU Administrative Board. Presbytery welcomes proposed changes to this profile from the board as they report each year but fully expects the board to operate according to this profile until any changes may be made by Presbytery.

2022 Great Lakes/ Gulf Presbytery Meeting

COVFAMIKOI Report

Next Conference:

After a three-year break, we are excited to be planning a COVFAMIKOI conference for this coming summer. This will be the first conference since 2019. As we reported in this meeting, the last two years, we are moving the conference location to Johnson University, near Knoxville, Tennessee. We are very excited about this new facility.

The dates for the conference are Monday, July 4th – Saturday, July 9th. This is a change from our standard Saturday- Thursday schedule. We are planning at least two worship services together to ensure we have the opportunity to worship together during this week. Our main speaker (adult and High School) is RPTS President Dr. Barry York who will be speaking on “The Beauty of the Church.” Drew Poplin will be the Middle School speaker. We are excited for the work of these two men.

Promotion of Covfamiko:

Due to not having held a COVFAMIKOI conference, or any family conference, for three years, we feel more promotion/marketing of COVFAMIKOI is necessary. You have received a save the date flyer in December. Also, in January we released a promotional video that was put together by Nick Wang. If you have not done so already, please share this video with your congregation in order help your members gain an understanding of COVFAMIKOI and a desire to attend. Also, we are continuing to utilize Facebook and our Website as a way to promote COVFAMIKOI.

Leadership/ Staffing:

The executive leadership team is made up of Ken & Christy Nelson as Conference Directors, Ross & Kaitlyn Cerbus as Conference Managers, and Stephen and Sarah Shipp as Youth Program Directors. We are currently in the process of finalizing all other staffing positions. If you have suggestions for people in your congregation who may like to serve, please speak to someone on the leadership team. As always, in order to put on a successful conference, we need many people to be willing to fill roles of teaching, organizing activities, youth counselors, and several other roles.

Registration:

Registration for the conference will open Monday (March 7th.) We will keep registration open through June 11, or until the conference is full. Registration is completed through the website (www.covfamikoi.com).

OM-176

Financials:

Please see the attached Covfamikoi financials. We are requesting the standard \$2000 support from Presbytery as has been allocated in the past.

Respectfully submitted,

Ken Nelson, Conference Director

Covfamikoi Family Conference
Statement of Financial Position
As of December 31, 2021

	December 31, 2021
ASSETS	
Current Assets	
Checking/Savings	
Petty Cash	\$ -
PayPal	-
Regions Bank	16,090.21
Total Checking/Savings	<u>16,090.21</u>
Total Current Assets	<u>16,090.21</u>
TOTAL ASSETS	<u>16,090.21</u>
LIABILITIES & EQUITY	
Equity	
Opening Balance Equity	1,023.26
Retained Earnings	15,524.95
Net Income	(458.00)
Total Equity	<u>16,090.21</u>
TOTAL LIABILITIES & EQUITY	<u>\$ 16,090.21</u>

Covfamikoi Family Conference
Statement of Activities
For the Twelve Months Ended December 31, 2021

	2021
Receipts	
Registration Fees	\$ -
Conference Fees	-
Presbytery Contribution	2,000.00
Meal payment cash	-
Sabbath Offering	-
Total Receipts	2,000.00
Expenditures	
Meals	-
Lodging	-
Facilities	1,500.00
Main Speaker	-
Evening Worship Sermons	-
HS Speaker	-
JH Teacher	-
Staff scholarships	-
Liability Insurance	814.00
Youth Program (JH & SH)	-
Juniors (ages 9-11)	-
Juniors (ages 7-8)	-
Primary (ages 5-6)	-
Pre-school (ages 3-4)	-
Nursery (ages 0-2)	-
Office Supplies	-
Social Activities	-
Recreation	-
Golf Cart Rental	-
Morning Breaks	-
Popsicle Socials	-
Miscellaneous expenses	-
IOS publishing fee	-
Web Hosting	144.00
Total Expenses	2,458.00
Net Income	\$ (458.00)

Southern Church Extension Committee Report - GLGP March 3-6, 2022

This is an updated report on the developments initially reported in November 2021.

Gainesville Reformed Presbyterian Fellowship, Gainesville, Florida - Rev. Tom Reid and his wife Geneviève are seeking to help establish an RPCNA congregation in Gainesville where they live, if the Lord wills. Tom provided the following update a few weeks ago:

We have added two men [to the three families and retired pastor presently attending] as regular attendees, although only one is likely to join us.

We are talking seriously about moving to a morning worship service and renting a public place for it. We would continue to have a late afternoon activity on the Lord's Day, probably a study/Psalm sing/monthly worship service, on some kind of rota, as well as the Wednesday night study on the Confession/Testimony (where we are at chapter 7).

The Orlando Session is managing funds for this effort and providing oversight.

Prayer request: finding a public place for worship at a cost we can afford.

First RPC of Durham efforts in **Wake County NC**:

Drew Poplin continues to lead and teach a monthly Bible study in one of our member's homes in Garner NC the first Friday of each month going through the Book of Hebrews. Attendance has been between 7-14 in attendance including an unbeliever.

We have held a Lord's Day evening service in a conservative United Methodist Church building in Garner with two locals, one an unbeliever, joined us for worship. We seek to move to monthly evening worship services. A family with connections to our presbytery and Geneva College has contacted us with interest in a RPCNA church in southern Wake County. They stated their intent to attend both the Bible study and evening worship when we have it. They are committed to their ARP church until something is formalized by the RPCNA in Wake County.

Prayer request: The Lord would bring in the lost to hear the gospel and our people will continue to give themselves to supporting the work and gospel outreach.

James Faris has stated his desire to come off this committee due to his many other church commitments. We thank James for his many years of service and sound advice.

Recommendations:

1. That is report be received.
2. That James Faris be replaced (goes to the Nominating Committee)

Kent Butterfield - Chairman
Nathan Eshelman
James Faris

Chaplain Ross Fearing
Report to Great Lakes/Gulf Presbytery
February 19, 2022

Overview

In addition to serving as pastor at Sparta RPC, I serve as a Chaplain in the US Army Reserve assigned to the 77th Quartermaster Group (Petroleum) (QM GRP) station at Ft. Bliss, TX, near El Paso, TX.

Duties

As Group Chaplain to the 77th QM GRP Chaplain I perform and provide religious support to over 1,000 Soldiers at multiple duty locations in Texas and New Mexico. Some of my key responsibilities are performing regular chapel services, providing pastoral counseling, supervising, and mentoring subordinate chaplains, and providing ethical and moral leadership and advice to leaders and Soldiers.

Ministry Update

I have been serving in my current position for two years. I have enjoyed the return to regular, in person training. My high point this year was participating as the senior chaplain for the training units of the Quartermaster Liquid Logistic Exercise, a nationwide exercise for active duty and reserve petroleum and water units. For a great overview of the exercise check out this video. <https://www.veterans.us.com/4th-esc-quartermaster-liquid-logistics-exercise-qllex-2021/>

During the exercise I had direct supervision over eight chaplain teams located across the United States as well as providing direct ministry to approximately 150 Soldiers throughout the two-week exercise. I conducted four chapel services during that time and held daily prayer meetings. I also provided pastoral counseling to numerous Soldiers and presented the gospel on two occasions.

This summer I also attended the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) annual chaplain training which occurred this year in St. Louis, MO.

Throughout the year I attend weekend Battle Assembly with my unit in El Paso, TX. This year I have emphasized being on location with our assigned units throughout the Group and especially training and mentoring the Battalion Unit Ministry Teams. There are distinct challenges in providing such oversight in a pluralistic environment as I have had supervision over chaplains ranging the entire spectrum of American Christianity. That said, I have used these relationships to encourage chaplains to walk closely with the Lord, to proclaim Christ from Scripture, and to guard their lives against sin.

After this summer, I am planning on transferring to a new Army Reserve unit, hopefully closer to home. Travel from Sparta, IL to El Paso takes about 10 hours one way and it is wearing me out. Ideally, I will find a unit within driving distance or connected by direct flights from St. Louis.

Conclusion

OM-181

I have been far more productive in my chaplain ministry this year as we have returned to regular training rhythms. I continue to see fruit from my chaplain ministry and have not met any significant hinderances to ministry in the Army. If you have any further questions about my ministry, please contact me. I look forward to sharing the work God is doing through myself and the many other godly chaplains serving our country.

In Christ,
Ross Fearing
Chaplain, USAR
Pastor, Sparta RPC
(936) 615-6336 (text/call)
orfearing@gmail.com

**2021 Report of Presbytery's Nominee
to the Board of Corporators
of Geneva College**

Dear brothers:

I am reporting to you again as your nominee to Synod to serve on the Board of Corporators of Geneva College. I currently serve as the Board's Secretary and, consequently, upon the Executive Committee of the Board. I continue to serve with two other Corporators from our Presbytery, elected by Synod: Dr. Kenneth de Jong of our Bloomington congregation and Session, and Mr. Scott Reynolds, also of our Bloomington congregation. Dr. de Jong also serves as a Trustee. The current Chair of the Corporators' Board of Trustees is Mr. Joel Silverman of our Southside congregation.

As always, I'll repeat a paragraph that I place in every year's report, because some delegates to Presbytery may not be familiar with the governance of Geneva College. To refresh you, the Board of Corporators has twelve members, all elected by Synod. Each of the North American Presbyteries have nominees to Synod, with Synod's Nominating Committee nominating the others. All must be members in good standing in the RPCNA. We each serve four-year terms. The Corporators are the legal owners of the College. They are the members of the Corporation chartered by the Commonwealth of Pennsylvania. The Corporators' main tasks, under the Bylaws it originates, are to govern the College through a Board of Trustees it has created and whose members it elects, to elect a President of the College, to steward the Bylaws, and maintain a strong connection to the Synod of the RPCNA. The Board does its governing through the Trustees, who operate the College on the Corporators' behalf. Half of the Corporators serve as Trustees, as well, thus maintaining useful liaison between the Boards and allowing Synod, in effect, to have direct placement of some Trustees. Dr. de Jong is an example of this.

Geneva continues to be affected by Covid. Many restrictions and difficulties of the past two years have been eased, but there seems to be one problem that remains – lower than hoped-for enrollment. With the birthrate going down all over the country, including the main area from which prospective Geneva College students come, and hesitancy to be in classroom environments, despite fine work from the Admissions department, the incoming class appears as though it will be smaller than hoped-for. This impacts the College, due to much of its income being derived from student tuition. There is not a huge endowment, income from which could smooth over metaphorical potholes like this. A little bit of light shone when President Troup said that there is a higher level of inquiries and applications from prospective students than in recent years, now, at this point in the admissions process.

In recent months there have been concerns raised to Corporators and Trustees concerning a lecture, sponsored by the Geneva Visiting Artist and Lecture Series (GVALS), not the College itself, sponsored a speaker who was touted as a woman minister, contrary to the Church's standards and to Scripture. At the recent virtual meeting of the Corporator Board, President Troup apologized for the promotional material, acknowledging it was not done well. The purpose of GVALS is stated on their page at the College website, <http://www.geneva.edu/academics/crossroads/gvals>, stating, "While the

content of guests' lectures and presentations may or may not be congruent with Geneva College's stance on any given issue, the GVALS series seeks to fulfill the [Foundational Concepts](#) principle that "[Students] should not be sheltered from non-Christian viewpoints, but must become able to evaluate all knowledge critically, to gain from that which is true and to discard error."

A hard blow that has been sustained by the College was the sudden death of business professor Gary Vander Plaats. Please pray that a suitable teacher can be found to take his chair in the Business department. President Troup stated that the "Great Resignation" has not particularly hit Geneva in either staff or faculty. God has brought good people when and where needed. So, please pray that God would lead the College to have good faculty "design" to help fulfill the mission of the school.

In his remarks before the Board, Trustees' Chairman Silverman said that the coming year is a pivot point in several ways. There is much work to be done; therefore much wisdom and good people are needed. He said, with thankfulness, that faculty and administration cultures are vastly improved.

The new Strategic Plan is guiding the College well. There are many professedly Christian colleges and universities that claim to integrate faith with their academic disciplines and campus life, but few truly do. Most, at best, have Christianity in conjunction with academia. Geneva seeks better and better actually to integrate.

Synod reelected me to this Board four years ago, so that I am nearly done with this latest term. I have served our Presbytery, our Synod, and our College this way since 1998, and I thank Presbytery for its previous and current nominations.

To remind you, the website for the College is at www.geneva.edu. Much information is there on all sorts of matters pertaining to the College.

I again thank you for your confidence in me. I continue blessed in serving you in this way.

Respectfully submitted,

Philip H. Pockras

Philippians 2:12-16:

Lights in the World

Joe Smith

The Great Lakes-Gulf Presbytery: Exegesis Paper

February 7, 2022

Table of Contents

Introduction	2
Contextual Analysis	3
<i>Authorship</i>	3
<i>Date</i>	3
<i>Audience</i>	5
<i>Occasion and Purpose</i>	6
<i>Outline of the Letter to the Philippians</i>	9
Textual Analysis	10
Exegetical Analysis	11
<i>Philippians 2:12</i>	11
<i>Philippians 2:13</i>	17
<i>Philippians 2:14</i>	21
<i>Philippians 2:15</i>	24
<i>Philippians 2:16</i>	28
<i>Summary</i>	33
Theological Analysis	33
Sermon Outline and Applicatory Meditations	35
Appendix A: Outline of Philippians 2:12-16	40
Appendix B: Word Study of εὐδοκία	41
Bibliography	43

Introduction

In Philippians 1:27 Paul gives the overarching imperative of the letter: only, live as citizens of heaven in a manner worthy of the gospel! The rest of Paul's exhortations throughout the remainder of the letter are thus to be understood as further and specific developments of that overarching imperative. As those who have been transferred from the kingdom of darkness to the kingdom of light, we are those who have had our ultimate citizenship transferred from earth to heaven. Though still in the world, we are no longer of the world. As a church in the twenty first century West we are beginning to find ourselves in an increasingly similar situation to that of our brothers and sisters in first century Philippi. We find ourselves surrounded by an increasingly hostile culture from without. We find ourselves dealing with grumblings and disputes within, in large part directly related to, or at least exasperated by, the Covid-19 pandemic and the polarized political climate.

Where should our focus as the church be in such a time? It should be right where Paul taught the Philippians theirs should be: first and foremost on living as citizen's of heaven in a manner worthy of the gospel! There are two aspects of a worthy manner of life for citizens of heaven which are taught by Paul in Philippians 2:12-16: "working it out," and "lighting it up." Thus according to Paul, as citizens of heaven we must pursue these two aspects of a worthy manner of life. We must work it out. We must light it up. The following study will develop these two aspects of a worthy manner of life by way of contextual, textual, exegetical, and theological analysis followed by an applicatory meditation.

Contextual Analysis

Authorship

For those who hold to an orthodox doctrine of the inspiration and preservation of the scriptures there is no reason to doubt the Pauline authorship of the Epistle to the Philippians. Nevertheless a brief vindication of Pauline authorship will be given. The letter opens with the author stating, “Paul and Timothy, bondservants of Jesus Christ.”¹ The author then proceeds to write using the first person “I” throughout the letter. Then, in 2:19, the author states, “I trust in the Lord Jesus to send *Timothy* to you shortly,” thus showing that *Paul* is the first person “I” — the author of the letter. Another strong indicator of Pauline authorship is the autobiographical section found in 3:4-6. This section is very similar to the autobiographical section found in 2 Corinthians 11:22-28. This short section found in 3:4-6 also corresponds with the biographical details about the Apostle Paul found in the book of Acts (cf. Acts 8:1-3; 9:1-3; 22:1-5; 26:4-11). In addition to the internal evidence, Greg Beale and Benjamin Gladd cite such early church witnesses to Pauline authorship as Polycarp and Irenaeus. Beale and Gladd state that, “the early church never doubted the authenticity of the book.”² In light of the above, the question of the authorship of the Epistle to the Philippians must be seen as unquestionable.

Date

The questions of *when* and from *where* Paul wrote this letter to the Philippians are, unlike that of authorship, questionable. As a letter written from prison (1:12-26), the *where* question is the more fundamental question because in this case it determines the *when* question. Three

¹ All Scripture quotations outside of Philippians 2:12-2:16 are from the New King James Version. Copyright 1982 by Thomas Nelson. Used by permission. All rights reserved.

² They cite Polycarp, “*Phil.* 11.3” and Irenaeus, “*Haer.* 18.4.” G.K. Beale and Benjamin Gladd, *The Story Retold: A Biblical-Theological Introduction to the New Testament*, (Downers Grove: InterVarsity Press, 2020), 290.

options are generally given concerning the *where* question: Rome, Ephesus, and Caesarea.³

Though an imprisonment in Ephesus is a possibility, there is no record of Paul ever being imprisoned in Ephesus like there is for Caesarea (Acts 23:31-26:32) and for Rome (Acts 28:30-31).⁴ This leaves the Ephesian hypothesis as purely speculative and without any internal scriptural warrant. Though Caesarea and Rome both offer legitimate scripturally based options, the Roman hypothesis is to be favored. Three brief arguments supporting this conclusion are as follows:

1. Paul's reference to the "palace guard" (1:13) and to "Caesar's household" (4:22) most naturally assume a Roman setting.⁵
2. Paul's trial appears to be one from which no higher appeal can be made which would indicate a trial before Caesar himself (1:19-26).⁶
3. Paul's two years of Roman imprisonment provide more than enough time for all of the correspondences (past and future) mentioned in the letter to have occurred. Commentators typically see between three to six correspondences mentioned in the letter depending on how one re-constructs all of the details. Even if one assumes six correspondences and the maximum estimated time of travel between Rome and Philippi, fifty two days, this still comes out to less than one year. This leaves plenty of time within Paul's two year Roman imprisonment for all

³ Donald Guthrie, *New Testament Introduction: Revised Edition*, (Downers Grove: InterVarsity Press, 1990), 545-555.

⁴ Beale and Gladd, *The Story Retold*, 290.

⁵ Gordon Fee states that the word for "[palace guard] ... naturally refers to the Praetorian Guard, the emperor's own elite troops stationed in Rome." Gordon Fee, "Paul's Letters to the Philippians," in *The New International Commentary on the New Testament*, ed. Gordon Fee (Grand Rapids: Eerdmans Publishing, 1995), 35.

⁶ Guthrie, *Introduction*, 547.

noted correspondences to have occurred.⁷ Most scholars would date Paul's Roman imprisonment recorded in Acts 28:17-31 to between 60 and 62 A.D. With Paul's trial appearing to be nearing conclusion (1:19-26) this would seem to most reasonably date the letter to sometime around 62 A.D.⁸

Audience

The history of Philippi and the Philippian Church provide plenty of illumination for the understanding of the letter as a whole and for the section being considered in this paper. In Acts 16:12 it is stated that Philippi was "a colony." After defeating Mark Antony in 42 B.C., Octavian bestowed upon Philippi the coveted "Italic Right," and made them a Roman Military Colony.⁹ This meant that the citizens of Philippi, a mix of natives and Roman military personnel, possessed the full rights of Roman Citizens.¹⁰ This explains the strong civic pride found in Acts 16:20-22. It meant something to be a Philippian. Merrill Tenney notes that Philippi had a definite Roman atmosphere.¹¹ G. Walter Hansen paints Philippi as a miniature Rome. "Roman arches, bathhouses, forums, and temples dominated Philippi at the time of Paul," and "Latin became the official language."¹² Hansen goes on to note that even though many gods were worshiped in

⁷ Guthrie, *Introduction*, 548-550. and Moises Silva, "Philippians," in *Baker Exegetical Commentary of the New Testament*, ed. Moises Silva (Grand Rapids: Baker Book House, 1992), 6n4.

⁸ Fee, *Philippians*, 37.

⁹ Fee, *Philippians*, 25-26. See also Merrill C. Tenney, *New Testament Times: Understanding the World of the First Century* (Grand Rapids: Baker Publishing, 2006), 276-77. and R.P. Martin, "Philippi," in *The New Bible Dictionary*, ed. J.D. Douglas (Grand Rapids: Eerdmans Publishing, repr. 1973), 985.

¹⁰ Tenney, *New Testament*, 276-77.

¹¹ Tenney, *New Testament*, 276-77.

¹² G. Walter Hansen, "The Letter to the Philippians," in *The Pillar New Testament Commentary*, ed. D.A. Carson (Grand Rapids: Eerdmans Publishing, 2009), 2-3.

Philippi, “the city’s religious life centered on the worship of the emperor.”¹³ The primary titles for the emperor by the time of Paul’s writing this letter were “Lord and Savior.”¹⁴ If you were a Philippian, your citizenship was in Rome and you worshiped Caesar — your Lord and Savior. The picture we have then of Philippi is that of a place where day to day life was relatively descent for the common person. It was a cultured place. It was a place of strong civic pride and religious loyalty to the Roman Emperor and to the Roman Empire. This meant it was a fertile place for persecution to arise against any who would claim loyalty to another King and to another Kingdom. It is against this background and into this culture of a first century Roman Military Colony, growing in its hostility toward the church, that Paul writes the words found in Philippians 2:12-16.

Occasion and Purpose

Having addressed the *who*, *where*, and *when* questions concerning the letter above, the *why* question will now be addressed. What was the occasion which led to Paul’s writing this letter? What was Paul’s purpose for writing it? There are multiple reasons that can be discerned from the letter that are relatively mundane in character. These include: thanking the Philippians for their gift in support of Paul’s temporal needs (1:3-5; 2:25; 4:14-18); an update on Paul’s current situation (1:12-26); and plans to send both Timothy (2:19-24) and Epaphroditus (2:25-30). However, the major concern on Paul’s mind that undergirds even the mundane sections of the letter is that of *unity and joy in the midst of hostility*. David Alan Black notes five discernible structural threads that not only tie the letter together but also reveal its overarching

¹³ Hansen, *Philippians*, 3.

¹⁴ Fee, *Philippians*, 31.

purpose.¹⁵ First, he notes that the word “φρονέω” (mindset), otherwise found only thirteen times in Paul, is used by him 11 times throughout Philippians.¹⁶ Second, he notes that the theme of suffering is highlighted by Paul’s use of numerous words belonging to it’s semantic field.¹⁷ Third, he notes that “εὐαγγέλιον” (gospel) occurs throughout the letter.¹⁸ Fourth, the pre-fix “συν” (together) is used copiously in this letter.¹⁹ Fifth, he notes that “χαρά” (joy) is used fourteen times in Philippians and only thirty six times in the rest of the Pauline corpus.²⁰ A sixth structural thread, noted by Gordon Fee, found throughout the letter is that of the theme of humiliation unto exaltation.²¹ With these threads Paul weaves a tapestry of exhortation to togetherness, like-mindedness, and joyfulness in the light of the gospel and in the face of suffering and hostility.

Also of note is that the core of the letter, the hortatory section that spans from 1:27-4:9, is marked off by an inclusio consisting of four key words which reinforce the structural threads concerning the purpose of the letter noted above. In 1:27-2:2 we find the four words:

“πολιτεύεσθε (conduct yourselves as citizens) ... στήκετε (stand firm) ... συναθλοῦντες (together striving) ... φρονῆτε (like-minded)” and then in 3:20-4:3 we find the four same words:

“πολίτευμα” (citizenship) ... “στήκετε” (stand firm) ... “φρονεῖν” (like-minded) ...

“συνήθλησάν” (together strived). By the use of these four key words to bracket off and tie

¹⁵ David Alan Black, “The Discourse Structure of Philippians: A Study in Textlinguistics,” *Novum Testamentum* Volume 37, 1 (January 1995): 29-30, <https://www.jstor.org/stable/1561235>.

¹⁶ See 1:7; 2:2, 5; 3:15, 16, 19; 4:2, 10.

¹⁷ See 1:7, 13, 14, 17, 27, 29, 30; 3:10; 4:3, 14.

¹⁸ See 1:5, 7, 12, 16, 27; 2:22; 4:3, 15.

¹⁹ See 1:7, 27; 2:2, 17, 18, 25; 3:17; 4:3, 14.

²⁰ See 1:4, 18, 25; 2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 10.

²¹ Fee, *Philippians*, 30. See 1:6, 10, 21-24; 2:9-11; 3:11-14, 20-21; 4:1, 5, 19-20.

together this core section Paul is highlighting the Philippians heavenly citizenship, their call to a common mindset, and their call to stand firm and fight together for the gospel against all adversaries.

In light of the structural analysis done by Black, and the *inclusio* just noted, Paul's purpose for writing Philippians comes into focus. Paul is writing to a church in a city known for its commitment to citizenship and corporate responsibility. Philippi is built around its allegiance to Lord Caesar and to the standard of Roman Law. Seeds of division had begun to sprout in the Philippian Church seen by the conflict between Euodia and Syntyche (cf. 4:2-3). Selfishness and earthly mindedness were the roots of this conflict. If left alone these sprouts could continue to grow and lead to full blown division in Philippi.

Throughout the letter Paul seeks to reunite the persecuted and suffering Philippian church by giving them two keys to unity in the midst of hostility. The first key is humility. In 1:27-2:30 he calls the Philippians to humble-mindedness and exhorts them to imitate their humble-minded Lord and Savior Jesus Christ as well as the humble-minded and Christ like pair: Timothy and Epaphroditus. The second key is heavenly-mindedness. In 3:1-4:9 he calls the Philippians to forsake all confidence in the flesh and all earthly thinking and to strive for heavenly glory and heavenly-mindedness. In this section the Philippians are exhorted to imitated the heavenly-minded Paul and to meditate on excellent and heavenly things. These two calls to humble-mindedness and heavenly-mindedness mirror the scriptural pattern of humiliation unto exaltation. In light of the above, we can confidently posit that the overarching theme of the Letter to the Philippians and the purpose for which Paul writes is: *Unity in the Midst of Hostility*.

Outline of the Letter to the Philippians

- I. Opening Salutation and Benediction (1:1-1:2)
- II. Opening Thanksgiving and Prayer (1:3-1:11)
- III. Paul's Christ Centered Update (1:12-1:26)
 - A. The Chained Apostle and the Unchained Gospel (1:12-1:18)
 - B. To Live is Christ, to Die is Gain (1:19-1:26)
- IV. Paul's Christ Centered Exhortations (1:27-4:9)
 - A. Heavenly Humble-Mindedness (1:27-2:30)
 - 1. A Worthy Manner of Life (1:27-1:30)
 - 2. Unity through Humble-Mindedness (2:1-5)
 - 3. The Humble-Minded Christ (2:6-11)
 - 4. Lights in the World (2:12-2:18)
 - 5. The Humble-Minded Timothy (2:19-2:24)
 - 6. The Humble-Minded Epaphroditus (2:25-2:30)
 - B. Humble Heavenly-Mindedness (3:1-4:9)
 - 1. No Confidence in the Flesh (3:1-6)
 - 2. The Heavenly-Minded Paul (3:7-4:1)
 - 3. Unity through Heavenly-Mindedness (4:2-4:9)
- V. Closing Thanksgiving and Prayer (4:10-4:20)
- VI. Closing Salutation and Benediction (4:21-4:23)

The two large sections (1:27-2:30 and 3:1-4:9) are entitled the way they are because while the first section has an emphasis on humble-mindedness the heavenly-minded element is not absent, and while the second section has an emphasis on heavenly-mindedness the humble-minded element is not absent. In light of the above outline, one can see that the passage under consideration in this paper, Philippians 2:12-16, falls within the section on “Heavenly Humble-Mindedness.”

Textual Analysis

The United Bible Societies Fifth Edition lists only one textual variant in the text of Philippians 2:12-16.²² The variant is “ὡς” in 2:12. The variation is between “μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον” (not as in my presence only) and “μὴ ἐν τῇ παρουσίᾳ μου μόνον” (not in my presence only). One need not understand much about textual criticism or exegesis to see the *relative* lack of importance concerning this variant in regard to the *meaning* of Paul’s words. The presence of “ὡς” is favored in all three of the major printed editions of the Greek New Testament.²³ The presence of “ὡς” is given “A” support in the UBS Fifth Edition and is argued for strongly by Bruce Metzger in his Textual Commentary on the Greek New Testament.²⁴ The external evidence as listed in the critical apparatus of the UBS Fifth Edition is overwhelmingly in favor of its inclusion. It is present in Papyrus 46, Codex Sinaiticus, Codex Alexandrinus, Codex D, many of the earlier majuscules and minuscules, the Byzantine Text Tradition, and in such early writers as Basil and Chrysostom. It is absent only in Codex B (Vaticanus), a few majuscules and minuscules, as well as a few early versions and authors. Metzger attributes its absence in these sources to either accident, or to intentional deletion based on its apparent superfluity. In light of all of the above, the presence of “ὡς” will be taken as essentially indisputable and thus will be a part of the exegetical analysis of the text.

²² Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Martini, and Bruce Metzger, *The Greek New Testament Fifth Revised Edition* (Stuttgart: United Bible Societies, 2014), 655.

²³ The three major editions are: The UBS Fifth Edition, The Byzantine Text, and the Textus Receptus.

²⁴ For Metzger’s comments on this variant see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), 613.

Exegetical Analysis

Philippians 2:12

Greek: Ὡστε ἀγαπητοί μου καθὼς πάντοτε ὑπηκούσατε μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.²⁵

Translation: Therefore my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, with fear and trembling you work out your own salvation.²⁶

Paul begins this verse, “Ὡστε ἀγαπητοί μου” (Therefore my beloved). Ὡστε (Therefore) is an illative particle used to introduce an independent clause.²⁷ That is, it is used here by Paul to draw an inference from what he has just stated in 1:27-2:11. What Paul is going to say in 2:12-16 logically, necessarily, follows from what he has said prior.²⁸ Paul is saying, “my beloved, in light of what I have just said, you *must necessarily*....” However, Paul is not merely presenting a cold logical argument. He is a pastor. He is not only as wise as a serpent when it comes to theology and good and necessary application of that theology, he is as gentle as a dove. Thus he follows the logical particle immediately with “ἀγαπητοί μου” (my beloved). Here “ἀγαπητοί” (beloved)

²⁵ Throughout the Exegetical Analysis section of this paper, the greek text is the Textus Receptus copied from this source: <https://www.blueletterbible.org>.

²⁶ Throughout the Exegetical Analysis section of this paper, the translation given is the author’s own.

²⁷ Walter Bauer and William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Fourth Revised and Augmented Edition (Chicago: The University of Chicago Press, 1957), 908. See also William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids: Zondervan, 2006), 1316.

²⁸ The entire section spanning from 1:27-2:18 is a development of Paul’s call in 1:27 to live as citizens of heaven in a manner worthy of the gospel. As Paul begins to close this section, his use of the inferential particle here should be understood as drawing a conclusion from all which came before it in this section. However, in the immediate context and in a narrow sense Paul is also likely drawing an inference in light of the fact of Christ’s ascension and its implications. Paul’s uses of Isaiah 45:23 here is very similar to his use of the same text in Romans 14:11. There Paul states that the implication of Christ’s ascension and the statement that “every knee shall bow to Me, and every tongue shall confess to God,” is that all shall give an account of himself to God. Paul goes on in Romans 14 to state that therefore, in light of future judgement, we ought not to judge one another. Here Paul is drawing a similar inference: in light of future judgement, we ought to be about what Paul calls us to in Philippians 2:12-16.

is an adjective in the vocative case. The vocative is often used in an emotional context. The author who uses the vocative case is doing so to indicate deep emotion.²⁹ In calling them his “beloved,” Paul is not only reminding them that they are beloved ones because they are united by faith to the beloved Son who is eternally beloved by the Father, but also that they are Paul’s beloved. Paul’s love for them as their spiritual father is reflective of the Father’s love for His Son. Paul loves them with the “affection of Christ” Himself (cf. Phil. 1:8), who in relation to His Spiritual offspring is their “Everlasting Father” (cf. Isa. 9:6). In these opening few words we see a master pastor-theologian at work. Paul is arresting both the minds and the hearts of the Philippians with his opening words in this section.

He continues, “καθὼς πάντοτε ὑπηκούσατε” (just as you have always obeyed). The adverb “καθὼς” (just as) indicates comparison. That is, an “as . . . so, likewise” statement is being introduced.³⁰ Paul continues, “πάντοτε ὑπηκούσατε” (you have always obeyed). The verb “ὑπηκούσατε” (you have obeyed) is an aorist active indicative second personal plural. This means that Paul is speaking about the Philippians past history, their historical record of obedience. The verb “ὑπηκούσατε” (you have always obeyed) has as its root “ακούω” (to hear, to listen). Thus the verb indicates, not merely obedience, but obedience which comes by way of listening.³¹ It is also used to indicate submissive obedience.³² Paul is saying then that the

²⁹ On the vocative case see Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 67-69.

³⁰ BAG, *Lexicon*, 392.

³¹ Fritz Rienecker and Cleon Rogers, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan, 1980), 552.

³² Mounce, *Dictionary*, 1297.

Philippians have always, in the past, obeyed his words with a ready, willing, and submissive spirit. Their record is one of obeying willingly and submissively.

Paul then states, “μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου” (not as in my presence only but now much more in my absence). The words, grammar, and syntax of this sentence are pretty straight forward, and are plainly understood by simply reading the english translation. Paul is continuing his “as ... so, likewise” statement. The “as” part of the statement ends with “μόνον” (only). The “so, likewise” part begins with “ἀλλὰ” (but). To paraphrase, Paul is saying “*as* (καθὼς) you have always obeyed willingly and submissively in the past, in my presence, *so likewise* (ἀλλὰ)...” That this is the logical flow of Paul’s thought in these opening words in verse 12 is brought out even more clearly by the words that follow, “νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου” (now much more in my absence). Paul is comparing the situation of his *past presence* with that of his *present absence*. That is, he is saying “**just as you have** always obeyed in the past, *in my presence*, **so likewise now much more** *in my absence* (νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου)...” The phrase “πολλῶ μᾶλλον” (much more) is a comparative phrase made up of an adjective (πολλῶ) and a comparative adverb (μᾶλλον). So Paul is saying “compared to your past record of obedience in my presence, now even more so that I am presently absent I want you to continue to obey willingly and submissively.” So with the use of an “as ... so, likewise” (καθὼς ... ἀλλὰ) statement combined with a comparative “much more” phrase (πολλῶ μᾶλλον) Paul is calling the Philippians to *continue* even more diligently in the present what they have always done in the past.

Why is that so critical to understand? It is critical to understand because it means that the following command “μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε” (with fear

and trembling you yourselves work out your salvation) is defined by what has preceded it. That is, the command to “work out your salvation” is a call to *continue* to obey. This understanding of “work out your salvation” follows necessarily from the structural-logical flow of Paul’s thought, the “as . . . so, likewise” structure of verse 12.³³

With that in mind we can analyze Paul’s words in this final clause. “With fear and trembling” (μετὰ φόβου καὶ τρόμου) is in the emphatic position in this clause. It precedes the imperative. So obedience to the command that follows *must* be mixed with “fear and trembling.” By “fear and trembling” Paul means “a nervous and trembling anxiety to do right.”³⁴ He is speaking about a reverence and awe, a child-like fear of offending God our Father in any way.³⁵ With this phrase Paul is drawing on and developing the readiness, willingness, and submissiveness that has been characteristic of the Philippians past obedience (ὕπηκούσατε).³⁶ So “with fear and trembling,” Paul says “τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε” (you work out your own salvation). The use of the reflexive pronoun “ἑαυτῶν” (your own, lit. your-*self*) is a subtle way to emphasize the Philippians personal involvement. It is *their* salvation that *they* are to work out. Paul emphasizes their involvement even more with his use of “κατεργάζεσθε” (you work out). This verb is a present middle imperative second person plural. The verb’s basic meaning is to accomplish, produce, or to realize in practice.³⁷ However, it is the fact that this verb is in the

³³ Fee and Silva also understand Paul’s flow of thought in this way. Fee, *Philippians*, 235-236. Silva, *Philippians*, 135.

³⁴ Rienecker and Rogers, *Linguistic Key*, 552. Quoting J.B. Lightfoot.

³⁵ See William Hendriksen’s helpful discussion of this phrase. William Hendriksen, “Philippians,” in *New Testament Commentary* (Grand Rapids: Baker Academic, 2007), 121.

³⁶ See the above discussion of this word.

³⁷ BAG, *Lexicon*, 422. and Mounce, *Dictionary*, 1186.

middle voice that is of note here. The middle voice is used to emphasize the *actor* in the *action*.³⁸ So it is not simply “work out,” but “*you* work out.” Grammatically, Paul is stating as emphatically as he can that the Philippians are responsible to work out their own salvation with fear and trembling. The middle voice also nuances the meaning of “κατεργάζεσθε” (you work out). It takes on the nuance of “continuous, sustained, strenuous effort.”³⁹

Of final note in verse 12 is the word “σωτηρίαν” (salvation). It is here combined with the present tense verb “κατεργάζεσθε” (work out). That “salvation” is combined with a present tense verb is not unimportant. In fact it is critical. It is critical because it not only reinforces everything that has been said above about the synonymy of “obey” and “work out your salvation,” but it is just as critical for understanding what Paul is *not* saying. For when Paul speaks here of working out their salvation, by the way he does so, it is abundantly clear that he is not speaking about their need to get saved, as in their need to repent unto life and exercise saving faith.⁴⁰

Apart from what has been argued above concerning the flow of Paul’s thought and the synonymy of “obey” and “work out your salvation,” we know exactly what Paul means and does not mean by “salvation” in this context because he speaks of it with a present tense verb. Paul is speaking about salvation in the present tense. To show why this is indeed important we will note the different senses in which the scriptures speak about our salvation. Specifically, the scriptures speak about our salvation in three senses. We see these three *senses* of salvation in the three *tenses* of salvation.⁴¹

³⁸ On the middle voice see Wallace, *Greek Grammar*, 414-415.

³⁹ Hendricksen, *Philippians*, 120.

⁴⁰ So Silva, *Philippians*, 138.

⁴¹ See Derek Thomas’s article. Derek Thomas, “The 3 Tenses of the Gospel,” on <https://www.ligonier.org/posts/3-tenses-gospel> (March 5, 2014).

The scriptures refer to Christians as those who “have been saved.”⁴² This is salvation being spoken of in the past tense. When the scriptures speak about salvation in the past tense they are primarily speaking about salvation in the sense of justification.⁴³ We are those who have been forgiven our sins and who have been counted as perfectly righteous by having Christ’s righteousness imputed to us by faith alone. The scriptures also speak about Christians as those who “are being saved.”⁴⁴ This is salvation being spoken of in the present tense. When the scriptures speak about salvation in the present tense they are speaking about our progressive sanctification. We are those who are being progressively conformed to the image of Christ and specifically to his death. Finally, the scriptures speak about Christians as those who “shall be saved.”⁴⁵ This is salvation being spoken of in the future tense. When the scriptures speak about our salvation in the future tense they are speaking about our glorification. We are those, who at the resurrection on the last day, will be fully and gloriously conformed to our glorified Savior in the twinkling of an eye. Our progressive sanctification will be brought to an instantaneous completion. In Philippians, Paul himself moves through these three senses of salvation in

⁴² Ephesians 2:8-9, “For by grace you *have been saved* through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.” (NKJV) Italics added. Here in the greek, “have been saved” is in the perfect tense which combines both past and present tenses. So literally in its fullness it could be translated “you have been and so currently are saved.” The Ephesians present state of salvation is rooted in their past, once and for all salvation.

⁴³ Certainly this is not to the exclusion of regeneration and adoption. It is merely a note of emphasis.

⁴⁴ 1 Corinthians 1:18, “For the message of the cross is foolishness to those who are perishing, but to us who *are being saved* it is the power of God.” (NKJV) Italics added. Here “are being saved” is in the present tense.

⁴⁵ Romans 5:9, “Much more then, having now been justified by His blood, we *shall be saved* from wrath through Him.” (NKJV) Italics added. Here “shall be saved” is in the future tense.

3:9-11.⁴⁶ Also, it is of note that in 3:12-14 where Paul describes the life of progressive sanctification he uses verbs drawn from the athletic arena to do so. He says that he presses on, reaches forward, and presses toward the goal of resurrection glory. Paul's *description* of progressive sanctification in these verses vindicates our above *definition* of “κατεργάζεσθε” (you work out) in the middle voice as meaning “to accomplish, produce, or to realize in practice with continuous, sustained, strenuous effort.”

Therefore, in light of both the structural-logical flow of the verse and the fact that Paul speaks about salvation in the present tense sense, it is clear that by the command to “work out your salvation with fear and trembling” Paul is calling the Philippians to continue to diligently obey willingly and submissively. They are to realize in practice their sanctification. They are to run the path of holiness which leads to glory with the effort of an olympic athlete. They are to be as good trees which bear good fruit worthy of repentance. Even more, they are to be as good trees which not only bear, but which strain out their good fruit.

Philippians 2:13

Greek: ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

Translation: because God it is who is producing in you, both the willing and the working, for the sake of His good pleasure.

Paul continues in verse 13, “ὁ θεὸς γὰρ ἐστὶν” (because God it is). Two notes are relevant to make concerning these words. First, the conjunction “γὰρ” (because) is used. This conjunction

⁴⁶ Philippians 3:9-11, “and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith (Justification); that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death (Sanctification), if, by any means, I may attain to the resurrection from the dead (Glorification).” (NKJV). Parenthetical statements added. The three senses of salvation are seen clearly in Paul's thought in these verses.

is to be taken as a subordinate causal conjunction.⁴⁷ First, this means that it is introducing a subordinate idea. It is introducing a dependent clause (verse 13) which modifies the independent clause of verse 12. Next, the causal aspect of this conjunction indicates that Paul is stating the ground or basis of his command in verse 12. Paul just commanded the Philippians to work out their salvation and in doing so emphasized as strongly as he could grammatically their responsibility to do so. Paul knows that the Philippians will immediately wonder not only *why* but even more *how* it is that they can obey such a strong command.⁴⁸ This is why Paul immediately grounds the imperative in the indicative.

Now, just as strongly as Paul stated the imperative of verse 12, he just as strongly states the indicative of verse 13. This is seen, first of all, in the second note of relevance concerning the opening words of verse 13, “ὁ θεὸς γὰρ ἐστίν” (because God it is). Paul places “ὁ θεὸς” (God) in front of the conjunction, thus shifting “God” to the emphatic position in the sentence.⁴⁹ Literally the text reads, “God, for it is.” But how is it exactly that God is the answer to both the *why* and *how* questions which arise in light of verse 12? Paul explains that God it is “ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (who is producing in you, both the willing and the working). The word used here by Paul, “ἐνεργῶν” (working) is a present active participle. This indicates that

⁴⁷ See Wallace on the subordinate conjunction and the more particular causal conjunction. The conjunction “γὰρ” (for or because) has only two uses. It is either used as a coordinate explanatory conjunction or as a subordinate causal conjunction. The latter best fits the context in our passage. If it were the former Paul would be understood as simply giving additional information in verse 13 about the coordinate clause of verse 12. Perhaps one could argue that Paul is doing exactly this and is simply explaining *why* one ought to obey the command of verse 12. While the “*why*” question is not outside of Paul’s mind in verse 13 (nor is it excluded by the use of the causal conjunction), as the exegesis of the passage given here will show, Paul’s primary focus is on the “*how*” question. That is, he is stating *how* it is that the Philippians are able to obey the command. Therefore, the conjunction is to be taken as a subordinate causal conjunction. Wallace, *Greek Grammar*, 667-669, 674. Silva also understands this conjunction as causal. Silva, *Philippians*, 139.

⁴⁸ So also Fee, *Philippians*, 237.

⁴⁹ Fee, *Philippians*, 238.

God is presently and continually “working” in them (cf. Phil. 1:6). The word “ἐνεργῶν” (working) means to communicate power, energy, and efficiency and is most often used in the New Testament with reference to God as the communicating agent.⁵⁰

God is producing “ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (in you, both the willing and the working). The prepositional phrase “ἐν ὑμῖν” (in you) should be taken as indicating the space or sphere within which God works or “produces.”⁵¹ God works within the church, both individually and corporately. He works from the inside out (cf. 2 Cor. 4:16; also Lk. 6:43-45), enabling the heart and the hands. He produces in you “καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν” (both the willing and the working). The double “καὶ . . . καὶ” construction along with the presence of the article (τὸ) with each verb is a way of giving special emphasis to both.⁵² Paul is stating as clear as he can that God is at work producing in both ways. The verbs “τὸ θέλειν” (the willing) and “τὸ ἐνεργεῖν” (the working) are present active infinitives used substantively as direct objects of the participle “ἐνεργῶν” (working).⁵³ This means that Paul is saying that God (the subject) is working or producing (the verb) the willing and the working (direct objects) in and of the Philippians. As Wallace notes, the resultant meaning of this explicitly affirms “the divine initiative in the process of sanctification.”⁵⁴ God’s communication of power and energy produces in the Philippians first of all “τὸ θέλειν” (the willing). The willing (τὸ θέλειν) means the willing

⁵⁰ Gerhard Kittel, *Theological Dictionary of the New Testament*, Volume 2, edited by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 653. Also Mounce, *Dictionary*, 1143.

⁵¹ On the preposition “ἐν” see Wallace, *Greek Grammar*, 372. Fee also takes this prepositional phrase as indicating the “where” of God’s work. Fee, *Philippians*, 238.

⁵² Mark J. Keown, “Philippians 1:1-2:18,” in *Evangelical Exegetical Commentary*, edited by H. Wayne House (Bellingham: Lexham Press, 2017), 465.

⁵³ On infinitives see Wallace, *Greek Grammar*, 603.

⁵⁴ Wallace, *Greek Grammar*, 603.

of purpose, the resolve or wish to do something.⁵⁵ The working (τὸ ἐνεργεῖν) here used of the Philippians means the acting.⁵⁶ Thus Paul is saying that God’s work in us is comprehensive. It is a work in and through the whole man. God’s work in His people is not only to be seen in their actions, that is in the good that they *do*, but even in their *desires* and *choices* to do the good.

Paul finishes his thought in verse 13 by stating that God so works in His people “ὑπὲρ τῆς εὐδοκίας” (for the sake of His good pleasure). The preposition “ὑπὲρ” (for the sake of) when used with a genitive noun, which “τῆς εὐδοκίας” (his good purpose) is, indicates *advantage*, thus “for the sake of.”⁵⁷ The noun “τῆς εὐδοκίας” (his good pleasure) is here to be understood as referring to God’s good pleasure.⁵⁸ More specifically it refers to “His gracious resolution to save,” and His sovereign delight in so doing.⁵⁹ Paul is saying then that God produces in His people their willing and their working, for the sake of, or in the interest of, His gracious resolution to save them. The Philippians must work out their salvation, and most importantly they *can* work out their salvation because their gracious loving Father in heaven delightfully communicates to them the grace and power to do so. To slightly modify Augustine’s famous

⁵⁵ BAG, *Lexicon*, 355.

⁵⁶ BAG, *Lexicon*, 264.

⁵⁷ On the uses of “ὑπὲρ,” see Wallace, *Greek Grammar*, 383.

⁵⁸ As Silva notes, some see here a reference not to God’s will but to human goodwill. They argue this based on the fact that the pronoun for “His” is not present in the greek text. Silva responds by quoting Henry Alford who states that “the insertion of the article where it is generally omitted from abstract nouns after the preposition, as here, necessarily brings in a reflexive sense, — to be referred to the subject of the sentence.” Here Alford is referring to the insertion of the article “τῆς.” Abstract nouns like “εὐδοκία” often drop their article “τῆς” when following a preposition “ὑπὲρ.” However when the article is inserted it gives a reflexive sense to be referred back to the subject of the sentence, which here is God. That is the noun “εὐδοκία” is to be referred back to the grammatical subject, God. Silva, *Philippians*, 142.

⁵⁹ Kittel, *TDNT Vol. 2*, 747. See the word study of “εὐδοκία” at the end of this paper in Appendix B for a vindication of this more specific definition.

words, we could say that Paul here is saying that, “the Lord commands what He will, and He *delights* to grant what He commands.”

Philippians 2:14

Greek: πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν

Translation: Do all things without grumblings and contentious dialogues.

After calling the Philippians to continue to diligently obey the Lord, to work out their salvation *with* fear and trembling, Paul goes on to call them to do all things *without* grumblings and contentious dialogues. In light of the fact that between verses 13 and 14 there is no connecting particle verse 14 is to be understood as closely connected with, and a continuation of, Paul’s thought in verses 12 and 13.⁶⁰ Paul begins “πάντα ποιείτε χωρίς” (Do all things without). Here the verb “ποιείτε” (Do) is a present active imperative second person plural. This means that Paul is giving a command to the entire congregation to continually and habitually “do” what he is calling them to do. He is calling them to do “πάντα” (all things). This is a comprehensive statement along the lines of Paul’s call in 1 Corinthians 10:31 to “*do all* to the glory of God.” The close connection with verses 12 and 13 in combination with the comprehensive “πάντα” (all things) bears then the following sense: the Philippians entire lives are to be diligently walked in obedience to the Lord and are to be marked by reverence and awe *and* by a lack of grumblings and contentious dialogues.

The grumblings (γογγυσμῶν) here are a reference to murmuring complaints, to expressions of discontentment.⁶¹ The plural noun “διαλογισμῶν,” here translated as “contentious

⁶⁰ Fee, *Philippians*, 243.

⁶¹ BAG, *Lexicon*, 163. and Mounce, *Dictionary*, 1114.

dialogues” is in itself simply the greek word (*dialogismos*) from which we get our english word “dialogue.”⁶² Thus it refers most basically to discourse or conversation. However, in light of the call to “do all things *without* complaining and dialoguing,” the word here should be understood, along with its overwhelming use in the New Testament, in a negative sense, thus “*contentious dialogues*.”⁶³ When we take into account the overarching theme of Philippians, “unity in the midst of hostility,” we can better understand what Paul had in mind when he called the Philippians to “do all things without grumblings and contentious dialogues.”⁶⁴

As to the “γογγυσμῶν” (grumblings), Paul’s concern is with the expressions of discontentment that were beginning to creep into the church in Philippi. These grumblings were related to their budding discontentment with their current situation which more and more was being characterized by suffering and persecution (cf. Phil. 1:7, 28-30). Four indicators in the letter back up this view. First, as noted above, Paul uses the word “joy” significantly more times than in any other letter. Second, Paul makes the profound statement in 1:29 that suffering for the sake of Christ is a *gift* from God! Third, Paul highlights his own ability to be content in all situations in 4:11-13. Fourth, underneath the two major hortatory sections of the letter (1:27-2:30 and 3:1-4:9) lies the pattern of humiliation (now) unto exaltation (later). Taken together these four indicators show that Paul is seeking to teach the Philippians that the pattern of the christian life is one of suffering now, in this life, and being exalted later, in the life to come. The Philippians need to change their thinking on suffering. Far from being reason to express

⁶² See the *Shorter Oxford English Dictionary*, Vol. 1 (New York: Oxford University Press, 2002), 669.

⁶³ Kittel, *TDNT Vol. 2*, 97. Kittel notes that the negative sense of “διαλογισμῶν,” in the sense of “evil thoughts” is the predominant use in the New Testament.

⁶⁴ For a defense of this theme as the overarching theme see the sub-section on “Occasion and Purpose” in the “Contextual Analysis” section above.

discontentment, it is reason to rejoice as they receive this gift from their Father in heaven. This view that Paul's call to do all things "without grumblings" is in reference to expressions of discontentment concerning their current situation is reinforced by the fact that Paul's choice of word, "γογγυσμῶν" (grumblings), is the word used in the LXX to refer to Israel's wilderness grumblings. Soon after their deliverance Israel had become discontent with life in the wilderness and grumbled about it. In a similar way, as these former citizens of the Roman Colony of Philippi were being made citizens of heaven, they were beginning to face suffering and persecution. The temptations of, and desires for, worldly comfort were beginning to creep into the Philippian church thus causing their own manifestations of discontentment with life in the wilderness.

As for the "διαλογισμῶν" (contentious dialogues) Paul is concerned with the disputes that were beginning to cause problems in Philippi. He even mentions Euodia and Syntyche by name in reference to these disputes which had begun to occur. The Philippians "διαλογισμῶν" (contentious dialogues) were rooted in the selfish ambition that had also begun to creep into the church. Paul speaks to this selfish ambition explicitly in 2:3-4. This understanding finds reinforcement in Luke 9:46-47 which teaches us about the relationship between selfish ambition and contentious dialogues. There we read: "Then a dispute (διαλογισμὸς) arose among them as to which of them would be greatest. And Jesus, perceiving the thought (διαλογισμὸν) of their heart, took a little child and set him by Him." Here we see that the selfish and ambitious "διαλογισμὸν" (dialogues) of the heart, their desires to be great, lead to "διαλογισμὸς" (contentious dialogues) amongst one another. Paul understands this and so speaks to both the inner heart issue (2:3-4) as well as the outer social issue (2:14). In verse 15 Paul goes on to speak about the purpose for

obeying the commands of verses 12 and 14, to work out their salvation with fear and trembling and to do all things without grumblings and contentious dialogues.

Philippians 2:15

Greek: ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

Translation: in order that you may become blameless and pure, children of God without blemish in the midst of a crooked and perverse generation among whom you shine as lights in the cosmos

Paul begins verse 15 with the conjunction “ἵνα” (in order that). This conjunction is used to indicate the goal or aim of an action.⁶⁵ As noted above, in verse 15 Paul is indicating the purpose of the Philippians obedience to the commands of verses 12 and 14. The purpose is that the Philippians, “γένησθε ἄμεμπτοι καὶ ἀκέραιοι τέκνα θεοῦ ἀμώμητα” (may become blameless and pure, children of God above reproach). The verb “γένησθε” (may become) is an aorist middle subjunctive second person plural. The aorist tense places the emphasis on the fact of the occurrence, with no reference to its beginning or end.⁶⁶ The middle voice places the emphasis on the actors in the action.⁶⁷ The subjunctive mood is used to “grammaticalize *potentiality*.”⁶⁸ The point then is this: the Philippians themselves *will* “become” (γένησθε) blameless and pure, children of God above reproach *if* and *when* they obey the commands of verses 12 and 14.

⁶⁵ On the conjunction “ἵνα” see Wallace, *Greek Grammar*, 676.

⁶⁶ On the aorist tense see Wallace, *Greek Grammar*, 557.

⁶⁷ On the middle voice see Wallace, *Greek Grammar*, 415.

⁶⁸ Wallace, *Greek Grammar*, 463. Italics original.

The first two adjectives “ἄμεμπτοι” (blameless) and “ἀκέραιοι” (pure) have similar meanings. However, Fee notes some relevant nuances to each.⁶⁹ He points out that the phrase here “γένησθε ἄμεμπτοι” (may become blameless) is a pluralization of the command to Abraham in Genesis 17:1, “γίνου ἄμεμπτος” (be blameless) and primarily has to do with observable conduct. In light of this connection with Genesis 17, blameless (ἄμεμπτοι) here carries the nuance of observable *covenantal* obedience toward God.⁷⁰ He then notes that “ἀκέραιοι” (pure) “is directed more toward the heart.”⁷¹ J.B. Lightfoot adds that “ἀκέραιοι” (pure) “was used of pure wine and unalloyed metal.”⁷² The idea then is that the Philippians would become pure in their hearts, that is in their desires and motives. The obedience of the Philippians to the commands of verses 12 and 14 is for the purpose that, and will result in, their becoming blameless and pure in thought and deed, in heart and hands.

Paul adds that they will also become “τέκνα θεοῦ ἀμώμητα” (children of God without blemish). First, it is critical to note what Paul is *not* saying here. He is not saying that *if* and when the Philippians obey the commands given, *then* they will become children of God. We become children of God through adoption by our Spirit wrought faith union with God’s Eternal Son, our Lord Jesus Christ. Adoption is not a *work* of ours, nor even a *work* of God like sanctification, but an *act* of His free grace like justification.⁷³ What Paul is saying is that upon obedience they will

⁶⁹ Fee, *Philippians*, 244-245. This is contra Silva who sees here simply an instance of “stylistic reinforcement.” Silva, *Philippians*, 149. Hendricksen however agrees with Fee that the words do carry a slight nuance. Hendricksen, *Philippians*, 124.

⁷⁰ Fee, *Philippians*, 244-245 and 244n16.

⁷¹ Fee, *Philippians*, 245.

⁷² Rienecker and Rogers, *Linguistic Key*, 552. Quoting J.B. Lightfoot.

⁷³ Westminster Larger Catechism 74.

become children of God *without blemish* (ἀμώμητα). They will become children of God who are morally blameless, who are above reproach.⁷⁴

“Children of God without blemish in the midst of a crooked and perverse generation” (τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης) is another allusion, along with the “γογγυσμῶν” (grumbings) noted above, to Old Testament Israel. In Deuteronomy 32:5 in the LXX we read “οὐκ αὐτῷ τέκνα μωμητὰ γενεὰ σκολιὰ καὶ διεστραμμένη” (literally: not His children, blemished, a generation crooked and perverse).⁷⁵ One can see the clear connection Paul is making by giving attention to the underlined words above. In the LXX in Deuteronomy 32:5, God is saying of Israel that they are “not His children,” they are “blemished,” and they are “a crooked and perverse generation.” In light of the accomplished work of Christ (2:6-11) Paul now takes this language and modifies it. Now, the Philippians *are* “children of God.” Paul is then calling them not to be like Israel of old, who had no reverence and awe, who grumbled and complained, and therefore were blemished, perverse and crooked.⁷⁶ Instead the Philippians are to obey, to continue to work out their salvation with fear and trembling, and to do all things without grumbings and contentious dialogues that they may, unlike Israel, be children of God without blemish in the midst of a crooked and perverse generation.

Paul here applies “γενεᾶς σκολιᾶς καὶ διεστραμμένης” (crooked and perverse generation) to the surrounding pagan society, which was morally corrupt and beginning to persecute them

⁷⁴ BAG, *Lexicon*, 47.

⁷⁵ This allusion is noted by many commentators: Fee, *Philippians*, 245., Keown, *Philippians*, 476., and Hendricksen, *Philippians*, 124.

⁷⁶ Keown, *Philippians*, 476.

(cf. 1:27-28).⁷⁷ Crooked (σκολιᾶς) here means simply curved or bent as opposed to straight.⁷⁸ Perverse (διεστραμμένης) here means crooked, twisted, or dislocated.⁷⁹ In verse 15 both words refer to spiritual and moral corruption. Like unbelieving Israel of old, the surrounding pagan society was not a straight and upright generation. They were not children of God. They were children of their father the devil (Jn. 8:44). They were a twisted generation, offspring of “Leviathan that twisted serpent” (Isa. 27:1; cf. Rev. 12).

He goes on to state that it is this dark and corrupt society, “ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ” (among whom you shine as lights in the cosmos). The prepositional phrase “ἐν οἷς” (among whom) is spatial and is thus speaking about the sphere within which the Philippians shine.⁸⁰ The verb “φαίνεσθε” (you shine) is a present middle indicative second person plural, meaning that Paul is here stating matter of factly that the Philippians themselves do continually shine forth. He states then that they shine “ὡς φωστῆρες ἐν κόσμῳ” (as lights in the cosmos). The conjunction “ὡς” (as) is a comparative conjunction which indicates that an analogy or comparison is being made between connected ideas.⁸¹ Therefore, Paul is saying that the Philippians shine in their dark culture in a way similar to that of “lights in the cosmos” (φωστῆρες ἐν κόσμῳ). The noun “φωστῆρες” simply refers to light-giving heavenly bodies, and in particular stars.⁸² The noun “κόσμῳ” (cosmos) is the word most often translated as

⁷⁷ Fee, *Philippians*, 245. and Hendriksen, *Philippians*, 124. See also the “Audience Analysis” section of this paper.

⁷⁸ Keown, *Philippians*, 481.

⁷⁹ BAG, *Lexicon*, 188. and Keown, *Philippians*, 482.

⁸⁰ On the uses of the preposition “ἐν” see Wallace, *Greek Grammar*, 372.

⁸¹ On conjunctions see Wallace, *Greek Grammar*, 675.

⁸² BAG, *Lexicon*, 880.

“world” and has a wide range of usage, and thus meaning, in the New Testament, but here the meaning is that of world or cosmos in the sense of “universe.”⁸³ As noted, Paul is drawing an analogy between how the Philippians shine in a dark world (in the sense of fallen culture) and how stars shine in a dark world (in the sense of universe of cosmos).

The Old Testament background to Pauls words here at the end of verse 15 is Daniel 12:3.⁸⁴ There we read, “those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness, like the stars forever and ever.” Daniel is speaking in context about the last day, the resurrection from the dead. However, one certainly has to also believe that the words of Christ in Matthew 5:14, “you are the light of the world,” are also on Paul’s mind. Thus we see that what Daniel spoke about as a future “not yet” eschatological reality, Christ speaks of as a realized “already” eschatological reality. Paul clearly has the present “already” situation in mind, but as will be seen in the next verse he also has the future “not yet,” the day of Christ, in mind as well.

Philippians 2:16

Greek: λόγον ζωῆς ἐπέχοντες εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα

Translation: by holding forth the word of life, so that I will have a reason to glory for the day of Christ because I did not run in vain nor labor in vain.

Continuing his thought from verse 15, Paul states that the Philippians shine as lights in the cosmos, “λόγον ζωῆς ἐπέχοντες” (by holding forth the word of life). “By holding

⁸³ Hendriksen, *Philippians*, 124-125n106.

⁸⁴ So also Fee, *Philippians*, 246., Keown, *Philippians*, 483., and Hendriksen, *Philippians*, 124-125n106.

forth” (ἐπέχοντες) is a present active participle, once again indicating that this is a continual action on the part of the Philippians. There is some debate among translations and commentators as to whether this participle should be rendered as “holding forth,” or as “holding fast.” Both renderings make good sense and have their defenders as Hendriksen notes in detail.⁸⁵ Nevertheless the rendering “holding forth” in the sense of “displaying” is to be preferred on contextual grounds. Two main reasons support this. First, Paul is concerned in the letter with the Philippians corporate witness in the world (cf. Phil. 1:27-28). Thus there is an evangelistic-missionary concern which the idea of “holding forth” or “displaying” fits better with. The second reason is that Paul has just drawn an analogy between the Philippians and the stars in the sky. Stars do not shine by “holding fast” their light, but by “holding or shining forth” their light. Therefore, in light of the evangelistic concern and the analogy Paul makes, “holding forth” is to be preferred.

There is another relevant point to make concerning this participle: it is to be understood as a participle of means.⁸⁶ That is, Paul is telling the Philippians *how* it is that they shine as lights. They do it *by* holding forth or *by* displaying “λόγον ζωῆς” (the word of life). In Phil. 1:14 Paul uses “λόγον” (word) in reference to the gospel. The genitive noun “ζωῆς” (of life) is here to be taken as a genitive of product.⁸⁷ That is, “life” is the product of “the word.” The gospel “word,” produces “life.” As we know from elsewhere in the scriptures, believers are “born again,

⁸⁵ Hendriksen, *Philippians*, 125-126n107.

⁸⁶ On participles see Wallace, *Greek Grammar*, 628-630. The two regular criteria for a participle of means are met here: 1. The participle follows the verb, which here is “φαίνεσθε” (you shine); and 2. the verb is vague requiring further explanation in some way. How does one shine? Another example of a participle of means used by Paul in the immediate context of our passage is in Phil. 2:7. There we read that Christ “emptied” Himself. Paul then follows this with a participle of means explaining *how* Christ “emptied” Himself. Paul states that Christ did so *by* “taking the form of a servant.” That is, *by* becoming incarnate.

⁸⁷ On genitives see Wallace, *Greek Grammar*, 106-107.

not of corruptible seed but incorruptible, through the word of God which lives and abides forever ... Now this is the word which by the gospel was preached to you” (1 Pet. 1:23, 25b).

As noted, Paul is concerned here with the witness of the Philippians, and specifically with their life witness. The gospel is a message which must be transmitted by words (Rom. 10:14-15). Nevertheless, the gospel must also be lived out. Our lives are a critical component of our overall witness in and to the world (cf. 1 Thess. 4:10-12; 1 Pet. 3:1-2). We are not only to share the gospel with words but to “adorn” it in all things (Tit. 2:10). As noted above, Paul certainly has in mind Christ’s words from Matthew 5:14-16. Silva, noting the connection between Paul’s and Jesus’ words, calls Matthew 5:14-16 “the best commentary on Paul’s words.”⁸⁸ Jesus’ emphasis in that section is on the life witness of believers. After stating that believers are now the light of the world, He goes on to say, “let your light so shine before men, that they may see your good works and glorify your Father in heaven.” Believers shine forth as lights in the world by good works, which is to say, by displaying the word of life in their life.

Paul ends verse 16 by stating, “εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (so that I will have a reason to glory for the day of Christ because I did not run in vain nor labor in vain). These final words are to be understood as bringing to a close the purpose clause which began with “ἵνα” (in order that) in verse 15.⁸⁹ There, Paul began to give the purpose for the Philippians obedience to the commands of verses 12 and 14. The purpose he noted was “so that” they would become “children of God without blemish.” Here he adds a purpose to that goal which is personal. The added purpose is “εἰς καύχημα ἔμοι

⁸⁸ Silva, *Philippians*, 147.

⁸⁹ Fee, *Philippians*, 248.

εἰς ἡμέραν Χριστοῦ” (so that I will have a reason to glory for the day of Christ). The preposition “εἰς” can refer to both purpose and result. The two are hardly distinguishable when God is at work (Phil. 2:13; also 1:6), because whatever God purposes results, and whatever results does so because God purposed.⁹⁰ Thus the Philippians becoming children of God without blemish is for the purpose that, and will result in Paul having a reason to glory for the day of Christ. The noun “καύχημα” (glory) means to have a reason or ground for boasting or rejoicing.⁹¹ The day of Christ will be a day of glorying (cf. Rev. 19:7-9). Paul is saying that on that day of glorying and rejoicing, his ground and reason to do so will be the obedient Philippians (cf. 1 Thess. 2:19).

Paul ends verse 16, “ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (because I did not run in vain nor labor in vain). The conjunction “ὅτι” (because) is causal here.⁹² Thayer notes, “it is added to a speaker’s words to show what ground he gives for his opinion.”⁹³ Paul’s ground for glorying at the day of Christ will be that he “οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα” (did not run in vain nor labor in vain). It was noted above that Paul’s ground for boasting would be the obedient Philippians. Nothing essentially different is being said now. What Paul is saying is that the obedient Philippians will be the proof that he in fact did not run nor labor in vain. To state it another way, Paul will glory on the day of Christ that he did not run nor labor in vain, and the proof of that will be the obedient Philippians. The two grounds are simply two sides of one coin. The two verbs “ἔδραμον” (run) and “ἐκοπίασα” (labor) are both aorist active indicatives. This means that they are in reference to a snapshot of time instead of to an ongoing period of

⁹⁰ On the uses of “εἰς” see Wallace, *Greek Grammar*, 369.

⁹¹ BAG, *Lexicon*, 427. Also Mounce, *Dictionary*, 1187.

⁹² On conjunctions see Wallace, *Greek Grammar*, 674.

⁹³ Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Peabody: Hendrickson, 2017), 459-460.

time.⁹⁴ Paul is speaking about the period of his apostolic ministry and his work during that time. Run (ἔδραμον) here means “to exert oneself to the limit of one’s powers to go forward.”⁹⁵ Labor (ἐκοπίασα) here means “to work hard, toil, strive, struggle.”⁹⁶ He adds an adjective to each “κενὸν” (vain). The word means “without result, without profit, without effect, without reaching its goal.”⁹⁷ Paul is stating that the obedient Philippians will be his proof and ground for glorying on the day of Christ that he did not spend, nor was he spent, without profit.

Lest one think that Paul’s glorying is in any way self serving we would do well to recall his words in Romans 15:18, “For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient.” Paul understands well that he is ultimately an instrument in the hand of the Christ. He knows that the same God who is producing the willing and the working in the Philippians is also at work in him in order to accomplish His redemptive purposes. Also, Paul just condemned “κενοδοξίαν” (vain-glory), that is empty self glorifying, in 2:3. Thus we can only understand Paul’s desire to glory on the day of Christ as humble selfless glorying and boasting in others. On the day of Christ Paul will glorify and magnify the work of Christ in him, and he will glory and rejoice in his beloved Philippians and in what God did in and through them.

⁹⁴ Wallace, *Greek Grammar*, 555.

⁹⁵ BAG, *Lexicon*, 833.

⁹⁶ BAG, *Lexicon*, 444.

⁹⁷ BAG, *Lexicon*, 429.

Summary

We can summarize by giving a paraphrase of Paul's words in Philippians 2:12-16. Paul states that because God is at work in them producing their willing and their working for the sake of His good pleasure, the Philippians are to, and are able to, continue to obey the Lord *with* fear and trembling. They are to do all things *without* complaining and disputing, *so that* they may become children of God without blemish in the midst of a dark and corrupt world, amongst whom they shine as lights *by* displaying the word of life in their life. Their becoming children of God without blemish is for the purpose of, and will result in, Paul having grounds to glory at the day of Christ because their obedience will be proof that his ministry to them was not without effect and profit.

Theological Analysis

There are two major areas of our theology to which Philippians 2:12-16 contributes which will be noted briefly now. The first area is that of the relationship between sanctification and good works. The other, related yet distinct, area is that of the relationship between primary and secondary causes.

As for the relationship between sanctification and good works we have seen above in verses 12 and 13 that the work of God is prior to our work, indeed it is prior even to our desire to work. Thus we must not understand God's work and our work as in any way equal. Also, we should be careful to always clearly distinguish, as our confession does, between sanctification and good works. Moreover, we should keep crystal clear that our good works are not to be understood as our part or our work in the process or work of sanctification. Sanctification,

properly speaking, is the work of God alone, and by that work of God we are enabled to obey His commands, to walk in good works.

The relationship between primary and secondary causes is also spoken to in our passage. Paul sees absolutely no tension between God's necessary prior work and our responsibility to be diligent in our work. Paul does not see the prior and primary work of God in us as doing violence to our wills, nor as taking away the liberty of our subsequent and secondary work.⁹⁸

Professor John Murray offers an outstanding summary of the theology of Philippians 2:12-13 which speaks to the relationship of God's work (sanctification and primary) and our work (good works and secondary):

"...no text sets forth more succinctly and clearly the relation of God's working to our working. God's working in us is not suspended because we work, nor our working suspended because God works. Neither is the relation strictly one of co-operation as if God did his part and we did ours so that the conjunction or co-ordination of both produced the required result. God works in us and we also work. But the relation is that *because* God works we work. All working out of salvation on our part is the effect of God's working in us..."⁹⁹

However, not even Professor Murray summarizes the relationship between God's work and our work as well, or at least not as beautifully, as Westminster Confession of Faith 16.3:

"Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will, and to do, of His good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them."¹⁰⁰

⁹⁸ See Westminster Confession of Faith 3.1 and 5.2.

⁹⁹ John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 2015), 157. Emphasis original.

¹⁰⁰ Westminster Confession of Faith 16.3. Philippians 2:12-13 is listed as a supporting text.

Sermon Outline and Applicatory Meditations**I. Work it Out!**

You have seen above that Paul's call in verse 12 to work out your salvation is synonymous with a call to continue to diligently obey. Paul stresses in verse 12 as strongly as he can, with his choice of words and use of grammar, your responsibility to diligently obey. You have also seen that by those words Paul has in mind the kind of diligence that characterizes an olympic athlete. You are to press, you are to reach, you are to strive for holiness. You are to pursue holiness like an olympic athlete pursues a gold medal. You are to do all of this with fear and trembling. You are to go about working out your salvation with a child-like fear of being displeasing in your Father's eyes, in light of who He is and what He has done for you. He is the Holy One. He is your Father who gave His only begotten Son that you may not perish but have everlasting life.

These are strong and demanding words that Paul gives in verse 12. If you and I are honest, all too often they do not describe us. All too often we do not conform to these words. All too often our journey down the path which leads to the heavenly city looks more like a ride down a lazy river than it does an olympic race. Paul reminds us here that it ought not be so! Upon grasping the force of these demanding words you likely are brought to your knees as you wonder "How, How can I?" Because you see, you do love the Lord. You do desire to obey Him. You do want to be pleasing in your Heavenly Father's eyes! So you cry out "How?"

Paul answers your question in verse 13. Just as strongly as he stated the command of verse 12 he states the gospel truth of verse 13. Paul's answer to your "how" question is "God it is!" That is, you are able to strive after holiness, to diligently work out your salvation because

God is at work in you to will and to work. That means even your desires and choices to do good must be attributed to the gracious and powerful work of your God. Paul adds that God does this for His good pleasure. How humbling! How comforting!

Now you may have noticed above in Westminster Confession of Faith 16.3 that it states, after summarizing the truth of God's work in us, that believers are not "hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them." You are to be diligent in stirring up the grace of God that is in you. But how do you do that? I'll tell you. You diligently stir up the grace of God that is in you by making diligent use of God's means of grace for you. You must participate in public worship. You must daily read the scriptures. You must daily engage in personal prayer. It is by the diligent use of these means of grace that you diligently stir up the grace of God that is in you. So I ask, are you diligent? Are you as diligent in growing in holiness as you are about growing your bank account, your retirement account, your business? If someone were to have a report of all the facts about your participation in public worship, your habits of personal bible reading and prayer over these past few months, would the facts of that report indicate diligence or negligence?

These are hard questions! But praise be to God that this is how He works in you. He examines you by His word, and as you are examined you are brought to see clearly your sin, your failures, and your inadequacies. You are then driven anew to the cross of Christ, and there you praise Him that He has pardoned a sinner such as you, and that He has clothed you in the righteousness of Christ. You are then stirred up to repent of any negligence and to endeavor after new diligence. And then you pray to Him. You pray for the grace to do so, and what does He tell

you in His word? “God resists the proud, But gives grace to the humble” (Jam. 4:6). Dear saint, that is a promise to claim. I urge you to do so!

II. Light it Up!

After calling you to work out your salvation with fear and trembling Paul goes on to call you to do all things without complaining and disputing. Having seen above that to complain means to express discontentment, and that disputing is in reference to contentious disputes rooted in selfish ambitions, I want you to note that both complaining and disputing are heart issues. The presence of one or both reveals a heart that is ultimately at conflict with God. Both reveal that you have set your heart on other gods. You have made idols in your heart. For if you are complaining, if you are expressing discontentment as did Israel of old, it is because the comforts and things of this world have become your gods. If you are contentiously disputing with others it is because your own way, your selfish ambitions have come to rule in your heart. You are worshiping the god of self, and in the moment you are contentiously disputing you have exalted yourself to the throne of your heart, and no one, not even God Himself had better challenge your authority. If and when you are complaining or disputing you are revealing that your heart is not in love with God and neighbor, but with world and self. If and when this occurs, you must repent of your sin. You must pray to the Lord that He would, and simultaneously seek yourself to, expel those sinful affections out of your heart with an increased love for Him and for neighbor.

Paul closes by giving the purpose, the why, behind the what of verses 12-14. You are to work out your salvation with fear and trembling and to do all things without complaining and disputing so that you may become children of God in a dark world amongst whom you shine as lights in the world. Paul is concerned with your witness in a dark and corrupt world. You are to

shine by walking in the commands of verses 12 and 14. You are to take holiness seriously so that your lives bear witness to the Holy God. You must not complain and dispute. For if you complain, what you are telling the world is that God is not good! No matter what you say you believe, if you express discontentment then your witness to the world is that you don't really believe that God works all things for the good of His people. Dear saint, at minimum, if you complain, what you are telling the world is that even if you believe God is good, He's not good enough for you! You must have something more! You must have something from the world, some comfort, some thing. For you it must be God plus the world to make your heart content.

If you are contentiously disputing because you cannot get over your own self, your own selfish ambitions, then you are distorting the gospel of the humble-minded Savior; the humble-minded Savior who emptied himself by taking the form of a servant and going to the cross as a substitute for sinners. If you dispute then you distort that gospel. May it never be!

Dear saint, you have been told what to do in the exposition of this passage. You are to diligently obey the Lord, to work out your salvation with fear and trembling, and you are to do all things without complaining and disputing. However you have not only been told what to do, but how to do it. You are to diligently stir up the grace of God in you by making diligent use of God's means of grace for you. When you complain or dispute, you are to repent and pray to the Lord that He would expel from your heart the love of world and self and give you a greater love for Him and for neighbor. Lastly, and most importantly, you have been told that by God's grace you are able to do these things. The gospel dear saint is certainly not less than the wondrous doctrine of justification by faith alone, but it is more. The gospel also transforms. It not only clears the guilt of sin, but breaks the power of sin. God gives you His Spirit, not only to enable

you, but as Ezekiel tells us, to *cause* you to walk in His commandments and to do them (Ezekiel 36:27). Dear saint, if you are in Christ, then I know that you desire to obey Him. I hope that you are encouraged by this passage. For you have been reminded that He works in you to enable you to obey Him, and when you do, you shine as the lights of the night sky and so glorify your Father in heaven. Praise be to our great God!

Appendix A: Outline of Philippians 2:12-16

- (A) Therefore my beloved,
 - (B) **just as** you have always
 - (C) **obeyed,**
 - (D) not as in my **presence** only
 - (B1) **but now**
 - (D1) much more in my **absence,**
 - (C1) **work out** your own salvation
 - (E) **with** fear and trembling
 - (F) because
 - (G) God it is who
 - (H) is producing in you,
 - (I) both
 - (J) to will and
 - (J1) to work,
 - (K) for the sake of
 - (L) His good pleasure.
 - (C2) **Do** all things
 - (E1) **without** grumblings and contentious dialogues.
 - (M) in order that
 - (N) you may become
 - (O) blameless
 - (O1) and pure,
 - (O2) children of God without blemish
 - (P) in the midst of
 - (Q) a crooked
 - (Q1) and perverse generation
 - (R) among whom
 - (S) **you shine**
 - (T) as lights in the cosmos
 - (S2) **by holding forth**
 - (U) the word of life,
 - (V) so that
 - (W) I will have
 - (X) a reason to glory
 - (Y) for the day of Christ
 - (Z) because
 - (AA1) I did not run in vain
 - (AA2) nor labor in vain.

Appendix B: Word Study of εὐδοκία

The word “εὐδοκία” (good pleasure) appears in Philippians 2:13 as seen below:

ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

The word “εὐδοκία” (good pleasure) is used eight other times in the New Testament outside of Philippians 2:13.¹⁰¹ Its lexical range of meaning is that of good will, favor, good pleasure, wish or desire.¹⁰² It is found only ten times in the LXX and it translates the Hebrew word יָצַד.¹⁰³ The Hebrew word “יָצַד” has the following lexical range of meaning: “favor of a king ... desire ... what is acceptable ... good understanding ... liking ... arbitrarily without permission ... favor of God, or favor granted by God to men in blessings.”¹⁰⁴ Brief comments will now be made about its 8 New Testament occurrences.

In Matthew 11:26, “εὐδοκία” is used in reference to the *pleasure* of the Father in revealing the hidden things of the gospel to babes. In Luke 2:14, “εὐδοκία” is used of God’s *disposition of grace and goodness* toward men in relation to sending His Savior-Son into the world. In Luke 10:21, “εὐδοκία” is used in the same way as in Matthew 11:26, as Luke 10:21 is a parallel verse. In Romans 10:1, “εὐδοκία” is used to refer to Paul’s *deep desire and longing* for Israel to be saved. In Ephesians 1:5 and 1:9, “εὐδοκία” is used in reference to the *good pleasure* of God’s will and purpose. In Philippians 1:15, “εὐδοκία” is used in reference to the *good heart*

¹⁰¹ George V. Wigram, *The Englishman’s Greek Concordance of the New Testament* (Peabody: Hendrickson, 1999), 322.

¹⁰² BAG, *Lexicon*, 319-320.

¹⁰³ Kittel, *TDNT Vol. 2*, 744.

¹⁰⁴ William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971), 345-346.

motivations of some of those who preach Christ. Finally in 2 Thessalonians 1:11, “εὐδοκία” is used with reference to the *good pleasure* of God in His good work in believers.

As Kittel notes, Ephesians 1 offers the most helpful use of “εὐδοκία” for distinguishing it from other similar words like “θελήματος” (will), “προέθετο” (purpose), and “βουλήν” (counsel).¹⁰⁵ Why is Ephesians 1 so helpful? Well, though these four words are synonyms, the “cumulative description” of God’s decree in Ephesians 1 “demands that ‘εὐδοκία’ should be seen as expressing a special side of this pre-temporal resolve of the divine will.”¹⁰⁶ As is seen in the New Testament uses of “εὐδοκία” noted above it always has reference to a *disposition of goodness*. Thus, the special side of the divine decree being brought out by “εὐδοκία” in Ephesians 1 is the dispositional side of God’s will — God’s will of disposition in salvation. We see then that Kittel’s definition of “εὐδοκία” as “God’s gracious resolution to save” used above in the exegetical analysis is sound in light of the overall use of the word in the scriptures.

¹⁰⁵ Kittel, *TDNT Vol. 2*, 747.

¹⁰⁶ Kittel, *TDNT Vol. 2*, 747.

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Evaluation of Joe Smith's Exegesis Paper on Philippians 2:12-16
Kent Butterfield and Steven Work
GLGP March 3-5, 2022

Philippians 2:12-16 *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure. 14 Do all things without complaining and disputing, 15 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, 16 holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.*

The exegesis paper was very well done. Mr. Smith shows great competence in both analyzing the text and utilizing it for sound doctrinal instruction. The paper met all the parameters and requirements set forth in the GLGP Student Handbook.

The writer addresses the text, authorship, audience, occasion and purpose of the epistle. There is a thorough outline of the whole epistle provided. At length, Mr. Smith deals competently with the textual analysis. The analysis is not done in isolation from the rest of the epistle and its doctrinal themes. The paper is written with excellent exegesis keeping a clear message as to the doctrinal truths from the passage. Sound linguistic and doctrinal sources are incorporated in the one hundred and six footnotes.

A sermon outline and applicators meditation is provided as well as a word study “εὐδοκία” (good pleasure) at the end of the paper which is very accessible to the lay reader.

Mr. Smith confirms the historical and reformed understanding of these passages that underscore the importance of growing in one's sanctification is intimately linked to obedience to the Lord. He instructs the reader that we are not passive in this called life to holiness but must strive for it like an Olympic athlete seeking his prize. The grace and sovereignty of God are at work in the believer to accomplish this great work of sanctification. The Lord works mightily through the humility (a grace of God) of his people, doing his good work of salvation.

We highly recommend the sustaining of this paper by the presbytery. Mr. Joe Smith has proven himself able and competent in his exegesis of the Greek text.

Pastoral Practice in the Preaching and Correspondence of John Chrysostom

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Introduction

When Jesus met with Peter on the beach in Galilee, he gave him a simple but profound charge: “Feed my sheep” (John 21:17). One of Christ’s final commands before his ascension and session at the Father’s right hand was to command the leaders of the church to provide for the well-being of the people of the church. Christ gave this charge to the apostles, and to the perpetual office he established through them – the office of elder. In the fourth century the church recovered from the imperial persecutions of the previous century, and great heroes of the faith wrestled fiercely against heresies arising from within the church. During this time, God raised up a faithful minister who would tend God’s sheep not primarily through theological construction or innovation, but through faithful preaching and genuine pastoral care. In his ministry, John Chrysostom demonstrated a commitment to pastoring well—feeding Christ’s sheep—through faithful preaching and, when providentially removed from the pulpit, through faithful written correspondence; in so doing Chrysostom provides the church with an imperfect but faithful model for how to pastor well.

Chrysostom’s Preaching

John (ca. 347-407), whose rhetorical and homiletical abilities earned him in later centuries the moniker “Chrysostom”¹ is considered by many the greatest preacher of the Patristic age.² As preaching is an essential part of the apostolic doctrine (2 Tim. 4:1-2), the sermons of one of the foremost preachers in the Patristic era are essential to understanding pastoral care in

¹ From the Greek, literally meaning “golden-mouthed.” Stephen Neill, *Chrysostom and His Message: A Selection from the Sermons of St. John Chrysostom of Antioch and Constantinople* (London: Lutterworth Press, 1962), 11.

² Philip Schaff, ed., *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, vol. 9, *St. Chrysostom: On the Priesthood, Ascetic Treatises; Select Homilies and Letters; Homilies on the Statues* (Grand Rapids, MI: Eerdmans, 1978), 5; N.R. Needham, *2000 Years of Christ’s Power, Part One: The Age of the Early Church Fathers*, rev. ed. (London: Grace Publication Trust, 2002), 231.

the early church. Chrysostom's sermons demonstrate a preaching ministry that was creedally informed, practical rather than speculative, and eminently simple in its hermeneutical approach.

Chrysostom's preaching had a distinctly creedal emphasis. Chrysostom was ordained as a presbyter in 386, only five years after the Council of Constantinople revised the Nicene Creed.³ It is evident from his writings and preaching that he was whole-hearted in his commitment to this ecumenical creed. In Chrysostom's estimation, the preaching of the Word was necessary for defending the Church of God against all manner of heretics and pagan philosophies. In a treatise written to his friend Basil of Caesarea on the ministry of the Word, Chrysostom listed Judaism, Marcionism, Manichaeism, Stoicism, Sabellianism, and Arianism as false teachings against which the preacher of God's Word must contend.⁴ Chrysostom also painted a vivid picture of the precision needed, as teaching against one error could easily lead the preacher of God's Word into another error. He warned how preaching against Marcionism could lead to Judaizing, and how preaching against Judaizing could lead to Marcionism.⁵ Describing how Sabellianism and Arianism must both be refuted, Chrysostom illustrated the need for precision:

There is every reason to fear that, while trying to aim a blow at one enemy, you will be struck by the other. If someone says that the Godhead is one, Sabellius distorts the expression at once, to favour his own madness. If, on the other hand, someone makes a distinction and says that the Father is one, the Son another, and the Holy Ghost another, up gets Arius, twisting the distinction of the Persons into a difference of Substance. We must shun and avoid the impious confusion of the one party and the mad division of the other by confessing that the Godhead of the Father and the Son and the Holy Ghost is one, but adding that there are three Persons. For by this means we shall be able to defend ourselves from the attacks of both.⁶

³ Needham, *2000 Years, Part One*, 232.

⁴ Chrysostom, *Six Books on the Priesthood*, ed. John Behr, trans. Graham Neville (Crestwood, NY: St. Vladimir's Seminary Press, 1996), 116-118.

⁵ Chrysostom, *On the Priesthood*, 117.

⁶ Chrysostom, *On the Priesthood*, 118.

Cognizant of the theological debates of his age, Chrysostom urged a commitment to the preached Word of God as a sure defense of the church, and a creedal commitment as the surest way to protect the preaching. For Chrysostom, while there was no book but the Bible to be preached, the preaching of that Bible needed to be eminently creedal!

This creedal commitment in preaching was not just something Chrysostom urged his friend Basil to be faithful in doing, it was something he practiced himself. In a homily on the paralytic in Mark's gospel, Chrysostom began with a moving description of the care and wisdom God exhibits in his interactions with his people.⁷ But Chrysostom not only offered his listeners encouragements based on the character of God, he made passionate exhortations to a creedally faithful understanding of Jesus Christ as co-equal with the Father: “[Jesus Christ] uttered these words⁸ that He might use them as a starting-point and a pretext for proving His equality of rank with the Father.”⁹ While the purpose of this homily focused more on the comfort Christ offers to sinners in trials, Chrysostom still used the opportunity to make sure his listeners understood the need to be orthodox in their understanding of Scripture.

Yet while creedal orthodoxy was of the utmost importance to Chrysostom, these profound theological truths were not to lead to idle philosophizing, but instead practical action. In his treatises to Basil, after illustrating the need to defend against heresies and false religions, Chrysostom lamented what he called the “idle speculation” of his own people: “[The idle speculations] are quite as many as the attacks from the outside, and they cause the teacher even

⁷ Chrysostom, “Homily On the Paralytic Let Down Though the Roof,” in Schaff, *A Select Library*, vol. 9, 212.

⁸ “My son, your sins are forgiven” (Mark 2:5, ESV).

⁹ Chrysostom, “Homily on the Paralytic,” 218.

more trouble.”¹⁰ Chrysostom warned that probing into questions which are unanswerable, or unprofitable was dangerous:

Some people, out of restless curiosity, want to elaborate idly and irresponsibly doctrines which are of no benefit to those who understand them, or else are incomprehensible... You will find that few are deeply concerned about faith and conduct, but the majority go in for these elaborate theories and investigate questions to which there is no answer and whose very investigations rouses God’s anger. For when we struggle to learn things which God himself did not will us to know, we shall never succeed...and we shall gain nothing but our own peril from the investigation.¹¹

While rigorous in his commitment to the creedal formulations of the 4th century, Chrysostom was aware of a temptation towards looking into those things which God had not revealed.

Chrysostom’s antidote to vain speculation was a vigorously practical pulpit ministry. Hans Von Campenhausen observes, “As a theologian [Chrysostom] was neither profound nor original.”¹² But instead of writing profound theological treatises, “we find him engaged...as a preacher and pastor entirely devoted to the practical service of the Church.”¹³ Andrew Purves comments, “Preaching week by week, he was fearless in his exposition of the demands of Christian living.”¹⁴ One particular area of practical Christian living that Chrysostom returned to again and again was almsgiving and generosity to the poor.

¹⁰ Chrysostom, *On the Priesthood*, 118.

¹¹ Chrysostom, *On the Priesthood*, 118-119.

¹² Hans Von Campenhausen, *The Fathers of the Greek Church*, trans. Stanley Godman (New York, NY: Pantheon Books Inc., 1959), 144. Schaff agrees with Von Campenhausen’s analysis: “[Chrysostom] was not an ecclesiastical statesman, like St. Ambrose, not a profound divine like St. Augustine, but a pure man, a practical Christian, a king of preachers” in *A Select Library*, vol. 9, 16.

¹³ Von Campenhausen, *The Fathers of the Greek Church*, 133.

¹⁴ Andrew Purves, *Pastoral Theology in the Classical Tradition* (Louisville, KY: Westminster John Knox Press, 2001), 36.

Chrysostom was radical in his exhortations that Christians be generous with their resources. In a homily on Acts,¹⁵ Chrysostom painted a vivid picture of the happiness such generosity would bring about: “If this were done now, we should live more pleasant lives, both rich and poor.”¹⁶ Chrysostom explained the details of what it would look like for all to have everything in common, for wealth to be fairly distributed, and for the church to truly bear the cost of caring for the poor. Yet he did not press further than asking them to imagine this. Catharine Ross explains, “St. John...[realized] his hearers [were] not ready for so radical a change, even within the Christian community.”¹⁷ While in his heart Chrysostom wished that all could live the ascetic life, he realized this was not feasible. Instead, “[Chrysostom concentrated] realistically on the opportunities for good works, alms-giving, and hospitality, which were...open to each person.”¹⁸

A clear example of Chrysostom’s bold exhortations to almsgiving is in a homily he preached in Antioch during the winter months of 387, when he saw poor beggars exposed to the elements.¹⁹ Chrysostom began by explaining that this sermon would be practical, and that it was preached on behalf of the beggars of the city, who were to him a “pitiful and most bitter

¹⁵ Acts 4:32 – “Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.”

¹⁶ Chrysostom, “Homily XI” in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, vol. 11, *Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans* ed. Schaff, trans. J. Walker et. al. (Grand Rapids, MI: Eerdmans, 1979), 74.

¹⁷ Catharine P. Roth, ed. and trans., *St. John Chrysostom On Wealth and Poverty*, (Crestwood, NY: St. Vladimir’s Seminary Press, 1984), 13.

¹⁸ Roth, *Chrysostom On Wealth and Poverty*, 13. Here Roth illustrates an important point about Chrysostom’s preaching ministry. While he was willing to encourage faithful Christian living, Chrysostom often betrays a belief that the truly excellent Christian path is that of poverty and asceticism.

¹⁹ Chrysostom, *The Fathers of the Church: A New Translation*, vol. 96, *St. John Chrysostom On Repentance and Almsgiving*, eds. Thomas P. Halton, et al., trans Gus George Christo (Washington, D.C.: The Catholic University of America Press, 1998), xvi, 131.

[spectacle].” He went on, “I thought it the worst inhumanity not to appeal on their behalf.”²⁰

Chrysostom warned against Christians being overly critical in their appraisals of the poor.

Chrysostom urged his hearers not to assume that the sin of laziness led to the poverty they observed and not to assume that claims of disability or physical limitations were false.

Chrysostom allowed that the sin of laziness could be involved, but he argued that it was a forgivable sin. Chrysostom agreed that some beggars may be lying about physical ailments, but he claimed they did so “that by dramatizing their misfortunes they may deflect our cruelty and inhumanity.”²¹ And while Chrysostom preached practically from the text, he was no moralizer. He tied the need to be kind in scrutinizing the poor to the need that each of his listeners had for grace:

And if God should examine minutely each of our issues as we investigate about the poor, we would not bring to pass for ourselves one single pardon or mercy. “*With the judgement you judge,*” He says, “*you shall be judged.*” Therefore, become a philanthropist and gentle toward your fellow-slave, and remit his many sins and have mercy upon him, so that you too may become worthy of the same favourable verdict from God.²²

Yet the practical exhortations that Chrysostom drew from the text were so poignant not simply because of the skill with which Chrysostom delivered the homily, but because of his ability to demonstrate the exhortation’s rootedness in the text of Scripture.

In Chrysostom’s pastoral ministry, he modeled a hermeneutic that was plain, understandable, and practical for his people. For Chrysostom, the Scriptures were not a puzzle to be solved, but simply a book to be read and understood. The Scriptures, in Chrysostom’s estimation, could be understood by all. Schaff says, “The Scriptures were his daily food, and he

²⁰ Chrysostom, *On Repentance and Almsgiving*, 131.

²¹ Chrysostom, *On Repentance and Almsgiving*, 146.

²² Chrysostom, *On Repentance and Almsgiving*, 148, emphasis original.

again and again recommended their study to laymen as well as ministers.”²³ Von Campenhausen adds, “The homilies of Chrysostom are still readable today as Christian sermons....Because they are...so *simple*, and so clear-headed.”²⁴ Chrysostom longed for his people to hear Gods word simply preached: “I cannot let a day pass without feeding you with the treasures of the Scriptures.”²⁵ As a preacher, Chrysostom found comfort in feeding his flock, and strength in the exercising of his call to preach: “Preaching makes me healthy; As soon as I open my mouth, all tiredness is gone.”²⁶ Chrysostom went so far as to preach to Goths and have portions of Scripture translated into their vernacular.²⁷ In Chrysostom’s ministry, the Scriptures were for all, and beneficial to all.

Chrysostom’s method of interpretation was simple and rooted in the text of Scripture. The Scriptures acted as an anchor, steadyng Chrysostom on the Word of God, rather than being a springboard to strange, extra-biblical philosophical ideas which are found in other patristic methods of interpretation. Stephen Neill describes Chrysostom’s approach as always letting the Scriptures speak for themselves, on their own terms. He writes, “Chrysostom works steadily through the chosen passage; he tries to let it speak to himself, and hopes that in this way it will speak to his hearers....The sermon is a real exposition of the word of God; and often that sharp and piercing word will find its target in the hearts of the hearers.”²⁸ In Chrysostom’s pastoral ministry, simple hermeneutics informing practical and creedal sermons was an essential aspect.

²³ Schaff, *A Select Library*, vol. 9, 16.

²⁴ Von Campenhausen, *The Fathers of the Greek Church*, 144, emphasis added.

²⁵ Chrysostom, quoted by Von Campenhausen in *The Fathers of the Greek Church*, 133.

²⁶ Chrysostom, quoted by Von Campenhausen in *The Fathers of the Greek Church*, 134.

²⁷ Schaff, *A Select Library*, vol. 9, 12.

²⁸ Stephen Neill, *Chrysostom and His Message*, 17.

Chrysostom's Correspondence

While Chrysostom's creedal, practical, and hermeneutically simple preaching has certainly earned him a reputation as a preacher *par excellence*, his pastoral correspondence also demonstrates his commitment to feeding Christ's sheep by pastoring well. Mayer and Allen comment on Chrysostom's writing, "Letter writing is another major avenue for pastoral care....It is clear that...John would have continually engaged in writing to colleagues, former parishioners, contacts and friends."²⁹ It is also noteworthy that all of Chrysostom's extant letters were written during the period of his exile.³⁰ In 403, Chrysostom fell out of favor of the Byzantine Empress, Eudoxia, by allegedly comparing her to Herodias and himself to John the Baptist. Whether Chrysostom made such a claim is disputed, but it was reported to Eudoxia, and Chrysostom spent the rest of his life in exile.³¹ Robbed of his pulpit, Chrysostom turned to the pen to be the instrument of his pastoral work.

Chrysostom's letters demonstrate a continuing pastoral desire for the well-being of the church, and of individual Christians. One example of this desire is in Chrysostom's willingness to confront men caught in sin and his aim to see them repentant and restored. In a letter to Salustius, a presbyter in Constantinople, Chrysostom confronted him for being derelict in duty: "I was more than usually upset when I heard that you and Theophilus the presbyter have lapsed."³² The lapse into which these men had fallen was failure to attend and participate in worship. In the first ten months of the year, Salustius had only preached five times, and

²⁹ Wendy Mayer and Pauline Allen, *John Chrysostom* (New York, NY: Routledge, 2000), 44.

³⁰ Mayer and Allen, *John Chrysostom*, 196.

³¹ See Schaff, *A Select Library*, vol. 9, 15-16.

³² Chrysostom, "To Salustius" in Mayer and Allen, *John Chrysostom*, 200.

Theophilus had not preached at all. Chrysostom similarly challenged Theophilus, “I was exceedingly upset when I saw that both you and Salustius the presbyter attend worship irregularly, and this news caused me greater than usual sorrow.”³³ Chrysostom then urged in his letter to each man that they “get things in order,”³⁴ and “correct this particular carelessness.”³⁵ Chrysostom followed these letters with another to a wealthy patriarch in Constantinople, Theodore. Theodore was evidently a friend of Salustius, and Chrysostom implored Theodore to ensure that Salustius mended his ways: “I am writing to your worthiness on account of Salustius, since I know you are an extreme admirer of his....Please, now grant both yourself and us the most enormous favour and give him an extremely rude awakening, and don’t allow him to sleep on the job or be idle.”³⁶ Chrysostom, as an elder statesman in the church, committed himself to being faithful in his administrative pastoral duties, even in exile.

Chrysostom’s letters also demonstrate a heart of genuine care for those in pain, grief, and trouble. To Studius, a man who was grieving the loss of a dear friend, Chrysostom offered gospel comfort and assurance. Chrysostom urged Studius to “impose a limit on his grief,” reminding him that in death believers “move from the contests to the prizes, from the wrestling bouts to the victors’ crowns, from the raging sea to the tranquil harbour.”³⁷ Chrysostom also wrote letters on behalf of those who were in trouble. Writing during the winter months, Chrysostom petitioned Valentinus, a wealthy aristocrat, to help a group of widows and virgins who were nearly in a

³³ Chrysostom, “To Theophilus” in Mayer and Allen, *John Chrysostom*, 200.

³⁴ Chrysostom, “To Salustius” in Mayer and Allen, *John Chrysostom*, 200.

³⁵ Chrysostom, “To Theophilus” in Mayer and Allen, *John Chrysostom*, 201

³⁶ Chrysostom, “To Theodore” in Mayer and Allen, *John Chrysostom*, 202.

³⁷ Chrysostom, “To Studius” in Mayer and Allen, *John Chrysostom*, 199.

state of famine: “We flee to your hands as to a harbour, that you might put a stop to this famine-induced shipwreck. And so I ask you and I ask you strenuously...to give aid.”³⁸ In a letter to Theodora, a woman who had been sinned against, Chrysostom encouraged her to be forgiving.³⁹ He reminded her of the parable of the unforgiving servant (Matt. 18:21-35), and how those who have been forgiven much have the same obligation.⁴⁰ Despite his exile, Chrysostom persisted in being involved in the pastoral support of his people and his friends.

There is perhaps no stronger example of this pastoral care than Chrysostom’s correspondence with Olympias, a widowed aristocrat-turned-deaconess from Constantinople. Olympias was a close friend of Chrysostom and was distraught at his exile. While many of Chrysostom’s letters were brief and to the point, his letters to Olympias were lengthy and thoughtful. Schaff comments on these letters: “To [Olympias] he revealed his inner being, upon her virtues he lavished extravagant praise, which offends modern tastes as fulsome flattery.”⁴¹ In one letter Chrysostom had recently become aware of great despondency in Olympias, affecting her body and her soul. Interested in the well-being of her physical body, Chrysostom urged Olympias to be faithful in using medicines: “I beseech you, dear lady, to employ various and skilled physicians, and to take medicines which avail to correct these conditions.”⁴² Yet

³⁸ Chrysostom, “To Valentinus” in Mayer and Allen, *John Chrysostom*, 201.

³⁹ Chrysostom, “To Theodora” in Mayer and Allen, *John Chrysostom*, 197.

⁴⁰ In this letter Chrysostom seems to suggest that forgiveness is meritorious and will earn a greater right to forgiveness from God, betraying a faulty doctrine of justification which pervades much of his preaching and writing.

⁴¹ Schaff, *A Select Library*, vol. 9, 17. Chrysostom thus places himself in a line of godly ministers who carried on extensive correspondence with women. John Knox’s correspondence with Anne Lok and Samuel Rutherford’s correspondence with prominent Scottish noblewomen constitute examples in the Reformed and Presbyterian tradition. See Susan M. Felch, “‘Deir Sister’: The Letters of John Knox to Anne Vaughan Lok,” *Renaissance and Reformation*, 19, no. 4 (Fall 1995): 47-68; Rutherford’s letters to Ladies Kenmure, Culross, Boyd, Kilconquhar, et al. in *Letters of Samuel Rutherford: A Selection* (Edinburgh, UK: The Banner of Truth Trust, 1973).

⁴² Chrysostom, “Letters to Olympias” in Schaff, *A Select Library*, vol. 9, 293.

Chrysostom realized that the despondency into which Olympias had fallen was not merely physical, but spiritual. Olympias' despondency was so great, that she was even tempted towards suicide. Chrysostom warned her, "In this excessive infirmity of yours you have a perpetual executioner residing with you."⁴³ This was not the first time Chrysostom had attempted to encourage her: "Listen *once more* whilst I try to heal thy wounds of thy despondency by repeating the same incantations: 'for me to write the same things,' it is said, 'to me indeed is not grievous, and for you it is safe.'"⁴⁴ Chrysostom proceeded to encourage Olympias in her suffering by having her consider Job, "that greatest hero of endurance."⁴⁵ Citing Paul, Chrysostom explained to Olympias that while to depart and be with Christ is truly far better, it is often necessary for the sake of the church to abide in the flesh.⁴⁶

Throughout his correspondence with men and women, laypeople and ordained officers, Chrysostom demonstrated a love for the brethren and a pastoral desire to see saints built up and God glorified. Removed from them by difficult providences, Chrysostom labored hard to continue faithfully in his pastoral responsibilities.

Lessons and Cautions from Chrysostom's Ministry

Aspects of Chrysostom's ministry present the church with a model for how to pastor well. Chrysostom stands out among the early church as a faithful minister and a champion of the plain-sense interpretation of Scripture. He is an example for modern pastoral ministry, and especially for modern preaching. In Chrysostom, John Calvin found an example of faithful

⁴³ Chrysostom, "Letters to Olympias" in Schaff, *A Select Library*, vol. 9, 296.

⁴⁴ Chrysostom, "Letters to Olympias" in Schaff, *A Select Library*, vol. 9, 294, emphasis added. Chrysostom quotes Phil. 3:1.

⁴⁵ Chrysostom, "Letters to Olympias" in Schaff, *A Select Library*, vol. 9, 294.

⁴⁶ Chrysostom, "Letters to Olympias" in Schaff, *A Select Library*, vol. 9, 295.

exegesis. Richard Gamble comments on Calvin's use of Chrysostom, "It is the method of exegesis that Chrysostom propounds that gives him such great value, a method that Calvin incorporates at least in part, as his own."⁴⁷ John Walchenbach adds, "Of all the Fathers, Calvin thus awards Chrysostom first place in the exposition of Scripture."⁴⁸ Calvin praised Chrysostom: "The outstanding merit of our author, Chrysostom, is that it was his supreme concern always not to turn aside even to the slightest degree from the genuine, simple sense of Scripture and to allow himself no liberties by twisting the plain meaning of the words."⁴⁹ Chrysostom's adherence and submission to the plain meaning of the text is a model for Christian preachers in all ages.

Chrysostom also presents the church with warnings, and tendencies to be avoided. In his preaching and correspondence, he was often more abrasive than was advisable. A contemporary of Chrysostom, Palladius, observed, "[Chrysostom] did not trouble himself to be agreeable to any chance person."⁵⁰ Schaff notes much the same tendency, "With a little more worldly wisdom and less ascetic severity he might perhaps have conciliated and converted those whom he repelled by his pulpit fulminations."⁵¹ A more winsome presence in the pulpit and in correspondence could have led to even more fruitfulness in his ministry.

There is no more famous warning of the danger of Chrysostom's propensity towards severity in the pulpit than in a series of eight homilies he preached against Jews and Judaizing

⁴⁷ Richard C. Gamble, "Brevitas et Facilitas: Towards an Understanding of Calvin's Hermeneutic," *Westminster Theological Journal* 47, no. 1 (Spring 1985): 9.

⁴⁸ John Robert Walchenbach, "John Calvin as Biblical Commentator: An Investigation Into Calvin's Use of John Chrysostom as an Exegetical Tutor" (PhD diss., Pittsburgh Theological Seminary, 1974), 30.

⁴⁹ John Calvin, quoted by Walchenbach, "John Calvin as Biblical Commentator," 30.

⁵⁰ Palladius, quoted by Purves in *Pastoral Theology*, 36.

⁵¹ Schaff, *A Select Library*, vol. 9, 17.

Christians. The context in which Chrysostom preached these homilies is noteworthy. During the brief reign of Julian the Apostate (361-363), there was an attempt to rebuild the temple in Jerusalem.⁵² Even after that failed attempt, there was a growing syncretism between Jews and nominal Christians within the city of Antioch. Harken comments, “The [Judaizing] movement [in Antioch] was...distinctly marked with popular syncretism.”⁵³ To combat this threat to the Christians in his city, Chrysostom preached eight infamous homilies.

Chrysostom’s rhetorical skills were turned with full vigor against his enemy. He asked his audience, “Shall I tell you of [the Jews’] plundering, their covetousness, their abandonment of the poor, their thefts, their cheating in trade? The whole day long will not be enough to give you an account of these things.”⁵⁴ Chrysostom preached another homily against the Jews on a day when Christians in Antioch normally celebrated their martyrs. He defended his deviation from the expected topic: “The martyrs have a special hatred for the Jews since the Jews crucified him for whom they have a special love. The Jews said: ‘His blood be on us and on our children’; the martyrs poured out their own blood for him whom the Jews had slain. So the martyrs would be glad to hear this discourse.”⁵⁵ Chrysostom explained that because the Jews had crucified Christ, God’s perpetual judgement rested on them: “Is it not obvious that [God] hated [the Jews] and turned back his hand from [them] once and for all?”⁵⁶ Chrysostom encouraged his

⁵² Paul Harken, trans., “Introduction,” in *The Fathers of the Church: A New Translation*, vol. 68, *St. John Chrysostom: Discourses Against Judaizing Christians*, ed. Hermigild Dressler, et al. (Washington D.C.: The Catholic University of America Press, 1977), xxix.

⁵³ Harken, “Introduction,” in *St. John Chrysostom: Discourses Against Judaizing Christians*, xxx.

⁵⁴ Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 25-26. Chrysostom was so impassioned in one of his homilies against the Jews that he became hoarse and lost his voice, cutting his sermon short: *ibid.*, 147.

⁵⁵ Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 149.

⁵⁶ Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 160.

congregation to engage in that same hatred: “Just as before, we keep right on turning our backs on them and hating them.”⁵⁷

Robert Wilken comments on these sermons, “The ancients were not embarrassed by name-calling and obloquy. Yet the asperity of these homilies gives us pause. Still, there is no evidence that John’s homilies led to violence against Jews. His goal was to win back refractory members of the Church by shaming them, not do physical harm to the Jews.”⁵⁸ Wilken is observing an important point; it would be anachronistic to impose a post-World War 2 interpretation on Chrysostom’s homilies. Nevertheless, Paul Harkins is certainly correct when he writes, “Even if [Chrysostom] was motivated by an overzealous pastoral spirit, many of his remarks are patently anti-Semitic. For these objectively unchristian acts he cannot be excused, even if he is [a] product of his times.”⁵⁹ Scholarly debate about the context, content, and proper understanding of Chrysostom’s homilies against the Jews continues.⁶⁰

There is a warning in Chrysostom’s homilies against arrogance, as Stephen Atkinson observed: “Sadly, church history is filled with a Gentile arrogance against the natural branches

⁵⁷ Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 171.

⁵⁸ Robert Louis Wilken, *The First Thousand Years: A Global History of Christianity* (New Haven, CT: Yale University Press, 2012), 123

⁵⁹ Harken, “Preface,” in *St. John Chrysostom: Discourses Against Judaizing Christians*, x.

⁶⁰ Some apologists for Chrysostom insist that the homilies should properly be understood as being against Judaizing Christians and not the Jewish people. William LeRoy Mullen argues, “The polemics in question were directed toward Judaizing Christians, not the Jewish community as a whole” (“The Polemical Sermons of John Chrysostom Against the Judaizers: A Dramatistic Analysis” [PhD diss., University of Nebraska – Lincoln, 1990], 3). Mullen seems overly optimistic in his analysis. Chrysostom himself called his homily “a discourse against the Jews” (Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 148). Nevertheless, while his homilies were demonstrably against the Jews, his aim was the restoration of wayward Christians. He ended each of his eight homilies with the same application to his congregation: go get those tempted towards Judaism and bring them back into the fold (Chrysostom, *St. John Chrysostom: Discourses Against Judaizing Christians*, 33, 45, 70, 95, 144, 175, 203, 239).

[the Jewish people].”⁶¹ Chrysostom’s comments serve as a reminder that an irenic spirit and commitment to speaking the truth in love will win more to the cause of Christ than polemics and slanderous, hateful speech.

Conclusion

In his ministry, John Chrysostom demonstrated a commitment to pastoring well—feeding Christ’s sheep—through faithful preaching and, when providentially removed from the pulpit, through faithful written correspondence; in so doing Chrysostom provides the church with an imperfect but faithful model for how to pastor well. He had failures of doctrine and failures of practice, to be sure. Yet what Schaff writes about his piety can certainly be said of his whole ministry, “We must look at the spirit, rather than the form of his piety, which bore the stamp of his age.”⁶² Christ’s command to feed the sheep still stands, and by holding fast to what is good in the ministry of Chrysostom, the church can be better equipped to tend the flock of God.

⁶¹ Stephen Atkinson, “Romans 9-11” (chapel sermon, Reformed Presbyterian Theological Seminary, Pittsburgh, PA: March 19, 2021), <https://www.youtube.com/watch?v=kPP8EsHfjlc>. Atkinson quoted Chrysostom specifically, “God has always hated the Jews, therefore I hate the Jews.” Atkinson responded bluntly, “Sorry John, you’re wrong. Read Romans 11:28.”

⁶² Schaff, *A Select Library*, vol. 9, 16.

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**Pastoral Practice in the Preaching and Correspondence of John Chrysostom
by John Sturm**

Nathan Eshelman & Phil Pockras, examiners

This review committee, requested by the Candidates and Credentials Committee, read and reviewed a history research paper submitted by student Jonathan Sturm for partial fulfillment of requirements for licensure to preach. We both concur that this paper fits the guidelines of the Candidates and Credentials Committee, and we both recommend that this paper be sustained as fulfilling the requirement.

Please see the following standards by which the examination was judged as well as both the Eshelman and Pockras reviews:

Standards of the Examination

The church history paper examination according to the Student Handbook requires the presbytery: "...to test the student's ability to comprehend and interpret a given aspect of church history in a scholarly way and articulate his understanding in a paper that reflects excellence in research as well as communication skills." (p43)

The expectations by which the paper is examined are outlined on page 45 of the Student Handbook:

- * The paper should be 10-20 pages (not including title page, appendices, and bibliography), double-spaced, 12 point font, with standard margins
- * Students should establish a clear thesis that is within the boundaries established by the given topic, and the paper should affirm that thesis. The student should also provide some indication as to the implications for the church today which arise from understanding this history and the thesis he has established
- * Footnotes should be used rather than endnotes. Footnotes should be in a widely accepted standard format (e.g., Chicago style, SBL, Turabian, etc.) Proper credit is to be given for all quotations
- * Students should use primary and secondary sources as well as general histories
- * The paper should be written in proper English, with good grammar and correct spelling

Following are our individual reviews:

Eshelman Review

Thesis: "In his ministry, John Chrysostom demonstrated a commitment to pastoring well—feeding Christ's sheep—through faithful preaching and, when providentially removed from the pulpit, through faithful written correspondence; in so doing Chrysostom provides the church with an imperfect but faithful model for how to pastor well." (p1)

Positive reflections about the paper

Chrysostom was a good choice for a subject. Often presbytery papers focus on reformation or post-reformation characters and it was refreshing to read interaction with thought from the ancient church—and from the East, no less!

The paper was clear and concise. I asked Mr. Sturm for his thesis and outline and my above outline was similar enough to assure that he wrote clearly from a thesis and a previously constructed outline.

The work was well edited, following the style guide required for historical theological writing. There were very few errors in this area.

The paper generally fits the presbytery requirements for a history paper examination. "Excellence in research" has not been fully demonstrated (as documented below), but Mr. Sturm has shown his abilities to communicate through a research paper and interact critically and applicably with church history.

Negative criticisms about the paper

The thesis is cumbersome and could be tightened up. The over-use of "pastored well" and "faithful" is repetitive and takes away from the precision required in a good thesis. (p1)

Several examples of Chrysostom being "rigorous in his commitment to the creedal formulations of the 4th century" (p4) are left undefended in the paper. This is a major part of the thesis and not one quotation reflects on the creed. This section may be better called "biblical commitment" rather than creedal. Surely C. was creedal in his orthodoxy, but the writer has not demonstrated that through his research.

Almsgiving is the example of Chrysostom being set apart from other ancients as a practical preacher. (p5) I would encourage Mr. Sturm to choose another application as almost universally, almsgiving is a theme preached on by the ancients and medievals.

Connected to the almsgiving, Mr. Sturm argues that Chrysostom was "no moralizer" (p6) in his application towards the requirement to give to the poor. Despite this claim, the block quote on the same page has Chrysostom defending almsgiving "so that you too may become worthy of the same verdict from God." The quotation is moralistic and opposed to what Mr. Sturm is arguing. This has not been thought out well and has been left undefended.

The bottom quarter of page 11 through the top of page 15 should be removed from the paper. Propounding that Chrysostom was "often more abrasive than was advisable" goes against the thesis that he is an example of "how to be faithful and pastor well." This section makes up 20% of the written material and ought not to be in this paper (under the current thesis).

Pockras Review

Mr. Sturm's paper was originally written for his CH 610 class at the Reformed Presbyterian Theological Seminary. The title well sums the content of his paper. It is well-written in a very readable and easy-to-follow style. Spelling and grammatical errors are nearly, or perhaps entirely absent. His annotation with footnotes and his bibliography are all in approved form according to Turabian's Manual. In short, it is evident that Mr. Sturm was conscientious not only in presenting his content, but its form and appearance as well.

Mr. Sturm formed a cogent introduction, supported it well with plenty of primary source material and a wide variety of secondary sources. I was particularly impressed that the bibliography encompassed old and new works, Russian Orthodox citations, a recorded video, and a doctoral dissertation. It seems obvious to me that Mr. Sturm must have been a history major in his undergraduate days and learned well his research skills.

Mr. Sturm is well-balanced in his assessment of John's preaching, teaching, and pastoring. He is neither a "fan-boy" nor a grim revisionistic critic, carping at everything. He brings out John's evident love for Christ and Christ's Bride. I was particularly pleased with how he drew parallels

with John Knox and Samuel Rutherford. At the same time, he does point out, where necessary, John's insufficient understanding of justification, his yielding to asceticism that was so ingrained in Greek culture, and his acerbity in dealing with opponents, whether they be the Empress Eudoxia, Judaizers, or others with whom he was contending. Further, I like how Mr. Sturm did not merely cite his secondary sources, but interacted with them.

At his close, Mr. Sturm brought all together in his conclusion, well rounding out this essay. I do not know the grade that Mr. Sturm received for this paper from Dr. Whitla, but I trust it was read by him with pleasure. I have taught a class in the Seminary Level Training Classes at Second Indianapolis' building, and I would not hesitate to grade this with an "A".

I heartily recommend that this paper be sustained.

Philip H. Pockras

Recommendation

We recommend that Mr. Sturm be sustained in his examination.

Humbly submitted,

Nathan Eshelman
Phil Pockras

Belle Center Session Report to Presbytery

The past year has seen blessings and challenges to our Session and in our congregation. We see all – challenges as well as blessings – as being from the wise and gracious hand of the Lord Jesus Christ, Zion's only King and Head. This report will be in a different format than we have used for several years. First, we will present our blessings to Presbytery's notice, followed by the challenges, and finally other information.

Blessings

1. After many years of prayer here and prayer from the wider church, we give glory to God for raising up men to be local ruling elders. On December 11, 2021, the congregation elected Mr. Bruce Bowers and Mr. Jeffrey Brotherton to the office. Mr. Bowers has attended, as a guest, several of our more recent Presbytery meetings. He has never been ordained, so will undergo ordination, as well as installation, at an anticipated special meeting of the congregation, D.v., on Saturday, 26 February, 2022. Mr. Brotherton has already been ordained and has served as a ruling elder in both the PCA and the OPC. His installation will be, D.v., at the same time. At the same time, we are so thankful for Presbytery's provision of ruling elder Scott Hunt from the Marion, IN, RPC. He has served for several years as a provisional elder, with diligence, joy, usefulness, and with much prayer and a heart-felt unity with our congregation.
2. Our attendance has increased quite a bit over the past several years. We have received people from the OPC, from the PCA, from a "Reformed Baptist" church, and soon anticipate a transfer from the United Reformed Churches. This growth is only by God's working, and so blesses and encourages us. We'd love to see people coming in from the world, and we are thankful for our baptized members making profession of faith. We have an adherent family who is from the PCA and is considering transferring membership, and another adherent from a charismatic background. We anticipate the possibility of another of our young men becoming betrothed to a young lady from outside our congregation, who attends from time to time and has completed most of an inquirer's class. Attendance has improved from 48 to 52, despite the Covid and a membership decrease from 66 to 59. This decrease was mainly due to the transfer of one family to another RP congregation and another family to another church outside of the denomination.
3. Consequent to this growth in attendance has come great improvement in our finances, as reflected in the accompanying budget sheets. Our pastor no longer considers it necessary even to ponder the possibility of forgoing salary as a gift to the congregation, as appeared to him to be necessary a few years ago. In fact, major upgrades to the manse have included new basement stairs and a patched basement wall that has made the basement much drier, as well as just recently the installation of a new furnace, replacing one that was nearly twenty years old and had failed during this winter for a week. As well, last spring, the old garage was razed by men of the congregation and a new one was built that is far dryer and secure than the old one; it only awaits

connection to electrical service. Our last year ended with financial surplus, and we anticipate only a small deficit for this year.

4. Further consequent is the blessing of new gifts and abilities. We now have several people with technological competence beyond that we had before. This has led to us being able, for the past year or two, to live-stream our services to "visitors", to the ill, and others who wish to attend but who are not able.
5. It is nearly a year and a half since we moved into our building. Back in 2007, we began praying that Jesus would build His Church among us, and build us a building, too. All has come to pass in His kindness.
6. There is a spirit of love, care, and delight in one another, shown by the fact that it is hard to get people out the door after worship services! People delight in sharing their lives with one another in prayer and concern. There is a special ladies' prayer group that operates online, and several of our young men, on their own initiative, have met for a time on Sabbath mornings before worship for mutual strengthening in Jesus.

Challenges

1. The first, which is shared by all congregations in Presbytery, is the ongoing Covid pandemic. This has affected, to some degree or another, every family in our congregation. Our pastor was knocked out by it for most of January, being hospitalized for a time. We are so thankful for preaching supplied by the Revs. Steven Work and Jack Baumgardner, both of whom pointed us clearly to justification by grace alone, through faith alone, in Christ alone. We have several members with pre-existing problems with their lungs and with diabetes, who are, or were, in great possible danger from the virus. We are thankful that we sustained no deaths due to the Covid virus, nor long-term debility, as far as we know.
2. The second has been the arrest and trial process of Paul and Dana Soma in July, and subsequent matters. Paul has been charged with gross sexual imposition and Dana with child endangering. Their cases are in the local Court of Common Pleas and our county Family Court. Their children have been taken from them, and have been worshipping with Southfield congregation a few times, and now with the Southwest Ohio RPC in Mason, OH. Session, with its small size, has felt overwhelmed at times. We have not proceeded on Church Discipline, yet, since we have no complaint before us, and with a desire not to impede the civil magistrate in his work. We anticipate church discipline procedure to take place after the magistrate has finished his work. When first we heard allegations, we immediately contacted Children's Services and notified families in our congregation. The Somas' arrest and situation were extensively covered in the local media, so it is quite public. Session has asked Presbytery to appoint an investigative committee to help us, in our small size and physical separation, determine facts for any church discipline proceedings.
3. A further challenge is the physically spread-out nature of our congregation. We have families coming from the southwest travelling almost two hours each way. From the northwest, people must drive forty-five or so minutes. From the southeast, families travel thirty to forty-five minutes to get to Belle Center. This makes fellowship, except on Sabbath, difficult. It makes pastoral visitation difficult. But there may be a hidden

blessing to come! Each of these four population centers – Greenville, Ohio; Lima/Bluffton, Ohio; Marysville, Ohio, and the Belle Center/Bellefontaine, Ohio center, could, in God's adorable providence, be kernels for daughter congregations.

The session of the Belle Center, OH, Congregation met for 7 regular meetings since our last report to Presbytery. The minutes of the session were submitted to the presbytery and approved without correction. Our pastor attended Synod and 2 regular meetings of the Presbytery. Elder Scott Hunt represented us at 2 meetings of presbytery. As well, two men of the congregation have attended Presbytery several times as interested visitors. Due to having no local ruling elders and the pestilence abroad, we have not done family visitation in this past year but hope to accomplish this soon if Providence allows. We hope to visit all families in the congregation. We discussed portions of the Covenant of Communicant Membership with each family, according to our perception of their need(s). We have not had to exercise formal discipline in the past year, but we believe that we foresee this probability soon.

The congregation met three times. Its annual congregational meeting was on February 19, 2022. There was a good spirit among us. The other two meetings since our last report were to elect ruling elders on December 11, 2021, and to ordain and install them on February 26, 2022. We do not currently have congregational officers except for Greg Probst, treasurer.

Our deacon, Greg Probst, serves us admirably. Our deacon coordinates the maintenance of the properties of the congregation in good condition. Greg has served well as our treasurer for several years, and will assist our new treasurer, Lorraine Brotherton, as there is need. At least twice a year, the deacon meets with the session to keep communication open between us; one meeting concerns the budget. We are starting to pray for God to raise up at least one other deacon for us.

We meet each Lord's Day at Noon for worship. We have now resumed second services and fellowship meals. Our pastor preached through Matthew's and Luke's Gospels during the first service and has now continued Paul's Epistle to the Romans in the second service. Following morning worship, we meet as a single group. Several young people attended many of the presbytery youth activities in the past year.

The congregation meets for prayer on Wednesday evenings at 7:30, with an average attendance of four (the same as last year).

We look forward to 2022 as a united congregation with a rather clear vision of where we want to go, as we continue to advance a testimony for salvation by grace through faith in the saving Person and Work of Jesus Christ, and the mediatorial kingship of Jesus in our area.

Respectfully submitted,

Phil Pockras, Moderator

Scott Hunt, Clerk

Belle Center RP Church Budget vs. Actual 2021

	BUDGET	ACTUAL
Income	<u>\$ 74,244.00</u>	<u>\$ 102,934.77</u>
Tithes & Offerings	\$ 72,000.00	\$ 84,922.24
Synod' Dividend	\$ 2,200.00	\$ 2,254.10
Interest Income	\$ 44.00	\$ 8.36
Gifts Received	\$ - 0 -	\$ 15,750.00
 Fixed Expenses	 <u>\$ 5,103.00</u>	 <u>\$ 6,262.42</u>
Insurance	\$ 1,900.00	\$ 1,992.00
Taxes	\$ 1,352.00	\$ 1,003.46
Utilities	\$ 1,851.00	\$ 3,266.96
Electric	\$ 360.00	\$ 632.55
Gas	\$ 675.00	\$ 689.80
Sewer	\$ 451.00	\$ 570.00
Water	\$ 209.00	\$ 193.19
BC Cap. Imp.	\$ 156.00	\$ 156.00
Garbage	\$ -0-	\$ -0-
Internet	\$ -0-	\$ 1,025.42
 Flexible Expenses	 <u>\$ 81,964.00</u>	 <u>\$ 79,550.63</u>
Church Building Rehab	\$ 8,200.00	\$ 2,048.92
Exterior	\$ 2,500.00	\$ -0-
Furn & Fixt.	\$ 2,500.00	\$ 2,048.92
Chairs	\$ 3,200.00	\$ -0-
Flowers	\$ 50.00	\$ -0-
Cleaning Supplies	\$ 500.00	\$ -0-

Flexible Expenses Con't	Budget	Actual
Guest Speakers	\$ 800.00	\$ 278.40
Mercy Fund	\$ 500.00	\$ -0-
Mowing	\$ 150.00	\$ 70.00
Office Supplies	\$ 150.00	\$ 55.00
Pastor's Expense	\$ 55,961.00	\$53,861.12
Book Allow.	\$ 200.00	\$ - 0 -
Health Ins.	\$ 9,600.00	\$ 9,600.00
Housing Allow.	\$ 5,300.00	\$ 5,300.16
Med. Exp. Reim.	\$ 500.00	\$ - 0 -
Mileage	\$ 500.00	\$ - 0 -
Office Exp.	\$ 1650.00	\$ - 0 -
Pension	\$ 4,500.00	\$ 5,250.00
Salary	\$ 33,507.00	\$ 33,507.12
Synod Reg.	\$ 204.00	\$ 204.00
Presbytery Assessment	\$ 813.00	\$ 902.71
RP M&M	\$ 1,870.00	\$ 832.70
Repairs	\$ 11,500.00	\$21,501.78
Church	\$ - 0 -	\$ -0-
Manse	\$ 11,500.00	\$ 21,501.78
Synod's Assessment	\$ 1,470.00	\$ -0-

	Budget	Actual
Total Budget Income 2021	\$ 74,244.00	\$ 102,934.77
Total Budget Expenses 2021	\$ 87,067.00	\$ 85,813.05
Difference	- \$ 12,823.00	\$ 17,121.72

2021 Asset Summary

Checking Acct. Balance 1/1/21	\$ 23,499.68
Checking Acct. Balance 12/31/21	\$ 43,426.31
Difference	+ \$ 19,926.63
Savings Acct. Balance 1/1/21	\$ 6,156.07
Savings Acct. Balance 12/31/21	\$ 6,160.38
Total cash assets 12/31/21	\$ 49,586.69
Designated Mercy Fund	\$ 2,600.00
Designated Chair Fund	\$ 3,440.00

Budget - 2022

Belle Center Reformed Presbyterian Church

	<u>Income</u>	<u>\$ 84,901.00</u>
<u>Tithes & Offerings</u>		\$ 82,640.00
1st Qtr.	\$ 20,660.00	
2nd Qtr.	\$ 20,660.00	
3rd Qtr.	\$ 20,660.00	
4th Qtr.	\$ 20,660.00	
 <u>Synods Dividend</u>		 \$ 2,254.00
<u>Interest Income</u>		\$ 7.00
Checking	\$ 4.00	
Savings	\$ 3.00	
	 <u>Fixed Expenses</u>	 <u>\$ 64,144.00</u>
<u>Insurance</u>		\$ 1,992.00
<u>Taxes</u>		\$ 1,004.00
Church	\$ 442.00	
Manse	\$ 562.00	
<u>Utilities</u>		\$ 3,301.00
Electric	\$ 650.00	
Gas	\$ 690.00	
Internet	\$ 1,025.00	
Sewer	\$ 580.00	
Water	\$ 200.00	
Belle Center Cap. Imp.	\$ 156.00	
Garbage	\$ - 0 -	
 <u>Pastor's Expense</u>		 \$ 57,847.00
Book Allowance	\$ 200.00	
Covfamikoi Reg.	\$ 200.00	
Health Ins.	\$ 9,600.00	

Housing Allow.	\$ 6,000.00
Med. Exp. Reim.	\$ 500.00
Mileage	\$ 500.00
Office Expense	\$ 1,650.00
Pension Exp.	\$ 4,500.00
Salary	\$ 34,483.00
Synod Reg.	\$ 214.00

Flexible Expenses

\$ 27,431.00

<u>Church Building Rehab</u>	\$ 9,500.00
Exterior	\$ 3,500.00
Chairs	\$ 3,500.00
Furn. & Fixt.	\$ 2,500.00

<u>Church Building Cleaning Supplies</u>	\$ 500.00
<u>Flowers</u>	\$ 50.00
<u>Guest Speakers</u>	\$ 800.00
<u>Mercy Fund</u>	\$ 500.00
<u>Mowing</u>	\$ 200.00
<u>Office Expense</u>	\$ 150.00
<u>Presbytery Assessment</u>	\$ 994.00
<u>Synod's Assessment</u>	\$ 1,867.00
<u>RP M&M</u>	\$ 1,870.00
<u>Repairs</u>	\$ 11,000.00
Manse	\$ 10,000.00
Church	\$ 1,000.00

Total Budget Income **\$ 84,901.00**

Total Budget Expenses **\$ 91,575.00**

Difference in Budget **\$ - 6,674.00**



Christ Church reformed presbyterian

5075 N Raceway Road, Indianapolis IN 46234

February, 2022

Fathers and Brothers of the Great Lakes—Gulf Presbytery,

Christ Church Reformed Presbyterian (CCRP) has experienced the Lord's sustaining mercies in 2021. Over the past year, we have learned to wait upon the Lord. The year 2021 marked the first full year in which the congregation was without a pastor. While it has taken some time to establish the rhythm of congregational life and ministry in this context, we are ever more thankful for Jesus' promises to sustain and build his church (Mathew 16:18).

We are thankful that we have been able to meet weekly for worship, and that the Lord provided pulpit supply each week in 2021. We appreciate the support of many in the presbytery who have supplied our pulpit and provided edifying Biblical preaching. We have also been blessed by the preaching ministry of Nathan Shaver and PCA Teaching Elder John Evans over the course of the year. Without a pastor, we have made some modifications to our worship routine. Instead of an evening worship service, the adults meet for a time of prayer, while the youth participate in Christian Education. We have traditionally observed Communion weekly, but have administered the sacrament less frequently this year, coinciding with visits by RPCNA ministers. In November, we began a more regular pattern of communion with Jack Baumgardner administering the sacrament the first Lord's Day of each month. In all, we observed communion 15 times in 2021. In addition to the Sunday School classes, a men's Bible Study and women's book study regularly met.

We were excited to have three families join the congregation in 2021. These families added 6 communicant members and 6 baptized members to our fellowship. In addition, another family moved back to Indianapolis after previously relocating. These families have been an encouragement to our congregation and active in the ministry. However, we have also seen several dear families depart over various circumstances. We transferred or removed 7 individuals from the roll in 2021.

OM-260

In total, our membership (communicant plus baptized) increased by 5 over the last year. However, the membership status of several other families and individuals who have left the congregation will be resolved as they settle into different churches. Our average morning worship attendance at the end of 2021 was 48.

Total Membership	87
Morning Worship Attendance	48
New Communicant Members/Transfers in	6
Baptized Members Professing	0
Transfers Out/Dismissals	7
Net Change in Total Membership	5

The Session met 14 times in constituted court in 2021 to pray for and shepherd the church. We are thankful for James Faris and his investment of time as the Session's interim moderator. The Session has been studying I Timothy and II Timothy in its meetings. The diaconate consists of two deacons who faithfully serve the

congregation in various ways. One deacon resigned in 2021 as his family is moving to a different church. Please continue to be in prayer for the Session and the congregation as we discern the Lord's will in our search for a new pastor. Please also pray for upcoming decisions regarding our church meeting place. In 2019, the Lord provided the opportunity to lease a property containing a church and manse that has suited our needs very well. The lease will expire in the Fall of 2022, and we are in the process of evaluating whether we can purchase the facility, extend the lease, or relocate.

In the fall of 2021, two families requested that a communication be forwarded to Presbytery regarding concerns with the Session's shepherding of Michael LeFebvre and the congregation over the last two years. In response, Presbytery appointed a committee to help facilitate reconciliation within the congregation. We appreciate the effort and contributions that the men on this committee, Craig Scott, Drew Poplin, and David Kleyn, have made over just a few months. The committee has visited twice, for multiple days each time, to meet with the Session and the families. In response to these discussions, the Session convened an informal congregational meeting on January 23, 2022. At this meeting the Session presented a timeline of its oversight of Michael LeFebvre's publications, requested forgiveness for errors in shepherding, reflected on lessons learned in hindsight, and committed to specific actions in the future in the spirit of repentance and reconciliation. We pray that the Lord will continue to be at work as we pursue reconciliation within the congregation and better shepherd His flock.

We continue to pray that the Lord will provide a pastor for our congregation. We have organized a pulpit search committee and have had several visiting ministers and seminary students. We have also been blessed by the frequent preaching ministry of Nathan Shaver. Nathan is an ordained Southern Baptist minister who has come to Reformed convictions. The Shaver family became members of our congregation in October. The Session recently, at his request, referred Nathan to the Candidates and Credentials Committee to be taken under care of Presbytery.

OM-261

We are bringing a request to this Presbytery to allow CCRP to engage Nathan to provide interim pastoral support for our congregation as he works with the C&C Committee to understand the process toward ordination. This action was approved by the congregation at our January annual meeting without dissent.

Please continue to be in prayer for CCRP in our ministry, our outreach, and for wisdom in decisions and direction over the coming year.

The CCRP Session,

Jason O'Neill, Clerk
Sean Bird
Andrew Falk
Duane Judd
Dale Koons
James Faris, Interim Moderator

Attachments:

1. 2021 Financial Summary and 2022 Budget

CHRIST CHURCH REFORMED PRESBYTERIAN

2021 YEAR END SUMMARY AND 2022 BUDGET

		2021 Budgeted	2021 Actual	Difference % (2020 actual vs budget)	2022 Budget
Income					
Gifts					
	Tithes and Offerings	\$110,000.00	\$111,927.74	101.8%	\$115,000.00
	Designated Offering	\$0.00	\$175.00		
	Interest on Bank Accounts	\$25.00	\$19.38	77.5%	\$20.00
	Total Income	\$110,025.00	\$111,947.12	101.7%	\$115,020.00
Expense					
Congregation					
	Christian Education	\$1,000.00	\$1,248.01	124.8%	\$1,500.00
	Youth Ministry				
	<i>Fellowship</i>	\$100.00	\$0.00	0.0%	\$100.00
	<i>Scholarships</i>	\$0.00	-\$125.00		\$400.00
	Sub-Total, Youth Ministry	\$100.00	-\$125.00	-125.0%	\$500.00
	Fellowship Activities	\$500.00	\$385.54	77.1%	\$500.00
	Guest Ministry	\$6,500.00	\$11,615.99	178.7%	\$6,500.00 (1)
	Total, Congregation	\$8,100.00	\$13,124.54	162.0%	\$9,000.00
Denominational					
	Boards & Committees	\$0.00	\$0.00	0.0%	\$0.00
	Presbytery Activities	\$15.00	\$139.54	930.3%	\$100.00
	Presbytery Assessment	\$2,025.00	\$2,025.45	100.0%	\$1,539.00
	Synod Assessments	\$2,200.00	\$2,232.00	101.5%	\$2,463.00
	Synod Delegates	\$500.00	\$612.00	122.4%	\$500.00
	RPM&M	\$4,150.00	\$4,150.00	100.0%	\$4,980.00 (2)
	Total, Denominational	\$8,890.00	\$9,158.99	103.0%	\$9,582.00
Missions					
	Local Outreach/Evangelism	\$400.00	\$18.69	4.7%	\$400.00
	Denominational Ministries				
	<i>Denominational Ministry</i>	\$1,500.00	\$0.00	0.0%	\$3,000.00 (3)
	<i>Sister Church Aid</i>	\$0.00	\$0.00	0.0%	\$0.00
	Sub-Total, Denominational Ministry	\$1,500.00	\$0.00	0.0%	\$3,000.00
	Non-Denominational Missions/Ministries	\$1,500.00	\$1,500.00	100.0%	
	Mercy Ministry				
	Community Outreach & Service	\$0.00	\$571.68	0.0%	\$0.00
	<i>Benevolence (Local & Distant)</i>	\$500.00	\$60.00	12.0%	\$500.00
	<i>Elder Compassion Fund</i>	\$500.00	\$265.00		\$500.00
	Sub-Total, Mercy Ministry	\$1,000.00	\$896.68	89.7%	\$1,000.00
	Total, Missions	\$4,400.00	\$2,415.37	54.9%	\$4,400.00
Pastoral Support					
	Parsonage Allowance	\$20,000.00	\$0.00	0.0%	\$20,000.00 (4)

CHRIST CHURCH REFORMED PRESBYTERIAN

2021 YEAR END SUMMARY AND 2022 BUDGET

	2021 Budgeted	2021 Actual	Difference % (2020 actual vs budget)	2022 Budget	
Salary	\$20,000.00	\$0.00	0.0%	\$20,000.00	(4)
Pension	\$2,500.00	\$0.00	0.0%	\$2,500.00	
Michael Severance	\$25,632.50	\$25,632.51			
Total, Pastoral Support	\$68,132.50	\$25,632.51	37.6%	\$42,500.00	
Administration					
Advertising	\$600.00	\$720.00	120.0%	\$600.00	
Pastor Mileage	\$200.00	\$0.00	0.0%	\$200.00	
Pastoral Ministry	\$400.00	\$307.30	76.8%	\$1,000.00	
Worship & Church Supplies	\$1,000.00	\$883.06	88.3%	\$1,000.00	
Church Equipment	\$500.00	\$323.10	8.0%	\$500.00	
Website	\$1,000.00	\$810.30	81.0%	\$1,000.00	
Insurance					
Commercial Liability Package	\$1,400.00	\$1,508.61	107.8%	\$1,500.00	
Umbrella, Business Auto	\$350.00	\$367.19	104.9%	\$400.00	
Workers Comp	\$500.00	\$49.01	9.8%	\$50.00	
Sub-Total, Insurance	\$2,250.00	\$1,924.81	85.5%	\$1,950.00	
Total, Administration	\$5,950.00	\$4,968.57	83.5%	\$6,250.00	
Facilities					
Raceway Road Rent	\$30,000.00	\$30,000.00	100.0%	\$36,000.00	(5)
Lawn Maintenance and Snow Removal	\$2,000.00	\$2,213.62	110.7%	\$2,000.00	
Future Purchase fund	\$0.00	\$0.00		\$0.00	
Supplies	\$500.00	\$1,318.37		\$500.00	
Utilities					(6)
Electric	\$3,000.00	\$2,464.73	82.2%	\$3,075.00	(7)
Gas, Water	\$1,500.00	\$2,079.21	138.6%	\$2,700.00	(8)
Internet, Telephone	\$1,700.00	\$2,714.63	159.7%	\$2,800.00	(7)
Trash Removal	\$490.00	\$490.99	100.2%	\$495.00	(7)
Sub-total , Utilities	\$6,690.00	\$7,749.56	115.8%	\$9,070.00	
Capital Maintenance	\$2,000.00	\$0.00	0.0%	\$2,000.00	
Total, Property	\$41,190.00	\$41,281.55	100.2%	\$49,570.00	(9)
Total Expenses	\$136,662.50	\$96,581.53	70.7%	\$121,302.00	
(4) Net Income (Loss)	-\$26,637.50	\$15,365.59		-\$6,282.00	
Notes					
(1)	Based on 26 days of pulpit supply @ \$250/day				
(2)	RPM&M reduced by Synod Assessment				
(3)	Etheridge commitment of \$1,500 ended June, 2021; however, no payments were made in 2020 or 2021. Budget reflects payment which has been made.				
(4)	Anticipated Call based on estimated 6 months salary				
(5)	Assumed rent increase to \$3000/month				

CHRIST CHURCH REFORMED PRESBYTERIAN

2021 YEAR END SUMMARY AND 2022 BUDGET

	2021 Budgeted	2021 Actual	Difference % (2020 actual vs budget)	2022 Budget
(7)	<i>There are two accounts, one each for 5075 and 5085</i>			
(8)	<i>There are two accounts, a gas account for 5085 and a gas/water account for 5085</i>			
(9)	<i>Actual utility total includes \$1,163.69 reimbursement for use of 5085.</i>			

BALANCE SHEET, DECEMBER 2021

ASSETS

	2021 Beginning Balance	2021 Ending Balance	
Chase Checking	\$31,733.76	\$48,336.47	
Chase Savings	\$196,720.77	\$196,736.65	
Outstanding Reimbursements	\$0.00	\$0.00	
Deacon Petty Cash Fund	\$144.71	\$144.71	
Deposits in 2022 credited to 2021		\$1,225.00	
Utility Deposits	\$1,020.00	\$498.50	(1)
TOTAL ASSETS	\$229,619.24	\$246,941.33	

DESIGNATED FUNDS

Building Fund	\$196,720.77	\$196,736.65	
Outstanding Checks		-\$425.00	
TOTAL DESIGNATED FUNDS	\$196,720.77	\$196,311.65	
TOTAL, NON- DESIGNATED FUNDS	\$32,898.47	\$50,629.68	

(1) Deposits used by utilities to make payments

First Reformed Presbyterian Church

Grand Rapids, MI

GLG Presbytery Spring 2022 Meeting Congregational Report

“Blessed be the name of the Lord from this time forth and forevermore.” – Psalm 113:2

Dear fathers and brethren,

The year 2021 for First RP of Grand Rapids has been marked by many blessings, but also by trials.

The Lord’s Day: Pastor Scott is currently preaching through Mark during the morning service, and has completed series in the evening on the subjects of revival and angels. The church has also conducted Sabbath schools on the subjects of church history, baptism, and the Lord’s Day. Jake Schwartz has also preached as a student under care.

Sacraments: The congregation has observed the Lord’s Supper 4 times during the year, which has been the highlight of congregational life. 5 babies were baptized.

Men’s Fellowship: The men have been getting together once per month for fellowship. A men’s study was completed with the goal of finding out whether God would raise up more ruling elders in the congregation. Men have experienced growth in grace as a result of the class.

Women’s fellowship: The ladies are reading through *The Fountain of Life* by John Flavel, and they hold a monthly breakfast for fellowship and prayer.

Evangelism: Personal and public outreach continues. Thousands have received tracts, Bibles, and apologetic materials. Many new relationships are built through conversations, one on one coffee meetings, and bringing persons to worship.

Congregation: The church celebrated the wedding of two members in the Fall. Our deacon Jeff Wykstra has a continuing battle with cancer which he is fighting diligently. Jeff experiences days of strength and weakness, but he is growing in confidence and faith in the Lord.

The Session and Diaconate: More elders are needed. We also need at least one other deacon.

Membership: In 2021 the congregation added 2 adults to communicant membership and 3 covenant children to baptized membership. A few members transferred to other congregations in Greenville, SC and Grand Rapids due to work and family dependence. In December three households departed the congregation and began to attend another congregation. This departure was sudden and unexpected, and led to a request to AIC for a visitation committee which will report at this spring presbytery.

Finances: 2021 has been a difficult year financially. The church experienced a loss of \$9,448.95, and we are anticipating a loss of \$17,000 over 2022. We project that at our current rate, the congregation can only sustain through the first few months of 2023.

Pray for the Lord's guidance for the future for us as we evaluate what is the best way forward in our situation. Pray that we as a local church would be made holier through these events. Please pray for God's covenant goodness on all the households, as well as provision for the congregation in the future.

Respectfully submitted,

Craig Scott, TE

Jake Schwartz, RE

Stephen Rhoda, Provisional RE

Congregational Stats as of December 31, 2021

Church membership: 50 (31 communicant and 19 baptized)

Baptisms: 5 infants, 3 of whom belong to current member households

Net change in membership: Increase of 5

Average morning attendance: 40

Average evening attendance: 30

First Reformed Presbyterian Church (Grand Rapids)

Financial Report - 2022 Budget and

2021 Budget to Actual

	2022 Budget	2021 Budget	2021 Actual	2021 Budget vs Actual
INCOME				
101 Contributions	\$70,000.00	\$80,141.40	\$69,607.67	\$ 10,533.73
102 Interest/Dividends	90.00	120.00	109.96	10.04
105 Designated Gifts	-	-	-	-
TOTAL INCOME	\$70,090.00	\$80,261.40	\$69,717.63	\$10,543.77
EXPENSES				
CONGREGATION				
201 Christian Education	400.00	200.00	380.67	\$ (180.67)
202 Fellowship Activities	-	200.00	-	200.00
204 Pulpit Supply	2,000.00	2,000.00	1,875.00	125.00
205 Administration/Office Expenses	1,400.00	1,200.00	1,371.30	(171.30)
206 Ministry Expenses	200.00	200.00	106.00	94.00
Congregation Sub-total	\$4,000.00	\$3,800.00	\$3,732.97	\$67.03
PASTORAL SUPPORT				
301 Salary	25,116.00	25,116.00	\$25,116.00	-
302 Housing Allowance	26,820.00	26,820.00	27,670.00	(850.00)
303 Ministry Expenses	1,500.00	1,500.00	1,828.93	(328.93)
304 Pension (RPCNA Plan)	-	-	-	-
305 Medical Insurance	6,000.00	6,000.00	3,329.51	2,670.49
306 Retirement Contribution	5,850.00	5,850.00	-	5,850.00
Pastoral Support Sub-total	\$65,286.00	\$65,286.00	\$57,944.44	\$7,341.56
MISSIONS				
401 Media	439.45	479.40	439.45	39.95
403 Overseas Missions	-	-	-	-
404 Other Missions/Conferences	-	2,000.00	-	2,000.00
405 Mercy Ministry	-	-	-	-
Missions Sub-total	\$439.45	\$2,479.40	\$439.45	\$2,039.95
DENOMINATION				
501 Presbytery Assessments	540.00	500.00	540.72	(40.72)
502 Synod Assessments	1,750.00	1,200.00	1,771.00	(571.00)
503 Synod & Presby Expenses	500.00	500.00	408.00	92.00
505 Home Missions	500.00	500.00	-	500.00
506 Foreign Missions (Pakistan)	-	3,000.00	3,000.00	-
510 RP Missions/Ministry	-	-	-	-
Denomination Sub-total	\$3,290.00	\$5,700.00	\$5,719.72	\$(19.72)
PROPERTY				
601 Building Rent	13,000.00	10,500.00	10,800.00	(300.00)
602 Utilities	-	-	-	-
603 Maintenance & Supplies	-	-	-	-
604 Liability Insurance	530.00	521.00	530.00	(9.00)
606 Office Equipment	-	-	-	-
607 Other Equipment	-	-	-	-
Property Sub-total	\$13,530.00	\$11,021.00	\$11,330.00	\$(309.00)
800 Benevolence	575.00	575.00	-	575.00
TOTAL EXPENSES	\$87,120.45	\$88,861.40	\$79,166.58	\$9,694.82
YTD NET	\$(17,030.45)	\$(8,600.00)	\$(9,448.95)	\$848.95
FUNDS				

First Reformed Presbyterian Church (Grand Rapids)

Financial Report - 2022 Budget and

2021 Budget to Actual

	2022 Budget	2021 Budget	2021 Actual	2021 Budget vs Actual
General Fund				
Beginning Balance Jan 1	23,916.46		33,365.41	
Change	(17,030.45)		(9,448.95)	
Balance General Fund	6,886.01		23,916.46	
Synod 403b fund Contribution				
Beginning Balance Jan 1	250.00		250.00	
Change	(250.00)		-	
Balance Sermon Audio Fund	-		250.00	
Mission Fund				
Beginning Balance Jan 1	10,392.56		10,392.56	
Change	(1,200.00)		-	
Balance Mission Fund	9,192.56		10,392.56	
Building Fund				
Beginning Balance Jan 1	8,611.87		8,611.87	
Change	-		-	
Balance Building Fund	8,611.87		8,611.87	
Craig Shoemaker Fund				
Beginning Balance Jan 1	575.00		575.00	
Change	(575.00)		-	
Balance Craig Shoemaker Fund	-		575.00	
Deacon Fund				
Beginning Balance Jan 1	1,992.69		1,992.69	
Change	-		-	
Balance Deacon Fund	1,992.69		1,992.69	
Loan				
Beginning Balance Jan 1	1,100.00		1,100.00	
Change	(1,100.00)		-	
Loan Balance	-		1,100.00	
Balance of all funds	27,783.13		46,838.58	

Immanuel RPC Session Report to Great Lakes-Gulf Presbytery March 4-6, 2021

Covering February 2021 through February 2022

As is well-known to the presbytery, the session at IRPC has been undergoing many changes over the past year. The session has had four different moderators since January of 2021. Pastor Olivetti was on sabbatical leave of absence the first five months of 2021 during which Keith Magill moderated the session. We had many guest preachers in his absence. Bill Roberts was our provisional moderator of Session until June 2021. Ken de Jong is now our provisional moderator and our current provisional elders are John Hanson and Terry Magnuson. These men, especially Ken de Jong, have worked strenuously to help us.

The session has met in constituted court 41 times, including two joint meetings with the congregation for the purpose of conducting elder elections, and one meeting for the ordination of Oluyemi Aladejebi. We anticipate one more such meeting this coming Lord's Day for the ordination of Samuel Carr, Joshua Karshen, and Matthew Wilburn. The highlights of session meetings have been 26 interviews throughout the year with individuals and families coming into communicant membership in the congregation. Also highlights were examinations of the four incoming elders. We have been repeatedly reminded of the grace of the Lord as He works in His people to prepare them for lives to His praise.

During this time, the session began with five ruling elders. Nate Pfeiffer and Zachary Blackwood resigned in March of 2021, with the addition of provisional elders, Bill Roberts, Wade Mann, and John Hanson. Ken de Jong was added as a provisional elder in May of 2021, and Jeff Kessler and Terry Magnuson were added in June of 2021. Mr. Kessler withdrew from the session in October, with the election and addition of Oluyemi Aladejebi. In January of 2022, Pastor Olivetti and ruling elders Keith Magill, Ben Larson, and David Carr resigned effective January 17, 2022. The congregation elected four elders on January 21; three will be ordained and installed February 20, Sam Carr, Josh Karshen, and Matt Wilburn. That will give us four resident ruling elders. We have been blessed by Bill Roberts who is planning to preach for us most Sabbaths for the next months.

More difficult has been the repeated attacks on the congregation through the actions of members of our churches outside the congregation. As of this date, these members have been continuing to pursue civil litigation against the congregation and presbytery. There is strong evidence that they and other members have persisted in working with the Indianapolis Star and, by extension, other journalists to defame the congregation; and others from around the denomination have further contributed to this defamation by means of social media platforms. Our interactions with the synodical commission have not, to this date, indicated any anticipated actions on their part with respect to these matters.

The congregation also has undergone many changes over the year as well, but is continuing to grow, with plans in the works for a new membership class in the coming weeks. This growth in size has been well supported by meeting in the new building on Yeager Road. We are making progress on the big project of renovating the facility. Meeting in the lower level of the building is satisfactory for worship at present, though we are looking forward to moving to the main auditorium where we will have plenty of room for our many visitors.

The table on the following page indicates changes in membership during the calendar 2021 period.

Among the many joys and sadness encountered, we grieved over the death of 19 year old Emma Conner on September 17, 2021, who was killed in a rear-end auto wreck. She was telling the hospital staff about Jesus her Lord on her way into her last surgery. We are thankful for this and many other instances of the

OM-271

witness to the gospel in the congregation's life, in the face of much hardship and heartache. The Lord is faithful.

Recommendation: That the three provisional elders continue to work with our new session, with terms up to the summer meeting of presbytery, or such time as the provisional elders deem the new session is better able to operate on its own.

In Christ,

Oluyemi Aladejebi (clerk), Kenneth de Jong (moderator), John Hanson, Terry Magnuson.

Immanuel RPC	
Membership 2021	
Increase	
Baptism	6
Profession of faith	13
Increase from RPCNA	1
Increase from churches	6
Increase - Other	3
Total	29
Decrease	
Death	1
Decrease to RPCNA	10
Decrease to churches	10
Final Removal	16
Decrease - Other	8
Total	45
Summary - Total Members	
12/31/2019	190
Increase	29
Decrease	-45
12/31/2020	174
Baptized members professing faith	5
New members professing faith and baptized	4
Communicant Members	100
Average Worship Attendance in person	
June 26-Dec 31, 2021	137

Treasurer's Report: Finances in Review				
IRPC 2021-2022 Budget				
Line #	Budget Category	Proposed 2021-2022 Budget	2020 - 2021 Budget	2020 - 2021 Actuals
	Income			
1	Tithes	254,600.00	250,000.00	277,859.36
2	Dividends & Interest	50.00	500.00	119.63
3	Transfer from Ministry Expansion Fund	0.00	5,000.00	3,700.00
4	Total General Fund Income	254,650.00	255,500.00	281,678.99
5	Special Offerings - Misc			28,322.20
6	Special Offerings - Building			30,700.00
7	Total Income	254,650.00	255,500.00	340,701.19
	Budgeted Expenses			
	Allowances/Salaries			
8	Salary	49,800.00	47,800.00	47,800.08
9	Housing	32,200.00	32,200.00	32,200.08
10	Healthcare Coverage	3,000.00	5,000.00	5,000.00
11	Pension	13,000.00	13,000.00	13,250.00
12	<i>Long Term Disability Ins.</i>	1,200.00	1,200.00	
13	Total allowances/salaries	99,200.00	99,200.00	98,250.16
	Building/Facilities			
14	Mortgage	25,753.32	0.00	9,499.53
15	Insurance	4,500.00	3,100.00	5,962.98
16	Maintenance	5,000.00	2,000.00	4,907.90
17	Utilities	14,000.00	10,000.00	9,145.58
18	Debt Reduction			0.00
19	Building	30,896.68	58,900.00	21,362.52
20	Total Building/Facilities	80,150.00	74,000.00	50,878.51
	Giving			
21	RPM&M	4,000.00	4,000.00	4,000.00
22	Missionaries-Guest Speakers	400.00	400.00	0.00
23	Bill Sebald (Liberia)	5,000.00	2,400.00	2,400.00
24	Peter (C.O.M.)	10,000.00	9,000.00	9,000.00
25	Rut Etheridge-Geneva College	2,000.00	2,000.00	2,000.00
26	Christina Riepe (Wycliffe)	3,600.00	2,400.00	2,400.00
27	Mercy Ministry - Total	2,500.00	2,500.00	7,566.68
28	Scholarships	1,400.00	1,400.00	935.00
29	Adoption	800.00	800.00	0.00
31	International Justice Mission	1,200.00	1,200.00	1,200.00
32	Pro-Life Ministries	1,600.00	1,600.00	0.00
33	Greater Lafayette Gospel	1,300.00	1,300.00	1,300.00
34	South Sudan	1,200.00	1,200.00	1,200.00
35	Pakistan Mission	1,200.00	1,200.00	1,200.00
36	Missions Month	1,000.00	1,000.00	0.00
37	Total Giving	37,200.00	32,400.00	33,201.68

	Ministry Expense			
38	Presbytery Assessment	2,700.00	2,700.00	2,307.07
39	Synod Assessment	6,500.00	5,000.00	6,163.00
40	Pastor's Expense	3,000.00	3,000.00	1,195.53
41	Continuing Education	1,500.00	3,000.00	0.00
42	Facilities Admin & Planning	0.00	5,000.00	3,700.00
43	Ministry Expansion (Magill)	0.00	5,000.00	3,700.00
43	Office Supplies	1,000.00	1,000.00	744.90
44	Administrative Assistant	6,700.00	6,500.00	6,748.53
45	Christian Education	500.00	500.00	346.18
46	Guest Speaker	2,000.00	1,200.00	7,714.04
47	Domestic Supplies	2,200.00	2,200.00	1,163.97
48	Church Literature	1,000.00	1,000.00	524.41
49	Outreach	1,500.00	1,500.00	1,178.35
50	VBS	1,000.00	800.00	245.70
51	Hospitality	500.00	500.00	194.25
52	Social	1,000.00	1,000.00	0.00
53	Session	3,000.00	900.00	2,500.30
54	Youth Group	4,000.00	2,100.00	1,391.77
55	Ministry Expansion (Intern)	0.00	7,000.00	0.00
56	Total Ministry Expense	38,100.00	49,900.00	39,818.00
57	Total Budgeted Expenses	254,650.00	255,500.00	222,148.35
58	Special Offering Expenses - Total			29990.38
59	Total Expenses			252,138.73

<p style="text-align: center;">IRPC Savings & Allocations</p>		
Fund #	Total Carry-Over Savings (July 1, 2020)	\$158,627.43
	General Fund (July 1, 2020) (\$10,000+ unspent mortgage payment \$38,037.36)	\$48,037.36
	YTD General Fund Income	\$281,678.99
	YTD Special Offerings - Misc	\$28,322.20
	YTD Total Expenses	-\$252,138.73
	Withdrawal: Pay Off Mortgage (\$38,037.36 + \$11,233.39+580.06), Wire for 2212 Yeager Rd \$204,438 + wire fee \$25	-\$254,313.81
	Transfer From Mercy Fund \$5066.68	\$5,066.68
	{Transfer from BldgFnd (to pay off mortgage per Congr. Meeting) +\$11233.39}, {Sale of 600 N +\$422,279.00}, (RPCNA grant +\$10,000-toward 2212Yeager price), Transfer to Bldg Fund -\$281094.25	\$152,418.14
1	General Fund (As of June 30, 2021)	\$9,070.83
	Building Fund (July 1, 2020)	\$53,375.41
	YTD Special Offering - Building	\$30,700.00
	Withdrawal / Transfer Building Fund	\$269,860.86
2	Building Fund (As of June 30, 2021)	\$353,936.27
	Maintenance Fund (July 1, 2020)	\$10,000.00
	Withdrawal / Transfer Maintenance Fund	\$0.00
3	Maintenance Fund (As of June 30, 2021)	\$10,000.00
	Outreach Fund (July 1, 2020)	\$3,313.94
	Withdrawal / Transfer Outreach Fund	\$0.00
4	Outreach Fund (As of June 30, 2021)	\$3,313.94
	Continuing Education Fund (July 1, 2020)	\$3,584.80
	Withdrawal / Transfer Pastor Continuing Ed Fund	\$0.00
5	Continuing Education Fund (As of June 30, 2021)	\$3,584.80
	Ministry Expansion Fund (July 1, 2020)	\$14,332.66
	Withdrawal / Transfer External Ministry Fund	-\$3,700.00
6	Ministry Expansion Fund (As of June 30, 2021)	\$10,632.66
	Mercy Fund (July 1, 2020)	\$10,682.23
	Withdrawal / Transfer Mercy Fund	-\$5,066.68
7	Mercy Fund (As of June 30, 2021)	\$5,615.55
	Adoption Fund (July 1, 2020)	\$5,732.76
	Withdrawal / Transfer Adoption Fund	\$7,494.59
8	Adoption Fund (As of June 30, 2021)	\$13,227.35
	Women's Retreat Fund (July 1, 2020)	\$937.00
	Withdrawal / Transfer Women's Retreat Fund	-\$15.17
9	Women's Retreat Fund (As of June 30, 2021)	\$921.83
10	Center for Congregations Grant - Lilly (As of Jul 1, 2020)	\$4,410.08

Report of the Bloomington Congregation

2021

"Witnessing for Christ in Bloomington for 200 Years"

"For I know the plans I have for you", declares the Lord, "plans to build you up and not to tear down, plans to give you a future and a hope."

- Jeremiah 29:11

Membership:

Communicant: 141 (-5)

Baptized: 46 (-1)

Total: 187 (-6)

Changes:

Professions of faith: 2

Covenant baptisms: 3

Transfers out: 7

Transfers to glory: 2

Removal: 1

Excommunication: 1

Attendance (in-person only):

AM: 153 (+9)

PM: 111 (-1)

After the turmoil of the last two years, we, as a session, are so thankful for the Lord's promises, even as we see tokens of their passing.

The session has met 12 times for regular session meetings, and 5 additional meetings for particular purposes, such as communion interviews. We had an additional meeting to ordain Brad Dale, Adam Fritz, and David Perron as new deacons for the congregation.

As the core of the session's work centers around taking care of individuals and families in the congregation, we take the first half hour of each meeting in systematic prayer for people. Often the majority of the rest of our meetings involves thinking through individual questions and situations. Particularly joyful is the privilege of interviewing new members and communion visitors, and particularly sorrowful is the long and arduous process of exercising discipline with members who have wandered away from the

congregation and from the Lord. While we have had relatively less coming and going from the congregation this year, we have witnessed additions to the congregation, seen some leave the congregation for other cities, and have had the difficult responsibility of removing one member by excommunication. Two of our members of many years have passed away this year.

Like last year, we have had to give attention to matters related to holding services against the backdrop of public policy pronouncements of various kinds, but thankfully have not had to make difficult decisions concerning changing venues and holding services. We have, by God's grace, been in good physical and spiritual health as a congregation and are very thankful for the Lord's gracious care for us in this matter. In this light, the congregational life has largely returned to the patterns from 2019. The one item that has not resumed is the resumption of the International Conference. After last year, this year has, strangely, seemed placid in this regard, even though the community around us has been roiling with many difficult issues. We pray for God's wisdom in these matters as we go forward.

The one major issue that has continued to occupy the session's attention is that of considering paths forward for expanding the facilities for the growing congregation. The purchase of property is leading now to the process of determining options for this expansion, including reviewing potential site plans for the property. We anticipate continued incremental work on this problem in the coming year and are particularly asking for prayer concerning securing the relevant property for the options we are considering, and then for wisdom as to the next

OM-277

steps. We do want to acknowledge the grace of God, who has provided for our congregation so abundantly in terms of our finances. During a period of great disruption in our society, God has continued to pour out his blessings on us through the generous giving of His people.

Concerning the overall congregational membership, the pattern of numerical movement this year has slowed down a bit, though, the number of visitors and interaction with other interested individuals indicates continued growth. The following figures pertain to the comings and goings of the calendar year 2021.

1. The average in-person morning worship service attendance was 153, an increase of 9 over 2020 (average for pre and post-pandemic).
2. The average in-person evening worship service attendance was 111, a decrease of 1 over 2020 (average for pre and post-pandemic).
3. The average Sunday School class attendance was 110, an increase of 3 over 2020 (average for pre and post-pandemic).
4. The total communicant (141) and baptized (46) membership on December 31, 2021, was 187, a net decrease of 6 over 2020.
5. Two new communicant members were added: Edward & Lewis Gatewood.
6. Besides the Gatewoods, three individuals were baptized, Maria Kniess, Madeleine Punt, and Samuel Marcotte.
7. Seven members were transferred to other reformed churches: Grey Gordon & JoAnne Yi along with Judah, Teddy, and Moss in Richmond, VA, and Geoff and Patricia Horton, in St. Louis, MO. One communicant member was excommunicated, Cole Engel, and two were transferred to glory, Joy Shook, and Jean McBurney. Anna (Dale) Callahan was removed from the roles due to an oversight in transferring her prior to her marriage.
8. Altogether, communicant membership at the end of 2020 was at 146 and fell to 141 at the end of 2021. The number of baptized non-communicant members at the end of 2020 was at 47 (not 46 as previously reported) and fell to 46 by the end of 2021.

Concerning our pastors, we are planning on continuing the sabbatical plans for Pastor Holdeman this coming summer. The plan is contingent on a variety of events this coming summer, but we are planning on its unfolding in some form, as we believe this best supports Pastor Holdeman and fits in with the congregational needs. As part of last year's plan, the congregation extended a third summer internship to Samuel Dong, with him working through a more rigorous preaching schedule. This internship has been an important part of preparing Samuel's work in his home congregation, planting a new congregation in a very difficult circumstance. We continue to pray for his and Cherry's work and well-being and are so thankful for the time we had with them.

We have continued interacting with the overseeing body of the Bloomington Chinese Christian Church and have been pleased to see them returning to meeting in the afternoons. Our current relationship with Elijah and Jennifer is good, and we are committed to supporting

OM-278

their work in a way which helps them gain strength, vitality, and, as the Lord leads, independence.

Our session is in the process of assessing the suitability of one of the young men in our congregation for the pastoral ministry. Toward that end, we plan to do a formal internship during the fall of 2022. The congregation approved this plan at our annual meeting. We are praying for God's blessing and clear leading as we work with our intern.

We have had quarterly meetings with the deacons, though with the four new deacons, we have shifted away from collecting everyone together towards a model with specific individuals discussing specific issues of interest in the quarterly meetings. We are very blessed to have such a large number of talented men and women in these roles.

With regard to the mission of mercy, we have been in discussion with leadership at the Wheeler Mission as to how our congregation might be of more direct service to the mission. John Pederson has been involved pursuing these opportunities, and we will see how the Lord leads in this matter.

The congregation has seen a large involvement of high schoolers in the various ministries and programs of the larger church. This year, we had a total of five students in the TFY summer program (Theological Foundations of Youth) in Pittsburgh, with Jesse Burton and Ian Hamstra engaging in this year's program, and Liberty Cosens, Abigail de Jong, and Priscilla Gatewood engaging in last year's program which was delayed to this year. In addition, Abby Archer, Jesse Burton, Liberty Cosens, Abby de Jong, Grace and Ian Tubbs all worked this summer at the ECHO farm in Florida, supporting an agricultural mission to churches around the world.

The session also oversees the preaching plans for our services directly and will often also consult on plans for Sunday School classes. Over the winter break between classes, the session coordinated a series of topical classes in areas typical of the TFY program, to help the congregation catch up with our high school graduates!

With respect to the church beyond our congregation, our session members have fulfilled various responsibilities. Five of us were appointed to the presbytery meetings during this year (Cosens, de Jong, Holdeman, McCollum, Shipp). Ken de Jong has been elected vice-chair of the Trustees of Geneva College, is currently chairing the academic affairs committee of the college, and has served on various special presbytery committees this last year. Rich Holdeman is a Trustee of the Reformed Presbyterian Theological Seminary and is also an active member of the Candidates and Credentials Committee of the presbytery, a body that oversees processes related to bringing pastors into the presbytery and maintaining their credentials. This work is a crucial part of our service to our sister churches in the presbytery. Ken de Jong has been serving as the provisional moderator of the Immanuel RP Church in West Lafayette, and Philip McCollum was on the governing board for the Louisville church plant, which is an appointment of the presbytery. Philip is also serving on the Ad Interim Commission of the presbytery, which directs the presbytery's affairs between meetings. Stephen Shipp has is serving on a presbytery committee to formulate child safety policies for the presbytery.

The most obvious events of this last year, however, are clearly the 200th anniversary celebrations this summer and fall. It is truly remarkable how the congregation has been preserved over these numerous generations, and having these celebrations in the context of

OM-279

such chaotic events in the background, really underscores the grace of the Lord in preserving us. His plans are to build up His church, and not to tear us down. We pray that our congregation will be used mightily in this coming year to build up His people.

Respectfully submitted by the Session of the Bloomington Congregation

Wes Archer, Eric Cosens, CJ Davis, Ken de Jong, Rich Holdeman, Philip McCollum, & Stephen Shipp

Bloomington Reformed Presbyterian Church
Budget Summary - January 29, 2022

<u>Income</u>	<u>2021 Budget</u>	<u>2021 Actuals</u>	<u>2022 Budget</u>
External Income			
Book Table Income		2,813.36	
Contributions - Offerings	350,000.00	442,726.21	400,000.00
Designated Income		4,945.00	
Diaconal Ministry - Vol. Fund		-	
Facilities Capital Income		-	
Facilities: 619 S. Lincoln Income	9,000.00	9,004.59	18,000.00
Grants		-	
Interest - Capital Investments & Savings	500.00	204.93	200.00
Miscellaneous Income	75.00	10,050.00	75.00
Offerings & Donations	-	2,437.45	-
Total External Income	<u>359,575.00</u>	<u>472,181.54</u>	<u>418,275.00</u>
Designated Income from Savings Revolving Funds	5,462.17	200.00	6,734.31
Total Income	365,037.17	472,381.54	425,009.31
<u>Expense</u>			
External Expenses			
Book Table Expense	376.91	2,541.22	649.05
Facilities Capital Expense	8,000.00	5,870.00	25,000.00
Facilities: 619 S. Lincoln St.	12,300.00	13,342.57	9,600.00
Facilities - Operating	46,890.00	33,310.52	43,230.00
Finance Committee	10,875.00	9,466.58	13,134.40
Ministry: Diaconal	2,500.00	604.00	2,500.00
Educational	14,685.26	9,630.42	17,085.26
Fellowship	3,300.00	2,079.98	3,860.00
Library	1,000.00	73.40	1,000.00
Nursery	350.00	233.43	350.00
Outreach	5,480.00	3,660.63	5,480.00
Session	4,275.00	1,322.28	4,275.00
Student	1,400.00	282.06	1,400.00
Technology	3,500.00	3,204.86	4,320.00
Youth	1,200.00	483.10	1,200.00
Missions	23,125.00	24,989.45	23,825.00
Offerings - Disbursements		1,940.00	
Office Expense	15,870.00	24,319.85	16,870.00
Pastoral Compensation - Holdeman	100,010.96	100,260.96	103,751.00
Pastoral Compensation - McCollum	79,692.96	79,692.96	83,433.00
Pastoral Internship	7,000.00	6,000.00	4,375.40
Pastoral Expenses	7,300.00	2,678.71	7,300.00
Presbytery	4,334.17	4,334.17	4,636.95
RPCNA Works	11,357.00	11,336.00	15,765.00
Special Funds	25,000.00	26,551.98	9,000.00
Total External Expenses	<u>389,822.26</u>	<u>368,209.13</u>	<u>402,040.06</u>
Designated Disbursements - to Savings Revolving Funds			
Benevolence		-	
Book Table		272.14	
Camp Fundraiser		-	
Capital Improvements - 8 yr. plan		-	
Facilities Capital	15,000.00	15,000.00	50,000.00
Ministry Hedge	4,000.00	4,000.00	-
Total Disbursements to Savings Revolving Funds	<u>19,000.00</u>	<u>19,272.14</u>	<u>50,000.00</u>
Total Expense	408,822.26	387,481.27	452,040.06
Net Income	(43,785.09)	84,900.27	(27,030.75)

Bloomington RPC
Balance Sheet
As of December 31, 2021

Dec 31, 21

ASSETS**Current Assets****Checking/Savings****Old National**

Checking	3,585.23
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Savings

6 Year Plan - Ministry Hedge	32,432.80
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Benevolence	9,416.05
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Book Table	649.05
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Facilities Capital	15,000.00
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Facilities Renovation Reserve	7,218.00
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Fundraiser-Camp Assistance	5,085.26
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General Savings	237,411.59
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Security Deposit	500.00
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Total Savings	<u>307,712.75</u>
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Total Old National	<u>311,297.98</u>
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Total Checking/Savings	<u>311,297.98</u>
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Total Current Assets	311,297.98
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Other Assets**Capital Investment-RPCNA**

* McClintock Endowment Fund	12,341.85
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Occasion Contribution	<u>157,661.17</u>
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Total Capital Investment-RPCNA	<u>170,003.02</u>
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Total Other Assets	<u>170,003.02</u>
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TOTAL ASSETS	<u><u>481,301.00</u></u>
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Pastor's Report

Gratefulness

A year ago this month, I was contemplating a call to serve as the pastor of Columbus RPC. I was grateful, but it was still an unknown city, unknown church, unknown environment to which I was being called.

With faith in the Lord's leading and trust in His call, I accepted the call.

A year later, I say this: "Give thanks to the LORD, for he is good, for his steadfast love endures forever" (Psalm 136:1).

I am so grateful to be here as pastor of this wonderful and loving church. Soon after I accepted the call, Seth was born up there in Indianapolis, and the congregation overflowed with kindness in gifts and kindness to make us already begin to feel at home in Columbus – even while still living in Indy. My installation service here a few months later added to this sense of welcome and home for us here.

Now that we are here, Orlena, the kids, and I find ourselves gratefully serving and living among you all. Thank you for the warm and wonderful ways you have welcomed our family. My kids would gladly speak of times on the playground with church members, the VBS program, or the many people who lovingly welcome them at church or into their homes. We are thankful.

Life and ministry as pastor

I have focused my ministry on proclaiming Christ and Him crucified, the theme of my opening sermon on 1 Corinthians 2:2. Proclaiming Christ and Him crucified has centered on preaching on the life of Christ in the gospel of Mark. Life is about seeing Jesus on the road and following Him on the way of the cross and resurrection.

In the new (or begun again) evening fellowship times, we enjoyed together seeing the story of the Psalter and seeing how it leads us forward to the crucified and now risen Lord Jesus.

Christ and Him crucified is not simply a word for the Sunday sermon. Much of my time in these early months has been invested in simply building relationships within the church. Orlena and I have loved to have many of you in our home and we hope to do more hospitality in the year to come. As elders, we have begun doing more pastoral visitation, and we would like to strengthen this again in 2022.

I've enjoyed getting to know many of you – and some in the community – through things like Open Office hours at Lucabe Coffee Company. We have hosted the college/career Bible study at our house since the summer. This has been a wonderful opportunity to build relationships and study God's Word with young adults from within and outside the immediate church community.

Many other forms of ministry could be mentioned, such as GreenTree outreach, visiting refugees at Atterbury, or meeting 1-on-1 with various individuals for counseling and prayer.

Life has included presbytery and denominational service as well. I serve on the benefits board of our denomination. Great challenges have also afflicted our presbytery. There has been a heavy weight tied to participation in our denominational engagement with these challenges. We need to pray that God will give His Spirit of wisdom to many as we long for resolution to the challenges we face.

Congregational developments

The session has been busy with meeting together and seeking to oversee the membership and care of the church. We were thrilled to welcome into membership this year Tim Erney, the Harts, Chuck Gaskins, Kevin and Kristi McDermott, the Moes, Noah Meng, and Peter Paeng.

We really do miss Gary and Cynthia McNamee, along with McCheyne, who moved to Missouri for future service in Christ's kingdom. Similarly, we miss Bob and Lynn McCracken, who moved to Fresno. God blessed us dearly with these saints through the years.

We will also miss Aaron Hull and his family, who were removed from membership over the past year.

We have also been saddened by the cessation of worship services at Louisville. We continue to pray that the Lord will bless the saints we know and love who are serving there.

We ended the year with 101 Communicant Members and 35 Baptized Members.

What's next?

We look to the year as one of opportunity to prayerfully continue to step forward in Jesus Christ. Christ and Him crucified remains the core – Christ will always be the core of who we are and what we do.

Opportunity presents itself. Though COVID obviously carries on, we are in a different place than we were about two years ago on this front. We pray that the love of God will fill our hearts with love and then lead us to love one another and our community in real and vibrant ways.

How would God lead us to consider the resources He's given us to serve as stewards in this community in the months to come? How can we think together about life as servants and ambassadors for Christ together?

I pray that we would be found an invigorated and eager body of believers, with a life all centered on our crucified and risen King Jesus.

In Christ,

Joel Hart

OM-284

Columbus Reformed Presbyterian Church								
	1Q21	2Q21	3Q21	4Q21	Total	2021	Spend	2022
						Budget	vs Bud	
Giving Income								
General Giving - Columbus	101,557.02	61,553.06	60,379.81	97,655.53	321,145.42			
Designated Giving - Columbus	1,651.37	1,883.77	2,280.93	2,031.92	7,847.99			
Other (Grants, Fees)		650.00	1,800.00	537.00	2,987.00			
Interest Income	20.32	20.88	21.11	21.11	83.42			
Total Giving Income	103,228.71	64,107.71	64,481.85	100,245.56	332,063.83			
Net Income								
	76,762.23	-3,456.86	-4,160.85	-22,199.85	46,944.67			
Net Cash Balance (Unreserved Funds)								
Operating Fund (<i>Checking</i>)	114,350.00	114,847.90	111,821.65	88,632.44				
Seminary/Bible Training Scholarship Fund - <i>Reserved</i>	7,804.34	9,304.34	10,430.34	11,381.34				11,381.34
Higher Education Scholarship Fund - <i>Reserved</i>	6,000.00	4,000.00	0.00	0.00				6,000.00
Parking Lot Repair Fund - <i>Reserved</i>	34,300.00	34,300.00	34,300.00	0.00				N/A
Roof Repair Fund - <i>Reserved</i>	45,000.00	45,000.00	45,000.00	45,000.00				75,000.00
Playground/Landscape <i>Reserved</i>			20,000.00	4,760.00				20,000.00
Fellowship Hall Expansion <i>Reserved</i>								100,000.00
Non-Restricted Savings	113,526.51	114,067.71	99,710.82	148,320.93				
Total Overall Cash Fund Balances	320,980.85	321,519.95	321,262.81	298,094.71				
Total Non-Restricted Cash Funds	227,876.51	228,915.61	211,532.47	236,953.37				
Expense								
Ministries								
Christian Education (incl. WBS)		550.00		311.51	861.51	750.00	114.9%	1,000.00
Church Listings	520.00				520.00	550.00	94.5%	550.00
CPRC Short Term Missions				100.00	100.00	2,000.00	5.0%	2,000.00
Digital Ministry	327.60	119.85	1,099.02	289.84	1,836.31	3,000.00	61.2%	3,000.00
Evangelism/Outreach					0.00	5,000.00	0.0%	5,000.00
Benevolence/Gifts	102.87	69.54		63.66	236.07	500.00	47.2%	500.00
Fall Seminar		500.00		2,380.00	2,880.00	4,000.00	72.0%	4,000.00
Fellowship		398.18	33.24	112.12	543.54	3,000.00	18.1%	3,000.00
Pulpit	2,182.02		242.25	238.50	2,662.77	3,000.00	88.8%	1,500.00
Higher Education Fund Scholarship Expense		2,000.00	4,000.00		6,000.00	6,000.00	100.0%	6,000.00
Mercy	1,255.57	8,060.95	2,800.00	466.56	12,583.08	10,000.00	125.8%	10,000.00
Clarity	1,200.00				1,200.00	2,000.00	60.0%	2,200.00
RP Missions & Ministries	6,500.00	6,500.00	6,500.00	6,800.00	26,300.00	26,000.00	101.2%	26,000.00
RP Witness Subscription				935.10	935.10	950.00	98.4%	1,000.00
Biblical Training Scholarship Expense	748.00		374.00	1,149.00	2,271.00	N/A	N/A	2,000.00
Session Ministries		374.92		398.34	773.26	2,500.00	30.9%	2,500.00
Vacation Bible School			454.11		454.11	1,000.00	45.4%	2,500.00
Youth Memory Work Scholarship	85.50		184.06		269.56	750.00	35.9%	750.00
Youth Ministry/College & Career				574.15	574.15	1,000.00	57.4%	2,000.00
Youth Missions Training -TFY/Echo			175.00	250.00	425.00	1,200.00	35.4%	750.00
Total Ministries	12,921.56	18,573.44	15,861.68	14,068.78	61,425.46	73,200.00	83.9%	76,250.00
Synod & Presbytery								
Presbytery Assessment		3,223.52			3,223.52	3,000.00	107.5%	3,210.00
Synod Housing		234.00			234.00	1,000.00	23.4%	1,000.00
Synod's Assessment			5,395.00		5,395.00	6,000.00	89.9%	6,000.00
Total Synod & Presbytery	0.00	3,457.52	5,395.00	0.00	8,852.52	10,000.00	88.5%	10,210.00

OM-285

	1Q21	2Q21	3Q21	4Q21	Total		Spend	2022
Columbus Reformed Presbyterian Church								
Senior Pastor							vs. Bud	
Salary		13,630.42	7,000.00	11,500.00	32,130.42	35,000.00	91.8%	44,100.00
Housing Allowance		12,600.00	7,000.00	10,500.00	30,100.00	35,000.00	86.0%	44,100.00
Relocation	5,000.00				5,000.00	5,000.00	100.0%	N/A
Total Pastor Compensation	5,000.00	26,230.42	14,000.00	22,000.00	67,230.42	75,000.00	89.6%	88,200.00
Pastor Benefits								
Book Fund		95.11	55.21	361.22	511.54	1,000.00	51.2%	1,000.00
Business Expense		388.42	473.89	284.42	1,146.73	1,500.00	76.4%	1,500.00
Pension Contribution			6,250.00		6,250.00	6,000.00	104.2%	6,500.00
Refreshment/Continuing Education					0.00	500.00	0.0%	500.00
Total Pastor Benefits	0.00	483.53	6,779.10	645.64	7,908.27	9,000.00	87.9%	9,500.00
Church Labor & Fees								
Administrative Labor - Secretary	752.00	1,752.00	1,520.00	2,516.00	6,540.00	5,500.00	118.9%	5,500.00
Administrative Labor - Admin.Asst.								3,000.00
Custodial Labor	792.00	1,496.00	792.00	1,144.00	4,224.00	4,500.00	93.9%	5,000.00
Employer Taxes	118.12	248.44	176.86	279.97	823.39	5,200.00	15.8%	1,000.00
Payroll Service Fee	62.10	104.85	69.20	88.80	324.95	800.00	40.6%	1,000.00
Total Labor & Fees	1,724.22	3,601.29	2,558.06	4,028.77	11,912.34	16,000.00	74.5%	15,500.00
Property								
Church Capital Expenditures		1,305.91	12.84		1,318.75	5,000.00	26.4%	10,000.00
Church Repairs/Updates	71.97	421.02		2,126.02	2,619.01	4,000.00	65.5%	2,000.00
Church Utilities (incl Phone/Internet)	3,967.11	2,309.58	1,996.73	2,151.72	10,425.14	13,000.00	80.2%	11,000.00
Grounds Upkeep	1,848.85	5,546.58	6,617.97	2,033.35	16,046.75	12,000.00	133.7%	15,000.00
House Capital Expenditures					0.00	5,000.00	0.0%	2,000.00
House Repairs					0.00	2,000.00	0.0%	2,000.00
House Utilities	525.08	529.52	900.04	906.52	2,861.16	2,000.00	143.1%	2,000.00
Insurance/CPR License Fees		3,398.00			3,398.00	3,500.00	97.1%	3,500.00
Playground/Landscape			13,449.80	1,790.62	15,240.42	20,000.00	76.2%	20,000.00
Parking Lot Repair				71,283.50	71,283.50	34,300.00	207.8%	N/A
Total Property	6,413.01	13,510.61	22,977.38	80,291.73	123,192.73	100,800.00	122.2%	67,500.00
Supplies								
Custodial	102.95	24.76		122.60	250.31	1,000.00	25.0%	500.00
Kitchen					0.00	500.00	0.0%	500.00
Library				19.95	19.95	200.00	0.0%	200.00
Nursery					0.00	500.00	0.0%	500.00
Office	93.80	1,683.00	854.58	1,058.10	3,689.48	4,000.00	92.2%	4,500.00
Worship (incl. Psalters/Bibles)	210.94		216.90	209.84	637.68	1,300.00	49.1%	500.00
Total Supplies	407.69	1,707.76	1,071.48	1,410.49	4,597.42	7,500.00	61.3%	6,700.00
Total Expense	26,466.48	67,564.57	68,642.70	122,445.41	285,119.16	291,500.00	97.8%	273,860.00



First Reformed Presbyterian Church of Durham Annual Congregation Report to Presbytery Spring Meeting, 2022

2 Thessalonians 2:13-15 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

Membership: 32 Communicant, 7 Baptized

New Communicant Members: 8

Received by Transfer of Membership: 0

Professions of Faith in-lieu of Transfer: 5

Professions of Faith: 3

Transferred Out: 12 (8 communicant, 4 baptized)

Transfer to other RP Churches: 8 (4 communicant, 4 baptized)

Transfer to other congregations: 4 (4 communicant)

Removed from Roll: 1

Baptisms: 4

Average Attendance for Lord's Day Morning Worship: 46

The Lord manifested His loving presence over this past year at First Reformed Presbyterian Church of Durham by His gracious working in the lives of the saints. We have witnessed the growth of many struggling Christians to have a greater peace in the midst of increasingly troubling times. Members are learning to utilize the doctrines they learn, to apply them to their daily lives and to look at the world through the lens of God's eternal truths. As a result, anxiety and fear has decreased greatly among the members of the congregation, and a very evident increase in joy in the worship and fellowship of the church manifests itself each week. We thank the Lord for these developments that give Him praise and glory.

In the beginning of 2021, we at First Reformed Presbyterian Church of Durham, were able to elect and install two new elders, Eric Hallfors and Drew Poplin (who was also approved this last year to serve as Resident In-Training and was received as a Teaching Elder by the Great Lakes-Gulf Presbytery). We are truly grateful for our previous provisional elders Bob Bibby and Shawn Anderson for their many years of service.

Over the course of the year, we gained eight members by profession of faith, three of whom professed faith for the first time. The Lord has greatly blessed the congregation with the birth of

three covenant children, with another child also added to that number of baptized members. In addition to the blessing of adding to the membership of the congregation, we rejoiced in celebrating the marriage of two of our members this past September. The Session transferred out eight communicant and four baptized members, with four communicant and four baptized members being transferred to other RPCNA congregations; and one member was removed from the roll for indifference. Presently, four communicant and four baptized members are seeking to transfer from another church, two others are seeking to go through the membership class, and others seeking to resolve discipline issues from other churches are regular in attendance. At present our membership stands at 32 communicant and 7 baptized with an average attendance in worship of 46.

In worship on the Lord's Day morning, Kent Butterfield and Drew Poplin preach in alternating series, with Kent Butterfield going through the Psalms, and Drew Poplin completing Philippians and now in 1 Thessalonians. Following morning worship, we have a weekly fellowship meal, where the congregation continues to encourage one another in the Lord, shares a meal together, discusses the sermon and other theological topics, as well as ministers to one another's needs. Following the fellowship meal, we have our Sabbath School hour, with Kent Butterfield and Drew Poplin teaching in alternating series. Kent Butterfield completed a study through the book of James, and is now working through a detailed study of the Ten Commandments; Drew Poplin continues working through the book of Exodus. In our desire to have deacons elected, the congregation studied through the RPTS Deacons and Mercy Ministry video series by Dr. Barry York. It was very edifying and encouraged much discussion. Following the Sabbath School, we have a prayer meeting. By God's grace, we have seen many prayers answered, as well as the saints growing in their maturity, love and fervency in prayer. Following the Lord's Day prayer meeting, the elders host members and visitors in their home for fellowship, encouragement and counseling.

On Wednesday evenings, we have a mid-week Bible Study and prayer meeting. This year, we worked through most of the New Testament epistles, as well as the book of Haggai, particularly drawing applications and lessons for prayer.

The elders conducted regular visitations with the members throughout the course of the year. There has also been much counseling done inside and outside of the congregation. In light of the oppressive Canadian law which seeks to outlaw biblical counseling and the call to repent of sexual sin, Kent and Rosaria Butterfield have made themselves available to a PCA Session to offer counseling for any struggling with sexual sin or identity issues.

A number of our members have grown in their burden for the lost and have engaged in regular street evangelism, with one member exploring whether he has a call to preach the Gospel and working with the Session in evaluating his gifts and qualifications. Drew Poplin preached in the open air on two occasions near the Duke campus, while members of the congregation distributed tracts and engaged in evangelistic conversations. We hold a monthly Bible study in Garner, NC,

in southern Wake County, as an ongoing outreach, with members from the congregation and others from the area regularly attending. In January we held our first exploratory evening worship in southern Wake County with 14 in attendance (2 of whom are not members of the congregation), and now we have other people outside of our congregation interested to see a RPCNA work established in southern Wake County. Drew Poplin is leading the study and preaching in Wake County.

The congregation held a meeting in November and voted to petition Synod to transfer our congregation into the Presbytery of the Alleghenies. The reason behind this desire to be moved from the Great Lakes-Gulf Presbytery to Presbytery of the Alleghenies is due to geographical reasons. Next year will mark the 25th anniversary of the First Reformed Presbyterian Church of Durham, and still the congregation has no real connection to the rest of the presbytery. None of our members attend the camps, and our youth are too far away to participate in any youth events. The elders are unable to fully attend the presbytery meetings due to the long distance and time required for traveling. However, the Grace and Truth congregation, who Lord willing will organize later this year, is our nearest neighbor in Virginia, being just over 3.5 hours away. Likewise, the Trinity Congregation in Maryland is only 4.75 hours away, and the Seminary is 7.5 hours away. Indianapolis, however, is 10.5 hours away. Therefore, it seems prudent for our congregation be part of the Presbytery of the Alleghenies, as we would be better positioned to both contribute aid to and be aided by the ministry of that Presbytery, as well as church planting efforts in North Carolina and Virginia.

The Session, desiring to have long-term help with ongoing ministry of the church and the efforts to church plant in Wake County, petitioned Presbytery for permission to call an associate pastor. Having gained approval from the Ad-Interim Commission, the Session continues to discuss that possibility with the members of the congregation and hopes to hold an election soon.

We thank the Lord and you men for the many years of prayer and support you devoted to us as a congregation. Even though we are seeking to be part of another presbytery, we are thankful to be part of the same denomination serving King Jesus together and seeking to make Him known.

For Christ's Crown and Covenant,
The Session of First RPC Durham

	First RPC Durham Budget - 2022	2021 Budget	2021 Actual	2022 Budget
	Checking Account Balance (1/1/22): \$34,506.50			
	Investment Account Balance (1/1/22): \$355,868			
100	Undesignated tithes and offerings to general fund	\$ 115,955.62	\$ 113,971.00	\$ 115,164.00
120	Designated giving - Diaconal Fund	\$ 3,000.00	\$ 590.00	\$ 300.00
110	Other designated giving	\$ 250.00	\$ 8,611.00	\$ 3,000.00
115	HMB Resident In-Training Funds (offsets line 206)	\$ 16,000.00	\$ 16,000.00	\$ 24,000.00
190	Subtotal Funds Available (Tithes/Offerings, Designated)	\$ 135,205.62	\$ 139,172.00	\$ 142,464.00
199	Withdrawal from Investments and Cash	\$ 25,000.00	\$ 25,000.00	\$ 25,000.00
	100 Total Funds Available	\$ 160,205.62	\$ 164,172.00	\$ 167,464.00
	Ministry Expenses			
200	Payroll Expenses & Pastoral Compensation			
201	Salary & Housing (60% is for housing)	\$ 62,447.00	\$ 62,447.00	\$ 67,443.00
202	Medical Insurance	\$ 16,621.68	\$ 16,800.00	\$ 16,928.00
203	Retirement	\$ 9,600.00	\$ 9,850.00	\$ 10,200.00
204	Professional Expenses and Cell Phone Allowance	\$ 800.00	\$ 600.00	\$ 600.00
205	Pastoral Hospitality	\$ 300.00	\$ 243.00	\$ 300.00
	Subtotal Pastoral Compensation	\$ 89,768.68	\$ 89,940.00	\$ 95,471.00
206	Resident In-Training Compensation (60% is for housing)	\$ 35,000.00	\$ 35,000.00	\$ 37,800.00
207	Resident In-Training Medical Insurance	\$ 6,000.00	\$ 6,000.00	\$ 6,000.00
208	Resident In-Training Other Expenses	\$ -	\$ -	\$ -
	Subtotal Resident In-Training Compensation	\$ 41,000.00	\$ 41,000.00	\$ 43,800.00
	Total 200 Ministry Expenses	\$ 130,768.68	\$ 130,940.00	\$ 139,271.00
	300 Worship, Session, Diaconal, Administration			
285.5	Pulpit Supply	\$ -	\$ -	\$ -
315	Intern	\$ -	\$ -	\$ -
320	Session Work	\$ 2,500.00	\$ 1,347.00	\$ -
330	Communion Expenses	\$ 150.00	\$ 163.00	\$ 170.00
340	Diaconal Fund	\$ 2,500.00	\$ 2,609.00	\$ 2,000.00
345	Children's Teaching Materials	\$ 250.00	\$ -	\$ 250.00
350	Administration			
351	Office Equipment	\$ 200.00	\$ 38.00	\$ 200.00
352	Treasure's, Clerk's, CPA Expenses	\$ 500.00	\$ -	\$ 50.00
353	Banking Expenses	\$ 50.00	\$ 10.00	\$ 50.00
355	Paypal Fees (2.93% per \$1000)	\$ 150.00	\$ 99.00	\$ 50.00
362	Conferences for Training	\$ -	\$ 672.00	\$ 650.00
	300 Total Worship, Session, Diaconal, Administration	\$ 6,300.00	\$ 4,938.00	\$ 3,420.00
	400 Synod and Presbytery			
410	Synod Room and Board Fee (TE and one RE)	\$ 600.00	\$ 1,554.00	\$ 1,600.00
411	Synod and Presbytery Travel Expenses (TE and one RE)	\$ 450.00	\$ 145.00	\$ 500.00
431	Presbytery Assessments	\$ 686.84	\$ 687.00	\$ 1,190.00
432	Presbytery Assessments (2.2% of 2021 line 100)	\$ 2,320.70	\$ 2,320.00	\$ 2,507.00
	400 Total Synod and Presbytery	\$ 4,057.54	\$ 4,706.00	\$ 5,797.00

500 Missions			
510 RPM&M	\$ 600.00	\$ 600.00	\$ 700.00
520 Other RP Works (all from designated giving)	\$ 100.00	\$ -	\$ -
530 Outreach	\$ 500.00	\$ -	\$ -
500 Total Missions	\$ 1,200.00	\$ 600.00	\$ 700.00
600 Book Table, Literature, Sermon Audio			
440 Book Table - Free Literature	\$ 50.00	\$ 25.00	\$ -
612 Free literature for distribution (class, prisoners)	\$ 300.00	\$ 260.00	\$ 260.00
620 Sermon Audio	\$ 479.40	\$ 479.00	\$ 480.00
600 Total Book Table, Literature, Sermon Audio	\$ 829.40	\$ 765.00	\$ 740.00
700 Fellowship			
710 Fellowship expenses - food	\$ 300.00	\$ 296.00	\$ 300.00
711 Fellowship expenses - other (kitchen, bathroom supplies)	\$ 500.00	\$ 743.00	\$ 700.00
700 Total Fellowship	\$ 800.00	\$ 1,039.00	\$ 1,000.00
800 Publicity			
830 Website	\$ 250.00	\$ 219.00	\$ 250.00
800 Total Publicity	\$ 250.00	\$ 219.00	\$ 250.00
900 Facilities			
910 Utilities (building only)			
911 Gas	\$ 750.00	\$ 739.00	\$ 1,000.00
912 Electric	\$ 1,700.00	\$ 1,688.00	\$ 1,700.00
913 Water	\$ 800.00	\$ 782.00	\$ 800.00
915 Internet ackage for office	\$ 1,200.00	\$ 1,212.00	\$ 1,416.00
910 Subtotal Utilities	\$ 4,450.00	\$ 4,421.00	\$ 4,916.00
920 Cleaning supplies	\$ 200.00	\$ -	\$ 200.00
921 Cleaning contract	\$ 2,000.00	\$ 1,815.00	\$ 2,220.00
930 Facilities maintenance	\$ 5,000.00	\$ 8,273.00	\$ 5,000.00
935 Lawncare/Landscaping	\$ 500.00	\$ -	\$ -
940 Facilities equipment	\$ -	\$ -	\$ -
941 Sound System	\$ 50.00	\$ -	\$ 50.00
950 Insurance	\$ 3,800.00	\$ 3,776.00	\$ 3,900.00
900 Total Facilities	\$ 16,000.00	\$ 18,285.00	\$ 16,286.00
Total Disbursements	\$ 160,205.62	\$ 161,492.00	\$ 167,464.00
Ending Balance	\$ -	\$ 2,680.00	\$ -

Elkhart, IN RPC Session Report
For Great Lakes-Gulf Presbytery Meeting, March 3-5, 2022

“Those who trust in the LORD Are as Mount Zion, which cannot be moved but abides forever.” (Psalm 125:1 NASB)

1) Total Membership: Communicant and Baptized (12/31/21), 59. (2) Average AM Worship Attendance, 46. (3) Average PM Worship Attendance, 21 [1st, 3rd, & 5th Lord's Day]. (4) Baptized Members Professing, 0. (5) New Members by Profession, 1. (6) Net Change in Total Membership, -2.

Session met 16 times in constituted court in 2021 to care for God's people and oversee the general progress of the work of the ministry; this includes 4 joint meetings held with the Board of Deacons. Elders took turns leading devotions at the start of every Session meeting using *Learning to Love the Psalms*, by Robert Godfrey.

Preaching in 2021 focused on a series through 1 & 2 Timothy with praise, prayer & sermon discussion in the evening services on the first and third Lord's Days. We had four congregational Psalm Sings at the church, normally on the fifth Lord's Day evenings. Worship with the Lord's Supper was held six times on the first Lord's Day evenings of alternating months. The Adult SS Class completed Robert Godfrey's *Survey of Church History* series, a study on evangelism by Stephen Abbott, *Christian Worldview* by R.C. Sproul, and *Union with Christ*, by Sinclair Ferguson. Children and youth classes continue to use Great Commissions Publications materials.

In May small group Bible studies concluded on the miracles of Christ from *Mery Revealed*, by Gerald Bilke led by Elder Menbere; on Jesus' parables from *Glory, Veiled and Unveiled*, by Gerald Bilke led by Elder DeRosa; and a third study on parenting based on *Shepherding a Child's Heart*, by Tedd Tripp led by Pastor Mann. In September Pastor Mann began leading a DVD series called *The Art of Marriage*, and Elder Menbere began leading a study of the Gospel of John. The women's study finished *Overcoming Fear, Worry, and Anxiety*, by Elyse Fitzpatrick and began a new study in the fall on *With the Master on Our Knees*, by Susan Heck. The men's group concluded an audio series on *Church and State* by R.C. Sproul, then began an inductive study called *Abiding in Christ* focusing on John 13-17. In June it was a great blessing to host our first VBS program. In September after 20 years of ministry, we hosted our final Fresh Lunch Thursday. Community Dinner Wednesdays began the following week. We pray God will bring fruit from this new kingdom endeavor.

We rejoiced in the reception of new members: John Landi by profession (4/4/21) with his baptism on May 30, and Cody and Emily Work by transfer on April 14, 2021. It has been a blessing to have them as part of the body. On February 10, 2021, Myra (Mann) Held was transferred to Immanuel RPC after her marriage to Calvin, December 30, 2020. On April 14, 2021, Mark and Aljean Loving were transferred to Providence ARPC in Bartlett, TN, with Aljean passing into glory on September 24, 2021. On July 14, 2021, we were saddened to remove Jonathan Dean from the roll as an indifferent member, and to dismiss Michael Betts at his request. We pray for God's gracious work in their lives. We grieved the losses of Tom Fisher on October 11, 2021, and Joshua Menbere on October 14, 2021. Yet in our sorrow, our Lord and Savior Jesus Christ has provided much comfort. On October 28, 2021, we accepted the resignation of Keith Lorenz from diaconal service with thanks for his good work. On January 9, 2022, we dismissed Joe Moore to the Nappanee Missionary Church at his request. Also, in late January 2022 the DeRosas and Ummels both announced their plans for departure and will be greatly missed. Pray for God to raise up additional elders and families for ERPC. Overall, we

OM-292

are encouraged to see the involvement of many in the various Committees and Ministry Teams. We thank the Lord for His bountiful supply for the life and ministry of ERPC.

In December, the Session and Deacon Board after discussion with Pastor Mann approved a 4-month sabbatical for him during May—August 2022. This is something the Session had been considering for over a year and is a provision for pastors which has been recommended by Synod. Plans are still being made, but please pray for the Lord's guidance and blessing for the Manns and ERPC.

Recommendation: That Pastor Ian Wise be appointed as Interim Moderator during May through August 2022, while Pastor Mann is on sabbatical.

Respectfully submitted,

Andy DeRosa—RE, Wade Mann—TE, Fikre Menbere—RE, Jon Ummel—RE

ERPC 2021 Financial Report and 2022 Budget

	2021 Budget	2021 Actual	2021 Difference	2022 Budget
INCOME				
101 Contributions	138,000.00	149,501.98	11,501.98	143,803.00
102 Interest	0.00	8.46	8.46	0.00
105 Designated Gifts	0.00	1,485.00	1,485.00	0.00
107 Other	0.00	1,203.87	1,203.87	0.00
TOTAL INCOME =	138,000.00	152,199.31	14,199.31	143,803.00
EXPENSES				
CONGREGATION				
201 Christian Education	1,000.00	1,127.84	(127.84)	1,000.00
202 Fellowship Activities	1,000.00	845.55	154.45	1,750.00
203 Youth Ministry	500.00	335.65	164.35	500.00
204 Guest Ministry	2,200.00	2,551.91	(351.91)	2,200.00
205 Administration	1,500.00	979.12	520.88	1,500.00
206 Pastor's Ministry Expenses	3,000.00	2,676.34	323.66	3,000.00
207 Workman's Comp Insurance	350.00	330.68	19.32	350.00
208 Group Study Resources	250.00	51.36	198.64	250.00
209 Session Expenses	0.00	96.80	(96.80)	0.00
210 Other	0.00	635.26	(635.26)	0.00
<i>Congregation Sub-total =</i>	<i>9,800.00</i>	<i>9,630.51</i>	<i>169.49</i>	<i>10,550.00</i>
PASTORAL SUPPORT				
301 Salary	28,960.00	28,960.00	0.00	31,960.00
302 Parsonage Allowance	33,740.00	33,739.84	0.16	33,740.00
303 Salary Supplement	0.00	1,235.00	(1,235.00)	0.00
304 Pension	6,000.00	5,150.00	850.00	9,620.00
305 Medical Insurance	6,400.00	6,400.00	0.00	6,400.00
<i>Pastor Sub-total =</i>	<i>75,100.00</i>	<i>75,484.84</i>	<i>(384.84)</i>	<i>81,720.00</i>
306 Associate Pastor (Sabbatical)*	0.00	0.00	0.00	3,000.00
307 New Pastor Relocation	0.00	0.00	0.00	0.00
308 Professional Development	1,500.00	1,509.55	(9.55)	1,500.00
<i>Pastoral Support Sub-total =</i>	<i>76,600.00</i>	<i>76,994.39</i>	<i>(394.39)</i>	<i>86,220.00</i>
MISSIONS				
401 Local Outreach (fresh lunch)	2,000.00	893.55	1,106.45	2,000.00
402 Vacation Bible School	500.00	291.49	208.51	500.00
403 Short Term Missions	250.00	0.00	250.00	250.00

OM-294

404 Other Missions (Family Conference)	1,000.00	0.00	1,000.00	1,000.00
405 Mercy Ministry	1,500.00	1,193.72	306.28	1,500.00
406 Protection and Preservation of Life	500.00	500.00	0.00	500.00
<i>Missions Sub-total =</i>	5,750.00	2,878.76	2,871.24	5,750.00
DENOMINATION				
501 Presbytery Assessments	1,551.64	1,551.64	0.00	1,532.00
502 Synod Assessments	2,970.00	3,132.00	(162.00)	2,970.00
503 Synod & Presby Delegate	300.00	510.00	(210.00)	300.00
505 RP Home Missions	1,000.00	1,000.00	0.00	1,000.00
506 RP Global Missions	1,000.00	1,000.00	0.00	1,000.00
510 RP Missions/Ministry	6,978.36	7,746.56	(768.20)	7,181.00
<i>Denomination Sub-total =</i>	13,800.00	14,940.20	(1,140.20)	13,983.00
PROPERTY				
601 Mortgage	0.00	0.00	0.00	0.00
602 Utilities	7,500.00	9,640.82	(2,140.82)	9,500.00
603 Maintenance & Supplies	7,000.00	5,269.23	1,730.77	9,000.00
604 Property Insurance	5,000.00	6,544.50	(1,544.50)	5,000.00
605 Property Improvements	11,250.00	37,127.58	(25,877.58)	3,000.00
606 Office Equipment	500.00	0.00	500.00	500.00
607 Other Equipment	800.00	689.00	111.00	300.00
<i>Property Sub-total =</i>	32,050.00	59,271.13	(27,221.13)	27,300.00
TOTAL EXPENSES =	138,000.00	163,714.99	(25,714.99)	143,803.00
YTD NET =	0.00	(11,515.68)	(11,515.68)	0.00

2021 Budget

Total Cash Balance

Beginning Balance January 1:	99,319.12
Net from This Year:	(11,515.68)
Balance =	87,803.44

* Up to \$15,000 is set aside to provide for interim ministry and sabbatical expenses with the balance beyond \$3,000 coming from savings.

Reformed Presbyterian Church of Lafayette

“Seek the LORD and his strength; seek his presence continually!”-1 Chronicles 16:11

2021 was a year of needing to seek the Lord. It was another challenging year and one where Biblical wisdom was desperately needed. 2021 we continued to deal with the lingering impacts of the pandemic, albeit thankfully to a reduced amount. We also were challenged to deal with several very difficult shepherding matters and the challenges present in our presbytery. All of these drove home the reminder that we need to consistently be in prayer, seeking wisdom and direction from the Lord.

In 2021 we saw significant changes in our membership role. We are thankful to the Lord for the new people he has brought into our midst, as well as we are thankful, we can send former members to other areas of ministry. As the makeup of our congregation has changed significantly in the last year, this reminds us that we need to be vigilant to talking with each other and getting to know each other on a deeper level. We need to be willing to invest in each other's lives and continue to strive to build each other up.

During the summer months we were blessed with an internship by Jon Sturm. As a congregation we would all agree that Jon and Elsa's ministry among us this last summer was very encouraging and a blessing.

As a congregation we were blessed with studying the book of Leviticus in the morning worship services and a topical series "Identity of God" in our evening services. Many people have commented that they have never heard a sermon series on the book of Leviticus, and it was a great encouragement seeing the seriousness God takes in our worship, and how we are to live out the Christian life. Also, as we have considered more who our God is, we have all been challenged in our love for God and grown in awe of who God is.

During our adult Sunday School classes, we utilized a different format than we had done previously, in that we had many different teachers focusing on the same general topic. We did this for our 10 Commandment class as well as what we are currently studying in our Hebrews 11 topic "Heroes of the Faith".

During 2021 we continued to livestream our services on Facebook. We find this has been a hidden blessing from the pandemic as we are now able to ensure those who cannot attend worship in-person can still join us as well as continuing to expand our witness to those who may join via our Facebook presence.

In 2021 the session met as a constituted court a total of 27 times. The session planning retreat was held July 23-24. The sacrament of Lord's Supper was conducted 11 times in 2021.

As of 12/31/21, our current membership is 150 (107 communicant members, 43 baptized members.) Net change in total membership is +25 from 12/31/20. Our average attendance for our worship services was 125 in the morning and 94 in the evening.

Our congregation continues to be active and involved in bringing God's Word to the Tippecanoe County Jail and work release facility. Bob Bibby continues to lead us in this ministry.

Purdue Corps (CORPS at Purdue) continues to be a key ministry of our congregation. Adam and Anne Niess faithfully lead this ministry.

The Youth Group continues to serve our youth well. We have a new team of leaders. We are thankful for these leaders who are willing to invest in the lives of our Jr. High and High School students.

During the week, we continue to have several mid-week Bible Studies to encourage fellowship and spiritual growth.

OM-296

As a session, we continue to be involved in the larger courts of our denomination. At the synod level, Adam Niess is on the International Conference Advisory Committee; Bob Bibby is serving on the E&P board, on the Inmate Membership Committee, is serving on the board of RPTS; and Ken (and Christy) Nelson are serving temporarily on YMCS (Youth Ministries of Synod Committee). At the presbytery level Adam Niess is serving as a provisional moderator at Selma, chairman of the Candidates and Credentials Committee; Bob Bibby has served as a provisional elder at 1st RP in Durham; Jeff Kessler has served as a provisional elder at IRPC, is on the Christ Church Advisory Committee, Covfamikoi Advisory Committee; and Ken (and Christy) Nelson are serving as Covfamikoi conference directors.

We thank God for how He is guiding our congregation. We continue to seek God in all we do and are comforted in knowing He is guiding the plans for our congregation.

Membership:

Communicant	107 (+22)
Baptized	43 (+3)
Total	150 (+25)

Changes:

New Converts (+)	4
Transfers-In (+)	41
Baptisms (+)	5
Transferred-Out (-)	21
Removed (-)	4
Deaths (-)	0

On behalf of the session,

Ken Nelson, Clerk

Reformed Presbyterian Church of Lafayette
2021 Treasurer Report
2022 Proposed Budget

	2021 Actual	2021 Budget	2021 Over/Under	2022 Budget
Income				
Interest	270	300	-30	350
Rent	21,600	21,600	-	21,600
Tithe	287,541	221,000	66,541	330,000
Total Budgeted Income	309,411	242,900	66,511	351,950
Special Gift Income	18,752		18,752	
Total Income	328,163	242,900	85,263	351,950

ExpensesChurch Building

Capital Improvements	16,558	15,000	1,558	65,000
Furniture & Equipment	2,051	2,500	-449	10,000
Insurance	3,936	4,000	-64	4,500
Maintenance	14,989	12,000	2,989	16,000
Rental Expense	1,353	3,500	-2,147	5,500
Supplies	4,832	4,300	532	5,000
Utilities	9,970	12,000	-2,030	11,000
Interest Expense	912	1,115	-203	487
Total Church Building	54,601	54,415	186	117,487

Congregational Giving

Gifts/Scholarships		800	-800	4800
Matrix	200	200	0	200
Miscellaneous Missionary	700	700	0	700
Presbytery Assessment	2,713	2,713	0	2,646
RP M & M	6,500	6,500	0	7,000
RP Seminary	2,500	2,500	0	3,000
RTF	1,000	1,000	0	1,500
RP Global Mission	4,500	4,500	0	5,500
Synod Assessment	5,412	5,412	0	6,807
Trinity Mission	500	500	0	500
International Students Inc	2,500	2,500	0	3,000
Total Congregational Giving	26,525	27,325	-800	35,653

Ministry Expense

Administrative	3,694	3,521	173	5,891
Christian Ed	2,033	2,200	-167	2,200
College Ministry	1,063	2,500	-1,437	2,500
Hospitality Committee	1,014	1,700	-686	2,700

OM-298

Social Committee	688	1,500	-812	1,500
Ironmen	-	200	-200	200
Jail Ministry	879	2,500	-1,621	2,500
Mercy Ministry	4,003	3,500	503	3,500
Nursery	9	200	-191	200
Outreach		500	-500	500
Session	1,323	500	823	1,500
Session Conferences	1,182	1,000	182	1,300
Theological Education	1,553	2,500	-947	1,000
Youth Group	984	1,000	-16	1,000
Church Safety				1,500
Book Table	63	300	-237	300
Total Ministry Expense	18,488	23,621	-5,133	28,291
<u>Allowances and Salaries</u>				
Guest Speakers	4,365	5,500	-1,135	5,500
Summer Intern	8,000	8,000	0	8,000
Ministry Expense - Adam	3,249	4,100	-851	4,100
Associate Pastor Fund	8,000	8,000	0	35,000
Ministry Expense - Intern	429	500	-71	500
Custodian Salary	6,240	6,240	0	6,240
FICA	1,884	1,879	5	1,879
Housing - Adam	22,900	22,900	0	25,200
Pastor Salary - Adam	60,700	60,700	0	66,400
Pension - Adam	4,400	4,400	0	5,200
Office Manager Salary	10,320	10,320	0	11,000
Office Support				1,500
Total Allowances and Salaries	130,487	132,539	-2,052	170,519
Total Budgeted Expense	230,101	237,900	-7,799	351,950
Fund Transfer Expense				
Special Gift Expense	16,491		15,643	
Total Expense	246,592	237,900	7,844	351,950
Net Income	81,571	5,000	76,571	0
Extra Mortgage Paydown	-5,000	-5,000		
Net Income After Mortgage Paydown	76,571	0	76,571	0

Reformed Presbyterian Church of Lafayette

Statement of Financial Position Comparison

As of December 31, 2021

	TOTAL	
	AS OF DEC 31, 2021	AS OF DEC 31, 2020 (PY)
ASSETS		
Current Assets		
Bank Accounts		
100 RPC Checking	41,057	29,042
110 RPC Money Market	160,409	101,538
120 RPC Savings	5	5
Total Bank Accounts	\$201,471	\$130,585
Other Current Assets		
150 Other Receivables	0	662
155 Prepaid Mercy Gift Cards	500	250
Total Other Current Assets	\$500	\$912
Total Current Assets	\$201,971	\$131,498
TOTAL ASSETS	\$201,971	\$131,498
LIABILITIES AND EQUITY		
Liabilities		
Current Liabilities		
Other Current Liabilities		
215 Deferred Revenue	1,800	1,800
217 Other Payable	0	2,398
Total Other Current Liabilities	\$1,800	\$4,198
Total Current Liabilities	\$1,800	\$4,198
Long-Term Liabilities		
220 Synod Loan Payable	20,384	41,085
Total Long-Term Liabilities	\$20,384	\$41,085
Total Liabilities	\$22,184	\$45,283
Equity		
300 General Fund	59,330	34,406
310 Retained Earnings	0	0
320 College Ministry Fund	1,360	1,360
330 Family Conference Fund	1,041	1,041
355 Book Table Fund	854	854
358 Associate Pastor Fund	28,000	20,000
390 Youth Group Fund	3,630	3,630
392 Adoption Fund	4,000	
Net Revenue	81,572	24,924
Total Equity	\$179,787	\$86,214
TOTAL LIABILITIES AND EQUITY	\$201,971	\$131,498

**Marion
Reformed
Presbyterian
Church**

Congregational Meeting 2022

2022 Annual Meeting

Proposed Agenda

OPENING

Welcome	Jason Camery, Pastor
Praise	Psalm 92
Prayer	Jason Camery, Pastor
Roll Call	Scott Hunt, Session Clerk
Adoption of Agenda	Scott Hunt, Chairman
Election of Officers	Scott Hunt, Chairman

Reports

Session Report	Scott Hunt, Session Clerk
Pastor Report	Jason Camery, Pastor
2021 Budget Report	Jason Camery, Pastor
2022 Budget Proposal	Jason Camery, Pastor

Business

Adoption of 2022 Budget	Jason Camery, Pastor
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Closing

Adjournment	Congregational Chairman
Prayer	Greg Fisher, Elder
Praise	Psalm 133A

- 1) Total Membership: Communicant and Baptized, **48**
- 2) Average AM Worship Attendance, **50**
- 3) Average PM Worship Attendance, **20**
- 4) Baptized Members Professing, **1**
- 5) New Members by Profession,
- 6) Net Change in Total Membership, **+6**

Session Report

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also. Luke 12:32-34

As the Session looks back over the past year, we see the promises of our Lord are not empty. Though much chaos and uncertainty abounds all around us, we are grateful for the order and security we have in Christ. Though the scourge that is Covid-19 is still among us, we are thankful for the protection we have from the deadly pestilence. Though the work before us would appear insurmountable, the Lord saw fit to raise up two gifted men to serve as Deacons. Though from a worldly perspective we could appear insignificant, the Lord is blessing us with treasures in the heavenly places. For all of this, we are thankful

As we began the year, one of the great challenges we faced again was financial uncertainty. We encouraged the congregation to consider the budgets as a challenge and not an obstacle. And again, we see the Lord has provided. We rejoice with the Psalmist that we have not seen the just forsaken, nor his children begging for bread. (Psalms 37:25) Despite being a small congregation, we have been given enough provision to continue to sustain us. God has indeed been faithful to his saints in Marion.

This past year has also seen our Pastor serve a *very* active and necessary role in the work of the broader church. The Session is thankful that the church could benefit from the gifts of our pastor. Though those duties have subsided in large part for Pastor Camery, he still remains an integral part in protecting and preserving the purity of the Church. Scott continues to serve as a Provisional Ruling Elder for the Belle Center Congregation, though with the election of two elder-elects, his service in that capacity is coming to an end. Even though we do not know what the Lord has in store for the members of the Session, we trust that the Lord will continue to utilize us in the service of his Kingdom.

Once again the Session wants to thank Lord for this congregation. You go out of your way to be warm and welcoming, to give self-sacrificially of your time and energies, and to devote yourselves to both public and private prayer. The love you continue to show demonstrates your love for Christ.

As has been mentioned in prior years, it is one of the wonderful privileges of the Session to meet together as a Court of Christ's church, and for us to meet with you, to pray for you, to counsel you, and to witness the Lord's work in your life. The Session convened in constituted court on twelve occasions this past year and had the added blessing of seeing our first ordained Deacons. We were able to celebrate the Lord's Supper twelve times this past year as well. We were also able to witness the baptisms of a covenant child. Praise the Lord for this sign and seal of His covenant and the demonstration of his generational love. We also receive new members into our congregation and are thankful for the uniting of our hearts together in Christ.

The session would like to take this again like to publically express our gratitude for each one of you. You are all a great encouragement to us. You continue to be a "city on a hill," a great example of what the living body of Christ should look like. It is a great privilege to serve Christ by serving you. We look forward to what the Lord will do for us in 2022 as we rejoice in the Lord's continued faithfulness to us in 2021.

Respectfully submitted,

Scott J. Hunt Clerk of Session, Marion Reformed Presbyterian Church

Pastor's Report

“Sing aloud to God our strength, shout for joy to the God of Jacob!” (Ps.81:1)

The worshippers of God are excited to their work, and are taught, by singing Psalm 81, to stir up both themselves and one another to it, v. 1-3. Our errand is, to give unto God the glory due unto his name, and in all our religious assemblies, we must mind this as our business.... (Matthew Henry on Psalm 81)

I hope the Gospel work we are doing in Marion is exciting for you and your family. The Lord has done great things for us by giving us another year of work in His kingdom. As your pastor, I preached on four different Psalms in 2021. We were able to complete the book of Luke along with Amos and I Peter. These were an encouragement to me, and I pray they also blessed you.

In 2021, for the first time in our young life as a church, we were able to elect and ordain two deacons for ministry. We are thankful for Jacob Fisher and Billy Cole as they serve our church and help lead us to more opportunities in 2022.

I am pleased to report that the Westminster Preschool has been a great blessing to our church. In 2021, the preschool made (and paid for!) many improvements to our building. Hardwood floors were installed in every classroom and hallway (\$36,000). A new gas stove was purchased for the kitchen (\$8000). The church elevator was repaired and the annual maintenance performed (\$1500). A total investment into our building for 2021 was \$45,500! They have big plans for 2022 as well, including a complete update to the four downstairs restrooms, with a plan to convert one to a locker room with a shower. All the windows on the preschool side will be replaced this Spring and new lighting and hardwood floors will be installed in the fellowship hall! God is indeed good to us!

This next year, we look forward to new ministry opportunities and a possible jail ministry. The men's study at Don's Tap started well, and we look for that to continue. Our hope is to grow in the Lord and to lead others there to Christ! Pray that God will bless that outreach! The session will keep you updated on any new developments.

Jenny and I are so thankful for all your support and prayers! We love you and your families and we always lift you all up in prayer!

*We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth.
.... Colossians 1:3-6*

In Christ,

Pastor Jason

OM-304

Marion Reformed Presbyterian Church 2021 Spending Report Through December 31, 2021

Income:	2021 Proposal	2021 Actual	2022 Proposal
Tithes & Offerings	80000	82021.07	85806
Gifts		6055	
RPM+M	November Collection	225	November Collection
Interest	25	30.94	25
Other Income (RPCNA Pension Plan)	250	250	250
Preschool Rent	28,325	27752.32	29000
Special Collections		670	
Transfer from Savings account			
India Mission, 2nd RPC Indianapolis	500		
Total	109100	117004.3	115081

200s MRPC Administration

201 - Administration	1000	403.68	1000
202 - Christian Education	350	46.99	350
203 - Pulpit Supply	750	950	1000
204 - Pastor Expense	500	518.94	500
205 - MISC.	150	403.98	200
206 - Nursery	100	100	100
208 - Media/website/outreach	2000	2385.06	3000
Total Administration	4850	4808.65	6150

210s MRPC Building

211 - Mortgage	6655.2	6655.2	6655.2
212 - Maintenance	5500	7301.67	5500
213 - Grounds and Parking	2000	663.63	2000
214 - Supplies	1500	1470.57	1500
215 - Utilities	19000	22016.22	22000
216 - Insurance	5140	5206.5	5200
217 - Building Improvements			
Total Building	39795.2	43313.79	42855.2

220s MRPC Ministries

221 - Fellowship & Hospitality	1500	1974.51	1500
222 - Outreach/Evangelism	1000		Moved, line item #208
223 - Mercy	500	312.88	500
224 - India Mission	500		500
227 - RP M+M	November Collection	225	November Collection
228 - Synod Assessment	2,400	2388	2400
229 - Presbytery Assessment	900	843.29	900
Total MRPC Ministries	6800	5743.68	5800

230s Pastor Camery

231 - Housing	31980	31980	28980
232 - Salary	21320	21,319.92	19820
233 - Pension	4500	4600	4500
234 - Health Insurance	7200	7020	6700
235- Health Expense		0	
236-Pastor Education		0	
Total Pastor Expenses	65000	64919.92	60000

Grand Total Expenses	116445.2	118786	114805.2
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REFORMED PRESBYTERIAN
CHURCH *of* ORLANDO

CONGREGATIONAL REPORTS

January 27, 2022

Pastor's Report 2021
Pastor Nathan Eshelman

Dear saints at Orlando Reformed Presbyterian Church,

My family and I arrived in the last week of February 2021, which means that we have been here just shy of one year. In many ways, I am still searching for my footing as me and my family learn to be one of you and find our place among you. Thanks for making this a positive transition.

The Lord has done great things in this past year and I hope that trajectory of grace and spiritual challenge continues as the ORPC grows in numbers, spiritual depth, and in love for one another. Much of that work is highlighted in the session report and yet there are few things distinct to the teaching elder's position that I specifically wanted to highlight.

Preaching/Teaching

This year I have been preaching through the Epistle to the Ephesians in the morning and the Gospel of Mark in the evening. We are making good progress through those books and many of you have given positive feedback as to how the Lord is using them in your life.

Prayer meetings at the manse have been revitalized as well. The Psalms will prove to be a central part of the teaching during prayer meetings.

Sacraments

A few changes to the Lord's Supper were implemented as we began our pastoral relationship together. The ancient practice of coming to a table was revitalized. Our oldest members remember that as the common practice of the RPCNA in decades past and many have expressed appreciation for what this simple change has brought to the sacrament. A single loaf of bread divided by the communicants as well as wine (alongside of the grape juice) have also been welcomed changes.

I had the privilege of baptizing two covenant youth in 2021. Cole Duffy and Sophia Mehalic both received the sacrament of holy baptism.

Youth Work

The young people (loosely defined) have been welcomed into the Eshelmanse on "fifth Sundays" following morning worship. Those times have been used for lunch together, testimonies, devotions, and fellowship. The joy of seeing our youth walk in the truth (3 John 1:4) is among the greatest joys of the Gospel minister.

The youth also were able to attend the "Always Ready" conference at Ligonier this past year. This was a useful time for our young people to consider apologetics in their life and hopefully spurred on interest in the defense of the Christian faith.

Special Projects

I continue to write for the *Alliance of Confessing Evangelicals*; I am writing a series on the English Puritan, Thomas Manton, and his use of Romans 8. Twice monthly articles at *Gentle Reformation* are also being written on a variety of theological and practical matters. *The Jerusalem Chamber*, a podcast on the Westminster Confession of Faith that I co-host with some other pastor friends continues to teach paragraph-by-paragraph through the Confession of Faith. I have also finished my book, *I Have a Confession: The Why, When, and What of the Westminster Confession*, in the hands of the publisher. I hope to see that released sometime in 2022 and have heard positive comments from the editor.

These various writing opportunities (and speaking opportunities as they come up) are ways that pastor's soul is watered. These are things I enjoy doing that seem to have kingdom value to the readers and hearers.

Hospitality

The home as an extension of the kingdom of God and ministers have a responsibility to practice hospitality. Many of you have been in my home for meals, fellowship, and prayer meetings. We had hoped to have more of you over in 2021, but the last weeks of the year were spent recovering from COVID-19, which thwarted hospitality plans for the remainder of the year. Nevertheless, I have sought to minister to you both publicly and privately.

What's Ahead

We have moved full speed into 2022 with January already coming to a close. As I reflect on the last year—which brought changes due to recovery from COVID restrictions, changes of a new minister and a new minister's personality, and the growing pains of a congregation being blessed of the LORD—it has been a whirlwind. I pray that as you reflect on my first year among you, you consider that this year has been a year of Christ coming to his bride in faithful preaching, confessional fidelity, warm hospitality, and gracious shepherding.

I anticipate that in 2022 we can get into a regular routine, settle into church life together, and fully enjoy what the LORD has in store for Orlando Reformed Presbyterian Church. I look forward to seeing what he will do among us.

Warmly,

Pastor Nathan

ORLANDO REFORMED PRESBYTERIAN CHURCH
2021 Report of Session
January 2022

“And He continued by questioning them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.” – Mark 8:29

The verse above was cited in a recent sermon as a pivotal point in Jesus’ gospel ministry. In a similar way, this has been a pivotal year in the life of our congregation. We have passed our 100th year of gospel ministry in Orlando, Florida, and in this first of the next hundred years, we begin with welcoming a new Pastor, Dr. Nathan Eshelman and his family!

This year has been a year of transition, growth, celebration and challenge. The Elders met 14 times in regular constituted court. During our Session meetings in 2021, we continued in the Lord’s work through administrative planning, shepherding and congregational oversight, prayer, teaching and leading services of worship. We also spent much time and effort continuing to plan through the impacts of the pandemic including how to keep the congregation safe and deal with the tremendous growth as the Lord has increased our numbers, many who are new to the RPCNA. Session continues to meet at 7:45 each Lord’s Day morning for prayer.

Prior to Pastor Eshelman’s arrival in late February, Elder Jim Pennington has served as Moderator, Pro Tem. We are very thankful for Elder Pennington’s faithful ministry among us. Pastor Eshelman served as Moderator of Session beginning in March 2021. Elder Jonathan Schaefer continued to serve as Clerk of Session. All Elders have shared in teaching, leading times of corporate prayer and presiding. Elders Worsham and Pennington also led preaching services during the past year. Elder Joe Worsham has continued to assist with many administrative tasks, including preparing the weekly bulletins.

In March, we welcomed Nathan, Lydia, Anna, Owen, Watson, Calvin and Ruth into our membership and congregation. Session resumed Session meetings with Pastor Eshelman moderating. We began reading Rejoice and Tremble by Michael Reeves as a supplement to our devotional time together each Session meeting, which we continue to do, having not yet finished the book. A significant portion of our first meeting was spent getting Pastor Eshelman up to speed on how we have done things in Orlando and who we are currently as a congregation. However, we did agree to begin conducting new member classes as there was a significant need and interest.

In April, Pastor Eshelman began the series of new member classes for those seeking communicant membership. The classes continued into May discussing the vows of communicant membership and RPCNA distinctives. We rejoiced in two baptisms since our last meeting: Cole Duffey and Sophia Mehalic. Sadly, we removed Jeremiah and Gabriel Tacey and Al Watt in accordance with our Directory of Church Government.

In June, we concluded our lengthy discussions over the Lord’s Supper and decided to make some changes, including the use of a “split cup,” offering both wine and grape juice as the drink element, and a common loaf of bread. In a later meeting, we also decided to have communicants come forward from the pews to gather in the front, primarily around a common table.

In July, we updated the shepherding groups and finalized logistics for the celebration of the Lord’s Supper.

In August, Sabbath school returned. Mark Goerner agreed to lead the adult class on the Westminster Confession of Faith again and it has been a blessing to many. We celebrated the Lord’s Supper and received very positive feedback from our first communion service since Pastor Nathan arrived. This was the first Lord’s Supper using the new format. Members expressed appreciation for the more intimate format and logistically it worked well.

In September, we rejoiced to welcome Ted and Sarah Mehalic (and Sophia), Nicora Gangi, Kendi Jean, Carlos Calderon, Alejandro and Vanesa Ramirez (and children), and David and Jane Joyner (and children), and James Joyner. We also began discussing the possibility of a church plant in Gainesville with the developmental labors of Tom Reid and Genevieve Reid. Session agreed to carefully oversee the care of a new plant and we gave several pieces of counsel to Pastor Tom Reid as Gainesville meets Sabbath evenings for worship. We hope to see this potentially grow into an R. P. Church. We encourage all those interested in giving towards this work to have “Gainesville” in the memo line of checks written out to ORPC.

In October, we celebrated the Lord's Supper again with a few minor adjustments. Session began working with the Deacons on an annual budget for the congregational meeting in November and we also decided to have that congregational meeting on a Thursday! Session was also encouraged to receive Tom and Genevieve Reid into our membership by transfer.

In November, Pastor Nathan attended the Presbytery meeting in Southfield, Michigan. Session also approved Joe Johnson to attend. We are thankful to know of Joe's interest in pastoral ministry and will continue to work with him as he considers being taken as a "student under care." Being taken under care by Session is one of the early steps to Joe being eligible to preach and receive a pastoral call in the RPCNA. We also bid farewell to Nicholas Francoeur and his lovely new wife Adriana as they departed our fellowship to join with the Tri-Lakes Reformed Church in Colorado Springs, Colorado.

We have put before the congregation Session's desire for additional leadership in both the Session and Diaconate. Session has discussed potential candidates and is currently planning an election for elders and deacons in the first quarter of 2022.

Another ongoing initiative of Session is a committee assembled to address safety and security in the Church. This committee will focus not only on property security and security in worship, but also how to keep our children safe. The committee is working under the direction of Elder Joe Worsham.

One issue that received a considerable amount of our attention was the Women's Bible Studies. Though reviewing the complexities of issues that surfaced in this format is beyond scope, suffice it to summarize that as a congregation we have been blessed with a faithful women's ministry for many years through the efforts of many who have gone before, who presently serve and who are new to our fellowship. In recent days, we have been blessed in larger numbers and a variety of specific and valid needs. While equally valid, the needs cannot be effectively met in a single alternative. As a result, several opportunities are now available to meet these various needs.

As we continue to grow and new and changing needs arise, we want to make sure that the Session will have time to prayerfully review, process, and consider ministry suggestions that come to us. We would ask that ideas (for groups, studies, ministries, outreach, etc.) be brought to the Session in a timely manner, well in advance of a Session meeting that would consider the idea and make a prayerful and wise decision regarding how best to meet identified needs.

In closing, we are thankful to the Lord for His many blessings – blessing of giftedness, encouragement, spiritual growth, health and even challenges and hard providences. We see members growing in the loving service of one another in many ways, including workdays, meals for the sick and recovering, help with home projects, discipleship, childcare, teaching classes, audio video support, hospitality, prayer and many more. Please continue to pray for our elderly saints, our shut-ins, our sick and those who quietly suffer and even mourn the loss of loved ones. Please continue to seek ways to encourage and edify those in our congregation in the love of Christ. Please pray that the Lord would bring additional elders and deacons to our congregation to help meet the needs of this growing ministry. Finally, pray for us. We desire to serve well, but often find ourselves feeble to the task. However, thanks be to God that in our weakness, His power is strong. May He grant wisdom and strength to our service and greater glory to His Name!

Respectfully submitted,

The Orlando Session

ORLANDO REFORMED PRESBYTERIAN CHURCH
2021 Membership and Attendance Report
January 2022

In 2021, our membership grew from 101 to 124 members. Communicant Members added by profession of faith included: Kendy Jean, Carlos Calderon, and James Joyner. Membership added by transfer included: Nathan and Lydia Eshelman, Anna Eshelman, Alejandro and Vanessa Ramirez, David and Jane Joyner, Ted and Sarah Mehalic, Nicora Gangi, Tom and Genevieve Reid. Baptisms included Sohia Mehalic and Cole Duffey. Baptized members added by transfer included: Owen, Watson, Calvin and Ruth Eshelman, Matthew Guitierrez, Mariana and Martin Ramirez, Joshua, Elizabeth, Jacob, Joseph and Samuel Joyner

Communicant members transferring their membership included only Nicholas Francoeur who was married in November and moved to Colorado Springs, Colorado with new wife Adriana to join with the Tri-Lakes Reformed Church. One communicant member was removed due to lack of attendance, Al Watt, whom we discovered later in the year passed away. Four baptized members were removed due to lack of attendance including MacKenzie, Jeremiah and Gabriel Tacey and Steven Schmidt.

The total membership roll of 124 comprises 85 communicant and 39 baptized members. Of our communicant members, 10 of which are inactive, most due to proximity, mandatory isolation or infirmity. There are 2 out-of-bounds communicant members.

The average attendance at morning worship in 2021 was 95 with a high of 137 on November 7th and a low of 71 on July 11th. The average evening attendance was 44 with a high of 62 on both October 17th and November 7th and a low of 25 on both June 20th and November 28th.

Prepared by: Jonathan Schaefer, Clerk of Session

Orlando Reformed Presbyterian Church
Congregational Meeting
January 27, 2022

Report of the Deacon Board

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God

2 Corinthians 9:10-11

The Deacon Board continues to covet your prayers for strength and focus as we serve the congregation and seek to support its ministries. We are thankful that restrictions due to COVID-19 that prevented us from gathering as a congregation have been lifted, but we are aware that the virus is still a major influence in the lives of the congregation and in the communities where we have been called to serve. Below are some highlights of service that we have been blessed to participate in over the last year. We look forward to continued service in the coming year, with the hope that we can soon return to normal activities.

Mercy Ministry

The Mercy Ministry of the ORPC provides service, comfort, aid and encouragement to those in need. In 2021, the Mercy Ministry of the congregation was wide and varied. Ministry included meeting some direct financial needs but also meeting physical needs among our members. The Deacon Board authorized a distribution of Mercy funds to the Pacific Coast Presbytery for the funeral expenses of Pastor Noah Shepherd. Additionally, we distributed Mercy funds to families within the congregation with immediate financial needs.

The Deacons also spent considerable time helping congregational families with physical needs this year such as transportation, technology, home maintenance and repair, medical assistance and meals. Some of these needs involved financial outlay but many involved direct help with a potential for future financial assistance.

Once again this year, we saw a great outpouring of mercy, love and affection within our congregation as members met the needs of other members. The ministry of mercy and service in our congregation is one of the most vital components of life together in the body of Christ. What a joy it is to see our church loving and serving each other well! We continue to encourage each member to “Love one another with brotherly affection. Outdo one another in showing honor.” – Romans 12:10

Looking ahead into 2022, the Deacons will continue to seek out and meet the needs of our members and adherents, as well as pray for each member of the congregation. We anticipate that many of the physical needs met in 2021 will become financial needs in 2022 and as such, are grateful for a renewed focus on Mercy giving. We encourage each member to prayerfully consider giving directly to the Mercy fund during our celebration of the Lord’s Supper. Additionally, we implore the congregation to continue to pray for each other, look for ways in which to meet each other’s needs and encourage each other in ministries of mercy. As always, please let the Deacons know how we can come along side you and support those efforts or if you see an unmet need that we can address together.

OM-312

Facilities Maintenance and Renovations

The Annex roof replacement, which had been delayed in 2020, was completed in 2021. Also completed was a remodel of the Annex fireside room for use as the pastor's study with new flooring, the addition of bookshelves and a fresh coat of paint. In the Sanctuary building the remaining blue windows were replaced with clear glass and a remodel of the downstairs Livingston Street entryway area began. In the Social Hall, an improved sump pump was installed to prevent damaging floods. The exterior of the Sanctuary building was repainted and landscaping was removed as well. Plans were in place to complete repairs to the exterior of the Annex, but those have been delayed into 2022.

General maintenance issues in the downstairs bathrooms were addressed, as well as the setup of a new sound equipment cart for use in the Social Hall. Also, the lawn maintenance man that had been taking care of the church property for several years retired and a new company was contracted for lawn care.

Looking ahead into 2022, we plan to complete the remodel of the downstairs Livingston Street entryway, add final decorative finishes to the Sanctuary windows (including the installation of the stained glass), remove final blue windows from the upstairs back office areas, add sound dampening solutions to the Social Hall, refresh the downstairs bathrooms and complete the repairs to the exterior of the Annex.

Meals for Special Needs

The deacon board worked with Kelly Bailey to coordinate meals for members with special needs and would like to thank Kelly for her service in this area. These meals are provided as an outpouring of love by the congregation when members have a significant life event, such as injury, illness, or death of a loved one that might disrupt their ability to prepare meals for themselves. Over the course of the year meals were provided to four members and their families through this ministry. The deacons ask that you participate in this ministry by contacting us and letting us know if you or someone else the congregation has a situation that might warrant getting meals delivered.

Flowers and Cards Ministry

Flowers are provided to members who are hospitalized for multiple days or on the occasion of a member's funeral, unless requested otherwise by the recipient or directed by the Deacons. There is an opportunity for service in this area. If you are interested, please talk to one of the Deacons.

Cards were sent to members and adherents for special occasions such as birthdays, anniversaries, graduations, weddings etc. as well as for extended illness and bereavement. Ruth Pennington served in this ministry in 2021, and the Deacons would like to thank her for her many years of service in this ministry.

The Card ministry will be moving to a more digital format in 2022 with the majority of recipients receiving their cards via email. Physical cards will be mailed to the children of the church, those who do not have access to technology, or if a physical card is requested instead of digital. We are looking for someone to head up this ministry in 2022 so please see a Deacon if you are interested.

OM-313

Media Ministry

The congregation maintains a web presence at www.OrlandoRPC.org and at www.SermonAudio.com/OrlandoRPC.

The congregation website, www.OrlandoRPC.org, is maintained by Kevin Duffy and gives information about our location, service times, and ministries. We thank Kevin for his skilled service in keeping the website up to date. The website was visited by 2,769 unique visitors during 2021.

We have begun uploading sermons weekly to Sermon Audio again at www.SermonAudio.com/OrlandoRPC (also accessible at www.ReformedVoice.com/OrlandoRPC). There is an archive of over 1,500 sermons there, which includes sermons preached from our pulpit since 2008 and sermons that have been preached by Nathan Eshelman and linked to our SermonAudio account. Those sermons continue to be accessed and downloaded by people from all over the world.

The worship services are streamed each week on YouTube with an average of six online viewers and are available for later viewing on our YouTube Channel at www.youtube.com/channel/UCgc_bawWEtdv9D_4aUQsP9w. Our YouTube channel has 124 subscribers and the services average about 70 views each, with some reaching well over 100 views.

Sanctuary Flowers

Peggy Terry faithfully attended to the sanctuary flowers and has volunteered to continue in this ministry through January 31, 2023. The Deacons would like to thank Peggy for her ministry to our congregation.

Attendance

The average morning worship attendance in 2021 was 95, with a high of 137 on November 7 and a low of 71 on July 11. The average evening attendance was 44, with a high of 62 on both October 17 and November 7 and a low of 25 on both June 20 and November 28.

Respectfully submitted,

The Deacon Board

Treasurer's Annual Report

Jan - Dec 2021

Account Reconciliation - Suntrust (All Funds)

Balance Jan 1, 2021	\$ 119,602.88		
add 2020 deposits			
subtract 2020 expenses	\$ 1,193.00		
Net 2021 opening balance	\$ 118,409.88		
Add 2021 Income	\$ 179,003.60		
Subtract 2021 Expenses	\$ 215,966.15		
subtract 2021 deposits			
add uncleared 2021 expenses	\$ 2,390.13	<u>Checking</u>	<u>MM Account</u>
Balance December 31, 2021	\$ 83,837.46	\$ 33,521.11	\$ 50,316.35

Suntrust Account -- Quarterly and Annual Changes 2021

	Quarterly Balance	Balance	Quarter +/-	From Jan 1
Net opening balance Jan 1		\$ 118,409.88	-	-
Balance March 31		\$ 79,555.24	\$ (38,854.64)	\$ (38,854.64)
Balance June 30		\$ 81,414.19	\$ 1,858.95	\$ (36,995.69)
Balance September 30		\$ 78,393.54	\$ (3,020.65)	\$ (40,016.34)
Balance December 31		\$ 83,837.46	\$ 5,443.92	\$ (34,572.42)

Annual Comparisons

Year	Acct Balance Jan 1	Income	Expenses
2010	\$60,333.60	\$83,287.90	\$81,991.21
2011	\$62,541.00	\$86,274.67	\$85,730.73
2012	\$62,784.94	\$88,913.16	\$115,443.65
2013	\$36,300.02	\$99,250.31	\$97,051.10
2014	\$39,398.66	\$96,649.42	\$103,984.34
2015	\$39,173.95	\$115,957.19	\$107,760.93
2016	\$41,157.67	\$113,898.04	\$108,673.35
2017	\$42,962.69	\$124,540.88	\$112,645.25
2018	\$55,840.54	\$137,967.29	\$118,072.66
2019	\$79,649.32	\$141,060.95	\$129,580.44
2020	\$88,888.92	\$153,351.56	\$123,447.14
2021	\$119,602.88	\$179,003.60	\$215,966.15
2022	\$83,837.46		

Orlando Reformed Presbyterian Church
Profit & Loss Budget Performance
January through December 2021

	Jan - Dec 21	Budget	% of Budget
Ordinary Income/Expense			
Income			
35000 · Carryover- \$119,602.88			
35501 · GF20 Carryover \$119,247.86			
35503 · Desig - Youth Confer - \$105.02			
35507 · Desig - John Bailey Mem \$250.00			
422100 Maintenance and Upgrade Escrow		Used	Current Balance
42201 · Sanctuary Roof - \$10,000			
42202 · Exterior Painting - \$5,000			
42203 · Building Reserve - \$15,000		1,925.00	\$13,075.00
42204 · Capital Equipment - \$1,250		3,234.19	\$0.00
49500 · Tithes/Offerings/Desig Giving			
49510 · General Fund	168,261.79		
49516 · Desig - John Bailey Memorial	4,992.52		
49518 · Desig - Abhi Medical Fund	377.25		
49521 · T/O Desig - Gainesville Fellows	4,054.00		
49522 · T/O Desig Kid2Kid	468.00		
49524 · T/O Desig KidtoKid-TAVA	495.00		
49526 · T/O Desig Pastors pension	250.00		
49528 · T/O - Desig RPM&M	100.00		
Total 49500 · Tithes/Offerings/Desig Giving	178,998.56		
49600 · Interest Income	5.04		
Total Income	179,003.60		
Expense			
60000 · Leadership Expenses			
60010 · Pastor Salary	36,110.83	36,110.83	100.0%
60011 · Pastor Housing	30,555.83	30,555.83	100.0%
60013 · Pastor Medical Insurance	8,334.00	8,334.00	100.0%
60014 · Pastor Pension	6,250.00	6,250.00	100.0%
60016 · Pastor Life Insurance	764.40	900.00	84.93%
60017 · Pastor Mileage Expense	1,213.04	1,800.00	67.39%
60018 · Pastor Hospitality Expense	974.51	2,000.00	48.73%
60020 · Pastor Conference Expense	536.64	1,700.00	31.57%
60021 · Pastor Expenses and Supplies	2,075.84	2,000.00	103.79%
60032 · Desig - Pastors Pension from Sy	250.00		
60035 · Pastor Moving expenses	14,687.85	20,000.00	73.44%
60036 · Pastor Home Loan	35,000.00	35,000.00	100.0%
60050 · Guest Speakers	3,800.00	900.00	422.22%
60200 · Presbytery's Budget Assessment	1,963.44	1,963.44	100.0%
60250 · Synod Operation Assessment	3,355.00	3,200.00	104.84%
60260 · Synod RPM&M	7,500.00	7,500.00	100.0%
60270 · Synod Delegate Travel Expenses	1,127.29	500.00	225.46%
60300 · Miscellaneous	0.00	100.00	0.0%
Total 60000 · Leadership Expenses	154,498.67	158,814.10	97.28%

Note: As monies are used from excrow accounts
current balance will be updated

Orlando Reformed Presbyterian Church
Profit & Loss Budget Performance
 January through December 2021

	Jan - Dec 21	Budget	% of Budget
70000 · Plant & Equipment Expenses			
70010 · Custodial Service	4,897.88	4,898.00	100.0%
70020 · Lawn Service	690.00	1,500.00	46.0%
70030 · Repairs and Maintenance	2,495.41	6,000.00	41.59%
70031 · Bible Study Child Care	0.00	600.00	0.0%
70040 · Office Supplies	1,207.84	1,800.00	67.1%
70050 · Capital Equipment Escrow	3,234.19	0.00	100.0%
70060 · Food for Kitchen	0.00	300.00	0.0%
70061 · Kitchen Supplies	640.17	300.00	213.39%
70062 · Janitorial Supplies	167.16	400.00	41.79%
70070 · Telephone/Internet	1,829.78	1,900.00	96.3%
70080 · Utilities	4,219.75	5,000.00	84.4%
70090 · Annex Roof	14,907.00	20,000.00	74.54%
70091 · Desig - Media Equipment	4,992.52		
70092 · Audio/Visual Equipment	935.99	1,000.00	93.6%
70093 · Annex Exterior Repairs	0.00	5,000.00	0.0%
70094 · Building Reserve Escrow	1,925.00		
70095 · Desig -- John Bailey Memorial F	250.00		
70100 · Insurance - Property	7,203.20	6,500.00	110.82%
70105 · Centennial Celebration	0.00	1,000.00	0.0%
70110 · Tax & Corp Fee	688.60	61.25	1,124.25%
70200 · Bank Fees	73.04		
70300 · Miscellaneous	0.00	100.00	0.0%
Total 70000 · Plant & Equipment Expenses	50,357.53	56,359.25	89.35%
80000 · Ministry Activities Expenses			
80010 · Sabbath School	1,016.87	500.00	203.37%
80020 · Bible Studies Expenses	1,055.91	500.00	211.18%
80021 · Witness Subscriptions	911.00	1,000.00	91.1%
80030 · RP Missions Scholarships	505.00	1,600.00	31.56%
80040 · Social Committee	979.68	1,200.00	81.64%
80050 · Shower Committee	300.99	400.00	75.25%
80060 · Library/Literature Rack	770.23	500.00	154.05%
80070 · Flowers/Cards	194.84	500.00	38.97%
80075 · Sanctuary Flowers	120.23	500.00	24.05%
80080 · Media	707.45	500.00	141.49%
80090 · Mercy Fund	1,145.97	3,600.00	31.83%
80100 · Young Adult Group	104.33	500.00	20.87%
80110 · Youth Events/Conferences	454.98	450.00	101.11%
80120 · Childrens Summer Program	0.00	500.00	0.0%
80130 · Camp Fund - Gen Fund	0.00	2,000.00	0.0%
80133 · Outreach	667.63	1,000.00	66.76%
80136 · Genevans Hosting	0.00	500.00	0.0%
80220 · Desig - Gainesville Fellowship	1,006.82		
80231 · Desig - KidtoKid - TAVA	495.00		

Orlando Reformed Presbyterian Church
Profit & Loss Budget Performance
 January through December 2021

	<u>Jan - Dec 21</u>	<u>Budget</u>	<u>% of Budget</u>
80280 · Desig Kid2Kid	468.00		
80300 · Miscellaneous	0.00	50.00	0.0%
80350 · Desig - RPM&M	100.00		
80380 · Desig- Youth Events/Conferences	105.02		
Total 80000 · Ministry Activities Expenses	<u>11,109.95</u>	<u>15,800.00</u>	<u>70.32%</u>
Total Expense	<u>215,966.15</u>	<u>230,973.35</u>	<u>93.5%</u>
Net Ordinary Income	-36,962.55		

Orlando Reformed Presbyterian Church 2022 Ministries and Operational Budget

Line Item Description	2021 Budget	2022 Proposed Budget
Pastor Compensation & Benefits		
SALARY	30,000.00	36,900.00
HOUSING	36,667.00	45,100.00
MEDICAL INSURANCE	8,334.00	10,100.00
LIFE INSURANCE	900.00	900.00
SOCIAL SECURITY / MEDICARE	-	-
PENSION	6,250.00	8,000.00
Total Pastor Compensation & Benefits	82,151.00	101,000.00
Ministry Budget		
Discipleship Ministries		
CAMP SCHOLARSHIPS	2,000.00	4,000.00
CHILDREN'S SUMMER PROGRAM	500.00	500.00
YOUTH CONFERENCES	450.00	1,500.00
YOUTH/YOUNG ADULT EVENTS	500.00	500.00
LIBRARY/LITERATURE RACK	500.00	500.00
MUSIC	-	-
BIBLE STUDY EXPENSES	500.00	750.00
SHOWER COMMITTEE	400.00	400.00
SOCIAL COMMITTEE	1,200.00	1,500.00
SABBATH SCHOOL	500.00	1,500.00
RP MISSIONS SCHOLARSHIPS	1,600.00	3,000.00
WITNESS SUBSCRIPTIONS	1,000.00	1,000.00
Total Discipleship Ministries	9,150.00	15,150.00
Mercy Ministries		
MERCY MINISTRY	3,600.00	3,600.00
FLOWERS/CARDS	500.00	500.00
Total Mercy Ministries	4,100.00	4,100.00
Outreach Ministries		
CONGREGATION OUTREACH	1,000.00	1,000.00
GAINESVILLE OUTREACH		1,000.00
SYNOD: RPM&M	7,500.00	7,500.00
WEBSITE/CD RECORDINGS	500.00	750.00
Total Outreach Ministries	9,000.00	10,250.00
Total Ministry Budget	22,250.00	29,500.00

Orlando Reformed Presbyterian Church 2022 Ministries and Operational Budget

Line Item Description	2021 Budget	2022 Proposed Budget
Operations Budget		
<u>Administrative Expenses</u>		
GUEST SPEAKERS	900.00	3,000.00
JOB RELATED INJURY ALLOCATION	-	-
PASTOR CONFERENCES/FAMILY CONFERENCES	1,700.00	2,000.00
PASTOR AUTO	1,800.00	1,800.00
PASTOR HOSPITALITY	2,000.00	2,000.00
PASTOR EXPENSES, BOOKS, & OFFICE SUPPLIES	2,000.00	2,000.00
Total Administrative Expenses	8,400.00	10,800.00
<u>Taxes, Assessments, and Insurance</u>		
PRESBYTERY'S BUDGET ASSESSMENT	1,963.44	2,100.00
SYNOD: OPERATION ASSESSMENT	3,200.00	3,500.00
SYNOD: DELEGATE TRAVEL EXPENSE	500.00	750.00
INSURANCE-PROPERTY	6,500.00	7,500.00
TAX & CORP FEE	61.25	600.00
Total Taxes, Assessments, and Insurance	12,224.69	14,450.00
<u>Facilities Expenses</u>		
CUSTODIAL SERVICE	4,898.00	4,898.00
LAWN/GROUNDS SERVICE	1,500.00	2,800.00
OFFICE SUPPLIES	1,800.00	1,800.00
KITCHEN SUPPLIES – FOOD	300.00	1,000.00
CLEANING SUPPLIES	400.00	500.00
MISCELLANEOUS EXPENSE	250.00	250.00
SANCTUARY FLOWERS	500.00	500.00
REPAIRS AND MAINTENANCE	6,000.00	6,000.00
TELEPHONE/INTERNET	1,900.00	1,900.00
UTILITIES	5,000.00	5,000.00
Total Facilities Expenses	22,548.00	24,648.00
Total Operations Budget		49,898.00
Total Pastor Compensation & Benefits	\$82,151.00	\$101,000.00
Total Ministry Budget	\$22,250.00	\$29,500.00
Total Operations Budget	\$98,672.69	\$49,898.00
GRAND TOTAL BUDGET	\$203,073.69	\$180,398.00

Orlando Reformed Presbyterian Church 2022 Ministries and Operational Budget

Line Item Description	2021 Budget	2022 Proposed Budget
CAPITAL BUDGET AND RESERVES		
Capital Items		
SANCTUARY ROOF	10,000.00	20,000.00
EXTERIOR PAINTING	5,000.00	5,000.00
CAPITALIZED EQUIPMENT	1,250.00	1,250.00
ANNEX ROOF	20,000.00	
ANNEX EXTERIOR REPAIRS	5,000.00	
SOCIAL HALL NOISE DAMPENING		5,000.00
REFRESH DOWNSTAIRS BATHROOMS		15,000.00
CENTENNIAL CELEBRATION	1,000.00	1,000.00
SOUND EQUIPMENT	1,000.00	400.00
PASTORAL SABBATICAL	-	-
RESERVES	15,000.00	22,000.00

One Time and Periodic Expenses		
PRESBYTERY HOSTING	-	-
PASTOR HOME LOAN	35,000.00	
PASTOR MOVING EXPENSES	20,000.00	
GENEVANS HOSTING	500.00	-
Total One Time Expenses	55,500.00	-

REPORT OF THE CHRISTIAN EDUCATION BOARD
ORLANDO REFORMED PRESBYTERIAN CHURCH
2021

The CE Board met in the summer after a year of not having classes due to COVID-19 CDC guidance, local safety practices and concerns. The Board reviewed that ages and number of children, appointed teachers, and planned each class locations. Classes for all ages began in August using Great Commissions Publications that were age appropriate for each class. We are thankful for the teachers who agreed to teach and for parents who faithfully bring their children each week. Classes meet each week at 9:30 with combined classes meeting once each month to review the Shorter Catechism and Psalm memory for the month. Regular classes will continue through May of 2022 with some alternative plans for the summer. We encourage parent to consider attending the Presbytery Family summer conference (COFIMIKOI) July 4 at Johnson Bible College in Tennessee.

Respectfully Submitted,

Joe Worsham, Board Chair

2021 Social Committee Report
Congregational Meeting - January 2022

The Social Committee members were Stephanie Garrow, Kelly Bailey, Debra Goerner, Rachel Rorke, Dianne Schaefer, and Lydia Eshleman (joined shortly after arriving in February). Dianne stepped down as chair in December 2020 after several years, putting a written call/job description out to the congregation for a replacement. She filled in as needed in 2021 until Anthony Farrant stepped up in October 2021 to fill the role. He also chaired the Christmas event. We praise God for His faithfulness in providing our new leader. Thanks, and welcome to Anthony!

Due to COVID-19 and not having a chairperson, our gatherings were limited especially in the first half of the year, but the times we gathered were sweet and special - a highlight was the installation dinner for our new pastor and family. We enjoyed the following social times together in 2021 (The **Social Committee** events are in bold):

March 18 - Installation/dinner for Eshelmans

May 1 - Walk for Life (outreach, Becky and Vanessa Le)

May 27 - Night on the Town Dinner at Longhorn Steakhouse to honor our graduates.

High School - Tava Goerner, Anna Eshelman, Joel Schaefer

College - Marina Silva, Bashia Schaefer, Elijah Goerner

Masters of Historical Theology - Nathan Eshelman

July 30 - Game Night @ the church building organized by Will & Kinsey Townsend

August 14 - pool party @ Schaefer's house

October 23 - Movie in the Lot - VeggieTales double-feature (outreach, Jon & Di & team)

December 10 - Christmas Party (Anthony & Co.)

Lisa Schmidt & Debra Goerner planned a bridal shower for Karl and Bashia on February 13, at the Schaefer's house. Lisa also organized a bridal card shower for Nicholas and Adriana Francoeur in November.

We enjoyed monthly themed fellowship meals beginning in March (due to COVID-19) under Debra Goerner's leadership on the first Lord's Day of each month.

The Social Committee (under our new chairperson's leadership) met on December 13 for our annual meeting to plan the schedule of Social Events for 2022 (See Handout).

We are thankful for God's provision this past year and look forward to special times of fellowship and fun together during 2022.

Respectfully Submitted,

Dianne Schaefer (acting chairperson)

Session report to the Great Lakes-Gulf Presbytery, Second Reformed Presbyterian Church, Indianapolis, February, 2022

A highlight of some of our meetings in 2021 was an exercise in Psalm 103:2, "Forget none of His benefits."

As each elder and deacon shared a praise or answer to prayer, we saw how Christ was pouring forth many blessings. Sometimes the answers were beyond what we even asked. Other times the answers were coming after many years of prayer. Sometimes the answers were not dramatic, but just a gradual sanctification in someone's life or family. We have been most grateful to see how the Lord is at work among us, including those small quiet steps of obedience and grace.

We were thankful to see the Lord raise up two new elders, Adam Doerr and Justin Olson, and two new deacons, Tony Adams and Andrew Saunders. The strong votes in the September meeting with the congregation revealed a Psalm 133 unity among us, with thanks to the Lord. We are thankful also for some conversions to Christ; others getting married and having children; some leading home Bible studies; others engaged in II Timothy 2:1-10 ministry; and perhaps most important, a 7 a.m. zoom prayer meeting, which attracts a faithful few morning and morning, with others coming in and out.

We were thankful to work through our call to Jerry Foltz as our associate pastor, as Joel Hart responded to a call to become pastor for the Columbus RP Church. Jerry joined us early in 2022. We continue to seek the Lord about an additional third pastor to help us respond to the opportunities that the Lord keeps putting in front of us.

From the pulpit we were learning about Christ's building of His church as Pastor Faris preached through the book of Acts, along with Paul's letters to the Colossians and Philemon. James is now leading us through the book of Joshua, helping us see how God gave a foreshadow of how Christ would work.

We are thankful to have Addie Bell join our church staff as office manager and are grateful for the property improvements that Andrew Gilhooley has worked on so diligently. Andrew also has taught seminary classes, in Old Testament, Joshua-II Kings, and Hebrew, then the major prophets early in 2022. We also are grateful for the excellent audio-visual services of Rich and Barbara Blum and their volunteer team, helping us to stay connected even when Covid has interrupted many face-to-

face ministries. We also benefited from the office management service of Laurie Terpstra and Lauren Saunders.

In our devotions as elders and deacons, we worked through a book, chapter by chapter, *Becoming A Church That Cares Well for the Abused*, by Brad Hambrick, in order to be more discerning about how to help people who have suffered in this way. Behind the scenes Dean and Pam Filson continue to lead a 7 a.m. daily prayer meeting by Zoom, as we pray through the church membership day by day and for our elected representatives in the Indiana General Assembly.

We also are thankful for many mid-week activities, including Bible studies; marriage and family study group with the Mausers; the Friendship connection group; other midweek Bible studies; creative outdoor fellowship in the summer; ESL; and game nights for junior high gamers. Tony Adams cooks nutritious breakfast for Iron Man gatherings, organized by Dean Filson, helping men keep growing a vision for II Timothy 2:1-10. Book lovers continue to read and discuss some great books by zoom, now reading *Gentle and Lowly* by Dane Ortlund.

In sending we are praying for the B family in their first year in Asia, as well as the ongoing ministry of Zach and Beth Smith in South Sudan. Matthew 28:18-20: "Go ye into all the world and make disciples of men, baptizing them in the name of the father, the son and the Holy Spirit, teaching them to obey everything I have commanded you. And I am with you always, to the very end of the age."

Administratively we updated our bylaws to conform them to church and civil standards and were able to purchase a plot of land just north of our property for various possible uses in the future.

1. This past year the session held 27 meetings: 12 regular meetings and 15 special meetings. Total membership as of Dec. 31, 2021, was 235, with 184 communicant members and 51 covenant children.

2. The congregation observed the sacrament of Communion on 12 occasions.

3. We rejoiced in these births:

January 8, 2021 Althea Kate Terpstra, daughter of Jake and Laurie Terpstra

February 12, 2021 Seth Herman Hart, son of Joel and Orlena Hart

March 18, 2021 Abigail Jean Pulliam, daughter of David and Grace Pulliam

April 5, 2021 Lillian Blaire Cutter, daughter of Philip and Ashley Cutter

July 15, 2021 Lillian Rose Murray, daughter of Aaron and Mary Murray

August 15, 2021 Nathan Thomas Dinkledine, son of Adam and Heidi Dinkledine
October 10, 2021 Nora Marie Saunders, daughter of Andrew and Lauren Saunders
October 16, 2021 Juliette Rose Olson, daughter of Justin and Leah Olson

4. The sacrament of baptism was administered to:

February 28, 2021 Elle Zariah Nwosu, daughter of Obi and Anna Nwosu
February 28, 2021 Jidenna Taylor Nwosu, son of Obi and Anna Nwosu
February 28, 2021 Conrad Johann Weyrick, son of Joel and Stacey Weyrick
April 4, 2021 Samuel Fatyanov, son of Michael and Rachel Fatyanov
April 11, 2021 Jude Blue, son of Shane and Erika Blue
May 2, 2021 Althea Kate Terpstra, daughter of Jake and Laurie Terpstra
July 18, 2021 Abigail Jean Pulliam, daughter of David and Grace Pulliam
October 10, 2021 Nathan Thomas Dinkledine, son of Adam and Heidi Dinkledine
November 28, 2021 Lillian Rose Murray, daughter of Aaron and Mary Murray

5. Chance Petty and Chloe Hackett were married November 23, 2021.

6. Elder delegates to the Presbytery in Kokomo, March 4-6, were: Richard Blankenship and Donald Cassell. James Faris and Joel Hart went as teaching elders. Presbytery, in Southfield, Michigan, November 5-6: Dean Filson and Rich Blum, ruling elders. James Faris went as teaching elder.

Respectfully submitted on behalf of the Session,
Russ Pulliam
Clerk of Session

OM-326 Second Reformed Presbyterian Church of Indianapolis

Statement of Financial Position | Cash Basis

As of December 31, 2021

	TOTAL
ASSETS	
Current Assets	
Bank Accounts	
12 Month CD (7638)	78,806.36
24 Month CD (2631)	45,365.66
Chase Checking (6736)	426,364.73
Money Market (5913)	1,846.66
Savings (2711)	111,907.58
Total Bank Accounts	\$664,290.99
Other Current Assets	
2021 Donations	15,335.12
Total Other Current Assets	\$15,335.12
Total Current Assets	\$679,626.11
Fixed Assets	
4840 Property	275,000.00
Accumulated Amortization	-14,431.35
Accumulated Depreciation	-15,108.77
AV Equipment	7,338.00
Building Improvements	63,599.89
Equipment Purchase	42,496.80
Office Equipment	3,793.26
Total Fixed Assets	\$362,687.83
TOTAL ASSETS	\$1,042,313.94
LIABILITIES AND EQUITY	
Liabilities	
Current Liabilities	
Credit Cards	
Chase Credit Card	3,171.93
Lowe's Credit card (9929)	432.87
Total Credit Cards	\$3,604.80
Total Current Liabilities	\$3,604.80
Total Liabilities	\$3,604.80
Equity	
Net Assets	806,056.36
Net Revenue	232,652.78
Total Equity	\$1,038,709.14
TOTAL LIABILITIES AND EQUITY	\$1,042,313.94

Budget Committee Report

2022 Budget Committee Proposal					
	2022 Budget	2021 Budget	Budget Variance	2021 Actual	2020 Actual
Revenue					
Housing Contributions	\$10,800.00	\$10,800.00	\$0.00	\$10,550.00	\$11,543.00
Interest Income	\$900.00	\$2,600.00	(\$1,700.00)	\$1,108.80	\$4,812.00
Regular Contributions	\$630,000.00	\$600,000.00	\$30,000.00	\$694,112.41	\$720,361.00
Total Revenue	\$640,800.00	\$610,800.00	\$30,000.00	\$705,771.21	\$736,716.00
Expenditures					
Activities					
A/V Equipment & Supplies	\$500.00	\$15,000.00	(\$14,500.00)	\$6,012.25	\$421.00
Christian Education	\$1,600.00	\$1,400.00	\$200.00	\$1,608.42	\$1,048.00
ESL	\$500.00	\$500.00	\$0.00	\$0.00	\$0.00
Fellowship Activities	\$2,000.00	\$2,000.00	\$0.00	\$502.13	\$587.00
Friendship Bible Study	\$600.00	\$600.00	\$0.00	\$553.18	\$262.00
Hospitality	\$950.00	\$950.00	\$0.00	\$219.97	\$262.00
Iron Man	\$400.00	\$300.00	\$100.00	\$249.13	\$0.00
Library Books	\$250.00	\$250.00	\$0.00	(\$258.00)	(\$180.00)
Womens' Ministry	\$1,000.00	\$300.00	\$700.00	\$540.93	\$0.00
Youth Activities	\$600.00	\$0.00	\$600.00	\$0.00	\$0.00
Total Activities	\$8,400.00	\$21,200.00	(\$12,800.00)	\$9,428.01	\$2,400.00
Administrative					
Administrative Support					
Admin Support	\$500.00	\$6,610.00	(\$6,110.00)	\$1,560.74	\$1,907.00
Office Manager	\$31,485.00	\$30,600.00	\$885.00	\$27,635.86	\$32,850.00
Bookkeeping & Report Prep	\$8,100.00	\$8,000.00	\$100.00	\$7,787.00	\$0.00
Digital Media	\$6,000.00	\$6,000.00	\$0.00	\$6,450.20	\$6,637.00
Guest Ministry	\$2,000.00	\$2,000.00	\$0.00	\$12,403.86	\$1,400.00
Kitchen Supplies	\$1,400.00	\$1,400.00	\$0.00	\$247.68	\$100.00
Ministry Expense	\$16,925.00	\$16,925.00	\$0.00	\$14,185.60	\$14,980.00
Nursery	\$750.00	\$750.00	\$0.00	\$46.00	\$135.00
Office Expense	\$16,200.00	\$15,000.00	\$1,200.00	\$16,458.53	\$17,508.00
Payroll Taxes	\$22,838.00	\$21,724.00	\$1,114.00	\$16,991.15	\$8,382.00
Pensions	\$17,488.00	\$14,661.00	\$2,827.00	\$11,312.80	\$15,826.00
Salary - Additional Pastor	\$32,083.31	\$0.00	\$32,083.31	\$0.00	\$0.00
Salary - Jerry Foltz	\$59,583.33	\$0.00	\$59,583.33	\$0.00	\$0.00
Salary - Pastor Faris	\$118,660.00	\$111,460.00	\$7,200.00	\$111,460.00	\$107,120.00
Salary - Pastor Hart	\$0.00	\$17,950.00	(\$17,950.00)	\$17,950.00	\$69,010.00
Seminary Student Support	\$2,000.00	\$2,000.00	\$0.00	\$2,000.00	\$0.00

Staff Bonuses	\$19,500.00	\$22,000.00	(\$2,500.00)	\$22,000.00	\$10,000.00
Total Administrative	\$355,512.16	\$277,080.00	\$78,432.16	\$268,489.42	\$285,855.00
Denominational					
Great Lakes/Gulf Presbytery Fund	\$6,500.00	\$5,975.00	\$525.00	\$5,974.82	\$6,564.00
Synod Assessments	\$15,000.00	\$16,208.00	(\$1,208.00)	\$16,220.00	\$11,919.00
Total Denominational	\$21,500.00	\$22,183.00	(\$683.00)	\$22,194.82	\$18,483.00
Other Missions					
Other Missions	\$21,000.00	\$20,000.00	\$1,000.00	\$20,005.00	\$16,075.00
Total Other Missions	\$21,000.00	\$20,000.00	\$1,000.00	\$20,005.00	\$16,075.00
Properties					
Cleaning	\$10,600.00	\$10,400.00	\$200.00	\$10,400.00	\$11,360.00
Decorating	\$30,000.00	\$3,000.00	\$27,000.00	\$2,286.06	\$0.00
Insurance & Legal Fees	\$28,000.00	\$13,000.00	\$15,000.00	\$14,635.42	\$31,848.00
Maintenance & Supplies	\$32,900.00	\$31,200.00	\$1,700.00	\$52,719.64	\$31,927.00
Property Improvements	\$135,000.00	\$67,000.00	\$68,000.00	\$22,064.38	\$47,343.00
Property Taxes	\$9,000.00	\$12,220.00	(\$3,220.00)	\$11,100.11	\$9,640.00
Salary - Facility Manager	\$43,720.00	\$41,500.00	\$2,220.00	\$41,500.00	\$51,508.00
Utilities					
Electric Utilities	\$13,300.00	\$18,000.00	(\$4,700.00)	\$12,748.33	\$11,609.00
Gas Utilities	\$2,000.00	\$5,000.00	(\$3,000.00)	\$1,631.19	\$4,884.00
Telephone & Internet Utilities	\$3,600.00	\$4,000.00	(\$400.00)	\$3,877.11	\$3,841.00
Trash Service	\$2,700.00	\$2,016.00	\$684.00	\$3,115.03	\$2,280.00
Water Utilities	\$7,800.00	\$7,800.00	\$0.00	\$9,427.47	\$7,955.00
Total Utilities	\$29,400.00	\$36,816.00	(\$7,416.00)	\$30,799.13	\$30,569.00
Total Properties	\$318,620.00	\$215,136.00	\$103,484.00	\$190,757.53	\$214,195.00
Total Expenditures	\$725,032.64	\$555,599.00	\$169,433.64	\$510,874.78	\$578,424.00
Net Revenue	(\$83,332.64)	\$55,201.00	(\$138,533.64)	\$194,896.43	\$158,293.00

	JAN - DEC 2021	% OF REVENUE
Depreciation Expense	9,207.91	1.04 %
Total Other Expenditures	\$15,515.40	1.75 %
NET OTHER REVENUE	\$ -13,708.60	-1.55 %
NET REVENUE	\$232,652.78	26.23 %

Southfield Reformed Presbyterian Church

"Then the word of God spread, and the number of the disciples multiplied greatly..." Acts 6:7 (NKJV)

Annual Congregational Report to Presbytery Spring Meeting, 2022

MEMBERSHIP*

Communicant: 52 (+10)

Baptized: 16 (=)

Grand Total: 68 (+10)

ATTENDANCE**

AM Worship: 63 (+14)

PM Worship: 48 (+13)

PROFESSIONS

New Converts: 0

Covenant Children: 2

In Lieu of Transfer: 5

BAPTISMS

Adults: 0

Children: 2

OTHER ACTIONS

Transfers (in): 1

Transfers (out): 0

Excommunications: 0

Deaths: 0

*Membership stats as of 1/9/22

**In-person, not incl. livestream

Dear Fathers and Brethren,

We are grateful to the Lord for His abundant mercies to our congregation over the past year. Here are some of the highlights.

1. At present, we have enjoyed a growing influx of newly converted, newly Reformed, outreach-minded young adults from other local churches, thus far resulting in five new communicant members, six adherents taking steps toward membership, and several others of various ages regularly attending worship.
2. In order to instruct our many new friends, we have supplemented our existing sabbath ministry of sermons and psalm meditations with weekly S.S. lectures on the WLC and a theology course following evening worship using video lectures from the John Knox Institute for Higher Learning (video, snacks, discussion).
3. Session members continue to lead midweek regional small group meetings for prayer and Bible study in Novi, Southfield, and Troy.
4. The session continues to study and implement Timothy Witmer's book *The Shepherd Leader*, taking steps to be more intentional regarding regional shepherding groups, and, more recently, seeking to improve the regularity of family visitation in 2022.
5. The session and congregation granted Pastor Kuehner a six-week sabbatical in August and September for pastoral refreshment, which was much appreciated by the entire family.
6. In order to accommodate more time for personal discipleship, Pastor Kuehner scaled back his preaching ministry at the Detroit rehab center from bi-weekly to bi-monthly, pivoting instead to ministries (such as pro-life evangelism) more easily adaptable to the discipleship of young adult members and adherents.

7. We celebrated a wedding in August and welcomed two newborn covenant children in December (not included in membership statistics), with baptisms expected in the new year.
8. Our total membership presently stands at 68, with an average *in-person* morning worship attendance of 63 (Avg: 6 visitors), an average *in-person* evening worship attendance of 48 (Avg: 6 visitors), and various others tuning into the livestream as needed.
9. We presently have five members (3 comm., 2 bapt.) on our inactive list awaiting transfer, six adherents seeking membership (4 adults, 1 newborn, 1 preborn), and two baptized members inquiring about the possibility of professing their faith.
10. We praise God that both our total membership and communicant membership have doubled since 2014, by His grace alone, including more than twenty communicants in their twenties.
11. We also praise God that our budget continues to grow, with total giving for 2021 reaching an all-time high of \$151,543.10, thereby creating an annual budget surplus of \$19,794.84, and enabling us to place an extra \$19,000 into our property improvement fund.
12. The session is in the very early stages of taking steps toward a possible diaconal election at some point before the end of 2022.
13. We are extremely humbled and thankful to the Lord for His rich blessing, and remain eager to see what He will do next, as we continue to seek and serve Him in the year ahead.

Respectfully Submitted,
The Session of the Southfield RP Church

Southfield Reformed Presbyterian Church
Treasurer's Report

BALANCE SHEET - AS OF 12/31/21

	<u>12/31/2021</u>	<u>YTD as of 12/31/2021</u>	<u>2021 Budget</u>	<u>% of Budget</u>	<u>2022 Budget</u>
1 BALANCE FORWARD	34,113.52	24,474.53	24,474.53		25,029.37
2 TOTAL INCOME:	23,919.47	151,543.10	120,100.00	126%	130,120.00
3 TOTAL EXPENSES:	33,003.62	150,988.26	124,982.43	121%	128,976.00
4 ENDING BALANCE	25,029.37	25,029.37	19,592.10		26,173.37

INCOME STATEMENT - December, 2021

5 INCOME:					
6 Tithes	23,908.89	150,119.25	120,000.00	125%	130,000.00
7 5th Sabbath Offerings	0.00	1,220.00			
8 Interest - Certificates of Deposit and Savings	10.58	155.85	100.00	156%	120.00
9 Other	0.00	48.00			
10 TOTAL INCOME:	23,919.47	151,543.10	120,100.00	126%	130,120.00
11 EXPENSES					
12 BUSINESS EXPENSES:					
13 RPCNA SYNOD & PRESBYTERY:					
14 Delegates to Synod	0.00	597.00	450.00	133%	450.00
15 Synod's Assm't (2.2% of receipts)	0.00	2,677.00	2,700.00	99%	2,875.00
16 Presbytery Assessment	0.00	1,445.42	1,445.43	100%	1,435.00
17 SOUTHFIELD:					
18 Worker's Comp. Insurance	0.00	371.00	400.00	93%	400.00
19 Church Business Expenses	0.00	257.19	100.00	257%	200.00
20 Pastor's Expense Account	537.45	2,932.36	3,200.00	92%	3,000.00
21 TOTAL BUSINESS EXPENSES:	537.45	8,279.97	8,295.43	100%	8,360.00
22 BUILDING EXPENSES:					
23 UTILITIES:					
24 Electric	236.10	1,641.09	1,500.00	109%	1,650.00
25 Natural Gas	130.91	987.42	1,000.00	99%	1,000.00
26 Internet	75.95	911.40	920.00	99%	960.00
27 City Water & Sewer	27.66	701.13	520.00	135%	520.00
28 PROPERTY INSURANCE:	0.00	4,674.00	3,900.00	120%	4,700.00
29 CONTRACTED SERVICES:					
30 Gutter Cleaning - Parsonage & Church	0.00	0.00	0.00		0.00
31 Janitorial Services & Supplies	300.00	3,358.70	3,900.00	86%	4,200.00
32 Lawnmowing Service	115.00	1,915.00	1,700.00	113%	2,500.00
33 Parking Lot & Drive Seal Coating	0.00	0.00	0.00		0.00
34 Snow Plowing	75.00	75.00	1,200.00	6%	1,020.00
35 MAINTENANCE & REPAIR:					
36 Building	0.00	2,217.81	800.00	277%	800.00
37 Equipment/Appliances/Furniture	0.00	1,315.84	2,000.00	66%	2,000.00
38 Materials/Supplies	0.00	364.54	100.00	365%	150.00
39 Groundskeeping/Landscaping	0.00	45.97	250.00	18%	250.00
40 BUILDING FUND:	19,000.00	22,000.00	3,000.00	733%	0.00
41 TOTAL BUILDING EXPENSES:	19,960.62	40,207.90	20,790.00	193%	19,750.00

	<u>12/31/2021</u>	<u>YTD as of</u> <u>12/31/2021</u>	<u>2021</u> <u>Budget</u>	<u>% of</u> <u>Budget</u>	<u>2022</u> <u>Budget</u>	
42	MINISTRY EXPENSES:					
43	SOUTHFIELD:					
44	Social Committee	(884.34)	1,285.97	500.00	257%	1,000.00
45	Education	0.00	434.41	50.00	869%	100.00
46	Library Expenses	0.00	25.00	28.00	89%	28.00
47	Guest Preaching	272.40	3,586.97	2,500.00	143%	2,500.00
48	Church Web-Site Expenses	51.07	633.01	625.00	101%	810.00
49	Outreach/Evangelism (add to Fund)	0.00	0.00	0.00		0.00
50	RP Conference Travel Expenses	0.00	0.00	300.00	0%	0.00
51	Publication Fund (add to Fund)	302.92	302.92	0.00		0.00
52	REFORMED PRESBYTERIAN GIVING:					
53	RP Missions & Ministries	3,500.00	6,000.00	5,000.00	120%	5,200.00
54	RP Home	600.00	2,600.00	2,000.00	130%	2,200.00
55	RP Seminary	600.00	2,600.00	2,000.00	130%	2,200.00
56	RP Global Missions	1,600.00	2,600.00	2,000.00	130%	2,200.00
57	Home Missions	700.00	1,200.00	1,000.00	120%	1,200.00
58	Reformation Translation Fellowship	0.00	0.00	0.00		0.00
59	Other (Includes desig. gifts)	0.00	0.00	0.00		0.00
60	FIFTH SABBATH OFFERINGS:					
61	NON-REFORMED PRESBYTERIAN GIVING:					
62	Choices Prenancy Center	0.00	100.00	100.00	100%	100.00
63	Other	0.00	0.00	0.00		0.00
64	MINISTRY OF MERCY(add to Mercy Fnd)	0.00	0.00	0.00		0.00
65	TOTAL MINISTRY EXPENSES:	7,037.05	22,588.28	16,103.00	140%	17,538.00
66	PASTORAL COMPENSATION EXPENSES:					
67	Pastor:					
68	Salary	3,629.24	43,550.00	43,550.00	100%	46,225.00
69	Housing Allowance	833.26	10,000.00	10,000.00	100%	10,000.00
70	Utilities	451.76	6,142.11	5,700.00	108%	6,000.00
71	Health Savings Account	554.24	7,200.00	7,250.00	99%	7,300.00
72	Pension Fund-Employer Cont.(10%)	0.00	4,600.00	4,600.00	100%	4,700.00
73	Conference Costs	0.00	226.00	500.00	45%	500.00
74	In Lieu of Social Security	0.00	8,194.00	8,194.00	100%	8,603.00
75	TOTAL PASTORAL COMPENSATION EXP:	5,468.50	79,912.11	79,794.00	100%	83,328.00
76	TOTAL EXPENSES:	33,003.62	150,988.26	124,982.43	121%	128,976.00
77	NET INCOME(LOSS)	(9,084.15)	554.84	(4,882.43)		1,144.00

OTHER FUNDS

	<u>Cemetery</u>	<u>Mercy</u>	<u>Improvement Fund</u>	<u>Outreach/ Evang. Fund</u>	<u>Publication Fund</u>
1 Balance 01/01/2021	11,473.47	305.77	(1.83)	473.37	0.00
2 + Contrib. or Interest	0.00	660.00	1,210.00	75.00	92.00
3 + From General Fund	0.00	0.00	22,000.00	0.00	302.92
4 - Expenditures	0.00	702.11	300.00	469.65	194.92
5 Balance 12/31/21	11,473.47	263.66	22,908.17	78.72	200.00

SUMMARY OF ASSETS

Balance 12/31/21

	<u>Bank</u>	<u>Term</u>	<u>Issue Date</u>	<u>Maturity</u>	<u>Interest Rate</u>	<u>Amount</u>	<u>Designation</u>
6	Bk Of America	SV acct.	12/12/19	none	0.02	31,923.76	
7	Live Oak Bank	12 mth.	09/19/20	09/19/22	0.60	10,314.79	CD# 115
8	Live Oak Bank	12 mth.	05/05/20	05/12/22	0.60	10,189.00	CD# 946
9	Southfield checking account balance as of 12/31/21					7,525.84	
10	TOTAL CASH BALANCES					59,953.39	
11	General Fund					25,029.37	
12	Cemetery Fund					11,473.47	
13	Mercy Fund					263.66	
14	Improvement Fund					22,908.17	
15	Outreach/Evangelism Fund					78.72	
16	Publication Fund					200.00	
17	Payroll Tax Liability Accoun					0	
18	TOTAL FUNDS					59,953.39	

SUMMARY OF NOTES RECEIVABLE

	<u>Type</u>	<u>Date</u>	<u>Check #</u>	<u>Date of Loan</u>	<u>Total Loan</u>	<u>Amt. Repaid</u>	<u>Bal. Due</u>
19	None at this time						

SUMMARY OF NOTES PAYABLE

20	None at this time						
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Reformed Presbyterian Church of Southside Indianapolis

Report to Great Lakes/Gulf Presbytery – Spring 2022

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:1-6

Fathers and Brethren,

Author and journalist Marvin Olasky recently wrote: “I also thank God for making me a Christian in 1976. It’s OK if we differ in some secondary understandings: We are still brothers and sisters, made siblings by Christ’s sacrifice. The Bible tells us the church will be made up of people of every tribe and tongue—and that will be part of its beauty.” In a day characterized by divisive “tribalism,” it is refreshing to remember our union with Christ is what gives us the basis for unity and peace as a congregation of God’s people.

Session met in constituted court eighteen times during the year. In addition to the monthly stated meetings, six special meetings were held for a planning retreat and for communicant membership interviews. In two meetings, session set aside time to meet jointly with the deacon board to review and discuss ministry initiatives.

Public Services

Our congregation is doubly blessed to have pastors who so ably expound the scriptures week by week. Pastor Hanson completed preaching through Numbers, continued his series through Colossians, and began a new series on the Gospel of John. Pastor Wise completed preaching through 2 Corinthians, preached a series on the Life of Joseph, and began a new series from 1 Kings. In addition to the preaching ministry of our own teaching elders, the congregation also heard these guest preachers: Tre Cranford, Martin Monteith, Michael Myers, Bill Roberts, Mark Ross, Joe Smith, and David Whitla.

Session is thankful that except for one Lord’s Day in early January, we were able to maintain in-person worship services throughout the year and mid-year resume some activities despite the continuing coronavirus pandemic. In July, we returned to a single morning worship service. In August, we resumed fellowship luncheons with two shepherding groups at a time. For the Fall quarter, we resumed Sabbath School classes.

The sacrament of the Lord’s Supper was observed eleven times on the second Lord’s Day of most months throughout the year but was suspended in January due to pandemic complications. Communion was administered at both morning services February through June. In July, session returned the Lord’s Supper to the evening service but with a new schedule of observing the sacrament in morning worship once a quarter. The sacrament of baptism was administered to six covenant children: Charlotte Laura Koons, Abigail Elise Manning, Sean Aaron Mauser, Kenzie Grace Kathleen Porter, Emily Lois Ritenour, and Phinehas Thomas Smith.

In addition to corporate prayer in the worship services, a mid-week prayer meeting was held most Wednesday evenings throughout the year, with video conference participation as an option. The meeting was led by the pastors and through the summer by pastoral intern Martin Monteith.

Pastoral Care

Session resumed elder visitations in December after a long hiatus from the visitations begun in early 2020 that were cancelled due to the coronavirus pandemic.

At the end of 2021, the total membership of the congregation stood at 277. The communicant membership was 200, an increase of eight, and the baptized membership was 77, an increase of six, from 2020.

The following sixteen individuals united with Southside RPC as communicant members: Richard and Karen Dark; Daniel and Natalie Faris by transfer from First RP Church, Beaver Falls PA; Timothy Hanson; Parker Hilliard by transfer from College Hill Reformed Church, Beaver Falls, PA; Mike and Lois Lawson, Stacy Hoffman, Dustin Newland, Bill and Rachel Roberts by transfer from the roll of the Midwest Presbytery; Tyler Spiegel; John and Tarrah Westercamp; and Cally Wilson by transfer from Terre Haute RPC, Terre Haute IN.

In addition to the six baptized children mentioned above, Samuel, Liam, and Isaiah Faris were added to the roll as baptized members by transfer from First RP Church, Beaver Falls PA.

Each at their own request, Beth Cavanaugh was transferred to Second RPC, Indianapolis IN; Suzy (Leonard) Mordecai was transferred to Heritage Presbyterian Church, Royston GA; and Melanie (Sturm) Monteith was transferred to College Hill Reformed Church, Beaver Falls PA. After they united with congregations at their new locations, Austin Hochstedler and Glen Anleitner were removed from the communicant members roll.

Our dear friends Joe Marcisz (on 2/24), Lori Eacret (on 3/17), and Beth Cady (on 11/8) found fullness of joy in the presence of our Savior as they joined the Church Triumphant upon their deaths.

There were two births during the year: Phineas Thomas Smith (6/10) and Emily Lois Ritenour (6/18). Erica Porter adopted Kenzie Grace Kathleen (5/4). Six members were married last year: Eric Burriss to Briana Harrison (5/14), Kay Ritenour to Daniel Roesner (5/15), Melanie Sturm to Martin Monteith (8/21), Suzy Leonard to Ben Mordecai (12/4), Abel Manning to Danielle Craig (12/11), and Dustin Newland to Verayna Spell (12/18).

Participation in the Higher Courts and Wider Church Ministry

Presbytery - Our ruling elder delegate to the Spring meeting of Presbytery held at Sycamore RPC was John Cavanaugh. John Cavanaugh, Ross Cerbus, David Kleyn, and Steve Sturm served as delegates at other special meetings of presbytery in June and November.

John Cavanaugh serves on Presbytery's Ad Interim Commission. Pastor Wise serves on the Candidates and Credentials Committee. Jim Bishop serves as Presbytery Treasurer. Mark Hart serves as the Presbytery Assistant Treasurer. Pastor Hanson serves as moderator of the Louisville Commission. Ross Cerbus serves as the COVFAMIKOI Conference manager. Bill Roberts served as a provisional elder and moderator of Immanuel RPC's session. John Hanson serves as a provisional elder for Immanuel RPC. In June, John Hanson once again organized and led a team of Presbytery youth to serve at the ECHO (Educational Concerns for Hunger Organization) farm in Ft. Myers, Florida.

Synod - Our ruling elder delegates to the RPCNA Synod meeting held at Indiana Wesleyan were Ross Cerbus and Don Prichard.

Training

Session was pleased to offer a pastoral internship to RPTS student Martin Monteith for the summer. Martin reported that the internship was a great blessing and that he learned valuable lessons and developed necessary skills for the future. We remain open to offering future internships and have included a line item in the 2022 budget for another pastoral intern. Joe Smith and Jonathan Sturm continue their full-time study at the Reformed Presbyterian Theological Seminary (RPTS) with Joe anticipating graduation this Spring.

May we, with the Spirit's help, walk worthy of the calling with which we have been called in 2022.

Respectfully submitted,
Southside Indianapolis RPC Session

OM-336

Reformed Presbyterian Church of Southside Indianapolis Proposed Budget for 2022 - General Fund

	Actual 2020	Budget 2021	Actual 2021	Budget 2022	% Chg-22 Budget vs. 21 Budget
RECEIPTS					
Total contributions	\$570,831	\$500,000	\$610,211	\$600,000	20.0%
Other income	34,147	2,000	17	2,000	0.0%
Total receipts	604,978	502,000	610,228	602,000	
EXPENDITURES					
CONGREGATION					
101.0 Pastor's Salary	120,434	128,459	128,459	133,296	3.8%
102.0 Parsonage Allowance	63,612	62,541	62,541	65,204	4.3%
104.0 Pastor's Pension	18,800	18,800	18,800	20,000	6.4%
105.0 Secretarial Services	8,740	16,020	10,352	16,380	2.2%
106.0 Worker's Compensation	1,343	1,555	1,523	1,569	0.9%
107.0 Ministry Expenses	7,542	7,950	5,888	7,950	0.0%
108.0 Church Office	5,042	7,250	7,021	7,240	-0.1%
109.0 Benevolence	89	1,000	1,204	1,000	0.0%
110.0 Pastoral Intern	4,000	10,000	10,000	10,000	0.0%
111.0 Audit/Compilation fees	-	-	1,900	2,000	0.0%
112.0 Traffic/Security Officer	5,247	10,800	7,927	11,340	5.0%
113.0 Child Protection Background Checks	387	560	2,382	1,400	150.0%
Sub-total	235,236	264,935	257,997	277,379	4.7%
EDUCATION					
201.0 Sabbath School	1,208	3,750	2,884	3,750	0.0%
203.0 Youth Group	688	1,000	387	1,000	0.0%
204.0 Conferences & Guest Ministry	350	4,000	3,546	4,000	0.0%
205.0 Fellowship Activities	2,294	5,800	3,241	5,800	0.0%
206.0 Library	84	450	168	450	0.0%
207.0 Seminary Student Assistance	4,488	4,500	4,500	4,500	0.0%
208.0 Ruling Elder Training	-	3,000	-	3,000	0.0%
209.0 Family Camp Scholarship	-	-	-	5,000	0.0%
Sub-total	9,112	22,500	14,725	27,500	22.2%
MISSIONS					
301.0 Local Evangelism	1,362	3,000	2,366	3,000	0.0%
302.0 Missionary Support	62,300	51,400	65,400	64,000	24.5%
304.0 Ministry of Mercy	6,000	6,000	6,000	6,000	0.0%
305.0 Special Missions Projects	-	1,500	-	1,500	0.0%
307.0 Local Ministries	4,900	5,800	5,800	6,150	6.0%
Sub-total	74,562	67,700	79,566	80,650	19.1%
DENOMINATION					
401.0 Presbytery Assessment	6,288	5,774	5,774	6,657	15.3%
403.0 Synod Assessment	15,571	12,558	13,310	13,425	6.9%
405.0 Synod/Presby. Expenses	218	1,500	1,425	1,500	0.0%
407.0 R.P. Missions/Ministry	44,000	24,700	34,700	30,000	21.5%
Sub-total	66,077	44,532	55,208	51,582	15.8%
PROPERTY					
503.0 Maintenance & Supplies	28,553	38,765	37,313	39,765	2.6%
504.0 Capital Purchases	8,230	20,000	1,941	25,000	25.0%
505.0 Utilities	16,228	16,880	18,462	19,820	17.4%
506.0 Insurance	7,332	9,425	10,193	10,710	13.6%
510.0 Debt Service	-	-	-	-	0.0%
Sub-total	60,343	85,070	67,908	95,295	12.0%
Total expenditures	445,330	484,737	475,405	532,406	9.8%
Net increase/(dec.) in General Fund Assets	159,648	17,263	134,823	69,594	303.1%
Other receipts	2,993	-	19,200	-	
Other expenses	(15,132)	-	(41,306)	-	
Total increase/(dec.) in Net Assets	\$147,509	\$17,263	\$112,716	\$69,594	303.1%

Sparta Reformed Presbyterian Church
Session Report to Great Lakes Gulf Presbytery
February 16, 2022

Overview

The Lord has graciously provided for us in the midst of nationwide shutdowns and ministerial transitions and we stand ready to continue and grow as a congregation of Christ Jesus and to work toward the growth of Christ's kingdom in Sparta and the surrounding region.

Pastor

Ross Fearing completed his first full year as pastor this year and continues to serve in the United States Army Reserve as a Chaplain, assigned to the 77th Quartermaster Group in El Paso, TX, completing Army duty one weekend a month and a few five-to-seven-day stints throughout the year.

Public Ministry

The congregation continued to worship morning and evening each Lord's Day, with Ross providing most of the preaching. Because Ross serves in the Army approximately fourteen Lord's Days each year, we thank Pastor Terry Dowds (OPC, formerly RPCNA at Shawnee, KS) for providing regular pulpit supply as well as Pastors Bill Roberts and Bruce Martin for preaching for us as well. This year we have considered the books of Ruth, Ezra, Romans, in the preaching and are currently engaged in Nehemiah and Mark.

Regular Sabbath School continued this year with Jeanne Finley teaching the elementary and kindergarten class. Ross Fearing taught the middle and high school class, and Bill Wilson and Bob Finley led the adult class. In the last two months Ross began teaching a combined adult and youth class on the Shorter Catechism. We celebrated communion March 21, September 26, and January 16 (2022).

On September 25, 2021, we celebrated our 200th anniversary with a community cookout and thanksgiving service. We had over 100 people in attendance with representation from across the RPCNA as well as from Sparta.

Session

The session consists of Moderator Ross Fearing, Clerk James Odom, and Elder Bob Morrow. In December 2021, Elder Morrow's health has declined and he has had to be moved to a full-time skilled care facility (he is almost 90). Please pray for us as he is unable to attend church nor practically function as a local Session member.

In the last year we two communicant members, Jim and Betty Jones, and one baptized member, Lawrence Fearing, to the membership role.

There are currently 16 active resident communicant members, 7 resident baptized members, 2 non-resident baptized members, and 1 inactive baptized member on the roll. For morning worship average attendance was 23 and for evening worship 20.

Properties

Last year we converted one room in the ministry house at 516 N. Maple St. to a pastor's office. This change has greatly helped Ross by giving him a dedicated space for study and meetings. Thanks to this change and work completed last year, the ministry house is in good condition and perfect for smaller group meetings.

The church building continues to be in good condition, without need of major repairs in the last year.

Finances

We are thankful for the work of several members of the congregation who assist in bookkeeping and financial work.

Giving increased substantially from the year so that despite increased expenses, the church ended the year with an increase of funds. God has graciously provided for the church's current expenses and as well as to pursue new endeavors.

Conclusion

This year we focused on building up the foundations of a healthy church through a consistent preaching ministry, building shepherding and discipleship relationships, and cultivating a life of prayer. We have seen important progress in each of these areas and will continue to pursue these focuses in the coming year.

In addition, we hope to be building on this foundation to have a more organized, consistent outreach into our community. In all these things we must remember that God has chosen to dwell with us his people here in Sparta RPC. We must strive to enjoy the blessing of his presence, live as fitting those who dwell in his presence, and share the relationship we have with him with those around us.

In Christ Jesus,

Sparta Reformed Presbyterian Church Session

Ross Fearing, Moderator
James Odom, Clerk
Robert Morrow

Appendix 1: Financial Report

	2021 Budgeted	2021 Actual	2022 Budget
Receipts			
Offering	\$ 32,000.00	\$ 68,323.18	
Interest	\$ 75.00	\$ 41.84	
Other	\$ 66.00	\$ 66.00	
Total	\$ 32,141.00	\$ 68,431.02	\$ 58,000.00
Expenses			
<i>Congregation</i>			
Ministry and Education	\$ 660.00	\$ 424.00	
General Supplies	\$ 580.00	\$ 332.61	
Pastoral Supplies	\$ 1,020.00	\$ 687.07	
Misc	\$ 100.00	\$ 150.00	
Total	\$ 2,360.00	\$ 1,593.68	\$ 3,000.00
<i>Pastoral Support</i>			
Salary	\$ 40,000.00	\$ 38,341.00	
Pension	\$ 4,400.00	\$ 1,100.33	
Guest Ministry	\$ 3,000.00	\$ 2,775.00	
Guest Travel	\$ 1,800.00	\$ 1,849.00	
Total	\$ 49,200.00	\$ 44,065.33	\$ 46,000.00
<i>Outreach</i>			
Local (Anniversary)	\$ 1,000.00	\$ 861.10	
Mercy	\$ 240.00	\$ 400.00	
Total	\$ 1,240.00	\$ 1,261.10	\$ 2,000.00
<i>Denomination</i>			
Presbytery Assessment	\$ 355.00	\$ 353.18	
Synod Assessment	\$ 1,102.00	\$ 1,104.00	
Synod and Pres. Delegate	\$ 360.00	\$ 405.50	
RP Global Missions	\$ 2,125.00	\$ 1,130.00	
RP M&M	\$ 1,000.00	\$ 500.00	
Total	\$ 4,942.00	\$ 3,492.68	\$ 4,000.00
<i>Church Property</i>			
Water	\$ 1,130.00	\$ 594.75	
Gas/Electric	\$ 1,750.00	\$ 1,625.36	
Insurance	\$ 2,500.00	\$ 2,701.00	
Cleaning	\$ 1,040.00	\$ 960.00	
Grounds	\$ -	\$ 650.00	
Supplies	\$ 480.00	\$ 6.98	
Website	\$ -	\$ 289.00	
Total	\$ 6,900.00	\$ 6,827.09	\$ 6,800.00
<i>Ministry House</i>			
Insurance	\$ 240.00	\$ 261.62	
Supplies	\$ 240.00	\$ 90.77	
Trash	\$ -	\$ 234.00	
Water	\$ 700.00	\$ 502.99	
Gas/Electric	\$ 1,100.00	\$ 1,021.22	
Total	\$ 2,280.00	\$ 2,110.60	\$ 2,200.00
Total Expenses	\$ 66,922.00	\$ 59,350.48	\$ 64,000.00
Starting Account Balance		\$ 82,486.45	\$ 91,566.99
Total Receipts		\$ 68,431.02	\$ 58,000.00
Total Expenses		\$ (59,350.48)	\$ (64,000.00)
Net Change		\$ 9,080.54	\$ (6,000.00)
Ending Balance		\$ 91,566.99	\$ 85,566.99

SYCAMORE REFORMED PRESBYTERIAN CHURCH REPORT
Great Lakes-Gulf Presbytery Mar 3-5, 2022 (Lafayette, IN)

“Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted us to the glory of God.” –Romans 15:5-7

We are thankful for the example that Christ provides for us in His acceptance of each one of us. He continues to bring us into greater unity in truth and love that we may be united in our worship and service. How encouraged we are to see Christ’s sufficient grace at work in our congregation.

<u>2021 Congregational Stats:</u>	
2020 Total Members: 36C/29B	65
2021 Total Members: 35C/28B	63
Ave Attendance AM Worship:	57
Ave Attendance PM Worship:	37
Baptized Members Profession:	0
New Members by Profession:	1
Net Change in Total Membership:	(-3/+1)

The session completed Tim Keller’s *“Walking with God in Pain and Suffering”* which was a help to us as we comfort and encourage the flock of God facing various trials individually and corporately. We also spent time on other devotional materials. We intend to take an in-depth look at how to discern and shepherd people in abusive situations, working through Darby Strickland’s *“Is It Abuse?”*.

Statistically speaking, the Session constituted as a court **10** times in 2021 and met informally many other times for counsel and discussion. Sycamore RPC currently has **34** communicant members and **29** baptized members. We witnessed Brenna Morrow’s profession of faith and the birth of Nathan Dinkledine. We also transferred Adam & Heidi, and Nathan Dinkledine to Second RP Church. Not counting those who attend on Zoom, our average turnout was approximately **57** people in the morning service, and **37** in the evening teaching service (same numbers as last year).

Reflecting on our church life, we hosted both the Spring Presbytery meeting in March and the annual northern Indiana Thanksgiving Psalm Sing in November. We participated in a Presbytery-wide day of Prayer and Fasting (Oct 27). We also enjoyed fellowship at our annual RP Night at the Indians baseball game (Indy). In our community, we attended the Recovery Celebration in May and the annual PRC Life Banquet in September. As a congregation, we enjoyed a Memorial Day picnic at a new location, and we were able to contribute to the RP Youth Fall Ministry Project. A class on the US Constitution was hosted at our church with several members participating. For various reasons, our family visitation schedule was interrupted since the introduction of COVID. We plan to remedy this, recommitting to a 2022 family visitation schedule. The session also believes that we need another elder to be added to the session and hope to have a new elder by the end of the year.

Regarding our preaching & teaching ministry, we have heard from the Spirit of Christ speaking in and by His Word, as we have completed Romans 12-16, wherein we have considered many ways to live “by the mercies of God” (12:1). We also had several one-off sermons often related to communion. We celebrated the Lord’s Supper 5 times this year, including our Communion Weekend (April) where we considered the theme of Christ’s threefold office. Guest preachers included Zachary Blackwood, Ed Blackwood, Jason

Camery, Keith Dewell, Ian Wise, and Steven Work. In our evening teaching service, we finished the lives of Elijah and Elisha and moved into part 1 of the Westminster Shorter Catechism. We sang consecutively through Psalms 119N to 138B.

We also kept up a weekly schedule of classes, including Ruth and Judges on Mondays; James then Genesis in our women's study; and a men's study on the theology of the Puritans, as well as a Thursday evening Communicants' Membership class. Apart from weekly Biblical counseling, our pastor tutors the Challenge B community for Classical Conversations each Wednesday, of which there are several students from our church.

Regarding our budget, our average monthly income this year was around \$8,000 (below the \$8,883/mo. Budgeted). We came in \$7,100 under budget for income, and spent \$1200 over the budgeted amount of \$106,600, giving us a total deficit of around \$8,300 for the year. Big purchases in 2021 were \$6500 for new doors (608), \$3350 for replacement of downspouts (604), and \$1260 media (209 – nursery TV, sound booth equipment). We have adjusted our budget to correct this deficit.

We trust and pray that as we experience our God's benediction of His love, grace, fellowship, & trial, we would increase in our knowledge and experience of His all-surpassing love.

SYCAMORE REFORMED PRESBYTERIAN CHURCH
2021-22 Financials

100 Income	2021 Budget	2021 Actual	2022 Proposal
101 Interest	\$0.00	\$0.00	\$0.00
102 Tithes and Offerings	\$106,600.00	\$94,948.84	\$100,000.00
103 Flow-In (<i>Anonymous & RP Witness</i>)		\$4,143.00	
104 Building Emergency Fund		\$4,179.96	
105 Compassion International		\$0.00	
107 Other Income		\$0.00	
108 Building Improvements		\$0.00	
110 Building Cleaning		\$150.00	
111 Special Gifts (Mercy Ministry)		\$300.00	
<i>Subtotal</i>	\$106,600.00	\$103,721.80	\$100,000.00
200 Administration			
201 Administration	\$3,000.00	\$2,946.41	\$3,000.00
202 Christian Education	\$1,200.00	\$1,164.19	\$1,200.00
203 Library Education	\$250.00	\$195.00	\$150.00
205 Anderson Ministry Expense	\$2,000.00	\$2,000.24	\$2,000.00
206 Miscellaneous	\$100.00	\$5.00	\$50.00
207 Gift/Donation	\$750.00	\$278.00	\$500.00
208 Speakers	\$1,500.00	\$1,025.00	\$1,500.00
209 Media		\$1,259.24	\$500.00
<i>Subtotal</i>	\$8,800.00	\$8,873.08	\$8,400.00
300 Congregation			
301 Fellowship & Hospitality	\$1,000.00	\$1,587.33	\$1,000.00
303 Mercy	\$1,500.00	\$728.58	\$1,000.00
304 Memorials	\$100.00	\$100.00	\$100.00
305 Outreach & Evangelism	\$100.00	\$0.00	\$100.00
306 Compassion International	\$456.00	\$456.00	\$456.00
310 Sermon Audio	\$480.00	\$479.40	\$480.00
311 Pastoral Continuing Education	\$500.00	\$380.00	\$500.00
323 Conference and Missions	\$800.00	\$0.00	\$800.00
<i>Subtotal</i>	\$4,936.00	\$3,731.31	\$4,436.00
400 Denomination & Missions			
403 Presbytery Assessments	\$1,200.00	\$1,199.40	\$1,200.00
405 RPM&M	\$1,200.00	\$1,200.00	\$1,200.00
407 Synod Assessments	\$2,240.00	\$2,235.00	\$1,765.00
410 Synod	\$400.00	\$408.00	\$400.00
<i>Subtotal</i>	\$5,040.00	\$4,340.00	\$4,565.00

OM-343

500 Pastor			
501 Health	\$10,000.00	\$8,000.01	\$10,000.00
502 Housing	\$19,000.00	\$18,999.96	\$19,000.00
503 Salary	\$26,132.00	\$28,132.11	\$26,132.00
504 Pension	\$5,200.00	\$5,200.00	\$5,200.00
<i>Subtotal</i>	\$60,332.00	\$60,332.08	\$60,332.00
600 Building			
602 Domestic Supplies	\$1,000.00	\$1,199.63	\$1,200.00
603 Maintenance	\$3,500.00	\$3,658.01	\$3,500.00
604 Building Emergency Fund	\$2,600.00	\$3,880.08	\$2,127.00
605 Insurance	\$3,792.00	\$3,836.00	\$3,840.00
607 Utilities	\$8,000.00	\$9,267.56	\$9,000.00
608 Building Improvements	\$6,000.00	\$6,000.00	\$0.00
610 Building Cleaning	\$2,600.00	\$2,050.00	\$2,600.00
703 Flow Out (<i>Anonymous & RP Witness</i>)	\$0.00	\$4,143.00	\$0.00
<i>Subtotal</i>	\$27,492.00	\$34,034.28	\$22,267.00
Total	\$106,600.00	\$112,013.15	\$100,000.00
Over/Under Budget	<i>\$0.00</i>	<i>-\$8,291.35</i>	<i>\$0.00</i>
<i>2021 Ending Balance</i>		\$25,262.83	
<i>2020 Ending Balance</i>		\$33,554.18	
Emergency Fund Balance 2021: \$299.88			
Emergency Fund Balance 2020: \$4,179.96			

Terre Haute Reformed Presbyterian Church

Terre Haute, Indiana

Report to Presbytery

Spring Meeting 2022

Dear Fathers and Brothers,

Greetings in the name of our risen Savior! We continue the gospel ministry here in Terre Haute, in His name, by His power, and for His honor and glory as King of kings and Lord of lords.

Last year was a good year for us, though with all the challenges that the virus brought, which you all are familiar with as well. The following are some highlights:

Worship

In May of 2021, we began having a full Sunday evening service at 5:00 pm. Previously we had done an afternoon meeting, short of a full service, but including Psalm singing, prayer, and Bible study. We have been encouraged by good attendance for our new evening service. Although not all are able to gather due to living at a distance, we consistently have a good group and also offer a Zoom option which some have used. As far as sermons in the evening, we started with a short series on why have an evening service which expanded a bit into covering our "doctrine of the Sabbath." After that we preached through 1 Peter, and now we are in 2 Peter. We continue to gather at 10:45 am on Lord's Day mornings, following a Sabbath School hour at 9:30 am. For sermons in the morning, we continue to make our way through Genesis with breaks every couple of months for short sermon series.

Fellowship

After our weekly Sunday lunch was interrupted by the virus, we returned to a monthly schedule instead, enjoying a meal together on first Sundays. This works quite well for us, giving us opportunity to look forward each month to enjoying more of a veritable feast each time. It also encourages us to be gathering for fellowship in other ways, as we have families practicing hospitality by inviting other members and families to gather and eat in their homes. This is encouraging to see and is evidence of the overall unity of our congregation. Our sisters gather monthly for Women's Fellowship Bible Study. The brothers have struggled more to get and keep Men's Fellowship going.

Bible Study

For Bible study, we have the aforementioned Women's Fellowship, which just finished reading a book and has now started a study of Hebrews. We also continue our Thursday Evening Bible Study, where we recently studied 1 & 2 Thessalonians and now are doing a short course on covenantal baptism. Otherwise, in our Sabbath School hour, we have been working through the Heidelberg Catechism for quite some time now and are probably due to finish in the next couple months.

Building and Grounds

Our current building continues to serve us well. However, we do at times feel its limited size to some degree, and we have started to think about a bigger building. After a church in the downtown area recently became available for sale, we quickly formed a "Property Search Committee" and set them to work exploring the possibility of purchasing that property. A decision has not been reached at the time of this report's writing, but even if things do not go forward, the committee will remain in place to help us stay watchful, thoughtful, and prayerful about other possibilities. In the meantime, we are very thankful to God for our current facilities.

Membership

We had to say good-bye to several members this year, most of them due to their graduation and further educational endeavors moving them away from Terre Haute. But we did gain a couple new students. Thus, our membership numbers remain relatively the same. We hope to grow, both in faith and number, and pray that Acts 2:47 might be realized for us too, if even to a lesser degree: "And the Lord added to their number day by day those who were being saved." Here are current membership numbers:

Current Professing Members: 26

Current Baptized Members: 13

Regularly Attending: 4

Blessings to you in Christ,
The Session of Terre Haute RPC

THRPC Budget Report -- February 12, 2022

	2021 Budget	2021 Actual	2022 Budget
100-INCOME	\$ 102,000.00	\$ 114,931.03	\$ 115,500.00
101 - Tithes and Offerings	\$ 97,000.00	\$109,931.03	\$ 113,000.00
102 - Designated Gifts to TH (local)			
104 - Outside Gifts	\$ 5,000.00	\$5,000.00	\$ 2,500.00
105 - Designated Gifts (outgoing)			
200-PASTORAL SUPPORT	\$ 72,750.00	\$ 68,925.00	\$ 77,200.00
201 - Pastor's Salary	\$ 37,800.00	\$37,800.00	\$ 38,500.00
202 - Pastor's Housing Allowance	\$ 30,000.00	\$30,000.00	\$ 30,000.00
204 - Pension	\$ 4,500.00	\$1,125.00	\$ 8,250.00
205 - Professional enrichment	\$ 450.00	\$0.00	\$ 450.00
206 - Other Expenses			
300-CHURCH MINISTRY	\$ 5,900.00	\$ 5,123.77	\$ 7,100.00
301 - Children's SS Curriculum	\$ 800.00	\$363.87	\$ 800.00
302 - Christian Education Materials	\$ -	\$0.00	\$ 250.00
303 - Pastor's Ministry Expenses	\$ 3,000.00	\$2,461.56	\$ 3,000.00
304 - Guest Ministry	\$ 1,000.00	\$1,653.00	\$ 1,800.00
305 - Mercy Ministry	\$ 300.00	\$250.00	\$ 300.00
306 - Website Hosting	\$ 100.00	\$45.00	\$ 100.00
307 - Other		\$95.17	
309 - Youth Ministry			
310 - Missions	\$ 250.00	\$65.71	\$ 400.00
311 - Fellowship Activities/Gifts/Nursery	\$ 450.00	\$189.46	\$ 450.00
400-CHURCH ADMINISTRATION	\$ 700.00	\$ 444.71	\$ 700.00
401 - Church Office Expenses	\$ 700.00	\$422.71	\$ 700.00
403 - Other		\$22.00	
500-DENOMINATION	\$ 3,086.34	\$ 2,487.34	\$ 3,336.01
501 - Presbytery Assessments	\$ 486.34	\$486.34	\$ 736.01
502 - Synod Assessments	\$ 2,000.00	\$1,799.00	\$ 2,000.00
503 - Presby & Synod Delegate		\$202.00	\$ -
504 - RPM&M	\$ 500.00		\$ 500.00
505 - CYPUP	\$ 100.00		\$ 100.00
600-CHURCH BUILDING	\$ 17,088.00	\$ 18,510.01	\$ 19,600.00
601 - Mortgage	\$ 9,000.00	\$7,236.34	\$ 9,000.00
602 - Insurance	\$ 578.00	\$2,467.67	\$ 2,000.00
603 - Cleaning	\$ 1,560.00	\$1,620.00	\$ 1,650.00
604 - Maintenance (subtotal)	\$ 2,000.00	\$1,720.00	\$ 2,000.00
- Maintenance: Bug Man		\$505.00	
- Maintenance: Mowing		\$1,015.00	
- Maintenance: Snow Removal		\$200.00	
607 - Utilities (subtotal)	\$ 3,200.00	\$4,180.60	\$ 4,200.00

THRPC Budget Report -- February 12, 2022

- Utilities: Electric – Duke		\$1,432.48	
- Utilities: Gas – Vectren		\$429.20	
- Utilities: Sewer		\$287.84	
- Utilities: Water		\$252.94	
- Utilities: Internet & Phone		\$1,133.67	
- Utilities: Sermon Audio		\$439.45	
- Utilities: Zoom		\$205.02	
609 - Other		\$597.12	
610 - Church Supplies	\$ 750.00	\$688.28	\$ 750.00
700-FACILITIES TEAM	\$ 7,000.00	\$ 6,000.00	\$ 4,500.00
701 - Discretionary Project Fund	\$ 500.00	\$0.00	\$ 1,000.00
702 - Furnace / Building fund	\$ 2,000.00	\$6,000.00	\$ 2,000.00
705 - Approved Project (2022): Chairs	\$ 2,500.00	\$0.00	\$ 1,500.00
706 - Proposed (2021): Bldng upgrade research	\$ 2,000.00	\$0.00	\$ -
800-OUTREACH	\$ 750.00	\$ 24.99	\$ 750.00
801 - Printing			
802 - Mailing			
803 - Facebook			
804 - Other	\$ 750.00	\$24.99	\$ 750.00
900-MISCELLANEOUS	\$ -		\$ -
TOTAL INCOME:	\$ 102,000.00	\$ 114,931.03	\$ 115,500.00
TOTAL EXPENSES:	\$ 107,274.34	\$ 101,515.82	\$ 113,186.01
NET INCOME:	\$ (5,274.34)	\$ 13,415.21	\$ 2,313.99

ACCOUNT SUMMARY	12/31/2019	12/31/2020	12/31/2021
Checking Account balance:	\$ 57,462.19	\$ 63,231.31	\$ 67,987.62
Savings Acct balance:	\$ 1,510.99	\$ 1,510.99	\$ 7,511.15
Building Fund balance:			\$ -



Congregational Report 2022

Westminster Reformed Presbyterian Church

Westminster Session's Report to Presbytery

Dear Brothers and Fathers,

Westminster Reformed Presbyterian Church continues to carry out an active, hopeful and joyful ministry in the north suburbs of Chicago. The RPCNA has maintained a witness to the Chicago area for over a century, and we trust that God will continue to use us to proclaim Christ and uphold the Reformed faith in this region. We are about the business of proclaiming the Gospel to a needy and wanting world. We first equip the saints and send them into the world. Our intention is to prepare our members of Westminster that they are ready to proclaim the love of Christ.

Worship

We have been able to meet each Lord's Day for corporate worship, proclaiming the Word of God and sitting together (monthly) at the Table of our Lord. Rev. Brett Mahlen has served this year as our interim pastor. His credentials are with the OPC. Because he able to be here weekly, we have been able to develop a consistent program of worship and study.

Ordained Leadership

We met in constituted court 12 times during 2021. these meetings usually were conducted on Zoom. We also had two congregational meetings during 2021. One was the traditional spring meeting, and the other was a special meeting in November to discuss pastoral call direction. We are blessed to have a Session of three elders, including Rev. Wade Mann who serves as our provisional moderator by appointment of Presbytery, Bob Koch, and Brett Mahlen who serves as our interim pastor. Elder Jim Ritchhart has resigned and is now attending another church in Wisconsin. Bob is also the clerk for Session. Bob continues to have some health issues including a bout of COVID and some GI issues that have fortunately not been recurring.

Fellowship

Recognizing the church as the "communion of the saints," we gave a significant emphasis to fellowship. Beyond our Lord's Day worship, we sat down each Lord's Day after worship for meals. On the first Sunday of each month we had our monthly carry-in dinners, which are a bit more organized. The other weeks we call them a brown bag lunch, for people to bring food for themselves. However, people continue bringing casseroles, large salads and desserts to share. Many people drive long distances to attend Westminster and would like to eat a meal before they head home. This helps to accommodate them with an enjoyable time of fellowship. Thus, on average we are together each Lord's Day from 9:30 am to 2:30 pm.

Currently the Facebook page is being updated regularly by the Zellers. This is helping to keep it fresh and relevant.

Education

Our educational ministries continue to thrive. We currently have one class that meets each Lord's Day morning: an adult class, which is currently working on apologetics, looking at lectures from R.C. Sproul and lately lectures from Greg Bahnsen.

With COVID comes new ways to do things. One of the things we started because of COVID was a Zoom prayer meeting. Because of the distance people have to travel, a weekly meeting has never been something we could do. However, we now have a Wednesday gathering on Zoom that is usually attended by two to six people.

We also have had Zoom Bible Study, going through New Testament Epistles and now through Joshua. The study has changed from a Zoom meeting to following lunch on Sundays twice a month.

Outreach

Outreach was hard enough before COVID, now in the time of COVID it seems that life has shut down. Festivals in communities have been cancelled. The number of people commuting to the city has declined greatly as the train station parking is open. We see very few visitors and most of those are from out of town. In the area of outreach, we continue to seek points of contact with our community. We have worked at social media and have distributed our brochures door to door. We need to continue to pray for wisdom on what we can do, with our limited numbers that would be effective and productive.

Property and Facilities

We are extremely thankful to God for the property we enjoy in Prairie View, Illinois. It provides us with a significant presence within the community. Both structures are sound and attractive, though not without maintenance challenges. For many years we have been blessed by the Presbytery Youth Ministry's "Fall Ministry Project". The young people who have come up to help us have completed various maintenance projects in exchange for housing and as much Chicago pizza as they can eat. In general, the facilities are in reasonable condition for a 100+ year old facility. A newish septic system and new furnaces and air conditioners for all the facilities have us in reasonable shape. In December our well gave out. It appears that the casing collapsed. After a serious attempt to recover the well, it was decided to abandon the current well and drill a new one. This project has continued now for 2 months and most likely another month as the weather has never been warm enough to finish the project. We recently have been utilizing a Messianic Jewish facility in Buffalo Grove as a place of gathering until our water is restored. This has been a great blessing as they have water. They allow us to use the facility as if it were our own, we continue having lunch and second hour there. This been a great blessing.

Membership

We end 2021 with 15 communicant members and 4 baptized members, for a total of 19. This is a decline of 5 from the previous year. The average attendance at worship is 18.



Congregational Report 2022

Westminster Reformed Presbyterian Church

We are a small congregation with a membership that is strongly committed to the church and its ministry. Most of the congregation drives 35 minutes to an hour to reach church each Lord's Day. We realize that the distance and occasional poor weather lessen our numerical fellowship, and the distance alone prevents a more active fellowship and ministry throughout the week.

Finances

2021 ended well. Our income exceeded projections and our expenses were less than planned. We ended with an increase in our savings. However, the new well will eat up that plus more.

Challenges

Like all local congregations, we are not without our challenges, by which God keeps us humble, prayerful, and conscious of our utter dependence upon Him.

Conclusion

These are our major challenges, but this report began with a reference to Westminster as an active, hopeful and joyful ministry, and that certainly bears repeating. Our witness to Christ is clear, our fellowship is deep, and our expectation for the blessing of God is high. We face uncertainties but know that Christ is King and Head of His church and that He bears all power and authority. We pray that He will stir us by His Spirit, prosper us in His grace, and use us in a mighty way for His kingdom and glory. Please support and pray for us to this end. Thank you!

Recommendations

1. That Presbytery appoint Wade Mann to continue as interim moderator for Westminster Reformed Presbyterian Church.
2. That Jack Baumgardner be appointed as the interim moderator while Wade is on sabbatical during May through August.

OM-351

Westminster Reformed Presbyterian Church 2022 Budget Planner

Category	2020 Budget	2021 Actual Expenditures	2021budget	Difference	2022 Budget
100-INCOME	\$70,000.00	\$76,751.16	\$70,000.00	-\$6,751.16	\$78,000.00
101 - Tithes and Offerings	\$70,000.00	\$76,751.16	\$70,000.00	-\$6,751.16	
102 Other Income					
200 - PASTORAL SUPPORT	\$24,450.00	\$35,803.72	\$40,800.00	\$4,996.28	\$40,000.00
201 - Pastor's Salary	\$21,000.00	\$ -	\$ -		
204 - Pension		\$ -	\$ -		
205 - Other Expenses	\$2,250.00	\$ -	\$ -		
206 - Health Reimbursement Account		\$ -	\$ -		
207 - Interim Pastor's Salary	\$1,200.00	\$32,000.00	\$32,400.00	\$400.00	\$35,000.00
208 - Interim Pastor's Expenses		\$3,803.72	\$8,400.00	\$4,596.28	\$5,000.00
300-CHURCH MINISTRY	\$17,980.00	\$2,591.00	\$5,600.00	\$3,009.00	\$7,200.00
301 - Christian Education-- (CE Matl's & Resale)	\$600.00	\$180.00	\$600.00	\$420.00	\$200.00
302 - Fellowship Activities	\$1,000.00	\$ -	\$1,000.00		\$500.00
303 - Pastor's Ministry Expenses	\$1,000.00	\$ -	\$ -		
303 - Pastor's Ministry Expenses:Mileage	\$500.00	\$ -	\$ -		
303 - Pastor's Ministry Expenses:Other		\$ -	\$ -		
304 - Guest Ministry	\$2,880.00	\$1,911.00	\$2,000.00	\$89.00	\$2,500.00
304 - Guest Ministry:Honorarium	\$11,000.00	\$800.00	\$ -		\$1,000.00
304 - Guest Ministry:Travel Expenses		\$1,111.00	\$ -		\$1,500.00
305 - Mercy Ministry		\$ -	\$ -		
306 - Advertising		\$ -	\$ -		
308 - Conference		\$ -	\$ -		\$1,000.00
309 - Youth Ministry	\$1,000.00	\$500.00	\$1,000.00	\$500.00	\$500.00

OM-352

310 - Missions		\$	-	\$500.00		
		\$	-			
400-CHURCH ADMINISTRATION	\$900.00		\$91.55	\$300.00	\$208.45	\$400.00
401 - Church Office Expenses	\$300.00			\$300.00	\$300.00	\$300.00
402- Bank Charge			\$12.00		-\$12.00	
403 - Other			\$79.55	\$0.00	-\$79.55	\$100.00
406 - Worker's Comp Insurance	\$600.00	\$	-	\$0.00		
				\$		
500-DENOMINATION	\$3,100.00		\$1,659.79	\$3,600.00	\$1,940.21	\$2,640.00
501 - Presbytery Assessments	\$1,400.00		\$519.79	\$1,400.00	\$880.21	\$1,000.00
502 - Synod Assessments	\$1,200.00		\$1,140.00	\$1,200.00	\$60.00	\$1,140.00
503 - Presby & Synod Delegate	\$500.00		\$0.00	\$500.00	\$500.00	
504 - RPM&M	\$500.00		\$0.00	\$500.00	\$500.00	\$500.00
600-CHURCH BUILDING	\$22,350.00		\$18,852.76	\$20,400.00	\$1,547.24	\$20,850.00
601 - Mortgage	\$6,000.00		\$6,000.00	\$6,000.00	\$0.00	\$6,000.00
602 - Insurance	\$3,000.00		\$3,737.50	\$3,800.00	\$62.50	\$3,800.00
603 - Cleaning	\$500.00		\$0.00	\$250.00	\$250.00	\$250.00
604 - Maintenance (Ch)	\$5,000.00		\$842.00	\$2,500.00	\$1,658.00	\$1,500.00
605 - Security - Fire Alarm	\$1,200.00		\$1,391.00	\$1,200.00	-\$191.00	\$1,200.00
606 - Internet & Phone (Comcast)	\$2,000.00		\$2,200.07	\$2,200.00	-\$0.07	\$2,250.00
607 - Utilities (Ch)	\$4,150.00		\$4,070.47	\$3,950.00	-\$120.47	\$5,350.00
607 - Utilities (Ch):Electric - ComEd (Ch)	\$1,400.00		\$1,513.80	\$1,300.00	-\$213.80	\$1,500.00
607 - Utilities (Ch):Gas - North Shore (Ch)	\$1,200.00		\$1,076.62	\$1,100.00	\$23.38	\$1,500.00
607 - Utilities (Ch):Septic			\$0.00	\$0.00	\$0.00	\$250.00
607 - Utilities (Ch):Water - Trash	\$350.00		\$400.05	\$350.00	-\$50.05	\$400.00
607 - Utilities (Ch):Water - Well			\$1,080.00	\$1,200.00	\$120.00	\$1,200.00
607 - Utilities (Ch):Water - Well:Maintenance Contract			\$1,080.00	\$0.00	-\$1,080.00	
607 - Utilities (Ch):Water - Well:Salt_Chlorine_R	\$1,200.00		\$0.00	\$1,200.00	\$1,200.00	\$500.00
608 - Improvements (Ch)			\$0.00	\$0.00	\$0.00	
609 - Other		v		\$0.00	\$0.00	
610 - Church Equipment	\$500.00		\$220.00	\$500.00	\$280.00	\$500.00
		\$	-			

OM-353

700-PARSONAGE	\$6,800.00		\$4,860.58	\$3,800.00	-\$1,060.58	\$6,900.00
704 - Maintenance (Par)	\$200.00		\$1,820.00	\$200.00	-\$1,620.00	\$1,200.00
707 - Utilities (Par)	\$3,300.00		\$2,965.58	\$3,000.00	\$34.42	\$3,200.00
707 - Utilities (Par):Electric - ComEd (Par)	\$2,300.00		\$1,819.70	\$2,000.00	\$180.30	\$2,000.00
707 - Utilities (Par):Gas - North Shore (Par)	\$1,000.00		\$1,145.88	\$1,000.00	-\$145.88	\$1,200.00
708 - Improvements (Par)				\$600.00	\$600.00	\$2,500.00
			\$	-	-	
910 - MERCY FUND			\$0.00	\$0.00		
910 - Mercy Fund: Income	\$	-		\$0.00		
910 - Mercy Fund: Expenses		\$0.00	\$	-		
950- Special Projects	\$	-	\$	-		
	\$	-	\$	\$		-
Net Difference:	-\$5,580.00	\$	-	\$	\$	-
	\$	-	\$	\$		-
Total	\$75,580.00		\$63,859.40	\$74,500.00	\$10,640.60	\$77,990.00

GLG-IMT note: the other budget sheets can be accessed via the Excel file on the website:

https://glgpresbytery.org/uploads/2022-spring/Westminster_2022_Budget.xlsx