

Dear Nathan and Adam,

As I write to you I want first to thank you both for your efforts on behalf of Immanuel church. I don't know that they accomplished what any of us hoped, but I appreciate your support for the church as it has attempted to leave the RPCNA in a way that is godly and honors Christ. Unfortunately, most of what I have run into in the RPCNA has worked to make that desire impossible and pushed the church's attempt to leave into an ungodly process. Anyway, I appreciate your efforts to the contrary. Nathan, I have come to consider you as a friend, and Adam I have had little interaction with you, but I would still consider you as a friend. Thank you for being there for Immanuel Church. Please see this letter as coming from a friend not an adversary.

I am writing to you on behalf of Immanuel Reformed Presbyterian Church (this will be one of the last times that name will be used). Last Sunday I stepped down from any official relationship with the church for two reasons. On Thursday, February 16 we were notified of yet another set of charges against the elders. This time by Josh Smith. His complaint was over a sermon illustration that I used on Sunday the 12th where he claimed I said Muslims were Christians. In his foolishness and youthful ignorance, he bypassed Matthew 18, which seems to be common in the RPCNA these days and made foolish and baseless charges. Between his charges and Kyle Borg's sending his complaint against me to my PCA presbytery, and hinting that he would also include the stated clerk and NAPARC it was obvious that I was a lightning rod for the denomination's mistreatment of Immanuel Church and that I needed to step out of the way for their protection. Second, I needed to be completely apart from them so that I could confront the RPCNA without jeopardizing the congregation. So, I am writing to you on their behalf, but completely on my own. It is my intention to bring some spiritual charges, not ecclesiastical charges to you concerning the presbytery's treatment of Immanuel Church. I intend to bring these charges and then step away. I have no intention of doing to you what other RP pastors have done to the Immanuel session. I want to make clear how Immanuel has been abused, but then I intend to step away and let the Lord work on you and the presbytery.

Immanuel Church has been greatly abused by your presbytery and the synod and they have no place to appeal. They have no one to protect them or help and advocate for them. I have been clearly called by God to stand in the gap for them, so I am writing to you to lay upon you both spiritual charges of abuse of Immanuel Church. These are not ecclesiastical charges. The frequent use of ecclesiastical charges seems to be the game the RPCNA plays, but it does not follow biblical process. I am laying these spiritual charges upon the two of you because although you did not personally cause the abuse it happened on your watch as the two officers of Great Lakes Gulf Presbytery. Therefore, you are considered accountable by virtue of your leadership roles in the presbytery. This was the reasoning the presbytery and synod used in charging the officers of Immanuel Church. They were innocent of any abuse but it happened on their watch. I want to be perfectly clear that the abuse that happened at Immanuel was horrific, and there needed to be discipline of its officers because they were in charge when it

happened, and they handled the response poorly. However, the abuse against Immanuel Church is as terrible if not worse. What happened at Immanuel was between children and when the adult officers discovered it they put an end to it even though they foolishly handled what came next. The abuse by the presbytery and synod against Immanuel Church is even more heinous because it has been done by men, set apart for the gospel ministry, committed to protect not defame the glory of Christ, and you the officers of the presbytery have done nothing to stop it. Again, you may not have participated in this abuse, but you have allowed it to continue.

Again, let me be clear, I have no intention of pursuing ecclesiastical charges, but to simply make clear the concerns of the congregation and then to step aside and pray and let God deal with the presbytery.

I am not standing alone in bringing these spiritual charges. As you can see I have copied all of the officers of Immanuel Church, both past and present, although they had nothing to do with this letter or the plan to bring it. I also have a sizable group of people who I have asked to be praying for Immanuel Church to whom I will be sending a copy of this letter. I will be asking them to pray for you, and for God to convict both the presbytery and the synod of the sin that has been done to Immanuel Church. I am leaving all of this in the Lord's hands, but I am asking a group of RP and PCA elders, and others who have been praying with me over the last several months to join in praying. This is clearly an Ephesians 6:10ff situation and I am following the pattern the Apostle Paul gives us to fight Satan's attacks. I believe that your presbytery and denomination is under great demonic influence, causing godly people to act in ungodly ways so I am writing to tell you that I am organizing a major prayer offensive.

In doing this I am also asking the members of your presbytery who are on this list to stand up and hold the presbytery accountable for its abuse. There is no place left for Immanuel Church to appeal except through these witnesses, and then directly through them to the throne of Jesus. What has been done has to stop and this is the only way I know to hold abusers accountable and to stop their actions. What is happening in the RPCNA is destroying a presbytery and denomination with a rich and faithful heritage, turning it into something less than honoring to Christ Jesus.

With this letter I intend to identify six major abuses against Immanuel Church and then to request several specific actions for you to address those abuses.

Abuse number one: The discipline of the officers of Immanuel Church goes far beyond what fits the crime. Without question what happened at Immanuel Church is unimaginable in its damage to young lives and families. There needed to be the kind of discipline that although it cannot undo the damage shows that the abuse is being taken seriously. This abuse happened on the watch of the elders although none of them had anything to do with it and worked to stop it as soon as it was discovered. To this end the officers have submitted to and cooperated with the discipline laid upon them. In fact, the work of the two commissions has been helpful in working through the brokenness that happened at Immanuel Church and helping to

approach reconciliation. They are to be commended. But the discipline has far exceeded what is appropriate or right. For Jared Olivetti his commission has effectively worked with him to address his responsibility and places where he has sinned against the children and their families, but the charges have included sins that he could not own up to and I, for that matter could not own up to if I were in his situation. However, to ban him from the table indefinitely with no clear pathway back to it is unreasonable. To remove permanently his ordination credentials clearly does not match the crime. He has been treated as one who did the abuse, with which he was not involved. His response was flawed, but he was not the abuser.

The Former elders (FREs) who have been suspended had literally nothing to do with the situation. I am grateful for the work of their commission in working toward reconciliation. The FREs continue to work with their commission, but again there is no good way through their discipline and the congregation has been robbed of their leadership and guidance. Most grievous of this discipline is the way Keith Magill has been treated. He has been a faithful and godly part of your presbytery and although his ruling elder status has been suspended, he has been wrongly stripped of his teaching elder status. This is overreach and wrong.

The Second Abuse: Not only has wrong discipline been applied to the officers it has been applied, in effect to the congregation. Discipline is to be applied to individuals not congregations, but the effect of the abusive discipline has been to lay discipline upon a congregation which has been completely innocent of what has happened. The synod removed the dearly loved and trusted organizing pastor and then the elder leadership leaving a badly injured and divided congregation without adequate leadership. A borrowed session was put in place, and I have gotten to know most of those men, and they are good men, but they could not begin to give the congregation the pastoral leadership they needed in this time of crisis. It was into this situation that I was called by the congregation to come and help care for the people. My presence has been the subject of some of the hatred and vitriol that has been aimed toward this congregation. Further, some of those placed in authority over the congregation and officers have publicly announced their intention to crush the congregation and the pastor. For example, public statements by Keith Evans, and Kyle Borg. I understand the RPCNA has a past record of crushing congregations which do not toe the denominational line. I realize neither Keith nor Kyle has any present authority over the congregation but both of them had great influence in establishing the discipline process and continue to speak publicly about their desire to see the church crushed. This may not be their exact word, but it is what they intend. In effect the discipline is abusive because it is designed to keep those being disciplined under discipline without any clear way out or through. This is especially true of Jared. Although there are exceptions to what I have written the impact of the process is unfair, unbiblical, and abusive.

The Third Abuse: The presbytery and synod have failed to hold Keith Evans accountable for his violation of counseling ethics so that people on both sides of the abuse situation have been further injured. Keith was counseling both the abusers and the abused which he should have never been doing. He allegedly used information from the abuser to aid the abused, and he openly disclosed confidential information gained by his counseling. Further, four or five

families from Immanuel went to Keith to complain about his ethics violations. They were dismissed so they went to the seminary which simply passed them on to the presbytery which failed to hold Keith accountable. This abuse in not holding Keith accountable has resulted in further brokenness and hurt of families who have been injured in this entire process.

The Fourth Abuse: You have failed to hold accountable those in the RPCNA who have been openly and publicly slandering Jared, the congregation, and even me. Both Keith Evans and Kyle Borg have openly spoken in slanderous ways. Kyle posted on some social media the words of Jude 8, applying them to the session. I did not see this myself but was told by a member of the congregation who did see this public description of the session. I eventually wrote to Kyle to ask him to take it down and to publicly apologize to our session, but his only response was to bring charges against the session. I am sure in his mind his actions were justified and even righteous, but it was abusive. I have been told recently of social media comments between Kyle and Keith Evans that have also defamed the session. As far as I know there has been no accountability to either of them. Most recently the following interchange on Facebook was passed on to me:

“Having dealt with a coverup it's remarkable how textbook this stuff is. That alone should shake people out of a certain degree of ignorance.” Kyle Borg

*“how about in the RPCNA in a congregation we recently dealt with...? Covering up sin and blatant lies. Then painting other presbyters as the bad guys.”
Edgar Ibarra, pastor Las Vegas RP Church*

*“I concur with everything **Kyle** just said. He said what I was going to say, but much more precisely and efficiently than I could have achieved.
I would encourage you to take a look at this website where all of the public findings of the case can be examined. While not put out by the RPCNA, it is basically just a repository where all the public facts can be examined: <https://peacepurityprogress.com>”
Keith Evans, Counseling professor at RPTS, former pastor RPCL*

Although they do have freedom of speech these quotes have come from members of the court who have been highly influential in the crafting of the discipline against the session. Additionally they have been circularizing the court and trying the session in their absence. There seems to be no one to hold these men accountable while they drag IRPC through the social media mud. This is ecclesiastical abuse.

However, it does not stop there. One of the teenage girls in the congregation was recently visiting a friend in Florida (Nathan, I assume this friend was from your church although I do not know that for sure) and the girl was told that because she was still in a church where everyone was wicked and evil that she was no longer welcome in denominational youth events. Now my point is not that this girl had any authority, but that she reflected what she has been told. I also know that there is a website that has been spewing all kinds of negatives against Immanuel Church. I have not seen the site. I believe it comes from Texas, and if you are not aware of it I have been told that Andrew Silva can point you to it. I know that Kyle Borg is clearly aware of

it. The information that is in it has not been public information so it comes from RPCNA insiders. The complaint is that there seems to be no accountability for any of these abuses.

The Fifth Abuse: You have abused the use of discipline by imposing "backdoor discipline". In offering a way to end the problems of leaving with their property you said the elders must resign, which they were prepared to do, but then you added a little phrase that said the elders must also drop their ordination. This amounts to enforcing discipline over lifting Jared's suspension from the sacraments without proper adjudication, and over an issue that is in dispute. Further the demand overstepped the right to remove ordination since the Reformed understanding of ordination is that it is under God's authority and may be set aside only for gross sin or a clear change of one's calling. The presbytery's demand of the elders to set aside their ordination was beyond their authority. Furthermore, it blindly overlooked the wrong of the commission over Jared to refuse to lift the suspension, forcing the session to choose between sinning against the congregation's need to have communion for the sake of their well-being, and Jared's need, or standing against the authority of the commission. (For the record the commission had voted 3-2 against lifting the suspension so it was not a clear issue from their perspective). Additionally, it wrongly allowed the control of discipline to rest in the hands of Kyle Borg and Sean Anderson rather than to be properly in the hands of the court. In short, "backdoor discipline" is wrong and a violation of proper discipline. You used the issue of dropping ordination to determine if the congregation would be able to keep their assets, which are properly theirs. The congregation properly feels abused by "backdoor discipline".

The Sixth Abuse: The presbytery has allowed a culture of discipline to develop where the goal of discipline is not reclaiming sinners and restoring errant brothers, but rather to punish with little or no practical means of restoration. This culture of discipline as it has been inflicted on the congregation has had the effect of keeping other congregations and pastors from standing up for IRPC out of fear of being disciplined and treated in the same way. In effect the use of discipline in the way it has been used against Immanuel Church has caused its supporters to not feel safe to stand in the congregation's defense, thus robbing her of any defenders.

In summary, I encourage you to hear these feelings of abuse that the congregation of Immanuel Church feels have been inflicted on them. Please do not for look technicalities to discount these spiritual charges. They are listed as spiritual charges not legal charges. Immanuel has been badly treated by both the presbytery and the synod in the above ways that amount to abuse by the RPCNA. Given that there is no other method of appeal the congregation has been left with no other option than to bring these things as spiritual charges against the two of you as representatives of the presbytery and denomination, in its handling of Immanuel Church. The congregation does not want to fight, only to be allowed to peaceably leave a denomination that has refused to let them go in a way that honors Christ. The vote to leave on September 30, 2022 included a clause to leave in a godly, peaceful way. This has been denied them in the above complaints.

I would like to request five responses to these complaints.

Response one: Call presbytery to repent of the way IRPC and its officers have been treated, and to apologize to the congregation for the abusive way she has been treated. Nathan, your retiring moderator's sermon would be a good place to do this, and Adam, it would also be good for you to be clear as clerk that you are in agreement with the apology.

Response two: Hold your friend Kyle Borg and others accountable for slander against the officers and congregation of Immanuel Church. Frankly, I believe Kyle also owes the session an apology. Please make the circularizing of the court stop.

Response three: Do what you can to cause the website referred to in the above email interchange to be silenced so that it no longer will be trying the congregation and its session in what amounts to a kangaroo court. Part of the abuse is that there is no way for the congregation to defend itself from their slanderous statements.

Response Four: Gather around Joshua Smith and work to teach him the proper use of Matthew 18, and the proper use of complaints and charges. Joshua is headed in a dangerous direction for both himself, and the denomination, and he needs your mature wisdom and mentoring.

Response Five: That you would cut through the red tape being used to keep the congregation's assets from them. You hold the key to this so please make it work for the congregation to finally disentangle from the RPCNA and presbytery, and to leave in a godly and Christ honoring manner with their property.

Thank you for receiving and processing this email. I know that it has been frustrating. My purpose is not to inflict pain upon the two of you, but to achieve justice for a congregation abused by the presbytery and synod. I write humbly to you my brothers in Christ, presenting these things before the Lord Jesus trusting Him to work in and through you two brothers in ways that honor Christ and take proper action on behalf of the hurting Immanuel congregation and her elders. There will be no further action on my part except to pray and wait on the Lord.

Your brother in Christ, Rev. Dan Perrin